

HADDINGTON HOUSE JOURNAL

• AN INTERNATIONAL THEOLOGICAL PUBLICATION •



HADDINGTON
HOUSE

VOLUME 23 • 2021

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1. The journal will seek to provide an annual publication reflective of the theological basis and ethos of the Trust for students, laity, ministers, and lecturers to develop their minds and souls through in-depth articles and reviews.
2. The journal will seek to keep readers informed about new books or other publications and thus will strive to be a means of encouraging stewardship of time and money.
3. The selection of articles and works for review in each journal will usually reflect the fourfold division of the departments in the theological curriculum: biblical theology, systematic theology, historical theology, and applied theology, thereby providing balance as to the content of the journal but also providing harmony for the readers to see the unity of the curriculum. It will not be a journal devoted to one department of the theological curriculum.
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JOURNAL

An International Theological Publication

Volume 23 2021

ISSN 1929-3925

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*Cover Layout by Citrus Design www.citrusdesign.ca
Front Cover: Scene from Sierra Leone
Back cover: Article contributors*

Printed and bound in Canada by Friesens, Manitoba

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Editor's Preface

I am excited to introduce readers to our 2021 *Haddington House Journal*, volume 23. As I survey this year's journal, I see a very strong emphasis on missions, Christian ethics, Christian calling, and pastoral ministry.

Manfred Kohl was one of our summer lecturers last year in Charlottetown and gave an engaging talk about the Lausanne Congress of 1974. We have included that talk here in our journal. He was a participant in that famous Christian gathering. His recounting of some personal side-stories made for a great evening.

The story of the global Korean missionary movement seems generally unknown by the wider Christian community. In this volume, we have invited Soon Bok Lee to share with us about his personal call into missions and then to tell us his story of involvement in mission work in Sierra Leone. From this contemporary story, we then go to John Nymann's historic account of William King and what was popularly known as the Buxton Mission in Canada.

There are three other general articles. David Hegeman has written an excellent article on Hans Rookmaaker. If you don't know about Hans Rookmaaker, Hegeman will introduce you to him. Greg Phillips has shared with us his exegetical study from the New Testament book of Hebrews on the priestly ministry of Jesus Christ. This would lend itself to a good devotional study or as a basis for a preaching series. And finally, my editor's rambles on Christian social engagement combine the contemporary and the historical and include a guest inset piece by Eileen Scipione.

There are 40 book reviews included once again in our journal. These are wide ranging, but, if you are interested particularly in Christian ministry, you will find a very large number under the category of applied theology.

We have three academic articles in this volume. First, Steve Curtis returns (see *HHJ* Volumes 21/22 - 2019/2020 for previous article) and this time has written about Charles Hodge, the noted Princeton Seminary writer and professor. Second, Nathan Tarr has written a fine article about abortion

and the early church. Third, we have included Dave Eby's Preaching 2 Catechism as a follow-up to his first catechism on preaching (see *HHJ* Volumes 21/22 - 2019/2020). These catechisms are helpful tools to use at preacher's training or workshop days.

Our cover this year is on Sierra Leone. The journal is published in Canada as a global journal. Sierra Leone is very important in Canadian Christian history because of the 1790s movement of Black Loyalists and Maroons to Sierra Leone from Nova Scotia. With Rev Lee's articles about his calling and mission work in Sierra Leone, it is thus very fitting that this year's cover highlights that nation.

I am thankful to all of our writers. They represent a wide assortment of Christian callings as laity, pastors and ministers, and lecturers and bring a breadth of true Biblical diversity to our journal. Thank you for exercising and honing your skills as writers.

Now may the Lord help and bless you in some way to be equipped, edified and enriched for His service as you read.

Jack C. Whytock,
Editor
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The Editor's Rambles: Social Engagement, Missiology, Culture, and Our Christian Foundations

Jack C. Whytock email: jcwhytock@gmail.com

The year 2020 was a very historic year in so many ways. There is no doubt that history will record various key events and movements from that year. One of the issues raised last year is the relationship between social engagement and the Christian faith through such movements as Black Lives Matter. It has actually polarised many Christians and brought both discussion and confusion. I would like to step back a little and raise some historical perspectives about this broad subject of Christian social engagement by tipping my hat to some examples in the history of missions and then examining these issues as they relate to the foundations of the Christian faith.

I do so also remembering one dear brother, who died in January, 2020. His name was Dr. George Scipione. In November 2019, George and I were both teaching at Africa Reformation Theological Seminary (ARTS), Uganda. We had many discussions during that month about social engagement. George was much more articulate than I am, and we made plans for him to write on a very sensitive social issue that many Christians have tried, and are still trying, to address – female genital mutilation (FGM) (see example 4 below). Under God's providence, this writing never took place as George went to be with the Lord just two months after our time together. His widow, Eileen, has kindly written a brief article (see boxed insets in these rambles) for us to raise awareness and to summarize what she and her late husband believed and have taught on this issue.

1. Christian Social Engagement - or what name would you give to it?

Christian social engagement is an attempt to combine the ministry of the Word with Christian deeds and actions of love, compassion and concern. It is often despised by conservative Christians as rooted in a foundation of liberal theology and Marxist economic theory or some type of socialism (which is often true) – “The Social Gospel”. The resulting response of conservative Christians can be extreme – saying Christians do not believe in “The Social

Gospel” and hence are not interested in such activities. Often a complete withdrawal mentality and isolationism occur. That is one reaction. However, it has not been historically, nor is it currently, the only reaction. Other conservative Christians believe that Christianity does and should impact every sphere of life, including love and concern for all peoples as neighbours; for example, concern for social holiness, for fairness, for the preservation of human life.

