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Studies on Revival of Religion: Part 2

By W. R. Downing

...give attendance to reading... 1Tim. 4:13

The Importance of Personal Reading

Most pastoral reading is necessitated by one's studies and sermon preparation. There is a danger, however, for both pastors and individual Christians in neglecting that reading which is primarily for personal spiritual benefit. Two areas of reading may well serve to replenish the soul: good biographies of great Christians and historical accounts of revival. It is with the latter that we are occupied in this article. Reading of the dealings of God with His people over the centuries must have a quickening effect upon one's mind and heart, and engender a longing for such times in our own day. After dealing with the essential definitions and descriptions of reformation, revival, spiritual awakening and revivalism in our last article, we shall now consider reading about historical accounts of revival in order to stir up our own minds and hearts to both learn what we can about true revival and also to move us to pray for the same. A mere academic approach to such a study must prove largely unfruitful. Some reading must change the mind and lead to definite, godly action. Reading about revivals is suited to do just that. With the mind and heart so quickened, further study is certain to be sanctified.

A Select Bibliography for the Study of Revivals

A diligent search will reveal that there have been scores of good books written about the accounts of revivals and related subjects. Some assess revivals. Others simply give their accounts. Still others investigate the underlying fac-

tors. Some are more biographical; others more doctrinal or historical. We may divide such a study into three type of works: those which treat of revival in general, those which deal with specific revivals and those which emphasize prominent personalities and so are of a more biographical nature.

General Introductory Works

These seek to give a general idea of revival and spiritual awakening. The following books are only suggested, but have been chosen for their overall informative and edificatory value. These are listed in order of their usefulness and importance. Comments are given in subsequent paragraphs.

Sprague, William B., *Lectures on Revivals*. London: Banner of Truth, 1959 reprint of 1832 ed. 452 pp.

Edwards, Brian H., *Revival! A People Saturated with God*. Darlington, Eng: Evangelical Press, 1990.

Packer, James I., 'Jonathan Edwards and Revival,' *A Quest for Godliness: The Puritan Vision of the Christian Life*. Wheaton: Crossway Books, 1990, pp. 309-327.

Murray, Iain, *Revival and Revivalism*. Edinburgh: The Banner of Truth, 1994. 455 pp.

Gillies, John, *Historical Collections of Accounts of Revival*. London: Banner of Truth, 1981. 582 pp.

Finney, Charles G., *Lectures on Revivals of Religion*. New York: Fleming H. Revell, n.d. 445 pp.

The classic study on the truth and principle of revival is the standard work by William B. Sprague, *Lectures on Revivals*. Written in 1832 at the very height of the Second 'Great Awakening' (1793-1840), Sprague traces out the principles of both revival and 'revivalism.' The last half of the book is a treas-

ure trove of information and experience consisting in a series of letters by eminent men—ministers, evangelists, college and seminary presidents—who give accounts of the revivals that had taken place under their personal observation. They point out the marked contrast between true revival and mere religious excitement. These letters are invaluable as witnesses of mature, spiritual men, who knew revival and saw both true and spurious religious movements.

Perhaps the best modern work assessing revival and giving an historical sketch of revivals throughout history with illustrations into the latter part of the twentieth century is *Revival! A People Saturated with God* by a contemporary author, Brian Edwards. He states that he wrote this work to create a heart-longing for revival among the people of God. His bibliography contains an excellent listing of books on revival.

Jonathan Edwards was the preacher most commonly associated with the First 'Great Awakening' (c. 1724–1750) in the American Colonies. J. I. Packer devotes a large section to Jonathan Edwards and revival in *A Quest for Godliness: The Puritan Vision of the Christian Life*. This constitutes a condensation of Edwards' evaluation of and teaching concerning revival with various comments and pertinent observations. It is extremely valuable because of Edwards' acute doctrinal perception and astute personal observation of what true revival is.

Iain Murray's great work, *Revival and Revivalism*, though a history and assessment of the American Second 'Great Awakening' (c. 1793–1840), is especially informative concerning the great transition from true revival to 'revivalism.'

We include in this introductory bibliography *Historical Collections of Accounts of Revival* by John Gillies. He alone gives an account of early revivals and spiritual awakenings in the seventeenth and eighteenth centuries which others usually pass over. He has the best account of the Kirk O' Shotts revival in 1630 under the preaching of John Livingstone.

With the advent of Charles G. Finney, 'revivalism' made its way into American

religious life. His influence and books marked the great transition from true revival to 'revivalism'. His work is included as the great example of what true revival is not. It may be studied as a contrast to true revival.

Books on Specific Revivals

Out of literally scores of outstanding works, we have chosen four to introduce revivals which have shaken societies and even continents.

