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Carl Henry and the Chinese Church

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SINCE THE MID-TWENTIETH century, Chinese Christians have translated thousands of books from western languages into Chinese, with the result that Chinese can now study western theology without having to learn the original languages. Among all these, however, perhaps none is more worth reading and applying to the Chinese church situation than Carl Henry. One of the reasons that Carl Henry is not read more today is that books about the history of theology have presented a very inaccurate picture of him; this has produced prejudice against his theology.¹ I have tried to show just how false these evaluations of Carl Henry's

theology are in my book, *Carl Henry: Theologian for All Seasons*.²

Carl Henry (1913-2003) received his BA and MA from Wheaton college, MDiv and ThD from Northwestern Theological Seminary and his PhD from Boston University. Henry helped to launch the National Association of Evangelicals (1942) and was one of the founding faculty of Fuller Theological Seminary (1947). He was instrumental in the formation of the Evangelical Theological Society (1949) and served as its president (1969-1970). He was the founding editor of *Christianity Today* (1956) and served as chairman of the World Congress on Evangelism in Berlin, sponsored by the Billy Graham Evangelistic Association in 1966. Carl Henry taught at various seminaries, including Fuller, Eastern Baptist, and Trinity (Deerfield); he travelled all over the world, lecturing at universities, colleges, and seminaries. He penned or edited more than three dozen volumes, and wrote hundreds of articles.

¹ Roger E. Olson, *The Story of Christian Theology* (Downers Grove: InterVarsity Press, 1999), and Stanley J. Grenz & Roger E. Olson, *20th-Century Theology: God & the World in a Transitional Age* (Downers Grove: InterVarsity Press, 1992), have presented misleading interpretations of Henry's theology.

² G. Wright Doyle, *Carl Henry: Theologian for All Seasons* (Eugene, Oregon: Pickwick Publications, 2010).

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With the publication of his *magnum opus*, the six-volume *God, Revelation & Authority* (1976-1983),³ Henry was widely hailed as the leading evangelical theologian of the twentieth century. Kenneth Kantzer, former president of Trinity Evangelical Divinity School, called him 'the ablest defender of evangelical doctrine in the last half of the twentieth century',⁴ while Stanley J. Grenz and Roger E. Olson recognize Carl Henry as 'the most prominent evangelical theologian of the second half of the twentieth century'.⁵

To be sure, Carl Henry has already made a significant impact on the Chinese church worldwide. Chinese evangelicals are influenced by the evangelical movement in America, and Henry was a prominent leader of that movement. Henry did as much as anyone to encourage evangelical scholarship. China Evangelical Seminary is an attempt in Taiwan in this direction. The current President of CES, Peter K. Chow, has said, 'I myself have been helped by a book he edited—*Revelation and the Bible*. The first article in the Confession of faith of CES has to do with inerrancy of Scriptures in their autographs.'⁶ As for mainland China, there has been a spate of recent publi-

cations indicating a growing interest in his theology.⁷

In this paper, I wish to show why Carl Henry and his theology have great relevance for today's Chinese church all over the world.

I Love for China's Christians

Let us consider, first, his own special love for China and the spread of the gospel among Chinese. A world traveler throughout his career, Henry made a point of visiting Hong Kong and Taiwan several times, and of lecturing in theological seminaries there. Furthermore, he did not neglect Chinese churches and schools in Singapore.

As lecturer-at-large with World Vision, Henry delivered various chapters of his great *God, Revelation, & Authority* (abbreviated as 'GRA' in this article) to Chinese audiences in many places. When the China Evangelical Seminary Press in Taipei offered to publish this massive work, Henry gave up all claims to any royalties in order to relieve the financial burden of such a major project.

Even before CES Press decided not to complete the publication of the last two volumes of *GRA*, Dr Henry kindly gave this writer permission to make an abridgment of the work. Knowing that even this smaller-scale effort would require a lot of money, he also generously funded the work of making an abridgment of all six volumes and of having the set translated and published in

3 Carl F. H. Henry, *God, Revelation & Authority* (GRA) (Waco: Word Books, 1976-1983).

4 Dust cover of Carl F. H. Henry, *Toward a Recovery of Christian Belief* (Wheaton: Crossway Books, 1990); see also other statements on the dust cover of *GRA* by Kenneth Briggs and Richard Ostling.

5 Stanley J. Grenz & Roger E. Olson, *20th-Century Theology: God & the World in a Transitional Age* (Downers Grove: InterVarsity Press, 1992), 288.

6 Personal correspondence with the author, March, 2013.

7 The Chinese version of *Worldview History, A Concept*, by David Naugle, mentioned Henry's contribution. One of his essays was included in the Chinese edition of Philip W. Comfort's *The Origin of the Bible*.

both traditional and simplified Chinese characters.⁸

II Theological Contributions to the Chinese Church

1 Doctrine of the church

Dr Henry's first well-known book dealt with the responsibility of Christians towards society.⁹ In many subsequent volumes, as well as in various chapters in *GRA*, he affirmed the vital role which believers must play in the world at large.¹⁰ He criticized American fundamentalists for abdicating their duty to influence the culture around them because they had withdrawn from education, media, entertainment, the arts, and government, and had formed their own little sub-culture separate from the 'world'.

Henry called the followers of Jesus to remember and obey their Master's description of them as salt and light in

the world.¹¹ He believed that the church is God's new society, an in-breaking of the kingdom of God on earth. 'When Christianity discusses the new society, it speaks of... the regenerate church called to live by the standards of the coming King and which in some respects already approximates to the kingdom of God in present history.'¹² Though never without sin, Christians are still those whom God has delivered from bondage to Satan, the world, and the flesh, and who can thus penetrate their environment with light and love. The early Christians eventually transformed much of the decadence of Rome, and the medieval Church relieved much of the brutality and barbarism of that dark period with the doctrines of Christ.

Likewise, if Christians were to take their Master seriously, they would enter all areas of human endeavour with the conviction that God's Word could bring light to any situation and with the power of the Holy Spirit to live out a new kind of life before a watching world. By faithful living and prophetic witness based upon the whole revelation of God in the Scriptures, the church can penetrate society with the light and love of God's truth and grace.

Carl Henry maintained the priority of evangelism and spiritual growth, but he also held forth the possibility, even the responsibility, of Christians to transform society by application of biblical truth to all arenas of human endeavour. He wrote: 'The church's primary is to expound the revealed Gospel and the divine principles of social duty,

⁸ The first four volumes of Carl Henry's *God, Revelation, & Authority* were published in Chinese by China Evangelical Seminary Press. An abridgment of those volumes has been published by Campus Press. The last two are being translated.

