

Studies in the New Testament

A. Webster

INSTRUCTIONS FOR THIS COURSE

(Study requirements for "For Credit" toward a degree students and suggestions for those who are "Monitoring Only").

METHOD OF STUDY:

1. Student is required to read the text, "Studies In the New Testament" by A. Webster, D.D.
Access the text by lessons from the list on the course main page.
2. Student is required to look up and read every scripture in your KJV that is referenced in each lesson as you do that lesson.

NOTE: Student may not complete more than one lesson/section in any one week. Some longer lessons/sections will take several weeks to complete.

One week per lesson is the minimum allowed attendance.

There is no maximum attendance to give ample time to study the longer lessons/sections.

Minimum required attendance for the entire course is 30 weeks.

There is no maximum attendance to give ample time to study the material.

There will be a final test at the end of the course. The Final Test will be closed book.

The course is worth 4 credits.

GRADING: A simple average of all lesson test scores and the Final Test score will all be used to compute your grade.

SIGN-IN first for this course and mark the form "Begin" unless you have done so previously. You do not sign in when you finish each lesson. You only do so and mark the form "Finish" when you have completed the entire course and you are ready for the Final Test.

Download and print the COURSE RECORD FORM. On it you will keep a record of your sign in "Begin" date because you will be required to enter it on the Sign In "Finish" form that you will submit at the end of the entire course. You will also keep other pertinent information on that form such as date and score for each test so that you will be able to keep track of your progress through the course.

FINAL TEST

- Once you have completed all sections of the textbook and passed all of the corresponding review tests, and found the correct answers to any questions missed on any test, then you may submit the Closed Book Test Contract Form and retrieve the Password and, upon receiving the Password, take the Final Test for the course. Final Test is "closed book" and you must submit the Closed Book Test Contract Form before taking the test. There is a 15 minute time limit on the test. You will see a time-remaining clock in the upper right hand corner of the test. Time doesn't start until your first question comes up on the screen.
- Once you pass the final test do not take it again.
- If you fail the final test then you need to restudy both the textbook and all of the section review tests and then retake the final test. Repeat this process until you pass the Final Test. You MAY NOT take the final test, or any other test, more than once on any one day but must wait until the next day to repeat the test.
- If you miss any questions on the Final Test, even though you received a passing grade, then you need to review the textbook and all of the section tests and find the correct answers to the questions you missed.

Dr. VBK

STUDIES
IN THE
NEW TESTAMENT:
OR
EXPOSITORY DISCUSSIONS
OF
NUMEROUS PASSAGES
OF THE
SACRED TEXT.

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PREFACE.

IN presenting these discussions to the public, it may be proper to remark, that while they are the product of some years of thought and study, they were written during a few of the late summer weeks, without any special regard to style, and with so limited literary apparatus, that the collection might be called reminiscences of studies in the New Testament. The author hopes he has made himself intelligible; which is the extent of his wishes in that direction. The chief object was to aid in a satisfactory understanding of the New Testament; which contains the plan of salvation: a subject of the deepest interest to us all.

The book was not designed to be eccentric, heretical, controversial, or *ad captandum* in any evil sense: but to be a serious, plain, unpretending examination of certain passages of Scripture; according to the understanding of the author, who has found no more delightful employment, than drinking from the "wells of salvation;" and leading thither the thirsty, to partake with him of the living water.

His younger brethren in the ministry, may, perhaps, find something helpful to them, in their studies of the

def. "designed to attract or please the crowd — used often of an argument directed chiefly to the emotions"

subjects herein treated. He hopes so. It will be a great pleasure to him, should such be the case.

He has the highest and most tender respect, for the right of private judgment; that great Christian principle; and, so, feels it a moral obligation, to treat all Christian denominations, and schools of theology, with affectionate regard: aiming to promote union in spirit and social peace. Good-tempered discussions of doctrine, and order, he thinks decidedly better suited to secure such results; than is the tendency of rude, precipitate, unkind controversy, dissension, and schism.

Truth is changeless, and, therefore, immortal: and as orthodoxy is conformed necessarily to truth, surely it is worth while for us all to be orthodox: to which the road direct is patient thought, kind discussion, in prayerful reliance on Him, who is to "lead us into all truth."

BALTIMORE, Nov. 6, 1878.

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ERRORS.

Among the typographical inaccuracies that escaped correction, are the following :—

Page 49, fifth line from bottom, read *victim*.

Page 91, eleventh line from bottom, *entered in*.

Page 216, seventh line from bottom, insert semi-colon after N. T.

Page 275, eleventh line from bottom, period after expression.

Page 287, fourth line from bottom, read *the whole*.

Page 298, thirteenth line from bottom, *inspires*.

