



WHEATON COLLEGE

"For Christ and His Kingdom"

WHEATON, ILLINOIS

OFFICE OF
THE PRESIDENT

November
twenty-five
1935

Professor Gordon H. Clark, Ph.D.
3617 Locust Street
Philadelphia, Pennsylvania

My dear Professor Clark

I read with interest your pamphlet "Determinism and Responsibility" as soon as I received it. I then filed the letter away until such time as I could look up the references you cited. Clearing up my desk the other day stirred up my conscience also, hence this long-delayed letter.

Hodge is the Calvinistic writer whose teachings I follow with greatest satisfaction. I think I told you that my own theological training was largely negative. I had to spend much of my time and energy defending my simple evangelical faith and answering the attacks of unbelief in Minnesota and Chicago. I never had the privilege of studying under sound and scholarly teachers. I have, however, tried to compensate for this deficiency and have found Hodge most helpful.

In Volume I, pages 383-406, Hodge discusses the knowledge of God and the will of God. On page 399-401, in arguing against "Scientia Media", he discusses God's foreknowledge of free acts. On page 404 he brings out the distinction which I think you do not admit, between a decree of "cause" (I should prefer to say "necessity") and a decree of "permission".

Volume II, chapter 9, Hodge's discussion of free agency I find very helpful. As between "necessity" "contingency" and "certainty" the last expresses my view exactly, although it seems to me Hodge is somewhat inconsistent in maintaining this view after he states it. On page 298 the fact that acts of God, acts of Christ in the flesh, acts of the saints in heaven, and acts of all sinful human beings, are certain yet free, is to me very helpful. The following quotation from pages 300-301 impresses me very favorably:

"What more could Leibnitz or Edwards ask than Reid concedes in the following passage: "It must be granted, that, as whatever was, certainly was, and whatever is, certainly is, so whatever shall be, certainly shall be. These are identical propositions, and cannot be doubted by those who conceive them distinctly. But I know no rule of reasoning by which it can be inferred that because an event certainly shall be, therefore its production must be necessary. The

manner of its production, whether free or necessary, cannot be concluded from the time of its production, whether it be past, present, or future. That it shall be, no more implies that it shall be necessarily than that it shall be freely produced; for neither present, past, nor future, have any more connection with necessity than they have with freedom. I grant, therefore, that from events being foreseen, it may be justly concluded, that, they are certainly future; but from their being certainly future it does not follow that they are necessary." As all things are foreseen all things are inevitably certain as to their occurrence. This is granting all any Augustinian need demand."

The supralapsarianism of Calvin is questioned by Hodge. He says:
(Volume II, page 316)

"The position of Calvin himself as to this point has been disputed. As it was not in his day a special matter of discussion, certain passages may be quoted from his writings which favour the supralapsarian and other passages which favour the infralapsarian view. In the "Consensus Genevensis," written by him, there is an explicit assertion of the infralapsarian doctrine. After saying that there was little benefit in speculating on the foreordination of the fall of man, he adds, 'Quod ex damnata Adae sobole Deus quos visum est eligit, quos vult reprobat, sicuti ad fidem exercendam longe aptior est, ita majore fructu tractatur.'"

Now as to Calvin's teaching in Book II, Chapter 4, and in Book III, Chapter 23, it is not yet clear to me that Calvin excludes the distinction between permissive and necessitating decrees as that distinction shapes itself in my mind. Please remember as I write the following sentences that I realize my deficiencies and I consider myself a beginner in this great field. It seems to me that the logical order in the mind of God (though of course not a temporal or chronological order) should be conceived as follows:
(1) Complete omniscience, including (a) All things that are to be; (b) All things that might be or might have been. That is to say, God's omniscience always included all fixed or free actions of all personal or impersonal existences that actually are to be, and all hypothetical actions that might, would, or could have resulted from any and all hypothetical fixed or free actions. To illustrate in terms of Scripture, God not only knew what Pharoah was going to do, but He also knew what the course of events would have been if He had not brought Pharoah into being, or if He had softened instead of hardened Pharoah's heart. (2) A decree to create the total universe as it actually is going to be. This includes, (a) A decree not to create certain hypothetical circumstances or agents, e.g. a Pharoah who would easily yield to Moses' demands or a Pontius Pilate who would protect the innocent; (a) A decree to create all the factors in the universe which are necessitated; (b) A decree to create all free agents in the universe

Better order

Professor Gordon H. Clark, - #3

with full knowledge of all their actions and all resulting circumstances;
(d) A decree including the whole redemptive purpose of God, the election of whosoever will believe in Christ, and the reprobation of whosoever will not. (I Peter 1:2 "Elect according to the foreknowledge of God").

