

0285
572p

the PRESBYTERIAN JOURNAL

The circulation leader among independent publications in the Presbyterian-Reformed world

No Use For Trivia

If I were you I would not sit another Sabbath under a minister whose preaching was not changing my nature, making my heart new, and transforming my character; no, not though the Queen herself sat in the same loft. And I would leave the Church even of my fathers, and become anything as far as churches go, if I could get a minister who held my face close and ever closer up to the Lord Christ. Nor would I spend a shilling or an hour that I could help on any impertinent book—any book that did not powerfully help me in the one remaining interest of my one remaining life; a new nature and a new heart.

—Alexander Whyte

S. S. LESSON AND YOUTH PROGRAM FOR JUNE 19
CIRCLE BIBLE STUDY FOR JULY

NORTH CAROLINA COLLECTION
UNIVERSITY OF N C LIBRARY
CHAPEL HILL NORTH CAROLINA 27514
COMP



MAILBAG

A QUESTION OF STRATEGY

I find myself in agreement with you on most questions. However, on capital punishment we disagree.

This question seems to be one of your "pets" as I read references to it quite often in your writings. I suppose we all have "pet" themes.

I argue that Christ "softened" all hard laws and rules by "love." One minister friend of mine — a Baptist

who feels like you do — says that the law has never been rescinded. I argue that other laws like the law for punishment of an adulterer, who was to be stoned, have been rescinded.

—C. S. Hollister Jr.
New Bern, N. C.

Your editorial (May 4) on the withdrawal of the Savannah, Ga.,

churches from the Presbyterian Church was aptly titled a "tragedy." But it is even more tragic when a church's mission of preaching Christ is hampered by the principles, theology, and administration of its parent denomination. After reading the report on the recent General Assembly, one is inclined to applaud the Savannah churches for their willingness to stand up and be counted for Christ.

It cannot be denied that, since the recent General Assembly, affiliation with the Presbyterian Church US today, is tantamount to proclaiming that an individual Presbyterian church is no longer interested in soul-saving, but in political action.

—David E. Lee
Marion, Ala.

See editorial, "A Question of Strategy," p. 14.—Ed.

the PRESBYTERIAN JOURNAL

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
Assistant Editor

THIS WEEK—

Vol. XXV, No. 6, June 8, 1966

<i>To Jesus They Were Not Myths</i>	9
Taking a careful look at what Christ himself said about the written Word.....By Dr. Herbert E. Kann	
<i>Things Not Negotiable</i>	11
From <i>The Alliance Witness</i>	
<i>Socializing the Gospel</i>	12
Emphasis on changing man's environment takes away from the Church's prime emphasis.....By Dan Smoot	
<i>The New Neurosis</i>	13
From the <i>Richmond News Leader</i>	
<i>Departments—</i>	
Editorials	14
A Layman and his Church	15
Sunday School Lesson, June 19	16
Youth Program, June 19	18
Circle Bible Study, July	19
Catechism Studies	21
Book Reviews	22

THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

SUBSCRIPTION PRICES: \$3 a year for individuals, \$2 for members of Every Family Plan churches. All correspondence regarding subscriptions, advertising or other business matters, should be addressed to the business

office in Weaverville, N. C. 28787. Second class mail privileges authorized at Weaverville, N. C.

EDITORIAL correspondence should be addressed to P. O. Box 3108, Asheville, N. C. 28802. Editorial offices located at 84 Kimberly Ave.

CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

WHERE DO WE GO FROM HERE?

We have been life-long members of the Presbyterian Church. I tell you with deep regret that my husband and I have left the Presbyterian Church.

Call us weak if you wish, but I cannot stay in and watch my children being "brainwashed" with what they are getting, listening to my Sunday School teacher say that "it is unimportant whether Jesus was born of a virgin," and my minister saying that he can believe "all gospels."

I cannot take it any longer. I want to go to church and worship without being all tensed up waiting to hear the "liberal" line about everything. My children have reached the point where in their confusion they don't know whether to believe what we try to teach them or what the dashing and popular young assistant minister tells them.

—Florida

If you cannot stay, then of course you have to go. But the recent General Assembly has made it easier for churches torn between following the "official" program and seeking out a more evangelical program. Now, without apology, they can turn to an evangelical program in order to preserve those values which the denomination seems determined to discard.—Ed.

MORE REACTION

I am just beginning to recoil from the severe shock of the 106th. This will likely go down in history as one similar to the Assembly which adopt-



BOOKS

THE OMNIPOTENCE OF GOD, by Howard A. Redmond. Westminster Press, Philadelphia, Penna. 192 pp. \$4.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The Biblical concept of the omnipotence of God is a doctrine seemingly challenged in our day. Moderns pay unconscious homage to the power of man and the potency of science. Dr. Redmond maintains that omnipotence is an essential attribute of God. He traces the concept of Almighty God through the paths of theology, philosophy and poetry.

