

The **PRESBYTERIAN** *Journal*

VOL. XIX, NO. 11

JULY 13, 1960

\$3.00 A YEAR

S.S. Lesson and Youth Program for July 24
Circle Bible Study for August

NOW HEAR THIS!

What?

JOURNAL DAY

When?

Wednesday, August 10, at 10:00 A.M.

Where?

First Presbyterian Church, Weaverville, N. C.

Great Addresses

Good Fellowship

Good Food

North Carolina Collection
University of N C Library
Chapel Hill North Carolina
Comp

ACROSS the EDITOR'S DESK

It is with the greatest pleasure that we announce the addition to the staff of the *Journal* of Mr. Arthur H. Matthews (story, p. 3). Mr. Matthews is a newspaperman, with a newspaperman's instincts. We expect the complaints we have received about format, makeup, style, spelling, etc., to diminish abruptly now that we have somebody in this office who knows what he is doing. Mr. Matthews' skill in makeup has been reflected on the Editorial page for three weeks, now.

Occasionally a book comes along in our opinion so worth while that we mention it here. We have just read "A Predestination Primer", by John Gerstner, Baker Book House. A paperback booklet of 51 pp., at \$85, it is the best thing on the subject of Predestination that we have read.

The Merchants Bureau in Raleigh, N. C. has bowed to the protests of ministers and others who have viewed with dismay the practice of holding the Christmas parade before Thanksgiving. The Raleigh Christmas parade this year will be held after Thanksgiving. We mention this at this time because now is the time to settle the matter, not after the plans have been completed.

"Unless Christian people awoken to the fact that 'scholarship' is robbing them progressively of the true basis of redemption and insist upon the teaching of the Bible as Christ's revelation and His blood as the basis by which men receive the strength to keep His commandments, just that long must our 'Christian' society continue to sink into barbarism. — The Episcopal Recorder.

Another member of the Purity Church, Chester, S. C., has claimed the *Journal* award of a beautiful King James Bible for reciting the Shorter Catechism: Miss Margaret P. Ehrlich. Congratulations, Margaret!

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Rev. G. Aiken Taylor, Ph.D.	Editor
Rev. Henry B. Dendy, D.D.	Managing Editor
L. Nelson Bell, M.D., F.A.C.S.	Associate Editor
Arthur H. Matthews	Editorial Assistant

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Paul says:

"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but He that judgeth me is the Lord. Wherefore, judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the councils of the heart; and then shall each man have his praise from God" (I Cor. 4:3-5).

After this testing of our service and character we shall have the deep joy of a personal record approved by the Lord Himself.

THE JOY OF MANIFESTED RIGHTEOUNESS

This is a future joy. A joy of Heaven and of Christ's kingdom. Yet we are privileged to anticipate that joy even now. In fact, if we suffer reproach for Christ, this future manifestation with Christ is particularly suited to give joy and patience during the trial. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17).

To Conclude

How comforting it is to know that Christ Who is our righteousness has begun a good work in us, and will complete it in His own day (Philippians 1:6). Let us yield ourselves to His perfect will and say with David, "He leadeth me in the paths of righteousness for His name's sake."

* * * * *

Mr. Loizeaux, an electrical engineer now of Towson, Maryland, is co-founder and teacher of the Baltimore School of the Bible.

In the strict sense of the word, there is no such thing as "prophetic" preaching today. No minister can truthfully stand in his pulpit and say, "I have a new revelation from the Lord." He can only recognize the authority of those in the Old and New Testaments who spoke in the authority, by the inspiration of, and with a message from God. It is the duty of the ministry today to apply revealed truth, not to assume the role of prophet themselves.

—L. Nelson Bell

"The 'Prophetic Ministry' of the Church"

Biblical Righteousness

Considerations of Righteousness suggest the way the Presbyterian doctrine of Predestination affects our understanding of the processes of Salvation.

Presbyterians take note of the fact that whereas the offer of Salvation is to anyone who will believe, it is only the one who has the Spirit working in him who can believe, that is, who can see or enter the Kingdom of Heaven (John 3). One must be taught, one must learn, or be drawn that one may come to Christ (John 6). In Romans the thought occurs that it is not of him that runneth nor of him that willesh but of God who showeth mercy. In Ephesians we read that we were dead in trespasses and sins but God made us alive in Christ. And again, it is by Grace that we are saved through faith and that is not of ourselves, it is the gift of God. We are His workmanship, created in Christ Jesus unto good works. On Peter's confession Jesus said, flesh and blood hath not revealed it unto thee but my Father which is in Heaven.

The Holy Spirit is spoken of as the Spirit of faith, that is the Spirit Who works faith in us and thereby unites us to Christ in our effectual calling.

In the ancient Church, Augustine was the great defender of free, saving Grace. His opponent, Pelagius, denied Grace as either necessary or inward. But Augustine taught that Grace, the inward work of the Holy Spirit, does not find man willing to accept Christ, but rather makes a man willing to come to Him.

Luther taught that men are dead in sin, enslaved by sinful desires until the Holy Spirit is given to work faith in them. In the **INSTITUTES**, Calvin does not begin with faith nor with Justification when he comes to treat of the application of salvation to us. First he treats of the illumination of the Holy Spirit.

In the saving process God calls and the Holy Spirit enables them to answer that are His.

—Wm. C. Robinson, Th.D.

The Bible In Germany

A study document prepared by the German United Bible Societies reflects the awful, destructive effect of the liberalism which dominated German theology of the past century. It isn't hard to see America as well as Germany in the following evaluation herewith translated:

"To most people in the German Democratic Republic the Bible is as unfamiliar as a cook book is to the average man. Even in the Protestant Church, which is rooted in the Bible, it has lost its importance. Even to loyal members of the Church it has become a closed book. It is the pastor's book and has its place in the service, but it is not a home or family book. Its influence is limited to the sermon. The Biblical passages read seem to have lost their direct force of appeal, as if they needed to be re-interpreted in modern terms for people today. But as very few people hear any sermons, the Bible has hardly any influence on public life. Most of the congregation have not attended church for decades, and the Bible is not read in their homes either.

"It is therefore not surprising that most people have a very confused idea of the Bible indeed. They usually think of it as a venerable, or even "holy" book, but do not consider that normal people need to read it. At any rate, most church members never even glance at the Bible all their lives, although most houses still possess a Bible. However good and active the Bible study groups may be here and there, and however well-attended the services may be in a few churches, the fact remains that the vast majority of our church members never open the Bible. They have nothing directly against it, but they are by no means sufficiently in favor of it to devote time and trouble to penetrate into it, to read it and to live by it.

"... If one tried to say who does read the Bible, the answer would be: a tiny few ('Kerngemeinde'), those who seriously want to be Christians, the little flock who cannot live without the bread of life (Matt. 4:14), the true members of the Church. We see very clearly, therefore, that there is a growing disparity between the nominal members of the Church and those who are truly members of Christ."