

The Presbyterian Guardian



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**Inside view of
THE N.I.V.**

Burton L. Goddard

It is the summer of 1975. Twelve Bible scholars sit around a large table-complex in the Polytechnic Hostel in Athens, Greece. Most of them are theological seminary professors. For two months they have been discussing the Hebrew text of Isaiah, seeking to ascertain as accurately as possible what the Holy Spirit said so long ago through the prophet who gave us this revelation from God, and refining a modern English translation of this great book accordingly.

To do this significant task, they have given up their summer vacations. Even through the preceding school year they have sacrificed in many ways to lay the groundwork for final editing of the New International Version of the Bible (NIV). They mean business. They are totally committed to the task, for they sense its importance.

Goals of translators

Their goal is twofold: First, they desire to give a rendition of the Hebrew that will be faithful to the original, for they all believe that this book is God's inspired, inerrant Word, and that this Word should be available to all in the most accurate form possible. Second, they want to make a translation that will communicate well to the English-speaking people of our day, for if God's Word is to be effective in reaching the lost and instructing the saved, it must speak the language of our time.

It is not surprising, then, to find that of the twelve around the table exactly half are alumni of Westminster Seminary. For Westminster men are not content just to talk about the doctrine of the inspiration of the Scriptures. If that doc-

trine calls for the most accurate translation of the Bible so that others, especially those without special theological training, may have the Word in its most correct form in English, then it might be expected that Westminster men would be in on the project and even in large part responsible for its existence. And if the Sword of the Lord, the Word of God, must be kept sharp in order to speak to the hearts of those who communicate naturally only through the idiom of modern English, then Westminster men ought naturally to be among the first to do everything they can to make this possible.

Well then, who are these twelve around the table? Their chairman was not only graduated from Westminster but taught Systematic Theology there for four years. From his pen have come several books, the best known being *The Holy Spirit*. He is an active proponent of Christian day schools. He is Edwin H. Palmer, a minister of the Christian Reformed Church.

Two others of the Westminster alumni, John H. Stek and Marten H. Woudstra, are also ministers of the same communion.

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form possible.*

Both are members of the faculty of Calvin Theological Seminary and both have specialized in Old Testament studies.

Also at the table are R. Laird Harris, Westminster graduate of 1935 (Th.M., '37), and Burton L. Goddard of the class of 1937. The former is Dean of the Faculty and Professor of Old Testament at Covenant Theological Seminary. His several published volumes include one

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Questions for TRANSLATORS

Noel K. Weeks

The following comes as a letter to the editor. In view of the important questions raised, it is presented here as an article in its own right. We believe the questions of Dr. Weeks need to have serious consideration, both by those engaged in translating and those who use today's new translations.

I would like to raise some problems with the articles on translation in the August/September issue of the *Guardian*. This is a late response, due to the time it takes for surface mail to reach Australia.

There are a number of grounds on which one could object to the Authorized, or King James Version of the Bible and support a modern translation in its place:

a. The KJV was based upon texts inferior to those now available.

b. There have been advances in the knowledge of the original languages since it was translated.

c. The English language itself has changed since the KJV was translated.

d. The KJV translators had a wrong understanding of the translator's task.

Each of these objections is distinct and has different implications for what we would attempt to do in modern translation. The mere difficulty of the KJV is not in itself an argument for a certain approach to translation, as that difficulty may be due to any one of a number of factors.

The aspect of Professor Dillard's article that concerned me was the appeal to the insights of the science of linguistics. Are we to assume that linguistics is a completely neutral science whose conclusions are without any taint of bias? Since when have we believed in neutral science?

Simplicity/biblical language

Should we not rather begin with the

biblical use of language rather than with some principle from the science of linguistics? It is asserted in defense of some modern translations that we must translate so that the uninformed may understand without meeting any technical or difficult words. But was the Bible written that way? Is it completely lacking in words that were rare and technical in the original languages?

To ask such a question is surely to answer it. A few examples would be the musical terms (if that is what they are) in the headings of the Psalms, or the word generally translated "Sabbath rest" in Hebrews 4:9. Are there words that may not be so rare but are given a technical meaning by being used by the Scripture writer with a particular and consistent nuance? One can think of many examples: "vanity" in Ecclesiastes; "flesh," "righteousness," "justification" in Paul.

I have never seen this point denied, so I would suspect it will be granted by those who argue for the priority of simplicity over accuracy in translation. Are we to be wiser than God? If the Bible itself uses rare and technical words, why are they forbidden to the translator?

This is not a defense of the use in our day of translations like "Jacob sod potage." However, the problem here is not that the KJV translators felt forced to

*The translator's job is to
strive to set before the reader
the possibilities offered by
the original text.*

use a rare and technical phrase. The problem is changes in English word usage. Whatever period of the English language is available to the translator, he will be faced with the question of whether to use technical terms or less precise terms.

Why this emphasis on simplicity in translation? Is it not a result of the fact that the prime means of converting the unbeliever has changed from the preaching and teaching of the gospel to the distribution of literature, especially of Scripture portions? Let us have translations in modern English by all means. But if the unbeliever is unable to understand the Bible as easily as his pulp novel,

(Continued on page 15.)

Letters

Who misunderstands "you"?

Mr. Kuschke evidently believes that if you use the word "you" in prayer, two people might get confused:

1. The speaker. This is strange, for I have never heard a speaker become confused while using this word. He knows if he is referring to someone singular or someone plural.

2. The listener. Are you prepared to say that God can't make the distinction between singular and plural in the word "you"? (Even you understand the use of the word in the last sentence.)

Speaking English to God is not confusing; learning a foreign language to speak with him could be.

Roger W. Schmurr, pastor
Hialeah, Florida

More study of new Bible versions

Appreciation is due to Duncan Lowe for his "Reply" in the issue of December 1975. His contribution, moderate in tone and irenic in spirit, encourages one to think that the important discussion of new Bible versions will be continued in a constructive way.

There is, of course, warm interest today in the subject of English versions of the Bible, and much dedicated labor is being performed in the field. Readers of the *Guardian* will be pleased to learn of some promising efforts in this area which are being made by students at Westminster Seminary. Seven of them — Gary Edwards, Michael Kennedy, Curtiss Ladley, Tremper Longman, Michael Quintero, David Troxell, and Douglas Watson — are editors of the section on "Versions and Translations" in the new series of volumes entitled *The New Testament Student*. They have been developing a forum on principles of Bible translation for the fourth volume of the series, which is to appear in the second half of 1976. Contributors to the *Guardian's* discussion of the matter will be most welcome to participate.

Some of the students mentioned above have been preparing a manual of Modern English versions of the New Testament which aims to report succinctly on im-

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"It's one of the best things that's happened to Westminster." So said Professor John Frame about the Christian Arts Festival held at Westminster Seminary on January 8-10.

The planning committee was amazed by the enthusiastic response of the participants. Nearly one third came long distances for the weekend; there were representatives from many states, including Florida, Oklahoma, and Massachusetts. There were even students from Canada, Holland, and England.

On opening night more than six hundred people packed themselves into Van Til Hall to hear Dr. Hans Rookmaaker speak on "Ultra-Naturalism in Art." The crowd necessitated closed-circuit TV arrangements in all the available classrooms.

Lectures and workshops

The purposes of the festival were twofold: to encourage the whole church of Christ to enjoy the arts and to think biblically about aesthetics, and to stimulate Christian artists in their work. To this end there were eleven lectures, sixteen workshops, a gallery, and an hour-long "Performance Time" before each evening's main lecture.

In addition to Dr. Rookmaaker, Dr. Calvin Seerveld, Dr. Edmund Clowney, William Edgar, Jonathan Bragdon, Cook Kimball, and Kefa Sempangi all lectured on a variety of topics. These included historical analyses, discussions on aesthetic theory and Christian aesthetic lifestyle, and analyses of particular movements and artists.

The workshops, held on Friday and Saturday afternoons, included pottery, viewing and discussion of a contemporary film, discussions with Drs. Rookmaaker and Seerveld, a performance of a unique form of Christian musical expression by James Ward and Elan, "Music and the Christian Life," "Poetry and Creative Writing," "The Process of Architecture," "Dance as an Expression of Praise and



arts festival

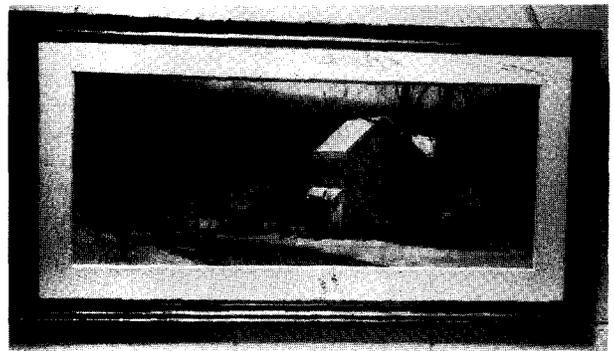
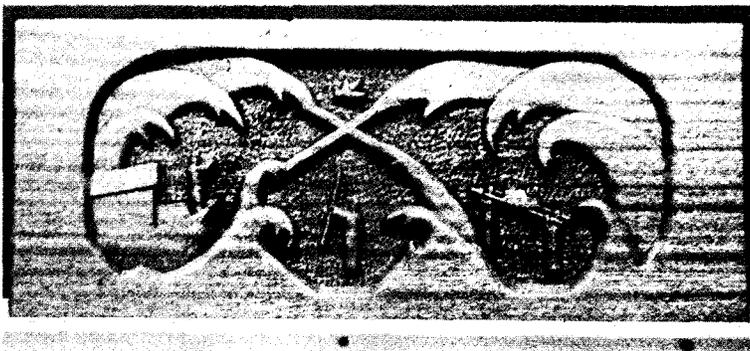
Worship," "New Directions in Christian Broadcasting," "The Arts in Worship," "The Birth of a Lute," "The Mechanics of Painting," "The Art of Illustration," "A Dialogue and Experiment in Drama." Saturday afternoon ended with an evangelistic multi-media slide show followed by discussion.