Let me highlight four examples of conservative Christians who engaged with social problems.

Example One:

William Carey spoke out against the practice of suttee (sati): the burning of widows upon the death of a husband. Carey, as far as I am aware, has never been charged with being a “social gospeller” or a liberal theologian or a proto-Marxist, yet he saw that his Christian faith had implications for his love of his neighbour. He thus spoke prophetically against such practices as suttee and exercised his faith into the realm of social engagement. So, what would we call Carey? Was he a forerunner of the social gospel movement? No! We should say, in the language of David Bebbington, evangelicals are also activists – applying their faith in wider spheres than just their own personal piety.

Example Two:

Nathan Tarr has written an excellent article¹ about how early Christians faced the issue of abortion. This article also revolves around the matter of how Christians were socially engaged in the early church period. Once again, it raises the question of searching the scriptures to see what by good and necessary deduction we should say about abortion. It also poses the question, “Do we listen to the culture of the day as our guiding authority or to God’s Word?” The testimony of early Christians offers us much clarity on this.

Example Three:

What about the issues of slavery and xenophobia? How have conservative Christians responded in generations past? John Nymann has written a short article² that deals with slavery and discrimination and one clergyman’s response to this – Rev. William King. King was a minister of God’s Word – not theologically liberal but orthodox in the faith once delivered to the saints. He was also very socially engaged as a Christian leader. The same questions can be asked here concerning the authority of Scripture and how to put this into practice in society and in missions.

¹ Article printed in this volume of the *Haddington House Journal* – see p.139

² Article printed in this volume of the *Haddington House Journal* – see p.59

Example Four:

Finally, the 1920s in Kenya. Presbyterians there spoke out aggressively against what is commonly called female circumcision (or female genital mutilation or cutting, FGM/FGC for short). Did that make them “social gospellers”? Should Christians accept this cultural custom and practice? After all, the Word of God is silent upon it. Or is it? What about the love of neighbour – fighting against physical trauma, even death in some cases, against mutilation of the body, against the oppression of women by men, etc. Are Christians just to say it is all fine as culture is the final authority here? Should we not by good and necessary deduction of scripture ask, “What is the right way to view FGM?” We cannot simply accuse all who oppose FGM as being social gospellers and Marxists.

I used to naively think that all conservative missiologists were opposed to such practices as FGM, but in the last year or so I have realised I was wrong. I have been shocked by some voices which are conservative theologically, yet affirming “cultural authority” on this issue.

Female Genital Mutilation (FGM)

FGM or *Female Genital Cutting* (FGC) is a cruel and barbaric practice – the cutting off of any possibility of sexual pleasure for a woman.³ It is done between the age of infancy to 15. Some adult women have it done out of fear of rejection.

It can cause severe bleeding, cysts, infections, complications in childbirth and increased risk of newborn deaths. Type 2 FGM brings about the inability to urinate and menstruate without pain. Some experience PTSD and shock. Since they are told this is a joyful “coming of age” ceremony, and are not prepared for the extreme pain, psychological damage can occur.

The WHO says that 200 million girls and women alive today have been cut in 30 countries in Africa, the Middle East and Asia. Some also are in refugee communities within western nations. Three million girls are at risk yearly throughout the world.

About 1.4 billion USD is spent annually treating health complications of FGM. There is no form of FGM associated with decreased health risks.

The reasons given for FGM are social, religious and economic. Basically, they come down to men ensuring their women and girls never have any sexual feelings, thus never pursuing sexual relations with any man other than their own husbands. Some young women want to have it done because they are ostracized if they don't have it done. They might never get married or have children.

More Muslims practice this than other religions, but some researchers say that 55% of Christians in Africa engage in this cruel practice. This is why I believe that we must teach a biblical view of female sexuality in all churches of Jesus Christ.

(cont'd in box next page)

³ See further: Nancy D. Sheppard, *Thinking the Unthinkable: A Biblical Response to FGM*. (2013). – see book brief in this issue on pg.135

Obedience starts in the heart that knows the love and forgiveness of Christ. That alone keeps our young people pure before marriage. Cutting off the God-given organs of pleasure is not biblical and solves nothing. When Jesus said “if your eye offends you cut it off”, he did not mean literally. He was speaking of staying away from evil influences. Jesus taught that the heart is where sin dwells, not by what goes into the body. That certainly includes what is done TO the body.

All Bible lovers and CHRIST followers need to teach our girls and women to trust the Lord for all our needs. If your village shuns you as being impure or unfit for marriage because you have never been cut, we turn to the Word of God for his promise of union with CHRIST and one’s identity in Him.

We should also instruct that God intended both wives and husbands to have sexual pleasure. I Cor. 7:5 teaches to not withhold from each other. It is a beautiful gift from above.

Pleasure is one of three reasons God gives for sexual intimacy: bonding, pleasure and bringing covenant children into the world.

A wife should have all three opportunities. So, let’s pray and teach against FGM and all forms of cruelty.

A man and a woman are equally loved by God even though they have different roles. So therefore, God’s heart is grieved by denying what He intended.

Teach and practice this everywhere.

Eileen Scipione, Pittsburg, PA

As I review these four examples from mission history of suttee, abortion, slavery/racism, and female genital circumcision, I see Bible-believing Christians applying the scriptures to cultural and societal issues. What should we call this: the social gospel? The ministry of Word and deed? The Word applied prophetically as social engagement to the culture? Prioritism of the Gospel vs. wholism? The names may be less important than the necessity of such a discussion. This necessity will not go away, unless you also believe that Christians should never speak out against abortion either?