Tracy, Joseph, *The Great Awakening*. Boston: Tappan and Dennet, 1842. 433 pp.

Prime, Samuel I., *The Power of Prayer*. Edinburgh: The Banner of Truth, 1991 reprint of 1859 ed. 265 pp.

Bennett, W. W., *The Great Revival in the Southern Armies*. Harrisonburg, VA: Sprinkle Publications, reprint of 1876 ed. 427 pp.

Blair, William, and Hunt, Bruce, *The Korean Pentecost and the Sufferings which Followed*. Edinburgh: Banner of Truth, 1977. 162 pp.

Tracy's work was written on the centennial of the First 'Great Awakening,' and is the best documented account of the revival of the 1730s and 1740s in Colonial America under Edwards, Whitefield, the Tennents and others.

The beginnings of 'The Great Prayer Revival' which began in New York City on Fulton Street and spread over the United States, then to Northern Ireland, then to Scotland, Wales and England as the '1859 Evangelical Revival' are aptly described by Samuel Prime. This book contains comments of contemporaries who were men experienced in both the Scriptures and true revival.

W. W. Bennett was a Chaplain in the Confederate Army and vividly describes what has been called 'the greatest revival, in the midst of the greatest war, of modern times.'

The 'Korean Pentecost' of 1910, a further manifestation of the Welsh Revival of 1904, which in a decade spread around the entire world, is intimately described by two Presbyterian missionaries who were eye-witnesses and participants. It is riveting and solemn to see true conviction of sin in a

time of an out-pouring of the Spirit. This book reveals that true revival is neither something fanciful nor a simplistic approach to spirituality.

Biographies Pertaining to Revivals

Such books are numerous. A few have been selected as examples of men and women who lived, labored and saw revival.

Dallimore, Arnold, *George Whitefield*. London: Banner of Truth, 1970–1980. 2 Vols.

Ryle, John Charles, *Christian Leaders of the 18th Century*. Edinburgh: reprint of 1885 ed. 432 pp.

Thornbury, John F., *God Sent Revival*. Welwyn, Herts: Evangelical Press, 1977. 238 pp.

Hayden, Eric W., *Spurgeon on Revival*. Grand Rapids: Zondervan Publishing House, 1962. 144 pp.

Peckham, Colin and Mary, *Sounds from Heaven: The Revival on the Isle of Lewis, 1949–1952*. Ross-Shire, Scotland: Christian Focus Publications, 2004. 282 pp.

Arnold Dallimore has written the classic work on George Whitefield and some of the lesser men God used in the First 'Great Awakening.' Volume One answers objections to revival in our day and provides a vivid account of the moral and spiritual state of Britain when Whitefield began to preach. This work breathes a spirit of revival.

Christian Leaders of the 18th Century by J. C. Ryle is a kind and generous account of the lives and ministries of a host of ministers used of God in the Great Evangelical Revival in Great Britain—George Whitefield, John Wesley, William Grimshaw, William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Samuel Walker, James Hervey, Augustus Toplady and John Fletcher.

John F. Thornbury has succeeded in making known to us one of the greatest evangelists in our American history, Asahel Nettleton, who lived in the crucial era of transition from revival to revivalism.

C. H. Spurgeon's entire thirty-year ministry at the Metropolitan Tabernacle was one of revival! Eric Hayden reveals

the early out-pouring of the Spirit upon Spurgeon's ministry as well as his early preaching and its doctrinal content.

Mary Peckham was herself converted under the ministry of Duncan Campbell during the Hebrides revival on the Isle of Lewis. This book contains the experiences of many who were converted during that time. This work is further valuable because it is situated within the last century, and witnesses to the continuing power of God to do a great work under contrary circumstances.

How we must seek to read, and to read the very best literature! A study of the historical accounts of revivals, the awesome transformation of congregations and societies and the men God has used must be edifying. May these articles produce such a desire is the prayer and pursuit of their author.

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Essential Texts for a Biblical Approach to Apologetics (6) Romans 1:18-21 (cont.)

By P. S. Nelson

Romans 1:18-21 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

In our last article,¹ under the sub-heading *Natural Revelation and Apologetics* we dealt with *The Noetic Effects of Sin*. We continue under the same subheading, drawing apologetic principles from our text (Rom. 1:18-21).

A Conflict of Worldviews

Because of the Fall and the consequent noetic effects of sin, the unbeliever inherits a worldview² that facili-

tates habitually suppressing both the truth of God revealed in creation (v.18) and a conscience that renders him guilty before God (v.20). The unbeliever's system of thought is hostile to God. It is a worldview characterized by futile reasoning (v.21) that exalts itself against the knowledge of God (2 Cor. 10:5). Unregenerate man has abandoned the Creator-creature relationship in his presuppositions³ and made himself autonomous. His presuppositions justify 'exchanging the truth of God for the lie, and worshipping and serving the creature more than the Creator' (v.25). He would deny any need for divine revelation to understand the world he lives in. He is wholly against God and not be brought under the authority of Christ. His worldview is *antithetical* to Christian theism.