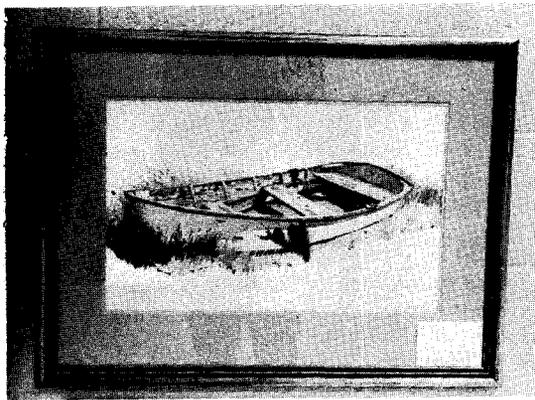
Performances

Each evening from 7 to 8 p.m. was devoted to performance. There were a brass quartet and string quartet from the Curtis School of Music. The brass played Renais-

sance and Baroque pieces and accompanied the opening hymns on Thursday night. Friday, the strings performed a piece composed and narrated by Keith Gates entitled "The Sixth Day of Creation."

The Westminster Choir sang three numbers, and two Westminster students—Dan McCartney and John Szto—performed Richard Strauss's "Horn Concerto in E-flat Major." Cheryl Forbes, Arts Editor for *Christianity Today*, who is planning a career in opera, sang a "Song Cycle" by Sir Edward Elgar.





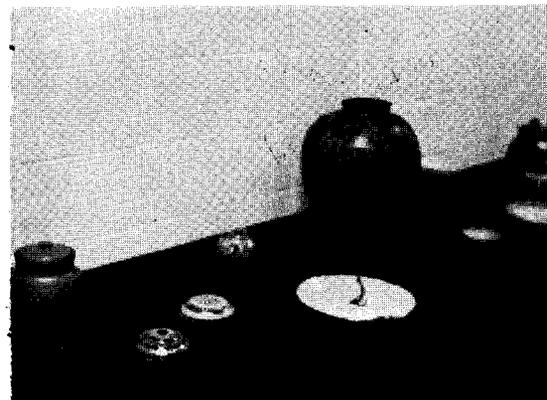
A young writer from Cambridge, Mass., Cynthia Chester, read and briefly explained some of her poetry. Perhaps most thrilling of all was the contribution of Greg Mitchell and Michele Morgan, professional ballet dancers, who performed four different pieces based on the Scriptures, three of which Greg himself had choreographed.

The gallery

Throughout the weekend, Van Til Hall's corridors and lobby were lined with works submitted by the more than 75 artists who attended the Festival. It was a great encouragement for these artists to view the works of others and share with one another some of the problems they encounter in their labors.

An art teacher from Baltimore wrote regarding the weekend: "As an artist and a Christian I felt new joy in creating for our Lord." There were many who felt the same way. Such responses indicate the need for more festivals of this sort, and they tell of the wealth and love of the Great God who is the source of all our creativity.

This report was prepared by Charles Drew, a Westminster student and chairman of the festival's planning committee. We appreciate his doing this.



The responsibility of THE CHURCH in our new age

J. Gresham Machen

In the first portion of this article appearing last month, Dr. Machen had analyzed the "new age" of the modern world and then introduced the concepts of the Christian Church as a movement that was radically doctrinal, radically intolerant, and radically ethical. In this portion he continues his analysis of the church of today and the urgent need for a true Christian Church in the world.

Conflicts in the Church

These characteristics of primitive Christianity have never been completely lost in the long history of the Christian Church. They have, however, always had to be defended against foes within as well as without the Church. The conflicts began in apostolic days; and there is in the New Testament not a bit of comfort for the feeble notion that controversy in the Church is to be avoided, that a man can make his preaching positive without making it negative, that he can ever proclaim truth without attacking error. Another conflict arose in the second century, against Gnosticism, and still another when Augustine defended against Pelagius the Christian view of sin.

At the close of the Middle Ages, it looked as though at last the battle were lost — as though at last the Church had become merged with the world. When Luther went to Rome, a blatant paganism was there in control. But the Bible was rediscovered; the ninety-five theses were nailed up; Calvin's *Institutes* was written; there was a counter-reformation

in the Church of Rome; and the essential character of the Christian Church was preserved. The Reformation, like primitive Christianity, was radically doctrinal, radically intolerant, and radically ethical. It preserved these characteristics in the face of opposition. It would not go a step with Erasmus, for example, in his indifferentism and his tolerance; it was founded squarely on the Bible, and it proclaimed, as providing the only way of salvation, the message that the Bible contains.

At the present time, the Christian Church stands in the midst of another conflict. Like the previous conflicts, it is a conflict not between two forms of the Christian religion but between the Christian religion on the one hand and an alien religion on the other. Yet — again like the previous conflicts — it is carried on within the Church. The non-Christian forces have made use of Christian terminology and have sought to dominate the organization of the Church.

This modern attack upon the Christian religion has assumed many different forms, but everywhere it is essentially the same. Sometimes it is frankly naturalistic, denying the historicity of the basic

The Christian Church stands in the midst of another conflict, not between two forms of the Christian religion, but between the Christian religion on the one hand and an alien religion on the other.

miracles, such as the resurrection of Jesus Christ. At other times it assails the necessity rather than the truth of the Christian message; but, strictly speaking, to assail the necessity of the message is to assail its truth, since the universal necessity of the message is at the center of the message itself. Often the attack uses the shibboleths of a complete pragmatist skepticism. Christianity, it declares, is a life and not a doctrine; and doctrine is the expression, in the thought-forms of

(Continued on page 13.)

THE WOMAN QUESTION

a book review

Man as Male and Female, by Paul K. Jewett. Eerdmans Pub. Co., Grand Rapids, 1975, 200 pp.

Reviewed by Mrs. Susan Foh, Westminster Theological Seminary, Philadelphia.

In the past few years the "woman question" has become the question most often asked. Paul Jewett has responded in an exceptional way in *Man as Male and Female*, because he intends to write from the perspective of systematic theology.

From the beginning, Jewett emphasizes that "the 'woman question' implies a 'man question'" (p. 149). Because Genesis 2:18-25 expressly states "that God made woman and brought her to the man because it was not good that he should be alone," Jewett infers "surely it is not good that one should develop a doctrine of Man in terms of the male alone" (p. 20).

Jewett's major thesis is that the hierarchical model of man and woman (with man as the head of the woman) should be rejected in favor of a model of partnership (between equals). He develops this thesis from his view of the relationship of the image of God and sexuality. Rejecting the traditional view that the male/female distinction is a non-essential aspect of the divine image, he essentially sympathizes with Karl Barth's view that "to be in the image of God is to be male and female" (p. 24).

Jewett's concept is that "man's existence in the fellowship of male and female is the mode of his existence as created in the image of God" (p. 45). The consequence of both Jewett's and Barth's thinking is that "marriage should be understood in terms of the male/female distinction, the latter being the more fundamental reality" (p. 34). To establish the man/woman relationship as the most basic, Jewett must deny that Genesis 2:18 describes a wedding; then the crea-

tion account would result in "the subordination of all women to all men because they are women" (p. 131). Because the general subordination of women to men is an "indefensible" and "unscriptural thesis" (p. 131), Jewett is then forced to reject the hierarchy of 1 Corinthians 11:3 and Ephesians 5:23. On the other hand, if the Genesis account establishes marriage as the most basic relationship between man and woman, the Pauline texts can be defended on a scriptural basis.

Jewett's major thesis is that the hierarchial model of man and woman (with man as the head of the woman) should be rejected in favor of a model of partnership (between equals).

Because Jewett favors partnership as the norm for male/female relations, he must deal drastically with certain Pauline texts. Jewett does not interpret the passages to support his own case; he even makes his own case more difficult than the texts require. Jewett's exegesis in these cases seems too facile, as if he accepted the traditional interpretations without wrestling with the texts himself.

Jewett does not hesitate to admit that all of the pivotal Pauline passages "imply that he thought of the woman as subordinate to the man" (p. 51). To

maintain his thesis, Jewett must eliminate those texts.

So far as he (Paul) thought in terms of his Jewish background, he thought of the woman as subordinate to the man for whose sake she is created (1 Cor. 11:9). But so far as he thought in terms of the new insight he had gained through the revelation of God in Christ, he thought of the woman as equal to the man in all things. . . . Because these two perspectives — the Jewish and the Christian — are incompatible, there is no satisfactory way to harmonize the Pauline argument for female subordination with the larger Christian vision of which the great apostle to the Gentiles was himself the primary architect. (Pp. 112, 113.)

This accusation of contradiction should be seen as directed against the Holy Spirit as well as Paul. Jewett, recognizing the gravity of challenging "an inspired apostle," proposes: "To resolve this difficulty, one must recognize the human as well as the divine quality of Scripture" (p. 134). This statement means that there are (or can be) "human limitations" in the Bible (p. 135). Paul was bound by historical and cultural conditions, and so not everything he says applies to us today, though it may have been appropriate for his own day. This explanation is an outright denial of 2 Timothy 3:16 that "all Scripture is inspired by God and profitable for teaching. . . ."

A cultural hermeneutics

Jewett buttresses his case against Paul with the hermeneutical principle that Scripture interprets Scripture. He says, "Any view which subordinates the woman to the man is not analogous to but incongruous with this fundamental teaching of both Old and New Testaments" (p. 134). However, this is true only after he has eliminated all texts that teach the subordination of women to men as mere cultural expressions. In blaming the patriarchal cultures of the Old and New Testaments, he is forgetting that the God of the Scriptures is also sovereign over culture.

