

March 15, 1956

Vol. 25, No. 3

The Presbyterian

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REDEMPTION, ACCOMPLISHED AND APPLIED, by John Murray. Grand Rapids. Eerdmans. 1955. \$3.50.

THIS IS A GOOD BOOK which deserves wide reading and close study. In clear, crisp and concise sentences Professor Murray sets forth what the Scripture teaches concerning the accomplishment of redemption by the Lord Jesus Christ and the application of that redemption to the called of God by the Holy Spirit. This is a good book for young people's societies, and men's and women's groups in the church. Those who desire to know and know more accurately what the Scripture teaches on these important subjects cannot do better than acquire this work, read it carefully and study it closely. Though far from superficial it is by no means difficult. Each chapter would serve admirably for an evening's work of prayerful discussion. This reviewer hopes that his comments may make many eager to read it and several societies desirous to use it in their study hours.

As the title suggests the work is divided into two parts. The first five chapters are on the work of our Lord in accomplishing redemption for his people. The Person of our Lord is not separately treated in these five chapters. But of course the reader is not left in doubt as to who the Lord is. He is the Son of God's glory, full of grace and truth, who only could do that work which is necessary for the salvation of God's own people. The last ten chapters are on the application of this redemption by the Holy Spirit.

Some comments, with quotations from the first part "Redemption Accomplished," may stimulate a desire to acquire and use this timely work.

The necessity of the work of Christ lies in the love of God. The author wishes to emphasize this amazing love of God which constrained the Father

By JOHN DE WAARD

to sacrifice his Son. And he does so in these words, "It is necessary to underline the concept of sovereign love. Truly God is love. Love is not something adventitious; it is not something that God may choose to be or not choose to be. He is love and that necessarily, inherently and eternally. As God is spirit, as he is light, so he is love. Yet it belongs to the very essence of electing love to recognize that it is not inherently necessary to that love which God necessarily and eternally is that he should set such love as issues in redemption and adoption upon utterly undesirable and hell-deserving objects. It was of the free and sovereign good pleasure of his will, a good pleasure which emanated from the depths of his goodness, that he choose a people to be heirs of God and joint-heirs of Christ" (page 14).

In the second chapter which is on the nature of the Atonement the writer deals chiefly with Scriptural words—Sacrifice, Propitiation, Reconciliation, and Redemption. The Scripture is carefully examined as to the significance of each one of these words. For it is only the Scripture which can teach us what we are to believe concerning this work of the Lord Jesus Christ. There is, however, one word which embraces all that the Bible teaches on this work of the Lord Jesus Christ. It is the word *obedience*. And this obedience of the Lord, is an obedience, "that enlisted all the resources of his perfect humanity, obedience that resided in his person, an obedience of which he is ever the perfect embodiment. It is obedience that finds its permanent efficacy and virtue in him. And we become the beneficiaries of it, indeed the partakers of it, by union with him. It is this which serves to advertize the significance of that which is the central truth of all soteriology, namely, union and communion with Christ" (page 30).

Two chapters follow, one on the perfection and the other on the extent

of the atonement. There is much in both of these chapters for the people of God. One more comment on this first part of the book and a quotation from the last chapter, the conclusion, must suffice.

The Bible alone teaches us what we are to believe concerning the atoning work of the Lord Jesus Christ. Since modern unbelief does not accept the Bible as the only infallible rule of faith and practice, it cannot know any thing about this great mystery of the love of God in Christ. It flounders about on the outer edges of the truth, while it deceives itself into thinking that it is at the very center. Nor does much of fundamentalism, such as that illustrated in the movement "Youth for Christ," know the glory of Christ's sufficient work for our salvation. They cannot know because they substitute for the Word, their own experience, or their emotions. It would seem that every pastor would by personal contact know the extreme danger of this sometimes so-called evangelical Christianity. Important and significant, these words in this context most certainly are.

The norm is the Word of God. "The temptation ever lurks near us to prove unfaithful to this one and only criterion. No temptation is more subtle and plausible than the tendency to construe the atonement in terms of human experience and thus make our experience the norm. It does not always appear in its undisguised form. But it is the same tendency that underlies the attempt to place upon the work of Christ an interpretation which brings it into closer approximation to human experience and accomplishment, the attempt to accommodate our interpretation and application of our Lord's suffering and obedience unto death to the measure, or at least, to the analogy of our experience. There are two directions in which this can be done. We can heighten the significance of our experience and doing to the measure of our Lord's or we can lower the significance of our Lord's experience and doing to the measure of ours. The bias and final result are the same. We drag down the meaning of Christ's atoning work and we evacuate it of its unique and distinctive glory. This is wickedness of the deepest dye. What human experience can

reproduce that which the Lord of glory, the Son of God incarnate, alone endured and accomplished?"

