

Whitefield Review

A Theological Publication of The Whitefield Society

Editor: Geoff Volker, Director, The Whitefield Society

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Unraveling the "Filling of the Spirit"

The Problem, As I See It

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit." Ephesians 5:18 (NIV)

What does it mean to be "filled with the Spirit"?

A large section of evangelicalism views the "Filling of the Spirit" as a state one enters by faith—a state of being "controlled and empowered by the Holy Spirit." Now, the question I want to pose is: What, exactly, does that mean? My intent in this article is to demonstrate that the popular understanding of this concept is absolutely unbiblical as well as completely unworkable. This is asking the believer to do something that cannot be done. Yet, in saying this, it must be clearly understood I am in no way questioning the spiritual integrity of those who hold this view. I believe it is their sincere desire to please their Lord that motivates them to hold this particular doctrinal concept.

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This view is espoused by the theological system of Dispensationalism. Lewis Sperry Chafer most clearly spells out how this concept is worked out in the whole scheme of sanctification in his

principle, this ought not to surprise us because the word "justify" (dikaioo) is used precisely this way. In Romans 3:28 it is obvious the Apostle Paul uses "justify" in a legal sense to show our acceptance

by the Father is not based on what we do, but rather, on what Jesus did on the cross for us.

"For we maintain that a man is justified by faith apart from observing the law" (Romans 3:28 NIV).

Whereas, in James 2:24 "justify" is used in a very different sense. James is using "justify" in the sense of "demonstrating" or "making evident" a saving faith—that is, a true saving faith must have a cor-

responding desire to obey the Lord or it is not a saving faith.

"You see that a person is justified by what he does and not by faith alone" (James 2:24 NIV).

So, we have the same word "justify," yet two different meanings. The context determines which definition is being used.



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book: *He That is Spiritual: A Classic Study of the Christian Life.*

It's a matter of definition

The first problem that confronts us is trying to come up with a definition of being "filled with the Spirit" that applies to all the verses where the phrase is used. This is an impossible task. Evidently, the phrase "filled with the Spirit" is used in more than one way. In

Now, let's turn to the phrase "filled with the Spirit." It is my contention this phrase is used in at least two different ways. In Acts 4:8 we have the account of Peter's response to the Sanhedrin's question concerning by what power or name he healed the crippled beggar at the Temple gate. Before Peter's response is given, we have this verse:

"Then Peter, filled with the Holy Spirit, said to them . . ."
(Acts 4:8 NIV).

This seems to describe something that happened to Peter. The same idea is found in Acts 4:31 where we find the phrase "filled with the Spirit" used to describe what happened after the believers prayed.

"After they prayed, the place where they were meeting was shaken, and they were all filled with the Holy Spirit and spoke the word of God boldly" (Acts 4:31 NIV).

Once again this seems to be describing something that happened to the believers. This use of "filled with the Spirit" is an experience that God gave believers, not something that they were to do.

Now, let us look at Acts 6:3 where the believers were called on to choose seven men "full of the Spirit" to be in charge of the distribution of food.

"Brothers, choose seven men from among you who are known to be full of the Spirit and Wisdom" (Acts 6:3 NIV).

Here the "filled with the Spirit" is a description of the life of certain believers. What Luke is describing is not an experience that God "dumped" on individuals (one might call this "Biblical Dumpology"), but a way of life that the believers were responsible to live out before their Lord.

So, it seems that we have at least two different definitions of being "filled with the Spirit." One definition is an experience the Lord brings on someone (Dumpology), and where or if it will occur is up to God, not man. This "filling with the Spirit" is not normative (to be expected in the usual course of the Christian life) but a divine surprise that ought to be thoroughly enjoyed but never expected. The second definition refers to something the believer is responsible to do. What that is, we will examine next.

In trying to figure out exactly what Ephesians 5:18 means, our first place to look is a parallel passage in Paul's letter to the church at Colosse. Much of Colossians is contained in Ephesians. Our particular verse in question (Eph. 5:18) is defined in Colossians 3:16. The context of both verses is the same.

"Let the word of God dwell in you richly as you teach and admonish one another with all wisdom and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Colossians 3:16 NIV).

Now the question is, what does it mean to "let the word of God dwell in you richly?" In both Ephesians and Colossians, what comes after our passage in question reveals obeying Biblical commands such as giving thanks for all things, as well as handling an authority relationship in a particular manner (i.e., husbands loving wives and wives submitting to husbands). My contention is that the phrase "let the word of God dwell in you richly," as well as "be filled with the Spirit," is another way of saying, "make Jesus Lord,"

Don't Miss it!



filling "requires all of the individual"
This is a big reach?

or "obey the commands of your Lord." The Greek language in this instance is very helpful, for the phrase "be filled" is in the form of an on-going command. "Keep on being filled with the Spirit." What the Apostle Paul seems to be saying to the believers is that they are to pursue making Jesus Lord of every area of their lives as they are now in fact doing. In doing this, they would be "letting the word of God dwell in them richly," allowing Scripture to have its full effect in their lives.

The problem with this understanding of the "Filling" is that it runs counter to the popular understanding which is "being controlled and empowered by the Holy Spirit." The popular view teaches that by faith you are to allow the Spirit of God to control your life. Now, my question is: How do you allow the Holy Spirit to control your life? In answering this question it ought to be pointed out that the only place in Scripture where the Spirit is said to control the believer's life is in Romans 8.

"You are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ." (Romans 8:9 NIV).

Here the Apostle Paul is pointing out that if one is a believer in Jesus Christ, the Spirit is controlling him. This describes a state in which the believer lives, not something the believer is to attain. Romans 8 sets forth the "changed life" purchased by Jesus Christ on the cross for all those who were to receive the gift of faith.

Geoff Volker (B.A., Penn State; M.Div., Covenant Theological Seminary) is the Director of The Whitefield Society. He is also an elder at Reformation Fellowship in Tempe, Arizona.

— Continued in the next issue.

Book Reviews

George Whitefield—The Life and Times of the Great Evangelist of the Eighteenth-Century Revival by Arnold A. Dallimore. (Cornerstone Books, Westchester, IL: 2 Volumes, 1200 pages; 1970; hardback.)

Here is a biography that covers all the bases. Dallimore paints a picture of Whitefield's life, warts and all. The result of Whitefield's desire to not promote himself is that history has almost overlooked him. The main issues of his life, as Dallimore sets forth, are his evangelistic ministry which took place amid the Great Awakening, his social endeavor in establishing and supporting an orphanage in Georgia, and, last but not least, his ongoing theological controversy with his friend John Wesley.

An examination of Whitefield's evangelistic ministry reveals his unique gospel style, combining his theatrical abilities and theological commitment to Calvinism. He was a man whose method was, no doubt, intended for his particular age. Yet, J. C. Ryle has written: "No Englishman, I believe, dead or alive, has ever equaled him."

The attractiveness of Whitefield's life most likely stems from the fact he truly applied his faith to all of life. The orphanage in Georgia was a constant financial drain on him, yet he never seems to have seriously considered abandoning it.

Whitefield's main controversy was with his good friend John Wesley. Here we have a remarkable account of Whitefield going to great lengths to resolve theological differences between Wesley and himself. The central

point of their disagreement was predestination. Whitefield represented the classic Reformation view, whereas Wesley embraced a form of Arminianism popular in his day. Interestingly, Wesley exhibited the harsher tone and seemed not to be inclined toward initiating reconciliation. Yet, as a closing note, it was Whitefield who requested that Wesley preach at his funeral. And, it was so.

by Geoff Volker

The Gospel According to Jesus by John F. MacArthur, Jr. Zondervan Publishing House, Grand Rapids, MI. 250 pages; 1988 hardback—and now it's available in paperback, too!

This book has upset not a few people. The issue of contention that MacArthur sets forth is the very content of the Gospel message. What do we ask someone to believe in order to be saved? Or, more importantly, what do the Scriptures teach as to the content of that Gospel, the Good News of Jesus Christ?

The popular way to describe this debate is to refer to one of the contending parties as those who hold that one only has to receive Jesus as Savior to be saved, while the other embraces the teaching that one must receive Jesus as both Savior and Lord. Those who hold to this point of view are said to teach "Lordship Salvation."

MacArthur, in my opinion, puts his finger on the key issue when he discusses the nature of conversion. If I, by nature, am a God-hater,

then to believe in Jesus I must be given a new heart that turns me into a God-lover. The evidence that I have believed is that I want to follow Jesus, that is, to desire to make him the Lord of my life. The biblical account MacArthur uses most effectively to teach this is Matthew 19, the account of the rich young ruler. Here we find someone who seems to desire to be saved until Jesus lays before him the cost of discipleship. The clear implication is that to "believe" in Jesus in a saving way, you must desire to follow Him. That is, embracing Jesus Christ as Lord.

MacArthur notes, in all fairness, that those who hold to the "Savior Only" view do seem to have a genuine concern to add nothing to the simple Gospel message. But, what they do not see is that a saving "faith" must desire to follow Jesus, or it is no faith at all.

*"Not everyone who says to me, 'Lord, Lord,' will enter the Kingdom of heaven, but only he who does the will of my Father who is in heaven."
Matthew 7:21 NIV.*

It is utterly inconceivable to the authors of Scripture that someone could come to a true "saving faith" in Jesus Christ without desiring to follow him as Lord.

I highly recommend this clear and readable book. It examines the issues in depth. Some may say this book is only fracturing the Body of Christ; I would say it is drawing us back to a recovery of the Gospel itself.

by Geoff Volker

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Teaching Tapes

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An inquiry into the central issue of Christianity, the Cross. What really happened on the Cross? Did Jesus pay for sins and did He purchase salvation? What part does our faith play in all this? Was faith purchased on the Cross as a part of our salvation, or is it something that we do on our own? How we answer these questions greatly affects how we understand many other areas of the Bible.

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An historical-theological look at the different understandings of what will happen to a person after he/she becomes a believer. Our study will include a look at the role of the Holy Spirit in the life of the believer and the internal nature of the Christian, as well as the following views of sanctification: Wesleyan, Pentecostal, Keswick, Dispensational, Lutheran, and Reformed.

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Unraveling the "Filling of the Spirit" (II)

One Popular Definition

One popular definition of what it means to be "filled with the Spirit" can be found in a small blue booklet published by Campus Crusade for Christ entitled *Have You Made the Wonderful Discovery of the Spirit-Filled Life?*, known affectionately as the "birdbook." This publication describes the Spirit-filled life as one in which the believer is being "directed and empowered" by the Holy Spirit. The booklet goes on to state: "The Spirit-filled life is the Christ-directed life by which Christ lives His life in and through us in the power of the Holy Spirit." We are told that the way one goes about receiving the filling of the Spirit is to —

- 1 Sincerely desire to be directed and empowered by the Lord
- 2 Confess your sins
- 3 Present every area of your life to God
- 4 By faith claim the fullness of the Holy Spirit.

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The question that has to be asked is what exactly does it mean to have the fullness of the Spirit? The popular view describes being "Spirit-filled" as allowing Jesus Christ to take control of your life

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by the Holy Spirit. This view is defended by an interpretation of Romans 7:14-25 that portrays the believer as trying to live the Christian life by his own efforts — and consequently he ends up with a defeated existence.

"I know that nothing good lives in me, that is, in my sinful nature. For I desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil

I do not want to do — this I keep on doing" Romans 7:18-19 (NIV).

What the believer needs is to move from a Romans 7 existence (in which one seeks to live out the Christian life in his own efforts) to a Romans 8 existence (where one allows the Holy Spirit to direct and empower him to live the Christian life).

"Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so" Romans 8:5-7 (NIV).

The Point of Romans 7 & 8

The only problem with this interpretation of Romans 7 & 8 is that it misses the whole point of what the Apostle Paul is saying.



The struggle described in Romans 7:14-25 is what all true believers in Jesus Christ go through on a daily basis. There will never be a time when you will find that you have risen above this struggle with sin. In fact, this on-going struggle is one of the marks of the believer, for in it you are giving evidence that you have a desire to please your Lord, yet you are unable to live it out in a perfect manner. No matter what you do, you find that your effort is still tainted with sin.

"So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law, but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members"
Romans 7:21-23 (NIV).

This describes a state that the believer will find himself in until he dies. The view that Romans 8 sets forth an experience which must replace this struggle fails to recognize that when scripture speaks of the believer being controlled by the Spirit (Romans 8:9) it is describing a state in which every believer finds himself. (I made mention of this at the end of part 1 of this article.) What is being described is the work of the Holy Spirit in applying what was purchased on the cross by Jesus Christ for all those whom the Father had chosen to save. The aspect of Christ's saving work that is being applied by the Spirit is the changed life or spiritual growth that was promised to all believers.

"Being confident of this that he who began a good work in you will carry it on to completion until the day of Christ Jesus" Philippians 1:6 (NIV).

This truth is also brought out in another part of Romans 8 where

the believer is said to be "led" by the Spirit.

"Because those who are led by the spirit are sons of God"
Romans 8:14 (NIV).

Here the Apostle Paul is not using "led by the Spirit" as something that believers are supposed to seek after, but rather a state in which each believer finds himself. Each Christian is "being" led by the Spirit in the sense that he will experience without question a changed life since it was purchased for him by Jesus Christ on the cross. The concept of being "led" by the Spirit is the same as being "controlled" by the Spirit. It is with this in mind that the Apostle John can say in such a black-and-white fashion:

"No one who is born of God will continue to sin because God's seed remains in him: he cannot go on sinning, because he has been born of God. This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother" 1 John 3:9-10 (NIV).

It is absolutely unthinkable that a believer in Jesus Christ would not experience a changed life, for it has been purchased for him by Jesus Christ and applied to him by the Holy Spirit.

What then shall we say of the popular notion of the Spirit-Filled life? Since the Spirit "is" in control and we are "led" by the Spirit, there is simply no place left for the idea that the believer is to ask the Spirit to take control of his life, or that he is somehow in some way to cease living the Christian life by his own efforts. This concept of the Christian life is simply not taught in Scripture.

... by faith claim...
not by faith ask...

"Walking in the Flesh"

With the above in mind, what then does the phrase "walking in the flesh" mean? It has been popularly taught as living the Christian life by your own efforts. But we have seen that Romans 7 and 8 do not relegate our efforts to a carnal state. Once that is said, it must be noticed that what is critical is the attitude with which we do what we do. Are we "doing" for the wrong reasons: not being thankful (2 Thes. 5:18), not acknowledging that we do what we do by the power of the Holy Spirit (Eph. 2:10) that is, taking credit for what we do? In summary, if we are "sweating for Jesus" for the wrong reasons, then we are walking in the flesh (that is, in a sinful manner).

Right on

All For the Glory of God

"So whether you eat or drink or whatever you do, do it all for the glory of God" 1 Cor. 10:31 (NIV)

The Spirit-filled life is pursuing after biblical obedience, part of which includes obeying for the right reasons. The ongoing intense struggle with sin is the normal Christian life and is always with us until we die. The believer seeks to battle sin with all his efforts, yet recognizes that though there will always be sin entangled with the best of his efforts, he will experience growth in Christ.

Geoff Volker (B.A., Penn State; M.Div., Covenant Theological Seminary) is the Director of The Whitefield Society. He is also an elder at Reformation Fellowship in Tempe, Arizona.

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Book Reviews

Justification by Faith by James White. (Crowne Publications, Southbridge, MA: 56 pgs; 1990; paperback.)

This delightful little book of 56 pages (including index) delivers 16 ounces of divinity to the pound. James White, the author, serves as Director of Ministries for Alpha and Omega Ministries, in Phoenix.

I found this book both theologically sound and yet easy to read. As a matter of fact it is somewhat refreshing and heart warming. Obviously, the author wrote with the layperson in mind, intending to stir the heart as well as stretch the mind. He succeeds in doing both.

This book reminds us all of the importance this doctrine has for the church and for the world in every age. It meets a need and provides a suitable account of this pivotal gospel truth. Mr. White does a thorough job of laying out and carefully explaining the definition of Justification. He begins in Chapter 1 by setting the doctrine in its historical context by quoting from the 1689 London Confession and Charles Hodge's *Systematic Theology*. In the second and third chapters of the book he shows the biblical support for this doctrine, carefully exegeting crucial passages in Romans and Galatians, demonstrating a sound command of the Greek language, and stressing its Legal-forensic nature. Chapter four explains the nature of saving faith, emphasizing that faith is not the basis of our Justification, but rather the instrument by which God justifies. The fifth chapter sets forth the righteousness of Christ as the only ground for our Justification. The next chapter concludes the book with an earnest call to stand for the Gospel without compromise and a sincere plea to the unconverted reader to be recon-

ciled to God in Christ. This book is solid throughout!

To anticipate and answer every possible question that could be raised in relation to any subject is difficult. One question raised by the author on page 46 was never really answered to my satisfaction. In the context of the forgiveness of all sin the author asks: "And, why do we read that we as believers are to confess our sins?" This particular question is one in which I am personally interested. Since "the remission of all sins is not limited to past sins only, but to all sins, past, present, and future," then why do we need to confess them to one another or to God. It would have been helpful if the author had taken a little extra time to discuss this point.

One final observation pertaining to the introduction of the book. The author opens by lamenting the sad, yet true, state of ignorance that exists among Christians today regarding the history of Christianity. Perhaps it would have been helpful to take a little extra space in order to set the issue in its historical context, thus contributing toward overcoming today's deficit of historical understanding. Apart from these minor details, Mr. White's book is a serious treatment of the Doctrine of Justification. I recommend it. Read it.

John Giarrizzo (graduate of Redeemer Theological Seminary) is pastor of Grace Covenant Church in Mesa, Arizona.

Systematic Theology (Abridged Edition) by Charles Hodge, Edited by Edward N. Gross. (Baker Book House, Grand Rapids, MI: 1 volume, 565 pgs, 1988: hardback.)

Edward N. Gross, the editor, certainly has done the publishing world a favor by essentially condensing Hodge's 1872 3-volume

Systematic Theology into an enjoyable, easy, readable format. Hodge, a giant Reformed Theologian, taught at Princeton Seminary in New Jersey for over 50 years in the specialties of New Testament and *Systematic Theology*. His original 3-volume *Systematic Theology* published in 1872 proved to be difficult reading and comprehension for the layperson. Gross has removed many of those difficulties from the original work without sacrificing the quality of Hodge's thinking. This book condenses 2000 pages into 565 pages. Deleted material is indicated by brackets in the table of contents. Much of the deleted material is tangential or inconsequential to the Christian of the 20th century. Each chapter in Gross' edition begins with a summary listing of the topics to be covered in that chapter. This is a plus for this edited edition, especially when compared to the original edition which often pulled the reader away from the main flow of thought. Gross has organized and outlined Hodge's theology into a very clear format.

Those who own and read Hodge's original 3-volume work will bemoan some of the deleted material, but in this reviewer's opinion the clarity, readability, and utility of the edited edition is well worth the omissions and deletions. Writers want their books to be read, and Gross has improved the readability of this theological classic. This book is an easy-to-read presentation of Reformed Presbyterian Theology as outlined in the *Westminster Confession of Faith* from a theological giant who lived in 19th century America.

Clay Javurek (B.S. Univ. of Illinois, Graduate study at Trinity Evangelical Divinity School) is on the volunteer teaching staff for the Whitefield Society and a member of First Chinese Baptist Church, Phoenix, Arizona.

Teaching Tapes

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Calvinism Under Fire

An examination of specific criticisms of that system of theology known as Calvinism (or, the Historic Christian Faith). Teacher: Geoff Volker

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Proclaiming the Historic Christian Faith

Whitefield Review

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Editor, Geoff Volker, Director, The Whitefield Society

Volume 3, Number 1

Spring 1992

Everyone Believes in a Limited Atonement! (An Examination of the Death of Christ, and for Whom it was Intended)

Everyone Has a Problem

When I talk to someone about the extent of the Atonement (for whom did Jesus die?) it seems that the very first passage of Scripture pointed out to me is 1 John 2:2.

"He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (emphasis is mine) 1 John 2:2 (NIV).

I know I am supposed to recognize as obvious the truth of this verse, that Jesus Christ died for the sins of the *whole* world. But ... just for the sake of being a bit difficult let me pose a question about this passage of Scripture.

The Critical Question

Did Jesus really pay for ALL the sins of EVERYBODY in the world?

I know that the apparent answer is yes, but I believe that there is more to it than meets the eye. John Gerstner, that delightful reformed theologian, has said on more than one occasion that what we need is a theology of the "second glance." What he means by this is that

everything is not always at it seems when we give it our "first glance." First John 2:2 is just such a verse!

If we take the verse at its face value without any qualification it would seem to teach that everyone will be saved. This proves too much! Anyone who is committed to the authority and inerrancy of the Bible knows that hell will have its full quota.

"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it" Matthew 7:13-14 (NIV).

The purpose in quoting this verse is to show that if only a *few* are going to be in heaven, then the rest, the *many*, will be in that place of eternal torment. So, having eliminated this first option, we are left with one of following:

1. Christ died for *some* of the sins of *all* of the people.
2. Christ died for *all* of the sins of *some* of the people.

Option #1

How shall we describe this view? Let me wax nostalgic about

my past. I grew up in that most scenic of all cities: Pittsburgh, Pennsylvania. For those who slept through geography, Pittsburgh is located at the confluence (where two rivers come together) of the Allegheny and the Monongahela rivers. These two rivers form the beginning of the Ohio River. The Ohio runs into the Mississippi which runs into the Gulf of Mexico. As a result, with so much water around, there had to be lots of bridges. Well ... this is a tale of a particular bridge.

With much zeal the City Fathers set out to build a "double-decker" bridge. This bridge would be a delight to the eyes. Their only problem in building this bridge was their math. They failed to have enough funds set aside to finish the construction of the "double-decker" delight. Therefore, as a result of this boondoggle, the city was the proud recipient of a bridge that was only half completed! Pittsburgh, the flower of the central Atlantic states, was now the envy of all the surrounding cities with its "bridge to nowhere." Here, a remarkable two level bridge stretched out across the river only to find itself but "halfway" across the water.

Such is the picture of
Option #1. If Jesus



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Christ only paid for **some** of the sins of **all** of the people then his death on the cross is identical to the "bridge to nowhere." If there exists even one sin that has not really been paid for, then there is no hope. Hell will be the only reward and it shall never end. To have an Atonement that included every last person would indeed be something to behold. But, to have an Atonement that does not include **all** the sins of **everyone** would be to have no Atonement at all! It would not simply be a bridge to nowhere, but an Atonement to hell!

But ... our opponents say that the above scenario is not a true picture of how the cross works. They tell us that Jesus did indeed pay for **all** the sins of **all** men. But, the payment for sin that he purchased on the cross *only* becomes effective when we "believe."