Understanding the antithesis between the regenerate and the unregenerate worldviews is fundamental to presuppositional apologetics. Every worldview has its unquestioned assumptions. The two belief systems are irreconcilable because their basic assumptions differ. One submits to the authority of God's word as a presuppositional commitment, and the other doesn't. It is a clash between two completely different sets of presuppositions. Therefore, this debate will eventually work its way down to the level of one's ultimate authority.⁵

The essence of the unregenerate worldview is that man is assumed to be autonomous. Since the fall of Adam, man has rebelled against the law of his Creator, and sought in principle to be a law unto himself. Fallen man will be subject to none but himself. He seeks to interpret the universe without reference to God. He is epistemologically in rebellion against God! He has no need of revelation. He believes he can obtain unto genuine knowledge independent of God's directives and standards. He thinks of himself as the absolute reference point in all predication, and his mind is the final court of appeal for all interpretation of knowledge. He is his own *pou sto*.⁶

Van Til refers to this antithesis as two opposing principles of interpretation.⁷ The Christian principle of interpretation is based upon the assumption of God as the final and self-contained refer-

ence point. The non-Christian principle of interpretation is that man is self-contained and is the final reference point.

Thus there is a simple and all comprehensive *antithesis* between the knowledge concept of all non-Christian philosophies and the Christian view.⁸ It is fundamentally a clash between ultimate presuppositional commitments and assumptions which are contrary to each other. The two world-views are in collision; one submits to the authority of God's word as a matter of presuppositional commitment, and the other to the autonomy of man.⁹ Both are totalitarian in nature! The Christian apologist must realize the utter epistemological futility of the unbeliever's reasoning and seek to expose it. The argument must be on the presuppositional level. In the final analysis, the unbeliever must renounce his system of thought; his presuppositions must be altered. His mindset and worldview must be brought into captivity to the obedience of Christ (2 Cor. 10:5). The regenerating grace of God must change the heart of man.

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¹ Nelson, Paul S., *PIRSpective*, Vol. 2, Issue 3, p. 8 (2009).

² A *worldview* is defined as the sum of one's presuppositions which provide the framework to view and interpret the world and all reality.

³ Man is by nature a *presuppositionalist*, that is, he thinks and acts from his *presuppositions*. A presupposition is an assumption in one's reasoning. It is not something that you prove, but rather it is the starting point for one's reasoning. It is a pre-condition for knowledge. And therefore man holds to his presuppositions by faith. Presuppositions form the very foundation by which he interprets and evaluates the world he lives in and everything contained in it. They form the basis of all reality.

⁴ Van Til, Cornelius, *A Christian Theory of Knowledge* (Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1969), p. 15.

⁵ Bahnsen, Greg L., *Always Ready: Directions for Defending the Faith* (Texarkan, TX: Covenant Media Foundation, 1996), p. 68.

⁶ The Greek mathematician Archimedes once boasted, "Give me a place where I may stand on and I will move the earth." Archimedes discovered the laws of the lever and it was to this mechanical device that he was referring. From this saying came the Greek term *pou sto* which means to *stand on* referring to a basis of operation. The term *pou sto* is used epis-

temologically to mean a final point of reference for all human predication. It is one's ultimate authority for reasoning, i.e., his pre-condition for knowledge.

⁷ Van Til, Cornelius, *A Christian Theory of Knowledge* (Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1969), p. 44.

⁸ Van Til, Cornelius, *The Defense of the Faith* (Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1967) p. 47.

⁹ Bahnsen, Greg L., *Always Ready: Directions for Defending the Faith* (Texarkan, TX: Covenant Media Foundation, 1996), p. 68.

