

The Presbyterian Guardian

VOL. 44, NO. 3—MARCH, 1975

So, what are
YOU doing
this summer?



SUMMER BIBLE
CONFERENCES

SAVE TEAMS



Claude Lewis

Human Fetus: Same Rights As Its Parents

It is still a largely unpopular stand but one from which I cannot retreat. I still believe that abortion on demand is both reprehensible and indefensible.

Just recently — on Jan. 22 — thousands of Americans gathered in the nation's capital not so much to protest anything but to celebrate something: life. The affair was billed as the "March for Life," and people from many sides of the community came together to call on the nation to "save the children."

I have gone on record as being against the death penalty, against abortion on demand, and against political wars. Many people for whom I have great respect disagree with me on the issue of abortion.

"When men begin carrying babies, they can have a say on the abortion question," some women have shouted.

What a silly argument, especially when I think of the women who hit the street to demonstrate against the War in Vietnam, though not one was ever drafted. I recognize women's right to protest against anything they don't favor. So it follows, that men have an equal right to protect and protest against the killing of baby fetuses, even though no man has ever been pregnant.

There are those who irrationally insist that an unwanted child is better off destroyed. But though a child may be unwanted by its natural parent, it may well be wanted by others who either have no children or may want others.

I've never met a child I couldn't love. And I believe that there are enough people in this nation to love and care for every child born into it.

The Old Slavery Argument

Many insist that a fetus is life but not a human being. I believe that's the identical argument men and women in days gone by used to justify the keeping and breeding of slaves.

If a fetus is not a human being, how is it that three-and-a-half weeks after conception, the embryo has the beginnings of eyes, spinal cord, nervous system, thyroid glands, lungs, stomach, liver, kidneys and intestines? On the 18th day, its heart begins beating and arms are

The following column appeared in the January 28, 1975 issue of The Evening Bulletin and is reprinted here by permission of The Evening and Sunday Bulletin, Philadelphia, Pa. In an earlier column, Mr. Lewis compared the status of a fetus as interpreted by the U.S. Supreme Court to that of a chattel slave prior to the Emancipation Proclamation — each was legally considered to be a "thing" with no rights as a person. Mr. Lewis happens to be Black, is not a Roman Catholic, and does not in fact indicate any particular religious commitment. His arguments on the matter of abortion have not been answered.

already forming.

After four weeks — before most women even are aware of their pregnancy — there is a forebrain. As the second month of life begins the embryo has developed a retina and the fingers have reached the first joint.

At eight weeks, the embryo becomes a fetus, a Latin word for "young one." It is at this point that the first real bone cells form. At 11 weeks, all the body systems are at work.

At 18 weeks the fetus has vocal cords, but without air it cannot make a sound. It seems to me that the fetus is very much a human being, with rights as valid as those of its parents.

We profess sorrow at the death of juvenile gang members who often die in the streets. We cry about the death of our abandoned elderly, we express momentary outrage at young mothers who are violated and sometimes murdered by the sick of our society, yet some of us say it is all right to destroy the unborn. What we should destroy are the conditions that make us feel it is better to kill a child than to bring it into an imperfect world.

Eunice Shriver's Plea

I have heard many pleas in favor of saving the children. Few have been better than Eunice Kennedy Shriver's:

"If we reject the Hard Society and choose instead the way of love, we can move swiftly toward creating a country where material pursuits are not the end of our lives, where no child is hungry or neglected; where early marriages without firm roots and early divorces for fleeting reasons are fewer; and where even defective children are valued because they call forth our power to love and serve without reward. Instead of becoming the Hard Society, we could become the just and compassionate one. Instead of destroying life, we could destroy the conditions that make life intolerable. In this society, every child, regardless of his capacities or the circumstances of his birth, would be welcomed, loved and cared for and abortion would cease to preoccupy us because it would not be necessary."

Some may suggest Eunice Kennedy Shriver's world is an idealistic one, but I believe it is one we should seek. The destruction of a fetus is a cruel and simplistic solution to many complex problems. With each nontherapeutic abortion, mankind diminishes itself and we destroy our right to call ourselves civilized.

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What is a deacon?

GEORGE W. KNIGHT, III

The technical term, Deacon, designating a specific office in the church, translates the Greek word *diakonos*. This word has been rendered "deacon" in certain places in the English translations of the Bible because it was thought that the context evidenced that *diakonos* was used in a special, restricted, and official sense. Examples of this are Philippians 1:1 and 1 Timothy 3:8 and 12.

At the same time it has been recognized that *diakonos* itself is a common word used elsewhere in its broadest and most basic sense as "servant" (as in Matthew 22:11 and John 2:5, 9). It is also used in a more restricted and technical or official sense as the servant of the church, or a "minister" (Ephesians 6:21; Colossians 4:7; 1 Timothy 4:6).

The meaning of this term in and of itself points to the role of those who are so designated, that they are servants. At the same time it correlates the work of all Christians in their relationship to the Lord and to one another. In the widest sense each of us is a *diakonos*, a servant or slave of Christ the Lord and to one another (cf. Matthew 20:25-28; Mark 10:42-45; John 12:26). The ministers and the elders are servants in a special or heightened way. And in particular, there are those whose role is so characterized by service that they bear that as their special title, as Deacons or Servants.

Christ the Deacon

The title Deacon or Servant also immediately points us to our great model and example, Jesus Christ, *The Servant of the Lord*. It is he who uses his own life as a model for us when he says, "Whosoever would become great among you, shall be your servant, and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be served, but to serve . . ." (Mark 10:43). As Deacons or Servants we continue to carry out a particular aspect of Christ's ministry and service, as that

is seen in the feeding of the multitudes and caring for the needy.

Christ as our great exemplar is himself fulfilling the essence of pure religion before God his Father and our Father: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1:27).

The task and office of the Deacon thus continues a special aspect of the work of Christ and manifests the essence of true religion before our Father.

Origin of the office

Where and how does the diaconate first show itself in the New Testament? Where do these principles and lines of connection first concretely and specifically manifest themselves? The answer to that question would seem to be the selection of the Seven in Acts 6.

The warrant for seeing the Seven as the first deacons is found in the following considerations. First, even though *diakonos* is not used to designate the Seven, their task, "to serve tables," is designated by the obviously related verb, *diakonein*. Not only is there a linguistic relationship, but the task itself is appropriate for those who will later be called servants or deacons.

Second, the close relationship between the apostles and the Seven is a parallel to that between the elders, or bishops, and the deacons. The distinction between the respective tasks of the apostles and the Seven, and between that of elder-bishops and deacons, is virtually identical.

Elsewhere in the New Testament we find the deacons closely associated with the elders or bishops (Philippians 1:1;

Dr. Knight is a professor at Covenant Theological Seminary in St. Louis. We trust his words here will serve to remind us all that the office of deacon is not a second-place role, but offers an opportunity for service to the Lord that can bring great glory to his Name.

