

shall see the Lord" (Heb. 12:14). It frankly admits that man could not possibly attain true spiritual life and eternal salvation without divine help, and therefore promises him the aid of the living Christ and the indwelling of the Divine Spirit to meet his needs. Luke 11:13, Rom. 5:5, etc. 2 Cor. 13:14—"the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Rom. 8:26—"the Spirit himself maketh intercession for us." Tit. 3:5—"renewing of the Holy Spirit." Compare the words of Paul: "I can do all things in him that strengtheneth me" (Phil. 4:13). *We are safe in making the assertion that no problem of human life, pertaining to either the here or the hereafter, is left unanswered in the Teaching of Jesus. The supreme need of our day and age is for men and women everywhere to read, study, ponder, discern and understand the precepts, principles, and promises revealed in the New Testament Scriptures.*

REVIEW EXAMINATION OVER LESSON SEVENTY-EIGHT

58. What is a fifth characteristic of the Teaching of Jesus which proves its perfection?

SPECIAL STUDY: ON THE HARMONY OF THE TEACHING OF JESUS AND THAT OF THE APOSTLE PAUL

For a long time it has been the fashion of a certain "school" of agnostics, "humanists," "naturalists," and "free thinkers" in general, including theologians and "clergymen" of unitarian predilection, to reject arbitrarily all evidence that would support divine inspiration, revelation, and demonstration (miracles); hence, among the claims put forward by these so-called "scholars" was the notion that the teaching of the Apostle Paul in his Epistles is, not just different from, but actually antagonistic to, the

personal teaching of Jesus as given in the books of Matthew, Mark, Luke, and John. Hence, they contended, the Church was really given its basic doctrinal structure by the Apostle, and this doctrinal structure is in conflict with the content and spirit of the teaching of Jesus. Some of these self-appointed critics did not hesitate to launch vicious attacks on the Apostle himself and on the content of his writings. Strangely enough, this canard persists in contemporary literature, and is usually evidence of the fact that the wish is father to the thought. As a matter of fact, destructive critical theories of the Biblical text are based necessarily on the *a priori* disregard of, or complete repudiation of, any influence or activity of the Holy Spirit in the formation of that text. Insofar as these self-appointed critics are concerned, the Spirit of God simply does not exist.

It should be noted that this position is based necessarily on the summary—and arbitrary—rejection of the following New Testament facts:

1. The plain teaching of Jesus Himself (1) that the apostolic witness was but the extension of His own teaching, (2) that His sending of the Holy Spirit upon the Apostles was to guarantee their infallibility in executing His Last Will and Testament, and thus continuing and completing His own canon of doctrine. The entire New Testament canon presents itself to us as the Word of Christ, the integrity of which is guaranteed by the revelatory work of the Holy Spirit. (See Matt. 10:16-20, 28:18-20; Luke 24:45-49; Mark 16:15-16; John 14:16-17, 14:26, 15:26-27, 16:7-15, 20:19-23; Acts 1:1-8, 2:1-4, 10:34-43, etc.)

2. The equally plain and positive affirmations by the Apostle (1) of the Lord's personal appearance to him on the Damascus road to commission him to the apostleship (to the Gentiles in particular, Acts 26:17; cf. Acts 9:1-18, 22:3-21, 26:12-23; 1 Cor. 9:1, 15:1-11; 2 Cor. 5:17-20); of his own qualifications for his apostolic ministry by special

revelation of Jesus Christ (Gal. 1:11-17; Rom. 15:18-19; 1 Cor. 2:16; 2 Cor. 12:12; 1 Thess. 2:5-6; 1 Tim. 2:6-7; 2 Tim. 1:10-11); (3) of his own personal guidance in teaching and in life by the Spirit of God (1 Cor. 2:10-14, 14:37; Eph. 3:1-12; Acts 16:6-8); (4) of his utter devotion—even unto martyrdom—to his living Lord (Gal. 2:20; 1 Cor. 2:2, 3:11; Phil. 1:21-23; 3:8-11, 4:13; 2 Tim. 4:6-8).

Moreover, to deny these claims is to accuse Luke the historian, Paul's traveling companion and beloved co-worker in preaching the Gospel and establishing churches (Col. 4:14, 2 Tim. 4:11), of deliberate fabrication and even of falsification (cf. Acts 13:2-4). There is no more definitely authenticated fact in Christian history than that of the long and close association of "the beloved physician" with the great Apostle to the Gentiles. (Note the well-known "we" passages in the book of Acts.)