The application of this redemption is the theme of the second and longest part of the book. The Reformed pastor in our time will find very much in these pages which can help him greatly in the confusion which he faces again and again. He seeks fellowship and finds some in fundamentalist circles. But the confusion is great in these circles and they do lack the gospel, they do not have the good news. It is a very short and easy step from the Arminianism, which is found in these circles, to the liberal camp with which we are all surrounded and they know it not. One of the great virtues of this book is the clarity and power with which the truly good news is presented.

For it is the good news that God effectually calls his own people, out of darkness into light, out of misery into the blessedness of the kingdom of God. "The calling is an act of God and of God alone. This fact should make us keenly aware how dependent we are upon the sovereign grace of God in the application of redemption. If calling is the initial step in our becoming actual partakers of salvation, the fact that God is its author forcefully reminds us that the pure sovereignty of God's work of salvation is not suspended at the point of application any more than at the point of design and objective accomplishment. We may not like this doctrine. But if so, it is because we are averse to the grace of God and wish to arrogate to ourselves the prerogative that belongs to God. And we know where that disposition had its origin" (page 110).

The good news is so wonderfully presented in this work in opposition to much which sounds good to many people even in reformed circles, but is bad. Take these words and think of them with full mind and heart. The author is writing about regeneration. "It has often been said that we are passive in regeneration. This is a true and proper statement. For it is simply the precipitate of what our Lord has taught us here. We may not like it. We may recoil from it. It may not fit into our way of thinking and it may not accord with the time-worn expressions which are the coin of our evangelism. But if we recoil against it, we do well

to remember that this recoil is recoil against Christ. And what shall we answer when we appear before him whose truth we rejected and with whose gospel we tampered? But blessed be God that the gospel of Christ is one of sovereign, efficacious, irresistible regeneration. If it were not the case that in regeneration we are passive, the subjects of an action of which God alone is the agent, there would be no gospel at all. For unless God by sovereign, operative grace had turned our enmity to love and our disbelief to faith we would never yield the response of faith and love" (page 124).

But this good news will not be good news to us if we know not the wrath of God and the awful guilt of our sin daily made greater. "If we are to appreciate that which is central in the gospel, if the jubilee trumpet is to find its echo again in our hearts, our thinking must be revolutionized by the realism of the wrath of God, of the reality and gravity of our guilt, and of the divine condemnation. It is then and only then that our thinking and feeling will be rehabilitated to an understanding of God's grace in the justification of the ungodly. The question is really not so much, how can a man be just with God? but how can a sinful man *become* just with God. The question in this form points up the necessity of a complete reversal in our relation to God" (page 148).

Such is the good news, which is good news indeed to the sinner who knows that he is justly under the wrath of God deserving no mercy. It is good news that Christ has wrought salvation. It is the good news that the Holy Spirit from its inception to its end applies that salvation to the soul dead in its trespasses and sins. It is the good news that the soul which on Jesus has leaned for repose he'll never, no never forsake to his foes. May the book be read widely and used every where for it speaks the truth revealed in the Word.

THE MESSIANIC PROPHECIES OF DANIEL, by Edward J. Young, Ph.D. Grand Rapids. Eerdmans. 1954. 88p. \$1.50.

FEW SUBJECTS attract so much interest among Christians as that of Bible prophecy. For such interest, chief in attraction among Old Testament

books of prophecy is the book of Daniel. But just because of such interest the proper understanding of the book of Daniel is much confused by the excesses of its many interpreters.

Professor Young's brief treatment of the central prophecies of Daniel is a welcome effort at cutting through the jungle of interpretation which has grown up about the message of this majestic prophecy. *The Messianic Prophecies of Daniel* is a discussion in nine brief chapters of the meaning of the visions of Nebuchadnezzar and of Daniel—a discussion which though brief is nonetheless thorough in its attention to the problems posed by the prophecy.

Those who are familiar with Dr. Young's other writings will welcome here also evidence of the same breadth of acquaintance with all shades of interpretation and the same faithfulness to and reverence for the Bible as "a word from the Lord." As he has so frequently done elsewhere, so also here Dr. Young unmasks the critical interpretations for what they are—expressions of a basic unwillingness to acknowledge the divine authority of the Scriptures.

Though his argument is at times complicated because of the complexity of the views he examines, Dr. Young's thesis is crystal clear. He himself gives it succinct expression in his conclusion when he says: "The personal Messiah . . . is the very center and pivot upon which the entire book and its message hangs. To Daniel in Babylon it was revealed that the kingdom under which he lived would perish. Nation would rise after nation until the time would come when God Himself would establish an everlasting kingdom. Thus, in grand, broad outline, the promised salvation is pictured." (p. 85)

Everyone who desires a firm grasp of a view of Daniel's prophecy which does full justice to the unity of the biblical revelation should read and study this book. It is an effective antidote to the poisonous attitudes of the critics and the all too often sickening excesses of dispensational interpretations of Daniel.

It is regrettable that a work of such scholarship and general excellence should be marred by numerous typographical errors and by a very inferior example of the printer's art.

R. J. J.