1 Timothy 3:1-13). The apostles speak of their labors as that of the word and prayer (Acts 6:5), not to mention ruling, and the same function is given to the elder-bishops (Acts 20:28; 1 Timothy 3:2, 3; Titus 1:9). The Seven are called to serve, *diakonein*, in Acts 6:2, 3; the same *diakonein* is said of the deacons in 1 Timothy 3:10, 13.

Third, the Seven are to be chosen from men who manifest certain spiritual qualifications (Acts 6:3); deacons are to be chosen from men who manifest similar spiritual qualifications (1 Timothy 3:8-10, 12). Although the two sets of qualifications are not identical, they certainly are not contradictory. In fact, the more specific list of 1 Timothy 3 could easily be seen as the specifications of the more general outline of Acts 6.

There is no obstacle to equating the Seven and the deacons, and there is much to commend it.

The work of the deacon

The diaconal work in view in Acts 6 had initially been carried on by the apostles. They did so for two reasons. First, the work committed to the people of God is often best, but not exclusively, carried on by the church through its officers who are Christ's representatives. Second, it would appear that the apostles include within their office all the regular functions and offices of the church, including that of elder and deacon. By analogy, it may be correctly presumed that the office of elder also includes the functions and office of deacon. This may be the reason for the election of elders only in the new churches mentioned in Acts 14:23 and Titus 1:5ff.

But in Acts 6, the apostles determine that they can no longer adequately handle the diaconal function without forsaking that function which is their primary responsibility—the preaching and teaching of God's word (verse 2). Thus the office of the first deacons, the Seven, comes into existence to continue to meet the needs of

(Continued on page 48.)



Russ Piper shows great form.
Dressed up — would you believe!
Three points for your clan if you can finish the course.



What are **you** doing

Among the many Bible conferences held each summer for young people is the Elim Bible Camp, operated by the Orthodox Presbyterians' Presbytery of the Dakotas. Last summer the Bible camp was held in July, and uses Camp Eden Campground near Pinecliffe, Colorado. Camp Eden is nestled in the foothills of the Rockies, at about 9000 feet above sea level, with a panoramic view of the Continental Divide.

For the 1974 camp, 114 campers arrived from almost every church and chapel in the presbytery, and from the states of North and South Dakota, Nebraska, Kansas, Oklahoma, Texas, and Colorado. Many traveled 600 to 800 miles. The group from Oklahoma City came in a church-owned bus towing a trailer of baggage; they left on a Friday, spent Sunday in Denver, and on to camp the next day.

Highlights

The camp week began on Monday evening, July 22, with a mixer. Karl and Debbie Dortzbach visited camp, receiving an enthusiastic welcome as they spoke to the group.

Each year's camp has a theme of Bible study and discussion. Last year it was "The Christian's Inheritance —

Elim Bible Camp



The Presbyterian Guardian

Summer Bible Conferences

Present and Future." Two classes were held each morning, covering such topics as man's created state, the created universe with an "eschatology," paradise lost, paradise regained through Christ, and the events of the end time when Christ returns. An evening speaker also follows the theme; last year's speaker was the Rev. John Hilbelink, former pastor in South Dakota and now in Sheboygan, Wisconsin.

Besides the morning classes, the camp schedule includes athletic events in the afternoon, quizzes in the evening on the class instruction (focusing on the books of Daniel and Revelation), followed by the evening worship. On Friday night the customary banquet is held when each "clan"

decorated its table and everyone dressed up. Table decorations illustrated various "prophetic visions." Clans also put on skits on Friday and Saturday evenings.

On Sunday, the Rev. Arthur Olson of Volga, South Dakota, preached in the morning. During the afternoon, the Rev. Jonathan Male of Abilene, Texas, led the camp in a musical program. Camp ended with a campfire service (held indoors last summer because of the weather) following the evening worship. Early on Monday morning the cars pulled out for the long trip home.

Unless you have done it yourself, it's hard to believe the work involved in putting on even a one-week Bible con-

ference. So why is it done?

The main reason is to provide a time of special evangelistic emphasis for young people. So often our children grow up in the church and Sunday school, take it all for granted, and often just assume they are Christians. Some become fed up with the familiar church activities, shut them out of mind, or actively reject the teaching of the church. Sometimes they let us know how they feel; sometimes they don't.

The camp period gives them a time to concentrate on spiritual concerns — along with good fun and fellowship. For many young people it's the first time they've really faced up to the issues of God's demands on their lives. For others it's a time to rethink their Christian life and faith, to gain new perspectives on service to the Lord. All in all it's a time where the Scripture itself is being fully utilized over a concentrated period of days.

And that sword of the Spirit does accomplish much. That's not to say that every camper goes home converted. That's not to say that total depravity is never seen at a Bible conference. It is to say that the Spirit does indeed bless this use of the Word and many young lives have been claimed for Christ or strengthened in faith and understanding.

All in all, the effects of the many Bible conferences over the years have been good and a blessing to the whole life of Christ's church. And basically, the reason for this is the desire of those faithful laborers who end up with sprained ankles, skinned shins, sunburned noses, and tired backs, that it might be to the glory of God. And there's nothing more glorifying to God, nor more enheartening to speakers and counselors, than seeing a young heart find its salvation in Christ.

— J. J. M.

this Summer?

So long till next summer!



The pictures and information about the Elim Bible Camp were supplied by the Rev. Donald J. Duff, pastor in Grand Junction, Colorado.

Note: The Guardian will gladly make announcements about summer Bible conferences. But do forward the information as soon as possible so it can appear in time to do some good.

So, what are **YOU** doing this summer?



Sandy Logsdon and Debbie Smies
—with “SLAVE” T-shirts.

SAVE Team / SLAVE Team

SANDY LOGSDON

What a SAVE team is

Not too many people know that the SAVE teams exist, and even fewer people know what they are. I decided to find out for myself just what a SAVE team is and how it is operated.

But before I tell you about my experiences, let me tell you a little about the teams. SAVE stands for *Students As Volunteer Evangelists*. The program has as its goal three main objectives:

- to assist churches and chapels by providing teams of young people to assist in an intensive summer evangelistic program;
- to prepare and train Christian young people for greater usefulness in their local congregations; and
- to help Christian young people grow in the Lord by providing systematic and practical training for them.

In order to join a team you must meet certain qualifications, but don't let that be your excuse for not going—they aren't hard to meet. Now that you know a little about the teams, let me tell you from first-hand experience just what it's like to be a member of a team.

A summer with savages

When I got my letter of acceptance, I was given my choice of places where I could serve. I chose Denver, Colorado. The Lord chose to send me to Immanuel Orthodox Presbyterian Church in Bellmawr, New Jersey, so you can guess where I went. I arrived in Bellmawr the afternoon of June 13, totally

unsure of myself and having no idea what lay ahead.

Mr. Meilahn, the pastor, met me at the church, and he and his wife did everything possible to make me comfortable. My first three days were nothing but relaxation and sleep—but that changed very rapidly. On Tuesday, Debbie Smies from Oostburg, Wisconsin, arrived and we both found there was plenty to do.

Debbie and I were told that we were going to spend the summer with the savages. Only it turned out they weren't that kind of savage; they were Ed and Peggy Savidge, members of the church. They are the greatest people you can imagine, and by the time we left we had adopted them as a second set of parents.

