Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans

Anno Domini 2013

December

Issue No. 96

"That in all things Christ might have the preeminence."

"I think it worth a lifetime of hardship to prepare, under God, one of our dear defenders thus to die." *Chaplain J. Wm. Jones*

Chaplain-in-Chief Mark Evans
20 Sharon Drive,
Greenville, SC 29607
E-mail: markwevans@bellsouth.net

*****

Editor: Past Chaplain-in-Chief H. Rondel Rumburg
PO Box 472
Spout Spring, Virginia 24593
E-mail: hrrumburg41@gmail.com
ConfederateChaplain.com

*****

Quote from a Confederate Chaplain

"The day celebrated for the nativity of my Lord & Savior, Jesus Christ. Twelve months ago I was at home with my little ones & the nation was at peace. Today I am 2,000 miles from home & we are convulsed with war. Oh God what will another year bring forth. 'Thy will Be done.'"

Chaplain Nicolas A. Davis

Hood's Texas Brigade or the 4th Texas

Editorial

Fellow Compatriots in the Chaplains' Corps and Friends:

When we consider the incarnation of the Son of God in human flesh we consider that which originated with our God. Yes, Immanuel has come or God is with us. Just think of the work of Christ in the redemption of a people. Christ's victory over Satan was the fulfillment of the first promise and prophecy in the Bible—*"I will put enmity between thee and the woman, and between thy seed and her seed; it* (lit. 'he' singular) *shall bruise thy head, and thou shalt bruise his heel"* (Gen. 3:15). What appeared to be Christ's defeat was actually Satan's defeat and what seemed to be Satan's victory was in reality Christ's victory. Things are not always what they may seem.

The enemy was not merely driven from the battlefield in order to recoup and return to fight another day! The enemy was utterly and completely once-and-for-all defeated. This has reference to the complete victory of Christ Jesus.

Christ engaged in personal combat in our behalf when He entered a period of testing in His early ministry. For then He was tempted of the devil following His baptism. His human nature was tested by a 40 day and night fast (Matt. 4:2), and Satan tempted Him: Christ's deity was questioned—*"And when the tempter came to Him, he said, If thou be The Son of God, command that these stones be made bread"* (Matt. 4:3). All who question Christ's deity are of their father the devil and his works they do. Satan even promised Him (who created all things, John 1:3) all the kingdoms of the world if He would fall down and worship. Jesus demanded: *"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and HIM ONLY SHALT THOU SERVE"* (Matt. 4:10). This ended that battle with others to follow.

The Lord Christ came and conquered Satan on his own turf so to speak (although that turf was usurped). Christ won the victory as our representative and head—*"having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it"* (Col. 2:15).

Christ overcame Satan in us at conversion and He overcame Satan by us after conversion wherein the redeemed are translated into the kingdom of God's dear son (Col. 1:13). Christ's kingdom must destroy Satan's—"*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night for ever and ever"* (Rev. 20:10; 19:19-21). Yes, Christ is total victor! *"Alleluia: for the Lord God omnipotent reigneth"* (Rev. 19:6).

Please find in this issue our Chaplain-in-Chief's message to the reader. Then our Chaplain-in-Chief gives us an exceptional article entitled *Immanuel*. Your editor has provided a seasonal article on *The "Stonewall" Jacksons First Confederate Christmas.* This issue as usual includes A Confederate Sermon, submitted by Chaplain Kenneth Studdard. This sermon is by Rev. John Lafayette Girardeau. This is the third of a series of five on Prayer; this one is on *The Grounds of Prayer.* Our Book Review is on Alfred Edersheim's *The Life and Times of Jesus the Messiah*.

Soli Deo Gloria,
Editor H. Rondel Rumburg

[*Compatriots, if you know of any members of the Chaplains' Corps or others who would like to receive this e-journal, please let us have their names and e-mail addresses.* ***Also, feel free to send copies of this journal to anyone you think would like to receive it.*** If you want to "unsubscribe" please e-mail the editor or assistant editor. Confederately, HRR]

Contents

*The Chaplain-in-Chief's Message, *Rev. Mark W. Evans*
*Immanuel, *Rev. Mark W. Evans*
*The "Stonewall" Jacksons First Confederate Christmas, *Dr. H. Rondel Rumburg*
*A Confederate Sermon, *Rev. John Lafayette Girardeau.*
*Book Review: *The Life and Times of Jesus the Messiah*

THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

We are thankful for our Confederate heritage, in which we find sterling examples of valor, integrity, and Christian character, so lacking in our present society. Our country's turmoil testifies that our relatives were right in their fight for Constitutional freedom, States' Rights, and limited federal government. Unraveling our tangle of deceitful and self-serving politics mixed with rebellion against God and His commandments, is a challenge surpassing human ability. Our relatives left us a good example. They knew how to pray, believe the Bible, and, with simple faith in Jesus Christ as Lord and Savior, perform their duty, leaving the consequences to God. Their peace was not found in circumstances or self-sufficiency, but in the Savior who gave Himself a ransom for sinners. He is indeed, King of kings and Lord of lords.

A contemporary of Confederate Chaplain John Lafayette Girardeau said that the chaplain was "one of the most ardent of Southerners, one, in fact, who was never reconstructed." Following the war, this non-combatant, servant of the Lord, was released from a Yankee prison and returned to South Carolina. He found many Christians spiritually languishing because of the South's defeat. Chaplain Girardeau turned their hearts to the One who "giveth power to the faint" (Isaiah 40:11). He preached a series of sermons on the topic of prayer. Our email publication is reprinting these sermons which stir our hearts to utilize this mighty weapon. Today's spiritual darkness that plagues our country flows from rebellion against God and His Word. None of us are able to bring the change in the human heart that will remedy our dire plight. Making a "good tree" out of a "corrupt tree" is beyond our capacity. We need the Lord. He has ordained that the spiritual weapons He gave to His people will prevail. Along with prayer, we have the Word of God, which is called "the sword of the Spirit" (Ephesians 6:17). It is our privilege to follow in the path of faithful Confederate chaplains, proclaiming the truths of Scripture and praying to the living God.