2. Our foundations

Evangelical Christians believe in a foundation. We are not to judge by personal opinion or by cultural norms but by the authoritative scriptures – *sola scriptura*. That foundation is to inform our moral compass and our conscience. Culture is not the foundation stone for our theology. What do we see happening in the West? We see liberal Christianity shrinking at a rapid rate as it is held in captivity to cultural norms on so many fronts. This cultural captivity has replaced the authority of the Word of God with individual desires, feelings, and rights. When this happens, Christians are then held captive to that culture and all its shifts. This is exactly what we are witnessing right now. However, this is not a new problem. It is actually very old! The tensions in the early church, in Carey’s India, in early 20th-century

Kenya, in 19th-century Canadian history were the same. My culture today in North America in 2021 says abortion is the right of a mother, but my Bible, by good and necessary deduction, teaches me that abortion is sinful and that I must speak against such social and cultural norms.

But here is a new complexity. There is a wobbliness entering the conservative Christian community. Once the lines were clear, but now, in the name of social relevance, rights for all, and respect of all cultures, we hear voices of tolerance and witness prophetic silence. Yes, even in the so-called conservative evangelical Christian community, are the lines of standing upon the theological foundations clear, affirmed and well-marked? I am starting to wonder. For example, how many of us are taking the time to investigate social movements of the contemporary scene and ask what their real foundations are?

3. Christianity and Social Action or “serving the generation where we live”:

The Puritans have received much press in recent years. There is one chapter in Leland Ryken's *Worldly Saints: The Puritans as They Really Were*, which I suspect receives much less attention than other chapters. It is chapter 10, “Social Action”.⁴ There are some fascinating quotations in that chapter which are worthy of reflection. Here are a couple from Ryken: “Cultural involvement was one of the things that set the Puritans apart from other religious groups in America” and “Puritan concern for the health of society was based partly on an ethic of responsibility for the common good. We have heard the charge of ‘rugged individualism’ directed against the Puritans so often that we are in for a shock when we find out what the Puritans actually believed about communal life.”⁵ Richard Baxter wrote “(T)rue morality, or the Christian ethics, is the love of God and man, stirred up by the Spirit of Christ, through faith; and exercised in works of piety, justice, charity, and temperance.”⁶ And back to Ryken, “(T)here was also a theological side to the Puritans’ social involvement. In contrast to Catholic views of good works as something that helps to secure salvation, the Puritans believed that the New Birth results in social concern. Genuine piety produces good works...”. Ryken goes on to argue that, “(T)he Puritans had much more confidence in personal social responsibility than in governmental or social agencies.”⁷ The last point would surely be a great point for discussion today where we live in an age which extols the opposite perspective.

To help us think through the contemporary reality of social action and social involvement, it would be good for us to do a study of the Puritans.

⁴ Leland Ryken, *Worldly Saints: The Puritans As They Were*. (Grand Rapids: Zondervan Academic, 1986).

⁵ *Ibid.*, 174.

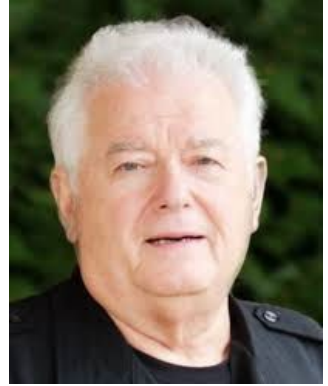
⁶ *Ibid.*, 179-180.

⁷ *Ibid.*, 180.

We may find that they were not all uniform in approach, but we may also find that they did have some very valuable insights into the application of contributing to societal good works and engaging in society. No, it was not what has come to be known as classical social gospelism – the Biblical foundation was kept firmly in view, as were the verities of the Gospel, but these truths were rigorously and lovingly applied through a living faith that reached beyond the individual yet through the individual.

Conclusion

I hope that the four examples that have been mentioned in these editor's rambles will stimulate much reflection and maturity of Christian thought. Likewise, I hope that we will live seeking clarity on the biblical foundations from which we operate and assess currents in our contemporary world. Finally, may our missiology be rooted and applied with these keystones in view as we serve as prophets *to* the nations rather than as cultural captives *of* the nations we seek to serve.



The Beginning of the Lausanne Movement
Presentation at the Theological Colloquium for the Maritimes
Haddington House, Charlottetown, Prince Edward Island, Canada
To listen: <https://youtu.be/UATFozL3hBk> (Aug.2020)

Dr. Manfred Waldemar Kohl*, Canada

**Dr. Manfred W. Kohl was born in Germany, educated in Europe and the United States, and lives in Nova Scotia, Canada. Dr. Kohl served as Vice-President of International Development for Overseas Council International, an organization that assists theological schools, primarily in the non-western world. He is the president of Re-Forma which exists to help develop global ministry outcomes in non-formal theological education. See, www.re-forma.global*

1. Let me begin my presentation with a question: “What is Evangelism?” Take a moment to formulate a very brief statement about what you believe is Evangelism.

2. My involvement with the concept of Evangelism began in 1971 with the publication of *Lagoon in the Pacific: The Story of Truk*.¹ As a member of the International Board of the Liebenzell Mission I visited the islands of Micronesia several times and decided to write about the history of mission and outreach on the Pacific island of Truk. To my surprise this book on missionaries and the presentation of the Gospel was chosen as a textbook for the public schools of all the islands. A new idea of Evangelism?