Organized for work

Work started in earnest on Wednesday morning and it began with introductions to the other half of the SAVE

team. Mary Gonzalez and Ruthanne Meilahn, two girls from the congregation, were going to help us.

We began by getting our assignments for Vacation Bible School, which was to begin the next Monday. I buried myself in the church basement trying to construct a tabernacle (I do believe Solomon did a better job). Deb, Mary, and Ruthanne passed out flyers announcing the VBS. Most of the week was spent in these tasks and by Saturday things were in pretty good shape for the coming week.

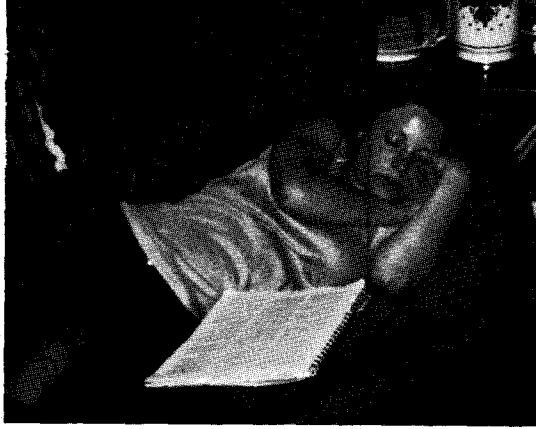
Monday found all four of us very busy in our different assignments. I was responsible for the three-year-olds' music, the seniors' recess and handwork, as well as accompanying them for their music. Tom Foh, the summer assistant to the pastor, also helped with the seniors.

Besides being busy with VBS, all four of us had to prepare lessons for the Five Day Clubs we were to teach the next week. During this week we

“Slave” Sandy enjoys
casualty status.



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Overworked "slave" Ruthanne.

got a chance to participate in making enough pizza to feed a hungry bunch of seniors at their party and got to chase them around as they went door-to-door on a scavenger hunt held two days later. You never knew exactly what to expect next.

Satisfaction in the job

Friday night was the closing program for the VBS. We were all very pleased with the results of our work. Despite rain during much of the week, we had an average of about 110 kids every day.

After the program, everyone disappeared leaving Mr. Savidge to do the cleaning, much to his annoyance. But when he got home he was greeted with yells of "Happy Birthday" as Deb and I joined in a surprise birthday party.

Saturday was the church picnic and our first full day off from a very steady pace of working. We spent the day sunning, eating, and doing a lot of playing. Unfortunately, the day was marred when I injured my ankle in a softball game. For the next ten days I spent my time hobbling around with a cast up to my knee. (Debbie said I'd do anything to keep from passing out tracts; perhaps she's right.)

Sunday was spent in church and then a lovely afternoon with Bob and Janet Dunn. (The Dunns, besides providing us with some of the best food you've ever eaten, allowed us to use their pool at our leisure. Being on a SAVE team isn't all work!) The other girls spent much of the afternoon passing out flyers for the Five Day Clubs, while I sat by the pool getting tanned and resting my leg.

Back to work again

For the next week, Ruthanne and I worked as a team, with Deb and Mary as another team, as we taught the Five Day Clubs. We taught the clubs twice a day and spent the other part of the day distributing flyers

for the next week's sessions. Five Day Clubs are like a miniature Vacation Bible School. They are taught for an hour everyday for five days, with a Bible story, missionary story, memory work and singing.

I was certain I couldn't teach a story to anyone. But no one was paying much attention to my excuses on why I couldn't, so I started teaching. The kids were really responsive. They had never heard these Bible stories, and it was exciting for them. It was a good experience for me, too, because it gave me an opportunity to work on presenting the gospel. I found out that I needed a lot of work on my witnessing, and as time went on I had many opportunities to work on improving it.

After a week of working vigorously on the Five Day Clubs, we got a day off. The Meilahns took us to Wildwood where we soaked up the sun and relaxed at the beach. By this time we were pretty tired from our duties as SAVE team members, so Deb nicknamed the team SLAVE. She said it stood for Students Laboring At Summer Evangelism. In keeping with our new name, she found a store on the boardwalk selling shirts marked "SLAVE." After a very enjoyable day at the beach, we headed back to face another two weeks of SLAVE labor.

God's blessing on the work

The next week found Ruthanne and me teaching two clubs a day while Mary and Debbie taught three. These clubs were better because we knew the material better and I, for one, had gotten over just a little of my stage fright.

But it was this week that made the whole trip worthwhile. The Lord gave us the first convert from our efforts, and you can never adequately express the feeling that gave me. To know that the Lord was really using Ruthanne and me to bring someone to himself was something I don't think either of us will forget. Here was solid, concrete proof that God was blessing the work. This is the whole idea behind the SAVE teams—to bring others to Christ and yet learn and grow in the Lord yourself.

During the final week, we were involved in doing a religious attitude survey. This was really an eye-opener. I guess I always knew that many people aren't receptive to the idea that they are sinners and need Christ; but this survey drove the point home. It was set up so you could lead into a discussion of the

person's need for Christ as you went through the survey. People were impolite, cold, and at times almost hostile; but every now and then you ran into someone who was receptive.

Deb and I spent many hours talking to one lady in particular. But she could never quite be convinced we were right. I wish I could express to you the need that I saw here: people who are hopelessly lost unless you and I reach out to them and offer them Christ. This is why *you* need to join a SAVE team.

Thursday arrived, and it was time for Deb to leave. I'll have to admit I was sorry to see her go. When you work with somebody so long and so closely it's hard to leave them. When I had to leave on Saturday, I couldn't believe five weeks had passed. But even though I was leaving, I knew the friendships I'd made would last a long time afterward.

It's very difficult to express in one article how much the SAVE team meant to me! It was an experience every kid ought to have. It helped me to grow in my own spiritual life and helped me to be a better witness for Christ now that I'm back home. I miss Ruthanne, Mary and Deb, because we had a lot of good times together working for the Lord.

If you get nothing else from this article, please get this point: GO!! Sign up for one summer; I'll guarantee you'll want to do it again. Give the Lord one summer to show what he can do; he'll show you things you never imagined possible.

It's a fantastic experience. You'll find that you didn't give up a summer; you'll gain more than you could ever have given up. Don't make the usual excuse that if you don't go someone else will; even if they do, it's *your* summer the Lord can use. *You* sign up; *you* ask the Lord to use your life—believe me, you will never regret it!

Sandy is a member of Knox Orthodox Presbyterian Church in Silver Spring, Maryland. In a note to the editor, she says she was surprised to find out how few young people had applied last summer to serve on a SAVE team and wrote the article to encourage more to do so this year. If you are interested in applying or want more information, write:

Rev. Donald F. Stanton
629 Center Avenue
Oostburg, WI 53070

"Lord, was that you?"

ROSEMARIE MALROY

Gravel flew as we sped over the crooked, 35-mile road to the nearest hospital.

"How many minutes apart now?" my husband asked, his assumed joviality deteriorating into a furrowed brow.