We rejoice in the coming of the incarnate Son of God, "full of grace and truth." He came into the world to "save His people from their sins" (Matthew 1:21). As their perfect Substitute, He satisfied the infinite penalty for their transgressions, tasted death, and arose from the tomb, giving eternal life and victory to all who believe in Him. "Thanks be unto God for His unspeakable gift" (II Cor. 9:15).

May the Lord grant you a joyful season of remembering the birth of Christ and may all of us draw closer to Him and enter the New Year with renewed zeal to bring glory to His name. "If God be for us, who can be against us!"

Deo Vindice!

Mark W. Evans
Chaplain-in-Chief

*****

Chaplain-in-Chief's Article

Immanuel

Mark W. Evans

In ancient times, Isaiah gave an astounding prophecy: "[T]he Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). Only the power of Deity could accomplish such an event—a son born of a virgin, called Immanuel, which means "God with us." "The eternal Son of God, became man, and so was, and continueth to be, God and Man in two distinct natures, and one Person, forever" [*Westminster Shorter Catechism,* number 21]. The only Mediator, between God and men, the man Christ Jesus, was born in Bethlehem. The fulfillment of this prophecy is not only affirmed in the sacred Scriptures, but also by Christ's presence with all who belong to Him throughout the ages. He keeps and brings them safely through this wicked world and opens to them the gate of heaven. Many of our relatives knew this joy that no man can take away. They arose with clear conscience to defend their home and country from the Northern invader, and they trusted their souls to Christ. King Immanuel gave them an eternal victory.

Immanuel was present with His conquering, saving grace. Tens of thousands of warriors wearing the gray believed in Jesus Christ as Lord and Savior. Atticus G. Haygood, missionary to Bryan's Brigade in East Tennessee, gave this description:

> *In every brigade of this grand old division there is a deep and wide-spread religious interest. I have seen more excitement; but profounder feeling, as manifested in the great crowds that flock to every service, the reverent attention given to the preaching of the word, the large number of earnest penitents that crowd our rude altars, I have not seen, at home or in the army. Old soldiers say that they have not seen such a state of things in this army before. Large numbers are being daily added to the churches* [*Christ in the Camp,* 618].

Confederate Chaplain W. W. Bennett wrote after the war:

> *It is a fact over which we may rejoice that out of the Southern armies did come many earnest Christians who have been "the salt of the earth." In all the Churches there are now ministers who found the Lord in the midst of war, and when they laid down the sword of the flesh took up the sword of the Spirit, and*

are now valiant leaders in the hosts of King Immanuel [*The Great Revival in the Southern Armies*, 402].

Immanuel was also present with His sanctifying power. R. A. Wilson, wrote from Atlanta, Georgia, July 5, 1864:

Gambling, once the prevailing vice in the regiment, had given place to the reading of God's Word, and oaths and obscene jests to prayer and praise. Said an officer to me: "Almost all of our boys are religious." Another remarked that he had not seen a deck of cards in the regiment for twelve months, and that an oath was seldom heard [*Christ in the Camp*, 620].

Immanuel was present imparting His heavenly zeal. The earnest labor of chaplains, colporteurs, missionaries, evangelists, and other Christian workers was coupled with the testimony of Christian soldiers of all ranks. The seed planted brought the greatest revival this country has known and also laid the foundation for the Bible Belt.

The zeal for souls went beyond the Confederate armies. For example, Chaplain Bennett recorded the words delivered by a chaplain from the 6th North Carolina regiment to Union prisoners:

"If others were here in my place they would win your hearts by their loving words, and your minds by the wisdom of their counsels; but as it falls to my lot to address you, let me tell you the plain and simple story of Him who once came a long way and suffered much in order to speak words of life and love and hope to those who were all their lifetime in bondage through fear of death, and to break the bonds asunder and set them free; yes, and to place them in a land of peace and plenty, where there shall be no more war" [*The Great Revival in the Southern Armies*, 410].

Immanuel was present with His peace that passeth all understanding. Col. William Randolph, leader of the old Second Virginia Infantry, Stonewall Brigade, fell in battle and uttered these words before departing: "Jesus can receive the soul of the warrior on the battlefield as well as on the softest couch" [*Christ in the Camp*, 441].

Immanuel was present with His infinite mercy. A Confederate surgeon, one who mocked Christianity, observed a difference between the deaths of believers and unbelievers. He read these words from a Bible his mother gave him, "Precious in the sight of the Lord is the death of His saints" [Psalm 115:15]. This truth explained the difference for the surgeon. He made a public profession of faith in Jesus Christ, declaring, "Oh, that I had submitted my stubborn heart to God years ago! I thank God that I am spared to bear testimony here tonight that Christ is able and willing to save the chief of sinners" [*The Great Revival in the Confederate Armies*, 370].

Immanuel was present with His sanctifying grace, enabling soldiers to turn from sin to serve the living God. General Johnston said:

> *It is wonderful to see with what patience our soldiers bear up under trials and hardships. I attribute this in part to the great religious change in our army. Twelve months after this revolution commenced a more ungodly set of men could scarcely be found than the Confederate army. Now the utterance of oaths is seldom, and religious songs and expressions of gratitude to God are heard from every quarter. Our army seems to be impressed with a high sense of an overruling Providence. They have become Christian patriots and have a sacred object to accomplish – an object dearer to them than life* [*The Great Revival in the Confederate Armies*, 377].