⁹ Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids: William B. Eerdmans, 1947).

¹⁰ See, for example, *Christian Personal Ethics* (Grand Rapids: Eerdmans, 1957); *Aspects of Christian Social Ethics* (Grand Rapids: Eerdmans, 1964); *Baker's Dictionary of Christian Ethics; A Plea for Evangelical Demonstration; God, Revelation, & Authority*, Vol. 4, chapters 21-25; *The Christian Mindset in a Secular Society: Promoting Evangelical Renewal & National Righteousness* (Portland, Oregon: Multnomah Press, 1984).

¹¹ Mt. 5:12.

¹² *GRA* 4:522. See also pages 527-528.

and to constrain [i.e. urge] individual Christians to fulfil their evangelistic and social obligations.¹³ Of course, the church has a political task of a special kind: Not only to live out the love and truth of God in its own community, but to 'challenge' the 'present structures', which 'can and ought to be changed to remedy the afflictions of the oppressed'.¹⁴

At the same time, however, Carl Henry refused to become obsessed with politics. He vigorously encouraged Christians to become involved in society at all levels, including political participation, and fully supported his own son when he ran for public office. On the other hand, he did not believe that the Christian message dealt mostly, or even largely, with political organization of society. While explaining in great detail the social implications of biblical teaching, he kept his eyes on the main need of mankind, which is reconciliation with God and reformation of individuals, families, and the church. He considered the body of regenerate believers to be the main arena for the outworking of God's truth and love among human beings, and thought that Christian congregations would serve as shining lights in a dark world.

Henry also faulted both liberal and evangelical churches for their excessive involvement in politics. 'The church must reject trying to politicize an unregenerate world into the kingdom of God.'¹⁵ The liberal view of mankind as basically good, of Jesus

as primarily a teacher of ethics and a good example, and of the kingdom of God as essentially limited to this world (and especially to politics) made them vulnerable to each new trend and fad in society.

Evangelical Christians in America also tend to support governments without critical reflection upon how their policies compare with biblical values and principles. Often, they become deeply involved in political movements, believing that political change will bring lasting social benefit. Always, the church must not rely upon political power to change the world. 'Its task is not to force new structures upon society at large, but to be the new society, to exemplify in its own ranks the way and will of God.'¹⁶

Though his editorials in *Christianity Today* and his works on Christian ethics did not shy away from making pronouncements on political issues, he never thought that political action would usher in the kingdom of God on earth. 'Political action does not lend itself to a hurried implementation of the millennium; in truth, it is not a means to the millennium at all.'¹⁷ For that reason, he opposed Liberation Theology in all its forms and considered Marxism and even the Social Gospel to be seriously flawed because of their belief in the perfectibility of individuals and of society. In particular, he did not support violent revolution, because 'The whole Christian heritage stands on the side of peaceful, legal, and orderly processes of change in society, rather than on the

13 Carl F. H. Henry, *Aspects of Christian social Ethics* (Grand Rapids: W. B. Eerdmans, 1964), 10.

14 *GRA* 4:531.

15 *GRA* 4:530.

16 *GRA* 4:530.

17 Carl F. H. Henry, *Christian Countermoves in a Decadent Culture* (Portland, Oregon: Multnomah, 1986), 136.

side of violence and revolution.’¹⁸

How pertinent all this is to the Chinese church! On the one hand, we note that most house churches in China, as well as most independent churches in Taiwan and overseas, reflect the pietistic religion preached to them by missionaries. They concentrate upon winning souls and building up the church’s spiritual life. We do not fault them for this focus on the essentials, and we stand in awe at their zeal and courage. Nevertheless, this privatized religion does not equip believers to understand, critique, or work to improve the conditions of a society that is rapidly unravelling.

The state-sponsored Three Self Patriotic Movement (TSPM) presents a more complex scene. Their pulpits also address mostly religious and personal matters. At the same time, the TSPM seminaries and official organs must promote the policies and pre-eminence of the Chinese Communist Party. To be ‘patriotic’ is to accept and obey what the party says without question. There is no room for dissent. Socialism cannot be critiqued from a biblical standpoint, nor can the claims of the government to be able to establish what amounts to heaven on earth be challenged. The same focus on politics and support for socialism have often been seen in liberal churches and seminaries in Hong Kong and Taiwan.

Where, then, shall the new wave of Chinese intellectuals seeking truth in Christianity go? They do not feel

at home or understood in the house churches or many conservative churches in Taiwan and Hong Kong, but they cannot blindly accept the dogmas of any political party as they are sometimes expressed by some of the leaders of the TSPM, either. Likewise, educated Chinese outside of Mainland China have few churches to go to and have their questions about Christian social responsibility answered in a biblical way.

Carl Henry, as we have seen, speaks to this dilemma, and calls the church back to its primary responsibilities of living according to God’s truth and proclaiming God’s truth, without the expectation that human action will bring in the kingdom of God on earth.

2 Priority of evangelism

On the last page of his autobiography, he states that ‘Heaven will be an unending feast for the soul that basks in his presence. And it will be brighter because some will be there whom I brought to Jesus.’¹⁹

In the depths of his heart, Carl Henry was an evangelist, not a theorist. He desperately yearned for millions more to be saved by grace through faith in Jesus Christ. But he believed that true faith must rest upon solid convictions that the gospel is *true*. To be true, it had to command the allegiance of the whole person, including the mind. Like Paul and other biblical writers, he held that the mind was made in God’s image; that it had fallen into a degenerate, darkened state; and that it had to

¹⁸ Carl F. H. Henry, ‘Concerns and Considerations’, *Christianity Today*, quoted in *Carl Henry at His Best*, edited by Steve Halliday and Al Janssen (Portland, Oregon: Multnomah, 1989), 120.

¹⁹ Carl F. H. Henry, *Confession of a Theologian: An Autobiography* (Waco: Word Books, 1986), 407.

be renewed by the light of God's Word as contained in the Scripture.²⁰

Thus, *God, Revelation, and Authority* qualifies both as a work of systematic theology and of apologetics. He wanted both to strengthen the faith of Christians and to challenge the mistaken ideas of non-believers, so that they might come to know God in Christ. We shall see how this works out as we discuss Henry's theology.