Baptist Doctrines and Distinctives: Part 6 Baptists are not Protestants

By J. A. Billings

There is a movement among modern Baptist historians to re-write history concerning the origin of the Baptists. One prominent Baptist historian wrote "The Baptist denomination, as it is known today, emerged by way of the English Separatist Movement. The best historical evidence confirms this origin, and no major scholar has arisen this half of the century to challenge it."¹ He also stated, "Thus, what we must see is that the Baptist denomination started out of the Reformation, specifically the Separatists in England. With this in mind, we are a Protestant group who must reflect our traditional Reformed background..."² Another renowned historian wrote "Now, the British Particular Baptist community is a direct product of the Reformation...The argument that there have always been Baptist churches for the last two thousand years, though, is a product of wishful thinking than solid historical research...What is absolutely clear from the historical record about Baptist origins is this: they emerged from the womb of English Puritanism in the early to mid-seventeenth century... It was among these Separatists, as they became known, that believer's baptism was rediscovered, and Baptist congregations subsequently formed in the first half of the seventeenth-century."³

Any cursory study of Church and Baptist history will show that the previous statements cannot be substantiated, yet this is the common view held by most Reformed and Southern Baptists in our day.⁴ It is of the utmost impor-

tance that we remind ourselves of the great, illustrious and ancient heritage we hold. The Baptist scholars who participate in this behavior are commiserating with the calumnious charges of heresies, antinomianism, and anarchy that have always been leveled by Catholic and Protestant historians at the ancient Christians who held to New Testament principles and practices.

Baptists Must Not Adopt the Protestant View of Ancient Christianity

The issue is simple. Either the position of Protestantism is true or false concerning the antiquity of the Baptists. If the Protestant position is true then Roman Catholicism was the true witness for the Christian faith until the dawn of the Reformation, the English separatist movement was born out of the Reformation and the Baptists were born from the English Separatist Movement. We do not believe that the Roman Catholic church is the true witness of the Lord Jesus Christ's church. Therefore, the protestant position is false, therefore we assert that Christ has always had a remnant of His people on this earth throughout the centuries, known as the Dark Ages, who held to the doctrines, principles and practices of primitive New Testament Christianity. It was they who consistently opposed Rome.

We must not forget that the Dark Ages were thus designated because of the spiritual darkness that covered Western Europe due to the spiritual, theological and political tyranny of the Roman Catholic Church. No true New Testament church would or could behave in such a repulsive, atrocious and hideous manner. Thus, it was absolutely imperative that Christ had his remnant on earth during the Middle Ages in order that the light of the glorious Gospel of Christ would be constantly shining out of the darkness.

Baptists Are Not Protestants

While it is true that individuals and whole churches have come to truth, as it is found in the New Testament, and left Protestantism, it is not true that they evolved from the Reformation to the Separatist movement and into New

Testament purity. Baptists, throughout the last two thousand years have held tenaciously to New Testament Principles, practices and doctrines and, at the same time opposed heresies that others have embraced. Baptists have always objected to infant sprinkling, covenant salvation, sacerdotalism, baptismal regeneration, salvation by works and the "Universal Invisible Church" theory which was a reaction during the Reformation to the Catholic Church asserting that the Church of Rome was "The Universal Visible Church."

Baptists also deny that all churches must be under the authority of another church or governed by a group of preachers (Presbytery). The New Testament does not ordain power to Bishops to oversee many churches (Episcopacy). This decidedly Romish doctrine started with Rome and stops with the Protestants and has never been adopted by Baptist churches as official church polity.

There is no disagreement surrounding the fact that the Particular Baptist churches arose from the Independent Churches of the Puritan Separatist movement. The modern controversy is the re-writing of history concerning the antiquity of these Baptists. The British Particular Baptists did not believe they were born out of the Reformation, and then found their roots through the English Separatist movement, as many believe in our day. The historical record proves that the Particular Baptists of England understood their lineage and aligned themselves with the faithful who went before them. It is of paramount importance that our generation of Baptists does its utmost to protest the unacceptable, intolerable, offensive and deplorable inaccuracies proposed by today's Baptist historians. We must hold unequivocally that Baptists ARE NOT a "Protestant group who must reflect our traditional Reformed background."

Believer's Baptism by Immersion Was Not a Lost Doctrine

It is commonly held today by our Baptist historians that the English Baptists re-established the New Testament ordinance of Believer's

Baptism by immersion in 1641. The truth of the matter is that the British Baptists immersed prior to 1641. In fact it is incontrovertible that the English Baptists, in practice, immersed, for centuries before 1641.⁵

We must ask how our generation of Baptist historians can propose that a major doctrine of the New Testament can be lost for over twelve-hundred years. How can they propose that the doctrine of Believer's Baptism by immersion was lost for twelve hundred years and then rediscovered? We assert that this proposition is contrary to the doctrine of inspiration and the doctrine of the indwelling work of the Holy Spirit. The Bible is our only source for the knowledge of God, creation, and salvation through the Person and Work of the Lord Jesus Christ. All of the doctrines we hold to be true are only found in the Bible and are revealed to us as truth through the work of Holy Spirit in the lives of individual believers. The inspired, infallible Word of God is our only rule for faith (what we believe) and practice (how we live). Based on the doctrine of inspiration and the indwelling of the Spirit of God in the believer, we must insist that it is impossible for a doctrine to be lost for over a millennium.