Jewett tells us not to "look for authoritative guidance" to the New Testament church for today's implementation of the

woman's role because it reflects the attitudes of its day (p. 147). This advice would be helpful if he meant that one should not idealize the words of the church fathers or descriptions of early Christians taken from secular records. But Jewett means to set Scripture against Scripture, the pictures of church life in I Corinthians 14:34-35 and I Timothy 2:11-15 against the theological statement about the new life in Christ given in Galatians 3:28.

Perhaps the problem with this method is not obvious at first. But once the final authority is taken from the Bible, when a margin for error is allowed, there is no way to know when to stop deleting from the text. What happens is that human reason, which has been affected by sin, puts itself in a position to judge what is God's word.

However, the solution is not quite so simple. Jewett's appeal to the master/slave relationship makes the complexity of the problem apparent, because Ephesians 6:5 is a command that no longer directly applies to the Christian today. "Now if one were to press the subjection of the wife to the husband in the one because of Ephesians 5:22, then he should, by parity of reasoning, press the subjection of the slave to his master because of Ephesians 6:5f." (p. 137f.). Because there are historical limitations reflected by "the apostle's ambivalent view of the slave/master relationship" (p. 139), Jewett concludes that there is no chain of command in marriage but that marriage is a mutual partnership, that the command to submit is as culturally determined as in the case of the slave.

Jewett realizes that this close connection of the husband/wife and the master/slave commands might jeopardize the parent/child relation. He responds by noting that "children" has a double meaning, for children grow up and cease to be subject to their parents. However, this observation does not clearly separate the parent/child relationship from the other two. It only indicates that each pair should be understood in terms of itself. In other words, the cessation of the master/slave relationship does not automatically mean the end of the husband/wife relationship.

"All one in Christ"

In discussing the "Magna Carta of Humanity (Galatians 3:28)," Jewett insightfully distinguishes among the groups mentioned, but continues to treat them equally and decides that the same sort of social implications are involved in all

cases though the three should be implemented differently. Slavery is a social institution created by sinful men; as a purely human invention, it can be obliterated. The Jew/Gentile distinction cannot be erased from the record, but there are no biblical commands regulating this relationship except that hostilities between them cease.

The man/woman distinction, unlike the other two, was ordained at creation and cannot be removed; and many New Testament commands are based on it. Nonetheless, no one should question that Galatians 3:28 has social implications for men and women. For instance, women should be treated as joint heirs of God's promise and members of the body of Christ. However, Galatians 3:28 in no way dictates that wives should no longer be submissive to their husbands.

There are several reasons why Galatians 3:28 does not annul Ephesians 5:22-33 or I Corinthians 11:3-16. The most important reason is that Scripture does not contradict itself; God is its author throughout and he makes no mistakes.

Jewett's concept of Scripture does not do justice to God's Word. In the final analysis, the reader must decide: either Paul of Tarsus or Paul K. Jewett is right about woman's relationship to man.

In addition, the context of Galatians 3:28 is faith in contrast to law. Paul's point is that without respect to nationality, social status or sex, all are justified by faith (v. 24), all are children of God (v. 26), all have put on Christ (v. 27), all are heirs according to the promise (v. 29).

From these verses it is clear that the emphasis is, *coram Deo*, the Christian's relation to Christ. Yet, as Jewett says, there are consequences for human relations. But he misconstrues the thrust of it; he assumes that Christians are *equal* in Christ, whereas the point is that Christians are *one* in Christ. The practical applications of this oneness are explained by Paul in I Corinthians 12, which also contains a "Magna Carta of Humanity" in verse 13. In this same chapter Paul presents another hierarchy in terms of

spiritual gifts (e.g., v. 28). So oneness and subordination are not contradictory.

Jewett's incorrect view of subordination also contributes to his inability to harmonize Galatians 3:28 and I Corinthians 11:3ff., etc. This false concept has been hailed by some Christian feminists as a major breakthrough. In the preface Virginia R. Mollenkott states, "To my knowledge, he is the first evangelical theologian to face squarely the fact that if woman must of necessity be subordinate, she must of necessity be inferior" (p. 8). Jewett rightly disputes an ontological subordination of woman, which would suggest a difference in being. But he does not squarely face the possibility of economic subordination, which involves a difference in function, not in being.

The perfect model for economic subordination is Christ's obedience to the Father. In denying the analogy between the husband/wife and the Father/Christ relation, Jewett describes Christ's submission to the Father in terms that could apply to the wife's submission to her husband:

... the subordination of the Son to the Father is not an ontological subordination in the eternal Godhead, but a voluntary act of self-humiliation on the part of the Son in the economy of redemption. As God, the Son is equal with his Father, though as Messiah he has assumed a servant role and become subordinate to his Father. [P. 113.]

The woman as Man is equal to the man, but she submits herself to her husband as a voluntary act of obedience to God's command. That this submission is voluntary is made obvious by the corresponding command to the husband. He is not commanded to make his wife obey but to love her in a self-sacrificing way. The "hierarchy" in Ephesians 5:22-33 is based on oneness, the one flesh of husband and wife in marriage. Oneness makes the biblical hierarchies work. The husband is to care for his wife as his own body, so her subordination to him should not be demeaning or damaging to her.

Man as Male and Female is a careful and thought-provoking study of the man/woman question, and it deserves more attention and a more detailed response than a review of this length can give it. The basic criticism must be repeated: Jewett's concept of Scripture does not do justice to God's Word. In the final analysis, the reader must decide: either Paul of Tarsus or Paul K. Jewett is right about woman's relationship to man.

Other books on MAN and WOMAN

I Pledge You My Troth, James H. Olthuis. Harper & Row, 1975; 148 pp., \$7.95

Subtitled "A Christian View of Marriage, Family, Friendship," this book by one of the professors of the Institute for Christian Studies in Toronto, grew out of a lecture series sponsored by the Association for the Advancement of Christian Studies.

Many of the practical discussions in this book are eminently readable and helpful. Much of the criticism of modern views of marriage and sex, including the more radical views of some feminists, are well stated.

But the whole volume is based on an erroneous view of marriage itself and of the relation of male and female in God's creation. Olthuis defines the original creation of mankind as that of a "biunity: male and female" (p. 4). Scripture sees a unity, true enough. But it is not a unity of absolute equals, which the word "biunity" suggests and which Olthuis holds throughout the book, but the unity of complementary beings.

Thus the author says, "Man and woman are to be helpmates to each other" (p. 19). But Scripture sees it differently, that woman was created to be a help to man, but not man for the woman (Genesis 2:18; 1 Corinthians 11:9).

Since Olthuis sees marriage as a "partnership of man and woman under God" (Preface), he is led to define it further in terms of "troth," which is for him the essential element in marriage. He presents this definition (p. 20) after quoting Genesis 2:24 and Matthew 19:6, neither of which suggest "troth" as the essential ingredient. The result is to view marriage in terms of what the "partners" make of it rather than in terms of something that God has made.

Not wanting to see the woman as subordinate to man, Olthuis is led to some very odd exegesis. Since Genesis 3:16 clearly speaks of the man as ruling over the woman, Olthuis dismisses the force of these words of God by saying they are a curse (true) and not a command to be obeyed (how so?) (p. 10). Even the redeemed, and largely sanctified, believer is still under the curse (Romans 8:22, 23).

Olthuis similarly dismisses other Scripture that does not fit his model. After insisting that "there are actually no biblical grounds for divorce" (p. 67), he must deal with Matthew 19:9 in which Christ condemns divorce "except for unchastity." This is explained away as only for that day when Roman law is said to have required a man to divorce an adulterous wife.

The author also dismisses much of Paul's teaching on women (in "An Appendix: Paul on Women," pp. 135ff.). "Thus, in the culture of that time Paul demanded that women should wear veils, wear their hair long (1 Cor. 11), keep quiet during discussions in worship services (1 Cor. 14), and refrain from teaching (1 Tim. 2)" (pp. 136f.). This approach, of relegating a Scripture command to a cultural need of a former day, allows one to pick and choose what to obey.

In a discussion of "headship," Olthuis insists that "Head does not mean 'lord,' but is virtually synonymous with 'beginning' or 'origin'" (p. 137). Apparently we are to understand that man as the "head of the woman" (1 Corinthians 11:3) only means that woman was created out of the

man, not that she is in any sense subordinate to him.

This is another book that begins with an independently developed concept of marriage and male-female relationships and then uses and abuses Scripture to give the author's ideas a "Christian" coloration. The book is not recommended.

The Role Relation of Man and Woman and the Teaching/Ruling Functions in the Church, George W. Knight, III. This little monograph (only eleven pages) is privately printed and available from Dr. Knight at 12330 Conway Rd., St. Louis, MO 63141 for \$1.00.

No doubt the reader wonders whether there is any safe guide through Scripture's teaching on the relation of man and woman. We heartily suggest this one by the Associate Professor of New Testament at Covenant Theological Seminary.

Dr. Knight succinctly and adequately deals with the major Scripture passages

Thanks for discussion of women's role

The recent comments on the book *All We're Meant to Be* and the role of women have been stimulating. I am especially pleased that the subject has not been confined to the "Genesis 2:22" section, so that all might be encouraged to benefit from the discussion.

At a recent conference on "Women in Transition," I and a few other Orthodox Presbyterians joined with over 350 others earnestly seeking what God's Word has to say about women in the home, the church, and society. Some of the subjects studied were the role of single women, the views of Paul and Jesus concerning women, male/female relationships, the Equal Rights Amendment, mutual submission, to name but a few. Throughout the conference the authority of Scripture was the foundation on which all discussion was based. At all times there was the spirit of loving concern in dealing with the treatment of women and how to resolve current tensions.