Now it seems to me that what Calvin is contending for is that "the decrees of God are His eternal purpose according to the counsel of His will whereby for His own glory He hath foreordained whatsoever comes to pass." To this I thoroughly agree as indicated above, (2) (a and **b**). In other words, God created Pharoah, not someone else or some other hypothetical agent that He could have created, God created Pharoah with full knowledge of all that Pharoah as a free agent would do, and furthermore, God introduced certain factors (hardening Pharoah's heart) which necessitated certain actions beyond the mere free will of the agent.

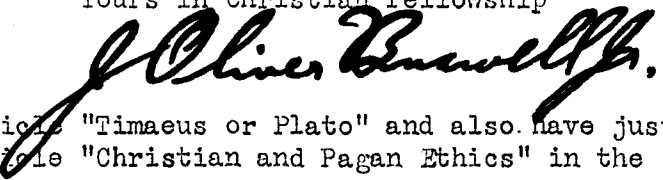
This still leaves room to say that some of Pharoah's actions, viz. his hardening his own heart in the first place, came to pass by the permissive decree of God rather than by the necessitating decree of God, although all things come to pass by the causative decree of God.

One quarrel I have with hyper-Calvinists like Boettner is that they presume to know that God could not foreknow a free act of which the agent should be considered the original cause. Calvin clearly allows my position in opposition to what Boettner and others say on this point, e.g. Book III, chapter 23, section 6, "I will readily grant, indeed, that more foreknowledge lays no necessity on the creatures,..." Calvin's quotations from Augustine clearly recognize this distinction.

I wonder whether the enclosed lectures on the definition of God are extremely out of line with the views of a well-taught Calvinist like yourself.

Yours in Christian fellowship

JOE/L


P. S. I greatly enjoyed your article "Timaeus or Plato" and also have just read with great interest your article "Christian and Pagan Ethics" in the Calvin Forum.

Dec

1935.

Dear Dr. Buswell,

You have greatly honored me ~~in~~ first in reading the article on Determinism and then in replying at such length. With your regular college duties and your irregular ecclesiastical ordeal, any further encroachment on your time is presumption. However, I shall undertake an answer to your letter and hope that in the near future we may have as pleasant a conversation as on our Vineland trip.

In addition to the pleasure ^{involved,} ~~of~~ ~~conversation~~ I look forward to a conversation as opposed to letters or printed material because unintended inferences can be corrected on the spot and a more satisfactory conclusion reached. In the article on Determinism I fear my phrasing can mislead where the complete background of the argument could not be fully developed.

One point you mention in your letter, and around which I might group some reflections on your

lecture, what is God, for which many thanks as I enjoyed reading it, is the distinction between permission and an effective decree. While I have great respect for Hodge, I feel that on this matter he falls short of Calvin. When we examine our own experience of 'permission' we see that always it implies an independent power in another person. We permit a man to do something, that is we do not hinder him from doing something; but his is the power and frequently enough we could not have forced him to do it if he had not wanted to. But there is no

power independent of God, and I want to stick by the proposition of the catechism: God has foreordained whatsoever comes to pass.

Further, the introduction of permission, which was intended to relieve God of responsibility of for sin, does not accomplish its end.

The historic objection to Christianity runs: Either God could ^{have} prevented sin and did not want to, or else he ~~so~~ wanted to and could not; therefore God is either not omnipotent or not good. I cannot

in the case of omnipotence the distinction vanishes,

see how permission enables us to escape that dilemma. If we could prevent a suicide but permit it, we seem as morally reprehensible as if we had actually goaded the person to his act. Permission therefore does not solve the problem for which it was invented.

My own solution — well, at least no one has convinced me of logical error, though that may be due to my stubbornness or stupidity.

Your own statement on page three[?] of your letter, the second complete paragraph, that "all things come to pass by the causative decree of God," suits me much better than the indefinable distinction between permission and something else. How they were caused, by necessity i.e. mechanical law or by teleological factors i.e. determined by a man's character, is in my opinion an important ~~but~~ distinction, but quite secondary to the main problem.