Are we to believe the assertion that not one Christian during the Dark Ages read Acts 2:38-41 and came to the conviction of believer's baptism by immersion? Are we to believe that not one individual Christian, from the fourth century to the sixteenth century read the account of the baptism of the Ethiopian Eunuch in Acts 8:36-37 and came to the conclusion that this New Testament believer thought it his first duty as a Christian to be baptized after his conversion? Are we also to believe that not one person in almost two millennia read and understood the historical account of the conversion of Saul of Tarsus (Acts 9:1-18) and realized he made it his first priority to be baptized as soon as the scales fell from his eyes!?

Baptists Are Not Products of the Reformation

It is asserted in our day that the "British Particular Baptist community is

a direct product of the Reformation." If their assertions are true, then we must ask ourselves how a person can come to Baptist convictions through the influence of Martin Luther, John Calvin and John Knox. In actuality, the only way to come to Baptist convictions through the Reformers is to react against their doctrines, not to evolve from them. How do we conclude that the Seven Particular Baptist churches of London came to "Baptist convictions" through the English Separatist movement? Are we to believe that the English Puritan movement influenced the Particular Baptists in their New Testament convictions? Of course not.

It is, therefore, critical for Baptists, whether they are Reformed Baptists, Landmark Baptists, Fundamental Baptists or Southern Baptists to review the historical accounts of the New Testament, church history and Baptist history to analyze this modern controversy.

Lastly and most importantly, we must state that the assertions of our Baptist brethren be challenged and proven erroneous. We must re-assert that it is historically accurate to say that the Particular Baptists of London emerged by way of the English Separatist movement. The issue is not if they did but how and why they did. The position of the Particular Baptists concerning their antiquity, according to two of their principle founding members, Daniel King and William Kiffin, demonstrates their profound disagreement with the position of our modern Baptist historians. Daniel King wrote "God had a people on earth since the time of Christ, throughout the darkest days of Popery, which he hath owned as saints, and as His people."⁶ As stated in a previous article, William Kiffin, a founding member of one of the Seven Particular Baptist churches in London stated "It is well known to many, and especially to ourselves, that our congregations as they now are, were erected and framed according to the rule of Christ before we heard of any Reformation, even at the time when Episcopacy was at the height of its vanishing glory."

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¹ McBeth, H. Leon, *A Primer on Baptist History: The True Baptist Trail* (The Baptist Heritage, Broadman Press; 1987), p. 2.

² *Ibid.*, 5.

³ Haykin, Michael A.J., Editor, *The British Particular Baptists* (Springfield, Missouri: Particular Baptist Press, 1998), Vol. 1, p. 16.

⁴ Allix, Peter. *The Ecclesiastical History of the Ancient Churches of Piedmont and of the Albigenses* (Oxford: Clarendon Press, 1821), 282 pp.; Armitage, Thomas. *A History of the Baptists* (New York: Bryan, Taylor & Co., 1890), 2 Vols.; Christian, John T. *A History of the Baptists* (Texarkana, Ark.-Tex.: Bogard Press), 2 Vol.; Van Braught, Thieleman J. *The Bloody Theater or Martyrs Mirror* (Scottsdale, Pennsylvania: Herald Press, 1837), 1157 pp.

⁵ See Champlin Burrage, *The Early English Dissenters*, Vol. 1, pp. 221-269. Also J.T. Christian, *A History of the Baptists*, Vol. 1, pp. 222-248. Also Nelson, Paul S., Ed., *The Whitsitt Controversy: Argument and Refutation*. Morgan Hill, CA: PIRS Publications, 2010. 341 pp.

⁶ Daniel King, *A Way to Zion, Sought Out and Found, for Believers to Walk In*. 1650.

A Lesson on the Berean Spirit from Hebrews 8

By M. A. Bailon

Do you admire the people of Berea? They are the ones of whom it is said, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."¹ You've probably heard this attitude called the Berean Spirit. It is a way of thinking that all Christians should adopt. But it is one of those things that is easier said than done. And, if you grew up attending church regularly, then you may be in the same situation as that of the Hebrew Christians for whom the letter that we know from the New Testament as Hebrews was written. You probably believe in many traditions that are not Biblical.

It is fairly clear, even from a superficial reading of the letter, that Hebrews is written to Christians who do not quite grasp the theology of the gospel of Jesus Christ. It is evident from this letter that the relationship of Jesus Christ and His gospel to the Old Testament Jewish religion was not at all clear to them.² We infer from the letter that

these Hebrew believers clung tightly to their deep and long held beliefs in the Jewish religion. It was not easy for them to give up their beliefs nor their religious institutions, rites and rituals. Since the temple worship was functioning at this time it's as if they were looking back and forth between the temple and the preacher; trying to figure out the truth.