¹ Manfred W. Kohl, *Lagoon in the Pacific – The Story of Truk*. (Schooley’s Mountain, NJ: Publications Committee of the Liebenzell Mission U.S.A., 1971).

3. Led by Billy Graham a group of individuals met during the sixties and early seventies to discuss how the Church of Jesus Christ could be challenged, motivated, and changed to practice “The Great Commission” given by Jesus Christ Himself (Matthew 28: 18-20). Among these individuals were the British theologian, John Stott from London, England; the Anglican Bishop, A.J. Dain from Sydney, Australia; the American theologian and editor of *Christianity Today*, Dr. Carl Henry; Dr. Donald Hoke, founding president of the Tokyo Christian College; and the Evangelist Leighton Ford.

4. There were preparatory meetings of like-minded and equally concerned Evangelical leaders in Montreux, Switzerland, in 1960 and then in Berlin, Germany in 1966. There were several regional meetings in Singapore in 1968, in Minneapolis and Bogota in 1969, and in Amsterdam in 1971.

In 1970 Billy Graham had called for a special meeting in Washington, D.C. to share with a few key individuals the idea of a large-scale global congress on Evangelism.

5. Up to this point the various denominations and organizations had no specific emphasis on Evangelism. The so-called mainline churches under the umbrella of the World Council of Churches in Geneva, Switzerland; the many new independent churches around the world; the fast-growing Pentecostal movement, and hundreds of mission agencies and para-church organizations all had various strategies of ministry which were taught in their respective theological institutions, bible schools, or mission training centers. But the theology of Evangelism, outreach, searching for the lost was not specifically emphasized and was quite often missing altogether. It was not being taught in the seminaries, the training ground for pastors and denominational leaders. The subject of Evangelism was considered an elective subject, not required for every student. And we all know that “as a seminary goes, so goes the church”.

6. There were other topics in the sixties and seventies that had to be addressed along with promoting Evangelism as foundational:

- The ancient, still ongoing debate “What does Athens have to do with Jerusalem?” or, in other words, “What emphasis should be placed on academia and what emphasis should be placed on Evangelism and outreach as a specific need for the church?”
- The unending debate as to whether a person should first be fed or first be given the Gospel ... first humanitarian and social assistance or first mission and Evangelism?
- Also the continuing challenges of confronting the issue of the equality of male and female in ministry; of the relationship between

missionary and nationals/natives; of what to do about the rich west and the poor south; and what is ecumenism and what is unity?

7. The city of Lausanne in Switzerland, situated right on Lake Geneva, was chosen for the meeting and the large Congress Centre was booked for a July date in 1974. A Congress Committee with representatives from 16 nations was appointed. The theme for the Congress was “Let the Earth Hear His Voice”. This was the first global gathering of Evangelical leaders, and 2,700 of them participated. *TIME* magazine in a special report several pages long (August 5, 1974) called the Congress “a formidable Forum and probably the most diverse gathering of Evangelical leaders to date”.

8. Billy Graham was appointed as honorary chairman, Bishop Jack Dain as the executive chairman, Leighton Ford and Paul Little as Congress directors. Leighton Ford wrote: “From the outset Paul and I were convinced that the Congress had to be more than a ten day event, but a process, which began well before the gathering in Switzerland, and would hopefully flow on after it. It was not an easy task to discern which topics in the tumultuous world we needed to deal with and what speakers and leaders could best help us to discern directions for the future. Speakers were asked to prepare their presentations well ahead of time. These initial versions were sent out to participants who were expected to read and absorb them, and to return comments. The speakers were then asked to revise their presentation in light of the responses. This second version was what they presented at the Congress.”

All the presentations were published in a volume of 1,470 pages edited by J.D. Douglas.

9. Let me ask another question: “What criteria and procedures would you have used to select the more than 2,700 delegates from around the world?” Remember that this was the first time ever that such a gathering took place.

10. Each participant had to be well-known and be recommended by at least two members of the selection committee. Preference was given to individuals under 50 years of age. Each nominee must have had some experience in Evangelism, especially in developing new ways/concepts to reach the unreached. (My book on Truk fitted into this category, the reason for my being invited.) Representatives from the non-Western countries were equal in number to representatives from Western countries. Strong emphasis was placed on including female participants. Individuals involved in training (such as professors teaching in seminaries and bible schools) were given preference. Every person from the West was required to pay their own travel, accommodation, and Congress fee including meals. Scholarships were only

available to the participants from the non-Western countries. The selection process took many months. I had the privilege of being invited as one of the participants.

11. When I arrived at the Congress Centre the atmosphere was one of excitement and expectation, and it was overwhelming. Key Evangelicals from nearly every country in the world came to Lausanne. The logistics were more than a challenge. A host of translators, hundreds of journalists, and countless students serving as guides, were everywhere. The total number gathering at the first congress in Lausanne was over four thousand people. Finding the right bus or train to take you to your housing quarters was a new experience for everyone. For 10 days I travelled to and from the Emmaus Bible Institute, where I had a room. Francis Schaeffer sat next to me on the bus every morning and evening and we enjoyed long debates. A large clock tower was erected at the Congress Centre indicating how many new people were added every second to the world population – a challenge to Evangelical outreach.

12. The convocation was opened by John Stott, and the closing address was given by Billy Graham. Key presentations were given by: Michael Green, Ralph Winter, Festo Kivengere, Francis Schaeffer, Billy Kim, Stanley Mooneyham, Michael Cassidy, Christy Wilson, Roger Nicole, Carl Henry, Byang Kato, René Padilla, Malcolm Muggeridge, and many, many more.