As we ponder the first coming of the Lord Jesus Christ, we would do well to remember that many of our ancestors believed in the Savior and knew His presence. We need that same presence and blessing today. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

The "Stonewall" Jacksons First Confederate Christmas

By Dr. H. Rondel Rumburg

© SBSS

Truly the Biblical injunction, *"Ye have not passed this way heretofore"* (Joshua 3:4), was *apropos* to describe the first Confederate Christmas. A newly formed nation was trying to get its bearings and protect its citizens against invading interlopers bent on destroying their government and their freedom. The last Christian nation in this hemisphere was seeking to survive and live according to the Bible and its Constitution.

A newspaper article on that first Confederate Christmas in Winchester, Virginia, related:

> Yesterday, being Christmas, the usual drills were dispensed with, and the troops given a holiday, which they enjoyed in various ways. A large number visited the churches in Winchester, where religious services were held. Eggnog was in demand, but the [principle ingredient] was exceedingly scarce…. The weather is cold and cloudy, and the troops suffer very much, and there are a number of cases of pneumonia among them, some of which have proved fatal [*Richmond Daily Dispatch*, Dec. 31, 1861].

The new Commander of the Valley District of Virginia was greatly blessed to have a visit from a lady from North Carolina. Yes, Thomas Jonathan "Stonewall" Jackson was being visited in Winchester by his wife Mary Anna Morrison Jackson. Anna settled into life in Winchester and began to enjoy this wonderful episode in her earthly pilgrimage. They worshipped the Lord their God who became flesh to redeem His people. The place of worship was at Kent Street Presbyterian Church under the ministry of Rev. Dr. James R. Graham whose ministry of God's Word was of especial benefit to both of them. The fellowship with this congregation opened the door to many friendships. Pastor Graham's home was opened to the Jacksons for meals and later they would move into the manse with the Graham family. Anna was the child of a minister and thus this would be a comfort zone for her.

What did Rev. Graham think of General Jackson who had been described as a man with many quirks? He wrote of his understanding of Jackson:

> As an inmate of our family no man could have been more considerate or more congenial. Always solicitous to avoid giving trouble, his constant aim was to accommodate himself, so far as official duties would allow, to existing domestic arrangements. It was not without some misgivings that we acceded to his proposal to come to us. Such reports were rife of his peculiarities as to make it a step of questionable expediency. After he had been with us a few days, and remembering these reports, I wondered that I had failed to observe anything peculiar, and I began to watch more closely for the oddities that were alleged to him. But, somehow, my powers of discernment were never sufficient to detect what was so patent to others. I never did discover the remarkable peculiarities of which so much has been said and written. The fact is, they did not exist to any observable extent. Whatever peculiarities he had were just those individual characteristics which we all in a greater or less degree possess.

The Jacksons became great friends of Fanny Tucker Magill Graham, the pastor's wife, and her mother and sister. Thomas had requested board at the Graham home which had been granted. Anna spoke of her delight in this family, which must have reminded her of her own father's house. She said, "… we spent as happy a winter as ever falls to the lot of mortals on this earth." Was this the final such Christmas for them together?

Winchester was a good fit for the Jacksons. Thomas called it their "war home." Anna said that Winchester was rich in happy homes and pleasant people. This also included her recognition of their refined social skills and elegant hospitality. These folk were extremely kind and appreciative of her husband. Winchester ladies were great in assisting in the war effort whether young or old they were devoted to the relief and comfort of the sick and wounded of the army.

One lady they met adopted Anna, as it were, as her own daughter. "She … lavished upon me," wrote Anna, "the loving attentions of a mother to a child." Thomas told Anna he hoped she would be favored by aging like Mrs. Anne Tucker Magill. Mrs. Magill's personality and disposition was much to Thomas' liking. This lady was the mother of Fanny Graham, the wife of the minister. She was the mother of another lady, Mary Tucker Magill, who made their stay precious. Anna said of Mrs. Magill that she had a lovely Christian character. One day a week the Graham household including the Jacksons dined with Mrs. Magill. Anna remarked that she would never forget those "delightful reunions."

The time Anna spent with Thomas and the friends she made while in Winchester was relished as precious in Anna's memory. For she said, "The memories of that sojourn in our 'war home' are among the most precious and sacred of my whole life." Another aspect of the time they spent together, Anna said it was "the longest time with my husband after he entered the army."

How did Southern people consider Christmas? It is very difficult in the twenty-first century to get people to understand a non-materialistic Christmas! Before returning to Winchester let another Confederate soldier speak. Chaplain Nicholas A. Davis of Hood's Texas Brigade explained his feelings very succinctly that first Confederate Christmas. He asserted his faith in Jesus Christ as Lord and Savior, he remarked how far he was from home, he reflected on the uncertainty of war, but he committed everything into the hands of the Lord. This sounds a great deal like General Jackson.

> CHRISTMAS day. The day celebrated for the nativity of my Lord & Savior, Jesus Christ. Twelve months ago I was at home with my little ones & the nation was at peace. Today I am 2,000 miles from home & we are convulsed with war. Oh God what will another year bring forth. "Thy will Be done." I went to Dumfries. The officers & ladies making merry over a big "Nog." Returned & found a number gentlemanly tight—quite annoying at night. Oh God what will another year bring forth?