It is important to remember that this letter was written in the first century when the gospel was brand new. So, it is not as if these believers flunked seminary. They lived at the dawn of the New Covenant. I do not think we can fault them for not becoming quickly grounded in the gospel. We have had two thousand years to study the Bible. Their exposure to the gospel was probably more along the lines of two thousand days. It is not prudent to throw stones at them. After all, how many of our humanistic beliefs have we finally given up after years of sitting under the preaching of the gospel? And these are not beliefs that we hold after years of study! We have just picked them up along the way. These Hebrew believers grew up studying the law and the prophets and based their beliefs on that foundation.

Nevertheless, as Dr. Gill says, the writer was obligated to "teach the Hebrews the true knowledge of the mysteries of their law."³ We may learn something from the study of this letter, in general. And in particular, it is important to notice how God and the writer deal carefully with details. Our understanding of the Bible must likewise be accurate.

A Heavenly Sanctuary, High Priest and Sacrifice

There are three important ideas addressed in Hebrews chapter eight. The Lord Jesus Christ ministers in a heavenly sanctuary, He is a High Priest, He offered a sacrifice. These three things were unclear to the Jewish Christians and were the cause of their misapprehension of the Gospel. It is interesting that the writer states his argument in a succinct manner. Every word is important. Each word is written under the guidance of the Holy Spirit.

His first order of business is to estab-

lish that the Lord Jesus Christ is a priest of a different kind, and a better priest, and that God had planned on replacing the Levitical priesthood from all eternity. The writer of Hebrews had already argued that the priesthood was not perfect and needed to be replaced.

Hebrews 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

That the Lord Jesus Christ is a high priest after the order of Melchisedec is noted six times in the letter. Thus, He is a high priest of a different kind. But there is more than this. He is better. In verse one we read that our high priest is set on the right hand of the throne of the Majesty in the heavens.

There are three implicit contrasts between the high priest of the New Testament and the Levitical high priest of the Old Testament in this simple statement. The verb set means to be given a place to sit. Unlike the Levitical priest who had to serve standing up, the Lord Jesus Christ is sitting. Moreover, unlike the Levitical priest who had to stand before God, the Lord is sitting on the right hand of God. He is equal to God the Father not subordinate like the Levitical priest. Lastly, unlike the Levitical priest the Lord performs His priestly duties in the heavens not on the earth. He no longer dwells among sinful man or in a creation tainted by sin.

Our Lord is a minister of the holy places i.e. of both the holy sanctuary and the holy of holies (verse 2). He is the minister of the true tabernacle in the sense that the Jewish tabernacle was a place and institution that foreshadowed the tabernacle in heaven. It is the shadow, whereas the heavenly one is the substance. The word true is not the antonym of false. The true tabernacle is the one ordained by God to be the ultimate, genuine or final tabernacle.⁴ The tabernacle and all Jewish rites and rituals pointed to Christ. These all presuppose the eternal redemptive purpose of God. The writer argues all these points concisely in just two statements.

But now he wants the Hebrew believers to really think. He makes a provocative statement in verses 3 and 4.

Hebrews 8:3-4 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Every high priest is appointed for the express purpose of offering gifts and sacrifices. And, no high priest is exempt from that purpose. Therefore, it is necessary for the Lord to have something which he should offer. The neuter indefinite pronoun makes this somewhat emphatic, as does the word necessity. The Lord as a priest must have something to offer. If then he were indeed upon the earth, then in no wise would he be a priest! The fact is there are those who offer gifts according to the law already. But our Lord is a high priest unlike those of the Levitical priesthood. He is not a Levitical priest. He does not, nor did He offer gifts according to the law given to the Levitical priesthood. The allusion is to the supposition that He is a mediator of a new covenant. He sacrificed Himself. Self-sacrifice was not specified in the law. He sacrificed once, not daily. He is unique and yet He is someone they must come to understand.

These terrestrial high priests of the earthly tabernacle are such ones who serve an example and shadow of heavenly things. The example and shadow is of the heavenly things. There are spiritual and eternal realities prefigured here on earth.

In verse five we are told that Moses was commanded to make the tabernacle to exact specifications. He is told, "See to it that you make all things according to the pattern which you were shown in the mountain." The etymology of commanded is from the commercial world. It means to transact business. God meant business when He commanded Moses. And even if the tabernacle was built exactly to God's specifications, it was nevertheless, built by man and is terrestrial and not celestial. Note that this may not seem like a point worth making. How can God tell His people how to approach Him in

every detail and then say, as it were, “Oh, that’s not good enough. I have another plan.” It is not exactly that way though. The tabernacle and all Jewish rites and rituals pointed to Christ. They were always meant to point to Christ. These all presuppose the eternal redemptive purpose of God. This is the point the writer is trying to get across while at the same time seeking to overcome the prejudice and misunderstandings of his readers.