3 Doctrine of history

Most people ask the questions: What is the meaning of life? What is the meaning of history? Carl Henry thought long and hard about these questions. One of his greatest contributions to theology relates to his full-orbed doctrine of revelation. Because the Bible tells of the origin and end of human history, and contains so many historical narratives and prophetic evaluations of the activities of kings and commoners of many nations and times, we can begin to construct a philosophy of history from the Scriptures.²¹

As a result we can say, contrary to pagan and atheistic notions, that history has meaning, for it is 'the realm in which God decisively acts and works out his purposes'.²² But this significance of human events does not lie either in the progress of science in technology, or the prominence of one nation over others, or the so-called progress of mankind to higher levels of civilization, but in the ongoing development of God's eternal plan to save untold mil-

lions of those who trust in him, as well as to judge those who wilfully reject his revelation in Christ.

Salvation does not stop with individual conversion and membership in the Body of Christ, but extends to the transformation of people into greater and greater conformity to the moral likeness of Christ. Beyond that, these people will form families and congregations of believers who seek to glorify God in all they do. If they choose to obey the 'cultural mandate' of Genesis 1, they will then make a beneficial impact on society. But this Christian influence upon culture will never be complete. The goal of history will be reached only when Christ returns to establish the kingdom of God on earth.

Henry obviously disagrees with liberal and Marxist utopianism, as well as with Christian triumphalism. Instead, he gives a balanced view of the course of human life on this planet, which will come to a climactic end when Christ returns and ushers in a new heaven and a new earth, in which righteousness will dwell. 'The New Testament speaks of a new creation (2 Cor. 5:17; Gal. 6:15) in which God in a new heaven and earth (Rev. 21:1) will complete and perfect our status of new humanity by the new birth (John 3:3, 5; Eph. 4:24).'²³

4 Christianity and science

Perhaps no issue vexes Chinese intellectuals more than the question of the relationship between science and the Bible. Ever since the early part of the twentieth century, when Mr Democracy and Mr Science were supposed to save China, educated Chinese have

20 Rom. 1:18-28; Eph. 4:17-24.

21 See, for example, *God, Revelation, & Authority*, Vol. 2, chapters 17-22.

22 *GRA* 4:312.

23 *GRA* 6:513.

been taught to believe that the scientific method is the only sure way to truth, that science can discover all that we need to know, that progress in science and technology will bring happiness to mankind, and that evolution has shown that God either does not exist or was not active in the origin of the world.

Chinese Christians, like those in the West, have reacted to this idea of science in various ways. Some have tried to combine faith in science with faith in the Bible, mostly by accepting evolution as the *means* by which God made the world. Others have ignored the problem. Some have accepted the outlines of 'old earth' chronology without surrendering to all the claims of evolution. A few have discovered that the claims of science in general and evolutionary theory in particular have been overstated.

Dr Henry once again provides Chinese intellectuals with a way forward. He studied the philosophy of science extensively, and in *GRA* he probes the limits of science and of the scientific method.²⁴ He correctly observes that science can deal with only a small part of reality – that which can be measured in repeatable experiments under controlled conditions – and that vast regions of human life and experience fall outside the realm of scientific inquiry. Most important of all, 'Science – in the modern sense of phenomenal knowledge gained by sensual means, requiring laboratory verification and subject to constant revision – is impos-

tent to decide the issue of the reality or unreality of the supernatural.'²⁵

Henry also shows that the scientific method is based on certain presuppositions which themselves depend upon the truths which the Bible asserts, such as the regularity of processes in the physical world, the existence of causes with predictable effects, the general reliability of sense experience, and the adequacy of human reason to organize and interpret data in a meaningful and useful way. No religion other than Christianity produced the amazing growth of science as we know it, simply because no other faith has the same understanding of this world and of our place in it.

Further, in two masterful chapters, Henry uses the writings of evolutionists themselves to demonstrate that this theory is still far from proven.²⁶ Indeed, he shows its inner contradictions, its lack of evidence, and its failure to explain a variety of phenomena. His achievement is all the more remarkable, in that he wrote this part of *GRA* before the appearance of such devastating critiques of evolutionary theory as those by Berlinski, Gange, Denton, Behe, Johnson, and Dembski.²⁷ All of these scholars prove that evolutionary theory is *unscientific*, because

²⁴ See, for example, *God, Revelation & Authority*, Vol. 1, chapter 10; Vol. 6, chapters 5-9; 'Science and Religion', in *Contemporary Evangelical Thought* (New York: Harper and Brothers, 1957).

²⁵ Carl F. H. Henry, *The Drift of Western Thought* (Grand Rapids: Wm B. Eerdmans, 1951), 68.

²⁶ *GRA*, Vol. 6, chapters 7-8.

²⁷ David Berlinski, in two articles in *Commentary*, summer, 1996; Kenneth Gange, *Origins and Destiny*; Michael Denton, *Evolution: A Theory in Crisis*; Michael Behe, *Darwin's Black Box*; Phillip Johnson, *Darwin on Trial and Reason in the Balance*; William Dembski, *Intelligent Design*; Scott Huse, *Collapse of Evolution*; Kurt P. Wise, *Faith, Form, and Time*.

it is founded on unproven assumptions and lacking in corroborative evidence.

Thus, a naïve belief in the claims of modern science to have explained all of reality without reference to God really amounts to blind faith in another myth: 'Today the scientific world view stands charged with a grandiose remythologization of reality.'²⁸

Moreover, they all point to the near-certainty of an Intelligent Designer, one who would be very much like the God of the Bible. To make things worse for evolutionary theory and for the usual old-earth dating it has spawned, Scott Huse and Kurt Patrick Wise have argued convincingly that the narratives of Genesis 1-9 are confirmed by so much scientific and logical support that evolutionary theory is virtually disproven and a recent creation seems very likely.

In other words, those simple believers in rural China who take the first few chapters of Genesis literally may turn out to be right after all! The implications for evangelism among highly-educated Chinese are obvious: We need not shrink from telling them that science does not have all the answers; its methods depend on biblical assumptions; and its so-called 'assured results', far from lasting, are constantly needing revision. Even that fundamental construct which seemed to have ruled out the possibility of the existence of a Creator God and the accuracy of the first few chapters of the Bible now turns out to be itself a myth!

