

BULLETIN SEMINARY EXTENSION DEPARTMENT

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Meet the Professor

Charles A. Trentham: Th.M., Th.D.,
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Dr. Trentham was born in Jefferson City, Tennessee. He received his A.B. degree from the University of Tennessee and his Th.M. and Th.D. degrees from the Southwestern Baptist Theological Seminary. He received his Ph.D. from the University of Edinburgh, Edinburgh, Scotland.

Dr. Trentham's pastorates have been in New Market, Tennessee, Piedmont, Tennessee, Benton, Tennessee, and Fort Worth, Texas. He served as Professor of Religion, Baylor University and later as Professor of Systematic Theology, Southwestern Seminary.

While at Southwestern he wrote both of our courses in Theology which use as their text, Christian Doctrine by Conner.

He left Southwestern Seminary in the fall of '52 to become pastor of the First Baptist Church, Knoxville, Tennessee.

Emmanuel- God With Us.

Read Matthew with this thought in mind- Matthew is presenting Jesus Christ as God With Us. Too many folk seek for incidental problems in the Gospels. We must not become mechanical in our study of the Bible at any point.

Mechanical manipulation of scripture will defeat itself. Rather let us think of the essential message in each work. There is, of course, a unity in the New Testament, but this does not mean that the authors re-stated the same thing over and over. One can impose many outlines and themes on Matthew, but somehow it is satisfying to see in this marvelous work the message, God Is With Us. This message meant something to the early Christians which we miss to some degree.

The idea that God came to Moses and demonstrated His Shining Glory, His Presence by a pillar of cloud by day and by a pillar of fire by night, and left upon the face of Moses a brilliance brighter than the sun, never escaped Israel.

In later Jewish theology this Shining Glory was called the Schekinah, the manifestation of God's Presence. God's Presence was located permanently within the walls of the Temple, in fact behind the veil in the Holy of Holies. To Jewish Christians who, as loyal Jews, felt that there was real hope and promise in the Schekinah, the question would arise, "If I leave the Temple, what of my participation in the blessings of the Schekinah?" In some manner, the Schekinah came to be personified. After the Temple had been destroyed, the rabbis argued over the

question, "Where is the Schekinah now?" Some said, "At the crumpled walls, weeping over Israel's plight," others said, "Back to heaven."

The Jewish Christians had in Matthew the assurance, First, that Jesus Christ was God in person. He was more than a Shining Presence, He was divine. Their experience transcended the experience of those who tried to locate God's Presence behind the veil, for He was in Christ, located in a person. Matthew developed this theme thus: (1) miraculous birth (Matthew 1:25); prophetic fulfillment (Matthew 1:23; 2:6,15,19,23 and in many other places); demonstration of divine favor (3:17; 17:1-8); demonstration of divine power and authority (see 7:29; 8:1-9:33; 12:8; 14:14-21, etc.) and the resurrection appearances (28:1ff). These were indications that they had experienced the significant fact of God With Us. But what now? Jesus is no longer present; He has ascended and has returned to heaven.

The answer is Matthew 28:18-20. He said that in His hands He had all authority in heaven and in earth. His Presence, which is the Presence of God, would be experienced as His disciples are going, making disciples, teaching, and baptizing. "Lo, I am with you, even unto the end of the ages." This is the answer a people experiencing The Presence not as a nation, but as fulfilling His command, "Go-- making disciples, teaching--and baptizing." The unlimited sphere of activity was balanced with the promise of the unlimited experience of the Presence.

Use New Translations

One of the best tools for a preacher or teacher is an additional translation of the Bible. There are many reasons for this. The outstanding one is that the beauty and charm of the King James Version often obscures the meaning. The language is old and many words have changed in

meaning. Thus a new translation would be more accurate in the use of present-day language.

Another reason for a choice of several translations lies in the fact that several views in the meaning of various words will help us understand the fact that translation is not easy. Read how differently Goodspeed and the King James translate the first 14 verses of Romans 8.

Again, versions are bound to develop inaccuracies. One outstanding scholar may have more information than a dozen others, yet they can out vote him. William's Translation was not so handicapped. Broadus and Hovey withdrew when the American Revised Standard was brought out. Their protest on the translation was overruled. Mrs. Montgomery's Translation will illuminate many passages in the versions.

The more fuss people make over a translation, the more I should desire to know it. One can compare these translations profitably. I can assure our most reluctant reader that the New Version will inspire his preaching at many points. Use it.

That they have made errors in translation is possible, but so have other translators erred. Incidentally, the most serious blunder in the New Version is in I Corinthians 7 where literal translation spoiled the true meaning of the apostle.

Director Lee Gallman will be in South Carolina the last week in January and North Carolina the first week in February to discuss with Associational Leaders the establishment of Seminary Extension Centers in locations where they are needed.

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