The representatives from each country met separately to make plans for national and local Evangelistic activities. Several strategic reports from various countries were presented. Workshops and follow-up sessions were part of the program. A 24 hour prayer room was made available and was used by many. The closing session was held in the Lausanne soccer stadium, which was filled with people from Lausanne and the surrounding area. The message from Billy Graham was entitled “The King is Coming”. Many came forward to accept Jesus Christ as Lord of their lives.

13. For me one of the lasting experiences was a prayer by Corrie ten Boom. She was asked to open one of the main sessions. Her prayer went as follows:

Corrie ten Boom went up the steps to the platform. Her life clearly showed the signs that she had suffered ...been for years in a concentration camp...traveled as ambassador around the world to preach reconciliation with love... written many books and got involved in film making (*The Hiding Place* and others). She took her time to reach the platform and then she observed the gathering for a long time. Finally she closed her eyes and folded her hands but

remained quiet. One minute- two minutes- up to five minutes (everybody got very nervous). Then she said,

“My dear and loving Father, as you see each of us- you see nothing but blown up balloons. Each likes to be larger than the other, more colourful than the other, more important and being higher than the other but all of us are nothing but balloons filled simply with nothing but air.” (long pause) “My dear loving Father, could you come with a big needle and pop each balloon.” (long pause) “Because only if we are broken, empty and lying on the ground being filled of nothing, can you use us for the task of evangelism of the world.”(a very long pause and many participants began to pray, confess and cry out to the Lord for help).

After about ten minutes, Corbin ten Boom continued with her prayers: “My dear and loving Father we all know the story of the Emmaus couple. They learned to listen to your Son Jesus and then their hearts were on fire. Help us to stop talking so that we can listen to Jesus and have a heart with fire through your Spirit.” (long pause). “And when they invited Jesus into their home they recognized him as the sharing of your blessings took place. And then you came again with your needle. They jumped up and leaving everything behind went running back in the night to tell others that Jesus Christ is alive.” (long pause). “My dear and loving Father, give all of us the same experience. Listening to Jesus, inviting Jesus, serving Jesus and getting up to tell others that he is alive. Then in such a way world evangelization can take place.” (long pause). “Amen, Amen.”

This prayer was a challenge to everyone and a sense of spiritual awakening was evident in the entire Congress. For me, this was a turning point in my ministry.

14. Questions: “What do you know about the Lausanne Covenant? Have you read it recently? Do you remember certain passages or statements? Do you have a copy?” Here is a link to the covenant:

<https://www.lausanne.org/content/covenant/lausanne-covenant>

15. Many theologians were involved in the preparation of this central document of the Congress. More than 3,000 comments, critiques, and concerns were received. John Stott was not only the chief architect of this document, he also wrote the final version. Leighton Ford wrote: “What emerged was not only a statement of the theology and practice of world

evangelization, but a covenant to keep and a commitment to work, pray, and plan together.” Doug Birdsall stated: “Many regard this Covenant as the most significant missions document to be produced in the modern Protestant era. The Covenant has given an evangelical definition to world evangelization. It has also provided a framework for unity among Christians globally and formed the basis for many collaborative projects.” Many of the participants of the Congress signed the Covenant at the end of the gathering in Lausanne.

16. The Lausanne Covenant has 15 concise chapters each with many specific bible references. I have adopted the Lausanne Covenant as my personal statement of faith. Since the Lausanne Congress took place, the Lausanne Covenant has become the “Statement of Faith” of countless churches, mission agencies, and theological institutes. I have recommended the Lausanne Covenant to many professors of theology, pastors, and mission executives, with the purpose of their introducing this document to their students. It is one of the best documents with scripture references to be used as guidelines for biblical ministry.

17. The Lausanne Congress became a movement, not a structure, or an organization, or a mission agency. After the Congress in Lausanne a follow-up meeting took place in 1975 in Mexico City. It was not an easy meeting, attempting to agree on the future direction of the Movement. Billy Graham and John Stott convinced the continuation committee that their mandate was to further the total biblical mission of the church. The first full-time international director of the Movement was Gottfried Osei-Mensah from Ghana. He served from 1975 to 1984. Since then the Lausanne Movement has had six international directors. At present the director is Michael Oh.

18. The second Lausanne Congress was held in Manila in July of 1989. Leighton Ford was the chairman and the theme of this Congress was “Proclaim Christ until He comes... calling the whole church to take the whole gospel to the whole world”. The “Manila Manifesto” was again finalized by John Stott. It begins with 21 affirmations and 12 short, concise chapters, each with many specific bible references. I had the privilege to attend the second Lausanne Congress in Manila. I represented World Vision Central Europe, of which I was founder and president.

19. The third Lausanne Congress took place in Cape Town, South Africa, in October 2010. Much has been written about the Cape Town meetings. A large delegation (nearly 100) attended from Canada. The theme was “Christ the Reconciler”, based on 2 Corinthians 5:19. Christopher J.H. Wright was the chief architect of the very extensive “Cape Town Commitment. A Confession of Faith and a Call to Action”. (An 80 page booklet describing the Cape Town Commitment is available for \$5.00.)

My wife Barbara and I served before and during the Cape Town Congress in the communication department, working on a one-hour summary of each day of the Congress. These summaries were sent via the internet daily to over 700 seminaries and bible schools around the world.