"Two," I gasped as the pain began its spasm, quickening the impending birth. He picked up speed and I grabbed for support as the car skidded around a corner and the pain reached its height.

"Hurry," I said, a bit frightened but fighting to keep my composure. We both heaved a sign of relief as the hospital finally came into view. We had made it.

Hope rose in me. Maybe I could do it. I wanted so much to see this baby born. I thought of Mary long ago. I didn't want to be senseless when this important event in my life occurred. I wanted to experience my child's birth.

"She's having it," a nurse said briskly. "Get her to the delivery room."

I kept the tempo of the pains, breathing as I should. God was with me. Life and death seemed more vivid than ever before. God wanted me to be disciplined; he would help. God knew what an excitable, undisciplined person I was; he knew my weaknesses, but he would help. I *would* see this baby born.

"Its coming," the nurse said. "Isn't the doctor here yet?"

"Her doctor is gone," the aide replied. As she spoke, I felt a strong hand move over me.

"Get the mask," a doctor said.

"No!" I cried in disappointment. "I want to see."

"This is best," he said as he clamped the gas mask over my face.

"No, no, no!" my mind said in rebellion as I slid into unconsciousness.

A vivid experience

At that moment short neon lines streaked before my eyes vertically, and then horizontally, forming a brilliant cross. A voice spoke:

"Rosemarie, remember, remember: not man to man."

The brilliant lines shot before me horizontally, then stopped suddenly and shot vertically, as the voice said:

"Rosemarie, remember: God to man, then the problems of man to man will not be. Remember: you to God."

The vertical lines flashed again leaving their indelible mark on me in the months and years to follow. "You to God, . . . You to God."

Nine years later as I recall that vivid experience, it raises questions in my mind. There are so many who seek for more Christian experience. Was that God speaking to me?

The scriptural truth of that advice has held me in good stead. It is "God to man, and you to God." Many times in the beginning of the chapel in Glenwood, Washington, there were problems. I would go quietly to my Bible and spend time with God, waiting to be taught from his Word. Problems were solved and faith was deepened as God gave the answers. Now in another beginning work in Ronan, Montana, when we grasp for faith to believe that God will answer prayer, I go alone to him and find hope and answers as he speaks through the Word.

A daily experience

What did that strange experience mean? I believe that just as much as we need church and its fellowship and worship, so too we need personal, daily communion with God—listening to him as we read and meditate on the Scriptures, speaking to him through private prayer.

When we complement our church attendance with daily searching of the Scriptures, God will speak to us in that Word—sometimes subconsciously bringing and impressing on our minds certain truths he must want us to remember especially. This personal interaction with God is what every Christian really wants and needs.

Was God "speaking" to me in that incident? I don't know. I do know that I don't need "tongues" or traumatic emotional experiences. And I do know that when one studies the Word diligently, expecting God to speak to him in the Scripture, there will be all kinds of experiences of God's personal presence and love.

Some day I'm going to ask him, "Lord, was that you?" But even now I know that my Lord is close by, that he does speak through his Spirit in the written Word. And I know that he is able to bring the wonderful truths of his Word to mind just when I need them most, sometimes perhaps with neon lights, sometimes so unexpectedly as to startle me, sometimes so quietly I'm hardly aware of it.

"Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Hebrews 13:5, 6).

Was that the Lord?

What are we to think of experiences like the one Mrs. Malroy relates? When the manuscript first came in, it seemed so personal and so "far out" that it should have no place in these pages. But Christians do have such experiences and many have their faith strengthened and their joy in the Lord enlarged.

This is not to say that every Christian somehow falls short of glory if he fails to have an "experience." That would be like having Paul tell Timothy he had to see the Lord in a blinding light of glory; what he did was rejoice that Timothy had known the Scriptures from childhood.

We must recognize that Christian experience is as rich as the grace of our Lord Jesus Christ who gave gifts to his people in a veritable riot of variation. (Read through Ephesians 4.) No one believer's experience can ever be made the test for judging the degree of faith or sanctification in another.

A psychological phenomenon?

Not being a woman, I cannot expect to duplicate Rosemarie's experience. In fact, not being exactly identical to any other person, I have no reason to expect an exact repetition of another's experience. My psychological characteristics and the circumstances surrounding me will never be exactly repeated for anyone else.

Consider some of those. Rosemarie was coming to the moment of giving birth, a moment of psychological heights quite unique. She came to it with an intense longing for active awareness, a longing that was abruptly cut off. She was subjected to anesthesia of a form that frequently produces strange reactions. She was in pain of growing intensity (a pain that many doctors and nurses are convinced is far more severe than most women remember afterwards—which, I believe, is of God's kindness even in the midst of the curse of Genesis 3:16).

Any psychologist would say the circumstances were ripe for an unusual experience. And we need to realize that these circumstances contributed to it somehow. But must we conclude that

JOHN MITCHELL

it was only a figment of her psychological state then?

A providential phenomenon?

Obviously, Rosemarie was greatly moved by that experience; it made a deep and lasting impression. Even so, I do *not think* it was the Lord speaking to her as he spoke to the boy Samuel. It was *not* the Lord speaking as he did to Saul on the road to Damascus. It was *not* the Lord speaking as he did to his disciples beside the sea.

No believer today—no matter how strong the impression received—has any right to suppose that his experience is a "Thus saith the Lord." For us the "Thus saith the Lord" is fully provided in the Scriptures. The only thing God has yet to reveal to his people is the glory of his Son returning on the clouds. But of that return no one knows the day or hour, not even the Son himself. He will come as a thief in the night—totally unexpected. We are to be ready always, and we have the Scriptures to provide us all we need until then.

But it is the Scriptures that tell us our Lord is sovereign in everything that happens. He works all things for good to those that love him. What happened to Rosemarie was under her Lord's control and was for good. As long as we don't confuse such experiences with the speaking of God in Scripture, we may indeed receive such things as blessings from the Lord for our good.

A spiritual phenomenon?

There were psychological elements in what happened. There were various providential circumstances ordered by the Lord. There were also certain spiritual aspects that must not be ignored.

After all, this was the experience of one who had known the Lord, who had been made aware of her Savior's personal presence in her life. She knew the Lord *and* she knew the Word of the Lord. Even beyond that, she had the presence of the Spirit of the Lord within her.

So we can't just shrug it off and say to her, "It was only a figment of your distraught psyche." What we should see is that the Lord brought together the

psychological, the providential, and the spiritual circumstances of her life in that strange neon-flashing experience.

She did not learn anything new. She did not receive some insight into a "truth" not given to others. What she received was an unusual impression of a very basic truth of Scripture—that our first concern is our relation to God, "You to God, and God to you."

A gracious experience

That, it seems to me, is the main point to keep in mind. Scripture makes it clear that God created us with certain psychological capacities to hear and believe his words. Scripture makes it clear that God orders all the circumstances of our lives and works them for good to those who love him. Scripture makes it clear that God, particularly God the Spirit, works to place the words of God in our hearts so we may know them and speak them forth to others.

