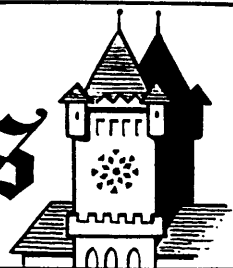


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PIES, DOCS, KUYPS, AND LITS

by James B. Jordan

Several years ago, Mr. Robert Metcalf of the Christian Studies Center in Memphis, Tennessee, wrote a fine essay entitled "Pies, Docs, and Kuyps." In it, he analyzed the Reformed and Presbyterian community into three groups.

The Pietists are those who emphasize personal holiness, prayer, and the development of family life. These are surely healthy matters of emphasis, but when the Pietist has it all his own way, and his piety is not balanced by doctrine and social action, then Pietism tends to degenerate into experientialism and emotionalism.

The Doctrinalists are those who emphasize confessional purity and the importance of sound teaching. Just as the Pietist tends to think that if a man prays right, all will be right with him, so the Doctrinalist tends to think that if a man believes and thinks right, all will be right with him. Left to itself, the healthy emphasis of the Doctrinalist tends to degenerate into cold, "dead orthodoxy."

Finally, the "Kuyps." This is short for "Kuyperian," and by this term Mr. Metcalf designated those in the Reformed world who stress social action, whether of the Kuyperian or of some other variety. True Christianity entails the reformation of all of life, cry the Kuyps. Business, labor, the state, charity, and all else must become explicitly and self-consciously Christian. The danger for the Kuyps is that they may ignore doctrine and piety, and make their peace with the social activism of liberalism, or become intolerant and haughty towards those who are not committed to "kingdom" work with the same degree of passion and zeal.

Obviously, Mr. Metcalf was arguing that a sound Christian and Reformed movement needs to embrace all three emphases, and with this I have no quarrel, as far as it goes. I should like, however, to suggest that there is a fourth needed component, often overlooked in Presbyterian and Reformed circles, which is desperately needed if we are to reform Christendom today. I am speaking of the self-conscious reform of public worship.

The tendency of "Kuyps" is to downplay the important of worship, because of their emphasis on "kingdom" labor. The tendency of "Docs" is to reduce worship to a Bible lesson or sermon, delivered coolly or with passion, but essentially an exercise in the communication of information. The tendency of "Pies" is to reduce worship to the volitional acts of men, individually, in their prayer closets primarily, and not primarily in the exercise of corporate public worship.

When God called Israel out of Egypt it was not *first and foremost* so that they might set up a Christian Republic, nor so that He might instruct them in the truth, nor so that they might enjoy warm personal fellowship with Him.

Rather, it was first and foremost that they might engage in public, corporate, "command performance" worship of Him (Ex. 3:12, 18; 5:3; 8:27). The performance of corporate, liturgical worship in the presence of God was the center — all else flowed from it.

In the last couple of centuries, sadly, the Biblical and Reformed conception of worship as an objective, command performance dance before the throne of God has tended to become lost in favor of an essentially Anabaptistic conception of worship which stresses the subjective volitional and emotional experience of the participant. Instead of writing Bible-based liturgies and *training* the people to *perform* them for God's glory (as the Reformers did), the more recent Reformed pastor concentrates on preaching a sermon which will "edify" the people, which means *stimulating* them volitionally (Kuyps), intellectually (Docs), or emotionally (Pies).

[This may read as if I am opposed to sermons, which I am not. I do contend, however, that when preaching is divorced from liturgy, it tends to become a form of entertainment, whether volitional, intellectual, or emotional.]

What is liturgy? It is the form of the dance of public worship. *All churches have liturgies.* In most churches today, the liturgy (used every week) is oriented toward the stimulation of the congregation, lacks most Biblical elements, and is the subject of absolutely zero self-conscious reflection. The Reformers, however, devised liturgies self-consciously based on the worship patterns seen in the Bible, particularly in Revelation 4 and 5, where we see the pattern of worship in heaven. They believed that the discipline of a carefully Biblical liturgy would go a long way toward restructuring the lives of the people. They knew that the repetition of a formal, elaborate liturgy would train the people in prayer and praise. They were less concerned with what people thought they were getting out of a worship service, and more concerned with what people offered to God.