This leads to the question of infra-
vs supra-lapsarianism. On this question
I hold that logical order is the exact reverse
of temporal order. For example (1) I must
buy a Christmas present, (2) at Wansmakers,
(3) which means I must take the trolley, (4)
therefore I must walk to the corner. Such
is the plan; its execution is the exact
reverse. The execution of the decrees is
as follows: creation, fall, work of
redemption, the consummation, i.e. the
reprobation of some, the glorification of others.
The logical order is the exact reverse.
Unless the two orders are thus in reverse,
I do not know of any principle by which
any answer to the question can be given.

Finally, in your paragraph
on Boettner, whom I have not read, and
Calvin III, 23, 6, I am afraid you
do not do Calvin full justice. He admits
that mere foreknowledge does not oblige
~~the~~ the object of that knowledge, and that
is my point too; then Calvin goes on
to say "Since he foresees future events

only in consequence of his decree that they shall happen, it is useless to contend about foreknowledge, while it is evident that all things come to pass rather by ordination and decree." As I suggested in my Determinism: foreknowledge, which we both admit, shows that the future is certain. If God does not make the future certain by decree, what force independent of God accounts for this certainty?

As letters go, this is a long one though the arguments are stated briefly; I trust the brevity does not altogether obscure the basic principles. Were it proper to expand and comment on your lecture, the discussion would run mainly in the same channels. But since affairs in the church make it ~~quite~~ probable that we shall meet in the not too distant future, ~~we shall~~ ~~rest our case~~ here. The defence rests.



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WHEATON, ILLINOIS

OFFICE OF
THE PRESIDENT

February
twenty-eight
1936

Professor Gordon H. Clark, Ph. D.
3617 Locust Street
Philadelphia, Pennsylvania

My dear Professor Clark

We shall probably be adding a professor of philosophy to our staff next fall. I feel led of the Lord to lay the situation frankly before you. The enclosed blank, I think, contains nothing with which you are not familiar. There are points which we ought to discuss and if you are inclined to give favorable consideration to an invitation from us, we shall be glad to pay your expenses for a trip from Philadelphia for a conference some time in the near future.

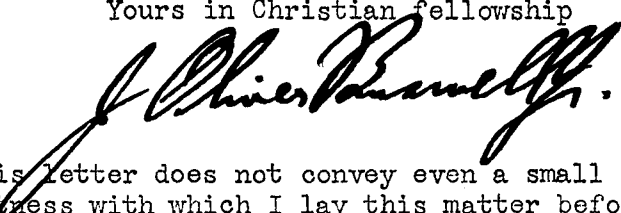
I am sending you from the publishers Samuel Kellogg's "Are the Pre-millennialists Right?" This book, I think, gives a very clear statement of what is sometimes regarded as an esoteric doctrine.

I wanted to get in touch with you when I was in Philadelphia last Monday, but had no opportunity.

Prayerfully awaiting your reply, I am

Yours in Christian fellowship

JOB/T



P.S. I am afraid this letter does not convey even a small portion of the earnestness with which I lay this matter before you. Your Christian testimony has been so clear-cut and so courageous, I feel quite certain that all minor problems can be brought to a proper understanding.

J.O.B. Jr.

March 5th 1936.

Dr. J. Oliver Buswell, Jr.
Wheaton College
Wheaton, Ill.

Dear Dr. Buswell,

The application blank duly filled in is here enclosed with a personal confession of faith. Properly to compare the advantages of teaching here with those of teaching at Wheaton is a difficult matter. If the negotiations now just opened progress we shall both want to come to a decision as promptly as possible. Therefore would you permit me to anticipate future developments and open my mind to you on a number of points. If there are no future developments, nothing will have been lost.

As Dr. Machen has before said to me, the University provides a powerful sounding board whenever I speak or write for the public. Further, at present my position is similar to a lone missionary in the middle of China. I am some student's only hope of hearing the gospel. Yet after ten years I have come to wonder whether perhaps I am only sowing on stony ground and whether my abilities, however limited they may be, could not produce greater results under other circumstances. The pros and cons of this question have been playing tag in my mind now for some time, and your sending me the application blank raises the matter to definitely practical importance.

In addition to this dilemma, there are a number of other factors of varying importance. If you should make an offer to me, I should have to know enough of the situation at Wheaton to see what adjustments I would have to make in my routine; I would have to know exactly what is expected. But there are some adjustments I am not anxious to make and one of these concerns educational policy.