The Hebrew Christians had to deal with the doctrines of the New Covenant. Do you accept the teaching of your pastor when he preaches something with which you are not familiar or with which you disagree? Do you at least go to the word of God to see whether these things be so? You and I are not nobler than the Hebrew Christians who had to read and respond to the contents of this letter. It is your duty and mine to align our thoughts to the teaching of the Word of God and not to not hold on to our religious prejudices. I know you hold them dearly, but that is not what a mature Christian should do.

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¹ Acts 17:11

² Heb. 5:11-13

³ John Gill, *Commentary on the Whole Bible*, Vol. 9, p. 373.

⁴ τῆς σκηνης τῆς ἀληθινῆς. There are two points to note. First, this is an emphatic statement as indicated by the restrictive attributive construction. Literally, the tabernacle, the true one. Secondly, ἀληθινῆ refers to that which is real, true or genuine. It is translated in our creeds when used of God “very God of very God.” Cf. John 1:9. Whereas, ἀληθῆς is true as opposed to false; truth as opposed to lies.

⁵ The word translated “heavenly things” is articular. The writer is referring to the heavenly sanctuary and tabernacle of verse 2. That is, he is writing about a definite place.

**Baptist Connections:
Episode Three**

By M. A. Carling

In this episode: Colonel Archibald Cary, Patrick Henry, and their connection with the Baptist John Weatherford.

Colonel Archibald Cary
(1730-1787)

A Virginian by birth, Archibald Cary rose to be one of the Old Dominion’s notable statesman. In addition to being a Colonel during the War for Independence, he held the following positions:¹

- 1748: Member House of Burgesses, Goochland County, Va
- 1750: Judge, Chesterfield County, Va
- 1758-1774: Member House of Burgesses, Chesterfield County, Va
- 1774-1776: Committee on Safety
- 1776-1787: Speaker of the State Senate, Virginia

In 1770 Cary was one of the signers of the “Mercantile Association,” which pledged its members to discontinue the use of British fabrics in a practical measure to resist the encroachment of the government. He continued his stand against government oppression by becoming a member of the committee of correspondence in 1773. Through this committee the colonies were united against Parliament. He was a representative of Virginia planters, delighted in agricultural pursuits, blooded horses, and improved the breeds of imported cattle from England.²

It was said of Cary that “He was a man of singular courage and intrepidity, short in stature, but of remarkably prepossessing appearance.”³

Patrick Henry
(1736-1799)

Another native Virginian, Patrick Henry, was born to John and Sarah Henry in Hanover County, on May 29, 1736. Although largely self-educated, Henry held various positions of import including:

- 1765-1774: Member House of Burgesses
- 1774-1776: Delegate Continental Congress
- 1775: Delegate Virginia provincial convention
- 1776-1779: 1st Governor of Virginia
- 1784-1786: 6th Governor of Virginia

Henry was offered other positions including Secretary of State, Chief Justice of the Supreme Court, U.S. Minister to Spain, U.S. Minister to France and U.S. Senator, but he turned

them all down.⁴

As an orator, Patrick Henry knew no equal, and history attributes to him a most famous phrase given as a member of the House of Burgesses on May 17, 1765, in which he moved that the colony be armed and supported. At the end of his speech he said, “I know not what course others may take; but as for me, give me liberty or give me death!”⁵

Patrick Henry was also a friend to Baptists in their struggle for religious freedom. This is attested to by Robert Semple when he wrote, “Being always a friend of liberty, he only needed to be informed of their oppression. Without hesitation he stepped forward to their relief. From that time, until the day of their complete emancipation from the shackles of tyranny, the Baptist found in Patrick Henry an unwavering friend. May his name descend to posterity with unsullied honor!”⁶

John Weatherford
(1740-1833)

A Virginian of Charlotte County, John Weatherford was born to poor but respectable parents. They were both members of the Presbyterian denomination, with John’s father sustaining the office of Elder.⁷

After passing his youth without much concern for his soul, John became disturbed by a sermon by a preacher named Elder Harriss. John struggled for some time against the plan of salvation as taught in the New Testament and tried in vain to earn a standing before God through good works. By fleeing to Christ he finally found salvation and relief in the grace of God.