In the English world, the Puritan reaction against the statist imposition of the Book of Common Prayer led to a reaction against all prayerbook worship, and a rejection of one of the central concerns of the Reformers. The Puritans came to emphasize religious experience more and more, and tended to reduce public worship to little more than a sermon. The sad effects of this shift toward subjectivism are still with us.

There is a need today for some of us to become "Lits," obviously without forsaking the emphases of the Pies, Docs, and Kuyps. Serious consideration needs to be given to the restoration of Biblical patterns of worship, including the use of formal prayers by the congregation, antiphonal responses between officiant and congregation, chanting of psalms and hymns, etc. Worship is the heart of Christianity, and until a concerted effort is made to reintroduce Biblical patterns of worship, I fear that the Reformed world will continue to be divided into camps such as Pies, Docs, and Kuyps.

STUDIES IN BAPTISM

by Ray R. Sutton

No. 6: The Ordeal of Jealousy (III)

For as many of you as have been baptized into Christ have put on Christ (Galatians 3:27). And when he had given thanks, he broke it, and said, take, eat: this is my body, which is given for you (I Corinthians 11:24).

God is still a jealous God, and He often manifests this attribute by means of an ordeal. Germane to the present series, the sacraments have a principal role in these Ordeals of Jealousy. Thus, in the first two essays special note has been made of the relationship of cleansing water and communion eating in God's Jealousy Ordeals.

In the Ordeal of Jealousy of Number 5, holy water used for purification was ingested to create a test. The woman drank the purification water unto her own judgment. Thus, sacramental involvement in this judicial process convicted or acquitted her. If guilty, what the purification symbolized the ingestion applied.

The second study examined the Ordeal of Jealousy, the death of Jesus. He drank His own death. Since His death was described as a baptism (Mark 10:38), He ingested what had symbolically or ritually been placed on Him. He drank (Matt. 27:48) unto judgment. God used the sacraments of cleansing and eating to display His jealous wrath which was poured out on His own Son.

In the Old Covenant and at the threshold of the New Covenant, several patterns have appeared. They are critical to understanding these events as Ordeals of Jealousy. First, the sacrament effused was ingested. Second, the eating led to judgment. Third, the judgment symbolically visualized in both sacraments was *really* applied in the event the subject was guilty. Other particulars were noted, but these *patterns* are central throughout the Old Testament. They also occur in the New Covenant, and that leads to the focal point of the present study.

The first two studies were necessary to lay a foundation for the use of the Jealousy Ordeal in the New Covenant. As pointed out in the first essay, God utilizes a Jealousy Ordeal often, while not explicitly calling it such. This is the case regarding the New Covenant sacraments, which are part of God's ordeal. Thus, their precise connection with the Ordeal of Jealousy must be demonstrated.

Christian baptism enters one into an Ordeal of Jealousy in that it unites him with Jesus' baptism-death (Romans 6:2ff.). To have put on Christ through baptism (Galatians 3:23) is to have put on His Ordeal of Jealousy. Of course, Christ is the one who bears it. Thus, baptism symbolizes the judgment waters that would have come if it were not for the cleansing of Jesus. In other words, baptism cleanses, but too much water drowns — that is judgment unto death (i.e. the Red Sea and the flood).

The second sacrament completes the picture. The *Lord's Supper* symbolically visualizes eating Jesus' body. So, one ingests what he had been baptized with. If, however, he eats Jesus unlawfully, he drinks unto his own judgment. Finally, the judgment symbolized at his baptism is realized through the eating sacrament. The two sacraments are therefore inseparable, and the points of contact with the Ordeals of Jealousy are clear. God is still a jealous God (I Corinthians 10:22) and He makes this known as He has done in the past.