But it is the words of Scripture with which the Spirit works. In past ages God graciously revealed his grace in Christ through his servants the prophets, enabling some to speak directly, some to speak in tongues, others to interpret the tongues, still others to perform mighty signs and wonders.

All of that served to reveal the glory of God's grace in Christ. And that glory has been fully revealed. What happened to Rosemarie was, I believe, also a matter of God's gracious provision, not to give her a revelation, but to bring home to her heart the revelation she already knew from Scripture.

In other words, I fully believe the Lord will answer her question some day in the tenderest way. He'll say something like, "Yes, Rosemarie, it was my Spirit that day." And I think he would remind us all that, "Yes, it's my Spirit working in you with the Word day by day."

Christ lives and rules in us by the Spirit he sent when he himself sat down at God's right hand. Sometimes the Spirit may bring the Word of Christ to us in startling, unforgettable experiences. Sometimes the Spirit may bring the Word quietly and none the less effectively for all that.

We need to seek, not this or that experience, but the working presence of the Spirit of Christ to bring the Word of God to our hearts and on our tongues that the praise of the glory of God's grace in Christ may be shown through our lives.

Tongues: Sign of covenantal curse and blessing

PALMER ROBERTSON

What follows is the first of a two-part discussion of an often overlooked passage concerning the New Testament phenomenon of speaking in tongues. The second portion will appear next month.

God does not generally startle his people with the novel and the unexpected. The whole purpose of the long preparatory history of the Old Testament was to cushion the potential shock of the appearance of an incarnated Son of God.

Hardly a doctrine or an experience of the New Covenant people of God has failed to have its Old Testament counterpart. The softening shape of the shadow has preceded the luminous entry of the reality. In order to assure its comprehension in the right context, God carefully guarded the entry of his truth into the world.

This "preparation principle" certainly played a prominent role in the charismatic gift of tongues. On the day of Pentecost, Peter could point readily to Joel the prophet as one Old Testament figure who had anticipated quite specifically the outpouring of God's Spirit on all flesh.

The connection established by Peter between Pentecost and the Old Testament is well known. Not so readily recognized is the connection made by Paul.

Interestingly, Paul connects the Old Testament specifically with the phenomenon of tongues itself. While Peter applies a general Old Testament prophecy concerning the Spirit to the tongues of Pentecost, Paul penetrates even more deeply and points to a portion of the Old Testament that concerns itself explicitly with tongues.

Paul's passage, often overlooked, is embedded in the very heart of his treatment of the tongues of Corinth. In typical fashion, he locates the prob-

lem-solving fulcrum for the New Testament people of God in the inspired Scriptures of the Old Testament. If a definitive answer is to be found to trouble among God's New Covenant people, it must be sought in the authoritative documents of God's Old Covenant people.

Paul's pertinent comments are found in 1 Corinthians 14:20-22, which read as follows:

Brethren, do not be children in your thinking; yet in evil be babes; but in your thinking be mature. In the Law it is written, "*By men of strange tongues and by the lips of strangers I will speak to this people, and even so they will not listen to Me,*" says the Lord. So then tongues are for a sign, not to those who believe, but to unbelievers; but prophecy is not to unbelievers, but to those who believe.¹

Covenant fulfillment

First, note that Paul in this passage identifies tongues as a sign of covenant fulfillment.²

The quotation the apostle applies to the current tongues phenomenon at Corinth originates in Isaiah 28:11. However, the trail of Old Testament anticipation of tongues cannot stop with Isaiah. When the prophet announces that a foreign nation is to overrun Israel's borders, babbling in a strange tongue, he is simply applying to his day the covenantal curse of Deuteronomy 28:49:

The Lord will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, *a nation whose language you shall not understand.*

The judgment of God on a disobedient people will come by means of a foreign nation. The sign of God's covenantal judgment on Israel will be

the sound of babbling in a foreign tongue.

The context of Isaiah's allusion to the covenantal curse of Deuteronomy makes it quite plain that the prophet understood himself to be announcing the fulfillment of God's covenantal judgment on his people.

Look again at Isaiah 28:9ff. The prophet asks, Who is the one to whom God is attempting to teach knowledge? What kind of hearer has Israel been (verse 9a)?

Isaiah answers his own question out of the frustrating failure he has experienced in attempting to communicate God's message to a rebellious people. Their infantile response insults the God who has made them. They act as though they were babies — just weaned from milk, just taken from the breast (verse 9b).

Because they "would not listen" (verse 12), God must speak to them as though they still were learning their juvenile jingles (verses 10 and 13):

"order on order	<i>sav lasav</i>
order on order	<i>sav lasav</i>
line on line	<i>kav lakav</i>
line on line"	<i>kav lakav</i>

What will be the final result of this willful reversion to infancy on Israel's part? What will be the outcome of their childishness?

God speaks a foreign tongue

Isaiah stuns his hearers. If they persist in acting like children, pretending not to hear or to understand, then God will speak to them judgmentally in their childishness. His voice will speak to them as the words of an adult must sound to the infant.

Instead of communicating to them clearly in their own native tongue, God "will speak to this people through stammering lips and a foreign tongue" (verse 11). He shall bring to pass the

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Tongues occur as no surprise to the people of God. They have an appointed role as covenantal sign. Tongues serve as a sign of covenantal curse on Israel.

curse of the covenant spoken by Moses. A nation whose language is not their own shall swoop down upon them to execute God's wrath and curse. His favorable relation to them shall be terminated by a people whose language they cannot understand. God will speak in unfamiliar accents, "that they may go and stumble backward, be broken, snared, and taken captive" (verse 13).³

Isaiah's threat that God soon will heap the covenantal curses of Deuteronomy on Israel by speaking to them in "stammering lips and a foreign tongue" (verse 11) finds further development in the immediately following verses of the chapter. Isaiah 28:16 declares:

Therefore thus says the Lord God, Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed.

The verse will be recognized immediately as a passage of particular importance for the writers of the New Testament. Paul in Romans 9:31-33 explains Israel's stumbling in the light of this verse from Isaiah. The parable of Christ himself, in which he dramatizes the snatching of the kingdom from Israel, grounds itself in the Old Testament context of the cornerstone which also operates as a stumbling-stone for Israel (Matthew 21:42-46).⁴

This broader employment of the message of Isaiah 28 by the New Testament, applying it to the termination of God's distinctive relation to Israel, enforces the significance of Paul's citation of the curses of the covenant as they relate to the phenomenon of tongues. Tongues occur as no surprise to the people of God. They have an appointed role as covenantal sign. When tongues occur, God's judgment on Israel has become a realized part of redemptive history. Tongues serve as a sign of covenantal curse.

Since this perspective on the role of tongues is rather unfamiliar, the starting-point of this discussion must be underlined again. It is Paul the apostle, dealing with the problematics of tongues at Corinth, who quotes the judgmental words of Isaiah to explain the significance of tongues.

And Paul's point is simply that tongues are a foretold, appointed sign of covenantal curse on the people of Israel who have refused to believe in the Cornerstone of Zion.

