

Book Review

Timothy Tow and Jeffrey Khoo, *Theology for Every Christian: A Systematic Theology in the Reformed and Premillennial Tradition of J. Oliver Buswell* (Singapore: Far Eastern Bible College Press, 2007), pp. xv + 713.

Reviewed by James D. Price, PhD,
Professor of Hebrew and Old Testament,
Temple Baptist Seminary, retired.

Timothy Tow is the Principal of the Far Eastern Bible College in Singapore; he studied under J. Oliver Buswell at Faith Theological Seminary, graduating with the MDiv and STM degrees; he also has a DD from Shelton College. Jeffrey Khoo is the Academic Dean of the Far Eastern Bible College and librarian and lecturer in the New Testament; he holds the MDiv degree from Grace Theological Seminary, the STM degree from the Biblical Theological Seminary, and the PhD degree from Trinity Theological Seminary.

This review is limited to only Part I—Theism—(pp. 1-123) available in Adobe format on the website of the Far Eastern Bible College: www.febc.edu.sg/Theology4.htm. Based on the findings, a limited review is sufficient for the whole. The title of the book implies that it is a new approach to Reformed Theology with a Pro-Israel Premillennial eschatology patterned after Buswell's *Systematic Theology of the Christian Religion* (Grand Rapids: Zondervan Publishing House, 1962). The authors acknowledge their dependence on John Calvin and Buswell in the Preface:

There are many textbooks on Christian theology but J Oliver Buswell's *Systematic Theology* published in 1962 by Zondervan is, as far as we know, the only one that expresses a Reformed and yet Pro-Israel Premillennial system of theology. (p. v)

Besides Calvin and his Institutes, Buswell—our teacher and grand-teacher—has been our guide in the Reformed tradition, and we hereby acknowledge his contribution herein. (p. v)

While the book is patterned after Buswell's *Systematic Theology*, it is organized differently. Buswell began with an Introduction, and organized the section on Theism into five chapters: (1) The Nature and Attributes of God; (2) Evidences for the Existence of God; (3) The Doctrine of the Trinity; (4) The Work of God: (Decrees), Creation; (5) The Decrees of God, Providence, Miracle; and (5) Revelation, the Inspiration of the Bible. Tow and Khoo lumped all these topics together in their Part I: Theism, in somewhat different order and without chapter divisions.

One is frustrated by the incomplete, and mostly missing, in-text documentation that prevents checking the sources. While in a few places the authors do quote Buswell directly (pp. 16, 18, 19, 21)—without documentation—the book otherwise completely lacks footnotes and endnotes, which suggests that all undocumented text is the original work of the authors. However, the fact is that in many places the text is almost an exact quotation of Buswell's book with minor variation of wording here and there, without documentation! This is demonstrated in the Appendix at the end of this review.

In spite of the claim that this book reflects Buswell's theology, it sometimes significantly contradicts him without a disclaimer. For example, the authors hold to the young-earth, 24-hour-day view of creation (pp. 37, 38), whereas Buswell views the seven days of creation figuratively as indefinitely long periods of time:

The interpretation of the creative days which I would urge, hinges upon two crucial points. (1) That the word “day” in reference to the seven days is used figuratively, and (2) that we are not to understand that the sun was created on the fourth day, but that on that day it became visible, due to the cooling of the earth and the clearing of the atmosphere. . . . When we say that the word “day” is used figuratively, we mean that it represents a period of time of undesignated length and unspecified boundaries, merging into other “days” or periods. (Buswell, p. I:144)

I have presented above (page 144ff) reasons for suggesting that the day in which God has ceased from the work of creation extends from the conclusion of the sixth day—that is, from the time when man was created—through the entire course of human history on this earth, until the new heavens and the new earth. (Buswell, p. I:155)

The authors discuss at length the seven-fold will of God (pp. 42-50) which seems totally absent from Buswell, at least the will of God and its seven subdivisions do not occur in Buswell’s table of contents or in his subject index.

The authors discuss at length the inspiration of the Bible, covering 62 pages (pp. 62-123)—half the space for the entire section on Theism—as compared with Buswell’s 31 pages (pp. 183-213). In this section the authors develop their defense of the new doctrine of King James Onlyism for which they coin the abbreviation “VPP” which stands for “Verbal, Plenary, Preservation” of Scripture. They argue for the historical view that the Word of God is divinely inspired, infallible, and inerrant as written by the prophets and apostles in the original autographs (*autographa*). Thus far they agree with Buswell. However, they add to this historic doctrine the view that the autographic text has been flawlessly preserved in the manuscript copies (*apographa*) as contained in the Masoretic Hebrew text of the Old Testament and in the *Textus Receptus* of the New Testament as reconstructed by F. H. A. Scrivener in 1894 as published by the Trinitarian Bible Society. They cite with approval the official position of the Trinitarian Bible Society:

The Society accepts as the best edition of the Hebrew Masoretic text the one prepared in 1524–25 by Jacob ben Chayyim and known, after David Bomberg the publisher, as the Bomberg text. This text underlies the Old Testament in the Authorised Version. (p. 118)

The Greek Received Text is the name given to a group of printed texts, the first of which was published by Desiderius Erasmus in 1516. The Society believes that the latest and best edition is the text reconstructed by F.H.A. Scrivener in 1894. This text was reconstructed from the Greek underlying the New Testament of the Authorised Version. (p. 118)

To this view of the authoritative text they add that the King James Bible is the only flawlessly accurate translation of the Bible, and thus the only one that should be used.

