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SUPPORTING THE ENLARGEMENT OF A PRESBYTERIAN WITNESS LOYAL TO SCRIPTURE AND THE REFORMED FAITH

The Mayflower Compact

In the Name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland King, Defender of the Faith, etc.,

Having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony: unto which we promise all due submission and obedience.

In witness whereof we have hereunder subscribed our names at Cape Cod the 11 of November, in the year of the reign of our sovereign Lord, King James of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth. Ano. Dom. 1620.

SUNDAY SCHOOL LESSON FOR DECEMBER 10

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Mailbag

A THREE-RING CIRCUS?

The mission conference "season" has come to a close. Missionaries will now be put back on the shelf—like a book that has been read, to gather dust until next year. But, have missionary conferences become little more than a three-ring circus for the entertainment of the church?

We were given five minutes in one church to present our work of seven years in the bush of Africa. We participated in another conference where my husband was given all of two min-

utes to present our vision for a Bible College for all of West Africa. The "fun" evening for that conference was for the missionaries to model clothes that they had been lucky enough to find at the "missionary clothes closet." As I looked around me in the luxurious dining room of that fine hotel at the fur stoles hanging from the backs of the chairs, and the stylishly dressed women, I thought it rather strange that there was *time* for the missionary to *entertain* the church but not *time* for the missionary to *disturb* the church!

If the missionary has no opportunity really to share his burden for his particular field, for his personal needs and concerns, how can the church become involved? If the church doesn't even know the names

of its missionaries' children, doesn't even know the day-by-day struggles the missionary faces on the field, then the church is simply *using* missions for its own entertainment. . . . Not until the church can weep with the missionary, not until the church has supplied as sufficiently for her missionaries as she does for household pets, not until she cannot go to sleep at night until she has held up that missionary and his children before the throne of grace, will that missionary be victorious as he battles on the front lines.

—(Mrs.) Nell Robertson Chinchin
Liberia, Africa

MAIL SOLICITATIONS

Many thanks to Dr. Enock Dyrness for his layman's column (Sept. 27, *Journal*), "Why Pray When You Can Solicit?" I feel it courageously presents facts and figures which deserve thoughtful consideration.

Solicitations in our mail, either regular or accumulated, do not mount to quite the numbers Dr. Dyrness named. But we sometimes feel deluged.

This in no way intimates that the solicitations do not come from worthwhile ministries. Also, it in no way intimates that we do not welcome prayer letters and information of financial needs from missions, agencies and individuals of our own denomination, or in whom we have a personal interest. But one can hardly spread his reading time and his tithes and offerings beyond that. As Dr. Dyrness commented, many of the pleas come from organizations which *must* get their lists through exchange.

—Mrs. J. James Brown
Houston, Tex.

PUBLIC PRAYERS

First let me say the *Journal* certainly gives us much to think about, and in this connection I wish specifically to comment on the article, "Another View of Christians and the State," in the Sept. 27 issue.

The article is well written and the author, Mr. Troxell, certainly has much in his favor regarding the Supreme Court's outlawing prayer in the schools. However, he omits any comments on the fact that the same government which outlaws prayer in the schools provides for the same in

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Seeking to promote a rising reformation in God's Church according to the whole counsel of God known as the Reformed faith; to define, describe, popularize and promote the Reformed faith; to encourage and assist Reformed conservatives; and to report on activities in Presbyterian and Reformed bodies.

THIS WEEK—

VOL. 37, NO. 30, NOVEMBER 22, 1978

THIS WEEK'S FEATURE—HEBRON COLONY..... 7

THE DAY OF TROUBLE..... 9

Many "friends" are willing to help but only One is always able to provide solutions.

by BRUCE WIDEMAN

WHAT PRAISE WILL DO..... 11

Petitions are good and necessary, but praise lets God know that we know who is sovereign.

by GORDON CHILVERS

SPIRITUAL VICTORY..... 13

Hatred can literally consume a human mind unless God comes in to take away the hostility.

by MYRTLE SEVITS STOUT

DEPARTMENTS—

Editorials.....	14
The Layman and his Church.....	15
Sunday School Lesson, December 10.....	16
Under My Palm Tree.....	18
Book Reviews.....	19

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EDITORIALS

The Alcohol Problem Will Not Go Away

The whole issue of alcoholic beverages served to passengers on commercial flights in the U.S. has taken a new turn with *The American Issue*, the news magazine of the American Council on Alcohol Problems, firing the first broadside.