The Weak Link of Option #1

The weak link in this view of the cross is the assumption that men are *able* to believe on their own. This understanding of the Atonement states in no uncertain terms that the cross in and of itself does not determine who is going to believe. But the Scriptures say:

"No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day" John 6:44 (NIV).

Here the Word of God speaks right to the issue. No one is *able* to come to Christ on his own. The reason for this is again laid out in Scripture.

"The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned" 1 Corinthians 2:14 (NIV).

Two reasons given for man's inability to believe are the following:

1. The gospel is "foolishness;" a waste of time. He does not *want* to believe.
2. He simply *cannot* understand and respond to the gospel on his own.

Clearly, the Father does *not* draw everyone to himself. In John 6:44 all those who are drawn by the Father *will* be raised on the last day. Since no one is able to believe on his own how do we account for the fact that some do indeed believe? The answer is that the Father chooses those to whom he gives saving faith. Since no one wants or deserves this saving faith it must be purchased on the cross by Jesus. Faith is a gift.

"For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast" Ephesians 2:8-9 (NIV).

Those of you who are "into Greek" might be saying that the pronoun which makes reference to the gift of God, the "this" is in the neuter gender. This is so because "gift" is in the neuter gender, and "this" is referring to something as being a gift of God. The question that bothers some has to do with the fact that faith on the other hand is of the feminine gender. Normally, the noun and the pronoun agree in gender. Since faith is not of the same gender as the "gift" it must not be what the "this" is referring to. Therefore, Ephesians 2:8-9 is not teaching that faith is a gift of God at all. Before you go celebrating let me point out that the only other noun that is in verse 8 that gift could refer to is the word "grace." The gender for grace is also feminine, the same as faith. The only solution that seems to fit with the rest of Scripture is that the gift

of God must refer to our "entire" salvation of which faith is a part. Faith is part of that "package deal" of our salvation which our Savior purchased on the cross. Since we have already seen that it is impossible for man to believe on his own it is absolutely necessary that faith be purchased on the cross along with all the rest of our salvation. So to say that Jesus paid for the sins of **all**, yet only those who believe **actually** get their sins paid for, is in effect saying that no one is going to believe, since no one is *able* to believe on his own.

Option #2

Did Christ die for **all** of the sins of **some** of the people? The Scriptures seem to me to clearly say yes!

"When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption" Hebrews 9:11-12 (NIV).

Here we have the death of our Lord described in no uncertain terms as having *actually* paid for sins, having purchased our salvation. The only possible scenario that fits this description of the Atonement is **Option #2**. Jesus actually purchased the entire salvation of all those whom the Father had chosen in eternity past to save by Christ's death on the cross.

("Everyone" ends on page 3 )

The Whitefield Review is free for the asking. Just let us know that you want it, and we will put you on the mailing list. Also, if anybody is receiving the Review that doesn't want it, please let us know, and we will gladly remove your name from the mailing list.

Book Reviews

The Atonement by A. A. Hodge. (Footstool Publications, Memphis, TN: 479 pgs; reprinted 1987; clothbound.)

A. A. Hodge was the son of Charles Hodge. He succeeded his father as the professor of Theology at Princeton Seminary in New Jersey (1877-1886). His book on the Atonement first appeared in 1867.

Hodge is very thorough in dealing with all theological ramifications which flow into and out of the doctrine of the Atonement. For instance, Hodge deals extensively with the doctrine of Original Sin; a doctrine that flows into the Atonement. He also deals with the application of the Atonement; a doctrine that flows out of the Atonement. Those readers who have prior experience in studying systematic theology will appreciate the approach taken by Hodge. Those readers without experience in reading systematic theology may find this to be difficult and tedious. A good theological vocabulary is a recommended prerequisite for reading this book. Hodge thoroughly defends the penal-substitutionary, limited-application view of the Atonement. He refutes the Arminian and Roman Catholic interpretations of the Atonement which speak of Christ dying only to make

man saveable without actually saving anyone. The 39 page appendix added by Curtis I. Crenshaw scripturally and logically analyzes and defends the Limited Atonement view by asking two questions:

1. Did Christ die for some of the sins of all of the people?
2. Did Christ die for all of the sins of some of the people?

If you are interested in increasing your theological vocabulary, you will enjoy reading this book. This book is highly recommended for those who want to understand the meaning of their salvation.

Clay Javurek (B.S. Univ. of Illinois, Graduate study at Trinity Evangelical Divinity School) is a member of the First Chinese Baptist Church, Phoenix, Arizona.

Evangelical Dictionary of Theology, edited by Walter A. Elwell. (Baker, Grand Rapids, MI: 1204 pgs; 1984, clothbound.)

This reference book is a collection of articles arranged in alphabetical order which define theological terms, persons, and events from a protestant evangelical point of view. Some 200 contributors wrote the articles for this 1204 page volume. Reference

books are good lifetime investments and this volume is no exception. Definitions are clear and well organized. Articles are also cross-referenced to other articles for further research. Almost every theological term is thoroughly defined. Differing points of view are also taken into account. This volume truly provides a good solid in-depth panorama of the diverse theological definitions and interpretations which exist in protestant evangelical christianity today.

The benefits of this volume are two-fold:

1. One's theological vocabulary will be significantly enhanced from reading this book so that one can study more technical theological works.
2. One will develop solid standard definitions of key theological terms for confronting numerous cults which call themselves Christian and use similar Christian terminology.

Yes, this book is expensive, but it will provide you with a needed resource and yield a lifetime of theological learning — especially necessary in our day when much of the church does not pursue solid standard theological definitions.

Clay Javurek

("Everyone" cont' from page 2)

"When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit" John 19:30 (NIV).

With the death of Jesus Christ salvation was infallibly secured. There would be no doubt about it. At the appointed time God, the Holy Spirit would draw the elect to the Savior and give them the faith to believe. Our salvation is by grace from beginning to end, "so that no one can boast."

Conclusion

The point that I am seeking to make is that **everyone** has to qualify 1 John 2:2. You either have to add some sort of qualifier in the direction of Jesus paying for the sins of every last person but only *potentially*, or, you indeed say that Jesus actually paid for sins, but, you make a qualification in the direction of whom the Atonement was *intended* to save. **Everyone believes in a Limited Atonement!**

Ω

Teaching Tapes

Calvinism Under Fire

An examination of specific criticisms of that system of theology known as Calvinism (or, the Historic Christian Faith). Teacher: Geoff Volker

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Proclaiming the Historic Christian Faith

Whitefield Review

A Theological Publication of The Whitefield Society

Editor: Geoff Volker, Director, The Whitefield Society

Volume 3, Number 2

September 1992

The Net That So Easily Entangles Us (Part 1) — Monitoring Our Inner Impressions to Determine God's Will —

How Not To Find the WILL OF GOD!

The following examples serve as excellent models for how not to seek the WILL OF GOD. It is my desire that if one or more of these examples fits you — please do be offended. But, if the shoe fits...

Example No. 1

There I was, driving down Route 51, when all of a sudden I felt this strong compulsion to turn left at the next street. I had an appointment to keep, and if I made the upcoming turn there would be no way that I could keep my appointment. Was this the Holy Spirit speaking through my INNER MAN? How was I to know? If I did not turn left would I be sinning and in violation of a clear leading of the Spirit of God? Would I be quenching the Spirit?

Example No. 2

I had just graduated from college and had to make a decision between two job offers. I was married and had a mother that needed constant care and attention. How was I to know which job offer to accept? Both offered the same salary and benefits. One company

was located across the country while the other was situated in the same town where I and my mother were presently living. My father died this past year. My mother has had a difficult time making the transition into the single life of a widow.

As I pondered and prayed over my decision, I experienced an overwhelming peace concerning the job offer across the country. The more I prayed about it the more calm I felt concerning that job. I admit that some good Christian friends have counseled me to take the offer close to home so that I could look after my mother. But, how can I deny the undeniable leading of the Spirit of God that I am experiencing?

Example No. 3

My prayer life is the most precious part of my Christian life. When I go to the Lord in prayer I take my requests before Him, as the Bible clearly says to do, and then I quiet my heart and I wait upon Him to speak to my heart concerning my prayer requests. When He speaks to me it is always through my INNER MAN, through His STILL SMALL VOICE. This intimate communication with my Heavenly Father is the delight of my Christian life. I can't imagine having a satisfying relationship

with my Lord without this intimate prayer experience.

Hermeneutics of the Worst Sort

The following passages of Scripture are often used to defend the notion that God does indeed guide us in an authoritative manner through our INNER MAN, or our emotions.

Colossians 3:15 (NIV)

"Let the peace of Christ rule in your hearts, since as members of one body you were called to peace."

Here we have the popular proof text for using the PEACE OF CHRIST as the key factor in determining God's will for your life in a given situation. When you are faced with a decision you are to choose the option that you have PEACE about. The idea behind this method is that it is the Holy Spirit who is giving this peace to direct you toward finding God's will. This method has many problems. The main problem is with the context of this verse. Colossians 3:15 falls in the midst of a section of Scripture that is describing how believers are to get along with one another.

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"Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity" Colossians 3:12-14 (NIV).

When the Apostle Paul says to "Let the peace of Christ rule in your hearts," he is referring to getting along with each other and not to a method for determining God's will for your life! In every aspect of our relations with other believers we are to let the desire to be at peace with one another RULE in our hearts. We are not to let the desire to not get along with each other RULE in our hearts. Be forewarned ... we should always, always, take the time to check the CONTEXT.

Romans 8:14 (NIV)

"because those who are led by the Spirit of God are sons of God."

The LEADING of the Holy Spirit is, in my opinion, one of the most misunderstood concepts among believers today. The popular understanding of the LEADING of the Spirit is: When you experience an inner compulsion or desire to do or not to do a certain thing, interpret this as the Spirit of God moving you in a particular direction or course of action. In all fairness it should be stated that most of the folks who use this method do so only after they have determined that the LEADING is not in violation with any Scripture.

Once again, the problem with the common understanding of the LEADING of the Holy Spirit is that it is based on out-of-context Scripture. Romans 8:5-9 is a description of a believer and an unbeliever.

"Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind CONTROLLED by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those CONTROLLED by the sinful nature cannot please God."

You, however, are CONTROLLED not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ." Romans 8:5-9 (NIV).

The point of this passage of Scripture is that every believer will experience a changed life through the work of the Holy Spirit. This work of the Spirit is called being CONTROLLED by the Spirit. This concept of control does not refer to something that we are supposed to do. No! Being CONTROLLED by the Spirit is something that happens to all believers simply because they are believers. When Jesus Christ died on the cross he purchased not only forgiveness of sin, but also a changed life for all those the Father had given him. Therefore, every believer will experience a changed life. This transformation is brought about by the work of the Holy Spirit. Romans 8 calls this being CONTROLLED by the Spirit.

Verses 12-13 of chapter 8 continue this argument by describing how we ought to live in light of what the Spirit is doing within us.

"Therefore, brothers, we have an obligation — but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds

of the body, you will live" Romans 8:12-13 (NIV).

The point the Apostle Paul is making is that you will not get to heaven without a changed life. But, lest you get concerned that you might not be able to muster up that changed life, Paul immediately goes on to say in verse 14 that all true believers, sons of God, are being LED by the Spirit of God into a changed life. The concept of LED in verse 14 is identical to the concept of CONTROLLED in verses 5 through 9.

This passage has nothing whatsoever to do with the believer's search for the will of God. It is only describing what will happen to all Christians. All believers are being LED by the Spirit of God into a changed life in Jesus Christ. Please note that in saying that God LEADS all believers I am not saying that believers are not responsible to live for their Lord. I am only saying that the concept of LEADING in the Bible has nothing to do with our search for the will of God.