20. From 2007 to 2010 I worked on a revision of the structure and governance of the Lausanne Movement, which was presented to the executive leadership team. For the last 8 years I have served as co-catalyst with Bishop Efraim Tendero, Secretary-General of WEA, providing leadership for the “Integrity and Anti-Corruption Network. The Lausanne Movement has over thirty networks which are coordinated by David Bennett. The Lausanne Movement divided the world into twelve regions, each with a regional director. They all report to Las Newman.

In addition to attending the three global Congresses (Lausanne, Manila, Cape Town) I have had the privilege of attending many Lausanne meetings, conferences, workshops, leadership gatherings, etc. I believe in the vision and mission of the Lausanne Movement.

In summary, I have provided you with 20 specific points about the Lausanne Movement and its ministry. I have also asked you several questions.

I also provide a list of important books on the Lausanne Movement. For this presentation I used this material extensively.

Additional reading material on the Lausanne Movement

Lausanne Covenant, <https://www.lausanne.org/content/covenant/lausanne-covenant>

Lausanne 1974: *Let the Earth Hear His Voice*, ed. J D Douglas. Minneapolis, MN: World Wide Publications, 1975

Manila 1989: *Proclaim Christ Until He Comes*, ed. J D Douglas, Minneapolis, MN: World Wide Publications, 1990

Cape Town 2010: *Christ Our Reconciler*, ed. J E M Cameron. Nottingham, UK and Downers Grove, IL: Intervarsity Press, 2012

Making Christ Known: Historic Mission Documents from the Lausanne Movement 1974-1989, ed. John Stott, Milton Keynes, UK: Paternoster Press, 1996

A New Vision, A New Heart, A Renewed Call, Papers on 31 Issues from the 2004 Forum, ed. David Claydon. Pasadena, CA: William Carey Library, 2005

The Lausanne Legacy Landmarks in Global Mission, ed. J E M Cameron. Peabody MA: Hendrickson Publishers Marketing, 2016

Cape Town Commitment: Bibliographic Resources, ed. Darrell Bock. Eugene, OR: Wipf and Stock/Lausanne Library, 2012

Cape Town Commitment: Study Edition, Rose Dowsett. Peabody, MA: Hendrickson Publishers/Lausanne Library, 2012

The Cape Town Commitment: A Call to Action, Sara Singleton and Matt Ristuccia. Peabody, MA: Hendrickson Publishers/Lausanne Library, 2012

See also *The Didasko Files*, ed. J E M Cameron (www.didaskofiles.com)
035 Manuscripts: The Beginning of the Lausanne Movement Sept



The Superior High Priesthood of Jesus: An Exegetical Study in the Book of Hebrews

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I believe many Christians have not fully grasped the wonderful truth and great comfort of knowing Jesus as their great High Priest, ever interceding for them at the right hand of God the Father. The superiority of Jesus, the Son of God, to the Old Testament high priests and Levitical priesthood is perhaps the most important contribution of the book of Hebrews to New Testament theology. On the other hand, there is apparently little teaching on and understanding of the role of Jesus as our great High Priest in the Church today.

The purpose of this essay is to examine in detail the high priesthood of Jesus as developed in the book of Hebrews, with a view to understanding the argument for the superiority of Jesus' high priesthood, and the significance of this.

The high priesthood of Jesus in the flow and structure of the book of Hebrews

The idea that the Son is a priest, indeed a high priest, is briefly introduced in chapters 1, 2 and 3 of Hebrews, but the most sustained focus on and

argument for the superiority of Jesus as our high priest is found in **Hebrews 4:14 to 5:10 and again in 6:20 to 7:28**. The superiority of Jesus' high priesthood is then the basis of **chapter 8:1 to 10:18** where the writer shows that this superior high priest has a better ministry with a better covenant, better sanctuary and better sacrifice. Finally, it is as our high priest that Jesus opens up the new and living way of confident access to God and persevering faith, hope and love that the writer urges upon his readers from chapter 10:19 to 13:25. Thus, the high priesthood of Jesus is essential to the whole thrust of Hebrews.

The significance of Jesus' high priesthood in summary

In His person, Jesus is "as much superior to angels as the name he has inherited is more excellent than theirs" (Heb 1:4) and in His work, "Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better" (Heb 8:6). The ministry of Christ is His ministry as our great High Priest. The overall argument is that the Levitical priesthood (Heb 5:2-3; 7:11, 18-19), the old covenant (Heb 8:7-8, 13), the earthly sanctuary (Heb 9:1-10), and the animal sacrifices (Heb 10:1-4, 11) are all flawed, weak, ineffective, only "a copy and shadow of the heavenly things" (Heb 8:5) and "of the good things that have come" (Heb 9:11) in Christ, and therefore, all are now obsolete. They have been replaced with the far superior high priesthood of Jesus (Heb 5:5-10; 7:1-8:1) as mediator of the new covenant (Heb 8:6-13; 9:15-17) in the true heavenly sanctuary (Heb 8:2-5; 9:11, 23-24) where He offered His own body and blood as the final, once for all sacrifice for sin (Heb 9:12-14, 18-22, 25-28; 10:6-18).

The priesthood of Jesus introduced: cleansing from sin complete

The priesthood of the Son is first introduced in Hebrews 1:3c which says, "*After making purification for sins, he sat down at the right hand of the Majesty on high*" (ESV, unless otherwise indicated; cf. Titus 2:14). At once, without any detail, the writer reveals that Jesus has accomplished the cleansing from sin that all humanity desperately needs but cannot achieve. As priest on behalf of His people, Jesus has removed the sin that makes us impure and unable to dwell with a holy God (cf. Heb 9:13-14). And He has sat down at the right hand of God because His redemptive work is finished and complete. There is no more to be done.