To explain: at this University there has developed an antithesis between inspirational and instructional teaching. It seems to me that instruction can be made inspiring and I have been gratified by the interest shown by both men and women students even in the most difficult parts of philosophy. But in our faculty the terms inspiration and instruction have come to symbolize conflicting ideals. On the one hand there is a tendency to regard college as a young gentlemen's finishing school with consequent superficiality. The ideal of our department which I share is

scholarship. The former view in my opinion leads to the acceptance of every new idea simply because it is up to date. It is usually combined with the theory that the impartation of knowledge is not the proper function of the teacher, and seems to me to countenance a complete skepticism. Therefore in considering any change of position I want to make sure that it will prove a change for the better. I want to be sure that the dominant rather than the minority opinion is in favor of sound scholarship.

The paragraph above does not fully express my views on educational policy, so for the benefit of anyone who is interested I intend to include the pamphlet, *The Relation of Christianity to Public Education*, which discusses the matter more at length.

Connected with these basic principles are certain detailed applications. It was natural that in your first letter you did not go into the exact requirements of the position under consideration. Your tentative method of broaching the subject was wiser than the way in which I am rushing ahead, but I feel I can talk very frankly to you without always having your official position in the center of consciousness. The exact requirements will of course become important if the matter continues. Therefore it will be necessary to ask what is expected in the way of teaching and what in the way of publication. The benefit to a college from the writings of its professors is not so immediate, apparent, or direct as that from teaching, but I consider it essential.

Also connected with the general ideals of scholarship is the question of a graduate school. Here we have a good graduate school which a powerful faction is trying to crush. It would be a more pleasant situation if there were none and yet a desire to have one. In a Christian college the need of a graduate school is even more pressing than in other institutions. It has been Columbia, and perhaps Chicago in your vicinity, which through their graduate schools have so profounding and so disasterously affected the whole educational system of our country from the kindergarten on up. Regardless of the practical difficulties it would be more agreeable to work with men who cherished the ideal.

On the same general line, but with particular reference to philosophy, the ideal of scholarship requires historical courses rather than those termed introductory. These latter are usually a confusing hodge-podge. They treat several points from several angles, they fail by their structure to make clear any connection among these points, and leave the student without a knowledge of any one system and what is worse without any appreciation of the need of any system. The historical approach, that is the study of several historical systems, shows the student how a theory on one point forces a given position at another point; it also

shows him that the wisdom of the world is not confined to the twentieth century; it gives him the meaning of many philosophic expressions which apart from their historical setting can be easily misunderstood, thus preparing him for modern discussion if he progresses that far; and if he does not take to philosophy at least he gets information which is both accurate and useful.

Naturally you will recognize that the contemplated move would prove to be a major event in my life. It might mean that I was just beginning my main work in life. Certainly I do not want to go jumping from place to place. The permanency of the position is therefore a matter of consideration; and this involves financial factors as well as educational. In justice to my family I want to tell Mrs. Clark that Wheaton is in no danger of collapse; that perhaps it has a modest endowment. The University has been hard hit, it does not have a large endowment, but there is little danger of its going out of existence. In spite of a situation here I do not fancy my salary is climbing again and I have been given a hope of about two hundred more next year. This of course is not definite yet. The University, in addition to my salary pays five per cent of my highest salary (\$2400) to the Teachers Insurance and Annuity Association of America, which I duplicate for an annuity. And another factor is our owning our home here.

There is also my interest in and connection with the group centering in Westminster, Independent Board, and Covenant Union. My services are not very important but they might be far less important in Wheaton, for here I have roots, I have the implicit trust of some men; but in Illinois I am a stranger who must prove his character. Perhaps this is a minor consideration, but I am very fond of being near Machen, Griffiths et al.

In closing I want to thank you for Dr. Kellogg's book. It came yesterday and I spent last night and this afternoon reading it very carefully. I have made many notes which I should like to show you. I can agree with at least seventy five per cent of his objections to postmillennialism, but I have never known anyone to hold the theory the way he describes it. Nor is his theory of premillennialism exactly that with which I have been familiar. And the theory which at present seems most plausible to me, though it has its difficulties too, Dr. Kellogg explicitly refuses to discuss. What I do not like is the elevation of the premillennial view to a test of orthodoxy along with the doctrine of the Trinity, the Satisfaction and so on, and especially its elevation when other doctrines taught far more explicitly, total depravity, unconditional election et c., are omitted. But at any rate Dr. Kellogg's work is so superior to the other books defending his view that I was considerably surprized and I must accept his exegesis of some distinctly relevant passages.