Galatians 5:18 (NIV)

"But if you are led by the Spirit, you are not under law."

Here we have the only other place in the New Testament where the term LED is used. Once again as we examine the context we will find that this passage has nothing to do with discovering the will of God. In verses 16-17 we find a description of the spiritual battle that goes on inside of every believer.

"So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so

("The Net" continues on page 3 ☞)

Book Review

Our Sufficiency in Christ by John MacArthur. (Word Publishing, Waco, TX: 282 pgs; 1991; paperback.)

Can you name at least three deadly influences that may threaten to undermine your spiritual life? If you answer: "Psychology, pragmatism, and mysticism," then you definitely need to read this book! These three fatal trends are confronted and ruthlessly exposed for what they are: dangerous doctrines undermining today's church.

Our Sufficiency in Christ was easy to read, yet instantly grabbed my attention and captured my interest throughout. One thought that constantly impressed itself on my cerebrum was the conviction that here was vital information that my congregation needs to know. It's worthy of the church book rack.

Christians today need to be warned of the noxious pestilence which is infecting our thinking and contaminating our churches. I refer to the latest concoction to emerge from the devil's laboratory: modern psychology! Listen to what MacArthur has to say in his preface:

A widespread lack of confidence in Christ's sufficiency is threatening the contemporary church.

Temporary church. Too many Christians have tacitly acquiesced to the notion that our riches in Christ, including Scripture, prayer, the indwelling of the Holy Spirit, and all the other spiritual resources we find in Christ, simply are not adequate to meet people's real needs. Most seminaries now put more energy into teaching ministerial students psychology than training them to preach. Evidently they believe therapists can accomplish more good in Christians' lives - than preachers and teachers.

Today's proliferation of so-called "Christian" recovery books indicates that professing believers are turning away from Biblical truth and looking for solutions to their emotional problems in modern psychology. To this, MacArthur writes: "Outside the Word and the Spirit there are no solutions to any of the problems of the human soul. Only God knows the soul and only God can change it."

This book has some fine chapters worth mentioning, such as chapter five on "Psychological Sanctification" and chapter eight on "The Quest for Some-

thing More" which explains how people try to add philosophy, legalism, mysticism, or asceticism to their faith in Christ. Yet the Gospel is simply "Christ plus nothing!" My favorite chapter (which I think is worth the price of the whole book) is on "Spiritual Warfare." This chapter was both informative and (at times) humorous. But, I must caution you to beware of his dispensational exegesis of Revelation 12.

All in all, you will profit from reading this book. It blows the whistle on some serious dangers by calling our attention to these wretched problems in the church today. I must say, however, that at times the book tends to minimize certain complex problems and over simplify the solutions. While it has many good things to say, more room needs to be given to Christ's instruments of the teaching church and the pastoral ministry, in order to prevent anyone from falling into the "Me and My Bible Only" or "Just Me and the Spirit" mentality. It would have been nice if MacArthur had offered a Biblical model for Christian counseling by introducing the Nouthetic model. Oh, for a revival of good Nouthetic counseling.

John Giarrizzo (graduate of Redeemer Theological Seminary) is pastor of Grace Covenant Church in Mesa, Arizona.

("The Net" cont' from page 2)

that you do not do what you want" Galatians 5:16-17 (NIV).

Paul, in describing this battle, is not depicting a hopeless situation. For he goes on to say in verse 18 that if the Spirit is LEADING you then you will experience a changed life and grow in Jesus Christ. Since all true believers are being LED by the Spirit they are not like those Israelites under the Mosaic Law who, though they were called the people of God, were actually only a PICTURE of the people of God. Oh sure, there were some real believers among the Israelites. But as a whole, they were a nation of unbelievers who were called to obey the Law of Moses, the LAW, without experiencing the changed life brought about by the Holy Spirit. So, if you are LED by the Spirit, then the Spirit is motivating you to obey your Lord. You are experiencing a transforming work of the Holy Spirit. You are not under LAW, the curse of trying to obey God's Law without a corresponding regenerated

heart, as were the Israelites. Rather, you are being LED by the Spirit. You will experience a changed life. You will not stay the same. You are, to use the term of Romans 8, CONTROLLED by the Holy Spirit.

In our next REVIEW we will be examining what the Scriptures do teach concerning our IMPRESSIONS. Do our IMPRESSIONS mean nothing? Stay tuned to find out!

Book to Recommend

Decision Making & the Will of God by Garry Friesen. (Multnomah Press, Portland, Oregon: 451 pgs, 1981; paperback.)

This book is by far the best there is on the subject. In making this claim I must also add that my article on the WILL OF GOD in this REVIEW is largely dependent on Friesen's work.

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Fall Classes: 1992

Sorting Out the Will of God

How can I be "sure" that I am in the WILL OF GOD? Is it even possible for you to be absolutely sure of the WILL OF GOD for your life? It is my conviction that not only is it possible to be certain of the WILL OF GOD in your life, but God, himself, holds us accountable for knowing the WILL OF GOD for our lives.

Every Wednesday Morning (7:00-7:45)
Location: Sir George's Royal Buffet
1744 West Main Street, Mesa

Theology for Ladies Only!

Subject: "Sorting Out the Will of God" — similar to the class above but "for ladies only." Meeting in the home of Ann Angstead, this class is a little later in the day, smaller, and more intimate. (No child care is provided.)

Every Wednesday Morning (10:00-11:00)
Location: Angstead Home
139 West Myrna, Tempe

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Every Other Saturday Morning (8:30-10:30)
Location: Volker Home
3324 East Enid, Mesa

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Proclaiming The Historic Christian Faith

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Editor: Geoff Volker, Director, The Whitefield Society

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The Net That So Easily Entangles Us (Part 2) — Monitoring Our Inner Impressions to Determine God's Will —

In the last WHITEFIELD REVIEW I analyzed some of the passages of Scripture that are most often used to defend the idea that God speaks to us in an AUTHORITATIVE way through our emotions or inner impressions. Some think that God the Holy Spirit communicates to His people by this means. They also believe that to deny the validity of this inward communication of the Spirit is to reject the most intimate part of our Christian life.

An Interpretive Nightmare

Another section of Scripture that is commonly used to defend the above view is 1 Kings 19:11-14.

1 Kings 19:11-14 (NIV)

"The Lord said, 'Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by.'"

Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was *not* in the wind. After the wind there was an earthquake, but the Lord was not in the earthquake. After the earthquake came a fire, but the Lord was not in the

fire. After the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave.

Then a voice said to him, "What are you doing here, Elijah?"

The "gentle whisper" or the "still small voice" (KJV) is argued to be the Holy Spirit communicating through our emotions. Is this even possible? The context of these verses has to do with the historical account of Elijah and the prophets of Baal on Mount Carmel (1 Kings 18). Elijah challenges the 450 prophets of Baal to call on their god to set fire to the prepared sacrifice. When they cannot bring about any response from their god, Elijah prepares his sacrifice and calls upon the Lord God. Not only does the Lord set fire to the sacrifice; He consumes the sacrifice, altar and all. Following this display of God's power, Elijah has the people put the 450 prophets of Baal to death. As a result, Jezebel, the wicked queen, threatens to kill Elijah. Elijah then panics and runs to Mt. Sinai in the desert. It is here that our passage of Scripture picks up the story. God tells Elijah to stand on the mountain and He will pass by. The Lord sends a powerful wind, an earthquake, and a fire, but says that He is not in any of

those. He then sends a "gentle whisper." When Elijah hears this he knows that the Lord is about to speak to him. He is then said to have pulled his cloak over his head and stood at the entrance to the cave to await the word of the Lord.

Now, let's examine the context. Please note that the gentle whisper is only used to get Elijah's attention. God does not speak to him in a gentle whisper! And, the gentle whisper does NOT take place through his emotions or his inner man. The gentle whisper was an audible sound that could have been recorded by a cheap tape recorder. It was not an impression. 1 Kings 19:11-14 is not remotely about our God communicating to us through our emotions. It is rather an account of the Lord actually getting Elijah's attention by a gentle whisper and then talking to him.

The Subjective CANNOT Communicate Authoritatively

The question is not whether our God is involved in our impressions or feelings. I rather assume He is, inasmuch as He controls all things and is involved in all things. The question that plagues us is this; is there any way we can be sure our impression is



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from God? How can I know for sure that what I am feeling is a communication from God to me? I would like to suggest that there is no way you can know for sure whether the feeling or impression you are experiencing is a means of communication from the Holy Spirit.

When well intentioned believers say that God spoke to them, what most of them mean is that they have experienced a feeling or impression which they have INTERPRETED to mean that God is telling them something. Any feeling or impression that comes from within us falls into the subjective realm. We cannot be certain about anything that falls within the subjective realm. How do I know whether a particular feeling that has come upon me is the Spirit trying to communicate with me or just my feelings playing tricks with me because of lack of sleep or too much pizza the night before? How do I know whether an impression that I am experiencing is Spirit-given direction or just something that has surfaced from my subconscious? We cannot be sure about anything that comes from within us — that is from the subjective realm.

The Scriptures are Our ONLY Source of Authority!

What we need is an objective outside authority that can sit in judgment on our feelings or impressions. Our Lord in His goodness has provided such an objective authority; it is the Word of God. In Ephesians 5:17 we have the statement that we are to "know" the Lord's will.

Ephesians 5:17 (NIV)

"Therefore do not be foolish, but understand what the Lord's will is."

This passage of Scripture is stating that we can know God's will

for sure. Actually, it says more than that. It says that not only can we know the will of God, but also that we are *supposed* to know the will of God. Now, how can this refer to the Spirit communicating to us through our emotions or impressions if we can never be sure if our emotions or impressions are from God or not? The answer to this question is found in the Moral Will of God.

The Moral Will is another name for the Bible. We are commanded to know the will of God. The only objective source of the will of God is Scripture. Ephesians 5:17 is calling all believers to know what the Bible wants them to do in any given situation. The Bible does seem to be saying that it is all-sufficient for providing God's will for the believer.

2 Timothy 3:16-17 (NIV)

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."

Another verse of Scripture that describes the will of God as the Word of God is Acts 20:27. Here the Apostle Paul is giving his farewell address to the elders of the church at Ephesus.

Acts 20:27

"For I have not hesitated to proclaim to you the whole will of God."

It makes sense that only the Bible can really reveal the will of God because it comes to us in the form of words and sentences and in a context that can be checked out. If we have a question about what a particular passage means, we have the means to verify whether or not it is saying what we think it is saying. The Bible cannot be made to say anything you want

it to say, if you are handling it like any other form of literature. Words have specific meaning that can be determined by comparing the Scripture you are studying with other relevant passages as well as by analyzing its context.

Only the will of God as revealed in the Bible is CHECKABLE. To seek to find the will of God through our emotions or impressions is to go on a fool's errand.

Now Back to Our Examples from Part 1 (Sept-92 WHITEFIELD REVIEW)

Example No. 1

Here I am, driving down Route 51, when all of a sudden I feel this strong compulsion to turn left at the next street. What am I to make of this impression? Is it the Lord guiding me by the Holy Spirit? Is it simply a feeling? If I do not turn left at the next street will I be sinning? The answer to this, in the words of Gary Friesen who wrote *Decision-Making and the Will of God*, is that "an impression is just an impression." Because I have no way of knowing for sure whether the impression that I experienced was a communication from God or not, I am not bound to obey it. I am free to turn left at the next street on Route 51 as long as I would not be violating any of the Moral Will of God (the Bible). The only way that I would be sinning by not turning left would be if I were to break the law of God (one of the commands in the Scriptures).