The KJV translators had all the various editions of the TR to refer to, and they made their decisions with the help of the Holy Spirit. The Lord providentially guided the King James translators to make the right textual decisions. As such, there is no need to improve on the TR underlying the KJV. No one should play textual critic, and be a judge of God’s Word today. God is His own Textual Critic. (p. 90)

This new doctrine was unknown to Buswell, when he wrote his theology in 1962, and to Timothy Tow when he studied under Buswell. The terms “preservation,” “*Textus Receptus*,”

King James,” “version,” “autograph,” “apograph” do not occur in his subject index. Regarding the King James Bible and translations, the only modern translations available to him at the time were the ERV (1881), the ASV (1901), and the RSV (1952). Even though one might expect him to have rejected the RSV, none of these versions is listed in the subject index. Regarding his use of Scripture in his book, Buswell stated in the Preface:

Quotations from the Bible, if not from the King James Version, are my own translations, unless designated as from other sources. There is a two-fold motive for the rather large amount of original translation: first, of course, is the desire to facilitate the understanding of the point under discussion by means of direct translation, thus saving a great amount of discussion and explanation. I trust that in every case the student who looks up the passage in the original language will find the translation thoroughly justified. Secondly, I have always tried to stimulate my students to study theology, insofar as possible, from the original text. I hope that the freshness and incisiveness of some of the translations in connection with the points of theology on which they bear, will move the students to a greater use of their Greek and Hebrew. (Buswell, p. I:6)

Obviously Buswell thought the King James Bible needed clarification in many places. Regarding the accuracy of the King James Bible and the Greek and Hebrew texts, he asserted:

We know, for example, that there are errors in the translation of our ordinary English version—remarkably few, but the translation is not inerrant. We know also that there are variant readings in the text of the original languages as it has come down to us. The points in which we cannot be sure of the original words are microscopic in proportion to the bulk of the whole, $\frac{1}{1000}$ th part is the estimate of Westcott and Hort. Nevertheless we do not have an absolutely inerrant text in either the Old Testament or the New Testament. (p. I:185)

Regarding the Greek text underlying the King James Bible, he declared:

The “twenty-four elders” are *not* necessarily representative of the ransomed in heaven, for the first person plural if the pronouns in Revelation 5:9, “Thou hast redeemed *us . . . we* shall reign upon the earth,” is not well substantiated in good manuscripts. (Buswell, p. II: 429; italics his)

Regarding the views of B. B. Warfield, Tow and Khoo stated:

The tragedy in reformed scholarship was in Warfield’s adoption of the Westcott and Hort textual-critical theory and his redefinition of the doctrine of biblical inerrancy to make it apply only to the autographs. Warfield’s novel concept of *Sola Autographa* unfortunately caught on, and became the new paradigm in the textual-critical exercise of reconstructing (or rather deconstructing) the inspired text. (p. 100)

On the other hand, Buswell had nothing but praise for Warfield’s doctrine of inspiration:

In my opinion, the greatest and clearest exponent of the true doctrine of the inspiration of the Scriptures we have ever had was the late Dr. Benjamin B. Warfield (1851-1921) of the old Princeton Seminary. Warfield’s writings on the subject were collected in a volume entitled *Revelation and Inspiration*, published by Oxford Press, 1927. Unfortunately this volume is out of print, but most of these articles were reprinted in a volume entitled *The Inspiration and Authority of the Bible*, published by the Presbyterian and Reformed Publishing Company in 1948.

Warfield stood uncompromisingly, with rugged logic, in the central historical position of the church. He was an Augustinian and a Calvinist. (Buswell, p. I:193)

Buswell was the third president of Wheaton College from 1926 to 1940; he was president of Shelton College in New York City from 1941-1956. In 1956 he became Dean of Covenant Theological Seminary where he served until his retirement in 1970. Surely the institutions over which he was president or dean have statements of faith that agree with Buswell's views of Scripture and translations. The following is the statement of Faith Theological Seminary:

We believe in the divine inspiration and authority of the Scriptures. By this is meant a miraculous guidance of the Holy Spirit in their original writing, extending to all parts of the Scriptures equally, applying even to the choice of words, so the result is the very Word of God, the only infallible rule of faith and practice. Moreover, it is our conviction that God has exercised such singular care and providence through the ages in preserving the written Word, that the Scriptures as we now have them are essentially as originally given and contain all things necessary for salvation. (web site accessed Sept. 16, 2008)

The following is the statement of Covenant Theological Seminary:—

Biblical Authority: We believe that the Bible is the Word of God and thus it is our only infallible rule of faith and practice. We believe in the plenary, verbal inspiration of the Scriptures by the Holy Spirit and, thus, we affirm the inerrancy of the original manuscripts whose objective truth it is our responsibility to interpret in accord with the principles of Scripture and to proclaim in accord with the imperatives of the Gospel. (web site accessed Sept. 16, 2008)

I was not able to find a website for Shelton College. Timothy Tow also should acknowledge that, before Donald Waite visited Singapore in relatively recent times, the statement of faith of the Far Eastern Bible College was very similar to those above, saying nothing about the King James Version, the *Textus Receptus*, apographs, and the VPP theory.