It will be a pleasure to discuss all these matters and many others, the mention of which would have made this letter-pamphlet a veritable book.

Very sincerely yours,



WHEATON COLLEGE

"For Christ and His Kingdom"

WHEATON, ILLINOIS

OFFICE OF
THE PRESIDENT

March 4
seven
1936

Dr. Gordon Clark
222 St. Marks Square
Philadelphia, Pennsylvania

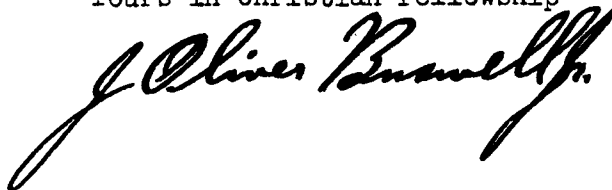
Dear Dr. Clark

Thank you for your telegram which has just been received. Please take the Chicago, Aurora and Elgin car directly to Wheaton. Any redcap in the station can show you the way to the Elevated Station where these trains run frequently at that time in the evening. Our weekly faculty meeting is held Tuesday afternoon, hence it will be impossible for me to meet you. Please take a taxi to the college office when you arrive in Wheaton. I shall be through with the faculty meeting by that time. It will be a pleasure to have you here.

If it is not too much of a burden, I should like to have you speak to my Theism class on any subject you may choose within the whole field of Theism. The class is held between nine and ten Wednesday morning. Perhaps two addresses in one morning will be too much but if you are not exhausted it would be splendid if you could give a twenty-minute devotional talk at the chapel period, ten to ten-twenty-five a.m.

Praying for the Lord's blessing and guidance, I am

Yours in Christian fellowship



JOB/B



WHEATON COLLEGE

"For Christ and His Kingdom"

WHEATON, ILLINOIS

OFFICE OF
THE PRESIDENT

March
fourteen
1936

Professor Gordon C. Clark
3617 Locust Street
Philadelphia, Pennsylvania

My dear Professor Clark

It was a great pleasure to have you with us last Wednesday. Both students and faculty were delighted with your messages, and with such opportunities as they had for conversing with you.

It seems as though the Lord must surely straighten out this one remaining problem, the issue of Eschatology.

Vos's article in the International Standard Bible Encyclopedia is said to be standard from the a-millennial point of view. Moorhead's article on the "Millennium" is standard from the pre-millennial point of view as opposed to the post-millennial point of view, but unfortunately Moorhead takes no knowledge of a-millennialism. Evidently the editors of this Encyclopedia were unconscious of this distinction, for under the title "Millennium" they refer to Vos's on Eschatology as representing post-millennialism.

It would seem to me that Vos's treatment of Revelation 20:1-6, Volume 2, page 987, column 2a, constitutes an argument against his view. His dissolving of "this is the first resurrection" is not convincing in the light of the whole scriptural doctrine of the resurrection of the body. The last sentence of the paragraph is quite objectionable "in regard to a book so enigmatical, it were presumptuous to speak with any degree of dogmatism, but the uniform absence of the idea of the millennium from the eschatological teaching of the NT elsewhere ought to render the exegete cautious before affirming its presence here". I do not concede the absence of the millennium in other passages of the New Testament, e.g. the apocalyptic discourses of Christ, the Thessalonian Epistles, and the 15th chapter of I Corinthians. In fact it seems to me that the millennium is clearly assumed at many points.

I do not regard the book of Revelation as enigmatical (except to a non-pre-millennialist). If it is held that the eschatology of the apostles is derived from the teaching of Christ, then John's very pointed statements and Paul's allusions point to a common source in these teachings.

has in Mt. 24 -
has in Mk 13 -
has in I Cor 15 -

Professor Gordon C. Clark - 2.

It is true that the Revelation is apocalyptic in style, but so is part of the teaching of Christ, and I really deplore the custom of calling any of this material enigmatical.