5 Refutation of twentieth theological errors

For most of his life, Carl Henry studied and critiqued the writings of leading non-evangelical theologians. He saw his mission as 'on the frontiers' of theological inquiry. We may all thank God for this tireless effort, which involved reading and assessing many hundreds – perhaps thousands – of weighty tomes, mostly by German and English writers. Why all this work? Because these theologians have influenced both the liberal and the evangelical wings of the church.

It happened like this: In order to meet accreditation requirements by non-evangelical academic agencies, or in order to acquire some sort of academic respectability in the eyes of the non-evangelical world, evangelical Chinese seminaries have sought to staff their faculties with teachers holding advanced degrees from 'prestigious' schools in the West. Often a PhD – no matter what its source or the theological convictions of the one who earned it – was enough to gain a position as a seminary professor. Those scholars, having written their dissertations either under, or about, leading non-evangelical theologians, then proceeded to publish articles and books introducing their works to evangelicals. Neo-orthodox, liberal, and other trendy views have thus gained a hearing in places that previously held the Bible to be the Word of God.

Even before that, however, liberal seminaries in Asia had absorbed the teachings of men like Karl Barth – especially Barth, in fact.²⁹ The result?

28 *GRA* 1:157.

29 Henry saw Karl Barth as the most influen-

The Chinese church has been influenced by writings of German theologians who hold that the Bible is filled with errors and that we can have no sure and certain word from God, and thus no clear words about God – except their own words, of course!

Into this confusing situation strides Carl Henry, fully equipped with three Master's degrees and two Doctorates to analyze and expose the weaknesses of non-evangelical theology. If you want to know how men like Barth, Bultmann, Brunner, Tillich, Moltmann, and Pannenberg – to name only a few – have departed both from the Bible and from theological and philosophical consistency, just read Henry's careful, fair, and devastating treatments of them in the pages of *GRA*.³⁰ Many a fad in current Chinese Evangelical academic circles would have been prevented had the authors taken the time to read Carl Henry.

Carl Henry's labours have resulted in a clearer understanding of 'the faith once delivered to the saints' and a deeper appreciation of its reasonableness. He has restored the Bible to its proper place in the church and turned back the tide of non-biblical speculation originating in the rarefied atmosphere of German and English universities, rooting Christianity once again in the rich soil of the Word of God. He has given new life to the ancient creeds

and Evangelical confessions of faith, and grounded evangelism in a source of truth that cannot be shaken – the Bible.

He also sought to protect the evangelical wing of Christianity from errors, such as a loss of belief in the inerrancy of the Bible and what is now termed 'openness theology'.³¹

6 Doctrine of scripture

In *God, Revelation, & Authority*, Henry tackled what he considered to be the central issue of our time, the doctrine of revelation. After all, if we do not have a word from God, how can we say anything of lasting value? Not only has modern western philosophy since Kant led to increasing scepticism, but within the Christian church the idea that we cannot know absolute truth has gained ground.

Twentieth century theology began with a liberalism that rejected miracles, much of the Old Testament, and unique deity of Christ, the saving power of his death, and his resurrection. Though neo-orthodoxy claimed to restore a sure word, it spoke so equivocally about the Bible as the Word of God that Scripture was effectively robbed of its previous authority among theologians. Biblical critics continued the destructive work of nineteenth century German scholars, leaving nothing but a collection of conflicting traditions among which to choose what may have been originally from God himself.

In more recent times, as Henry

tial non-Evangelical theologian of the twentieth century, so he spends a great deal of time dealing with Barth's doctrine of the Word of God. He views Barth as inconsistent, and thus misleading.

³⁰ Aside from his many quotations of Karl Barth and Emil Brunner, see *GRA*, Vol. 2, chapters 20-21.

³¹ See, for example, his discussion of Process Theology's proposed solution to the problem of evil, which has been largely followed by Openness Theology. *GRA* 6:286-290.

showed, this trend affected even evangelical theologians. Fuller Theological Seminary, where Henry had served as a founding member of the faculty, renounced its earlier commitment to the inerrancy and infallibility of the Bible. Soon the contagion spread across the Pacific, with even traditionally Chinese seminaries embracing some form of modern doubt about the truth of the Bible.

Henry shows in the first four volumes of *GRA* that the doctrine of the Word of God is foundational to the entire Christian faith. Volume One sets the stage by examining various ways in which men have claimed to know the truth (experience, intuition, reason, and revelation), and concluding that divine revelation is the most reliable. The next three volumes deal with the inspiration, infallibility, inerrancy, and thus the authority of the Bible in great depth, always in dialogue with those who reject the historic Christian position.

With his vast erudition, including knowledge of the biblical languages, Old and New Testament criticism and theology, and systematic theology, as well as linguistics and philosophy, he makes a very strong case for the absolute trustworthiness and accuracy of the Scriptures in all that they affirm.³² But is this necessary? Indeed, articles have appeared in various Chinese Christian publications claiming that the idea of inerrancy is, as Fuller theologians assert, a new invention and not the doctrine of the church throughout the ages. Moreover, they say, inerrancy is not necessary for Christian ortho-

doxy. We can just believe what the Bible says about the essentials of the faith and not quibble over details.

Henry demolishes these sorts of arguments by definitive proof that orthodox Christians have always held the Bible to be without error ('Inerrancy is the evangelical heritage, the historic commitment of the Christian church')³³ and by sharp reasoning that shows why faith in the errancy of Scripture inevitably leads to erosion of confidence in the Bible in general, resulting in a progressive departure from not only the details of biblical teaching but also in the some of the core doctrines.³⁴

He also tries to clear up misunderstanding about problem passages in the Bible.³⁵ We must admit that there are places in the Scriptures that seem to be in conflict with other passages. Henry deals with these in a special chapter, and shows that most of the apparent discrepancies can be cleared up by careful study. At the same time, he recognizes that not all the difficulties in the Bible can be resolved. There are a few that have so far defied satisfactory explanation. That is why we say that we believe the Bible to be the Word of God; we cannot prove it beyond a doubt. But we must not exaggerate the problem, since most of the criticisms of the Bible can be answered, and the number of apparent contradictions is less than one percent of the Bible, which is well within the range which scientists can accept for a hypothesis can be considered to be true.

He also rescues the idea of preposi-

³³ *GRA* 4:367, and all of chapter 16.

³⁴ *GRA*, Vol. 4, chapter 7.

³⁵ See *GRA*, Vol. 4, chapter 15.