This Winchester Christmas time would turn out to be one of the best ever in Thomas and Anna's lives. They attended worship service together on that cold Christmas Day. They walked to the worship service at Kent Street Presbyterian Church to hear Dr. James R. Graham, the pastor as well as their friend, preach. This was their church home away from Lexington, Virginia, from which war had cut them off for now.

Dr. Hunter McGuire, Jackson's medical officer, opened his home with a Christmas invitation. His home was a few blocks from headquarters. This invitation to have Christmas dinner was extended to the Jacksons and the general's staff. Their Christmas day had been more than they could ever have expected. The

worship of their precious God and Saviour Jesus Christ together and the mutual celebration with other Christian people was cherished.

In closing one of Jackson's men gave a soldier's point of view of that Christmas. This was given by Franklin L. Riley of the Sixteenth Mississippi Infantry. He depicted in his journal what he did his first Confederate Christmas. His words were written from Manassas, Virginia.

Wednesday, Dec. 25, 1861

Pleasant weather. Since we do not have a chaplain, this morning we held a hymn-service instead. I enjoyed the music—reminded me of Papa's and Edward's singing at home. I enjoyed the hymns with the familiar tunes, as *On Jordan's Stormy Banks, When I Can Read My Title Clear, Rock of Ages, Silent Night*. Bible reading and hymn singing….

The first Confederate Christmas was centered in the Christian faith and not myths or materialism! Of what do your Christmases consist?

A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

John Lafayette Girardeau (1825-98) was a Presbyterian pastor and theologian of great ability. His life was devoted to the preaching of the gospel. His heart was deeply moved to work among the slaves of his native South Carolina. Prior to the outbreak of the War Between the States, he served as pastor of a predominantly black church.

Girardeau was once called the "Spurgeon of America," and many were moved by his powerful Christ-centered preaching. In Preachers with Power, Douglas Kelly describes Girardeau as one who "had a profound grasp of the reformed faith and was skilled in preaching it with unusual power, clarity and unction to the men and women of his own culture…not a few observers expressed surprise at the theological nature of his preaching to the black slaves."

Girardeau served the Confederate Army as a chaplain of the Twenty-third Regiment of the South Carolina Volunteers. Following the war Girardeau continued in the pastorate until he was called to the chair of Didactic and Polemic Theology of Columbia Theological Seminary. He would continue in that position until retiring due to poor health.

The following sermon on prayer was the third in a series of five sermons delivered late in 1865, in Zion Presbyterian Church, Glebe Street, Charleston. A note by Dr. Girardeau says: "Daily prayer was offered by crowds of worshippers for the success of the Confederate struggle In consequence of its disastrous result, many of God's people were, by Satanic influence, tempted to slack their confidence in prayer. These sermons were an humble attempt to help them under this trial." We will publish all five sermons in this series in the CCC over the next five months.

THE GROUNDS OF PRAYER

Hebrews, x:19-22. *"Having, therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near."*

In a previous discourse the question of the nature of prayer was considered. I endeavored to show that true prayer consists, in the first place, in the offering unto God of our real desires grounded in the felt conviction of our wants; in the second place, in the offering of our desires for such things as are agreeable to the will of God, as are conformable to that will as expressly revealed in the written Word, or entertained in profound submission to it, as it is a secret, decretive and sovereign will; in the third place, in a believing reliance upon the atoning merits and the priestly advocacy of Christ; and in the fourth place, in an humble dependence upon the gracious assistance of the Holy Spirit, who helpeth our infirmities, teaches us what things to pray for as we ought, and maketh intercessions for us with groanings that cannot be uttered.

Your attention on this occasion, my friends, will be directed to the question, What are the grounds of prayer? What is the foundation on which it rests, and what the reasons which lead us to hope that our petitions will meet a favorable reception and result in such blessings as God sees it for His glory and our welfare to bestow? I may here mention, by way of explanation, that in treating the question of the nature of prayer, some notice of its grounds was taken, but chiefly in reference to the internal exercises of the suppliant, as all true petition necessarily involves the reliance of the heart upon these grounds as its warrant for presenting it. In the present discourse, the grounds themselves of prayer will be more fully and directly considered. What are they, and how do they legitimate our access to God in supplication?

I. In the passage before us in which the apostle affectionately exhibits the warrant of all acceptable approach to God, he indicates the first ground of prayer as being the mediatorial death of the Lord Jesus Christ. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near.

The inquiry properly emerges before we proceed immediately to consider this point, whether acceptable prayer may in any case be offered without reference to the offices of a competent mediator? With the Word of God as our guide, I cannot see how this is possible, on the supposition that the suppliant is a sinner. The ground has been taken by some, as by Lord Bacon in his confession of faith, that no creature, however holy, can approach God except through the intervention of a mediator. "I believe," says that remarkable man, "that God is so holy, pure and jealous, as it is impossible for Him to be pleased in any creature, though the work of His own hands; so that neither angel, man, nor world, could stand, or can stand, one moment in His eyes without beholding the same in the face of a mediator, and, therefore, that before Him, with whom all things are present, the Lamb of God was slain before all worlds." In this view some eminent theologians concur. But whatever difference of opinion may exist upon this question, it cannot be disputed that the Scriptures definitely teach that no sinner can approach the holiness of God except through the great Mediator.