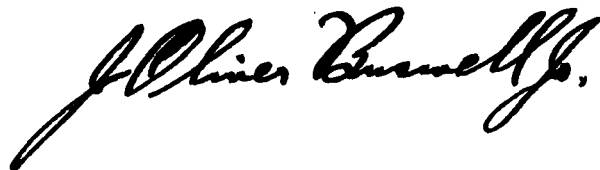
Vos points out, (page 980, column 2a) that certain of the apocryphal writings teach a "Messianic kingdom of limited duration (400 or 1000 years), to be superseded at the end by the eternal state". I have made some limited study of the apocalyptic literature, but am not sufficiently familiar to supply the references, which Vos does not give. Vos's statement, however, indicates that the idea of a millennial kingdom in this world was current in religious minds at the time of Christ and the apostles. This being the case, it is hard to believe that Christ would have used language in His teaching upon which John bases Revelation 20:1-6, if Christ had not approved the idea of a millennium. The apocryphal literature is of course not inspired, but it does contain some truth which is also affirmed as truth by canonical writers (Jude 14 and 15; this is not, I think, a quotation from ^{the book of} Enoch, but is a statement of fact which the book of Enoch also affirms).

Van Til, in talking with me some time ago, based the a-millennial view on what he held to be a general principle of development in the history of revelation from the temporal and tangible to the spiritual. I do not recognize any such line of development. In fact the doctrine that Christ became flesh and dwelt among us "and so was and continueth to be God and man in two distinct natures and one person forever" and does not exist in resurrection bodily form, together with the doctrine of the resurrection of the body of the believer, and immortality in this tangible form, seems to me to run counter to any such theory. It seems to me that the human race is intended to be a tangible, temporal, spacial order of existence; and thus that a literal period of history, vindicating God's creative purpose by the consummation of His redemptive program, makes an integral part of the whole scheme.

I shall be praying very earnestly that the Lord may enable you to accept this doctrinal platform and come in with us. Even if you cannot do so this year, I shall be inclined to make some temporary provision, if I can, and wait a year if necessary.

I cannot, of course, break faith with our pre-millennial constituency and those who support the work on the basis of our doctrinal platform, but I do believe the Lord wants you here.

Yours in Christian fellowship



JOB:L



WHEATON COLLEGE

"For Christ and His Kingdom"

WHEATON, ILLINOIS

OFFICE OF
THE PRESIDENT

March
twenty-three
1936

Professor Gordon H. Clark
222 St. Marks Square
Philadelphia, Pennsylvania

My dear Professor Clark

Thank you for your letter of March seventeenth which has just been received in this morning's mail. I hasten to correct a wrong impression and will not take time just now for other points.

No indeed, Van Til does not rule out a bodily resurrection! His remark about a principle of progression in the Scripture from the temporal and tangible to the "spiritual" was simply a casual part of a general conversation. He gave it as his reason for regarding the millennium as not being literal. I do not believe I even replied to the remark at the time of the conversation.

I do think that the doctrine of the resurrection is quite contrary to any such principle of Scriptural interpretation.

Van Til does not deny "the consummation of world history" but the essence of a-millennialism is to deny the period of time in which righteousness prevails as constituting such a consummation.

Our plans for the coming year must be made in the near future. If you are entirely out of the picture for next September, or if you are inclined to be in the picture at that time, please let me know as soon as convenient. I must very soon be making some adjustments for the coming year.

Professor Gordon H. Clark - page 2

I will certainly be there in heart and soul if not in body whenever the events of next June are to be consummated.

Yours in Christian fellowship

A handwritten signature in cursive script, reading "J. Oliver Buswell Jr." The signature is written in black ink and is positioned to the right of the typed text "Yours in Christian fellowship".

JOB/T

March 26th 1936.

Dr. J. Oliver Buswell, Jr.
Wheaton College
Wheaton, Ill.

Dear Dr. Buswell,

In replying to your letter of the 23rd, I should first like to acknowledge the receipt of the pamphlet on secret societies. Since, however, it came yesterday, I have not yet had time to read it. Also I must assure you that the copy of the Sunday School Times containing your article, and the manuscript of another article will be returned to you in the not too distant future.

Your letter of the 23rd indicates that you have entertained some hope that I might be with you beginning September 1936. Since this would involve an almost instantaneous theological decision on my part, it is quite out of the question. In fact I had hoped that I would not be called upon to write to you until I could make some definite progress in the study of eschatology. I plan to hold a conversation with John Murray, to reread Dr. Kellogg's book (which I hear Mr. Murray holds in some estimation) and to read Vos' Pauline Eschatology, which I received only this week. I have read Vos' article in the International Standard, and also Moorhead's article, but this latter like the two articles you wrote do not touch on the points which trouble me. Hence although I have not completed my plan of study may I ask you about two specific points?

