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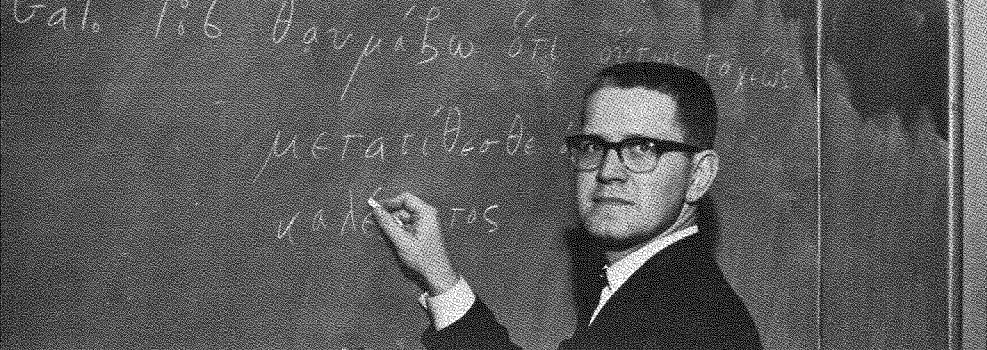
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LCBM *News*

FEBRUARY, 1963

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REV. K. A. ECKLEBARGER TEACHES GREEK

Why Study Greek?

Bargain hunters soon learn that you get what you pay for. In the long run the better quality merchandise is worth the higher price. The same principle holds true concerning education. Learning Greek is a difficult, time-consuming task, but the dividends far outweigh the investment.

The New Testament was written originally in Koine Greek, the one language then commonly understood throughout the Roman Empire. Today Greek has lost its prestige as a universal language. In fact, this specific kind of Greek is no longer spoken. Consequently modern language translations have replaced the Greek New Testament in popular usage.

These excellent translations, however, can never wholly take the place of the Greek texts. The Greek language has an exactness and richness of grammar and word meaning which cannot be conveyed in easily readable English. These "untranslatables" become a veritable treasure chest of spiritual nuggets to the Bible student who knows and uses Greek.

One example of the exactness of the Greek New Testament is seen in Matthew 1:16 — "And Jacob begat Joseph the husband of Mary, of

whom was born Jesus." The English pronoun "whom" could refer to both Joseph and Mary as the parents of Jesus, but the Greek clearly supports the virgin birth of Jesus by using a feminine singular relative pronoun which can **only** refer to Mary.

Greek is an invaluable, if not indispensable, aid to accurate interpretation of the New Testament. The added light shed by knowing Greek reveals hidden truth and helps to avoid misunderstanding of Biblical teaching.

PRAYER PROJECTS

- For the choir as they continue their concerts.
- For the 25th Annual Graduation. The Banquet is held at Beal Technical School on April 19, at 6:30 p.m., with Mr. Wilbur Sutherland of IVCF as speaker. Graduation is May 6.
- For the Field Representatives that they may have guidance in making contacts.
- For continued blessing on the ministries of the students and faculty.
- We praise God for Dr. James Bedford's degree of recovery to health again.

**First Annual
Academic Lecture Series**

DR. ALBERT HYMA
Professor at U. of Michigan
1922-62
at the
London College of Bible
and Missions

March 6-8, 1963

Theme:
"The German Reformation"

Dr. Albert Hyma visits LCBM

"Some will undoubtedly think of Professor Hyma primarily as a great modern church historian. Others perhaps will look upon him as an outstanding secular historian. Actually he is both . . . a man of widest historical interest and of unusually broad scholarship", states Mr. Kenneth Strand, editor of "The Dawn of Modern Civilization".

Dr. Hyma was on the History faculty of the University of Michigan from 1922-62. He has been guest lecturer at various universities in the USA, at the University of Liverpool, the World Congress of Erasmus Scholars in Rotterdam, the Free University of Amsterdam, the Catholic University of Nijmegen and the famous German Universities of Heidelberg and Marburg.

Professor Hyma has gained distinction for his historical and historiographical work in producing many textbooks, source collections and general surveys. A major college textbook on World Civilization has just been released. He has also contributed hundreds of articles to encyclopedias and scholarly journals, including articles in 1962 in the "Encyclopedia of Christianity" and "Christianity Today".