It does the readers and J. Oliver Buswell a grave injustice for the authors to give the impression that Buswell holds to this new VPP view expressed by Tow and Khoo. It also does them an injustice by giving the impression that the wording of this book is entirely the original work of the authors. The appendix that follows documents a few of the many places where the authors have essentially used the words of Buswell without documentation. I gratefully acknowledge the gracious help of Jonathan Chua of Singapore for providing this list.

Appendix

List of Some Undocumented Use of Buswell’s Wording

BusWell

Tow and Khoo

<p>(I:30-31) In the Pentateuch the incorporeal nature of God is the basis of the second commandment which forbids the worship of "any likeness of anything" of a corporeal nature. Before repeating the ten commandments in Deuteronomy 5, Moses took particular pains to emphasize the commandment forbidding any physical object of worship. "Ye heard the sound of the words but saw no similitude; only ye heard a voice" (v. 12). "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves and make you a graven image of the similitude of any figure the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that Bieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; lest thou lift up thine eyes unto heaven and when thou seest the sun and the moon, and the stars, even the host of heaven, shouldest be driven to worship them and serve them which the Lord thy God hath divided unto all nations under the whole heaven" (vv. 15-19). "Take heed unto yourselves lest ye forget the covenant of the Lord your God which he made with you and make you a graven image or the likeness of any thing which the Lord thy God hath forbidden thee" (v. 23; see also vv. 25, 28, etc.). The oft repeated denunciations of idolatry throughout the Old Testament are based upon the revealed fact that God is a Spirit, not a corporeal being.</p>	<p>(p. 11) In the first five books of the Bible, the incorporeal nature of God is the basis of the Second Commandment which prohibits the worship of "any likeness of anything" of a corporeal nature (Exod 20:4). Before Moses cited the Ten Commandments again in Deuteronomy 5, he spared no effort to emphasise the commandment which forbade the worship of any physical or material object. "Ye heard the voice of the words, but saw no similitude; only ye heard a voice" (Deut 4:12). "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven" (vv 15-19). "Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee" (v 23; see also vv 25, 28, etc.). The many denunciations of idolatry throughout the Old Testament are based upon the truth that God is a Spirit, not a corporeal being.</p>
<p>(I:37) God's omnipresence is the meaning of the words, "infinite in his being," and this is either explicitly taught, or consistently assumed throughout the Scriptures. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psalm 139:7-12).</p>	<p>(p. 12) God's omnipresence is the meaning of the words, "infinite in his being." The Scriptures explicitly teach this truth: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Ps 139:7-12).</p>
<p>(I:37-38) The Scriptural doctrine of prayer most vividly and naturally assumes the omnipresence of God. It is taken for granted that any person anywhere on the earth can at any time speak directly with Him. Jonah prayed from the belly of the whale (Jonah 2) and the Lord heard him. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth:" (Psalm 145:18).</p>	<p>(p. 12-13) The Biblical doctrine of prayer argues for the omnipresence of God. That man can pray to God at any time and at any place vividly and naturally assumes the omnipresence of God. Jonah prayed from the belly of the whale (Jon 2) and the Lord heard him. "The LORD is nigh unto all them that call upon him, to all that call upon him in truth" (Ps 145:18).</p>
<p>(I:40) The Bible writers explicitly teach and continuously assume that the being of God is eternal, both as to the past and as to the future. God has always existed and always will exist; He never began to be. He never will cease to be.</p>	<p>(p. 13) The Bible writers clearly teach and always assume the eternity of God's being. God is always God and will never cease to be God. He never began to be. He never will cease to be.</p>
<p>(I:48) Scriptural quotations could be multiplied indefinitely. God is "the Father of lights with whom is no variableness, neither shadow of turning" (James 1:17). "The counsel of the Lord standeth for ever; the thoughts of his heart to all generations" (Psalm 33:11). "There are many devices in a man's heart, nevertheless, the counsel of the Lord, that shall stand" (Prov. 19:21). "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; as I have purposed, so shall it stand" (Isa. 14:24).22 "I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure" (Isa. 46:9, 10).</p>	<p>(p. 14) Many other scriptural verses may be quoted to prove the immutability of God. God is "the Father of lights, with whom is no variableness, neither shadow of turning" (Jas 1:17). "The counsel of the LORD standeth for ever, the thoughts of his heart to all generations" (Ps 33:11). "There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand" (Prov 19:21). "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; as I have purposed, so shall it stand" (Isa 14:24). "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa 46:9-10).</p>

<p>(I:49) Clearly these two visions should be taken as a whole. The teaching is not that God changes His mind, but that such disasters would be a just punishment, though at the same time God is merciful.</p>	<p>(p. 23) Clearly these two visions should be taken as a whole. The teaching is not that God changes His mind, but that such disasters are certainly a just punishment for sins; and that the God who is ready to execute judgement is also the God who can show mercy.</p>
<p>(I:102) It is the history of revelation which gives rise to the doctrine of the Trinity, not speculative philosophy. The Biblical doctrine of the Trinity may well be outlined by four propositions. (1) God is one. (2) Jesus is God. (3) The Holy Spirit is God. (4) These three persons are in the subject-object relationship, each to the others within the Godhead.</p>	<p>(p. 24) It is the history of revelation which gives rise to the doctrine of the Trinity, not speculative philosophy. The Biblical doctrine of the Trinity may well be outlined by four propositions. (1) God is one. (2) Jesus is God. (3) The Holy Spirit is God. (4) These three persons are in the subject-object relationship, each to the others within the Godhead.</p>
<p>(I:103) The unity of the Godhead is just as emphatically taught in the New Testament as in the Old, and that, in direct conjunction with the Deity of Christ. "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (I Cor. 8:4-6). "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:3-6).</p>	<p>(p. 26-27) The unity of the Godhead is just as emphatically taught in the New Testament as in the Old, and that, in direct conjunction with the Deity of Christ. "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (I Cor 8:4- 6). "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph 4:4-6).</p>
<p>(I:1104) When Thomas, the doubter, saw the risen Lord, he cried out, "My Lord and my God" (John 20:28). . . . There can be no doubt that the early disciples regarded Jesus as God in the most absolute sense of the word without limitation or subordination. Paul describes the saints as "waiting for the blessed hope even the glorious appearing of our great God and Saviour, Christ Jesus" (Titus 2:13). That the name "God" applies to Jesus in this text is clear for several reasons. In the first place there is one article with two nouns which, as a rule, indicates that the two nouns are two designations of one object or person. Further, it is clear from the entire New Testament that it is Christ whose glorious appearing is expected. Christ Jesus is our great God and Saviour.</p>	<p>(p. 27) When Thomas, the doubter, saw the risen Lord, he cried out, "My Lord and my God" (John 20:28). There can be no doubt that the early disciples regarded Jesus as God in the most absolute sense of the word without limitation or subordination. Paul describes the saints as "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit 2:13). That the name "God" applies to Jesus in this text is clear. It is clear from the entire New Testament that it is Christ whose glorious appearing is expected. Christ Jesus is our great God and Saviour.</p>
<p>(I:104) In a similar form of expression Peter refers to those who have obtained faith "in justification by our God and Saviour, Jesus Christ." And he continues, "Grace to you and peace be multiplied in the knowledge of God, even Jesus our Lord" (II Peter 1:1, 2). Paul referred to Christ with the words, "He being God over all, blessed for evermore" (Rom. 9:5). In this text efforts have been made to change the meaning by changing the punctuation, but plain, honest dealing with the syntax of the sentence should make it perfectly clear that Paul here designates Jesus as God in the supreme sense. Again Paul refers to "the grace of our God and Lord, Jesus Christ" (II Thess. 1:12). In II Corinthians 5:10 Paul teaches, "We all must be made manifest before the judgment seat of Christ. . . ." The same thought is expressed in Romans 14:10 in the words, according to the critical text, "We all shall stand before the judgment seat of God." It seems evident that Paul had in mind the words of Christ to the effect that the Father had delivered all judgment to him (John 5:22), so that the names Christ and God are interchangeable in Paul's mind.</p>	<p>(p. 27) In a similar form of expression, Peter refers to those who have obtained faith "in justification by our God and Saviour, Jesus Christ." And he continues, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Pet 1:2). Paul referred to Christ with the words, "Christ ... , who is over all, God blessed for ever" (Rom 9:5). Again Paul refers to "the grace of our God and Lord, Jesus Christ" (2 Thess 1:12). It is evident that the names Christ and God are interchangeable in Paul's mind.</p>
<p>(I:113) If God is one, and Jesus is God, the proposition that the Holy Spirit is God is not difficult to accept. That the early church so understood is evidenced by such passages as Acts 5:3, 4 -"But Peter said to Ananias, Why hath Satan filled thine heart to lie to the Holy Ghost. . . . Thou hast not lied unto men but unto God."</p>	<p>(p. 32) If God is one, and Jesus is God, the proposition that the Holy Spirit is God is not difficult to accept. That the early church so understood is evidenced by such passages as Acts 5:3-4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost. ... thou hast not lied unto men, but unto God."</p>

<p>(I:113) That the Holy Spirit is a divine Person, "The same in substance, equal in power and glory" with the Father and the Son, is manifested throughout the Scripture. The references to the Spirit in the gospel according to John should make the matter abundantly plain. The first mention of the Holy Spirit in the fourth gospel is found in chapter one, verses 32-34. "And John testified saying, I saw the Spirit coming down like a dove out of heaven and he abode upon him [Christ]; and I did not know him [Christ], but he who sent me to baptize with water, said unto me, He upon whom thou seest the Spirit coming down and abiding, this is the one who baptizes with the Holy Spirit, and I saw and I testified that this is the Son of God."</p>	<p>(p. 32) That the Holy Spirit is a divine Person, "The same in substance, equal in power and glory" with the Father and the Son, is manifested throughout the Scriptures. The references to the Spirit in the gospel according to John should make the matter abundantly plain. The first mention of the Holy Spirit in the fourth gospel is found in chapter one, verses 32-34. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost. And I saw, and bare record that this is the Son of God."</p>
<p>(I:113) The thought of these verses is closely connected with that expressed in I Corinthians 12:15. "We all indeed by one Spirit have been baptized into one body. . . and all have been made to drink one Spirit." In these references we see that the Holy Spirit is compared to the refreshing and life giving power of God, under the metaphor of the water of baptism, and the water of drinking. In the "form of a dove" in the vision which occurred at the baptism of Jesus, we have symbolized the quiet unostentatious character of the mode of operation of the Holy Spirit.</p>	<p>(p. 30) The thought of these verses is closely connected with that expressed in 1 Corinthians 12:13, "For by one Spirit are we all baptised into one body . . . and have been all made to drink into one Spirit." In these references, we see that the Holy Spirit is compared to the refreshing and life-giving power of God, under the metaphor of the water of baptism, and the water of drinking. In the "form of a dove" in the vision which occurred at the baptism of Jesus, we have symbolised the quiet, non-showy character of the mode of operation of the Holy Spirit.</p>
<p>(I:113-14) The life-giving power of the Spirit is brought to a focus in Christ's conversation with Nicodemus. "Truly, truly I say unto you unless one is born of water, even of the Spirit, he is not able to enter into the kingdom of God. That which is born of the flesh [metaphorical expression for human nature] is flesh, and that which is born of the Spirit is spirit [spiritual]. Do not be astonished that I said to you, It is necessary for you to be born over again. The Spirit breathes where he chooses. You hear his voice but you do not know whence he comes or whither he goes. So is born everyone who is born of the Spirit" (John 3:5-8). It is through the life-giving spirit that the miracle of regeneration is wrought.</p>	<p>(p. 31) The life-giving power of the Spirit is brought to a focus in Christ's conversation with Nicodemus. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:5-8). It is through the life-giving Spirit that the miracle of regeneration is wrought.</p>
<p>(I:114) The same thought is amplified in a public address of the Lord's a little later. "In the last day, the great day of the feast, Jesus took his stand and cried saying, If anyone thirsts he must come to me and drink. He who believes in me according as the Scriptures say, rivers of living water will flow forth from his heart.</p>	<p>(p. 32) The same thought is amplified in the Lord's public address a little later. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" (John 7:37-39).</p>
<p>(I:114) The streams of living water flowing forth from the hearts of believers evidently signify the power of the Holy Spirit in the missionary program for this age. The glorification of the Lord Jesus Christ, I believe, from a study of the word "glory" in John's gospel, means His offering of Himself upon the cross, and the completion of His earthly work. The missionary program for this age, and the giving of the Holy Spirit in this respect, the streams of living water, began at the day of Pentecost.</p>	<p>(p. 32) The streams of living water flowing forth from the hearts of believers evidently signify the power of the Holy Spirit in the missionary programme for this age. The glorification of the Lord Jesus Christ, from a study of the word "glory" in John's gospel, means His offering of Himself upon the cross, and the completion of His earthly work. The missionary programme for this age, and the giving of the Holy Spirit in this respect, the streams of living water, began at the day of Pentecost.</p>
<p>(I:114-15) In the farewell discourse the Lord had much to say about the ministry of the Holy Spirit. "If ye love me ye will keep my commandments and I will ask the Father and he will give you another Comforter, that he may be with you forever, the Spirit of truth, whom the world is not able to receive, because it does not see him or know him, but you know him because he dwells with you and he will be among you" (John 14:15-17).</p>	<p>(p. 32) In the farewell discourse, the Lord had much to say about the ministry of the Holy Spirit. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).</p>
<p>(I:115) In these words the personal presence of the Spirit is particularly prominent. His invisible presence is to take the place of the visible presence of Jesus among His disciples.</p>	<p>(p. 32) In these words the personal presence of the Spirit is particularly prominent. His invisible presence is to take the place of the visible presence of Jesus among His disciples.</p>
<p>(I:115) There is a popular cliché, based upon a misunderstanding of these verses, to the effect that the Holy Spirit since the day of Pentecost dwells in believers, whereas in the Old Testament times He dwelt only with or upon them. The</p>	<p>(p. 32) There is a popular cliché, based upon a misunderstanding of these verses, to the effect that the Holy Spirit since the day of Pentecost dwells in believers, whereas in the Old Testament times He dwelt only with or upon them. The</p>

<p>facts give no support to such a view. The Spirit dwelt in Joshua (Num. 27:18). It is said of Israel under Moses' leadership that God "put his Holy Spirit within him" (Isa. 63:11). "My Spirit remaineth among ["in," the same preposition] you; fear ye not" (Hag. 2:5). In all three of these passages the preposition is "in," Hebrew beth, the equivalent of the New Testament word en. The Holy Spirit of God, as a Personal Presence, is and always has been and always will be in the midst of God's people, in their hearts and in their minds.</p>	<p>facts give no support to such a view. The Spirit dwelt in Joshua (Num 27:18). It is said of Israel under Moses' leadership that God "put his holy Spirit within him" (Isa 63:11). "My Spirit remaineth among ["in," the same preposition] you; fear ye not" (Hag 2:5). In all three of these passages the preposition is "in," Hebrew beth, the equivalent of the New Testament word en. The Holy Spirit of God, as a Personal Presence, is and always has been and always will be in the midst of God's people, in their hearts and in their minds.</p>
<p>(I:117) This entire passage is rich in its implications: (1) as we preach the Gospel we may have confidence that the Holy Spirit Himself, personal Deity, will produce conviction in the hearts of those who hear. He will convict the world of the sin and of not believing in Christ. (2) Justification is contingent upon the finished work of Christ. (3) The final judgment is coming with absolute certainty. The Lord here selects from those features of final judgment predicted in the Scriptures, the ultimate judgment of Satan himself (Rev. 20:10). The Christian does not live sub specie aeternitatis, "under the view of eternity," in the Spinozistic sense of a static, timeless eternity. Rather, the Christian lives under the view of definite, specific, revealed eschatological events -finite, but of cosmic proportions. The judgments of God will certainly come.</p>	<p>(p. 33) This entire passage is rich in its implications: (1) As we preach the Gospel we may have confidence that the Holy Spirit Himself, personal Deity, will produce conviction in the hearts of those who hear. He will convict the world of sin and of not believing in Christ. (2) Justification is contingent upon the finished work of Christ. (3) The final judgement is coming with absolute certainty. The Lord here selects from those features of final judgement predicted in the Scriptures, the ultimate judgement of Satan himself (Rev 20:10). A Christian lives under the view of definite, specific, revealed end-time events – finite, but of worldwide proportions. The judgements of God will certainly come.</p>
<p>(I:118) The putting away or retaining of sins is not the primary point of this passage for our present purposes. Putting away or retaining sins by the disciples of Christ is more fully explained in Matthew 16:19; 18:18, where the future perfect is used in the apodosis in each case. The thought is that the disciples of Christ on earth have no power in and of themselves, but when, motivated by the Holy Spirit, they preach the Gospel and souls accept the forgiveness offered them in the Gospel, the disciples of the Lord may be assured that the forgiveness of sins and the earthly experience has already had its counterpart from the heavenly point of view in the eternal election of God.</p>	<p>(p. 34) Putting away or retaining sins by the disciples of Christ is more fully explained in Matthew 16:19; 18:18. The thought is that the disciples of Christ on earth have no power in and of themselves, but when motivated by the Holy Spirit, they preach the Gospel and souls accept the forgiveness offered them in the Gospel. The disciples of the Lord may be assured that the forgiveness of sins on earth has already had its counterpart from the heavenly point of view in the eternal election of God.</p>
<p>(I:138) The Bible writers consider creation as an act of the Triune God. In several striking passages the Second Person of the Trinity is presented as the special agent of the Godhead in the work of creation. It is the "Son," "through whom also He made the world order, tous aion/\$" (Heb. 1:2). Speaking of Christ, Paul says, "... by Him all things were created, things in heaven, things upon the earth, visible things, invisible things, thrones, lordships, sources of authority, exercises of authority; all things through Him and for Him were created" (Col. 1:16). Speaking of Christ as the eternal Logos, John says, "All things came into existence through Him, and without Him not one thing came into existence which has come into existence" (John 1:2, 3).</p>	<p>(p. 35-36) The Bible writers consider creation as an act of the Triune God. In several striking passages, the Second Person of the Trinity is presented as the special agent of the Godhead in the work of creation. It is the "Son," "by whom also he made the worlds" (Heb 1:2). Speaking of Christ, Paul says, "... by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col 1:16). Speaking of Christ as the eternal Logos, John says, "All things were made by him, and without him was not any thing made that was made" (John 1:3).</p>
<p>(I:138) It should be clear that these references to the Son as the Creator do not exclude the Father, but they do indicate that the Son is just as truly the Creator as the Father. The words of the Apostles' Creed, "I believe in God the Father almighty, maker of heaven and earth," are certainly correct, for creation is an act of the Triune Godhead; but in the work of creation, the Son has a special and distinctive function.</p>	<p>(p. 36) It should be clear that these references to the Son as the Creator do not exclude the Father, but they do indicate that the Son is just as truly the Creator as the Father. The words of the Apostles' Creed, "I believe in God the Father almighty, maker of heaven and earth," are certainly correct, for creation is an act of the Triune Godhead; but in the work of creation, the Son has a special and distinctive function.</p>
<p>(I:138-39) The Holy Spirit is not excluded from the work of creation. It seems to me that His activity is implied particularly in the coming of light into this world. "And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved, was brooding, [merachepeth] upon the face of the waters; and God said Let light be, and light was" (Gen. 1: 2, 3).</p>	<p>(p. 36) The Holy Spirit is not excluded from the work of creation. It seems to me that His activity is implied particularly in the coming of light into this world. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen 1:2-3).</p>
<p>(I:170) God is not only the Creator of all things, but He continuously sustains and rules all His creation. Christ is spoken of as the One who "upholds all things by his powerful Word" (Heb. 1:3). The one "in whom all things consist," or in whom all things have their orderly integration (Col. 1: 17).</p>	<p>(pp. 52-53) God is not only the Creator of all things, but He continuously sustains and rules all His creation. Christ is spoken of as the One who is "upholding all things by the word of his power" (Heb 1:3). The one "by him all things consist," or in whom all things have their orderly integration (Col 1:17).</p>