1 John 3:4 (NIV)

"Everyone who sins breaks the law; in fact, sin is lawlessness."

Since we can never be sure about an impression, because it is in the subjective realm and therefore not check-



able, all we can say is that "an impression is an impression."

All sorts of impressions hit us all day long. If we believed that we were to obey them if they were of the Lord then we would be in constant torment, for we have no way to be sure of their origin. Besides, the Bible never tells us to look outside of itself for authoritative direction. It should be mentioned that prophecy, a direct word from the Lord, would seem to be an exception to the rule. But prophecy is not the Spirit communicating to us through our emotions. It is God speaking to us in audible words.

Example No. 2

I had just graduated from college and had to make a decision between two job offers. I was married and had a mother that needed constant care and attention (my father had just died). How was I to know which job offer to accept? Both offered the same salary and benefits. One company was located across the country while the other was situated in the same town where my mother and I were living. As I pondered this decision I experienced an overwhelming peace concerning the job offer across the country. What was supposed to do? Was I experiencing the direction of the Spirit in my life?

The answer to this is rather simple. Regardless of any feeling that I am experiencing, it is only the Word of God that can

authoritatively guide me. I only follow my feelings when the Scriptures back them up. An example of this would be guilt feelings. When I feel guilty how do I know whether I really am guilty of something? The only way I can know is to go to the Bible and see if I have violated one of the commands. If I have, then I must ask my Father in heaven to forgive me. If I find that I have not violated any of the commands, I must assume that the feeling of guilt I am experiencing is in reality false guilt that ought to be ignored.

In this example the Bible does speak to the situation. In 1 Timothy 5:8 we find a clear statement describing the responsibilities of the Christian man to take care of his relatives.

1 Timothy 5:8 (NIV)

"If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever."

As long as he does not put himself into a situation where he is violating this Scripture by his choice of jobs, then he is free to choose any job.

Example No. 3

When I go to the Lord in prayer ought I to quiet my heart and expect God to speak to me through my inner man, that is, through my emotions? We have already seen in this article that the STILL SMALL VOICE is not the Spirit com-

municating to us through our emotions, but rather an audible sound made to get Elijah's attention so God could talk to him. Nowhere in the Bible are we directed to expect any authoritative communication by the Holy Spirit through our emotions. When we experience an impression or feeling while in prayer, might it not be from the Lord? Yes, that might be true. But the only way we have of knowing anything for sure is if we go to the Word of God to see whether it backs up our feeling or impression.

An example might go something like this. While in prayer I, a teenager, am impressed to make a call to a friend. Is this of the Lord? If my father has previously told me that I cannot make any more calls on the phone, I must ignore this impression. To follow the impression would be to disobey my parents which the Bible does not allow. What if I am under no phone calling restrictions? Then I am free to call, though not obligated to call. If I did not call I would not be sinning. Once again, the reason I would not be sinning is that I would not be violating a command of Scripture. **BEWARE OF UNDERMINING THE WORD OF GOD!**

There is nothing wrong with feelings; I rather like them. They make our life rich and full. My point is, when we look inward for the Holy Spirit to communicate to us we are denying that the Word of God is the authoritative Word from God. Feelings and impressions can come from all sorts of places. But the bottom line is they are subjective, not checkable, and therefore not authoritative. To look inward for your authoritative direction from the Lord is truly to be on a FOOL'S ERRAND.

Geoff Volker, (B.A., Penn State, M.Div., Covenant Theological Seminary) is the Director of the Whitefield Society, is also an elder at Reformation Fellowship in Tempe, Arizona.

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Book Review

Charts of Christian Theology and Doctrine by H. Wayne House. (Zondervan, Grand Rapids, MI: 145 pgs, 1992; paperback)

If you ever finished reading a systematic theology textbook but just could not seem to get an organizational outline of the subject matter in your head to remember and reference what you just read, then this chart-book is just what the doctor ordered! H. Wayne House, a former professor of Systematic Theology and New Testament at Dallas Theological Seminary and now Vice President of a Christian college in Oregon, has put together a magnificent compendium of the major doctrines of Christianity in an easy-to-read, easy-to-access, easy-to-remember collection of 89 charts covering: Prolegomena, Bibliology, Theology Proper, Christology, Pneumatology, Angelology, Anthropology, Soteriology, Ecclesiology, and Eschatology. If you are a theologian, you undoubtedly know what these words mean. And, if you want to do further reading, a five-page bibliography of theology books is listed in the back of the chart-book.

Among the high points of this chart-book are excellent diagrams and charts of the Trinity, the Hypostatic Union of Jesus Christ, the doctrine of Original Sin, the functions of elders and deacons in the church, and extensive analysis of the various views of the rapture and the millennium. One strength of this chart-book is that it lists the process of church discipline and the consequences at each step depending on whether or not such church discipline is implemented against the offender.

This is the fifth book in a series of chart-books by Zondervan. The other chart-books include: *Old Testament*, *New Testament*, *Church History*, and *Philosophy*.

Undoubtedly, this chart-book on *Theology* will be the best selling chart-book in this series. If you must buy only one chart-book in this series, this is the chart-book to buy. For if you have this chart-book, you will be able to get a handle on any Christian theology book or lecture which you might read or hear. This chart-book does for the theologian what Rienecker's *Linguistic Key to the New Testament* does for the New Testament scholar: It furnishes a lot of information in a simple to understand, easy-to-access format. The advantage of charting a concept is that the logic of the concept is very easy to trace, follow, and understand.

The late J. Barton Payne of Covenant Theological Seminary first introduced me to the value of charts when I was reading a couple of his books back in the 1970s. If the chapter does not explain it, then the chart definitely will. If your spouse is ministering the Word of God to others, put this chart-book on your shopping list. I would say that this is the book of the year for 1992.

Clay Javurek (B.S. Univ. of Illinois, Graduate study at Trinity Evangelical Divinity School) is a member of Camelback Bible Church, Paradise Valley, Arizona.

The Fatal Flaw by James R. White. (Crowne Publications, Southbridge, MA: 225 pgs, 1990; paperback.)

This is the runaway best seller (by that intrepid Calvinist whom Catholic apologists run away from!) that examines two of Roman Catholicism's most distinctive doctrines (the Sacrifice of the Mass, and Purgatory) from a Biblical and Reformed perspective.

The thesis of *The Fatal Flaw* is, to quote the first chapter (*The Issues At Hand*), "The Roman Catholic Church's teaching on the work of Jesus Christ (Specifically, His atonement) is anti-Biblical and false; hence, the Roman Catholic Church is not in possession of the Gospel of Jesus Christ, and cannot, therefore, be considered a Christian church."

In a conscientious effort to document that "mild-mannered" assertion, the author is careful to draw heavily on authoritative Catholic sources. He intentionally goes out of his way to build no straw men, but to make clear the Catholic position and to portray it accurately.

Chapters 2-4 spell out the Roman Catholic position in great detail. Chapters 5-6 respond to that position from a Biblical and Reformed point of view.

Chapter 2, *The Roman Catholic Doctrine of Salvation*, includes an immensely practical discussion of the difference between "mortal" and "venial" sin and between "eternal" and "temporal" punishment.

Chapter 3, *The Roman Doctrine of the Sacrifice of the Mass*, pursues an examination of the following three questions: "How important is the doctrine of transubstantiation to the doctrine of the Mass?" "What is the relationship between the sacrifice of the Mass and the sacrifice of Christ on the Cross?" And, why "is the Eucharistic sacrifice called 'propitiatory'?"

Chapter 4, *The Roman Doctrine of Purgatory*, explains that souls that die with any "stain of sin" on them must be purged by the "suffering of atonement" (namely, their own!).



Chapter 5, *The Gospel of the Grace of God in Jesus Christ*, begins the counter-attack, demonstrating that false views of salvation stem from a denial both of God's sovereignty and man's ability in sin. (If this sounds a lot like Unconditional Election and Total Inability, you're right!)

Here, as throughout the book, James is not afraid to trumpet forth the similarities between Roman Catholicism and much of Evangelical Christianity concerning their respective positions on the nature of salvation.

Chapter 6, *The Atonement of the Lord Jesus Christ* (ever read one of James White's books that *didn't* discuss the Atonement?), defines the terms Atonement, Propitiation, Reconciliation, and Redemption as it shows why the Mass is *not* the same sacrifice that was offered at Calvary, and why Purgatory is yet another way of forgiveness outside Christ's finished work.

Chapter 7, *Twisting the Scriptures*, is, by far, my favorite chapter. To me this is where the "rubber meets the road" when discussing doctrine with Roman Catholics. Here James draws the teeth of the paper Roman Catholic tigers, who wrest the Scriptures to their own destruction (e.g. John 6).

Chapter 8 (the final chapter), *What Then Shall We Say?*, gives a word to the Catholic reader as well as to the Christian reader. The final call to action reminds us that today's Christian is to be an apologist as well as an evangelist.

The only disappointment with this work is the back cover which misleadingly promises the reader that Calvin's conversion story is included. (It's not!) Yet, on my scale of 1 to 5 (points of Calvinism), *The Fatal Flaw* rates a full T-U-L-I-P!

It is my prediction that *The Fatal Flaw*, along with its blockbuster sequel, *Answers to Catholic Claims*, will replace Loraine Boettner's *Roman Catholicism*, as THE standard apologetical works dealing with Catholicism from a Reformed point of view.

Julius Amman is a computer programmer who is a member of Reformation Fellowship in Tempe, Arizona.

New International Dictionary of the Christian Church edited by J. D. Douglas (Zondervan, Grand Rapids, MI: 1074 pgs, 1974; hard).

Have you ever wondered what are the historical origins and sig-

nificance of the numerous Christian denominations inside of your yellow pages? If so, then this volume filled with 4,800 articles from 180 scholars will provide this information. This reference book will provide a comprehensive listing and a simple explanation of 2000 years of Church history—all arranged in alphabetical order. The editor has sought for this volume to be extensive in its listing of articles but simple and brief in its explanation of those articles. You do not need a university degree to read and use this book. All you need is curiosity and a desire to discover the meaning of the various Christian institutions, movements, peoples, and events which have contributed to the history of the Christian Church.

Unfortunately, this volume has no maps, charts, diagrams, or visual aids. These were omitted to make room for a more comprehensive article listing. Global in its coverage, this book records anything of significance worldwide. Missionaries, historians, and theologians can all benefit from it. You may even come to appreciate why your church is the way it is.

Clay Javurek (B.S. Univ. of Illinois, Graduate study at Trinity Evangelical Divinity School) is a member of Camelback Bible Church, Paradise Valley, Arizona.

— Father, Son, & Spirit —

Early Christians who were taught directly by Jesus Christ were ...

Chosen: by God, the Father
through sanctification of the Spirit
for obedience to Jesus Christ
—1 Peter 1:2

Baptized: in the name of the Father
and of the Son
and of the Holy Spirit
—Matthew 28:19

Filled: with the Spirit
singing praises to God
in the name of our Lord Jesus Christ
—Ephesians 5:18-20

Stabilized: in Christ
Anointed: by God
Sealed: of the Spirit

—2 Corinthians 1:21, 22

Given: varieties of gifts, but the same Spirit
varieties of ministries, but the same Lord
varieties of functions, but the same God
—1 Corinthians 12:4-6

Praying: through Christ
in the Spirit
to the Father
—Ephesians 2:18

Notice that in these examples the Three are never mentioned in the same order. What might this signify?