I would encourage the *Guardian* to continue to open its pages to discussion of what is being thought and written by Letha Scanzoni, Nancy Hardesty, Virginia Mollenkott, and others who are raising serious questions that should be discussed. These are issues that should be studied at the congregational and individual levels—in Bible studies and adult Sunday school classes. Many people, male and female, are suffering because of their Christian brothers' and sisters' conceptions of parenthood, marriage, manhood, and womanhood, and being single.

It has been said that these women do not share our view of the authority of Scripture. This should be discussed more fully, and not passed over lightly. But surely there is much more that can be said on these matters in this International Women's Year and beyond.

Phillip Coray
Towson, Maryland

The Presbyterian Guardian

so frequently cited in the debates about women's place in church and society today. This reviewer does not agree with every conclusion reached (e.g., that women may properly be ordained as deacons), but he does agree with Dr. Knight's basic approach to these Scripture passages.

The author is unwilling to dismiss these passages as "cultural regulations" for that day. He points out that Paul bases his commands on the created order of things, not on the cultural peculiarities he has to deal with. Only by taking Scripture seriously, as instruction given by the Holy Spirit, and as meant for all ages of the church, can we discern the Lord's

will.

The *Guardian* has aired a great deal of material on this whole question of the "place of women" today. We feel quite strongly that any future discussion must be firmly grounded on all the Scripture material available. Of the various books so far mentioned in these pages, only Dr. Knight's can be recommended as accepting the full authority of the God-breathed Scriptures.

We suggest that all those with an interest in the subject—and that should be all of us!—send their dollar to Dr. Knight and get the basic points of this debate in clear perspective.

J. J. M.

Conference on "Biblical Approach to Feminism"

A conference on "Women in Transition: A Biblical Approach to Feminism," sponsored by the Evangelical Women's Caucus, was held in Washington, D.C., on November 28-30, 1975. The conference drew 360 women and 15 men from 35 states. All the larger denominations as well as many small ones were represented.

The speakers in the three general sessions addressed themselves to the biblical bases for the equality of women and men, and to the historical and contemporary roles of women as Christian persons and as participants in the church. The principal speakers were Virginia Mollenkott, Donald and Lucille Sider Dayton, Nancy Hardesty, and Letha Scanzoni.

Christianity was said to be unique among world religions and political philosophies in that the full equality of women and men is at least implicit in its teachings; instances of inequality were viewed as resulting from the fall and the consequent sinfulness of the human race. In the presentation of biblical issues, it was pointed out that Scripture uses both masculine and feminine terminology for God; that the message of the resurrection was first entrusted to women; that women were among Jesus' most faithful disciples, and that Paul mentions women among his coworkers.

Since the time of Christ, women have played key roles in the church although they have not always been accepted by

their male brethren. Unfortunately, much of the historical information about Christian women seems to be hidden in the archives.

Contemporary women were enjoined to discover and to use their gifts whether in marriage or singleness, in a career or at home, and both in the world and in the church. Women were encouraged to "seek the Lord's best for them," whether in the freedom of singleness or the mutual servanthood of marriage; whether in the opportunities of childlessness or the joy and responsibility of raising children.

There was some frustration at the conference because delegates could attend only two out of twenty-six workshops. These covered a range from very intellectual questions on literature, philosophy, and Scripture, to very practical discussions of relationships, careers, and models for marriage. (There was even a workshop "For Men Only.") Lively discussions were carried on in structured small groups and often spilled over to the dinner table and on into the small hours of the morning. This was made easier by the convenient facilities afforded by the 4-H Conference center.

The whole conference was characterized by a great deal of Christian love which tempered the denominational and geographical differences. (One woman who had never been east of Colorado expressed amazement that Easterners could be so

friendly!) The mood was serious but joyful.

There was a thoroughgoing evangelical reverence for the inspiration and authority of Scripture, coupled with a concern that Scripture be properly interpreted and its message for women be correctly understood. A comment frequently heard from delegates was the surprise that so many other women were concerned with these issues and had heretofore been thinking, praying and struggling in isolation.

This report was prepared by Cynthia A. Setchell of Rochester, N.Y., who attended the conference. She is a doctoral candidate in reading education at the University of Rochester and a member of Covenant Orthodox Presbyterian Church there.

The conference, convinced that "Jesus is a feminist," was determined to combat the ideology of Marabel Morgan's *The Total Woman*. The group generally favored the ideas of Letha Scanzoni and Nancy Hardesty's *All We're Meant to Be*. A more radical voice, Dr. Virginia Mollenkott, was also a major speaker at the conference.

Hardesty provided a working definition of biblical feminism: "There is no party line on this. It seems to me that biblical feminists are (1) Christians who believe, first of all, that it is essential for salvation to have a personal relationship with Jesus Christ as Saviour and as Lord, and who accept the Bible as the inspired and authoritative word of God; and (2) we are also concerned for love and justice between the sexes, and we are committed to find the whole counsel of God on this matter."

Comment: If evangelical women are to be confronted with a demand to side with *The Total Woman* or with *All We're Meant to Be*, "the whole counsel of God on this matter" is likely to be missed. Though many conservative Christian women have studied *The Total Woman*, and though it has some Christian elements in it, the basic approach set forth is more a matter of manipulating the marriage relationship than of patterning it after biblical norms. And since *All We're Meant to Be* rather smoothly relegates some biblical teaching to a state of cultural conditioning of no relevance today, that approach too fails to come to grips with the biblical patterns God has ordained.

The Public PREACHING of women

Robert L. Dabney

The following is a greatly condensed extract from an article by the same title first appearing in The Southern Presbyterian Review in October 1879. It is reprinted in full in Dabney's Discussions: Evangelical and Theological, vol. 2, pp. 96-118 (Banner of Truth Trust, 1967). Though nearly a hundred years old, the article deals with almost every point in discussion among Christians today.

In this day innovations march with rapid strides. The fantastic suggestion of yesterday, entertained only by a few fanatics, and then only mentioned by the sober to be ridiculed, is today the audacious reform, and will be tomorrow the recognized usage. . . . A few years ago the public preaching of women was universally condemned among all conservative denominations of Christians, and, indeed, within their bounds was totally unknown.

Now the innovation is brought face to face even with the Southern churches, and female preachers are knocking at our doors. We are told that already public opinion is so truckling before the boldness and plausibility of their claims that ministers of our own communion [Presbyterian Church, U.S., or "Southern" Church] begin to hesitate, and men hardly know whether they have the moral courage to adhere to the right. These remarks show that a discussion of woman's proper place in Christian society is again timely.

The arguments advanced by those who profess reverence for the Bible, in favor of this unscriptural usage, must be of course chiefly rationalistic. They do indeed profess to appeal to the sacred history of the prophetesses, **Miriam, Deborah,**

Huldah, and **Anna,** as proving that sex was no sufficient barrier to public work in the church. But the fatal answer is, that these holy women were inspired. Their call was exceptional and supernatural. There can be no fair reasoning from the exception to the ordinary rule. . . .

[It is] bad logic to infer that because Deborah prophesied when the supernatural impulse of the Spirit moved her, therefore any other pious woman who feels only the impulses of ordinary grace may usurp the function of the public preacher. . . .

A feeble attempt is made to find an implied recognition of the right of women to preach in 1 Cor. xi. 5: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head: for that is even all one as if she were shaven." They would fain find here the implication that the woman who feels the call may prophesy in public, if she does so with a bonnet on her head; and that the apostle provides for admitting so much.

Paul's exclusion of women from the pulpit is as clear and emphatic as his assertion of the universal equality in Christ.

But when we turn to 1 Cor. xiv. 34, 35, we find the same apostle strictly forbidding public preaching in the churches to women, and enjoining silence. No honest reader of Scripture can infer that he meant by inference to allow the very thing which, in the same epistle and in the same part of it, he expressly prohibits. It is a criminal violence to represent him as thus contradicting himself. He did not mean, in chapter xi. 5, to imply that any woman might ever preach in public, either with bonnet on or off. . . .

The apostle is about to prepare the way for his categorical exclusion of women from public discourse. He does so by alluding to the intrusion which had probably begun, along with many other

disorders in the Corinthian churches, and by pointing to its obvious unnaturalness. Thus he who stands up in public as the herald and representative of heaven's King must stand with uncovered head; the honor of the Sovereign for whom he speaks demands this. But no woman can present herself in public with uncovered head without sinning against nature and her sex. Hence no woman can be a public herald of Christ. . . .

The arguments

But the rationalistic arguments are more numerous and are urged with more confidence. First in natural order is the plea that some Christian women are admitted to possess every gift claimed by males, zeal, learning, piety, power of utterance, and it is asked why these are not qualifications for the ministry in the case of the woman as well as of the man. . . . Again, some profess that they have felt the spiritual and conscientious impulse to proclaim the gospel which crowns God's call to the ministry. They "must obey God rather than men," and they warn us against opposing their impulse, lest haply we be "found even to fight against God."

They argue that the apostle himself has told us, in the new creation of grace "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." In Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" (Col. iii. 11; Gal. iii. 28). . . . And last, it is claimed that God has decided the question by setting the seal of his favor on the preaching of some blessed women. . . . And they ask triumphantly, Would God employ and honor an agency which he himself makes unlawful?

The answers

We reply, Yes. This confident argument is founded on a very transparent mistake. **God does not indeed honor, but he does employ, agents whom he disapproves.** Surely God does not approve a man who "preaches Christ for envy and strife" (Phil. i. 15), yet the apostle rejoices in it, and "knows that it shall result in salvation through his prayers and the supply of the Spirit of Jesus Christ."

Two very simple truths, which no believer disputes, explode the whole force

of this appeal to results. One is that a truly good person may go wrong in one particular, and our heavenly Father, who is exceedingly forbearing, may withhold his displeasure from the misguided efforts of his child, through Christ's intercession, because, though misguided, he is his child.

