

The Pacific Institute for Religious Studies (PIRS) is the educational ministry of Sovereign Grace Baptist Church of Silicon Valley
271 W Edmundson Ave • Morgan Hill, CA 95037 • www.sgbcsv.org • (408) 778-5930

Inside This Issue

- **The Sins of Our Society**
Isaiah 5:18
Dr. William R. Downing
front page
- **The Character of the Evangelist**
Mark A. Bailon
page 2
- **An Introduction to Islam**
Part 5: The Prophet of Islam at Medina (3)
Early Quranic Doctrines
Dr. Arthur L. Mellon
page 4
- **An Encouragement to Young Bible Students**
James A. Billings
page 5
- **Images from Church History**
[A corresponding album to Bro. Billings' article]
page 6

PIRS Faculty



William R. Downing, M.Ed., Th.M., Ph.D., D.D.
Director

Paul S. Nelson, Ph.D., Th.M.
Department of Apologetics

James A. Billings, Th.B., M.Div.
Department of Church History

Mark A. Bailon, Th.M.
Department of Theology & Biblical Languages

Arthur L. Mellon, Ph.D.
Department of Middle East Studies

Michael A. Carling, M.Ed., Th.M.
Adjunct Faculty for PIRS Satellite Institute
in Marysville / Yuba City, California

The Sins of Our Society

By W. R. Downing

Isaiah 5:18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:¹

Postmodernism

It is abundantly clear and sadly evident that we are living with the fruits of postmodern philosophy with its existentialism, redefinition of language, relativism, situation ethics, the questioning of all authority and religious pluralism. This is a new and secularized attitude which has even cast off the religious base of old, pagan societies.

The Characteristics of Our Age

The characteristics of our present generation are: first, a pervading, and at times an irrational subjectivism; feeling has replaced thinking. Second, the deconstruction and reconstruction of meaning in communication. Third, immorality and homosexuality are openly espoused and often legalized as alternate lifestyles; immorality is now identified with such things as polluting the environment or consuming animal products and junk food. Fourth, there is a widespread and official denial of any and all absolutes. One's ethics are determined by the given situation; there is no absolute moral standard. Fifth, authority is mocked, be it political, social, filial or religious, unless it conflicts with prevailing social mores. Sixth, pluralism characterizes the religious thinking of most. If there is a god, he or she can be approached in any way which is comfortable and acceptable to the individual—and there is really no such thing as sin!

Postmodernism vs. The Word of God

G. Campbell Morgan once wrote that “The Bible shows that all righteousness is rooted in religion. If we destroy man’s relationship to God, and his consciousness of Him, we destroy the possibility of man’s right relationship with his fellow man.”² To put this even more bluntly, all morality—indeed, all created reality—must be considered in the context of the triune, self-disclosing God of Scripture.³ This is the one and only consistent answer to postmodernism: first, there is objective reality and authority which is determinative of all things without exception. The Scriptures reveal that man was created as the image-bearer of God to “think His thoughts after Him,” i.e., to give the same meaning to everything that God has given to it.⁴

Second, the common objection, “You cannot legislate morality!” is simply answered by the Moral Law expressed in the Decalogue or Ten Commandments. God has already and absolutely legislated morality in simple and unmistakable terms which are eternally binding upon all mankind. Disobedience to God’s Law must be designated in terms of obedience or disobedience—sin.

Third, morality and ethics must have a religious basis, and, until our modern, secularized society, this has been true of both pagan and Christian societies—each grounded its morality and ethics in a religious faith.

Fourth, against modern pluralism stands the absolutely authoritative and infallible Word of God: “Thou shalt have no other gods before my face.”⁵ In the inspired grammar and context of Divine omnipotence, omniscience and omnipresence, this remains an absolute and perpetual prohibition.

The Crux of the Problem

The present sinful, wicked state of our society is fully described in the first chapter of Paul's Epistle to the Romans: first, in vs. 18–20, fallen, sinful man habitually suppresses the truth in unrighteousness, and is fully culpable for this determined disobedience because God has ontologically instilled within him an instinct for Himself and witnessed to this in created reality—to the extent that he is utterly inexcusable.⁶

Second, in vs. 21–22, fallen, sinful man is epistemologically incapacitated and futile in his reasoning to such an extent that he is described as a fool in his abortive attempt to be wise.⁷

Third, in vs. 23, in his determined effort to free himself from Divine restraint, he has resorted to idolatry to futilely attempt to drag God down to his level. Just like children who seek to live and act in a make-believe world, but cannot change reality. For this, God has given man up to moral judgment, vs. 24.