Looking ahead to Hebrews 10:10-14 we read, "And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.¹¹ And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,¹³ waiting from that time until His enemies should be made a footstool for His feet.¹⁴ For by a single offering he has perfected for all time those who are being sanctified." Those who trust in the Son are forever cleansed of their sin and set free to dwell with a holy God for eternity.

The Son of God incarnate: fully able to represent and save humanity

Hebrews chapter 2 is focused on the incarnation of the Son of God who identified fully with us as human beings (Heb 2:1-8), suffered and conquered death on our behalf (Heb 2:9-10), and thus became exactly the Saviour and merciful High Priest that we need (Heb 2:17-18). The writer declares in Hebrews 2:9-11: *“But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone.”*¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.”*¹¹ *For he who sanctifies and those who are sanctified all have one origin. That is why he is not ashamed to call them brothers.”*

When verse 10 says that God *“should make the founder of their salvation perfect through suffering,”* this does not mean that the Son of God was not perfect already, but rather it means perfect as our Saviour, in other words, exactly the Saviour we need. Thus, the Son incarnate is perfectly qualified to represent His people (*“brothers”*) as their priest before God and accomplish their sanctification. *“He who sanctifies”* is the role of the priest and *“those who are sanctified”* are the people who need sanctification, in other words, *“purification for sins”* (Heb 1:3c). By implication, the accomplishment of this sanctification is linked to *“because of the suffering of death”* that *“by the grace of God he might taste death for everyone ... perfect through suffering”* (Heb 2:9-10). It is by His death that atonement for sin is accomplished.

Hebrews 2:17-18 summarises, *“Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.”*¹⁸ *For because he himself has suffered when tempted, he is able to help those who are being tempted”* (cf. Heb 5:7; 4:15).

Notice that the Son’s purpose as high priest in the service of God is *“to make propitiation for the sins of the people”* by means of sacrifices (cf. Heb 5:1, 3; 7:27; 8:3; 10:11). This means that by His sacrificial death, Jesus has satisfied the holy wrath of God against our sins. Atonement for sin is only accomplished when the sinner has been cleansed (purification) and the holy wrath of God has been satisfied (propitiation). And now, Jesus is a merciful and faithful high priest who is able to help us when we suffer and are tempted because He Himself has suffered and been tempted.

Jesus as the unique Apostle and High Priest of the Christian confession

In chapter 3:1 the writer of Hebrews calls upon his readers to *“consider Jesus, the apostle and high priest of our confession.”* There is only one Apostle and High Priest of the Christian confession or faith. As Apostle, Jesus was sent by God into the world as His final messenger and revelation

(Heb 1:1-3) and as High Priest, He is the perfect and final mediator appointed to represent the people before God and ultimately deal with their sins. To depart from this is to depart from “*our confession*,” in other words, the true faith. The implication is, “*let us hold fast our confession*” (Heb 4:14) without wavering, firm until the end (cf. Heb 3:6, 14; 10:23). The doctrine of the unique and supreme high priesthood of Jesus is essential to the Christian faith. To let go of this is to be lost.

We will look again in a moment under Hebrews 4:14 at why we should hold fast our confession but let us summarise what we have seen so far in the first three chapters. We have seen that as the only High Priest of our confession, Jesus has completed the work of redemption, having fully identified with our humanity in order to suffer and conquer death on our behalf, thereby accomplishing as our representative both purification of sin and propitiation for sin. He is a merciful and faithful high priest who is able to help those who are tempted and now is seated at the right hand of the Majesty on high.

Confidence in Jesus as our great High Priest is essential to Christian confession and life

This brings us to Hebrews 4:14 to 7:28 where the theme of the superiority of the high priesthood of Jesus is argued most extensively. However, we will not need to examine this whole section because within its centre, Hebrews 5:11 to 6:20a, the writer diverts his attention from the high priesthood of Jesus to rebuke his readers for their dullness of hearing and spiritual immaturity which put them in danger of falling away.

Hebrews 4:14-16 reads as follows: “*Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.*”¹⁵ *For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.*¹⁶ *Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”*

These verses are strikingly similar to Hebrews 10:19-23: “*Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus,*²⁰ *by the new and living way that he opened for us through the curtain, that is, through his flesh,*²¹ *and since we have a great priest over the house of God,*²² *let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.*²³ *Let us hold fast the confession of our hope without wavering, for he who promised is faithful.”*

These two positive exhortations in Hebrews 4:14-16 and 10:19-23 occur at critical points in the whole structure of Hebrews. The former pre-empted the explanation of the supremacy of Jesus as our high priest (Heb 4:14-7:28) and His better ministry (Heb 8:1-10:18) and the latter begins the

full outworking of the application of Jesus' superior high priesthood and ministry (Heb 10:19-13:25). This underlines again how essential the high priesthood of Jesus is to our Christian confession and Christian life.

Jesus as supreme, sympathetic, sinless high priest by whom we find grace

Returning to Hebrews 4:14-16, why should we "*hold fast our confession*"?

Because we have a *great* high priest, Jesus the Son of God (cf. Heb 10:21). Our high priest is superior to any earthly or Levitical priest. He is the very Son of God (cf. Heb 1:2-3).

Because Jesus "*has passed through the heavens,*" not a temporary, earthly tabernacle or temple built by human hands. He has entered God's heavenly sanctuary (cf. Heb 9:11, 24) and is still there interceding for us (Heb 1:3, 13; 8:1; 9:24; 10:12-13; cf. Rom 8:34).