Continuing Classes

Early Morning Theology

Subject: "Sorting Out the Will of God" — how can I be "sure" that I am in the WILL OF GOD? Is it even possible for you to be absolutely sure of the WILL OF GOD for your life? It is my conviction that not only is it possible to be certain of the WILL OF GOD in your life, but God, himself, holds us accountable for knowing the WILL OF GOD for our lives.

Every Wednesday Morning (7:00-7:45)
Location: Sir George's Royal Buffet
1744 West Main Street, Mesa

Theology for Ladies Only!

Subject: "Sorting Out the Will of God" — similar to the Early Morning Theology class but "for ladies only." Meeting in the home of Ann Angstead, this class is a little later in the day, smaller, and more intimate. This should give you an opportunity to speak up and take part in a way you might not feel free to in the larger class. (No child care is provided.)

Every Wednesday Morning (10:00-11:00)
Location: Angstead Home (820-3127)
139 West Myrna, Tempe

The Whitefield Society is a teaching ministry to the the community at large that seeks to equip the believer with a theological foundation in the Historic Christian Faith. The Whitefield Review is a theological publication of The Whitefield Society. Its intent is to grapple with theological issues which have practical significance. Besides addressing a major issue, the Review will also provide book reviews and class schedules.

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The Denial of the New Heart:

The Achilles Heal of Dispensationalism

Lewis Sperry Chafer was a leading exponent of dispensationalism. His *Systematic Theology* is a widely recognized authoritative source on this system of teaching. The two quotations which follow are from volume two (Abridged Edition, edited by John F. Walvoord, published by Victor Books in 1988).

Stating the Dispensational Case

The all-important command is to believe in Christ. Normally this includes a reversal of any previous acts of unbelief, and it includes recognizing Jesus Christ as God. Experientially many Christians do not submit to Christ as Lord of their lives until sometime after their personal salvation, though in the nature of their faith in Christ they had to accept him as God. Accordingly all appeals to change of life and change of attitudes apart from faith in Jesus Christ are not accurate presentations.

— L. S. Chafer, pages 189-190.

In presenting the Gospel it is a subtle temptation to urge people not only to believe but also to surrender to God because of course this is the ultimate objective of their salvation. However, in ex-

plaining the terms of salvation this brings in a confusing human work as essential to salvation which the Bible does not confirm.

— L. S. Chafer, page 195.

Taking Jesus as Savior but not Lord!

I know that it sounds too simplistic to say that the error of dispensationalism is its teaching on conversion with its denial of the new heart. I also know that dispensationalists will probably react strongly to my accusation that they deny the existence of the new heart in every new believer. I recognize that they do affirm that each believer is regenerated and takes on a new heart. What I do say is that when all is said and done, regardless of what they affirm, they end up denying the reality of the new heart in the believer.

When they affirm that "surrender to God" at conversion is an optional item on the salvation agenda they are denying the existence of the new heart. This is where the expression comes from which states that in the dispensational scheme of things it is perfectly proper for someone to receive Jesus Christ as Savior while rejecting him as Lord and still be saved. To accept this understanding of conversion is to open the church to wholesale false professions of faith. This view of

what it takes to become a believer is not only wrong, it is not the Biblical Gospel.

The New Covenant

In Hebrews 8:7-13 we find the author of Hebrews describing the content of the New Covenant. He quotes a very familiar passage, Jeremiah 33:31-34, which refers to the promise of God to restore Israel after its time of captivity in Babylon. If you read this passage in its context in Jeremiah you would swear that it is talking about literal Israel. But, under the inspiration of the Holy Spirit, the New Testament author of Hebrews applies this passage to the time of the New Covenant Church, our present era.

✓ The context of Hebrews 8 pictures Jesus as the High Priest after the order of Melchizedek. He is contrasted with the Levitical High Priests, from the family of Aaron, who constantly die and have to be replaced. Melchizedek, that fascinating personality who shows up on the scene in Genesis 14 as the King of Salem and the Priest of the Most High God, is described as someone who has no beginning or end. I think what is meant by this is that he had no genealogical records to describe his family history. No one knows where he came from. He just shows up and then is gone. Jesus is

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described as the High Priest after the order of Melchizedek to show the superiority of his priesthood to that of the priesthood of Levi. The sacrifices of the Levitical priests never accomplished the forgiveness of sins.

"The law is only a shadow of the good things that are coming — not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they have not stopped being offered? For the worshippers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins."

— Hebrews 10:1-4 (NIV).

But just as Melchizedek shows up on the scene and then doesn't seem to die, so also Jesus dies for sin once and for all and then rises from the dead to live forever as our Redeemer. Since he does live forever as our Redeemer, the salvation that he purchased on the cross is also ours forever.

"When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption."

— Hebrews 9:11-12 (NIV).

The redemption that Jesus Christ purchased on the cross, the New Covenant, is described as consisting of two parts. The first part is the forgiveness of sins. The second part is the New Heart.

"The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts, I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more."

— Hebrews 8:8-12 (NIV).

The forgiveness of sins refers to the legal aspect of our salvation where we are declared forgiven by the judge of the court of Heaven because he fully punished Jesus, his own Son, in our place. Jesus fully satisfied the wrath of the Father so that we could have peace with God. As a result of the work of Christ, we who believe are justified.

"Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand."

— Romans 5:1-2a (NIV).

The New Heart is the desire to live for Jesus which all believers receive at conversion. This new desire, or New Heart, will drive all believers to pursue the Lordship of Christ. The author of Hebrews describes it as having the law written on your mind and heart so that no one will have to teach you. By this he does not mean that believers

will not need teachers. What he does mean is that believers will be motivated from the inside out to live for Jesus. They are self, or Spirit, motivated to obey the Lord of the universe.

"Therefore, in anyone is in Christ, he is a new creation; the old has gone, the new has come!"

— 2 Corinthians 5:17 (NIV).

"We know that we have come to know him if we obey his commands. The man who says, 'I know him,' but does not do what he commands is a liar, and the truth is not in him."

— 1 John 2:3-4 (NIV).

"This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother."

— 1 John 3:10 (NIV).

Hebrews 8 also says that no one will have to teach his neighbor to know the Lord, because all will know him. This means that all who Jesus died for, the elect, will, at the appointed time, come to faith in the Lord Jesus Christ and desire to live for him. It is therefore absolutely guaranteed that every believer will experience a changed life, since it was infallibly purchased by the Son of God at Calvary. Our salvation was a package deal. If you are saved you will receive JUSTIFICATION (forgiveness of sins), SANCTIFICATION (a changed life), and GLORIFICATION (the promise of Heaven). You must get all of them or none at all. But above all else you must understand that without a changed life no one will get to Heaven, for that is the evidence of a saving Faith.

"Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord."

— Hebrews 12:14 (NIV).



Repentance is Much More Than a Change of Mind

When the question is asked, "What must we do to be saved?" the biblical answer is repentance and faith.

"I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus."

— Acts 20:21 (NIV).

The basic meaning of the word repentance in Greek means to change one's mind. But when it comes to conversion, repentance takes on a much deeper meaning. The reason for the change is the state of the heart of man. Man by nature is a God-hater. As a result of Adam's sin all of mankind come into the world guilty and have a hatred toward the Lord of the universe. So the problem of getting man to truly change his mind about God is that his heart or disposition toward the God of all must first be changed.

"As it is written: 'There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.'"

— Romans 3:10-11 (NIV).

"No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day."

— John 6:44 (NIV).

"The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."

— 1 Corinthians 2:14 (NIV).

The changing of the heart of man is the work of the Holy Spirit. This is what our Lord was talking to

Nicodemus about in John 3. Unless there is a prior work of the Spirit of God on the heart of man he will never believe. When the Spirit draws to Himself those for whom Christ died, he changes the desires of their heart so that they no longer want to live for themselves (a God-hating experience), but now want to live for Jesus Christ. They do change their mind about Jesus, but it is much more than that. They change their allegiance from themselves and the world to that of serving Jesus Christ. This then is the meaning of Repentance, and why it is utterly inconceivable to view repentance as merely a change of mind.

"But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness."

— Romans 6:17-18 (NIV).

A Saving Faith Embraces Lordship

"What good is it, my brothers, if a man claims to have faith but has no deeds? Can such a faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action is dead. ... As the body without the spirit is dead, so faith without deeds is dead."

— James 2:14-17, 26 (NIV).

The clear assumption in Scripture is that Saving Faith includes a desire to follow Jesus Christ as Lord. The issue is not simply convincing someone that Jesus ought to be their savior. The problem lies in the realm of the heart. All men

have an aversion to Jesus the God-Man. To believe in Jesus is to receive him for all he is. There is no way that we will willingly give the Lord of Heaven and earth the keys to our life. Therefore, Saving Faith must be given to us as a gift if any of us are going to be saved.

"Yet to all who received him, to those who believed in his name, he gave the right to become children of God — children born not of natural descent, nor of human decision or a husband's will, but born of God."

— John 1:12-13 (NIV).

"For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast."

— Ephesians 2:8-9 (NIV).

The Testimony of Church Discipline to the Necessity of the New Heart

"If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector."

— Matthew 18:15-17 (NIV).

When someone is caught in a verifiable sin and refuses to turn from it the Bible speaks straight to the issue. If the professed believer continues to hang on to his sin then he will ultimately find himself before the church. If he still refuses to repent then he is put out of the

(Continues on page 5.
See: "Denial.")

Readers' Forum

Readers' Forum is a regular feature in which new and old Christian works are reviewed. We will also print editorials from time to time, and letters to the editor. If you want to respond to the *Whitefield Review*, ask questions about articles, give ideas, critiques we would love to hear from you.

Please write: *Whitefield Review*, Readers' Forum, P. O. Box 2353, Mesa, AZ 85214-2353.

In this issue we spotlight works reviewed by the voracious reader/reviewer, Clay Javurek.

Commentary on the *Epistle to the Romans*, by Charles Hodge. (Banner of Truth, Edinburgh: 458 pgs, 1986, hardback)

No doubt about it, the book of Romans is the most important book in the entire Bible. Combine this with the fact that Charles Hodge, of the 19th Century Princeton school of thought was the most important American Calvinistic theologian of that century, and you have a commentary that is thorough, profound and an invaluable resource to read over and over again. One cannot over-read this commentary by Hodge.

Hodge wrote this commentary on Romans while he himself was lying flat on his back in his home while seriously nursing a severe leg infection during the 1830s. His children had to fetch him the needed books from his own personal home library so he could have the resources to write this commentary. This work has been reprinted several times but the final edition came out in 1886 when his son Archibald Alexander Hodge (remember him on the Atone-ment?) slightly edited and issued the final reprint.

Each section of Romans is fully previewed, analyzed and commented on by Hodge. He divides each section into CONTENTS, ANALYSIS, COMMENTARY, DOCTRINE and REMARKS. The doctrine and remarks portions give the book a very theological and practical bent. Hodge seems to be so thorough that after reading a section, one will almost feel that there is nothing left to be said or understood about Paul's letter to the Romans. The flow of thought in Romans is made crystal clear by Hodge and his insight into the etymological and theological meaning of the Greek text is utterly magnificent. Hodge does present other differing points of interpretation but he always seems to have the upper edge in showing their weaknesses.