Fourth, vs. 25, fallen, sinful man has bypassed the Creator in order to worship His creation, and attribute Divine qualities to creation itself.⁸

Fifth, vs. 26–28, God has given them over to the grossest forms of immorality and homosexuality.

Sixth, vs. 28–32, God eventually gives a society completely over to a reprobate mind.⁹ Such people are so wicked and unrestrained, a society without spiritual and moral boundaries and social dissolution,¹⁰ and finally so insatiable that they even long after sin vicariously in others.¹¹

We are now, unless the LORD God intervenes, a society without moral boundaries, given over to immorality of the worst sort and to utter social disintegration, even to the extent that we heartily approve and vicariously enjoy the lives and actions of the worst of mankind. The only hope for our society is revival in the churches and a spiritual awakening among the unconverted.

Ω

¹ Isa. 5:18 Although sin is seen by fallen, sinful man as liberating, exciting and fulfilling, it is in the context of God's Moral Law and infallible purpose, evil toil and hard work.

² G. Campbell Morgan, quoted by J. Sidlow Baxter, *Explore the Book, III*, p. 268.

³ This is the core of a Christian Theistic World—and-Life View, i.e., a philosophy of life and reality which is grounded in Scripture.

⁴ Because man is the image-bearer of God, to truly understand man, we must begin with a study of God.

⁵ Exodus 20:3, MT: אֱלֹהִים אֵלֵינוּ לֹא יְהִי כִּלְיָהוּ. The strong advers. neg אֵלֵינוּ followed by the Qal. imperf. denotes a perpetual prohibition. LXX: οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

⁶ Rom. 1:18–20 “hold the truth,” τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, lit: “the truth habitually suppressing,” pres. ptc. “Inexcusable,” ἀναπολογήτους, lit: “without a defense [an apologetic].”

⁷ Rom. 1:21–22 ἐματαιώθησαν ἐν τοῖς διαλόγισμασι αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά. “they became futile in their reasonings and darkened became their incapacitated heart,” ἀσύνετος, unable to put things together, and so fragmented in their world-view.

⁸ Rom. 1:25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει “These were of such a nature or character [qualitative pers. pron.] as exchanged the truth of God for the lie.” “rather than” παρὰ, they side-stepped or bypassed God in order to worship His creation. The modern idea of evolution is an exact example.

⁹ Rom. 1:28 ἐδοκίμασαν...ἀδόκιμον, “They reprobated God. . .He reprobated them.” Note the wording, “God gave them up...God gave them up...God gave them over.” The continual and then complete removal of restraining or common grace.

¹⁰ Rom. 1:28 ποιῆν, “to habitually practice” pres. inf., vs. 29, “being filled with” is to be repeated before each of the terms “all unrighteousness, fornication, wickedness, covetousness, maliciousness.” “Full of” to be repeated before each of the terms “envy, murder, debate, deceit, malignity.” vs. 29–31. These are directly described in this catalogue of wickedness.

¹¹ Rom. 1:32 οἵτινες τὸ δίκαιωμα τοῦ θεοῦ ἐπιγρόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, “These are such as [qualitative pers. pron.] the judgment of God fully comprehending, that the ones practicing such things worthy of death are.” οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν. “Not only these things practice, but vicariously approve of those who are given to them.”