There were two disastrous results which were accomplished by the fact of sin: in the first place, it erected legal obstacles insuperable by the sinner in the way of his access to God; and in the second place, it effected a deadly change in his own spiritual nature. Both these difficulties obviously require to be removed before a sinner can approach God with acceptable prayer. In order to achieve the removal of the first, that is the legal obstacles which oppose his access to God, he must produce an adequate satisfaction to the divine justice, and an adequate reparation to the divine government. This he cannot do, for two reasons: a finite creature cannot furnish such an expiration of guilt as would meet the demands of an infinite law, and a guilty creature,

from the nature of the case, can offer no atonement for guilt, which could secure him absolution and acquittal. All that the sinner can do is to submit to punishment in the hope that it may eventually prove sufficient to expiate his guilt; but as sin, by reason of its infraction of infinite obligations, is an infinite evil, and the agent who performs it is a finite creature, the punishment must, if inflicted at all, be necessarily eternal. So far, therefore, as any attempt on his own part to remove the obstacles which hinder his approach to God is concerned, his condition is utterly hopeless. His sin has reared betwixt him and his Maker a partition as high as heaven and as deep as hell, and no effort of his own can avail to take it away.

Unless, therefore, a competent mediator is provided who removes these gigantic barriers which oppose the sinner's access to God, his prayers, supposing it possible for him to offer them, can never rise into the ear of the Lord of Sabaoth. He has no warrant in himself for addressing the offended Majesty on high which is not invalidated by guilt, no ground for prayer which is not rendered worthless by sin. The acceptance of a sinner's prayer on the part of God involves his salvation; but salvation cannot be obtained except through an adequate atonement. Such an atonement the sinner cannot furnish. The conclusion is that he cannot offer acceptable prayer.

The case may be stated differently. The very first petition which it behooves a sinner to present to God is one for pardon. Unless his inexcusable guilt be forgiven he cannot become an accepted worshipper. But forgiveness cannot be secured without atonement. "Without shedding of blood is no remission." As, then, the sinner cannot be pardoned except on the ground of the expiation of his guilt, and such an expiation it is not in his power to furnish, even his prayer for pardon cannot, on any merely natural ground, be accepted. He is shut up to reliance upon the interposition of a mediator.

The second difficulty which has been mentioned as opposing the presentation of acceptable prayer on the part of a sinner is the fact that sin has effected a deadly change in his spiritual nature. This renders it impossible that he should pray aright except through the influence of a divinely-appointed mediation. Admitting the existence of sin as justly exposing the guilty to the divine displeasure, there are many who advocate the opinion — and it is one which seems natural to a mind unenlightened by grace — that sincere repentance will avert the consequences of transgression, and open the way for the restoration of the offender to the favor of God and his access to Him in prayer. Penitence for sin is, in this case, the ground upon which prayer is offered, and expected to be heard. Those who so smoothly and fluently declaim upon the benevolence of God and His willingness to accept the professions of a repentance which is exercised in accordance with merely natural principles forget what the Scriptures so clearly proclaim, that it is impossible for the sinner to repent at all, except in consequence of the application of those provisions which the mediation of Christ alone supplies. The very first effect which sin produces is to entail spiritual death upon the transgressor, a death which renders it impossible for him, in his own strength, to perform any spiritual act which would be acceptable to God. "He is dead in trespasses and sins"; and as repentance is a spiritual act and one which, whenever truly performed, is acceptable in God's sight, he cannot, of himself, repent. Repent, after a fashion, he may; but repentance from a motive which God does not sanction, and in order to an end which God does not approve, is one thing, and true and genuine repentance is quite another. And so the sinner may pray. Most men pray after a sort. The question, however, is not as to the possibility of some natural ground of prayer which men may devise, but as to the ground of that duty which God authorizes in His Word. Now, we are expressly taught that repentance is only possible through the mediation of Christ, which opens the way for its exercise, and provides that agency of the divine spirit which alone enables the sinner to produce it. As,

therefore, true penitence for sin is impossible apart from mediation, it cannot exist as a natural ground for acceptable prayer. He who depends upon such a warrant for approach to God must find himself sadly and bitterly mistaken.

Is there, then, no reason in the nature of things, aside from the mediation of the Redeemer, which will impart validity to our petitions? How, then, it may be asked, can any man who is not a believer in Christ offer prayer at all? How can the unconverted pray with the hope that their petitions will be answered? To this it might be replied that even the ungodly who are seeking salvation may, and do, pray with professed dependence upon the mediation of Christ. The difficulty may, however, still be pressed, that if they are in a state of spiritual death, and even their prayers are destitute of spiritual value, it is inconceivable, upon the view which has been advanced, how their petitions can be accepted and answered. I shall endeavor to obviate this difficulty in a subsequent part of the discourse. The exposition of the doctrine enounced in the text will lead us to its satisfactory solution.

Let us recur, now, to the position of the apostle that the first ground of acceptable prayer is the mediatorial death of the Lord Jesus; that we have boldness to enter into the holiest of all by the blood of Jesus, by a new and living way which He hath opened for us through the vail, that is to say, His flesh. The "blood of Jesus" is but a striking expression for His atoning death. As His blood was shed unto death, and the law declared that without shedding of blood there is no remission of sins, it is a favorite mode of statement by which the apostle evinces the fact of the completed sacrifice of Christ as a satisfaction for sin.