Lectures begin Wednesday, March 6 at 7:00 p.m. at the College, and continue Thursday at 11:00 a.m. and 7:00 p.m. The concluding lecture is Friday at 11:00 a.m. The public is cordially invited to attend the Thursday evening session.

Choir Tour Itinerary for 1963

- February 24 — 7:30 p.m.
Bethel Baptist Church, Strathroy
- March 3 — 7:00 p.m.
Wortley Road Baptist Church, London
- March 15 — 8:00 p.m.
Oxford Baptist Church, Woodstock
- March 16 — 8:00 p.m.
Central Baptist Church, Brantford
- March 17 — 11:00 a.m.
Park Avenue Church, Burlington
- March 17 — 7:00 p.m.
First Baptist Church, Waterloo
- March 18 — 8:00 p.m.
Calvary Church, St. Catharines
- March 19 — 8:00 p.m.
Calvary Baptist Church, Oshawa
- March 20 — 8:00 p.m.
Metropolitan Bible Church, Ottawa
- March 21 — 8:00 p.m.
Bethel Church, Kingston
- March 22 — 8:00 p.m.
Parkdale Baptist Church, Belleville
- March 23 — 8:00 p.m.
Ferndale Bible Church, Peterborough
- March 24 — 11:00 a.m.
Oakwood Baptist Church, Toronto
- March 24 — 7:00 p.m.
People's Church, Willowdale
- March 31 — 7:00 p.m.
Central Baptist Church, London

Alumni Corner

CONGRATULATIONS to Rev. Fred B. Davison as he starts his new ministry at Benton Street Baptist Church in Kitchener. Fred is a graduate of '51.

THIS WE BELIEVE

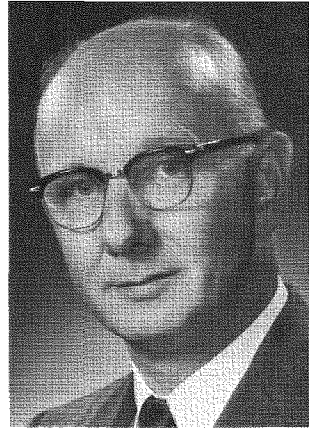
II — The Holy Trinity

"We believe in one God, eternally existing in three persons; Father, Son and Holy Spirit."

There is no more difficult doctrine to apprehend than the Holy Trinity, and I doubt if any statement of it is fully satisfactory. When we speak of the "three persons" in the Godhead we find ourselves trying to reconcile two contrary ideas — three separate entities and one absolute being. We know that that is wrong, yet it is difficult to shake that mode of thinking. Illustrations such as St. Patrick's (the three segments of the shamrock leaf) do not help us much. I personally find the phrase "three **personal distinctions** within the Godhead" more helpful, but that may not appeal to others as much as it does to me.

Some hold a "modalistic" view of the Trinity — that Father, Son and Holy Spirit are merely three expressions of the one divine person. This does not satisfy the Biblical revelation, which presents the three in interpersonal relations, as at the baptism of Jesus, and in the upper room discourse, where Jesus promises that the Father will send the Holy Spirit in His name (John 14:26).

The Old Testament does not present a clear or full view of the Trinity, but gives only preliminary intimations. This doctrine had to wait for the fuller revelation in the person of our Lord Jesus Christ. The ultimate proof of the



doctrine is the deity and the distinct personality of each of the three. The Scriptures give ample evidence of these, but our limited space makes it impossible to trace that evidence here. Two great benedictions make it clear that the apostles had come to a trinitarian concept of God — the simpler benediction of 2 Corinthians 13:14 and the more elaborate one of Revelation 1:4,5.

To some this is rather an academic question, lacking practical value. The Lord Jesus did not so regard it. These personal distinctions meant for Him communion with the Father, anointing for ministry, a mission to be fulfilled, a goal to be reached. As "God manifest in the flesh" He was not turning in upon Himself, but moving out in conscious relation to the Father and the Holy Spirit. As for ourselves, let us remember that the Holy Spirit reveals the Son to us (John 16:14,15), that the Son in turn may reveal the Father (John 14:7-9).

We shall know more of this sacred mystery when the mists have rolled away. In the meantime our hearts rejoice in "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost."