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the PRESBYTERIAN JOURNAL

Supporting continuation of a Presbyterian witness loyal to Scripture and the Reformed faith

It Is Your Choice

Love is vulnerable! No vulnerability, no love. "God so loved the world that He gave His only begotten Son. . . ." It was costly; it was an infinite wrench on His Fatherly heart to let His Son go, knowing the destiny that awaited Him on earth. The Son so loved the world that He gave His life on the cross. And man keeps on crucifying the Son of God, breaking the heart of the heavenly Father by indifference and sin.

Have you ever been vulnerable to God's love in Jesus Christ which has been revealed to you? People often ask, "How can a loving God allow anyone to go to hell?" The real question is, "How can a holy and just God allow anyone into heaven?" Will He allow you? Don't be sincerely wrong about Christianity. Your decision involves all eternity—eternal death in hell or eternal life in heaven. The choice is yours.

—Bill Rodenberg
(See p. 7)

S. S. LESSON AND YOUTH PROGRAM FOR OCTOBER 13

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MISSION TRIP

People who are discouraged with today's youth have not met the ones I work with. Our young people felt that Wayside National Presbyterian Church could do more for its missionaries than just sending money

each year, so they decided to send themselves to Acapulco to do any type of labor that would help the John Lynch and Dick Dye families. Included in the group of 28 were three members of the Waynesville, N.C., church and three from the

the PRESBYTERIAN JOURNAL

Rev. G. Aiken Taylor, Ph.D., Editor
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Seeking to defend, encourage, interpret and report developments in the National Presbyterian Church as long as it is truly Reformed. Reporting conservative efforts in the PCUS, while encouraging Reformed conservatives in the PCUS in their witness, showing them respect, goodwill and sincere appreciation. Reporting important events in other Churches in the Presbyterian and Reformed family.

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Brainerd Hills church, Chattanooga, Tenn., both NPC congregations.

At times we wondered if God could be against the whole idea! En route it rained; we pitched tents in the mud and lived with mildew; the refrigerating system quit and the meat spoiled; we lost the only relief driver of the "retired" school bus purchased for the trip. When we finally reached Mexico City, a hurricane had hit Acapulco and the roads were closed; then a resulting flood delayed us again.

Although we were not able to get to the work site because of the torn-up roads, some of the young people spent a day repairing the Spanish tile on the cottage roofs of the orphanage where we were staying. Others repaired the broken sewing machine and cut out clothing so that garments could be made for the children there.

We did visit some villages with the missionaries and held worship services there and at the orphanage, and we worked one day at the Christian bookstore operated by the missionaries.

For many years, a fine, dedicated Christian Mexican has dreamed of building a Christian city, beginning with a chapel for worship, then an orphanage, a Bible camp, hotel, supermarket and any other structure essential to a self-contained city. Constantino Ramos Acevedo, called Koko, had leased a coconut grove for 10 years for this project, but without manpower or machinery he was unable to begin.

When we finally reached the job site, we found that the coconut palms to be used for the building were 46 feet in length and weighed so much that all of us together were barely able to turn one over. That is when we realized the advantage of having Bertha (the bus) with us. With large dual wheels on the back, the bus was ideal for working in the soft sand without bogging down.

We attached logs to the back of the bus with chains, dragged them into place, paired, notched and bolted them, then attached them to the crossbars to make A-frames. Finally we figured how to hoist them by using the bus. Of course, Bertha almost burned her clutch out and we wondered how we would get back home. Already behind schedule because of the hurricane and floods, we were really dejected when two

righteousness, justice and peace; hell reminds us of sin, defilement, death, and the justice which gives to men what they deserve for their misdeeds. If all men were good, there would be no need of hell. But all men are not good. To assert that the idea of hell is unnecessary makes a mockery of good, of God, and of justice.

To deny the existence of hell is extremely dangerous. For such a denial:

—repudiates the plain teaching of Scripture, and thus calls into question its credibility and authority.

—rejects the teaching of our Lord Jesus as false, for He told us that hell is a fearful reality. If He told us this in ignorance then His omniscience is a fiction and He cannot be God. If He did so by way of accommodation to the thinking of the peo-

ple of His day, then He deliberately approved what He knew was not true. Such conduct is hardly consistent with deity.