Paul's warning to Corinth

A closer scrutiny of the context of Paul's quotation may serve to enforce the connection between Paul's argument and that of Isaiah. Paul begins in 1 Corinthians 14:20 by breaking into his discussion of tongues to admonish his hearers not to be "children" in their thinking. The Corinthians are being childish in their display of the gift of tongues. They are immaturely exercising the gift without restraint and without considering adequately its proper role in the purpose of God.

Now it is quite striking to note the similarity of contexts in Isaiah and Paul. Isaiah's problem was the childish nation of Israel; Paul's problem is the childish church of Corinth. By setting his remarks in a context comparable to that of Isaiah, Paul reinforces the weight of his words. The Corinthians indirectly are admonished not to

³The text is taken from the New American Standard Bible, except for the omission of the words "for a sign" with respect to prophecy, which were inserted by the translators and are not part of the original text.

⁴I wish to give full credit to the Rev. John Garrisi who first suggested to me this particular line of interpretation of Paul's words. Mr. Garrisi has a special zeal for encouraging pastors to "do theology" amidst all the many duties of that office which is "first in usefulness" to the church of Christ.

⁵A slightly different interpretation of Isaiah 28:9, 10 is held by several significant Old Testament scholars, including E. J. Young. However, this alternative interpretation of verses 9, 10 does not affect the fact that Isaiah 28:11 is applying the covenantal curse of Deuteronomy 28:49 to Israel.

⁶The contextual unity of the word specifically quoted by Paul (Isaiah 28:11) with the reference to the stone laid in Zion (Isaiah 28:16) finds strengthening support in the allusion to the establishment of justice as the measuring-line (verse 17). God will make *mishpat lakav*, "judgment for the line." The Hebrew word for "measuring-line" is the same rare word found in verse 11 (*kav lakav*). The effect of this contextual unity in Isaiah 28 is to strengthen the case for seeing tongues as a sign related specifically to God's judgment on hardened Israel.

stumble into the same error as Israel of old.

At the same time, the similarity of context strongly suggests that Paul knew what he was doing when he quoted Isaiah 28:11 about God's speaking judgmentally to Israel through stammering lips and a foreign tongue." It is not that Paul simply snatches up an isolated aphorism to apply to his circumstance. He knew full well that tongues in Isaiah appeared as a sign of covenantal curse. He understood that judgment on Israel was the subject at hand.

In short, Paul quoted Isaiah 28:11 precisely because he understood the New Testament phenomenon of tongues to be the climactic fulfillment of this Old Testament prophecy.

Israel did receive in the days of the Old Testament the judgment to which Moses and Isaiah alluded. Both had prophesied that as a result of covenantal disobedience, the sign of babbling languages would be heard in the land. Their prophecies were joined by a further word of confirmation by a third prophet standing as contemporary to the accomplished fact. Moses spoke in the fifteenth century B.C. about people of a foreign tongue coming to judge Israel (Deuteronomy 28:49). Isaiah spoke in the eighth century B.C. with the same perspective. In the century of Israel's captivity, Jeremiah (5:15) reiterated the same message:

Behold, I am bringing a nation against you from afar, O house of Israel, declares the Lord. It is an enduring nation, it is an ancient nation, a nation whose language you do not know, nor can you understand what they say.

This triple prophecy of the fifteenth, eighth and sixth centuries B.C. found its initial fulfillment at the time the "babbling Babylonians" overran Israel. But Paul says this sign of covenantal curse on Israel found its climactic fulfillment by the manifestation of the gift of tongues in the New Testament era. The judgment of God on Israel in 586 B.C. was only a foretaste of that severest of judgments pronounced by Christ himself: "Your house is left to you desolate" (Luke 13:35).

How did tongues serve as a sign of covenantal judgment for Israel?

In a very literal sense, the tongues of Pentecost represented the taking of the kingdom away from Israel and the giving of the kingdom to men of all
(Continued on page 49.)

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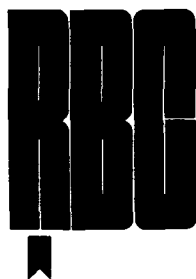
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What Is a Deacon?

(Continued from page 39.)

the widows, especially their need for food (verses 1, 2), and at the same time to help the apostles by relieving them of "this business" (verse 3).

These seven men in their ministry of serving tables do so as men "of good report, full of the Spirit and of wisdom" (verse 3). This serves as a model for determining the ministry of deacons today, since nowhere else in the Scriptures are their tasks specified. It shows them performing a spiritual ministry to those in the church who need the basic necessities of life provided for them. This is the first and main principle this account provides for us.

The second and related principle is that of providing assistance to those who rule and teach in the church and carrying out those "businesses" or tasks that must be accomplished by the officers of the church and that the elders cannot do without hindering their main function as the spiritual pastors of God's people. But within the life of the church and the diaconate, these other tasks assigned to relieve the elders must not cause the deacons themselves to forsake their specific task of ministering mercy to those in need.

Relation of elders to deacons

That the deacons work in subjection to the elders and their rule, even in the area of finances and specifically of funds for the needy, is not only evident from the fact that the elders are required to rule over the entire church and all its organizations and officers including deacons, but also is demonstrated by the particular situation shown in Acts 11:27-30.

Here we read of famine relief funds for Jerusalem being given over to the elders (verse 30). The elders, like the apostles, are to be concerned for the victims of famine and are to oversee and provide for them. So the funds come to the elders. But like the apostles in Acts 6, the elders here may be presumed to have committed this business to the deacons for the actual distribution.

It might be argued from the activity of Stephen and Philip (Acts 6:8ff. and 8:5ff), who are listed among the Seven (6:5), that their activity indicates that deacons should be evangelists or preachers. Certainly Philip is an evangelist and is engaged in preaching in

a very full sense of the word.

However, it is not as one of the Seven but as an evangelist that Philip is thus engaged. In fact, his ministry as evangelist is distinguished from his having been one of the Seven where he is spoken of as "Philip the evangelist, who was one of the seven" (Acts 21:8). Acts 6:1-6 defines the diaconal work, the serving of tables by the Seven, and not the further activity of Stephen and Philip in their decidedly different capacity as evangelists.

A similar distinction is seen in the lists of qualifications for elders and deacons in 1 Timothy 3:1-13. The elders must be "apt to teach" (verse 2) and rule the house of God (verse 5), neither of these being said of deacons in verses 8-13, though the two offices share many other qualifications in common.

Special qualifications for deacons

Certain distinctive qualifications of deacons, indicated in 1 Timothy 3:8-13, help to underscore the sensitive and interpersonal relationships in which deacons are involved when helping the needy. These do not of themselves establish the area of labor as does Acts 6 but they serve, on the background of that passage, to emphasize that area of labor.

Every office in the church, and every member of the church, is called upon to take the role of servant to others. But the deacon is called upon not only to serve but to serve those who are in special need of assistance. As such a servant the deacon particularly reflects the role of his Master who came to seek and to save those who are lost.