Page 406, eleventh line from top, *dikaiou*.

Page 406, fifteenth line from top, *heemoon*.

STUDIES

IN THE

NEW TESTAMENT.

JOHN THE BAPTIST.

MATTH. iii. 1.—In those days came John the Baptist, preaching in the wilderness of Judea. 2. And saying, *Repent ye*, for the Kingdom of Heaven is at hand.

JOHN was of priestly descent; of miraculous birth; God's Messenger, sent to prepare the way of the Messiah (*Mal.* iii. 1); the voice crying in the wilderness, Prepare ye the way of the Lord (*Isai.* xl. 3).

The Mosaic ritual was not *real*, but *figurative*; made after a *pattern* shown to Moses in the mount. That pattern was the *real*, the *great facts* of salvation, God's righteousness—*i. e.*, God's method of constituting a sinner righteous with Him; and so the Mosaic ritual was symbolic, outward, exhibitivè, temporary.

But the Jews who guarded this sacred testimony, for the benefit of mankind, fell into the error of thinking their ritual *real* and *eternal*, and were shocked at the idea of the institutions of Moses being superseded.

Therefore John came, to prepare the way of the Messiah, that the latter might enter among the symbols, as their meaning, their signification, their truth. The remission of sins was no longer to be declared by the priest, as the sequel of the sinner's conformity to

certain rites ; but he must REPENT : he *preached* REPENTANCE *for the remission of sins*.

The Mosaic ritual was fearfully admonitory of sin—universal sin—not even the sanctified High Priest himself being free from its pollution, or the necessity of offering the symbolic atoning blood for himself and the people. *Heb. ix. 7*. And the entire system taught a salvation from sin—the salvation from Rome, and the glory of Israel, with every other benefit, being included in a real atonement for sin, by the real victim, offered by the real High Priest.

John went in among the symbols, an extraordinary messenger, to lead in the substance, the significance, the truth of all those types, and proclaim the Lamb of God, and the one who baptizeth, cleanseth with His OWN BLOOD and the HOLY GHOST. *John i. 29-34*.

Baptism was nothing new to the Jews ; their ritual abounded in it ; they had DIVERS BAPTISMS (*diaphor-
ois baptismois*) ; *Heb. ix. 10* ; but they were regulated by ritual, and by *his* administration of it, John seemed to claim to be an extraordinary person ; therefore, they said among themselves, It may be the Christ ! Or Elias ! (*Mal. iv. 5*.) Or that prophet ! So they sent to inquire “ WHO art thou ? ” Not what is baptism ? For they knew that baptism was a figure, a sign, a symbol, having relation to cleansing from impurity, for which their ritual provided, prescribing *divers baptisms* for the figurative cleansing of the Jews.

John came before the Christ, not to do the latter’s work, but to prepare the way for Him ; to declare to the Jews that they must look into their system, learn its symbolic character, see that it typed the plan of salvation from sin for all people, and receive Him who was to *fulfill* and complete it all in His own person—the Seed of Abraham ; the High Priest of man ; the True Temple ; the Son of God.

BAPTISM OF JOHN CONTRASTED WITH THAT OF CHRIST.

MATH. iii. 11, 12.—I indeed baptize you with WATER unto REPENTANCE. * * * He shall baptize you with the HOLY GHOST, and with FIRE: 12. Whose FAN is in His hand, and He will THOROUGHLY PURGE HIS FLOOR, and gather His WHEAT into the GARNER; but He will burn up the CHAFF with unquenchable FIRE.

BAPTISM with water was a figurative cleansing, purifying, purging. It was much used in the Mosaic ritual, and was well understood by the Jews. So (*John* iii. 22-26), we have Jesus and his disciples baptizing, and John baptizing; which occasioned a dispute between John's disciples and the Jews about PURIFYING; where we see an easy, familiar transition from baptism to purifying.

According with this central thought, we recognize in our passage certain comparisons of John with Jesus; of the work of the former with that of the latter. The Baptist precedes the Messiah, and is the lesser; the Baptist's work is typical, the Messiah's real; the typical instrument is water; the instrumentality of the real is the Holy Ghost and fire. Thus the passage shows us in the work of the Baptist a figure of needed spiritual cleansing; and in the work of the Messiah the instrumentality, the process, and the consummation of the cleansing.

Those who needed cleansing were not the Jews only, but men, and the Jews as men. For John was not the forerunner of a Messiah to the Jews, but to men. Had he come to the Jews only, he would have come in the Jewish fashion, and he would not have been met

by the question, Why dost THOU baptize? But he came to widen the Jewish vision, teaching that their being the children of Abraham did not entitle them to a part in the Messiah of men (*Matt.* iii. 9); only men, as men, had title here.