The other is, that it is one of God's clearest and most blessed prerogatives to bring good out of evil. Thus who can doubt but it is wrong for a man dead in sins to intrude into the sacred ministry? Yet God often employed such sinners to convert souls; not sanctioning their profane intrusion, but glorifying his own grace by overruling it. . . .

One in Christ

Pursuing the arguments of the opposite party in the reverse order, we remark next, that when the apostle teaches the equality of all in the privilege of redemption, it is obvious that he is speaking in general, not of official proclamation in the visible church, but of access to Christ and participation in his blessings.

[Paul's] exclusion of women from the pulpit is as clear and emphatic as his assertion of the universal equality in Christ. Surely he does not mean to contradict himself. Our construction is established also by other instances of a similar kind. The apostle expressly excludes "neophytes" from office. Yet no one dreams that he would have made the recency of their engrafting a ground of discrimination against their equal privileges in Christ. . . . So every sane man would exclude children from office in the church, yet no one would disparage their equal interest in Christ. . . . If, then, the equality of these classes in Christ did not imply their fitness for public office in the church, neither does the equality of females with males in Christ imply it. . . .

When the claim is made that the church must concede the ministerial function to the Christian woman who sincerely supposes she feels the call to it, we have a perilous perversion of the true doctrine of vocation. . . . The same Spirit who really calls the true minister also dictated the Holy Scriptures. [There] can be no doubt whatever that the Spirit calls no person to do what the word dictated by him forbids. The Spirit cannot contradict himself. . . .

The argument from the seeming fitness of some women, by their gifts and graces, to edify the churches by preaching, is then merely utilitarian and unbelieving. When God endows a woman . . . , it may be safely assumed that he has some wise end in view; he has some sphere in earth or heaven in which her gifts will

come into proper play. But surely it is far from reverent for the creature to decide, against God's Word, that this sphere is the pulpit. . . .

Scripture's teaching

The argument, then, whether any woman may be a public preacher of the word should be prevalently one of Scripture. Does the Bible really prohibit it? We assert that it does. . . .

If human language can make anything plain, it is that the New Testament institutions do not suffer the woman to rule or "to usurp authority over the man." (See 1 Tim. ii. 12; 1 Cor. xi. 3, 7-10; Eph. v. 22, 23; 1 Peter iii. 1, 5, 6.)

In ecclesiastical affairs, at least, the woman's position in the church is subordinate to the man's. But, according to New Testament precedent and doctrine, the call to public teaching and ruling in the church must go together. Every elder is not a public teacher, but every regular public teacher must be a ruling elder. It is clearly implied in 1 Tim. v. 17 that there were ruling elders who were not

The reasons bear upon all women, of all ages and civilizations alike.

preachers, but never was the regular preacher heard of who was not *ex officio* a ruling elder. . . .

Hence it is simply inconceivable that the qualified person could experience a true call to public teaching and not also be called to spiritual rule. Hence, if it is right for the woman to preach, she must also be a ruling elder. But God has expressly prohibited the latter, and assigned to woman a domestic and social place, in which her ecclesiastical rule would be anarchy. . . .

Let us now look at these laws [of Scripture] themselves; we shall find them peculiarly, even surprisingly, explicit.

1 Cor. xi. 3-16

First, we have 1 Cor. xi. 3-16, where the apostle discusses the relation and department of the sexes in the public Christian assemblages; and he assures the Corinthians, verses 2 and 16, that the rules he here announces were universally accepted by all the churches. . . .

Two principles, then, are laid down: first, verse 4, that the man should preach (or pray) in public with head uncovered,

because he then stands forth as God's herald and representative; and to assume at that time the emblem of subordination, a covered head, is a dishonor to the office and the God it represents; secondly, verses 5, 13, that, on the contrary, for a woman to appear or to perform any public religious function in the Christian assembly, unveiled, is a glaring impropriety, because it is contrary to the subordination of the position assigned her by her Maker, and to the modesty and reserve suitable to her sex; and even nature settles the point by giving her her long hair as her natural veil. . . .

The woman, then, has a right to the privileges of public worship and the sacraments; she may join audibly in the praises and prayers of the public assembly, where the usages of the body encourage responsive prayer; but she must always do this veiled or covered. The apostle does not in this chapter pause to draw the deduction, that if every public herald of God must be unveiled, and the woman must never be unveiled in public, then she can never be a public herald. But let us wait. He has not done with these questions of order in public worship.

[The apostle] steadily continues the discussion of them through the fourteenth chapter, and he there at length reaches the conclusion he had been preparing, and in verses 34, 35, expressly prohibits women to preach publicly. . . . And in verse 37, he shuts up the whole discussion by declaring that if anybody pretends to have the Spirit, or the inspiration of prophecy, so as to be entitled to contest Paul's rules, *the rules are the commandments of the Lord* (Christ), not Paul's mere personal conclusions, so that to contest them on such pretensions of spiritual impulses is inevitably wrong and presumptuous. For the immutable Lord does not legislate in contradictory ways.

1 Tim. ii. 11-15

In verse eight [of this chapter] the apostle . . . says: "I ordain therefore that the males pray in every place" (in which the two sexes prayed publicly together). He then, according to the tenor of the passages in 1 Cor. xi., commands Christian women to frequent the Christian assemblies in raiment at once removed from untidiness and luxury, and so fashioned as to express the retiring modesty of their sex. He then adds: "Let the woman learn in quiet in all subordination. **But I do not permit woman to teach**" (in public) "**nor to play the ruler over man, but to be in quietude.**" . . .

The grounds on which the apostle rests

the divine legislation against the preaching of women make it clear that we have construed it aright. Collating 1 Cor. xi. with 1 Tim. ii., we find them to be the following:

The male was the first creation of God, the female a subsequent one. Then, the female was made from the substance of the male, being taken from his side. The end of the woman's creation and existence is to be a helpmeet for man, in a sense in which the man was not originally designed as a helpmeet for the woman. Hence God, from the beginning of man's existence as a sinner, put the wife under the kindly authority of the husband, making him the head and her the subordinate in domestic society. . . . Then last, the agency of the woman in yielding first to Satanic temptation and aiding to seduce her husband into sin was punished by this subjection, and the sentence on the first woman has been extended, by imputation, to all her daughters.

These are the grounds on which the apostle says the Lord enacted that in the church assemblies the woman shall be pupil, and not public teacher, ruled, and not ruler. The reasons bear upon all women, of all ages and civilizations alike. Hence the honest expositor must conclude that the enactments are of universal force. . . .

Counter-arguments

The inspired legislation is explicit to every candid reader as human language can well make it. Yet modern ingenuity has essayed to explain it away. One is not surprised to find these expositions, even when advanced by those who profess to accept the Scriptures, tintured with no small savor of infidelity. For a true and honest reverence for the inspiration of Scripture would scarcely try so hopeless a task as the sophisticating of so plain a law.

Thus, sometimes we hear these remarks uttered almost as a sneer, "Oh, this is the opinion of Paul, a crusty old bachelor, an oriental, with his head stuffed with those ideas of woman which were current when society made her an ignoramus, a plaything, and a slave." . . . "Paul was a man; he is jealous for the usurped dominion of his sex."

What is all this except open unbelief and resistance, when the apostle says expressly that this legislation was the enactment of that Christ who condescended to be born of woman? . . .

Another evasion is to say that the law is indeed explicit, but it was temporary. When woman was what paganism and the oriental harem had made her, she was

indeed unfit for ruling and public teaching; she was but a grown-up child, ignorant, capricious and rash, like other children; and while she remained so the apostle's exclusion was wise and just. But the law was not meant to apply to the modern Christian woman, lifted by better institutions into an intellectual, moral literary equality with the man. Doubtless were the apostle here, he would himself avow it.

This is at least more decent. But as an exegesis it is as untenable as the other. For, first, it is false that the conception of female character christianized, which was before the apostle's mind when enacting this exclusion from the pulpit, was the conception of an ignorant grown-up child from the harem. . . . It was not left for the pretentious Christianity of the nineteenth century to begin the emancipation of woman. As soon as the primitive doctrine conquered a household, it did its blessed work in lifting up the feebler and oppressed sex; and it is evident that Paul's habitual conception of

Woman is excluded from this masculine task of public preaching by Paul, not because she is inferior to man, but simply because her Maker has ordained for her another work which is incompatible with this.

female Christian character in the churches in which he ministered *was at least as favorable* as his estimate of the male members.

[Paul] did not consider himself as legislating temporarily in view of the inferiority of the female Christian character of his day, for he did not think it inferior. When this invasion is inspected it unmasks itself simply into an instance of quiet egotism. Says the Christian "woman of the period" virtually, "I am so elevated and enlightened that I am above the law, which was well enough for those old fogies, Priscilla, Persis, Eunice, and the elect lady." Indeed! This is modesty with a vengeance! Was Paul only legislating temporarily when he termed modesty one of the brightest jewels in the Christian woman's crown?

A second answer is seen to this plea in the nature of the apostle's grounds for

the law. Not one of them is personal, local, or temporary. Nor does he say that the woman must not preach in public because he regards her as less pious, less zealous, less eloquent, less learned, less brave, or less intellectual, than man. . . .

Woman is excluded from this masculine task of public preaching by Paul, not because she is inferior to man, but simply because her Maker has ordained for her another work which is incompatible with this. . . .

But that the scriptural law was not meant to be temporary . . . is plain from this, that every ground assigned for the exclusion is of universal and perpetual application. They apply to the modern, educated woman exactly as they applied to Phoebe, Priscilla, Damaris and Eunice. They lose not a grain of force by any change of social usages or feminine culture, being found in the facts of woman's origin and nature and the designed end of her existence. . . .

We close with one suggestion to such women as may be inclined to this new claim. If they read history, they find that the condition of woman in Christendom, and especially in America, is most enviable as compared with her state in all other ages and cultures. . . . What bestowed those peculiar privileges on the Christian women of America? The Bible. Let them beware, then, how they do anything to undermine the reverence of mankind for the authority of the Bible. It is undermining their own bulwark. . . .