Consideration should also be given to the reference to wives or women in 1 Timothy 3:11 (leaving aside the ambiguous reference to Phoebe as *diakonos* of the church in Romans 16). To put this reference in biblical perspective, we must recall the clear teaching of Scripture that women are not to teach or have authority over men, and thus are not to be ruling or teaching officers (1 Timothy 2:11-14). Such activity would be a denial of her created role as a woman in relation to men (1 Timothy 2:13, 14).

Despite all that, these women in 1 Timothy 3:11 must be given due account. They are not called either deacons or deaconesses. We cannot be sure whether they are the wives of the deacons or are other women. Yet it does seem that their qualifications are mentioned just because they are in-

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EDITOR
JOHN J. MITCHELL

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volved in assisting the deacons in diaconal work. Such assistance or help is eminently suited to their role as women.

In other words, this passage would seem to indicate that some sort of recognized group of women, whether elected or otherwise determined, did

Tongues: A Covenantal Sign

(Continued from page 47.)

nations. Indeed, all those who witnessed the phenomena at Pentecost originally were Israelite in origin. The su-



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assist the deacons in the work of ministering to the needy. The churches of Jesus Christ today should also take this brief reference into full account and utilize the services of women in the diaconal tasks of the church wherever appropriate and needed.

What consolation and encouragement is there for deacons in performing such tasks of service to the needy and of assistance to the elders? Many could be mentioned, but let one suffice: "Those who have served well [as deacons] gain an excellent standing and great assurance in their faith in Christ Jesus" (1 Timothy 3:13). That is hardly surprising when we realize how closely the office of deacon is patterned on the gracious example of Christ, who gave himself even unto death for the sake of his people.

perabounding character of God's grace is nowhere more apparent than in the salvation of Israelites. Yet the potential of tongues is quite apparent. No longer will God confine himself to one people, speaking a single language. No longer will God funnel his gracious work of salvation through a single nation. Instead, God now shall speak all languages to all the peoples of the earth. To all the nations of the world he shall address himself directly.

Tongues thus serve as a covenantal sign. Tongues indicate the realization of God's curse on Israel for their covenantal unfaithfulness.

Indeed, the magnitude of God's grace is seen clearly in the broadened accomplishments of salvation represented by the gift of tongues. No doubt tongues serve simultaneously as a sign of covenantal blessing as well as covenantal curse. As God turns from Israel, he turns toward all nations. Peter's sermon on Pentecost emphasizes that by the gift of tongues it has become evident that God has poured out his Spirit on all flesh.

The full significance of tongues must be kept in view. As Paul has indicated by his Old Testament quotation, tongues are a sign of covenantal curse as well as covenantal blessing. It is this balanced perspective that must be remembered.

Dr. Robertson is a professor of Old Testament theology at Westminster Seminary. In the second part of this article, he considers the place of tongues as a sign of covenantal blessing.

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Genesis 2:22

Dear Sarah:

I'm very much in love with a wonderful Christian boy. We both are Seniors at the same college. We'd like to announce our engagement when I come home for spring vacation. But my parents are objecting because they have not yet met my boyfriend and want to get to know him first.

I love him, and he's a Christian, and what more could any parents want? I'm marrying him, they aren't. Do you see any reason why we can't go ahead with our plans for our engagement?

—Frustrated.

Dear Frustrated:

Your parents obviously want to put their stamp of approval on your marriage. Listen to them. They know you better than anyone else in the world, and they want your happiness above all.

So, have patience. Give them the time they need to get to know your boyfriend. This will serve two purposes: Their approval will give you more assurance about your choice, *and* will show your parents that you want to give them an opportunity to know *and love* one who will become a part of their family too. I hope your boyfriend also seeks his family's approval.

Don't resent your parents' concern. They may be wiser than you think. (Proverbs 1:8, 9.) Knowingly,

—Sarah.

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I LOSE MY LIFE FOR YOURS, LORD

You saved me, Lord, but now what do you want me to do?

To continue with my selfish life would be foolish—yes, 'tis true.
Your Word tells me that you will come and live your life in me.
O holy, Holy Spirit, the one who set me free!

That I could exchange my sinful ways for yours, so good and true,
I don't understand, I don't understand, that's impossible for me to do.
"On that you're right," my Savior said, "That is my work, you see.
"You do not find your own life; you lose your life to me."

"But willingly, so willingly you surrender and obey.
"Moment by moment you decide for me in every single way.
"It's your second nature now to say, 'Blessed Lord, thy will be done!'"
And of my plans and purposes?—take them, for I want none!

I want thy Holy Spirit to indwell my worthless frame,
To exalt my precious Savior in word, and deed, and name.
That every life my life touches will be touched, O Lord, by thee;
That thy gospel may be shared with them as thou hast commanded me.

Go tell them in Jerusalem, is what you commanded, Lord.
The Great Commission starts us there, so how can we afford
To act as though it's in reverse, and send the saints away
To uttermost parts of Earth, ignoring those who 'round us lay?

A prophet is without honor in his own home, you did teach;
And all men in all lands, you command that we should reach.
But you've given us the order and it's all so plain to see
That we messed it up as usual when we changed it—sinful we!

Each church has its Jerusalem, where you raised it—that's the spot.
And all the lost souls around that body need the gospel—do they not?
Your plan is oh, so simple; it's as simple as can be:
"Sow my seed and water it, and leave the increase to me."

Let thy precious blood-bought church as your body go
Out into the market place and tell them what they need to know:
That you died for all who on your Son would believe,
Leaving to the Holy Spirit those who will receive.

Yes, we are your ambassadors and entrusted to our care
Is your reconciling message not to keep—no, we must share.
We proclaim it, not retain it, where we are and where we go.
Yes, we start in our Jerusalem, as you said so long ago.

Let us learn, dear Lord, that everything has a purpose in your plan.
The very order of the order was given from your hand.
And so I pray, your Lordship, that you direct my steps each day
In the way that you would have me walk, and guide what I will say.

Let my hands do all your bidding, and my eyes upon you stay,
That my thoughts are always your thoughts—oh, do not let them stray!
Let my life be truly yours, now, completely—to obey—
Fullness of joy forevermore—take *my* life away!

— June Cox

Mrs. Cox is a member of Grace Orthodox Presbyterian Church in Westfield, New Jersey.

Free From Authority?

JULIE ANN STONE

Our society has a tendency to idolize mothers—or, on the other side of the coin, to blame them for almost all the ills of their young.

Even Christians do this. My mother was complaining about the fuss raised in her church about Mothers' Day and no mention of Fathers' Day. Recently I heard a well-known pastor on the radio tell of a man who wanted to know if he would be able to recognize his mother in heaven. It seems he hadn't properly appreciated her on earth and wanted to make amends. This is not a biblical reason for wanting to go to heaven! We'll be there to worship, but not to worship our mothers.

In Christian circles there has been an increasing effort to reeducate parents as to the correct order of things. If you want a mini-test to see how your thinking is oriented, ask yourself these questions: To whom is our first allegiance? (We know very well that it is to God.) If you are married, where is your second allegiance? Prove it. (Try Genesis 2:24.)