³² See especially *GRA*, Vol. 4, chapters 5-10.

tional revelation from the charge that it reduces a living faith in a living God to a dead orthodoxy consisting of cold doctrines divorced from either a love of God or a true personal relationship with God.³⁶ In his chapters on linguistic analysis, he demonstrates that truth resides only in statements, sentences, judgments, propositions, and not only those like 'God is love', but also commands, questions, and even parables, which can be reformulated as meaningful statements.³⁷ Furthermore, these propositions derive from the self-revelation of God, who even revealed his holy name in a sentence, 'I am that I am'. To be ignorant of fundamental truth about God is to be ignorant of God himself. After all, Jesus himself declared, 'I am the way, the truth, and the life. No one comes to the Father except through me' (John 14:6). If we empty this proposition of its meaning, we cannot approach the Person who spoke it or the Person to whom Jesus said we cannot come except through him.

Henry demonstrates that prepositional revelation is the only true way to know the God who is and who acts, the God who rewards those who seek him. Always concerned with evangelizing the lost, he asks how the evangelist can say anything worth believing if he cannot draw upon the true statements of the Bible?

But does the *Chinese* church need such a doctrine? Yes, because the entire church needs it. We have only to observe what has happened in the

'mainline' denominations of the western church to predict what will befall any church which denies the entire truthfulness of the Bible. This writer attended a 'liberal' seminary for three years and witnessed first-hand the man-centred rationalism and irrationalism that attend a rejection of the Bible as the inerrant Word of God.

It is fashionable nowadays to say that human language cannot adequately communicate reliable truth about God. After all, we are finite; how can our words accurately reflect the nature of an infinite God? Something like this idea is present also in the *Dao De Jing* and in Zen Buddhism. But Carl Henry shows that if there is a God; if he is intelligent; if he created mankind in his own image; if he can communicate in words at all; then he can 'speak' to men in a way that they can understand. Indeed, the Scripture assumes that God is able to express himself truly and accurately even to finite and fallen human beings. The eternal Logos of God is able to enlighten the mind of human beings so that we can comprehend God's messages to us.

The Word of God became a man, Jesus the Christ, so that we could see what God is like. Jesus also spoke words, and he quoted the words of the Old Testament, and he commanded his apostles to preach the gospel to others – all of this assumes that Jesus believed that his words, the words of the Old Testament, and the words of his chosen apostles, would be true in every way. They would be true to the nature and activity of God, true to Jesus' life and teaching, and truly understood by those who read and heard them. In other words, the entire Bible is based on the assumption that God is able to

³⁶ See *GRA*, Vol. 2, chapters 12-16, and especially chapter 12, 'Divine Revelation as Personal'.

³⁷ *GRA*, Vol. 3, chapters 25-27.

use human language to communicate truth about himself and his will even to finite and fallen people. Carl Henry makes this point over and over, with great clarity and force.³⁸

Like those who hold to biblical errancy, Henry affirms that Jesus Christ is the Word of God made flesh, the unique God-man in whom all the Scriptures find their centre and focus. The question is, however, whether we shall accept the view of the Old Testament that Jesus himself held and that his apostles also taught. Further, if the Bible is full of errors, how can we be sure that we know anything reliable about Jesus himself?³⁹

In Asia, especially, this understanding of the Bible is necessary. Otherwise, how are Chinese Christians to answer the claims of Muslims, Taoists, Buddhists, and Confucianists, who can all say that they, too, have sacred writings? Furthermore, the ambiguities of especially Buddhist and Taoist teachings find a formidable contrast in the clear statements of the Bible – but only if it is true!

7 Doctrine of revelation: the Word of God

Henry goes further than a defence and explication of biblical infallibility and inerrancy, however. He believes that God has revealed himself also in nature, history, and the mind of man. Though each of these yields impressions that must be checked and corrected, not to mention interpreted, by the written Word of God, they form a comprehensive revelation of all that

God wants us to know about himself and his purposes for us as individuals and as nations and cultures.⁴⁰

That means that Henry, with his incisive reasoning and broad perspective on God's revelation, can give us tools to evaluate the truthfulness of other religions, philosophies, and literary works. Recently, for example, noted Chinese intellectual Yuan Zhimin has popularized the view that Laozi is a sort of Chinese Isaiah, a kind of prophet of Christ. With the insights concerning the Logos (Word) of the Bible, Henry can equip Chinese Christians scholars to assess Yuan's claims, as well as to gain a proper understanding of the ways in which other ancient and modern Chinese thinkers agree and disagree with the Bible.

Some Chinese theologians today are calling for what they term 'cross-textuality', by which they mean the necessity of reading the Bible along with other works, such as the great classics of Chinese literature, philosophy, and religion. Henry would agree with this, just as he himself constantly read the works of non-Christian philosophers and compared them with the Bible. He would insist, however, that the Bible possesses unique authority. It is not just one great book among many.

In fact, the first four volumes of *God, Revelation, & Authority* try to demonstrate that the Scriptures are the very words of God; that they speak with ultimate authority; and that they alone are to be considered fully reliable in matters of faith and action. Other books, no matter how old or full of human wisdom, must be assessed in the light of

³⁸ *GRA*, Vol. 3, chapters 19-24.

³⁹ See *GRA*, Vol. 3, chapter 3.

⁴⁰ See *GRA*, Vol. 2, chapters 7-10.

the Bible, and evaluated by the standard of truth contained in the Bible.

8 Charismatic movement's weaknesses

At the other end of the theological spectrum, charismatic Christians who do believe in the authority of the Bible have often been charged with actually neglecting the Scriptures by placing so much emphasis on the direct work of the Holy Spirit upon the individual. Carl Henry did not, like some theologians, deny the present activity of the Spirit in the church; he was open to the reality of miracles in this age.

On the other hand, he did warn against both the shallow theology of much charismatic preaching, as well as against an over-emphasis upon subjective guidance rather than a careful searching of the Scriptures to learn God's will.⁴¹ 'The Spirit illumines Scripture, evokes trust in God, and regenerates contrite sinners.'⁴² It must also be noted that

every departure from the express teaching of Scripture, every appeal to a knowledge immediately given by the Spirit rather than through the prophetic-apostolic Word, increases the possibility of generating still another novel cult.⁴³

With much of Chinese Christianity now heavily influenced by the charismatic movement, Henry's balanced approach is needed more than ever.