The influence of the work of Christ upon the access of sinners to God in prayer is exhibited by the apostle in an impressive comparison which he institutes between the old and the new dispensations. There were three great lessons which were conveyed through the sacrificial ritual of the Mosaic economy. The first was, that God is a Being of infinite justice, purity and holiness; that acceptable worship can be presented to Him by sinners only through a competent atonement rendered in blood; and that He had mercifully made provision for the offering of such an expiatory sacrifice in the death of His Son to be afterwards actually made in the room of the guilty, and which was shadowed forth by the victims daily slain in His courts, and daily consumed upon His altars. The second lesson was, that no acceptable worship could be offered to God except through the mediatorial offices and worship of a divinely-constituted priesthood, a fact which was most solemnly impressed upon the minds of the people through the awful services of the great day of annual atonement, when the high priest alone, even of the priestly order, arrayed in His sacerdotal vestments, and bearing in his hands the blood of sacrifice, and the incense of intercession, was permitted to turn aside the bloody veil and enter into the holiest of all to make expiation for the guilt of the congregation and, as their only authorized organ, to present their worship to God. The third lesson was, that the sacrifice of animals was intrinsically worthless, and derived its value alone from its typical relation to the death of Christ; that the blood of bulls and goats, of heifers and calves, could not in itself avail to take away sin; and that, therefore, an impediment existed in the way of perfect liberty of worship, and holy boldness in approaching God, until the great mediation should be completed, the great atonement offered, and the great intercession prosecuted in the temple not made with hands.

All these features of the Jewish economy are distinctly intimated in the passage under consideration, but as his purpose was not so much to indicate the community as the difference between the two dispensations, he dwells more particularly upon the last. He shows that the new is superior to the old in that it publishes the actual accomplishment of that atonement which the latter pointed to as a fact to come. The blood of the great, the only intrinsically efficacious and

sufficient sacrifice has now been shed, and as a consequence all sincere worshippers are entitled with boldness and confidence to draw near to God.

The blood of Jesus, or what is the same thing, the atoning death of Jesus, is an essential ground of prayer for two reasons. In the first place, it effectually removes those obstacles, arising from God's nature and God's law, which forbade the approach of sinners into the divine presence. We have seen that unexpiated guilt bars the door of access to God. Even the sinless worshippers in the heavenly sanctuary approach Him with reverential awe, and cherubim and seraphim cover their faces with their wings in the dazzling light that blazes from His throne. How can a sinner, blushing with conscious guilt, confessedly a rebel against His law and a traitor to His government, venture without atonement into that insufferable presence? The holiness, the justice, the truth, the law of God, all conspire to preclude his approach. The immutable perfections of the divine nature and the irreversible principles of the divine government lie in the way of his coming to God, and he who dares to tread that way walks presumptuously in the road to death. These difficulties are removed by the vicarious death of Jesus in the behalf of sinners. It affords a complete and sufficient sacrifice for sin, an effectual expiation of guilt. It meets the uncompromising claims of divine justice, and satisfies the most rigorous demands of the divine law. It renders it perfectly consistent with His changeless attributes that God should hear the sinner who sues for audience through the blood of Jesus. The cross of Jesus is the passport of the guilty into the reconciled presence of the great Judge, the name of Jesus the countersign which admits him through watch and ward into the palace of the Eternal King. The way into the divine presence is no longer a way of death. It is one of life. Jesus, says the apostle, hath consecrated for us a new and living way through the veil, that is to say, His flesh. Let us dwell a moment on the significance of these words as they furnish an impressive though symbolical representation of the great truth which I am endeavoring to expound. In the arrangement of the Jewish tabernacle and temple there was a threefold distribution of place. First there was the outer court occupied by the congregation, in which was the altar of sacrifice; next the sanctuary, in which the altar of incense stood, and lastly, the holy of holies, or the most holy place, in which was the ark of the covenant, the mercy-seat, overshadowed by cherubim, and the awful symbols of the divine presence. There was the luminous cloud of the Shechinah which attested the glorious holiness of a present Deity. Between the holy of holies and the sanctuary was interposed a heavy veil which, by divine statute, was kept continually saturated with the blood of the sacrifices. None dared to put aside that awful barrier to the immediate presence of God but the high priest himself. Even he ventured not to do it but when he was expressly commanded, and that only once a year on the day of national atonement. To have done it at any other time would have been instant death to him. And when, in accordance with the requirement of the law, he took in his priestly hands the blood of the sacrifice and the smoking incense, and reverently and tremblingly turned aside the sacred veil to enter into the innermost sanctuary and appear before God, none of the priests, Levites or people dared to follow him thither. The radiant cloud would have flashed vengefully into their faces, and the bolts of divine wrath would have leaped from its flaming bosom to check their presumptuous rashness by condign death. So long as the veil remained unrent, liberty of approach into the presence of God was denied to the worshipper. This significantly inculcated the lesson that so long as the flesh of Jesus was unrent, that is, while the death of Jesus was not an accomplished fact, boldness of access to God could not be the privilege of the sinner. The rending of the flesh of Jesus, or, in other words, His atoning death, removed the obstacles which lay in the way of the worshipper's drawing near to God. The veil which had separated the heavenly holy of holies from the sanctuary and outer courts on earth is now rent, and through it,

as through an ever-open door, the vilest sinner who trusts in the blood of Jesus is invited to enter with his petitions into the immediate presence of God. The Deity is there, but He is a propitiated and reconciled God. The Shechinah is there, but it no longer flashes its lightnings into the face of the approaching suppliant.

"No fiery vengeance now.
No burning wrath comes down";
"No bolts to drive our guilty souls
To fiercer flames below."

Another reason which may be briefly mentioned for the fact that the atoning death of Jesus is a ground of prayer lies in the consideration that it properly merits a hearing for the petitions of those who trust in Him. The co-presence of His divine nature with His human rendered His sacrifice of Himself infinitely valuable and meritorious. He through the eternal Spirit, says the apostle, offered Himself without spot to God. His divine nature was the altar which sustained the gift of His human nature and sanctified it to the great end for which it was sacrificed. The prayers of the believer, though worthless in themselves, are, when laid upon the sacrifice of Christ, sanctified by the same altar. The infinite merits of the atonement of Jesus impart worth and dignity to his petitions, purchase for them audience with God, and lend them their own rich perfume as they ascend before the throne of grace.