The Character of the Evangelist

By M. A. Bailon

At the 2012 Southern Baptist Convention Annual Meeting held recently, the SBC affirmed their commitment to the Sinner's Prayer as a legitimate component of evangelism. The membership denied that the mere incantation of the prayer is effectual and affirmed that it must be prayed in the context of the presentation of the Gospel. This is a reasonable position to take since according to this type of Gospel the sinner must decide to accept Christ. The ratification of that decision is to pray the Sinner's Prayer hence the goal is to get the sinner to pray it. But in the final analysis the Gospel that requires the sinner's prayer is as unscriptural as the prayer itself. As in many areas, form follows function. Since the function is to bring salvation to the sinner by eliciting a decision, the form of the evangelism is to persuade and convince the sinner to accept Christ as his or her personal savior. The case against this Gospel and its attendant evangelistic methods is well documented (see Dr. Downing's booklet entitled *Why We Don't Use the Invitational System*¹ for a complete analysis and critique of this issue in general, and Dr. Dalcour's *The Sinner's Prayer?*² in particular). What is subtle about the differences in the evangelistic methods approved by the SBC and those of, say, the Apostle Paul, is that persuasion and convincing are central to evangelism for both methods. But Paul's method is to persuade and convince the sinner of his sin and to elucidate the Gospel command to repent and believe. God saves sinners; therefore the form following this function is to use God's method. His method is to call men to preach repentance and faith. God “commandeth all men every where to repent.”³ God commands through His word and through His preachers and evangelists. But there is much more to God's Gospel and method of evangelism than the outward form. Since the Gospel is only good news to the sinner who sees himself as a sinner in need of salvation from his sin, and because God calls men into the Gospel ministry to preach

that salvation is of the Lord, it is imperative that the preacher/evangelist manifests a credible profession of faith as a Man of God. That this is the case is seen in the Apostle Paul's first letter to the church of the Thessalonians.

He writes in verse five of the first chapter,

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake (1Thess. 1:5)

The work of the Gospel to save a sinner is not easy. Men and women will use any excuse to mitigate the truth and power of the Gospel. This includes criticizing or finding fault with the preacher. It is easier to resist the Gospel message if the messenger is impugned. Paul and Silvanus were of such a godly character that they were in fact able to preach in power, in the Holy Spirit and in full assurance. And, they were confident enough in their reputation among the Thessalonian believers that they could say it in a letter. But it is in chapter two that Paul gets to the heart of the matter.

For yourselves, brethren, know our entrance in unto you, that it was not in vain (1Thess. 2:1)

This statement must be studied carefully in order to correctly grasp the apostle's argument. The key word is 'vain' which is *κενός* in the Greek text. Its basic meaning is to be "empty-handed." But its use in composition can refer to being "without purpose or power." It can also mean that something is "without effect or without reaching the goal." That is, it can mean either "without content" or "ineffective."

Our first impression in reading this text is that Paul did not come to the Thessalonians in vain because he was able to establish a church there. His entrance was not ineffective since their establishment stood as evidence. Some commentators will help you see that this is not the only interpretation; and maybe not even the best one. Paul's point is not that they came and

produced results, although that is certainly true. He means that they did not come to Thessalonica empty-handed. Paul is not referring to the results of his ministry. Rather, he is talking about the character of their *entrance* into the lives of the people there in Macedonia. Paul and his evangelistic team came with power and substance as men of God. It is interesting how Paul argues that this is the case. First of all, he implies that there was divine power at work through them that allowed them to boldly preach despite sufferings, mistreatment and rigorous opposition.

But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention (1Thess. 2:2)

He is saying that they were courageous but it was because of their God. He is attributing their boldness in awful circumstances to God Himself. Moreover, he was confident enough in his message to call it God's Gospel. The basis of his confidence is a clear conscience before God and complete confidence in his mission.

For our exhortation was not of deceit, nor of uncleanness, nor in guile (1Thess. 2:3)

Paul further explains that their persuasive discourse was not in error, nor of impure motive nor in deceit. As A.T. Robertson writes, "Paul is keenly sensitive of the charges against the correctness of his message and the purity of his life."⁴ But much to the contrary,

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts (1Thess. 2:4)

Here Paul is asserting that God had approved them to be entrusted with His Gospel. Therefore, they keep on speaking and, by implication, are not silenced, but they speak not to please men, but much to the contrary to please God. And, their relationship to Him as his servants is to have their hearts tested by Him. Having such an intimate relationship with God he is also able to say:

For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ (1Thess. 2:5-6)

To prove that they are the men of God they claim to be Paul lastly reminds them that they did not try to flatter them, nor did they try to exploit them for their own enrichment, nor did they try to win their admiration, nor did they assert their authority and demand to be treated as servants of a king. They did no such thing because they had one concern and that was for the souls of the Thessalonians. They were qualified and gifted men of God sent to preach the Gospel to them. Yes, to persuade and convince, but not to get a decision but to see their lives transformed by the power of God Himself.