Dr. Dabney, along with James Henley Thornwell, was a revered "doctor of the church" in southern Presbyterianism.

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AN EQUAL OPPORTUNITY EMPLOYER

The Church in our new Age

(Continued from page 5.)

each generation, of Christian experience. One doctrine may express Christian experience in this generation; a contradictory doctrine may express it equally well in a generation to come. That means, of course, not merely that this or that truth is being attacked, but that truth itself is being attacked. The very possibility of our attaining to truth, as distinguished from mere usefulness, is denied.

Church organizations depart from the faith

This pragmatist skepticism, this optimistic religion of a self-sufficient humanity, has been substituted today, to a very considerable extent, in most of the Protestant communions, for the redemptive religion hitherto known as Christianity — that redemptive religion with its doctrines of the awful transcendence of God, the hopelessness of a mankind lost in sin, and the mysterious grace of God in the mighty redemptive acts of the coming and death and resurrection of Jesus Christ. Many of the rank and file of the churches, many of the individual congregations, are genuinely Christian; but the central organizations of the churches have in many cases gradually discontinued their propagation of the Christian religion and have become agencies for the propagation of a vague type of religion to which Christianity from its very beginning was diametrically opposed.

So, in speaking about the responsibility of the Church in the new age, I want it to be distinctly understood that I am not speaking about the responsibility of the existing Protestant church organizations (unless they can be reformed), but about the responsibility of a true Christian Church. The present ecclesiastical organizations may have their uses in the world. There may be a need for such societies of general welfare as some of them have become; there may be a need for the political activities in which they are increasingly engaged; but such functions are certainly not at all the distinctive function of a real Christian Church.

Even in the sphere of such worldly functions, I am inclined to think that there are agencies more worthy of our attention than these Protestant church organizations, or than, for example, such an organization as the Federal Council of Churches of Christ in America. The trouble is that the gentlemen in control

of these organizations are, though with the best and most honorable intentions in the world, in a hopelessly false position. The churches are for the most part creedal; it is on the basis of their creeds that they have in the past appealed, and that to some extent they still appeal, for support; yet the central organizations of the churches have quietly pushed the creeds into the background and have devoted themselves to other activities and a different propaganda. Perhaps in doing so they have accomplished good here and there in a worldly sort of way. But, in general, the false position in which they stand has militated against their highest usefulness. Equivocation, the double use of traditional terminology, subscription to solemn creedal statements in a sense different from the sense originally intended in those documents — these things give a man a poor platform upon which to stand, no matter what it is that he proposes, upon that platform, to do.

Characteristics of a true Christian Church

But if the existing Protestant church organizations, with some notable exceptions, must be radically reformed before they can be regarded as truly Christian, what, as distinguished from these organizations, is the function of a true Christian Church?

Doctrinal—

In the first place, a true Christian Church, now as always, will be radically doctrinal. It will never use the shibboleths of a pragmatist skepticism. It will never say that doctrine is the expression of experience; it will never confuse the useful with the true, but will place truth at the basis of all its striving and all its life. Into the welter of changing human opinion, into the modern despair with regard to any knowledge of the meaning of life, it will come with a clear and imperious message. That message it will find in the Bible, which it will hold to contain not a record of man's religious experience, but a record of a revelation from God.

Intolerant—

In the second, a true Christian Church will be radically intolerant. At that point, however, a word of explanation is in place. The intolerance of the Church, in the sense in which I am speaking of it, does not involve any interference with liberty; on the contrary, it means the preservation of liberty. One of the most important elements in civil and religious

liberty is the right of voluntary association — the right of citizens to band themselves together for any lawful purpose whatever, whether that purpose does or does not commend itself to the generality of their fellow men. Now, a church is a voluntary association. No one is compelled to be one of its accredited representatives. It is, therefore, no interference with liberty for a church to insist that those who do choose to be its accredited representatives shall not use the vantage ground of such a position to attack that for which the church exists.

It would, indeed, be an interference with liberty for a church, through the ballot box or otherwise, to use the power of the state to compel men to assent to the church's creed or conform to the church's program. To that kind of intolerance I am opposed with all my might and main. I am also opposed to church union for somewhat similar reasons, as well as for other reasons still more important. I am opposed to the depressing dream of one monopolistic church organization, placing the whole Protestant world under one set of committees and boards. If that dream were ever realized, it would be an intolerable tyranny. Certainly it would mean the death of any

A Christianity tolerant of other religions is just no Christianity at all.

true Christian unity. I trust that the efforts of the church-unionists may be defeated, like the efforts of the opponents of liberty in other fields.

But when I say that a true Christian Church is radically intolerant, I mean simply that the Church must maintain the high exclusiveness and universality of its message. It presents the gospel of Jesus Christ, not merely as one way of salvation, but as the only way. It cannot make common cause with other faiths. It cannot agree not to proselytize. Its appeal is universal, and admits of no exceptions. All are lost in sin; none may be saved except by the way set forth in the gospel. Therein lies the offense of the Christian religion, but therein lies also its glory and its power. A Christianity tolerant of other religions is just no Christianity at all.

Ethical—

In the third place, a true Christian Church will be radically ethical. It will

not be ethical in the sense that it will cherish any hope in an appeal to the human will; it will not be ethical in the sense that it will regard itself as perfect, even when its members have been redeemed by the grace of God. But it will be ethical in the sense that it will cherish the hope of true goodness in the other world, and that even here and now it will exhibit the beginnings of a new life which is the gift of God.

That new life will express itself in love. Love will overflow, without questions, without calculation, to all men whether they be Christians or not; but it will be far too intense a passion ever to be satisfied with a mere philanthropy. It will offer men simple benefits; it will never pass coldly by on the other side when a man is in bodily need. But it will never be content to satisfy men's bodily needs; it will never seek to make men content with creature comforts or with the coldness of a vague natural religion. Rather will it seek to bring all men everywhere, without exception, high and low, rich and poor, learned and ignorant, compatriot and alien, into the full warmth and joy of the household of faith.

What the Church should avoid

There are certain things which you cannot expect from such a true Christian Church. In the first place, you cannot expect from it any cooperation with non-Christian religion or with a non-Christian program of ethical culture. There are those who tell us that the Bible ought to be put into the public schools, and that the public schools should seek to build character by showing the children that honesty is the best policy and that good Americans do not lie or steal. With such programs a true Christian Church will have nothing to do. The Bible, it will hold, is made to say the direct opposite of what it means if any hope is held out to mankind from its ethical portions apart from its great redemptive center and core; and character building on the basis of human experience may be character destruction; it is the very antithesis of that view of sin which is at the foundation of all Christian convictions and all Christian life.

There is no such thing, a true Christian Church will insist, as a universally valid fund of religious principles upon which particular religions, including the Christian religion, may build; "religion" in that vague sense is not only inadequate but false; and a morality based upon human experience instead of upon

the law of God is no true morality. Against such programs of religious education and character building, a true Christian Church will seek from the state liberty for all parents everywhere to bring up their children in accordance with the dictates of their conscience, will bring up its own children in accordance with the Word of God, and will try to persuade all other parents, becoming Christians, to bring up their children in that same Christian way.

A true Christian Church, now as always, will be radically doctrinal. Into modern despair it will come with a clear and imperious message.

In the second place, you cannot expect from a true Christian Church any official pronouncements upon the political or social questions of the day, and you cannot expect cooperation with the state in anything involving the use of force. Important are the functions of the police, and members of the Church, either individually or in such special associations as they may choose to form, should aid the police in every lawful way in the exercise of those functions. But the function of the Church in its corporate capacity is of an entirely different kind. Its weapons against evil are spiritual, not carnal; and by becoming a political lobby, through the advocacy of political measures whether good or bad, the Church is turning aside from its proper mission, which is to bring to bear upon human hearts the solemn and imperious, yet also sweet and gracious, appeal of the gospel of Christ.

What the Church should do

Such things you cannot expect from a true Christian Church. But there are other things which you may expect. If you are dissatisfied with a relative goodness, which is no goodness at all; if you are conscious of your sin and if you hunger and thirst after righteousness; if you are dissatisfied with the world and are seeking the living God, then turn to the Church of Jesus Christ. That Church is not always easy to distinguish today. It does not always present itself to you in powerful organizations; it is often hidden away here and there, in individual congregations resisting the central eccle-

siastical mechanism; it is found in groups, large or small, of those who have been redeemed from sin and are citizens of a heavenly kingdom. But wherever it is found, you must turn to that true Church of Jesus Christ for a message from God. The message will not be enforced by human authority or by the pomp of numbers. Yet some of you may hear it. If you do hear it and heed it, you will possess riches greater than the riches of all the world.

Do you think that if you heed the message you will be less successful students of political and social science; do you think that by becoming citizens of another world you will become less fitted to solve this world's problems; do you think that acceptance of the Christian message will hinder political or social advance? No, my friends, I will present to you a strange paradox but an assured truth — this world's problems can never be solved by those who make this world the object of their desires. This world cannot ultimately be bettered if you think that this world is all. To move the world you must have a place to stand.

The Christian message

This, then, is the answer that I give to the question before us. The responsibility of the Church in the new age is the same as its responsibility in every age. It is to testify that this world is lost in sin; that the span of human life — nay, all the length of human history — is an infinitesimal island in the awful depths of eternity; that there is a mysterious, holy, living God, Creator of all, Upholder of all, infinitely beyond all; that He has revealed Himself to us in His Word and offered us communion with Himself through Jesus Christ the Lord; that there is no other salvation, for individuals or for nations, save this, but that this salvation is full and free, and that whosoever possesses it has for himself and for all others to whom he may be the instrument of bringing it a treasure compared with which all the kingdoms of the earth — nay, all the wonders of the starry heavens — are as the dust of the street.