II. The second ground of prayer which the apostle instances is the fact that we have a great High Priest over the house of God. Jesus presides over the house of God in all the arrangements which contemplate the offering of worship. He is the public organ of the church through whom all her worship of God is conducted. And as it is necessary that one who discharges this high office in the name and on the behalf of sinners should be a priest whose distinctive province it is to render worship by sacrifice, Jesus, as our great Priest, first offered worship in His own person by the voluntary sacrifice of Himself upon the cross, and continues now in the heavens, through the same medium, to urge His sacerdotal pleas, and to present before His Father's throne the homage, the prayers and the praises of His people. There are several ends which are accomplished by the priestly presidency of Jesus over the house of God, which render it one of the grounds of acceptable prayer. In the first place, by His intercessions, He actually procures for sinners that pardon without which no available petition can be urged. He presents in the holiest of all the proofs of His atoning sacrifice, and the evidences of His completed mediatorial work. As it was necessary that He should have somewhat to offer, He appears in the heavenly sanctuary not without blood. He shows His wounded hands and feet and side, and by these affecting memorials of Calvary pleads for the pardon and salvation of the guilty and the lost. Faithful to His promise to His Son, and ever ready to hear the prayers of this, His anointed One, the Father puts into His hands the pardon which He seeks, to be dispensed by Him to those for whom He died. The death of Christ had removed the obstacles that opposed the forgiveness of the sinner, and His intercessory work as the complement of His atonement actually obtains it for His people.

In the second place, as the public organ of worship, He is the only medium through whom the prayers of sinners can reach the Majesty on high. He presides over the throne of grace sprinkled with His own atoning blood and receives the prayers of those who come unto God by Him. Attaching to them, intrinsically worthless as they are, the infinite merits of His sacrifice and adding to them His own prevalent intercessions, He offers them as incense before His Father's throne. It is thus, my brethren, our prayers are heard. It is not so much we who pray as Jesus our High Priest who prays for us. It is not in ourselves that we prevail with God, it is Jesus

who prevails with Him in our poor name, and for our poor sake. It is this that gives us heart to persevere in prayer. It is this that saves us from despair. We are so conscious that our prayers are marred by weakness, carnality and sin, that we should abandon the attempt to offer them at all were we not supported by the conviction that they are received by our great and merciful High Priest, that they are presented by His hands, seconded by His merits, and enforced by His pleas.

It may be added to these considerations that the intercessions of Him who presides over the house of God procure for us the influence of the Holy Spirit by whom we are incited to pray, and taught how to pray and what things to pray for; who intercedes for the saints according to the will of God and makes intercessions within us with unutterable groanings. We are privileged to plead with God in view of the fact that His own blessed Spirit indites our petitions, and that, being thus prompted, they are according to His mind.

We are now prepared to meet the difficulty suggested in a previous part of this discourse, how, notwithstanding the fact that the mediation of Christ is essential to the offering of acceptable prayer, and that the unregenerate who are spiritually dead and, therefore, incapable of rendering spiritual worship to God, are not only under obligation to pray, but are led earnestly to pray and receive a gracious answer to their prayers. The explanation is that Jesus, the great High Priest, presents His blood in their behalf, sues out pardon for them by His availing intercessions, and secures for them the grace of the Holy Spirit who, coming, in the first instance, not in answer to their prayers, but to the prayers of the great Mediator, awakens in them a sense of their spiritual wants, impels them to pray for divine help, and enables them while struggling in supplication to believe in the person and trust in the merits of the Savior, The people of God, while in their unconverted and ungodly condition, are accepted not because of the efficacy of their prayers, but because Jesus has previously prayed for them. This is the encouragement which the unconverted sinner has in attempting to pray. His prayers in themselves do not deserve an answer. God might in justice reject them. But the mediation and intercession of Christ render it consistent with His perfections that He should receive the sinner and hear his prayer. He meets him in Christ, regards him in Christ, and blesses him for Christ's sake. The love He bears His dear Son and the honor he puts upon His atoning death and priestly intercession cause Him to bow down His ear to the cry of the wretched suppliant who prostrates himself at His feet.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh; and having an high priest over the house of God, let us draw near." The infinite mercy of God which regarded us in our ruin has provided for us a way of access into His gracious and reconciled presence; and having furnished us in the death and intercession of His Son the grounds of acceptable prayer, He invites, commands and urges us to pray, adding His word of promise that if we present our petitions in sincere reliance upon these grounds, He will grant us those blessings which it is consistent with His glory and our welfare to confer.

Should any now ask, What are the grounds of acceptable prayer, the answer is, the atoning death and the priestly advocacy of the great Mediator; and should any inquire, What authority we have to pray, the reply is, the invitation, command, and promise of Him who has furnished the grounds of prayer.

Book Review

The Life and Times of Jesus the Messiah

by Alfred Edersheim
(c) 1898 Longmans, Green, and Company, Two Volumes, 695 & 826 pages hardback

Reviewed by H. Rondel Rumburg

Have you ever desired a dependable and extensive treatment of the life of our Lord Jesus Christ? This reviewer recommends a two volume set that he has used forty some years in his ministry. The set was written by Alfred Edersheim and titled The Life and Times of Jesus the Messiah. This is where I go after the inspired Word of God to get the setting, chronology of events and a sane treatment of my Saviour's life. This set can be found electronically in various forms and on the used book market and in modern editions. There are so called updated versions, but I will stick with Edersheim's original.