The greatest part of this book in the opinion of this reviewer is Hodge's analysis and teaching of Romans 5:12-21, which deals with the doctrine of ORIGINAL SIN and the IMPUTATION of this sin to the human race. I have never read a commentary on Romans that could equal Hodge in explaining this passage. You'll have to read it to understand what I mean.

Included in this book are indices of principle subjects and Greek words and phrases for further utility. Hodge wrote other commentaries on 1 and 2 Corinthians and Ephesians but this work is *par excellent*. I have never read or consulted any other commentary or Christian book as often as I have this standard on Romans by Charles Hodge. If you want the ultimate in Romans, buy Hodge.

Clay Javurek (B.S. Univ. of Illinois, Graduate study at Trinity Evangelical Divinity School) is a member of Camelback Bible Church, Paradise Valley, Arizona.

Messianic Revelation in the Old Testament by Gerard Van Groningen. (Baker, Grand Rapids, MI: 1018 pgs, 1990, hardcover)

In times past, if one wanted to study Old Testament prophecies about the Messiah and how those prophecies relate to Jesus Christ, it was usual to consult an old German work by E. W. Hengstenberg titled *Christology of the Old Testament* published back in the 19th century. Reading anything by Hengstenberg can make the reader feel "technicalized" to death; but now Gerard Van Groningen, a professor of the Old Testament for over 30 years in both Australia and the USA, has given us a book which smoothly, clearly, and comprehensively goes through the entire Old Testament and gives us an in-depth analysis of those passages which prophesy about the Messiah of Israel.

The first 94 pages reflect on the past scholarship of studies on the Messiah in the Old Testament. But starting on page 95, Van Groningen begins with Genesis and proceeds on through the complete Old Testament and concludes Malachi on page 938. The rest of the book includes an extensive bibliography and scripture index. Included are 244 charts which outline, analyze, and interpret crucial Old Testament passages about the Messiah. There is adequate treatment at the bottom of each page for footnote reference and comment. All key biblical words are transliterated into English for easier reading (Hengstenberg's doesn't have the smooth text, the charts, etc.) Van Groningen treats the book of Isaiah very thoroughly by spending four chapters discussing Isaiah's Messianic prophecies. One of those four chapters alone is dedicated to discussing the suffering



and ministering servant of Yahweh. The book of Daniel receives two chapters for analysis.

For those who desire to study and research the Messianic prophecies in the Old Testament, this book provides everything needed. This book is destined to replace Hengstenberg's work as the standard definitive work on this subject. I recommend it to anyone who is serious about understanding what the Old Testament teaches about the Messiah, our Messiah ... for there is not another evangelical Christian book in print which can rival Van Groningen's work.

Clay Javurek (B.S. Univ. of Illinois, Graduate study at Trinity Evangelical Divinity School) is a member of Camelback Bible Church, Paradise Valley, Arizona.

The *Early Christian Fathers: A Selection from the writings of the Fathers from St. Clement of Rome to St. Athanasius* edited and translated by Henry Bettenson. (Oxford, New York: 310 pgs, 1956, paperback)

A wide and growing appreciation of the value and relevance of the writings of the "Fathers" of the

early church is important, even for non-academic readers, and particularly for all who wish to understand Christian doctrine. The various writers represented in this volume, first published in 1956, are the principal Christian authors in the Roman Empire from the period immediately after Acts down to the age of Constantine and the Council of Nicea (AD 325). They include Clement of Rome, Ignatius of Antioch, Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Cyprian, and Athanasius. Mr. Bettenson has selected passages to display as fully as possible the thoughts of the early Fathers, especially on the great doctrinal themes, and has himself translated them afresh, with brief annotations. The valuable and relevant extracts are sufficiently numerous and full enough to give the authentic flavor of each writer.

This sourcebook for the do-it-yourself church historian is fascinating reading, full of hard facts on disputed questions. Are you looking for ammunition for controversy — it's here. Why read what someone *says* these early leaders believed, when you can read their own words and make up your own mind, with no partisan

"scholar" coming in between? Gain invaluable insight on how the generations closest to the apostles understood the Scriptures. Draw from these primary sources to examine and understand changes that took place within Christianity during its earliest days. Learn about the beliefs, practices, and lifestyles of the early Christians from their own lips.

The night prior to his death, our Lord promised to send Another Advocate who would always be with us and guide us into all truth. By ignoring our fellow-disciples in other ages are we acting as if we believe Another Advocate did not come nor guide them? By what we read, do we indicate the Holy Spirit fell asleep after completing the New Testament and did not awaken until the Reformation — or, perhaps, this century?

By all means, read Hodge, read Calvin, but with your reading, read Augustine, read Tertullian, read Justin. Bettenson has made it easy for the beginner by selecting some of the most important passages in *The Early Christian Fathers*.

Rod Bias (B.A.E., M.Ed., Arizona State University) is a Christian counselor in Phoenix, Arizona.

"Denial" — Continued from page 3.

church (excommunication). The key point to understand about Church Discipline is the reason someone is put out of the church and regarded as an unbeliever: he is denying Jesus is his Lord! An on-going refusal to confess and turn away from a particular sin is a denial that you want Jesus Christ to be your Lord. To not want Jesus Christ as your Lord is to deny that you have a New Heart. Failure to have a New Heart means that you do not have a Saving Faith and are going to Hell.

The Necessity of the New Heart

"Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor

male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God."
— 1 Corinthians 6:9-11 (NIV).

Is it possible for you to receive Jesus Christ as your Savior but not your Lord and still be saved? The answer is obviously no! The salvation that was purchased by our Lord on the cross guaranteed that anyone who truly becomes a believer embraces Jesus Christ as the Lord of his life.

Geoff Volker, (B.A., Penn State, M.Div., Covenant Theological Seminary) is the Director of The Whitefield Society and an elder at Reformation Fellowship in Tempe, Arizona.

The Back Page

Without handling Scripture properly, virtually all manner of error is possible. In this issue of *The Whitefield Review*, Geoff takes on the false notion that you can take Jesus as your "Savior" and not as Lord. This is no small error. The stakes are eternal. I am sure you will find it thought provoking and encouraging.

If you find *The Whitefield Review* profitable and would like to be on the mailing list, send us your name and address. And, if you know someone who might like a copy — just send in his/her name and address, and we'll add them to the list.

Mike Paasch
Editor TWR

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Equipping the Believer with the Doctrines of Grace

Whitefield Review

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Editor: Mike Paasch

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The Anabaptist Vision: *The Relationship Between the Church and State*

How do we begin to sort out the Church/state issue? The logical starting point is the thirteenth chapter of Romans. Here we find the definitive statement concerning the purpose of the state.

The Locus Classicus

"Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. This is also why you pay taxes,

for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor."

—Romans 13:1-7 (NIV)

What Can We Glean From Romans 13:1-7?

#1 All governmental authorities have been established by God

This Scripture assumes that our God is in absolute control of the affairs of this world. No civil authority exists that has not been brought into being by the Lord of heaven and earth. This truth creates havoc with our desire to sift through all of the various authorities and determine for ourselves which ones, if any, are worthy of our submission.

#2 Rebellion against government authorities is rebellion against God

It is easy to confuse the position with the personality. The policeman who pulled me over may have an obnoxious personality, be an habitual liar, a thief, and have bad breath; but this does not interfere with the fact that I went through the red light and broke the law. Therefore, the officer is well within his rights to issue me a citation, and I am obligated biblically to submit to it. If I

refuse to obey this particularly unpleasant civil servant, I am rebelling not only against his position of civil authority but against God. Here, it seems rather clear that a corrupt state is just as established by our Sovereign Lord as the good old U S of A. It should also be noted that Paul wrote this letter to the believers at Rome while he was under the jurisdiction of the Roman empire—a civil authority not exactly noted for its benevolent judgments.

#3 The government has a right to levy taxes against its citizens

If memory serves me correctly, didn't our forefathers justify, at least to some degree, their revolt against King George and his island empire by appealing to taxation without representation as a heinous crime worthy of revolution? No matter how hard I examine the issue I can't seem to find any way to biblically justify our American Revolutionary War (even though I bleed red, white, and blue). Romans 13 couldn't seem to be more clear; the government has the right to levy taxes. And you and I are obligated by the Lord to pay them. The issue of unjust versus just taxes is irrelevant.

#4 Believers are bound by Scripture to give honor and respect to those in authority

Our responsibility toward civil authority goes



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far beyond obedience. We are called not only to obey but also to show respect and honor to those in positions of authority. This notion does seem to stick in our craw. It removes any reason that we might try to use to justify mocking or ridiculing those in authority. We are free to disagree, but we are bound by Scripture to disagree in a respectful fashion that honors the God who placed them in the position of authority.

The Anabaptist Vision

In order to grasp what the Bible teaches concerning the Church/state issue it is helpful to understand the Anabaptist Vision. The Vision is the understanding that the Anabaptists, the stepchildren of the Reformation, had of the relationship between the Church and the state. The Anabaptists occupied the middle ground between the Reformers and the Church of Rome. They had the dubious honor of persecution from both sides. They embraced justification by faith alone, along with Martin Luther and the rest of the Reformers. They also were resolutely against the Roman Catholic Church, but differed with the Reformers in their understanding of the relationship between the Church and the state. They saw the Church as being a completely separate entity from the state.

Authentic Christianity is firmly committed to the idea of nonsameness, to the idea that people are never to be thought of as all being in the same category in the matter of ultimate convictions. Authentic Christianity sees human society as composite, that

For more stuff on Church/state relations see booklist on page 5.

*is, consisting of people of diverse ways of thinking. It does not expect to encounter unanimity in human society; it expects to find some men stumbling at the very same cross in which other men glory.— Leonard Verduin, *Anatomy of a Hybrid*, page 7.*

The Anabaptists believed in the separation of the Church and state. They viewed both the Church and the state as holding and using a sword. The state uses the sword of steel to enforce its laws. The Church uses the sword of church discipline to enforce its decrees of excommunication. The state is made up of both believers and unbelievers. Belief in Jesus Christ is not a requirement for participation in the state. On the other hand, only those who profess Christ as Lord are allowed to participate in the life of the Church. They never expected to see a truly Christian state. The Anabaptist Vision can be better understood by noting the marks of an Anabaptist.

Marks of an Anabaptist

(from *The Reformers and Their Stepchildren*, by Verduin)

- ① *The Church is made up of those who profess to believe in Jesus Christ as their Savior and Lord.*
- ② *The Church is a voluntary association of professed believers.*
- ③ *Because they held to a Church made up of professed believers, rather than all those living in a given area, they were called Heretics.*
- ④ *They rejected the idea of salvation through baptism.*
- ⑤ *They gathered in out-of-the-way places for worship.*
- ⑥ *They believed in rebaptizing those who had been baptized as infants but had come to a profession of faith in the Lord Jesus Christ.*
- ⑦ *They were committed to materially caring for one another.*
- ⑧ *They believed in the remnant principle, that true believers would always be a distinct minority in a hostile unbelieving world.*

The Realm of Common Grace

The Anabaptists believed that the state was in the realm of common grace. Common grace refers to the relationship between the Creator and all mankind, to the benefits given to mankind solely on the basis that they are his creation and made

in his image. Common grace has absolutely nothing to do with whether or not someone is a believer. Anything positive that an unbeliever experiences in this life is due to common grace.

"You have heard it said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous."