To show the work of the Messiah of men, the Evangelist exhibits a THRESHING-FLOOR, to which the sheaves of wheat have been brought, threshed, and a mass of wheat and chaff intermixed encumbers the floor. To thoroughly purge this floor, not the wheat, the husbandman uses a simple instrument, a fan, a wooden shovel, with which he throws from the heap into the wind, which separates the chaff from the wheat, each falling into its own mass; then gathering the wheat, he conveys it into the garner, the granary; next setting fire to the chaff, which is all that remains on the floor, the thorough purging of the latter is accomplished. The Messiah has destroyed the work of the Devil. *I John* iii. 8. The refusers of the Gospel, the finally impenitent, the wicked, have gone into everlasting punishment; the righteous into life eternal. *Matth.* xxv. 46. So that the passage before us is a glimpse of the opening and the close of the final, the Messianic Dispensation.

It is interesting to notice the use of the word UNQUENCHABLE (*asbestooi*). There is no need of *unquenchable* fire to consume *chaff*; such a consummation is rapid, and the fire is soon extinguished; it would be quite the reverse, were the chaff an inconsumable substance, that could supply itself as an exhaustless fuel to feed the fire, like the wonderful, immortal, impenitent being who ever supplies himself as the exhaustless fuel for the unquenchable fire. The man that lives in sin, unrepentant to the last, should have no hope of escaping from himself—HIMSELF is HELL!

The theory that the baptism with the Holy Ghost and with fire, was fulfilled on the day of Pentecost, is not sus-

tained by the Scriptural facts. The words of the record are: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." *Acts* i. 5. Nothing about fire; nothing to lead them to expect fire. "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." *Ib.* ii. 2-4. Has it escaped our notice, that there is no FIRE mentioned here? Luke says there came a sound from heaven *as (hoosper)* of a rushing, mighty wind; not a rushing, mighty wind, but *as* such. The sound is likened to a rushing, mighty wind; had it been a wind, he would not have likened it to a wind. And so he says there appeared unto them cloven tongues *like as (hoosei)* of fire; not tongues of fire, but *like as* of fire. Had they been tongues of fire he would not have likened them to fire. In what respect they resembled fire he does not say; but only that they did resemble fire. Not in heat, we suppose, as heat cannot be seen; and this was an appearance; "there appeared (*oophtheesan*) unto them cloven tongues like as of fire," etc. If not in heat, then perhaps in color or shape, as these are visible, can appear, be seen. The tongue is red, like fire. When the fire flames up it has somewhat the appearance of a number of tongues inter-twisting and leaping up into the air; and the cloven tongues may have been thus like fire. But if we cannot determine the resemblance, it certainly existed; for Luke says *like as* of fire. Not fire, but like fire. And, then, Joel says nothing about fire, except as a portentous sign in a series of "blood, and fire, and vapor of smoke." (Verse 19.)

Peter says their being filled with the Holy Ghost, and speaking with other tongues, was in fulfillment of "the

promise of the Father made through the prophet Joel: and Joel says, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh (not merely upon prophets), and your sons and your daughters shall prophesy," etc. *Acts ii. 17*. The sound as of wind, the sight of cloven tongues as of fire, were not the baptism of the Holy Ghost; were no baptism of any sort. They preceded that baptism, but for what purpose Luke does not explain. As to the "cloven tongues" (the *diamerizomenai gloossai*, the divided tongues), the division might have been manifold, so that each tongue would have the appearance of a torch in the wind, many intertwisting flames, but yet only an appearance, not fire; and one of these torch-like tongues "sat upon each of them"—a very unusual form of baptism. The resting of a cloven tongue that looked like fire upon each of the one hundred and twenty disciples, was no form of baptism. But if it were, it was not a baptism by fire, for only the likeness of fire was present. Our Lord nowhere mentions any baptism with fire, but only with the Holy Ghost—the promise of the Father, by the mouth of the prophet Joel eight hundred years before—and the mode was by pouring; so the record is that the Spirit was poured upon them until they were saturated; for "they were all filled (*epleestheesan*) with the Holy Ghost." The sound and the tongues were signs, perhaps, that the testimony would be famous in its influence upon men, sweeping over the nations like the rushing, mighty wind, in all the languages of the earth, the living languages; for living tongues are red like fire; dead tongues do not look like fire. Wherever there is a human language it shall convey the tidings, the testimony that Jesus is the Christ. John's baptism was a type; that of the Christ is the reality. It is the FLOOR that he will purge, purify, by storing the wheat purified by the Holy Ghost in the garner; and burning up the chaff, the refusers of grace, with unquenchable fire.

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