Who was Alfred Edersheim? He was an Austrian born March 7, 1825 in Vienna and died March 16, 1889 in Menton, France. Edersheim was born to Jewish parents and was educated with a Jewish education for children of parents with modest means. In 1841 he studied at the University of Vienna, Austria. Unable to complete his degree there due to the death of his father and insufficient finances, be began a career of teaching languages.

In Pesth, on the Danube, he met a minister, John Duncan, a Scottish Presbyterian chaplain to men working on the Danube Bridge, who witnessed to him of salvation through the Lord Jesus Christ's atonement. It pleased God the Holy Spirit to regenerate Edersheim. The new convert to Christ went with Duncan to Scotland. There he studied theology at New College in Edinburgh. He also studied at the University of Berlin. In 1846 he was ordained a Presbyterian minister.

During part of his ministry Edersheim was a missionary to Jews in Romania, a preacher in Aberdeen and St. Andrew Presbyterian Church which was built for him in Torquay, he was the curate of the Abbey Church in Hants, and held other ministerial positions as well as lecturing in universities. In 1875 he took orders in the Church of England becoming vicar of Loders, Dorset. Edersheim is best known for his many books detailing Jewish life, religion, and tradition during the time of Christ's earthly ministry. He wrote:

- *The History of the Jewish Nation from AD 70-312* (1857)
- *The Jubilee Rhythm of St. Bernard, and other Hymns* (1866)
- *The Golden Diary of Heart-Converse with Jesus in the Psalms* (1874)
- *The Temple: Its Ministry and Services as they were in the Time of Jesus Christ* (1874)
- *Sketches of Jewish Social Life in the days of Christ* (1876)
- *The Life and Times of Jesus the Messiah* (1883; 2 vols)
- *Prophecy and History in relation to the Messiah*, (Warburtonian Lectures, 1880-84)
- *The History of Israel from the Sacrifice on Carmel to the Death of Jedhu* (1885)

During Edersheim's sunset years health problems made his life's work much more difficult and he retired to Menton, France, which was a favorite recuperative place for the "prince of preachers," Charles Haddon Spurgeon. Menton was the place where Edersheim died in 1889.

Alfred Edersheim's *The Life and Times of Jesus the Messiah* has been greatly used and cherished. The set was called by *Eternity* magazine, "The most readable and eloquent narrative

and interpretation of the life of Christ both for the general reader and the most advanced student." It was declared "unequaled."

Edersheim's introductory material in Book I deals with *The Preparation for the Gospel: The Jewish World in the Days of Christ."* Book II deals with *From the Manger in Bethlehem to the Baptism in Jordan.* Book III deals with *The Ascent: From the River Jordan to the Mount of Transfiguration.* Book IV deals with *The Descent: From the Mount of Transfiguration into the Valley of Humiliation and Death.* Book V deals with *The Cross and the Crown.* Then there is an extended Appendices.

Edersheim was a masterful scholar. He provides historical material and gives a complete chronologically arranged narrative and interpretation of the life of Jesus. He founds his careful explanations on Scripture, history and customs. The contextual beliefs and customs of the era of Christ as well as the explosive political situation in Israel in Jesus' day are considered.

This is a very valuable reference work on *The Life and Times of Jesus the Messiah* for anyone who has a Biblical conviction of the blessed Saviour. His verbal imagery on Jesus' sufferings in a world in rebellion against God and His Word is clearly presented. The contrast of the Light in the midst of darkness is distinct. Edersheim unveils the Biblical view Christ's life, death, burial and resurrection, which is enhanced with quotations from Scripture and other ancient sources. The Preface to the First Edition has Edersheim's purpose, "I have, indeed, sought to give my best and most earnest labour to it, and to write what I believed to be true, irrespective of party or received opinions."

Sample from Vol. II, page 190, "*The door* - Christ was the Door. The entrance into God's fold and to God's flock was only through that, of which Christ was the reality. And it had ever been so. All the Old Testament institutions, prophecies, and promises, so far as they referred to access into God's fold, meant Christ. And all those who went before Him, pretending to be the door - whether Pharisees, Sadducees, or Nationalists - were only thieves and robbers: that was not the door into the Kingdom of God. And the sheep, God's flock, did not hear them; for, although they might pretend to lead the flock, the voice was that of strangers. The transition now to another application of the allegorical idea of the 'door' was natural and almost necessary, though it appears somewhat abrupt. Even in this it is peculiarly Jewish. We must understand this transition as follows: I am the Door; those who professed otherwise to gain access to the fold have climbed in some other way. But if I am the only, I am also truly the Door. And, dropping the figure, if any man enters by Me, he shall be saved, securely go out and in (where the language is not to be closely pressed), in the sense of having liberty and finding pasture."
http://www.ccel.org/ccel/edersheim/lifetimes.ix.x.html

We must remember who we are and what we must be about:
The SCV Challenge by Lt. Gen. S. D. Lee

To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the

defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations.

*****

Chaplain's Handbook

Sesquicentennial Edition

Sons of Confederate Veterans

This is an enlarged Sesquicentennial Edition of the *Chaplain's Handbook*. It is enlarged from 131 pages to 165 pages. A chapter has been added on the topic, *SCV Chaplains Should be Gentlemen;* there has also been added a third burial service, *The Order for the Burial of the Dead of the Protestant Episcopal Church in the Confederate States of America;* a chapter on *Praying in Public* has been added; and a chapter on *Prayer Suggestions for Public Use.* All the other chapters remain the same.

Hopefully, those using the handbook will find it even more useful than before. There is the same cloth cover, acid free paper for longevity, sewn signatures, etc.

The retail price is being kept to a minimum of $12, which is very low for a hardback quality publication. Contact SCV headquarters or biblicalandsouthernstudies.com for a copy.