The issue at hand is not that Paul, Silvanus and Timothy were men of God, and men who seek to get a decision are not. The latter may not be, but that is not the point. The point is that the character of the man must be commensurate with the message of the Gospel and the difficulty of the task at hand. And that task is to convince sinners of their sin and implore them to repent and believe. There are many obstacles to this task and God demands that His men are of unimpeachable character, being saved by grace, and men wholly committed to the Gospel ministry. Only godly God-called and God-fearing men will faithfully preach the Gospel of the grace of God to this unbelieving and ungodly generation.

Ω

¹ Downing, W. R., *Why We Do Not Use the Invitational System* (P.I.R.S. Publications: Morgan Hill, CA) 33pp.

² Dalcour, Edward, *The "Sinner's Prayer"?*, www.christiandefense.org

³ Acts 17:30

⁴ Robertson, A. T., *Word Pictures in the New Testament, Vol. IV, The Epistles of Paul* (Baker Book House: Grand Rapids, MI) 1931, p. 16.

**An Introduction to Islam
Part 5: The Prophet of Islam
at Medina (3)
Early Quranic Doctrines**

By Dr. Arthur L. Mellon

Most of the Quranic doctrines and beliefs were established during Muhammad's time at Medina. These teachings have been expanded or altered by the *Hadith*¹ and the *Sunnah*². The terms "Hadith" and "Sunnah" are often used interchangeably. The Quran, Hadith and Sunnah form the foundations of Islamic (Shariah) Law. Though the Quran was to be the final authority in the establishment of Islamic Law, it is often in conflict with a number of laws established by the Hadith.

The teachings of Muhammad at Medina are codified in what is called the Muslims' *Six Articles of Faith*.³ The *Six Articles of Faith* and the *Five Pillars of Faith* constitutes the core of the Muslims' belief system.

Article #1: Belief in Allah

Scriptures which He hath revealed unto His messenger, and the Scriptures He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray. (Surah 4:136)

The dominant deity in Arabia prior to the advent of Islam was the Moon god *al-ilah* which was shortened to *Allah* which was borrowed from the Arabic long before Islam was established and was a primitive monotheistic term.

Serge Trifkovic writes,

"Allah's most frequently used title, ar-Rahman (the Merciful) also was known in South Arabia well before the advent of Islam, and signified a moon god as well. The deity seemed to have served a similar position as Allah did in Mecca. The pagan Arab used the theophorous "Allah", as well as its feminine form "Allat", in the names of their children with some frequency."⁴

The Allah of the Muslims is not the same god as the God of the Bible. The

statement "We all serve the same God." is not correct. The Muslim god has some similarities to the God of the Bible, but that is all. The only relationship a Muslim can have with Allah is that of an obedient slave who is rewarded based upon his obedience to the commands given by Allah and His messengers. Allah is impersonal and an unknowable god. There is no desire on Allah's part to commune with his subjects as does the God of the Bible, who not only shows Himself as Creator, but also as a loving Father to his children desiring a relationship with them.

Allah not only creates good, but he also creates evil and leads men astray if he chooses to do so.

He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers. (Surah 7:178)

Article #2: Belief in Angels

There is a hierarchy of angels in Islamic doctrine with the angel Gabriel being the chief archangel. It is believed that Apostles are chosen from angels and men. Muslims believe that it was the angel Gabriel that met with Muhammad in the cave and appointed him the Messenger of God.

Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers. (Surah 2:97)

Ron Rhodes writes,

"Each human being is said to have two recording angels who list all of his or her deeds, good or bad (Surah 50:17). These recorded deeds will be brought forth at the coming judgment."⁵

Angels never disobey or rebel against Allah as did the archangel Lucifer in his rebellion against God in the Bible.⁶ Islamic Angels have one or two sets of wings and can take any form.

