

Lord. Such people advertise their need for the gospel. Judea is the probable home of the betrayer, but it must not suffer neglect on this account. Samaria conjures up feelings of animosity, but this must not deter the apostles from ministry there. Jesus himself had pointed the way (John 4). The uttermost part of the earth suggests the masses of paganism with their idolatry and immorality. These must be reached, and without the complaint that the Master confined his labors to the Jews.

In Matthew 28:19 the emphatic word is not *go* but *make disciples*. This means to make converts, as in Acts 14:21. Evangelism must be followed by *baptizing* and *teaching*. The command is grounded in Jesus' universal authority (v. 18) and is implemented by his promise of unfailing presence and support (v. 20).

EVERETT F. HARRISON

COMMON. The Jewish concept of "common" as "unclean" is reflected in Acts 10:14, 28; 11:8, in connection with Peter's vision on the housetop. There the two terms are synonymous. The word *koinos* is even translated "defiled" in Mark 7:2, "unclean" in Rom. 14:14 (three times), and "unholy" in Hebrews 10:29 (AV). The cognate verb *koinoō* is rendered "defile" in eleven of its fifteen occurrences in the NT (AV). This reveals the strong Jewish emphasis on ceremonial cleanliness and uncleanness.

But in the NT *koinos* also has its original meaning of "belonging to the group." Thus we read of "the common faith" (Titus 1:4) and "the common salvation" (Jude 3). It is stated that the early disciples in Jerusalem "had all things common" (Acts 2:44; 4:32) (see COMMUNITY OF GOODS). A careful study of the Greek tenses, however, shows that when special needs arose these were met by some believer selling property and donating the proceeds. Private property was not abolished.

RALPH EARLE

COMMON GRACE. The doctrine of common grace, says Herman Bavinck, enables one to recognize and appreciate all that is good and beautiful in the world while at the same time holding unreservedly to the absolute character of the Christian religion. Whereas special grace regenerates the hearts of men, common grace: (1) restrains the destructive process of sin within mankind in general and (2) en-

ables men, though not born again, to develop the latent forces of the universe and thus make a positive contribution to the fulfilment of the cultural mandate given to men through the first man, Adam, in paradise.

Recent criticism of this general idea centers around the person of the Reverend Herman Hoeksema. He holds the view that common grace is an unavoidable stepping-stone toward the Arminian view that God desires to save all men.

In the face of such criticism the Synod of the Christian Reformed Church of North America in 1924 reaffirmed the idea of common grace under three heads: (1) a favorable attitude on the part of God toward mankind in general; (2) the restraint of sin in the life of individual men and in society; and (3) the performance of civic righteousness by the unregenerate.

Going beyond these "three points" William Masselink, following Valentine Hepp, sets forth a point of view which leads back toward a Romanist notion of natural theology.

Avoiding the extreme views of Hoeksema and Masselink others would think of common grace as a limiting concept supplementing the basic concept of the full sovereignty of God and the genuine significance of human responsibility. Thus viewed, common grace does not tone down but supports even as it supplements the view of the total depravity of man. Those who hold this position maintain that particularly when thus viewed, there can be a true and full appreciation of all that is "true and good" anywhere on the part of those who greatly stress the idea of saving grace as of God alone.

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CORNELIUS VAN TIL

COMMUNION, HOLY. See LORD'S SUPPER.

COMMUNION OF SAINTS. *Sanctorum Communio*, the second clause of the ninth article of the Apostles' Creed, traceable to the text of Nicetas of Aquileia in the fifth century, is probably the latest addition to the Roman symbol, but is of uncertain origin and implication. Communion implies a sharing, but from the earliest times there has been con-