An unpopular message it is — an impractical message, we are told. But it is the message of the Christian Church. Neglect it, and you will have destruction; heed it, and you will have life.

This essay is reprinted from The Annals of the American Academy of Political and Social Science, vol. 165, January 1933.

Inside View of the N.I.V.

(Continued from page 2.)

entitled *Inspiration and Canonicity of the Bible*. The latter, who has also been a teacher of the Old Testament, is an Orthodox Presbyterian minister and Dean Emeritus of Gordon-Conwell Theological Seminary. Dr. Goddard is editor of *The Encyclopedia of Modern Christian Missions*.

Rounding out the Westminster alumni is J. C. Wenger, Professor of Historical Theology at Goshen Biblical Seminary. Dr. Wenger, a Mennonite, has written numerous books, including a heartwarming defense of the Westminster Confession's understanding of the doctrine of Scripture.

Others at the table include Stephen W. Paine, President Emeritus of Houghton College; Earl S. Kalland, now retired from the deanship of Conservative Baptist Theological Seminary; W. J. Martin, retired head of the Department of Ancient Semitic Languages of the University of Liverpool; Ralph Earle, Professor of New Testament at Nazarene Theological Seminary; and Larry L. Walker, Professor of Old Testament of Southwestern Baptist Theological Seminary.

Included among others working at various levels on the project are the following of Reformed and Presbyterian persuasion: From Covenant Theological Seminary (Reformed Presbyterian Church, Evangelical Synod) are Harold Mare, J. Barton Payne, and Wilbur Wallis. From Westminster Theological Seminary are Raymond Dillard and Richard Gaffin (both Orthodox Presbyterian) and Palmer Robertson (Presbyterian Church in America). From the Christian Reformed Church are David Engelhard, William Hendriksen, John Werner, Richard Wevers, Sierd Woudstra, and John Timmerman. From Reformed Theological Seminary are Simon Kistemaker and

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Gerard Van Groningen (both Christian Reformed) and Jack Scott (Presbyterian Church in America). Others include Meredith Kline (OPC), Elmer Smick (RPCES) and Allan MacRae (Bible Presbyterian).

From the above data one might think that the NIV would be a very definitely biased translation — in the direction of Reformed theology. Actually, the translators and editors have only one aim: to say, as best they can determine, what the original writers of Scripture said. And happily, from our point of view at least, this coincides with the Westminster Standards.

Costs of translating

The number of man-hours being put into the NIV is staggering — unmatched heretofore. In fact, that number is many times as large as in most Bible translations. It follows that the cost of production is also staggering. The best of evangelical and Reformed effort is being put into it. Great sacrifices are entailed. And all to apply the doctrine of Scripture, as understood in the Westminster Confession of Faith, to a pressing need that has been largely neglected for generations.

What should the response be of those who love the Reformed faith? Apathy? Opposition? Wholehearted support? Unless the translators and editors have done a poor job — and almost no one has voiced such a judgment — one would think that they would be among the grateful users and supporters of the NIV. It is true that numbers of them are, and firsthand acquaintance with the NIV New Testament, published in 1973, is bound to increase those numbers greatly.

It was on your behalf that this work was undertaken and will hopefully reach full fruition in another three years or so when the Old Testament translation is finished. Are you concerned to have a Bible translation that is both accurate and able to communicate? If so, the NIV board looks to you to test the NIV, to become its boosters, and as God prospers you and lays it on your heart, to have at least some small part in underwriting the tremendous costs of its production.

Dr. Goddard introduces himself in the article. We are glad he found time to furnish us with this view from within the NIV.

Contributions to the NIV may be sent to:
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LETTERS

(Continued from page 3.)

portant traits in each of the host of new English versions published since 1881. One looks hopefully to the future when, the Lord willing, these and other Westminster students will augment the number of Westminster alumni in different countries who are performing a notable service in the translation of the Word of God and in the evaluation of translation work.

John H. Skilton, Ph.D.
Philadelphia, Penna.

Questions for Translators

(Continued from page 3.)

the cause is not lost. Let us go back to *preaching* the gospel as our prime means of evangelism.

Simplicity/full accuracy

Suppose we grant that a word in one language does not have a precise equivalent in another. Is that lack of equivalence to be accepted as a completely neutral fact? Are word meanings and ranges of meanings quite indifferent to the spiritual history of a people?

Professor Dillard cites the many ways that it is possible to translate the Hebrew verb *yada'* (most frequently translated as "to know") in English. Can the limited range of "know" in modern English be explained except against the background of the philosophical distinction between intellect and emotion?

***Simple translation makes
the Bible easy to understand
at the expense of there being
a lot less to understand.***

To cite another example, Exodus 36:2 says the Lord put "wisdom" in the heart of the craftsmen who did the work of the tabernacle. The NASB translates "skill" instead of "wisdom." Certainly in modern English the craftsman is seen as possessing mere technical skill because wisdom is a much more rarified intellectual thing. But are these ways of looking at the intellect, as reflected by *our* language, really correct? Or does the Bible's original approach to these things not have something to teach us even today?

I fear that the simple translation makes

the Bible easy to understand at the expense of there being a lot less to understand, a lot less of that which forces the reader to stop and reevaluate his concepts and categories. Professor Dillard claims that the context will make us translate *yada'* in one place by "intercourse" and in another by "love." Surely the reverse is true. I may translate "Adam knew his wife and she conceived and gave birth to Cain" because the context will tell the reader the sense in which "knew" is being used. Only if we had no contexts would we be absolutely forced to choose the word that English would most normally use in a similar situation.

I am not trying to deny the difficulties of translation. I am arguing that the translator's job is to strive to set before the reader the possibilities offered by the original text. I am troubled by the suggestion that the translator should decide questions for the reader, such as adding "Holy" so the reader may have no question that the Holy Spirit is meant in Galatians 3:3. Are we wiser than Paul?

I cannot be convinced by arguments that Scripture must read like any other book if it is to have force. The New Testament was written in Hebraized Greek. The KJV with its literalism is Hebraized English. Rather than being passed by as unreadable, the King James Version has shaped our whole language.

I do think we need a modern translation. But I would like to see a greater concern for accuracy. Whether people read it will ultimately depend upon whether God gives us power to preach it with boldness and conviction, rather than upon its simplicity and lack of technical words.

Dr. Weeks is a professor in ancient history at the University of Sydney in Australia. He is a graduate of Westminster Seminary and received his doctorate from Brandeis University.

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PCA Plans Family Conference

The Presbyterian Church in America plans another first as arrangements are made for the initial denomination-wide family conference to be held at Covenant College, Lookout Mountain, Tennessee, on July 12-16, 1976. Designed to be a specific ministry to believers ranging from youth to singles to the elderly, this conference will offer both a genuine vacation and Bible study with classes geared to the needs of those registering for each one.

Main speaker for the morning worship will be the Rev. Robert J. Ostensen, pastor of Trinity Presbyterian Church in Montgomery, Alabama. Smaller classes, called "fellowships," follow this first hour of songs and Bible teaching, and are tailored to meet the particular needs of believers in such groups as husbands, wives, children, youth, college students, singles, the widowed, the divorced, parents without partners, and the elderly.

In each "fellowship," participants will study God's Word to find the Lord's will for them and answers to their special needs. Study sessions will be led by believers who are themselves familiar with the needs of their own group. A fully staffed nursery will care for infants during both mornings and evenings.

Afternoons will be left completely free of any programmed classes or entertainment in order to allow families and groups to spend time with each other on the grounds of the college or in sightseeing in the Chattanooga area.

Evenings will also reflect the family orientation. Participants will be involved in a time of prayer and praise; a question-and-answer period about issues Christians face today; an Old Fashioned Ham 'n Freak Show for anybody to prove his talent (or lack of it); a night of Gospel singing and fellowship. Each evening will end with a devotion and prayer time.

The purpose of the entire conference is to draw the members of this Reformed body of believers together as a family and as members of one another in Christ. The design of the "fellowships" is to show those in each group that God has a vital and exciting purpose for them. This is a key aspect of the conference, for in many cases (such as with singles, the divorced, and the elderly) the church has had very little to offer in the way of real direction and usefulness for Christ and for others.

Contact with the churches of the de-

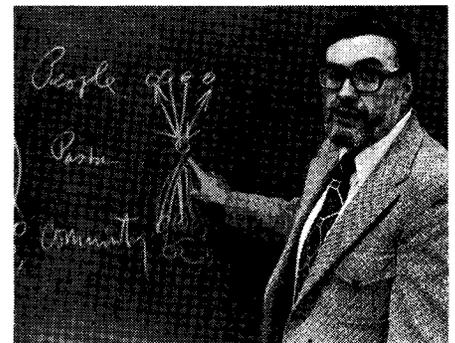
nomination will be made through each presbytery's Christian Education Committee chairman who will be working with churches in his presbytery. The PCA Committee for Christian Education and Publication plans to supplement and support this thrust through ads in various periodicals.

There will be a \$10 registration fee for the conference for each group attending (for families and for singles who register as such). The entire expense will be \$10 per day for adults; \$8 for children 5 years of age and above; no charge for children under 5.

Contacts in central Penna.

Names, addresses, and telephone numbers of persons living in the Allentown-Bethlehem, Wilkes Barre-Scranton, Hazleton, Reading, Shamokin-Bloomsburg, Williamsport-Lock Haven, State College, and Altoona-Bedford areas who might be interested in an Orthodox Presbyterian Church are wanted. Please send any information to the Rev. Richard E. Fisher, 203 S. 14th St., Lewisburg, PA 17837.

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Covenant Christian School (grades 1-6) of St. Louis, Missouri, will have an opening for a teaching principal for the 1976-77 school year. Present staff consists of certified, experienced teachers. Interested candidates should have teaching experience on the elementary level and show evidence of administrative capabilities. Contract provisions require membership in a church of Reformed faith. Letters of application and resumes should be sent to: The Education Committee, Covenant Christian School, 2143 N. Ballas Rd., St. Louis, MO 63131.