When the New Covenant sacraments are viewed in this light, some important conclusions can be drawn. First, the sacraments, as part of the Ordeal of Jealousy, have *organic unity*. They are not to be divided. Once declared

pure, one is to sit down at God's table and eat with Him. This was certainly the case in the Old Testament sacrificial system. The peace-offering was a meal shared by the priest, God, and the subject's family. But it was normally preceded with a purification ritual.

Second, their organic unity explains why no specific judgment is attached to baptism the way it is with the eucharist. Surely God would severely judge one who contradicts with his life what baptism symbolizes. But the effect of *nominalism*, the universalization of particulars, has been destructive to the church. Too often, violation of baptism is taken less seriously than communion. These sacraments are not to be severed, however, because God views them as two aspects of one relationship which His church has with Him. Baptism establishes that relationship just as really as communion preserves and sustains it. Once the relationship with God begins, He expects man to commune with Him.

Third, organic unity between the sacraments means communion is not optional. Moses commanded the children of Israel to drink the jealousy water (Exodus 32:20). Paul's admonition is *not* to abstain from communion when sin is involved, but to come properly to the table (I Corinthians 11:27-34).

Finally, when the sacraments are looked upon as organically one, mandatory not optional, and part of God's Ordeal of Jealousy, *discipline* will return to the church. One, it will see again that God is still jealous for the devotion of His people. Two, therefore the church will be concerned to implement a discipline which will surface and avert the Lord's jealousy. That means among other things, that the weekly observance of communion must return. Is the church by its avoidance of regular participation in the Holy Supper saying that it is so sinful that it does not want to have a weekly meal with God?

Three, seeing that baptism has engaged the church in a Jealousy Ordeal, and communion is *immediately* to follow, it will take note of any unlawful *de facto* excommunication which creates schism. The Baptists, on the one hand, excommunicate their own children and provoke God's jealousy. The Reformed Churches, on the other hand, excommunicate their children when they baptize them but keep them from communion. The practice known as paedocommunion was observed in the historic church (Walker, *History of the Christian Church*; NY: Scribners, 1919, p. 274; Joseph Bingham, *Antiquities of the Christian Church*; Book XV, Chap. IV, Parag. 7). The papist view of transubstantiation caused it to be removed. Unfortunately, most of the reformers agreed with the Council of Trent on this matter (*History of Benefices, and Selections from Hist. of Council of Trent*, p. 220, N.Y. Washington Square Press). Withholding the sacrament from the children, however, is a division that causes the worst form of schism. When little children are brought to Jesus and then not allowed to eat with Him, God becomes jealous.

In conclusion, although many continuities between the Jealousy Ordeals of the Old Testament and the sacraments of the New Covenant have been cited, at least one discontinuity must be noted. In Numbers 5 the *memorial* is described as one of *iniquity* whereas the memorial of the New Covenant is *redemptive*. Jesus commands the Church to remember *Him* when it communes. Personal sin ought to surface in this context, but the focal point is Christ's redemption — its application to the individual as well as the culture. When *Christ* is memorialized correctly therefore, communion becomes an ordeal unto life. God is not provoked to jealousy, and the Christian is properly reminded of his acquittal due to the death of Jesus.

AN ECONOMIC COMMENTARY ON THE BIBLE

by Gary North

No. 6: Relying on God's Guidance

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil (Prov. 3:5-7).

The writer contrasts God with man's understanding. It should be clear that the words, "thine own understanding," refer to man's thoughts when they oppose God's thoughts — the failure of self-proclaimed autonomous man to think God's thoughts after Him. The writer calls men to conform their thoughts to God's thoughts in any given historical situation. The alternative? "Thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee, and thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know" (Isa. 47:10-11).