The first of these two points deals again with the two resurrections. How, may I ask, do the premillennarians explain the parable of the wheat and the tares? The structure of the parable seems to demand that both the wheat and the tares be cut down together. Since the tares could not previously be cut down to leave the wheat in a perfect field, how can now the wheat be cut down, leaving the tares for another thousand years? It looks to me as if the resurrection, the separation, and the gathering into the barn or the casting into the fire, all occur together.

The second point concerns the word 'imminent'. The second advent may be premillennial without being imminent. This is a separate point. Christ, for example did not teach that his return was imminent. By imminent, I suppose everyone means that there are no remaining prophecies to be fulfilled before his return. Christ himself made several prophecies which had to be fulfilled before he returned, as the destruction of Jerusalem, and the preaching of the gospel throughout the whole world. Now perhaps even this last prophecy has been fulfilled.

But to believe that the advent is imminent, it is necessary to canvass every prophecy in the Bible and make sure that each one is now fulfilled. There are undoubtedly prophecies with which I am not familiar, though perhaps all your trustees require is that I should not know any unfulfilled prophecies. Yet ignorance is a poor foundation for a creed. However there is one prophecy I do know which I am not at all sure is to be deferred until after the parousia. It concerns the conversion of the Jews.

In Matt. 23:38 - 39, Christ apparently says that he will not return until after the conversions of the Jews. He says: "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

And in Acts 3: 19 - 21 it seems to indicate that the return of Christ awaits the conversion of the Jews. Repent, so that times of refreshing may come, and Christ shall return.

The premillennial literature which I have read so far, of course it has not been much, and that is why I did not want to write again to you so soon, does not discuss these two points, but confines itself to insisting on a catastrophic culmination of world history if something I have always accepted.

I hesitate to trouble you with these detained questions for I know how terribly busy you are. Yet I recognize the advantages of being connected with Wheaton. As I said previously, I could cooperate with the work of the institution as a whole, and that is altogether impossible except in a Christian college.

Very cordially yours,

*This letter acknowledged
but not answered yet*

WHEATON COLLEGE

"For Christ and His Kingdom"

WHEATON, ILLINOIS

OFFICE OF
THE PRESIDENT

March
thirty
1936

Professor Gordon H. Clark, Ph. D.
University of Pennsylvania
Philadelphia, Pennsylvania

My dear Dr. Clark

Thank you for your good letter of March twenty-sixth. It is a pleasure to hear from you, and I count it a privilege to discuss with you these points of theology. You will be interested to know that we have trace of a man soon to receive his Ph. D. in Christian Education, whom we desire to add to our staff for courses in his field of specialization, but this man also has had a considerable amount of training in philosophy and can, I think, for the coming year give the minimum necessary courses. After that he will have to devote all of his time to his own field. We have not yet talked personally with him. He is to come for conference tomorrow. Everything in the correspondence looks favorable.

*13:38 above ✓
and + lines are indents
not nations 13:42, 43 =
nations are never so*

The parable of the "Wheat and the Tares" has never impressed me as referring to the day of the resurrection in any sense but is, as I take it, the perspective view of the course of history in this world from the time of Christ until the establishment of the age of righteousness. The judgment referred to in the thrusting in of the sickle I have always associated with the judgment upon the living nations of the earth when Christ comes. Certain phrases in the parable and in the explanation (which comes later in the chapter) seem to indicate judgment upon the wicked before the judgment of rewards for the Lord's people. This seems to me exactly in line with what John says in the nineteenth and twentieth chapters of the Revelation. There seem to be several events comprehended in the term "apocalypse of Jesus Christ" which I believe to be synonymous with the parousia. The nineteenth chapter of Revelation describes a violent judgment upon the nations of the earth headed up by "the beast". Then the twentieth chapter describes the blessedness of the redeemed after this judgment.

II Thessalonians 2:8 refers, I think, briefly to the same series of events. The brilliance of the parousia precipitates violent judgment upon the "man of sin".