Think over this passage carefully, remembering that there were as yet no children, in-laws, neighbors, friends, or business associates. Think how important this rule is. But in our mother-exalting, and child-worshipping, down-with-father culture we have difficulty understanding or believing the biblical principle: *If you want to be a really good mother, work on being a better wife.* (And in the end, being a good wife does the most for your children.)

Why is this? We chafe at restrictions—always, continuously!—and that's our sinful nature. However, as one pastor often says, "When man lost his ability, he did not lose his responsibility." Now we do have a conflict. As women we find ourselves under authority, and we often resent it.

I remember the first time this hit me in the fullest sense. I had exchanged a bossy father for a bossy husband; over both of them was God. Add in the children—and there never would be time in my whole life when I would be able to do just as I pleased. Never!! We are never free from authority. Perhaps there are times when you too resent this, and feel this conflict. I know

I'm supposed to be submissive, but . . . I know I'm supposed to be understanding, meek, gentle, longsuffering, but . . . Well, I've suffered long enough, I think!

Settle differences immediately!

Depending on your personality and training you will react one of two ways. Either you will blow up and let the fallout damage whom it may, or you'll smile bravely through clenched teeth (and even learn eventually not to clench your teeth, feeling no pain—you think). Neither way is right.

Surprised? I was. The first reaction teaches wee ones that adults don't need self-control. The second demonstrates the ostrich principle: ignore it, and it will go away. Neither way deals with the conflict. Let's check the Bible:

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (Proverbs 16:32, KJV).

O my feelings, my feelings! Let one writhe! Walls of my heart! my heart is torn within me! I cannot keep silent! (Jeremiah 4:19, Berkeley Version).

Be ye angry, and sin not; let not the sun go down upon your wrath (Ephesians 4:26, KJV).

Settle your differences immediately. You are, as Dr. Jay Adams puts it, always obligated to be the first to apologize. If you were wrong, you clearly owe the first apology. If you were wronged, you still have the first responsibility to clear the air. Actually, two Christians should meet on the way to apologize to each other no matter what the problem.

"My husband is lord!"

So said Sarah. Now there are few tasks we launch into with more preconceived ideas than with parenthood. From our earliest years we bravely spout what we are going to let our children do! This runs the gamut from staying up late to "My child would never do that!"

Parenthood, however, turns out to be much harder than it looks. Now we have a basic conflict, and a problem—our children.

Mother, before your child can say

much more than "Mama" and "Dada," he will have sized you up in a way you won't believe. Our children know us better than we know ourselves. And they use this knowledge against us.

What you truly believe does indeed speak louder than what you say. When we teach in thought, word and deed (and the Bible says our thoughts do determine what comes out in word or deed) that "I don't know everything," "I often fail," "Daddy is head of the family," "The Bible is where I go for help," "I know that God runs things," then the message comes through. God is in command here.

My husband is lord, as Sarah said. And this comes out something like this: Around my children and before others *and within my heart*, I will extol my husband's virtues, bend to him, love him, honor him, serve him, be polite to him, defer to him, build my life with him, prefer him to all others including parents, children, friends and neighbors. Or, as we said when we married, "forsake all others."

This will solve many conflicts for you. You are doing what God commands. It follows then that you are doing what is right. You will be at peace with God and man. And as a bonus you will be teaching your sons and daughters to obey God in all things, *even when no one else is looking and whether you happen to feel like it or not!*

You will be showing the contrast between what God's child does and what others do in the situations that face everyone. You will be setting a family example that is measureless in value. You will be building a relationship with your husband that reflects what the Lord wants it to be. And—surprise to Women's Lib!—you will be creating a woman free, truly liberated, a happy and contented servant of God, one who is humble and beloved.

Her children rise up and call her blessed; her husband also, and he praiseth her. . . . A woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates (Proverbs 31: 28, 31 KJV).

This is the second in a series of devotions that Mrs. Stone has done for "Genesis Two: Twenty-Two." The first appeared in November 1974. Mrs. Stone is from the Garden Grove (Calif.) Orthodox Presbyterian Church.

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A Close Look at the NIV

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THE NEW INTERNATIONAL VERSION OF THE NEW TESTAMENT, 1973. New York Bible Society, Zondervan. \$5.95 (cloth).

Inevitably one of the first reflections on the matter of modern versions is in the vein of nostalgia, because, almost certainly, no version in English will ever be able to equal the majesty and dignity of that classic of classics, the King James Bible. The signs are simply not evident that either the language or the faith of English-speaking people is about to recover its former robustness.

But, setting aside such vain regrets, let us come down to practical issues: Here is a new version in modern English; granting that it is not a classic, just how good is it? If we are to believe the advertising and promotional material introducing the NIV to the public, this version commends itself upon two major grounds: (1) that the language is modern and clear without ever becoming casual or merely clever-sounding; and (2) that the translation is dependable and accurate enough to meet the requirements of the serious Bible-reader. Those are the claims, and I think that I could give the following qualified assent to them.

Language and accuracy

As to the language of the NIV, it is certainly clear and plain and not overdone. No one should have difficulty in following it. However (my

first qualification), the language of the version sometimes sounds toneless and lacking in impact in places where the KJV is not only majestic and forceful but perfectly "modern" as well. (E.g., is there any comparison between the John 3:30 of the KJV — "He must increase, but I must decrease" — and NIV's — "He must become greater; I must become less important"?)

In other words, this version seems to go out of its way to exclude the genius of the KJV even when that still makes its point to 20th century ears and minds. A reader familiar with the KJV must be prepared then, in reading the NIV, to experience the uncomfortable awareness that various passages have departed pointlessly from an existing standard of excellence.

As far as accuracy is concerned, the NIV does a respectable job in giving the reader a reasonable and valid presentation of the New Testament. There were, at least in my random sampling of this version, no examples of super-

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imposed doctrinal viewpoint. And there is a decent job done of rendering the text into plain meaning.

Inconsistencies noted

My second qualification, however, is that the NIV does tend to expand beyond a simple translation into the realm of interpretation, when that is not at all really necessary. (E.g., in James 1:17 the NIV chooses to expand the literal rendition of the word "lights" into the phrase "heavenly lights"; and in James 2:12 it expands the literal rendition of the phrase "the law of freedom" into the interpretation "the law that gives freedom.")

Although this habit may be innocent and plausible enough as practiced in the NIV, the serious student of the English Bible may feel that his mind is being made up for him instead of his being presented with the most faithful mirror of the original text (consonant with good English usage) so that he may draw his own conclusions. Who knows, he may well choose to differ at such points intelligently.

Furthermore (a third qualification), the NIV does sacrifice — again, so it seems to me, without necessity — consistency in the translation of certain key terms. (E.g., in James 2:14, 17 and Romans 3:27 where the same Greek word is quite properly rendered "works" in the KJV, the NIV chooses three different translations: "deeds," "action," and "observing.")

This is a habit which the attentive Bible student could well find maddening — unless he were able to check back into the Greek text; but in that case he would not have to depend upon an English version for study in the first place.

With these characteristics understood, and without expectation of something this version is not fitted to fulfil, the thoughtful Christian may well decide to secure for himself this version of the New Testament, which is, all in all, clear and modern and quite faithful.