Article #3: Belief in the Books of Allah

The Divine Books of Allah consist of (1) The Scriptures of *Ibrahim* (Abraham); (2) The Psalms of *Dawud* (David); (3) The *Taurat* (Torah) which is believed to have been corrupted by the Scribes; (4) The *Injil* (Gospel) given to *Isa* (Jesus) by Allah, but they deny the deity of Jesus and the doctrines of the Atonement and the Trinity. The Muslims believe whatever was true in the New Testament was burnt or deeply buried by the Roman Catholic church and lastly; (5) The Quran, which is held as the most holy and the final word of Allah to mankind.⁷

Article #4: Belief in the Messengers of Allah

Murad Hofmann writes that the Quran mentions 25 prophets from the time of Adam (Surah 2:136; 3:84; 29:46). Muslims believe that Muhammad was the last prophet and has been designated the "seal of prophethood." (Surah 33:40)⁸ "Islam also teaches that there are allegedly 124,000 prophets sent to human beings throughout history."⁹

Article #5: Belief in the Last Day

Muslims believe Allah created man to serve him and Allah will resurrect man to bring him into account for that service. At the Day of Judgment the scales will be brought out and a person's good deeds and bad deeds will be weighed upon the scales to see if his destiny will be Paradise or Hell Fire (Surah 23:115; 36:79; 99:7-8).

Article #6: Belief in the Divine Destiny

Allah created the world with laws and principles and a foolproof system wherein every effect is linked to a cause. Man has been given freewill to act within this system, but he will be accountable for his actions.

"Whatever happens anywhere in the universe is within the foreknowledge of Allah. This Divine knowledge should not, however, be supposed to dictate the

actions of man who is free to do what he likes and as he likes, for God has created him and bestowed upon him reason an[d] intellect to ponder and reflect."¹⁰

Ω

¹ The Hadith (traditions) is a collection of the traditions collected after Muhammad's death (A.D. 632). These traditions number in the thousands. The two most important of these collections are: Sahih Al-Bukhari (A.D. 870) and Sahih Al-Muslim (A.D. 875). The teachings of the Hadith control the behavior of the Muslim's daily life.

² The Sunnah (doings or practices) is the practices of Muhammad when he was alive in Mecca and Medina.

³ Al-Haj Saeed Bin Ahmed Al-Lootah, *The Essentials of Islam*, (Goodword Books: New Delhi), 2003, p. 14.

⁴ Serge Trifkovic, *The Sword of the Prophet*, (Regina Orthodox Press, Inc.: Boston, MA), 2002, p. 23.

⁵ Ron Rhodes, *Reasoning from the Scriptures with Muslims*, (Harvest House Publishers: Eugene, OR), 2002, p. 12.

⁶ Surah 66:6.

⁷ Al-Haj Saeed Bin Ahmed Al-Lootah, *The Essentials of Islam* (Goodword Books: New Delhi), 2003, pp. 25-27.

⁸ Murad Hofmann, *Islam & Qur'an: An Introduction* (Amana Publications: Beltsville, MD), 2007, p. 34.

⁹ Ron Rhodes, *Reasoning from the Scriptures with Muslims* (Harvest House Publishers: Eugene, OR), 2002, p. 12.

¹⁰ Al-Haj Saeed Bin Ahmed Al-Lootah, *The Essentials of Islam* (Goodword Books: New Delhi), 2003, p. 41.

An Encouragement to Young Bible Students

By J. A. Billings

An Evening with the Great Men of Church History

Imagine for a moment what it would be like if we could meet, in person, all the greatest Bible scholars, theologians, preachers, pastors, missionaries, church historians, philosophers and commentators over the last six hundred years. Imagine if the Dean of your seminary invited all the first year Bible students to a gathering one evening at his home and when you got there you suddenly realized you were looking at the great Commentators John Calvin, Matthew Henry, B.H. Carroll, John Trapp and John Gill sitting at a table fellowshiping over divine things.

Imagine shaking hands with the great preachers George Whitefield, Asahel Nettleton, Charles Haddon Spurgeon and Martyn Lloyd Jones. Consider, if you can, listening in on the musings between the eminent theologians John Calvin, Luis Berkhof, J.P. Boyce, Herman Bavink, B.B. Warfield, William G.T. Shedd, Robert Dabney and Francis Turretin. Consider how intimidating it would be to stand among the giants of church history and listen to J.A. Wyle, John Fox, Phillip Schaff, Merle d'Aubigné, John T. Christian and Thomas Armitage discuss their particular points of views on how they developed their masterful works.