—Matthew 5:43-45 (NIV)

Another aspect of common grace is evident in the divine government or control of human society. It is true that human society is in a state of human fallenness. Were it not for the restraining hand of God, indeed, our world would long since have degenerated into a self-destructive chaos of iniquity, in which social order and community life would have been an impossibility. That a measure of domestic, political, and international harmony is enjoyed by the generality of mankind is due to the overruling goodness of God. ... He even calls secular rulers and magistrates ministers of God, since their proper concern is the maintenance of order and decency in society. — Philip Hughes, "Common Grace,"

Evangelical Dictionary of Theology, page 480.

Civil government is not a Christian institution but an institution established by God to bring order to a fallen world. The mistake that some well-intentioned believers make is to try



to organize civil government in such a way that only Christians would qualify for participation.

The New England Experiment

The Puritan Vision for America was to establish a new "Israel."

*Hence, unlike modern liberal democratic ideas, the New England Puritans were not primarily individualists seeking a neutral republic open to all religious views. Rather, they held to a Christian commonwealth, which they hoped would aid in reforming the rest of the world by being a "city set on a hill" based on the true Reformed religion. Thus they were not inconsistent with their own values when they in turn persecuted dissenters or heretics in their midst, such as the Baptist Roger Williams. He was forced to leave Massachusetts and became a founder of Rhode Island, which was set up to tolerate various "denominations" of Christians. — Douglas F. Kelly, *The Emergence of Liberty in the Modern World: The Influence of Calvin on Five Governments from the 16th Through 18th Centuries*, page 126.*

Though the need for limited government was recognized and though church polity [government], in its congregational opposition to episcopacy, had a democratic look to it, Puritan New England was anything but democratic. It was in fact an oligarchy in which the ruling party consisted of only ten percent of the population. To vote or hold office in the Massachusetts Bay colony, one had to be a "freeman," one had to be admit-

*ted to church membership — and membership required approval by the elders and the whole congregation with reference not only to doctrinal belief but also to conduct and to "the worke of grace upon his soule," or "how God hath bene dealing with him about his conversion." — John Warwick Montgomery, *The Shaping of America*, page 43.*

Putting All the Pieces Together

How should a Christian view civil government? The following are some of my thoughts that might help you sort through the subject.

1. There is no requirement for leaders of the state to be believers. All civil authorities are God's servants.

2. Common grace is the basis for the state, while special grace is the basis for the Church.

3. The transformation of society is NOT the primary agenda of the believer in the New Covenant era. The example of slavery shows that the believer is not commanded to abolish slavery, only to regulate it when he has the opportunity to do so. The fact that the application of biblical principles, such as the priesthood of all believers, will eventually bring the believer to the point of rejecting slavery does not change the issue that the elimination of slavery was not of first importance for the believer.

"Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing

the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him."

— Ephesians 6:5-9 (NIV)

4. True believers will always be a distinct minority in a hostile unbelieving world (Matthew 7:13-14). The best that believers can hope for is to have a majority of citizens sympathetic to biblical ethics.

5. The believers' role in society is to be salt and light (Matthew 5:13-16). They are to seek to influence their country in a biblical direction.

6. Belief in the God of the Bible can NEVER be forced on a society. The nation of Israel was the only nation that God outwardly controlled. Belief was forced on Israel because it served as a physical picture of the true people of God.

What about Civil Disobedience?

"Peter and the other apostles replied: 'We must obey God rather than men!'"

— Acts 5:29 (NIV)

Is it ever right to disobey the government? The answer is yes, but a qualified yes. The believer must disobey when he is ordered by the authorities to do something that Scripture forbids him to do, or he is forbidden to do something that Scripture commands him to do. It is only in this circumstance that disobedience is honoring to the Lord. The fact that I might think that a particular speed limit is ridiculous is an irrelevant concern — to willfully break the speed limit is rebellion against our Father in heaven. □

The transformation of society is NOT the primary agenda of the believer in the New Covenant era.

Readers' Forum

Readers' Forum is a feature in which new and old Christians works are reviewed.

Faith Works: *The Gospel According to the Apostles*, by John MacArthur Jr., (Word Publishing, Dallas, TX: 1993, 272 pages, hard-back)

If you have read MacArthur's 1988 book, *The Gospel According to Jesus*, or you are very interested in the Lordship salvation controversy, this book will provide a more technical, in-depth analysis of that controversy. Although MacArthur states in the preface that this is a non-technical book, one can easily see that the flow of his argument for Lordship salvation and the detailed footnotes at the bottom of each page clearly indicate that this book is not casual armchair reading. It is a book which will require thoughtful but not exhaustive analysis of his arguments in defense of Lordship salvation.

MacArthur examines the teaching of the New Testament epistles on the subject of Lordship salvation. His greatest worry is that there are many professing Christians inside of evangelical American churches who are living under the false assurance that they are really Christians. He asserts that easy-believism and false assurance must be avoided by evangelical churches today. Back in the early 1900s evangelist Billy Sunday and theologian Lewis Sperry Chafer were engaged in this same debate: Sunday for Lordship salvation and Chafer against it [for more on Chafer see *TWR*, volume 4, number 2: May 1993]. And now this debate is occurring today with even greater intensity.

Of particular interest to this reviewer are Chapters 2, 12 and the three Appendices. The appendices could have been published as a separate work and still have had the same effect on readers as does the rest of *Faith Works*. In Appendix 1, Mac-

Arthur clearly charts out the major differences between three positions: Lordship, No Lordship, and Radical No Lordship view of salvation. One will find this appendix extremely valuable for understanding the differences which breed controversy about this topic. In Appendix 2, he shows how the dispensational teaching of Lewis Sperry Chafer (founder and first president of Dallas Theological Seminary) is the source of the No Lordship view of salvation. In the third appendix, he shows how his own view of Lordship salvation was taught by the great Protestant Reformers and others from A.D. 1500 through the present day. On the final page of his text, MacArthur writes, "The fact remains that prior to this century and the rise of Chafer-Scofield dispensationalism, no prominent theologians or pastors ever embraced the tenets of No Lordship doctrine." Such a statement is destined to raise the hackles of many a dispensationalist who may read this book.

This book is deeper and more incisive than *The Gospel According to Jesus* (reviewed by Geoff Volker, volume 1, number 1: *TWR*). If you liked *Gospel According to Jesus*, then by all means read this book as a sequel. If you are not familiar with or interested in the Lordship debate, find something else to do.

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The Law, the Gospel, and the Modern Christian, edited by Wayne Strickland, (Zondervan Publishing House, Grand Rapids, MI: 1993, 416 pages, paperback)

This is the book of books in which to discover all the issues which di-

vide evangelical Christianity over the relationship between the Law of Moses and the Gospel of Christ. This book is thorough but at times very tedious and difficult to read. To clearly understand the issues over the degree to which the Old Testament Law is binding upon the Christian today, the reader must exercise great care and patience in order to finely distinguish the five different positions about the relationship of the Old Testament Law to the Gospel and modern Christian living.

The five positions briefly summarized are:

1. Use of the Old Testament Law without the binding character of the Law on the Christian, espoused by Willem VanGemenen, professor of Old Testament at Trinity Evangelical Divinity School.

2. The Old Testament is binding on the Christian, held by Greg L. Bahnsen, former professor of Old Testament at Reformed Theological Seminary.

3. Important matters of the Old Testament apply to the believer. This view is put forth by Walter C. Kaiser, professor of Old Testament at Gordon Conwell Seminary.

4. A contrast of the non-binding aspect of the Old Testament Law with the dispensational view is forwarded by Wayne Strickland, professor of Theology at Multnomah School of the Bible.

5. Douglas Moo, professor of New Testament at Trinity Evangelical Divinity School, expounds the non-binding aspect of Old Testament Law from the Lutheran view.

Bahnsen's and Strickland's positions are the obvious ex-



treme contrasts on the binding and non-binding stances on the Old Testament Law for the Christian. After reading the other three positions, the

differences are hard to discern. It would have helped if the book had charted out each position in an appendix so that one would not have to

concentrate so hard on the regular written material. However, you will not find any other book in this format dealing with the controversy about the relationship of the Law to the Gospel. It gives a *panavision* on this subject which enables readers to decide for themselves after seeing all sides of the argument. The reading is not boring but at times perplexing which seems to motivate deeper digging and re-reading some pages. If you are truly searching for theological answers to resolve the tension between the Law and the Gospel, then this book serves that purpose. I would recommend this book only for dedicated students on this subject who really want to know all the issues. No matter what your position is, you will find that it will be clarified and refined by interacting with the ideas of the five scholars who contributed their insights to this work.

Clay Javurek (B.S. University of Illinois, Graduate study at Trinity Evangelical Divinity School) is a member of Camelback Bible Church, Paradise Valley, Arizona.

Whitefield?

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The Whitefield Review is free for the asking. Just let us know that you want it, and we will put you on the mailing list. Also, if anybody is receiving the Review that doesn't want it, please let us know, and we will gladly remove your name from the mailing list.

More Interesting STUFF on the Church/State Issue may be found in:

***The Reformers and Their Stepchildren*, by Leonard Verduin, Baker Books, 1964, paperback, 291 pages.**

Verduin gives a detailed picture of the Anabaptists. Each chapter describes a derogatory term that was applied to the Anabaptists. In analyzing these terms, the author uncovers the basic tenets of the Anabaptist faith.

***The Anatomy of a Hybrid*, by Leonard Verduin, Eerdmans, 1976, paperback, 274 pages.**

This is Verduin's formal work on the relationship of the Church and the state. He lays out the history of the relationship of the Church with the state. He views the joining together of the Church with the state as constituting a Hybrid that will eventually destroy the very truth of the gospel.

***God and Politics: Four Views on the Reformation of Civil Government*, edited by Gary Scott Smith, Presbyterian and Reformed, 1989, paperback, 300 pages.**

This is a point/counterpoint discussion on four different views of civil government from a reformed perspective. The views represented are THEONOMY, PRINCIPLED PLURALISM, CHRISTIAN AMERICA, and NATIONAL CONFESIONALISM.

***The Emergence of Liberty in the Modern World: the Influence of Calvin on Five Governments from the 16th Through 18th Centuries*, by Douglas F. Kelly, Presbyterian and Reformed, 1992, paperback, 156 pages.**

The author examines the influence of Calvin his own Geneva, Huguenot France, Knox's Scotland, Puritan England, and Colonial America.

***A Theological Interpretation of American History*, by C. Gregg Singer, Presbyterian and Reformed, 1964, paperback, 354 pages.**

Singer does an excellent job in outlining the various religious and philosophical movements that played a profound role in the history of our country. The two chapters that are especially interesting are Deism in Colonial Life and Transcendentalism and the Rise of Modern Democracy.

From The Editor

How are we to straddle life in the kingdom of heaven while residing in the kingdom of this world? Where is our first allegiance? In the article "Anabaptist Vision," Geoff deals squarely with this issue. John the Baptist stands out when I think of confrontation with the state. John did take on the state in the person of Herod Antipas, the Tetrarch of Galilee. Interestingly enough, John's charge was not against Herod's tax policies, his view on health care reform, or even his draft status, but for his immorality (taking his brother's wife). John's mission seemed to be calling for repentance, from the least to the greatest — with no partiality.

We cannot separate our faith from politics. Our faith should inform all of life. However, there seems to be a clear Biblical priority — of first importance is the issue of the Gospel. We must, as John did, expose the deeds of darkness and call for repentance. This IS imposing a morality on people — God's morality. If we only practice our Christianity in the sanctuary of our church buildings, we are disobedient to the call of Christ. God's church has the most relevant answers to the issues that we confront today — but the transformation of hearts, not governments, is primary.

Mike Paasch
Editor TWR

The Editor would like to thank the following people for their assistance in this issue of The Whitefield Review.

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