From other Scripture which I think is familiar to you, it seems reasonable to infer that the rapture of the saints described in I Thessalonians chapter four will either precede or come at the beginning of a period of judgment upon the living nations of the earth. During this period of tribulation the redeemed will probably be protected in the presence of Christ. After this time of judgment, just as you have it in Matthew 13:30, 43, the righteous shall be visibly established in Christ's kingdom.

Doesn't this refer to Resurrection?

In this same connection, I have just been studying over the fifteenth chapter of I Corinthians in connection with Orr's great chapter on human destiny in "The Christian View of God and of the World". Orr is not premillennial, but in his last appendix note he argues that I Corinthians 15:26 "the last enemy that shall be abolished is death" refers to the resurrection of the unrighteous dead. In the note on page 333, he also says "The Scripture indicates also a resurrection of the wicked (John 5:29, Acts 24:15, Revelation 22:12...)" . Now if I Corinthians 15:26 refers to the resurrection of the wicked, as I think it does, you have a rather clear suggestion here in line with John's more explicit statement in the Revelation, first the resurrection of Christ "Christ the firstfruits" "then" (at the close of this age of grace) "they that are Christ's at His coming" "then" (I think this means after Christ's millennial reign has abolished all rule, and authority, and power, and after He has put all enemies under His feet) "the end when He shall have delivered up the kingdom to God, even the Father" and in this connection the last enemy to be abolished before the final consummation of things is death and this enemy is abolished by the final resurrection of the unrighteous dead as described in Revelation 20:11-15.

Does not imminent mean - no intervening prophecies.

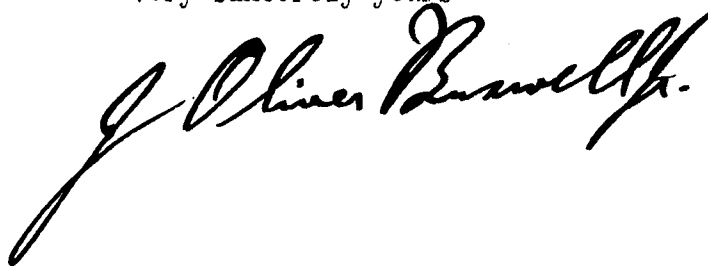
The word "imminent" is understood I think by practically all premillennialists as depending upon Christ's repeated injunctions that we must "watch" for His coming, the life in a state of constant expectancy. I do not understand that the word imminent means that the event must come in the immediate future but only that it may come very quickly. Certainly in the plan of God nineteen hundred years intervene between the resurrection of Christ and His visible return. Some things which have taken place in the past centuries may now be seen to have been foreshadowed in certain prophecies. There may be other prophecies to be fulfilled but they are evidently not given in any such form as to dull the effect of Christ's injunction to watchfulness and expectancy.

In my own personal study I have concluded that the phrase "The Apocalypse of Jesus Christ" in the New Testament refers to a series of events (1) certain signs immediately preceding the rapture of the church, (2) a stupendous cataclysmic appearance of Christ at which (a) the redeemed meet Him in the clouds transformed into resurrection glory, (b) the vials of the wrath of God are poured out upon the rebellious nations of the earth. I fancy here

that the "throne of his glory" (Matthew 25:31) from which the judgment will proceed will be in the clouds. I imagine a startling visible display of power as at Mount Sinai, but just what part of this proceeds from my imagination and what part from reasonable inference I cannot say. (c) After the tribulation period the establishment of a period of righteousness in which prophecies of the Messianic age will be fulfilled.

Now in regard to the conversion of Israel as referred to in Matthew 23: 38,39, it is actually understood among premillennialists that as a whole the devout among the orthodox Jews living at the time of the apocalypse of Christ will suddenly be converted. From Zechariah 12:10 through the thirteenth chapter and in fact to the end of the prophecy there seems to be a reference beyond the day of Pentecost to the genuine repentance on the part of Israel. The phrase "they shall look on Him whom they have pierced" is taken to refer not only to the crucifixion but to the recognition of their guilt when Christ comes in glory. Zechariah 13:6 fits in with this suggestion. Cf. also Isaiah 66:8.

Very sincerely yours



JOB/T

I agree, but this
word does not
contribute for mil.

This really does
not answer my
question.

✓ idea of a millennial reign of X^t
on rd is so appealing, is such
a natural climax to a divinely
controlled course of history, that
I think I would have accepted it
long ago, were it not for
the actual teaching of ✓ scriptures.

If it were true, the Scriptures would
have taught it as plainly as they teach
total depravity.