The whole of man's confidence should be in God, the sovereign Creator of the universe. None of man's confidence should be placed in any aspect of the creation. The authority of the Creator over the creation is thereby affirmed. God is trustworthy; the creation, including man, is not. The *Creator-creature distinction* underlies the writer's exhortation.

Man must put his trust in God, or in some aspect of the universe. If he makes a decision, it must be in terms of information, personal evaluation of that information, and personal will. The Bible's message is clear: "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. 37:3). Again, "Commit thy way unto the LORD; trust also in him; and he shall bring it to pass" (Ps. 37:5). "O, LORD, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). If a man humbles himself before God, acknowledging his position as a wholly dependent creature, then God will favor him and see to it that the man does not pursue an evil, self-defeating course.

God directs the steps of all men, sinners and faithful. "The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will" (Prov. 21:1). The path a man walks is laid out by God beforehand: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). The question is: Will a man admit his total dependence, seek God's will, and follow it?

How can man seek God's guidance? Does God whisper strategies in man's ear? The Bible says that men must turn to the law of God to gain access to His guidance. To find God's law is to find Him. "With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:10-11). It is the *mastery of God's commandments* which gives to men the access to God that they need to achieve success.

The modern economist assumes a universe devoid of cosmic personalism. He speaks about economic efficiency

without any consideration of God's law, or the relationship between covenantal conformity to God's law and external economic successes. Only man and man's desires are relevant. If men want to gamble, or read pornography, or consort with prostitutes, or pursue homosexual experiences, then the free market will provide supplies to equal demand at market-clearing prices. Any law against such activities will be discussed in terms of such concepts as the creation of black markets, increased costs of obtaining these consumer services and goods (including information costs), the misallocation of resources, and structural inefficiencies created by the threat of coercion. Without criminal charges from an injured party, F. A. Hayek has argued, society cannot formulate rules against "victimless crimes," if rules regarding "actions toward other persons" arise only from court disputes, which Hayek favors. "At least where it is not believed that the whole group may be punished by a supernatural power for the sins of individuals, there can arise no such rules from the limitation of conduct against others, and therefore from the settlement of disputes." (*Law, Legislation and Liberty*, vol. I, *Rules and Order* [Chicago: University of Chicago Press, 1973], p. 101.) No God — no victimless crimes, since there is no heavenly judgment against "innocent bystanders" in a society — bystanders who refuse to press the claims of God's law in the legislatures and the courts.

Contrary to modern philosophy, ours is a world of *cosmic personalism*. God is totally sovereign over all things. Therefore, when men ignore him, even when pursuing their goals "efficiently," what they find in the end is that they have achieved *damnation at a cut-rate price*. In fact, it is a sign of God's grace to them and to godly people in a society that He intervenes and restrains them in their quest for efficient sinning. If nuclear and chemical weapons become available at discount prices for quantity purchases, then men will better understand the grace involved in the limits that God puts on certain free-market quests.

Does God require that every decision that we make throughout the day be prayed about? Do we need to pray each time we decide to cross a street? No. The *psychology of total dependence* is to lead to *responsible decision-making*, not to endless self-doubts and hesitation about our familiar daily activities. We hide God's word in our hearts so that godly, careful behavior takes place instinctively, the way a trained athlete does not think about each response, each move of his body. The athlete trains in advance; the Christian does the same.

Eastern religions call for men to "empty" themselves, and let unknown forces take possession of their thoughts and actions. The Zen Buddhist trains for years in irrational "koans" ("What is the sound of one hand clapping?"), and in physical deprivation, including unpredictable punishments from the master for seemingly harmless acts. God's way is different: a *life of intellectual and moral discipline in terms of God's revealed word*, which is the *foundation of rationality, predictability, and control over internal human nature and external nature*. God's chastisement is not irrational, nor is it to be despised (Prov. 3:11-12). It is the pathway to life and dominion, for it teaches us to master His law and to rely on His grace in Jesus Christ, which is our way of acknowledging His sovereignty over our lives and His creation.