9 Human responsibility and God's sovereignty

For several centuries, Protestant theologians have debated the problem of the relationship between human responsibility and God's sovereignty. Once again, Carl Henry displays a balance that we could admire. On the one hand, even in his heavily doctrinal works, such as *God, Revelation, & Authority*, he constantly declares that all people stand before the revelation of God and must decide how to respond. We must choose to believe and obey God, or to disbelieve and disobey. He also insisted that Christians must do all they can to spread the gospel, since only those who believe in Jesus Christ can be saved, and God has appointed proclamation of the truth as the ordinary means of their salvation.

Henry's own actions are consistent with his teaching. He worked closely with Billy Graham, who was an Arminian, in his evangelistic work. He himself preached countless evangelistic sermons, and even considered his highest joy to consist in helping someone come to know God through faith in Christ. Personally, I believe that he was basically an evangelist at heart. On the other hand, he believed that the Bible teaches that God rules the entire universe, including individuals. The Bible 'sees all history in terms of the governing purposes of God'.⁴⁴

History is somehow, in a mysterious way, the outworking of God's plan, which includes men and nations.⁴⁵ In two chapters, he explains why he

⁴¹ See *GRA*, Vol. 4, chapter 12.

⁴² *GRA* 4:278.

⁴³ *GRA* 4:284.

⁴⁴ *GRA* 4:313.

⁴⁵ *GRA*, Vol. 2, chapters 17, 22; Vol. 6, chapter 20.

thinks that our individual salvation does not come primarily from our own choice, but from God's choice of us, resulting in his bringing us into contact with the gospel, opening our eyes to see its truth and our hearts to respond with repentance and faith.⁴⁶ Even when he speaks in this way, however, he does not sound like many Calvinists, who so emphasize God's sovereignty that they minimize man's responsibility. In other words, Carl Henry's Reformed views on salvation are presented in a very moderate and balanced way.

10 The problem of evil

Surely, one of the greatest obstacles to the gospel is the problem of evil. By that I mean the belief that many people have that if God is all-powerful, it is hard to understand why he allows evil to exist in the world. Henry acknowledges this problem, and does not shrink from discussing it at length. Here again, I believe, he demonstrates balance.⁴⁷

He does believe in God's sovereignty, but he does not absolve men from responsibility for their wicked acts, nor does he attempt to provide a full answer for the existence of evil in the world. In my opinion, he goes about as far as the Scriptures will allow, and then admits that we cannot penetrate this mystery. 'Let it be said at once – and even the apostle Paul insists that we say it – that we do not presently know all the factors and facets that illuminate an answer to the problem of evil.'⁴⁸

He then goes on, however, to present what we *do* know at this time: God is in control. 'Good and evil are defined by the sovereign Creator's will and command.'⁴⁹ Satan is allowed to do great evil. Christ suffered great injustice but 'by his resurrection victory... anticipated the final triumph of the good and the conquest of evil'. Even in this present world of sin and suffering, 'the regenerate church is nonetheless a healing body...' God's providential purpose and presence in history and experience subordinate all the pain and suffering of regenerate believers to a higher good (Romans 8:28). 'All the created universe awaits eschatological finalities that involve a new heavens and earth wholly free from suffering...'⁵⁰

11 Theology before ethics

We can commit two errors with regard to Christian ethics. One, we can concentrate upon theology and evangelism and ignore the practical, day-to-day implications of the truth, and our obligation to turn head knowledge into actual Christian conduct. On the other hand, many Christians tend to concentrate upon actions and behaviour, to the neglect of the core gospel and a thorough knowledge of fundamental Christian doctrine. Thus, much preaching tends to give us good examples from the Bible, including the life of Jesus, as patterns for us to follow. The problem is that unless we know God and trust in him, we cannot have the motivation or the power to live according to his will.

As Henry points out, unless we be-

46 *GRA*, Vol. 5, chapter 16; Vol. 6, chapter 4.

47 *GRA*, Vol. 6, chapters 11-13, 20.

48 *GRA* 6:302.

49 *GRA* 6:304.

50 *GRA* 6:304.

lieve that the Bible is the very Word of God, and study it carefully, we shall have no firm foundation for a system of Christian ethics. That is why, after writing books on both personal and social ethics, Henry turned his attention to the theological basis for all Christian behaviour.⁵¹ Perhaps Chinese Christians need this reminder more than do some, for their strong Confucian heritage conditions Chinese to pay more attention to ethical action than to correct doctrine, to man's works more than the work of God, to works more than faith.

12 The value of women

Perhaps no issue has captured more attention in the past one hundred years than the worth and proper roles for women. Certainly, in China the issues have involved foot-binding, education, and economic opportunities for women. Other issues have been concubinage, abuse of women by men and the roles of women in the church. Here, as elsewhere, Carl Henry provides us with an example of biblical balance.

On the one hand, he affirmed the biblical teaching that women are, like men, created in the image of God. They possess all the God-like qualities that men do, including intelligence, conscience, moral capacity, and the ability to respond to God's revelation. In Christ, women are equally justified, sanctified, and assured of eternal

glory. His own wife Helga was highly educated, and taught at various colleges where Henry served as professor. Perhaps more importantly, she was fluent in German, so she read theological works in German for her husband, thus enabling him to stay up-to-date with the latest developments in Continental thought. She was an indispensable partner in his work.

On the other hand, Henry questioned the modern exegesis of the Scriptures which seem to imply that there are no differences between men and women, and that women and men can and should perform identical roles in the home and in the church. He questioned the idea that biblical teachings on the role of women were merely the product of ancient culture. Based upon his study of the Bible, he affirmed male headship in the home and leadership in the church.

He recognized that difference in role or function does not imply difference in worth. The Son of God submitted to his heavenly Father, but was fully equal to him in his divine nature. Henry saw modern evangelical feminism as a response to western philosophical developments and a loss of confidence in the abiding authority of the Bible, not the result of careful exegesis. In particular, he challenged the feminist challenge to masculine language about God.⁵²

13 Refutation of twentieth century attacks on Christianity

In the course of expounding the doctrine of revelation and of God in *GRA*

⁵¹ See, for example, *GRA*, 3:280, 'Only a meaningful and rationally persuasive metaphysics can supply the ground of a vital dynamic ethics, and Christianity presents itself as an intelligible faith in the transcendent sovereign God that revealed morality presupposed.'

⁵² *GRA*, Vol. 5, Supplementary Note after chapter 7, 'Feminist challenge to God-Language'.

as well as in many other volumes and articles, Henry defended biblical Christianity from all the main criticisms and rivals of it in modern times. His work thus provides Christians with valuable weapons against those who deride their faith as merely ignorant superstition. He thoroughly understood western philosophy from ancient times to the present, and was fully aware of the variety of objections to the Christian worldview.