<p>Nehemiah states in magnificent phrases God's preserving and governing all things - "Thou, even thou, art Jahweh alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipped thee. Thou are Jahweh, the God who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham" (Neh. 9:6, 7).</p>	<p>Nehemiah states in magnificent phrases God's preserving and governing all things—"Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Neh 9:6).</p>
<p>(I:170-71) Job ascribes the same praise to God. "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of Jahweh hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind" (Job 12:7-10).</p>	<p>(p. 53) Job ascribes the same praise to God. "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind" (Job 12:7-10).</p>
<p>(I:172) God's general providence in sustaining the processes of nature and caring for His non-human creatures is used as an argument for faith in God's special providence toward His children. "Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?" (Luke 12:24). "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns. Yet your heavenly Father feedeth them. Are ye not much better than they? . . . if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 5:26, 30).</p>	<p>(p. 53) God's general providence in sustaining the processes of nature and caring for His non-human creatures is used as an argument for faith in God's special providence toward His children. "Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" (Luke 12:24). "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ... If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt 6:26, 30).</p>
<p>(I:172) God's general providence is included in His common grace and is impartially available for all men. ". . . for he maketh his sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust" (Matt. 5:45). ". . . he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). ". . . he giveth to all life, and breath, and all things; and hath made of one all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live and move and hale our being" (Acts 17:26-28).</p>	<p>(p. 54) God's general providence is included in His common grace and is impartially available for all men, "for he maketh his sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust" (Matt 5:45). "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being" (Acts 17:25-28).</p>
<p>(I:172-73) God's providence includes complete power to bring to pass His will among the nations of the earth, whether by miracle or by natural causes. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them I down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. . . . shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood" (Isa. 10:5-7, 15). "He ruleth by his power forever; his eyes behold the nations. Let not the rebellious exalt themselves" (Psalm 66:7). "He changeth the times and the seasons; he removeth kings, and setteth up kings. He giveth wisdom unto the wise and knowledge to them that know understanding" (Dan. 2:21).</p>	<p>(p. 54) God's providence includes complete power to bring to pass His will among the nations of the earth, whether by miracle or by natural causes. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few ... Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood" (Isa 10:5-7, 15). "He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves" (Ps 66:7). "He changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding" (Dan 2:21).</p>
<p>(I:173) Nebuchadnezzar had to learn "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" (Dan. 4:25); and he finally acknowledged, ". . . him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto</p>	<p>(p. 55) Nebuchadnezzar had to learn "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan 4:25); and he finally acknowledged, "... him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto</p>