CHRISTIANITY AND THE CALENDAR

by James B. Jordan

Part 12. The Sabbath and the Dietary Laws

Therefore let no one judge you in regard to food or drink or in respect to a festival or a new moon or sabbath days — things which are a shadow of what is to come; but the body is of Christ (Colossians 2:16-17).

We have dealt with these verses in earlier essays in this series (available from Geneva Divinity School upon request, in return for a contribution to this ministry). As we shift our attention from the typological and liturgical dimensions of the sabbath to the practical or laborial dimensions of it, however, it will be useful for us to consider this verse once again.

Some have felt that this verse sets up a complete parallelism between the sabbath and the Old Testament dietary laws. Both the sabbath and the food laws had a ceremonial meaning, fulfilled in Christ, and in that sense both are set aside as ceremonies. At the same time, some would argue, both the dietary laws and the sabbath were obviously given for health, and so in that respect we ought to seek to keep them, to the best of our abilities. We are not *bound* to keep them, the argument goes, but it is *best* for our health that we keep them, and to ignore them completely is to despise part of God's good and gracious revelation to man.

This analogy breaks down, however, upon examination. The reason is that the Bible explicitly calls attention to the practical dimension of the sabbath as well as to its typological dimensions, but never says anything concerning the food laws other than that they are symbolic. Now, Deuteronomy 7:12, 15, and other passages, teach us that if Israel had kept the whole law, including the food laws, they would have escaped all sickness. Thus, the food laws were part of a law-package given to a particular race of people living in a particular part of the world at a particular time in history, when certain particular diseases were prevalent, and where certain animals were very dangerous to eat. We may readily grant that the food laws were healthy for Israel at that time, just as circumcision and all the other ritual laws were healthy for them at that time. It does not follow, however, that these food laws and

other ritual laws would be equally healthy for people living in other climes, such as Eskimos. Nor does it follow that carefully inspected, grain-fed, refrigerated pork is dangerous to health in the same way as pork in the ancient world.

Now, if Scripture somewhere stated that the food laws in particular were given for reasons of health as well as for ceremonial reasons, the case would be otherwise. We do not find this, however. Leviticus 20:24-25 makes it explicitly clear that those foods which were forbidden were prohibited for symbolic reasons. The unclean (not, *n.b.* unhealthy) animals were those who resembled the lifestyles of the heathen nations in their habits. Like the cursed serpent they either moved with their flesh in contact with their environment (crawling on their bellies so to speak), or they ate dirt (in the form of manure, carrion or garbage), or they were rebellious man-slayers, who would rise up against their proper masters. Daniel would not eat the food of Babylon, for he would not ingest the lifestyle and philosophy of Babylon (Daniel 1). Jesus declared all foods clean (Mark 7:19; Acts 10, 11).

At no place in Scripture is the category "healthy, unhealthy" applied to foods. Rather, always the typological category "clean/unclean," which speaks of life and death (dirt = dust = death, Gen. 3:19), is what is used.

In distinction from this, the sabbath laws are given both typological and practical applications, explicitly in Scripture. Some passages speak of the sabbath in ceremonial language, such as Is. 56:2 and Ezk. 20:13 ("polluting") and Ezk. 22:8 ("holy thing"). The phrasing of the law in the Ten Commandments, however, emphasizes physical rest, and the giving of rest to one's subordinates (Ex. 20:10; Deut. 5:14, 15). This focus is even clearer in Ex. 23:10-12, which speaks both of sabbath days and of sabbath years.

From this we see that the Church historically has been justified in drawing the following conclusions: (1) The food laws of the Old Testament were exclusively symbolic in intent, and are fulfilled in the keeping of the New Covenant food law: the Lord's Supper. (2) The Old Testament sabbath had both moral (practical) and typological (ceremonial) elements bound up in it. In the New Covenant, we must judiciously separate these two strands, and keep the moral dimension, while recognizing that Christ has fulfilled the typological dimension.

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