Imagine standing in a circle listening in on the great Reformers John Wickliffe, John Huss, Martin Luther and John Calvin while they discussed the incalculable influence their lives and movements had on world history! Visualize standing in the midst of the great Puritans John Owen, Thomas Manton, Thomas Goodwin and John Bunyan while listening to them reminisce about how their life's work was bound up in seeing men Born Again! Think how wonderful it would be to stand close enough to the great missionaries William Carey, Adoniram Judson, John G. Paton, Henry Martyn and J. Hudson Taylor and hear them tell of their life's work and their hearts longing to see the Gospel go to all the ends of the earth!

Most of all, let us consider one more group of men that was at the Dean's home when the young students arrived. They were a large group of old, unrecognizable Preachers and Pastors standing in a corner talking among themselves. Those men represent the untold thousands that have gone before them in quiet, dutiful, faithful service to Christ and His churches. Their names will never be remembered and there will be no books written about them. But make no mistake about it, Christ holds them up as His greatest delight and affectionately refers to them as the Stars of His churches (Rev. 2:1).

Consider what it would be like to first walk into the room filled with that august fraternity. Think how profound

the moment would be when all those great men noticed the young seminary students as they came into the room. Envision them as they stopped their conversations only so they could all turn toward that young group of Bible enthusiasts and stare at them in unison. Nothing could be more intimidating for the young students!

Most importantly, consider that the reason the event took place was so all those great men could meet the new students. How amazing it would be to witness the old Divines walk across the room, look into the eyes of each young student, then smile at them warmly and voluntarily introduce themselves with humility and a warm handshake. By the end of the evening the young students would have realized that it was the great pleasure and privilege of the old men to talk with the young men whom God had called for the next generation. Can you see the young students walking home that evening? Hopefully they would have realized that it was the life work of all those great and faithful men to make sure the next generation was well equipped to be faithful men of God. Nothing would make those old Divines happier than the knowledge they were helping the next generation of preachers.

Getting to Know the Great Men

In a very real sense, that is what Bible College is like. The beginning studies in Bible College are an introduction to the greatest thinkers and giants in church history which put their life's work in writing for our benefit. In essence, that is what it is like to begin a life-long journey of learning how to become a faithful, orthodox theologian. In the beginning the task seems to be so vast and ominous that many, no doubt, consider quitting because of the overwhelming nature of the task before them. Young students must understand that it starts with being introduced to the names and vocations of your new best friends and teachers. That introduction will be the beginning of life-long friendships that will only grow in quality and usefulness.

The Goal of Bible College Professors

Archibald Alexander said that the basic goal of Princeton Seminary was to train its students to develop life-long habits of reading, thinking, writing and studying. In other words it is impossible to teach a four year Bible student everything there is to know in the disciplines of theology, church history, philosophy, language and hermeneutics. The goal is to build a good foundation. The job of your professors and teachers is to introduce you to these great men and then, gradually introduce you to the vast wealth of information they have transcribed into their writings. It will be the responsibility of the student to build upon that foundation for the rest of his life.

The Pastor's Library

The Pastor's library must become the most important place for all preachers. It is a quiet peaceful place where we can be confident that all the time spent will never be regretted. It is the one place where we can go for the rest of our lives and delve deep into the text of the original languages of the Old and New Testaments. We will grieve with Job at the death of his children, rejoice with Elijah on Mount Carmel, walk with Jesus in Galilee, sit in a jail cell with Peter, travel with Paul and his companions throughout the Roman Empire, search the mind of Calvin, sit at the feet of Owen, read the sermons of Spurgeon, absorb the practical observations of Henry, weep over the millions of martyrs, rejoice over the conversion of cannibals in faraway lands and mourn over the lost in our generation.

Samuel Davies, who was primarily a Pastor and Preacher of the Gospel, became the President of Princeton Seminary eighteen months before his death. He put his relationship with those who walked before him this way, "I have a peaceful study, as a refuge from the hurries and noise of the world around me; the venerable dead are waiting in my library to entertain me, and relieve me from the nonsense of surviving mortals."