At the time that Weatherford was converted, he had never given any thought to he distinctions between Presbyterians and the Baptists. According to Taylor, “In reading the New Testament he was surprised to find so many passages apparently favoring the practice of the latter.”⁸ He even got to the point where “...he was almost ready to think he had found a spurious copy”⁹

Weatherford entered the ministry about the year 1761 and became a zealous and successful herald of the cross. He travelled throughout the southern part of Virginia preaching the gospel, and as he was among the earli-

est Baptist ministers of that state, it was his honor to suffer persecution for the cause of Christ.¹⁰

John Weatherford was Calvinistic in sentiment and was heard to say, "although I believe in salvation, by grace, yet antinomianism, the perversion of this precious truth, which leads to fold hands, and wait God's time, comes directly from the infernal pit, and will carry you there."¹¹

The Connection
(1773)

Religious liberty in Virginia was not enjoyed by the Baptists in the late 1760's. In fact, their earnestness and zeal excited the hostility of many of the Established Church, and in 1768 a regular persecution commenced in some of the counties. The mode of harassment that was used was the arresting of the preachers as "disturbers of the peace" for their refusal to submit to the requirements of the Toleration Act. Both Edmund Pendleton and Archibald Cary, in their respective counties, were apparently active in securing arrests.¹²

Patrick Henry was active as a lawyer in the 1760's and defended many a Baptist preacher. For instance, we find the following statement by Judge Spencer Roane, "Mr. Pendleton, on the bench of Caroline court, justified the imprisonment of several Baptist preachers, who were defended by Mr. Henry, on the heinous charge of worshipping God according to the dictates of their own consciences."¹³

In the year 1773, John Weatherford ventured into Chesterfield county to preach the Gospel and was subsequently arrested by Colonel Archibald Cary and thrown into prison. According to John's brother, "His courage forsook him not...He preached at the door of the prison as long as allowed the privilege; when refused that, he preached through the grates of the window."¹⁴

The following from William Wirt Henry brings Cary, Henry, and Weatherford together in 1773. "He [Weatherford] was imprisoned for five months in the jail of Chesterfield, of which county Colonel Archibald Cary was the presiding magistrate, on the charge of creating a disturbance by preaching. By the aid of Mr. [Patrick] Henry he obtained

an order of liberation. But the jailer refused to release him until the jail fees were paid...Not long afterward he was informed that some one, whose name was concealed, had paid the charges and he was set at liberty...More than twenty years afterward...in recounting their early experiences in the struggles for civil and religious liberty Mr. Weatherford learned for the first time, that Mr. Henry had paid for him the fees demanded by the Chesterfield Jailer. It need hardly be added, stated by his biographer, that he never spoke of Mr. Henry but with a glow of affection."¹⁵

There is a state historical marker on VA 640 just south of the VA 57 intersection, at the entrance of Shockoe Baptist Church which reads:

John Weatherford's Grave
One half mile west is the grave of Elder John Weatherford (1740?-1833) Baptist preacher for 70 years and early advocate of religious liberty. Jailed five months in Chesterfield in 1773 for unlicensed preaching. His release was secured by Patrick Henry.¹⁶

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¹ <http://www.palmspringsbum.com/genealogy/getperson.php?personID=I30917&tree=Legends>
² Cary, Archibald, *The Encyclopedia Americana, 1943 Edition*, Volume 5, p.691.
³ <http://www.famousamericans.net/archibaldcary/>
⁴ Federer, William J., *America's God and Country: Encyclopedia of Quotations* (Coppell: Fame Publishing, 1996), p.287.
⁵ Ibid.
⁶ Semple, Robert B., *A History of the Rise and Progress of the Baptists in Virginia* (Richmond: Pitt & Dickinson, 1894), p.41.
⁷ Taylor, James B., *Lives of Virginia Baptist Ministers* (Richmond: Yale&Wyatt, 1838), p.46.
⁸ Ibid., 47.
⁹ Ibid.
¹⁰ Ibid., 48.
¹¹ Ibid., 52.
¹² Henry, William Wirt, *Patrick Henry: Life, Correspondence, and Speeches, Vol. 1* (Harrisonburg, VA: Sprinkle Publications, 1993) p.117.
¹³ Ibid., 119.
¹⁴ Taylor, James B., *Lives of Virginia Baptist Ministers* (Richmond: Yale&Wyatt, 1838), p.49.
¹⁵ Henry, William Wirt, *Patrick Henry: Life, Correspondence, and Speeches, Vol. 1* (Harrisonburg, VA: Sprinkle Publications, 1993) pp.118-119.
¹⁶ <http://www.victorianvilla.com/sims-mitchell/local/articles/phsp/005/>

Images from Church History



From *Martyrs Mirror*, Thieleman J. van Braght, p. 980

Maeyken Wens was burned at Antwerp with a tongue screw in her mouth. Here her two sons search and find the screw to keep in memory of their mother's Christian witness, A.D. 1573