He knew that logical positivists claimed that only statements that can be empirically verified have any meaning. In several places he shows the falsity of this view, both because it cannot be proven and also because the main tenet – that only empirically-verified statements have any meaning – is itself incapable of empirical verification! Along the way, he demolishes the notion that ‘God talk’ is meaningless, as the logical positivists asserted.⁵³

Likewise, in *GRA* Henry examines and refutes other types of world views, such as relativism. He also shows the inadequacies of speculative philosophy in general as he responds to particular objections philosophers have raised against the teachings of the Bible. Marxism was still widely believed while he composed *GRA*, so he deals with that mistaken school of thought. The bases of Marxism—dialectical idealism and atheistic materialism—are shown to be inadequate views of reality.⁵⁴ Nor does existentialism escape Henry’s intellectual scalpel. It is both irrational and workable as a basis

for life, even though the philosophical version of it, though rejected by most intellectuals in the West, has entered into popular religious and even academic theological thought.

Henry exposed the assumptions of radical secularity and calls them myths, myths by which it is impossible to live daily life.⁵⁵ But religious speculations and faiths abound, too, and Henry showed why their claims, including the supposed insights of mystics, lack both external verification and internal consistency.

Though people talk about ‘post-modernism’ as though it were something new, readers of *GRA* will see at once that Henry saw this trend decades ago and overturned its arguments throughout *GRA*. His extensive treatment of literary meaning and recent literary criticism indicates why ‘post-modern’ views of texts are untenable.⁵⁶

14 Limitations of reasoning, evidence, and experience

Unlike many Christian evangelists and apologists, however, Carl Henry did not try to ‘prove’ either the existence of God or the truth of the Bible.⁵⁷ Thus, he denies the priority of reason, of experience, and even of evidences (such as the resurrection of Christ, fulfilled prophecy, and miracles) as sources of ‘proof’ for the Christian faith. Discussing each of these, he shows how they fail to withstand legitimate criticisms from non-believers, and how only the assumption that God has revealed him-

⁵³ *GRA*, Vol. 1, chapters 5, 13-15.

⁵⁴ See, for example, *GRA*, Vol. 4, chapter 24, ‘Marxist Exegesis of the Bible’.

⁵⁵ *GRA*, Vol. 1, chapters 8-9.

⁵⁶ See, for example, *GRA* Vol. 4, chapters 13, 14, 17.

⁵⁷ See especially *GRA* 2:104-117.

self (especially in the Bible) provides a firm foundation for demonstrating the truthfulness of the gospel.⁵⁸

On the one hand, he shows that other belief systems are founded on unproven assumptions; on the other, he does not try to demonstrate beyond a doubt that Christianity is true. He shows that the Christian faith is reasonable, true to the experience of believers throughout the ages, and generally supported by historical evidence. At the same time, he insists that we must begin with faith in God as he has revealed himself in the Scriptures, and then use our reason and research to understand the revelation God has given us. We are saved by faith, not sight. As God's Spirit takes his Word and convinces us of its truth, we come to see our sins and repent of them; to trust in Christ; and to receive new life. Reasoning, evidence, and persuasion are not enough; only God can reveal himself to us. Thus, Henry maintains a balance between faith, on the one hand, and reason and experience on the other.

15 Dealing with other belief systems

Chinese Christians are confronted today with formidable rivals. These include Buddhism, Confucianism, Daoism, popular religion, and western scepticism. Personally, I have found Henry's doctrine of knowledge (epistemology) to be a most helpful framework for dialogue with Chinese intellectuals. As mentioned above, Henry shows that there are four main ways of knowing ultimate truth: experience, which in-

cludes history, personal experience, and scientific experimentation; reason, which includes logical argument; intuition, which includes feelings and insights which just seem 'true' to us, though we cannot fully explain them; revelation from God.

All of these are valid and valuable, but the first three are very limited. Experience is not self-explanatory. As the famous parable of the four men touching the elephant shows, we are limited in our experience. Furthermore, even when we have accurate knowledge of something, we need some way to interpret it. We must get that interpretive framework, that model, those categories, from somewhere else.

Likewise, local reasoning is necessary to show whether a belief system is internally consistent. If it is not, then we don't have to accept it. But an argument can be fully reasonable, and still wrong.

What about intuition? It's valuable, even essential. We have an innate sense of beauty and of right and wrong. We can also have mystical experiences, but these experiences have to be interpreted to have lasting meaning, and that requires some outside set of valid ideas and concepts. Furthermore, how do I know that what I sense is true?

Finally, there is revelation. If there is a God, and he has revealed himself to us, then we can know the truth. That truth, in turn, helps us understand our experiences; it provides proper assumptions for our reasoning; and it enables us to test our intuition against external reality. As we deal with other belief systems, we can ask them, How do you know? I find that most people who are not Christians simply cannot answer that question. It's a good start-

⁵⁸ See especially Henry, *GRA* 1: 216-224.

ing point for sharing the gospel with those who doubt.

Throughout his theological work, Carl Henry demonstrates how the Bible appeals to all these ways of knowing: There are many historical events and empirical statements that point towards the truth of the Bible. It is internally consistent logically. It speaks to our hearts, especially as God's Spirit within us to reveal God to us personally.

Partly as the result of the writings of Rudolf Bultmann, much of the Bible has been relegated to the status of myth by some modern western scholars. Educated Chinese also often ask why the stories of the Bible differ in kind and value from the countless myths and legends which can be found in Chinese literature and religion. In his careful analysis of myth as a literary form, Carl Henry demonstrates the complete dissimilarity between myths from the ancient Near East, Greece, and Rome, and the historical accounts in the Scriptures, but his discussion applies equally to similar stories from China's rich literary and religious heritage.⁵⁹

As you can see, even this short overview reveals why *GRA* is so useful to the Chinese situation. Chinese believers face both secular and religious challenges to their faith, and need the tools to build a convincing argument for the unique truth of the Bible and its proclamation of salvation by faith in Jesus Christ alone.