In Conclusion

Young students should never get discouraged or feel overwhelmed in their tasks. No one expects students to master the necessary disciplines required to be a good and faithful theologian and preacher. The goal is to get him to master the foundational principles of each discipline and then make sure he continues to study throughout his ministry.

The ultimate goal is to have that young student someday grow to be an old man and be invited to a gathering one night and be one in a large group of venerable gray heads. The desire is to have those old Divines welcome a new class of young Bible students into their lives, in order to help them learn the basics of the Old and New Testaments. What a thrill it will be to relieve the next group of young Divines of any fear or intimidation we once felt ourselves.

Ω

Images from Church History

[A corresponding album to Bro. Billings article]

Great Commentators



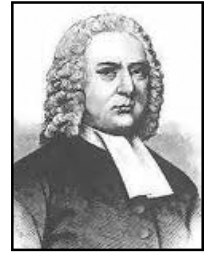
John Calvin
1509-1564



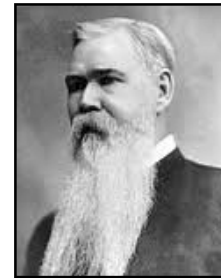
John Trapp
1601-1669



Matthew Henry
1662-1714



John Gill
1697-1771



B. H. Carroll
1843-1914

Great Preachers



George Whitefield
1714-1770



C. H. Spurgeon
1834-1892



Asahel Nettleton
1783-1844



Martin Lloyd Jones
1899-1981

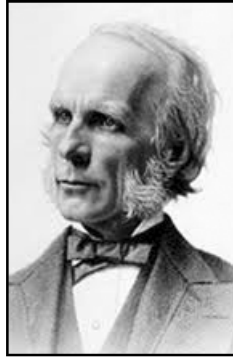
Eminent Theologians



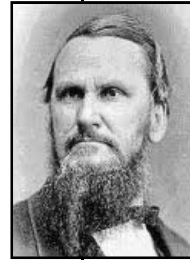
John Calvin
1509-1564



Francis Turretin
1623-1687



William G. T. Shedd
1820-1894



R. L. Dabney
1820-1898



J. P. Boyce
1827-1888



B. B. Warfield
1851-1921



Herman Bavink
1854-1921

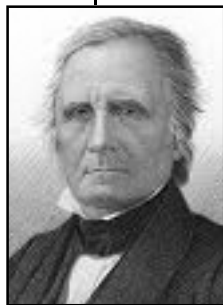


Louis Berkhof
1873-1957

Giants of Church History



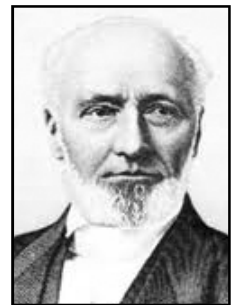
John Fox
1516-1587



Merle d'Aubigné
1794-1872



J. A. Wyle
1808-1890



Phillip Schaff
1819-1893



Thomas Armitage
1819-1896



John T. Christian
1854-1925

Great Reformers



John Wickliffe
1330-1384



John Huss
1372-1415



Martin Luther
1483-1546



John Calvin
1509-1564

Great Puritans



Thomas Goodwin
1600-1680



John Owen
1616-1683

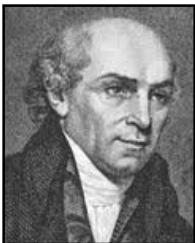


Thomas Manton
1620-1677



John Bunyan
1628-1688

Great Missionaries



William Carey
1761-1834



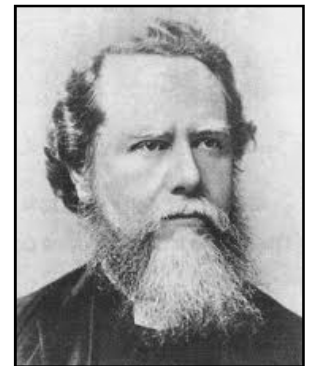
Henry Martyn
1781-1812



Adoniram Judson
1788-1850



John G. Paton
1824-1907



J. Hudson Taylor
1832-1905