One of the better chapters is Chapter 4. Here the divine omnipotence is set forth as an integral part of Biblical theology from the time of Moses. The author says that this is an indispensable pillar without which the theological superstructure would not stand.

To the author's credit, he recognizes the merit of Jonathan Edwards on this subject. He recommends Edwards to all who would know more of the glory and greatness of God. "Even prosaic twentieth-century Christians are able to profit from the crumbs that may fall from the Puritan master's table; the sparks of his ideas may help to kindle ours," writes Redmond.

WANTED

by South Florida Church—Presbyterian Minister with a zeal for personal evangelism to work in a new type of personal outreach ministry.

ALSO WANTED

Presbyterian Minister of Christian Education
Both men must be thoroughly orthodox, thoroughly Reformed, thoroughly committed to the Westminster standards and have a zeal for reaching men for Christ.

Write: Box K, c/o
THE PRESBYTERIAN JOURNAL
Weaverville, N. C. 28787

Surely we need to think more of the greatness of God. This guide will assist us in our exploration of the omnipotence of God. Ministers and seminary students should find this volume an enriching study. ☐

THE EPISTLE TO THE ROMANS, by John Murray. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 286 pp. \$5.00. Reviewed by Dr. William C. Robinson, Professor, Columbia Theological Seminary, Decatur, Ga.

We congratulate Professor John Murray of Westminster on this scholarly conclusion of his careful exposition of the Epistle to the Romans. Here due account is taken of the sundry issues raised in interpreting this great book, the arguments on each side are fairly presented with convicting conclusions. The same high grade of work evidenced in the earlier volume is maintained here.

As a sample of this work and as a needed testimony we are noting Dr. Murray's discussion of Romans 9:5. In favor of the interpretation, "Christ who is God over all blessed forevermore," Murray offers an exhaustive treatment of the verbiage of the text, its context, and the Biblical usages. It is admitted that doxologies generally refer to the Father rather than to Christ, but the usual Biblical form of doxology does not follow the pattern of words which we find in Rom. 9:5. Again the only person specified in the singular of this verse is Christ and so the pronoun most naturally refers to Him. "The interpretation which applies the clauses to Christ suits the (immediate) context," as well as paralleling that of the similar statement in Rom. 1:3-4.

Likewise the clause "who is over all" is an assertion of Christ's univer-

sal lordship which accords entirely with Paul's teaching elsewhere (Rom. 1:4, 14:9; Eph. 1:20-23; Phil. 2:9-11; Col. 1:18,19 and with other New Testament passages, e.g. Matt. 28:18; John 3:35; Acts 2:36; Heb. 1:2-4; I Pet. 3:22).

In answer to the chief argument for the opposing view, there is evidence that Paul did occasionally apply *Theos* (God) to Christ. In II Thess. 1:12 it is distinctly possible that "our God" refers to Christ. It is interesting that Professor R. Bultmann so interprets this text. Likewise in Tit. 2:13 "the great God" refers to Christ (so also the RSV). To these two cases I would add Acts 20:28, and my colleague Dr. R. S. Wallace adds I Tim. 3:16. More generally, in Phil. 2:6 the phrases "being in the form of God" and "being on an equality with God," and in Col. 2:9 "all the fulness of Godhood" apply to Jesus the being and the dignity which could belong to no other than one who is Himself God. Other New Testament passages which apply *Theos* (God) to Jesus are II Peter 1:1, I John 5:21, Hebrews 1:8 and possibly 1:9. ☐

THE ANCHOR BIBLE, Job (Vol. 15), by Marvin H. Pope. Doubleday & Co., Garden City, New York. 375 pp. \$6.00. Reviewed by the Rev. Jack B. Scott, professor, Reformed Theological Seminary, Jackson, Miss.

Dr. Marvin H. Pope is an outstanding scholar in the field of Ugaritic philology and Professor of Semitic Languages at Yale.

His knowledge of Semitic languages and extra-Biblical literature is fully utilized in his translation-interpretation of the Book of Job.

For his understanding of Job he appeals primarily to extra-Biblical sources rather than Biblical content. He finds much of Job to be a reflection of Ugaritic and other ancient myths.

In addition, Dr. Pope predetermines what Job must have said, then when Job says something inconsistent with that, he assumes that such statements have been put into the mouth of Job by later Jewish editors. For example, "These verses (27:8-23) present the point of view of the friends and cannot be attributed to Job."

It is difficult to see how such an approach to a Biblical Book can greatly aid in understanding its message. ☐

**HOW TO PUBLISH
YOUR
BOOK**

Join our successful authors in a complete and reliable publishing program: publicity, advertising, handsome books. Speedy, efficient service. Send for FREE manuscript report & copy of Publish Your Book. **CARLTON PRESS** Dept PJF 84 Fifth Ave., New York 11, N. Y.