We have not sufficient space here to discuss this subject in detail; indeed, a catena of all the correspondence of Jesus' own teaching as continued and completed by the Spirit-guided Apostles (Paul included) would fill a big book. His teaching paralleled in the Pauline Epistles alone would fill a brochure of some size. We shall be content, therefore, with presenting a few of the more significant of these correspondences, as follows:

1. *On the pre-existence, incarnation, and deity of Christ.* Matt. 11:27, 15:20; John 5:19-23, 8:58, 10:17-18, 10:30, 14:7-10, 16:28, 3:13, 17:5. Rom. 1:1-7; Gal. 4:3-6; Phil. 2:5-8; Col. 1:16-17, 2:9; 1 Cor. 2:8; 1 Thess. 3:11; 2 Thess. 2:16.

2. *On the sovereignty of Christ.* Matt. 12:5-8, 16:27-28, 22:41-45, 28:18; Mark 2:27-28; Luke 22:69; John 5:19-29, 6:38-40, 10:9-18. 1 Cor. 15:22-28, 15:47; Phil. 2:9-11, 3:20-21; 1 Tim. 3:16; 1 Tim. 6:14-16.

3. *On the Atonement (and redemption):* Matt. 20:28, 26:27-28; Mark 14:24; Luke 22:20. Acts 20:28; Rom. 3:24-26; 4:25, 5:1-21; 1 Cor. 6:20, 7:23, 15:3, 1:17-24; 2

Cor. 5:18; Gal. 1:3-4, 2:20, 4:4-5; Eph. 1:7, 2:13-18, 5:2; 1 Thess. 5:9-10; 1 Tim. 2:5-6; Tit. 2:14.

4. *On the Resurrection of Christ.* Matt. 16:21, 26:61, 27:40; Mark 14:58, 15:59; Luke 24:4-9; John 2:19-22. 1 Cor. 6:14, 15:1-8, 15:20-28; 2 Cor. 4:14; 1 Thess. 4:14; 2 Tim. 1:10.

5. *On the Father, Son, and Holy Spirit.* Matt. 28:19; 2 Cor. 13:14. Rom. 1:3-4; 1 Cor. 2:10-11, 8:6; Gal. 4:4-6, Tit. 3:4-6. Matt. 6:4, 8, 18, 32; Matt. 7:11, 11:25-27, 16:17; Luke 10:21-22, 23:46; John 4:21-24, 14:1-13. Acts 17:22-28; 1 Cor. 1:9, 10:13; 2 Cor. 6:18; Eph. 4:6, 1 Thess. 3:11-13. Matt. 5:48, Luke 6:36, Rom. 8:28, Eph. 2:4-7, etc. Matt. 12:31-32, Luke 11:13, John 6:63, 7:37-39; Rom. 5:5; 1 Cor. 3:16-17, 6:19-20; Gal. 4:6; Eph. 4:30; 2 Tim. 1:14; Tit. 3:5-6.

6. *On the Kingdom, the Church.* Matt. 5:20, 6:33, 4:17, 10:7. Luke 4:43, 6:20, 9:27, 12:31, 22:29; John 18:36-37. 1 Cor. 4:20, 6:9, 15:24, 15:50; Rom. 14:17; Eph. 5:5; Col. 1:13; 1 Thess. 2:12. Matt. 16:18; Acts 20:28; 1 Cor. 3:11, Col. 1:18, 24; Eph. 2:19-22, 5:22-32.

7. *On regeneration, conversion, justification, etc. (including faith, repentance, confession, baptism).* Matt. 7:24-25, 6:25-34; Mark 11:22; Luke 17:6; John 5:24, 6:40, 6:47-51, 7:38, 14:1, 14:11-12, 11:45, 14:1, 14:11-12, 11:25-27, 20:27-29. Rom. 1:16-17, 5:1-2, 8:35-37; Gal. 2:20; 2 Tim. 1:12, 3:15. Matt. 1:17, 21:28-32; Mark 2:17, 6:12; Luke 13:3, 15:4-10, 15:11-32, 24:45-49. Rom. 13:11-14; 2 Cor. 5:17, 7:10; Col. 3:2; Rom. 13:11-14; 1 Thess. 1:9. Matt. 10:32-33; Rom. 10:9-10. John 3:5; Matt. 28:18-20. Acts 19:3-5; Rom. 6:3-5; 1 Cor. 6:11; Gal. 3:27; Eph. 4:5, 5:26; Col. 2:12; Tit. 3:5.