It seems that a Baptist minister took special notice when passengers on an Eastern Airlines flight were served their free, complimentary bottles of "10C Inglenook Navelle-Chenin Blanc." What upset the minister was the fact that the particular flight he was on included a number of children and teenagers. Every child and every teenager was included in the free distribution of wine.

Children as young as six and eight years of age got their wine on this Eastern flight.

After he got home, the minister fired off letters to everyone he could think of, including the American Council on Alcohol Problems (ACAP). He received polite replies, including one from the president of Eastern, Frank Borman, who said that the duties of flight attendants would be reviewed.

For its part, ACAP wrote to the Civil Aeronautics Board, outlining reasons why it thinks the consumption of alcohol should be banned on airplanes. We are in thorough sympathy with ACAP's crusade. Just one of its reasons is enough for us: "If a plane is packed with people largely sedated by alcohol, it would very likely impair the ability of passengers quickly to follow the instructions of flight attendants in case of emergency."

For a long time we have wondered at the "double standard" practiced by most people—including federal agencies—in respect to the danger of smoking as compared with the danger of drinking. Because smoking probably contributes to the incidence of lung cancer, a strong (and praiseworthy) campaign continues against smoking. It is supported by lawmakers and others who often are known to get drunk as a skunk upon occasion. What about the tens of thousands who do not just probably but definitely die as a result of alcohol—sometimes somebody *else's* alcohol? †

An Invitation to Presbyterian Activists

Equatorial Guinea is a small nation with an all-black government, located at the base of the West African bulge. Because it does not have a "minority" white government, Equatorial Guinea has been spared the attention given South Africa and Rhodesia by the Churches and ecumenical Church organizations.

Indeed, Equatorial Guinea is not unlike several of the dozens of other African nations in which the goals of independence and black rule have been achieved.

But Equatorial Guinea is under the iron thumb of one Francisco Macias Nguema, a typical self-proclaimed "President-for-Life, Major General of the Armed Forces, Great Maestro of Popular Education, Science and

Traditional Culture, and President of the United National Workers' Party," among other titles.

Proclaiming himself a Marxist and an atheist, President Nguema has outlawed the Christian Church and declared the nation to be officially atheist.

The only embassies in Equatorial Guinea are those of the USSR, East Germany, Cuba, China and North Korea.

Fleeing in terror of their lives, some 90,000 refugees from the country have considerably reduced the nation's population, which at the time of independence was about 350,000. According to one of the refugees, Bishop Rafael M. Nze Abuy, under sentence of death should he return to

his native land, "tens of thousands" of citizens have been murdered since independence was won in 1968.

It is to the credit of the United States that this country severed diplomatic relations with Equatorial Guinea two years ago. It is to the further credit of this country that Mr. Zbigniew Brzezinski, assistant to President Carter, has scored "the blatant human rights violations" taking place in Equatorial Guinea.

Now the ball seems to be in the camp of the Churches. We invite those Presbyterian bodies that have showed such righteous indignation against South Africa and Rhodesia to balance their concern with equal indignation against clearly documented repression of the worst kind. If, that is, those Presbyterians wish to maintain any measure of credibility at all. †

The Centurion's Confession

In their first edition, both the *Revised Standard Version* and the *New English Bible* rendered Mark 15:39, "Truly this man was a son of God" (see Circle Bible lesson, Nov. 8 *Journal*). But in their more recent editions this has been changed so that each current printing reads in the text, "Truly this man was *the* Son of God." One regrets that the *Hymn book* has taken over the reading of the earlier edition of the RSV "a son of God" rather than the corrected "the Son of God."

It will help us to remember that the centurion was a Roman whose native language was Latin. He represented a Latin speaking Empire, army and court. Pilate had Jesus' accusation written in Latin as well as in Hebrew and Greek.

In moments of great emotional tension one reverts to his native tongue. Accordingly, it is reasonable to conclude that the centurion exclaimed in his native Latin. This probably ran *Vere, hic vir filius Dei erat*. Latin has no definite article, whether "a" or "the." Then the translator into Greek rendered the exclamation with great literalness, not inserting a definite article. Yet the Greek rendering does make the Son definite by position.

A rule for Greek grammar formu-

Inheritance of the Jews?

ated by Dr. E. C. Colwell, of Chicago, Emory, and California theological schools, is that a predicate nominative is definite by position when it precedes the verb, as it does in the Greek of Mark 15:39 and Matthew 27:54. Accordingly, we may properly read the centurion's confession: "Truly this man was the Son of God."