Also, Covenant Christian School's expanding enrollment permits us to invite inquiries regarding positions available for experienced, certified elementary-grade teachers of Reformed persuasion. Letters should include educational background, work experience and current salary. Please reply to The Education Committee at the address given above.

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Deacons' Conference

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How CAN I?

On Friday, October 31, and Saturday, November 1, 1975, a conference on the work of the deacon was held at Westminster Seminary. It was sponsored by the Committee on Diaconal Ministries of the Presbytery of Philadelphia of the Orthodox Presbyterian Church. The Rev. James C. Petty, as chairman of the committee, was the moving force behind the conference.

On Friday evening, the Rev. Ted Hard, missionary to Korea where he is actively engaged in diaconal work among lepers and others, spoke on "The Importance and Scope of Diaconal Ministry." Mr. Hard stressed the spiritual nature of the office of deacon, insisting that it be seen as more than a dispensing of material needs. Mr. Hard pointedly suggested that an ordained deacon be sent to the mission field to carry on much of the work now being done by ordained minister-missionaries.

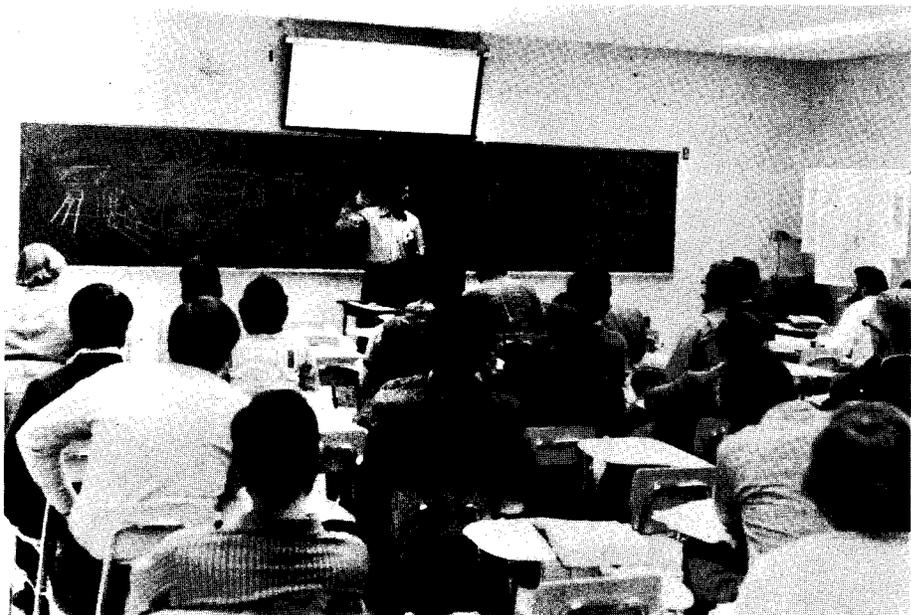
The remainder of this report was supplied by Mr. Joseph Mercer, a deacon of

the Community Church of Center Square in Blue Bell, Penna.

Prior to the formation of presbytery's Committee on Diaconal Ministries, I fear that the deacons' activities were largely limited to the preparation of the elements for communion and the taking of an offering at communion services. Now some changes are in process. And what better place to learn the essentials of diaconal service than with the fine leaders at this conference?

Saturday's first speaker was Mr. Allen Graham, a deacon of the Mechanicsville (Pa.) Chapel. (The program called for a formal presentation on an assigned topic to be followed by a more illustrative talk by one involved in diaconal work.)

Mr. Graham's first point was the need for deacons to be full of the Word in order to aid the persons with whom the deacons may be working; he urged extensive daily Bible study. Next, he insisted that the deacon should make himself





available; he should visit a member as soon as illness or other problem became known. Regular follow-up visits should be made until the need is over.

We were told of the value of sharing God's Word with shut-ins, of seeing the needs and meeting them so far as possible. A deacon going to visit should go prepared to do such minor tasks as might be needed. The deacon should make it clear that he comes, by God's grace, seeking only to do good. Finally, the deacon should never hesitate to enlist other church members to assist where needed.

Deacons train churches

Dr. C. John Miller, professor in practical theology at Westminster Seminary, spoke on "How Deacons Can Train and Lead Their Congregations in the Ministry of Mercy." Dr. Miller is also pastor of the New Life Church in Jenkintown, which has an active diaconal ministry.

In his talk, Dr. Miller stressed that deacons are to show the Master's love for God's people, to show love to our neighbors and even our enemies. The deacons, in addition to their own ministry of love and mercy, are to lead their people to care for the poor, showing mercy and compassion. The deacons must be an example to the other members of the congregation.

Dr. Miller urged that the congregation's prayer meeting should be a main source of information to the deacon about those in need. The prayer meeting should hear not only of local needs, but of needs among missionaries and Christians in other places.

Deacons should consider such relief of

suffering and grief as helping a widow to visit friends and relatives. They should counsel parents about the need for a will that would guard their children's interests. The deacon should always be prepared to use the Bible during visits.

Deacons as counsellors

On Saturday afternoon, the Rev. George Morton, pastor of the Mechanicsville Chapel, spoke on "The Counseling Ministry of the Deacons." The Mechanicsville congregation, and especially its deacons, have found themselves involved in an extensive ministry of personal counseling, particularly among young people in the area.

A concluding presentation was given by Deacon Dave Rundle of Calvary O. P. Church of Middletown, Pa. The deacons of this congregation have been developing many forms of service, including several ministries to the needy in the local community. They carry on regular visitation to shut-in members.

In conclusion, the general feeling of everyone was that the conference would have a lasting spiritual effect. We all felt challenged to more effort in the service of our Lord.

Note: This conference was scheduled in response to an action of the past general assembly urging such conferences of deacons. The *Guardian's* editor is not aware of other such conferences yet held, but would welcome news of such. Just the coming together of deacons would give new ideas to many, strengthen a sense of unified purpose within the churches of a presbytery, and generally aid in enlarging the vision of many deacons.



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You'd better BELIEVE!

Leslie A. Dunn

Bob Wiedrich, a columnist whose writings appear in a Chicago newspaper, recently wrote about an interview he had with a young man who learned a few lessons the hard way.

William Hayes, Jr., spent five years behind bars in a Turkish prison because he tried to smuggle a little hash out on his planned return to the United States. His learning experience may parallel similar situations here, and it does illustrate the truth of some of the lessons we Christian leaders try to inculcate.

According to Wiedrich, the single most important thing Hayes learned—which he is now trying to communicate to American youth—is: Don't mess with illegal drugs when you're traveling on someone else's turf. They play by a totally different set of rules.

Whose turf is it?

Turkey was certainly not his turf. But neither is America, really. This is God's world and man is not the lord of creation. Wherever we are, we had better play by the Owner's rules.

What great misery has resulted from the false notion that we belong to ourselves, may make our own rules and do as we please with ourselves and what we have. God makes the rules and they are defined in the Bible quite clearly. Man's conscience also speaks to man that this isn't his turf, and that man-made rules won't go when in conflict with God's.

Wiedrich goes on to say that "either Hayes didn't believe the signs prominently displayed in Istanbul when he arrived there or he didn't take the time to read them." But he learned the hard way.

In our permissive society it is all too easy to break laws and escape punishment. Perhaps Hayes thought it would be easy to break the law in Turkey without being punished. After conviction and five years in prison, he is willing to admit that "the Turks and many other foreign governments really mean what they declare in notices posted—you will go to jail if found in possession of illegal drugs."

Who made the rules?

We suspect that a host of people are guilty of presumptuous sins when it comes to God's rules and God's ways. We have seen surprise on the faces of people when it is claimed that God says what he means in the Bible and that he means what he says. Nevertheless, despite the fuzzy thinking of those who suppose that "God just wouldn't punish sin," God is an honest God and a just God. He keeps his word even though it may be slighted or misbelieved.

Hayes says, "You can be walking down the street on a big high and suddenly step into a big hole that swallows your life." God tells of the man whose life was completely swallowed up because he played the game by his own rules (in Luke 16). "The man who is often reprobated but stiffens his neck will suddenly be broken beyond remedy" (Proverbs 29:1; Berkeley Version).

It is one thing to break the laws of men. It is much more serious to break

The Rev. Mr. Dunn is pastor of the Forest View Orthodox Presbyterian Church in Tinley Park, Illinois.

God's laws without repentance and faith in Christ who graciously saves the penitent.

How to get high

Hayes was asked whether, after his experience, he would ever again smoke hash? "Hey, that question is superfluous," he replied. "I'm so stoned with happiness now I don't need anything else."

We're not too confident that a person freed from the consequences of illegal behavior will be effectively deterred thereafter from other wrong conduct just because he learned one hard lesson. Free air is precious, and we should be so exhilarated with it that we would not jeopardize our enjoyment of it by wrong conduct. But escape from one snare does not guarantee caution in avoiding others.

Actually the Bible does indicate that the Christian ought to be so high on happiness that injurious pleasures lose their attractiveness. We should be filled with happiness and rejoice above all else because, through faith in Christ, our names are indeed written in heaven (Luke 10:20). We are exhorted not to be drunk with wine—or high on hash or any other such thing—but to be filled with the Spirit of Christ who alone can give true joy (Ephesians 5:18).

The world is full of those who "think it strange that you [Christians] do not plunge with them into the same flood of dissipation" (1 Peter 4:4, NIV). But Christians, filled with the Holy Spirit and joyful boldness in the Lord, can be a testimony of true happiness to those who have not found life in Christ.

Tuesday, November 11, 1975

Bob Wiedrich High on happiness after 5 years in jail