—undermines the Biblical teaching about heaven, or about any other major doctrine of the Christian faith. All doctrinal concepts come to us from the same source, the Bible. To accept the ones we like and deny the ones we dislike means that the truth of God is dependent on what we want to believe rather than on what the Word of God teaches. A distorted faith can be the only result when the decisions of men are permitted to determine the nature of Christian belief.

—makes a travesty of the teaching that men will go to hell unless they accept Christ as Saviour. If there is no hell, the Christian Church for 2,000 years has been bearing false witness

and preaching what is patently untrue: believers have been false witnesses, cruel and evil defamers of the truth. But so long as the Bible teaches the doctrine we must believe it and propagate it.

This is the time to plead with the reader. Now is the hour of decision. Before you turn this page, ask yourself this question: "Do I want to go to heaven or to hell?" We can show you how to go to heaven!

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). This is the Word of God, a challenge and an appeal. Christ died for our sins to redeem our souls from hell. By personal appropriation of His work through faith you may have an abundant entrance into glory. E

Scripture affirms that Jesus Christ was truly divine—

Warfield's Witness to Christ

WILLIAM C. ROBINSON

THE LORD OF GLORY, by B. B. Warfield. Baker Book House, Grand Rapids, Mich. Paper, 332 pp. \$3.95.

In an article entitled "A 'New' Christology Challenges the Church," (*Christianity Today*, Jan. 4, 1974), Klaas Runia shows that even some scholars formerly regarded as evangelicals, such as Hendrikus Berkhof of Leyden, are now speaking of Jesus as "the true man . . . the man of the future . . . the man of love," but "man and no more."

To meet this challenge, a wise providence has seen to a reprinting of the New Testament vindication of the deity of Christ. Harvard's George F. Moore characterized the author of that book, B. B. Warfield, as "the greatest scholar America has

produced—and the ablest controversialist."

One summer Warfield went into the Maine woods with his Greek Testament and came back with his manuscript, to which he then added testimonies from the best extant scholarship. Indeed, this professor devoted the whole generation of his teaching at Princeton to magnifying Jesus Christ.

I was in the class he taught on Feb. 17, 1921, the day of his death. In an exposition of I John 3:16, he pointed out that for Christ to lay down His life was great, but the stupendous thing was that He—being all that He was and is, the Lord of glory—laid down His life for us, mere creatures of His hand, guilty rebels against our gracious Maker.

These are the careful conclusions set forth by this scholar in that book:

"As salt is present in every bucket of salt water, so the truth of our Lord's divinity is present in solution in every page of the New Testament, and in its several texts appears

like shining crystals.

"No reasonable grounds can be assigned for discarding the portrait of Jesus found in the synoptists (Matthew, Mark and Luke), or for depriving Him of the great sayings by which He is represented by them as testifying to His essential deity.

"It is impossible to deny on any reasonable grounds that Jesus called Himself the Son of Man by predilection, and it is purely arbitrary to suppose that in doing so He did not mean what the term implies: the Messiah, a supernatural figure who comes down from heaven for a mission, and who is clothed with no less a function than that of the Judge of the world.

"It is equally impossible to deny that He represented Himself under the denomination of 'Son' as of superangelic dignity, and as standing in a relation of intimate continuous intercourse with God the Father. This prepares the way for allowing further that He represented Himself as sharer with the Father in the di-

The author of this review article, formerly professor of Church history at Columbia Seminary, Decatur, Ga., and now retired, lives in Claremont, Cal.

vine Name itself, and makes nugatory all subjective objections.

"The strictest teaching, in other words, renders an appeal from their representation to Jesus' own teaching meaningless. It is not only the synoptists who testify that Jesus is a divine person, but the Jesus they report: it is not only the Jesus as reported by them who bears this witness to Himself, but the only Jesus of history. . . . Jesus not only was believed to have taught that He was a divine person, but actually did so teach.

"The Gospel of John declares that 'Word' which on becoming flesh is identified with 'Jesus Christ,' was in the beginning with God and was 'God' (John 1:1), and calls Him, in distinction from the Father, 'God only begotten' (John 1:18).