To the high priest's question under oath, Jesus replied with an emphatic, "I, even I Myself, Am the Christ, the Son of God, and ye shall see the Son of man who shall sit at the right hand of God and come in the clouds of divine glory" (Mark 14:61-62).

In Matthew 27:40-43, Jesus is twice recorded as being mocked as the Son of God. In neither of these cases does the Greek have the definite article with Son. Yet it is always rendered "the Son of God." If these words are translated "the Son of God" in the Matthew passage, where there is no definite article in the Greek, how can we justify translating them "a son of God" in the confession of the centurion? Both Matthew and Mark place the centurion's confession where they do as the Christian answer to the high priest and to the mockery. "Truly, God's own Son was He."

In Mark the centurion's confession is the climax of the Gospel. This Gospel opens with the beginning of the Gospel of Jesus Christ, the Son of God. It records God from heaven twice addressing Christ as His Son, and even records Jesus' demonic adversaries as saying, "Thou art the Son of God" (Mark 3:11; compare Luke 4:41) using the definite article with Son. The centurion's confession is the only place in this Gospel after the opening verse in which a human being confesses Jesus as "the Son of God."

Since the crucifixion was for the purpose of saving a world of lost sinners, is it any wonder that God used it to save a dying Jewish thief and a pagan Roman centurion? The rending of the veil of the temple suggested just this. Moreover, there was Jesus' prayer for His crucifiers.

We conclude that in answer to the Saviour's prayer the Holy Spirit came to call the centurion to the faith he expressed in the courageous words, "Truly this man was the Son of God"; and also to repentance toward God as Luke 23:47 indicates in the

An earlier column (*Journal*, Oct. 25) described the health of the Church in Israel. By personal observation, I can testify that the Good News is broadcast in both the West Bank and in the rest of the land.

Jerusalem is the hinge of geographical history, as assuredly as Jesus is the "hinge of all history." The gate to the future swings on that city. War or peace depend on what is done there. It is the capital of the nation to the Jews, and to every nation in the world exchanging diplomatic relations with Israel, save one.

The U.S. alone rejects Jerusalem as the Israeli capital, maintaining its embassy in Tel Aviv, so as not to offend the Arabs. Thus when President Carter in May implied in a statement that he recognized Jerusalem as the seat of government, newspapers announced it in bold headlines. Next day, however, the U.S. State Department, as reported in an English-language paper, got the President off the hook with a lame excuse. Tel Aviv, the American spokesman said, is the capital of Israel.

If Israeli leaders don't trust the State Department, neither do they trust the U.N. They consider it pro-Arab, preventing Sinai desert development. The need for a wide strip of desert between Jewish Israel and Moslem Egypt, inhabited by He-

brews, is considered essential for peace.

But Israelis often don't trust each other. An American immigrant—one of my former students—told me that Mr. Begin is the first prime minister in the 30-year history of the nation to have respect for the God of the Jews. All others have been atheists or agnostics, typifying most Israelis. Perhaps 20 per cent of the people attend synagogue.

Begin's political stance is distrusted by certain orthodox sects who do not consider themselves Israelis. They still look for the Messiah, who alone and with great power, will restore the true Israel, Knesset politics notwithstanding.

The discovery by the shepherd boy of the Dead Sea scrolls, with the intact book of Isaiah and 31 of David's canonical Psalms, in the cave near Qumran, is a reason a university professor gave for the West Bank belonging to Israel. "They (the scrolls) are our inheritance," he said.

Palestinians of the West Bank (people of Samaria, the old walled city of Jerusalem, and part of the new), were attached to Jordan at the time the nation of Israel was established following World War II. They are not Jordanians.

Almost all Jordanians are Moslems. Most West Bank residents who are not Jews are Christians.

The area, more than the mere bank of the River Jordan, was claimed by Israel in the six-day skirmish of 1967. To reattach the zone to Jordan would be no great deal for its citizens. All probably would prefer being a separate nation, yet they recognize the improbability of a country smaller than many U.S. counties making it on its own. The Begin proposal of a semi-autonomous province protected by Israel, much as American states are self-governing, appears well received.

That the government will protect

The layman's viewpoint is supplied this week by Dr. Laurence C. Walker, professor of forestry, Stephen F. Austin State University, Nacogdoches, Tex. Dr. Walker recently spent time as a visiting professor at the University of Tel Aviv.

words, "He glorified God saying, 'Certainly this was a righteous man.'" That is, "I have been guilty of crucifying an innocent man, and that man is the Son of God."—WILLIAM C. ROBINSON. □

(Continued on p. 19, col. 2)