III Relevance to China

1 Influence

We should not be surprised at the relevance of *GRA* to the Asian context. Indeed, Henry composed this book during the years that he served as Lecturer-at-large with Word Vision. For several months each year, he taught at a seminary in Korea and lectured at schools and churches throughout Asia, including Hong Kong, Singapore, and Taiwan. His conversations with Chinese, both Christians and non-Christians, alerted him to the spread of western ideas into Asia. He saw that the same winds of doctrine that had unsettled culture in Europe and America had begun to affect the Chinese as well. Here is how he put it: 'New views, projected mainly by speculative German scholars, were being carried to Asia and Africa by American and European ecumenists fascinated by theological novelties.'⁶⁰ Thus, *GRA* was written partly with the Chinese in mind.

Indeed, Carl Henry has had at least some influence on Chinese Christian theology. The first four volumes of *God, Revelation, and Authority* were translated into Chinese and published by China Evangelical Seminary (CES) Press. An abridgment of those volumes by me was later published by Campus Press in traditional characters, and unofficially in simplified characters for distribution in China. The translator, Paul Kang, was for a while Dean of China Evangelical Seminary and has become a widely influential preacher and teacher, not only in Taiwan, but

⁵⁹ See especially *GRA*, Vol. 1, chapters 3 and 9.

⁶⁰ *Confessions of a Theologian*, 360.

internationally, with programs on the radio as well. The current president of CES, Dr Peter Chow, says,

- (1) Chinese evangelicals are influenced by the evangelical movement in America, and Henry was a prominent leader of that movement.
- (2) Henry did as much as anyone to encourage evangelical scholarship. CES, of course, is an attempt in Taiwan in this direction.
- (3) I myself have been helped by a book he edited—*Revelation and the Bible*. The first article in the Confession of faith of CES has to do with inerrancy of Scriptures in their autographs.⁶¹

At least one dissertation on Henry has been written in China, and a review of *Carl Henry: Theologian for All Seasons* was published in a leading theological studies journal there. An earlier version of this article appeared in the Chung Tai Theological Seminary journal. Considering the extensive influence of CES among, at least, house churches in China, one can surmise a derivative influence of Henry through some at least of its faculty.

2 Personal example

Finally, let us close with a few ways in which Carl Henry set an example for educated Chinese Christians.

a) Scholarship

To begin with, he makes a mockery of the charge that Christians must commit intellectual suicide in order to believe in the Bible and its teachings. His own brilliance and astounding

scholarship in a dozen different fields prove that an earnest believer can – and should – love God with his mind as well as his heart. As I told my daughter when she went off to college, ‘You will meet many professors who are smarter than your father, but I doubt that you will meet any that are more intelligent or learned than Dr Henry. Indeed, I doubt that you will meet anyone who comes near him in intellectual power.’ As King David had his ‘mighty men’ (2 Samuel 23), so King Jesus has his, and one of them was Carl Henry.

Educated Chinese Christians may take Henry as their model in their studies, research, and writing. His thoroughly meticulous scholarship, always fair and balanced, demonstrates that there is no substitute for hard work and clear thinking as we seek to glorify God with our minds.

b) Awareness of world situation

But some sincere Christian scholars are well-versed in the Bible and in traditional religion or philosophy, but ignorant of contemporary events, including trends of thought. Henry again shows us how we are to be in the world as keen observers. Just as Jesus knew both the Old Testament and the flaws of pharisaical doctrines, so Henry immersed himself in the Scriptures and in modern thought, as well as in current events. His language is filled with references to contemporary people, events, and concepts.

We don’t have to spend our lives reading difficult books, as he did, but we can at least read the newspapers and the journals and the major books of our time in order to know what others outside the church are thinking and doing. Only then will we be able

⁶¹ Personal correspondence with the author. March 27, 2013.

to make contact with them and speak the gospel to them in terms they can understand.

Henry took great pains to understand how non-Christians thought. He took equal trouble to relate with them in a friendly way. Though he would not compromise his own beliefs, he did not proudly mock those of others, either, except when it was necessary to show in writing the falsity of non-Christian ideas. He maintained courteous and cordial relations with people of all sorts of beliefs and convictions.

The same was true for his relationships with other professing Christians. He made his own position clear, so that everyone knew where he stood on a variety of issues. At the same time, he considered cooperation among evangelicals of all sorts essential for a united witness to a watching world. He criticized fundamentalists for their militant posture towards all who disagreed with them, and parted company even with those evangelicals who insisted that belief in the inerrancy of the Bible was an essential test of orthodoxy. He himself argued for the inerrancy of Scripture, of course, but acknowledged the genuine Christian faith of all who held to historic orthodox Christianity even though they did not affirm that the Bible was without error.

His peaceful approach earned the respect of not only evangelicals, but also others with more liberal theology, so that he was the only person ever to have been elected president both of the Evangelical Theological Society and also of the American Theological Society.

This gracious dealing with those whose ideas he could not share ex-

tended also to his relations with others within the Christian church. His view of the church was wide enough to include sincere believers with whom he disagreed. Throughout his career, he sought to promote unity among Evangelicals, even while he respected differing stances on secondary doctrines. He would not argue in public with Evangelicals unless the issue was fundamental, like the doctrine of Scripture.

c) Balance

Much of Carl Henry's value to us comes from the remarkable balance which he displayed in his thought and action. He engaged both in serious theology and in simple evangelism. His brilliant scholarship combined with a sincere faith in Jesus as his Saviour and Lord. His books did not keep him from long hours reading and pondering the Bible, nor from fervent prayer. Though a workaholic, he also tended to his marriage, which was a long and happy partnership with Helga, who often accompanied him on his journeys. He loved not only his books, but good music, historic sites, and his garden. He could not only write, but fix things around the house. He was serious, but had a marvellous sense of humour.

He loved his country and did all he could to promote its reformation, while travelling the world to spread God's truth to the nations. He spent long hours in his study, and equally long hours with people with whom he worked for the advance of God's kingdom. Unlike some scholars, Carl Henry possessed a winsome personality, gracious manners, and a sincere love of people; you always felt comfortable in his presence, almost unaware that you

were speaking with a great man. In my mind, this was his greatest virtue: an awareness of his remarkable gifts joined to a deep sense of his sins, and thus a profound humility and gentleness.

d) 'Love and good works'
(Hebrews 10:24)

Finally, as I have written in my chapter on 'Carl Henry: Twentieth Century Augustine', we see in this remarkable

man a consuming love for God, a simple faith in Jesus, and a passion for the conversion of lost souls. Despite migraine headaches, he went to work faithfully every day; without secretarial help for many years, he still managed to write his six-volume work of theology. In these respects, perhaps he is one of the few western Christians worthy to receive the admiration of our Chinese brothers and sisters. To God be the glory.