"And Thomas, his doubts of the resurrection removed, greets Him with the great cry, 'My Lord and my God!' (John 20:28); and more to the point, our Lord Himself, who had elsewhere declared Himself one with God (John 10:30), and had asserted that He and the Father interpenetrated one another (John 10:38), and that to have seen Him was to have seen the Father (14:9), expressly commended Thomas for his great confession and thereby bore His own testimony to His proper deity (John 20:9).

"As in the Old Testament we read continually of 'the name of Jehovah (Jahweh)' as the designation of His manifested majesty, and even of simply 'the Name' used absolutely with the same high connotation, so in Acts we read of the Name of Jesus Christ to the exclusion of the old phrase, and again of simply 'the Name' (Acts 5:41; compare III John 7) used absolutely of Jesus. Those who were persecuted for His sake, we are told, rejoiced that 'they were counted worthy to suffer honor for the Name.'

"From Paul's major epistles we learn that Jesus Christ, who on the side of His flesh came from the seed of David, had another side to His being—He was the Son of God (Rom. 1:3-4); that as God's own Son He was rich before He became poor by becoming of the seed of David (II Cor. 8:9); and that in His real nature He is not merely God's Son, but He also Himself is God over all, blessed forever (Rom. 9:5).

"Turning to the briefer epistles, in Jude Jesus Christ is our only ab-

solute Master and Lord; in James He is 'the glory;' in II Peter 'our God and Saviour;' in I John 'the true God and life eternal;' in Titus the 'great God and Saviour' of sinners. In their consentient testimony to the deity of Christ, they make it clear to us that upon this point, at least, the whole primitive Church was of one unvarying mind.

"In the epistle to the Hebrews, Christ is the repetition of God's glory, the reiteration of His substance, of whom God the Father was speaking when He said, 'Thy throne, O God, is forever and ever.'

"From its opening Trinitarian address through its description of Christ as the First and the Last, it is clear that for the last book in the

Bible, the Lamb is a heavenly, divine person sharing the throne of the universe."

We urge every professor and every pastor to get this book, keep it handy, and look up in its fine index each passage he plans to use in teaching and preaching. It will illuminate every New Testament text and many from the Old Testament.

The book is one of a series, "Notable Books on Theology," now appearing in paperback from Baker Book House, edited by Ralph G. Turnbull. Others in the series are *The Atonement*, by A. A. Hodge; *A Help to the Study of the Holy Spirit*, by Wm. E. Biederwolf; and *The Supernaturalness of Christ*, by Wilbur M. Smith. □

If you're afraid of the dark, turn on the light—

Like Day and Night

EVERETT H. BURNS

The darkness and the light are both alike to Thee," wrote the psalmist (Psa. 139:12). To that we have to add, "But they surely are not alike to us." In a very real sense this is true, and truthfully also we may say, "More's the pity." Such a sad state may serve as a rebuke to the saints of God. If this sounds a bit like double talk, well, it may be so.

As saints, we are godly people, Godlike people, Christian folks, followers of the Lord Jesus Christ. Here is a neglected subject in the study of the Scriptures in these permissive days. In the abstract, the idea of a godly people sounds like a very good one. But in our every day living—well, that is another story in far too many cases.

We try to excuse ourselves. As we look into the realm of music or art, we see many, many students of the masters, but few of these students ever become masters. Is this a fair illustration of Christian ex-

perience? It is here that a preacher may be accused of "going to meddling." Admittedly, we can never be like God in His omnipotence, omniscience or omnipresence, but this is not a logical excuse for complacency in our weakness, ignorance and fear.

God is not limited by the darkness, and we do stumble around in a sort of twilight existence. We ignore a Scriptural truth. As we become Christians, we are born anew into the family of God. The Spirit of God enters our lives. We still have our physical eyes, which can see in the light but not in the dark. We also have a spiritual, a godly nature. Darkness should be no limitation to us in our spiritual state.

As this spiritual faculty is appropriated by faith, we can walk as is becoming to the children of God. We can walk in the light and we can walk through the dark places as well. So in this sense we can say, "The darkness and the light are both alike to us." He is just as much with us in the night as in the day. We need only appropriate that which He has provided. □

The author is an elect layman of Greenview, Ill.