him, What doest thou?" (Dan. 4:34,35).	him, What doest thou?" (Dan 4:34, 35).
(I:173) The Lord said to Cyrus, "I am the Lord and there is none else, there is no God beside me. I girded thee, though thou hast not known me" (Isa. 45:5). To Sennacherib God said, "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (II Kings 19:28). "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psalm 75:6, 7). "My times are in thy hand" (Psalm 31:15).	(p. 55) The Lord said to Cyrus, "I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me" (Isa 45:5). To Sennacherib God said, "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (2 Kgs 19:28). "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Ps 75:6-7). "My times are in thy hand" (Ps 31:15).
(I:173) The providence of God includes the reactions of human minds. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalm 76:10). "Incline my heart unto thy testimonies, and not to covetousness" (Psalm 119:36). "Commit thy works unto Jahweh, and thy thoughts shall be established. . . a man's heart deviseth his way: but Jahweh directeth his steps" (Prov. 16:3, 9). "The king's heart is in the hand of Jahweh, as the rivers of water: he tumeth it whithersoever he will" (Prov. 21:1).	(p. 55) The providence of God includes the reactions of human minds. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Ps 76:10). "Incline my heart unto thy testimonies, and not to covetousness" (Ps 119:36). "Commit thy works unto the LORD, and thy thoughts shall be established ... A man's heart deviseth his way: but LORD directeth his steps" (Prov 16:3, 9). "The king's heart is in the hand of LORD, as the rivers of water: he turneth it whithersoever he will" (Prov 21:1).
(I:176) The word "miracle" (Latin miraculum) literally means a marvelous event or an event which causes wonder.	(p. 56) The word "miracle" (Latin miraculum) literally means a marvellous event or an event which causes wonder.
(I:176) The usage of "miracle" in Christian theology includes, but goes beyond, the meaning of the ancient words. A miracle is (1) an extraordinary event, inexplicable in terms of ordinary natural forces, (2) an event which causes the observers to postulate a super-human personal cause, and (3) an event which constitutes evidence (a "sign") of implications much wider than the event itself.	(p. 56) In the Christian context, it is (1) an extraordinary event, inexplicable in terms of ordinary natural forces, (2) an event which causes the observers to postulate a supra-human personal cause, and (3) an event which constitutes evidence (a "sign") of implications much wider than the event itself.
(I:179) The purpose of miracles is revelation and edification.	(p. 58) The purpose of miracles is revelation and edification.
(I:179) Christ several times expressed His purpose in working miracles and He rebuffed the mere desire to see the spectacular. "An evil and adulterous generation seeketh after a sign" (Matt. 12:39, 40; cf. Luke 23:8).	(p. 59) Christ, several times, expressed His purpose in working miracles and He dismissed the mere desire to see the spectacular. "An evil and adulterous generation seeketh after a sign" (Matt 12:39; cf. Luke 23:8).
(I:180) From Bible history and history since Bible times, the fact stands out that God does not choose to reveal Himself by demonstrative miracles at all times. On the contrary, there have been long periods of history, even in Biblical times, when God has not used miracles (except the "miracle of grace") in His dealings with His people.	(p. 59-60) It is clear from Biblical history and Biblical revelation that God does not choose to reveal Himself by demonstrative miracles at all times. On the contrary, there have been long periods of history, even in Biblical times, when God has not used miracles (except the "miracle of grace") in His dealings with His people.
(I:180) Christ pointed out that miracles do not occur with any uniform regularity (Luke 4:25-27). In fact, if miracles were regular occurrences they would cease to be regarded as miracles.	(p. 60) Christ pointed out that miracles do not occur with any uniform regularity (Luke 4:25-27). In fact, if miracles were regular occurrences they would cease to be regarded as miracles.
(I:180-81) It is a mistake to say that God cannot, or will not work demonstrative "sign" miracles in our day.	(p. 61) It is a mistake to say that God cannot, or will not work miracles in our day.
(I:181) However, it is a reasonable opinion, not controvertible by any clearly attested facts, that God generally ceased to work through "sign" miracles when the New Testament was finished; and that it is His will that the "miracle of grace," the witness of the Spirit, answered prayer, and supremely, the written Word, shall be the chief sources of knowledge of Himself for His people during this age. It should be clear to all that the most godly, sacrificial, competent ministers, missionaries, and laymen today do not experience demonstrative "sign" miracles.	(p. 61) However, it is a reasonable opinion, not against any clearly attested fact, that God generally ceased to work through "sign" miracles or the spectacular gifts of signs and wonders when the New Testament was finished; and that it is His will that the "miracle of grace," the witness of the Spirit, answered prayer, and supremely, the written Word, shall be the chief sources of knowledge of Himself for His people during this age. It should be clear to all that the most godly, sacrificial, competent ministers, missionaries, and laymen today do not experience demonstrative "sign" miracles.
(I:181) A healthy mind, full of faith in God's power and in God's wisdom, without denying that "sign" miracles may occur when God so chooses, expects to learn foreign languages by regular processes of study and hard work. A healthy Christian mind expects to observe the ordinary principles of bodily health and sanitation, using such physical provisions of food, shelter, and medicine as divine providence may make available. In spreading the Gospel we do expect the convicting ministry of the Spirit and the evidence of transformed lives, but we do not	(p. 62) A healthy mind, full of faith in God's power and in God's wisdom, without denying God's miracle-working ability, expects to learn foreign languages by regular processes of study and hard work. A healthy Christian mind expects to observe the ordinary principles of bodily health and sanitation, using such physical provisions of food, shelter, and medicine as divine providence may make available. In spreading the Gospel we do expect the convicting ministry of the Spirit and the evidence of transformed lives, but we do not expect, unless God should so

expect, unless God should so choose, that the sudden healing of a man born with twisted feet and ankle bones, will gather a crowd to hear us preach the Word. We are prepared to serve the Lord, to experience wonderful answers to prayer, and to find that the Word does not return void, regardless of "signs and wonders."

choose, that the sudden healing of a man born with twisted feet and ankle bones, will gather a crowd to hear us preach the Word. We are prepared to serve the Lord, to experience wonderful answers to prayer, and to find that the Word does not return void, regardless of "signs and wonders."