8. *On the essentials of Christian worship* (Acts 2:42). (1) The preaching and teaching of the "apostles' doctrine" (Matt. 24:14; Luke 4:18-19; John 17:7. Rom. 1:16-17; 1 Cor. 1:18-24, 2:1-5, 15:1-4; Col. 1:23-25; 1 Thess. 1:5, 2:3-13; 2 Tim. 1:13, 2:2). (2) The fellowship of the contribution and distribution of tithes and offerings

(Matt. 6:20; 1 Cor. 16:1-2; 2 Cor. 9:6-15, etc.). (3) The Lord's Supper ("the breaking of bread"); (Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor. 10:16-17, 11:23-26). (4) Prayer (Matt. 6:5-6, 11:24-25; Luke 18:1, 21:36; Rom. 8:26; Eph. 2:18; Phil. 4:6; 1 Thess. 5:17-18; 1 Tim. 2:8).

(We suggest here the always interesting and illuminating exercise of comparing—by using the Concordance, of course—the teaching of Jesus and that of Paul, on what are traditionally designated the "Seven Deadly Sins," namely, pride, covetousness, lust, gluttony, anger, envy, and sloth.)

9. *On Pharisaic legalism (and on spiritual blindness in general)*: Matt. 5:20, 12:34-35, 23:13-39; Mark 2:23-28; Luke 6:5; 2 Cor. 3:6; Rom. 3:20,28; Rom. 7:4-6, 10:1-4; Gal. 3:11-14, 3:23-29. Matt. 6:23, 15:14; Luke 19:42, 8:9-15; John 7:28, 8:19, 27; 1 Cor. 1:18-21; 2 Cor. 4:3-4; Eph. 4:18; 1 Thess. 5:4-7; 2 Tim. 3:7, 13.

10. *On the spiritual life*. Matt. chs. 5,6,7; Matt. 15:16-20, Mark 7:18-23, Luke 6:43-45; John 6:43-45, 6:48-51, 6:63, 17:1-3. Rom. 6:13-19, 8:4-6, 12:1-2, 12:9-20, 13:13, 14:16-19; 1 Cor. 3:16, 6:19-20, 5:11; 2 Cor. 6:14-17; Gal. 5:22-24; Eph. 5:3-5; Phil. 4:8; Col. 1:10, Col. 1:22-23; 1 Thess. 3:13, 4:3-7; 2 Tim. 2:19-22.

11. *On the supremacy of love*. Matt. 5:43-47, 10:41-42; Luke 6:27-35; John 13:35, 14:23-24, 15:12-13; Rom. 3:8-10, 12:9-10, 13:8-10; 1 Cor. 13; Eph. 5:2; Col. 3:12-14; 1 Thess. 3:12, 4:9.

12. *On final things (judgment, heaven, hell, immortality)*. Matt. 16:27, 25:31-46, 13:47-50; Luke 16:23-28; John 5:26-29; Rom. 2:3-11; Acts 17:30-31. Matt. 19:21, 19:29, 25:46, 22:29-30; Luke 18:30, 20:34-38; John 10:27-28, 17:1-5; Rom. 5:21, 6:22-23; Gal. 6:8; 1 Tim. 6:12; Tit. 3:7. Matt. 5:22, 5:29-30, 10:28, 18:8; Luke 3:17; 2 Thess. 1:7-10. John 14:1-31; Rom. 8:11, 8:18-23; 1 Cor. 15:20-23, 35:57; 2 Cor. 5:1-10; Phil. 3:20-21.

The notion that there were different "kinds" of Chris-

tianity in the apostolic age is a figment of the seminarian mentality. It is made abundantly clear in the New Testament itself that all (both Jews and Gentiles) who came into the church under the preaching of the Apostles and their co-evangelists came in precisely the same way, that is, on the same terms (see my *Survey Course in Christian Doctrine*, Vol. II, pp. 195-198); that the essentials of Christian worship did not change in any respect from the pattern set by the Jerusalem congregation (Acts 2:42); that the Christian virtues (the excellences of the Spiritual Life) were the same in Antioch, in Ephesus, and in Rome, as originally in the Christian community in Jerusalem (cf. Gal. 5:16-25, 1 Pet. 1:5-11, etc.). Changes in these fundamentals (which constituted the New Testament pattern of the Church), made usually for the sake of convenience, and the result of clerical pretension and the imposition of human authority upon this New Testament pattern, did not begin to take place until toward the middle of the second century. Adding to, subtracting from, substituting for, the Word of Christ, created all the confusion and sectism that developed after the second century. This sectism continues in our day by virtue of the fact that it is maintained, not by Scripture warrant, but by stereotyped and fossilized tradition.

Professor C. D. Broad once wrote of behaviorism (a psychological system) as one of those theories which, said he, "are so preposterously silly that only very learned men could have thought of them" (quoted by Samuel M. Thompson, *A Modern Philosophy of Religion*, p. 179). This echoes a statement once made by G. K. Chesterton, that the source of much of man's troubles in our day is the "learned ignoramus." I cannot help thinking that these sentiments apply with special force to professional "theologians" and their pompous speculations.

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