

of His having any moral nature whatsoever. Likewise, He dwells in a place and moves from it (Judg. 5:5); men may see Him in visible form (Ex. 24:10; Num. 12:8); He is always represented as having organs like those of the human body, arms, hands, feet, mouth, eyes and ears. By such sensuous and *figurative language* alone was it possible for a personal God to make Himself known to men.—II, 1256

3. ADONAI, meaning 'Master'; used of God and of men.

The New Testament presents God as Father of all who believe and as one to be known through His personal interrelations. The name of God in the New Testament is again a threefold revelation: Father, Son, and Holy Spirit. Not just one of these but all are required to present the one God.

Though God exists in a threefold mode of being, He is represented in the New Testament as one God, and so the Christian is as much under obligation to defend the doctrine of one God as the Unitarian, the Jew, or the Mohammedan.

## GOSPEL

The word *εὐαγγέλιον* means 'good news' and was fully appreciated when all the news of the day had to be carried by couriers. To bear good news was a high honor. Four different messages of good news have been rightly identified and set forth by Dr. C. I. Scofield:

(1) The Gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfillment of the Davidic Covenant (2 Sam. 7:16 . . .), a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. . . .

Two *preachings* of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Matt. 24:14), during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the Gospel is described in

many ways. It is the Gospel "of God" (Rom. 1:1) because it originates in His love; "of Christ" (2 Cor. 10:14) because it flows from His sacrifice, and because He is the alone Object of Gospel faith; of "the grace of God" (Acts 20:24) because it saves those whom the law curses; of "the glory" (1 Tim. 1:11; 2 Cor. 4:4) because it concerns Him who is in the glory, and who is bringing the many sons to glory (Heb. 2:10); of "our salvation" (Eph. 1:13) because it is the "power of God unto salvation to every one that believeth" (Rom. 1:16); of "the uncircumcision" (Gal. 2:7) because it saves wholly apart from forms and ordinances; of "peace" (Eph. 6:15) because through Christ it makes peace between the sinner and God, and imparts inward peace.

(3) The everlasting Gospel (Rev. 14:6). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations (Matt. 25:31 . . .). It is neither the Gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved (Rev. 7:9-14; Luke 21:28; Ps. 96:11-13; Isa. 35:4-10).

(4) That which Paul calls, "my Gospel" (Rom. 2:16 . . .). This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the *distinctive* truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

. . . There is "another Gospel" (Gal. 1:6; 2 Cor. 11:4) "which is not another," but a perversion of the Gospel of the grace of God, against which we are warned. It has had many seductive forms, but the test is one—it invariably denies the sufficiency of grace alone to save, keep, and perfect, and mingles with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism (Col. 2:18, etc.). In any form its teachers lie under the awful anathema of God.—*Scofield Reference Bible*, p. 1343

Strong objection is offered by Covenant theologians to a distinction between the gospel of the kingdom as preached by John the Baptist, Christ, and the other disciples and the gospel of the grace of God. One of them states that to make such a distinction is "unfortunate" and "dangerous." He with others contends that the kingdom gospel is identical with the gospel of divine grace. Here nevertheless will arise an absurdity which does not deter this type of theologian, namely, that men could preach the grace gospel based as it is on the death and resurrection of Christ when they did not believe Christ would die or be raised again (cf. Luke 18:31-34).

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