Because "*we do not have a high priest who is unable sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin*" (Heb 4:15; cf. 2:18). Jesus shares completely in the experience of our human weakness and the power of temptation, yet unlike us and every earthly priest, is completely without sin (cf. Heb 7:26; 2 Cor 5:21). Thus, we hold fast our confession because Jesus is both our sympathetic and *sinless* high priest. As we shall soon see in chapter 5, sin is not only the problem of the people. It is also the problem of every earthly priest or high priest. This is the great distinction between Jesus and all the Levitical priests, and the fundamental problem of the old covenant. They could sympathise with weakness and temptation (cf. Heb 5:2), but they needed sin offerings for themselves (Heb 5:3; 7:27; 9:7). Thus, Jesus' sinlessness is the most crucial reason why He is a superior high priest.

Hebrews 4:16 then draws out the implication that because Jesus is such a faithful, merciful, sympathetic, supreme, sinless high priest in the heavenly sanctuary, we can approach God's throne of grace with confidence that we will "*receive mercy and find grace to help in time of need.*" All because of Jesus our superior high priest we can draw near to the holy God expecting mercy instead of the just punishment for sin that we deserve and undeserved grace to help in time of need.

Jesus as High Priest compared with every Levitical high priest: purpose and qualifications

Immediately following this, Hebrews 5:1-10 draws a comparison between every Levitical high priest (Heb 5:1-4) and Jesus Christ (Heb 5:5-10) in order to show even more how Jesus is perfectly qualified to be the high priest by whom we may approach the throne of grace with confidence:

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. ² He can deal gently with the ignorant and wayward, since he himself is beset with

weakness. ³ Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. ⁴ And no one takes the honour for himself, but only when called by God, just as Aaron was.

⁵ So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you"; ⁶ as he says also in another place, "You are a priest forever, after the order of Melchizedek."

⁷ In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. ⁸ Although he was a son, he learned obedience through what he suffered. ⁹ And being made perfect, he became the source of eternal salvation to all who obey him, ¹⁰ being designated by God a high priest after the order of Melchizedek.

Verse 1 reveals both the purpose and qualifications of a high priest. His purpose is "to act on behalf of men in relation to God, to offer gifts and sacrifices for sins" (cf. Heb 2:17; 5:3; 7:27; 8:3-4; 9:9; 10:11). His qualification is "chosen from among men ... appointed" by God or appointed by the Law (Heb 7:28). As Hebrews 5:4 says, "no one takes the honour for himself, but only when called by God, just as Aaron was."

Lessons from the Old Testament on Aaron's role as high priest

The reference to Aaron in Hebrews 5:4 should take us back to Exodus 28:1 to 29:30 which records the LORD's designation, consecration, and ordination of Aaron and his sons as priests to the LORD. No other person was permitted to burn incense before the LORD (Num 16:40) or perform the service bestowed by the LORD upon Aaron and His sons (Num 18:7). There are a few significant lessons here.

Firstly, Aaron is the original high priest even though he is not called that, and the term "*high priest*" occurs first only in Numbers 35:28. Earlier in Leviticus 4:3 the high priest is referred to as "*the anointed priest*." That Aaron is effectively the high priest is made clear by the fact that the "*holy garments*" described in Exodus 28:2-39 are one set of garments to be worn by Aaron only (Ex 28:2-3; 29:5-7). His sons are also set apart as priests (Ex 28:1, 41; 29:1, 9), but they wear "*coats*" (Ex 28:40; 29:8).

Secondly, the holy garments the LORD commands to be made for Aaron according to His instructions are "*for glory and for beauty*" (Ex 28:2, 40). When you read through this passage you will see that these garments really were splendid. The high priest looked magnificent. He was meant to be/look "great" because He was to approach God, but all this was dress,

whereas Jesus is “*great*” because of His superior nature as perfect Son of God.

Thirdly, the design of the garments, especially the shoulder pieces and breast-pieces with the precious stones engraved with the names of the sons of Israel (Ex 28:7-12, 15-21, 29-30), made it very clear that the high priests carried the people of Israel before the LORD upon their shoulders and upon their hearts so that all that they did was as representatives acting on behalf of the people.

Finally, on the “*plate of pure gold*” (Ex 28:36-37) or “*holy crown*” (Ex 29:6) on the front of the turban on the high priest’s head, were engraved the words, “*Holy to the LORD.*” Significantly, Exodus 28:38 also says, “*It shall be on Aaron’s forehead, and Aaron shall bear any guilt from the holy things that the people of Israel consecrate as their holy gifts. It shall regularly be on his forehead, that they may be accepted before the LORD.*” This speaks again to the purpose or role of the high priest.

Every Aaronic high priest is beset with sin and weakness

Returning to Hebrews 5:1, we should notice that with the expression “*every high priest*” (cf. Heb 8:3; 10:11) the contrast is established between the Aaronic high priesthood as a generic whole and Jesus. The whole Aaronic high priesthood is going to be shown to be inferior and ineffective. This also sets up the many priests, many sacrifices, every day, every year contrast to the one high priest who makes one sacrifice once for all (cf. Heb 7:23, 27; 9:12, 25ff.; 10:10-14).

In verse 2, the fact that the high priest “*can deal gently* [i.e., sympathetically; cf. of Christ, 2:18; 4:15] *with the ignorant and wayward, since he himself is beset with weakness*” should remind us that in the Levitical regulations the sin and guilt offerings which brought forgiveness of sins were only for unintentional sins or sins committed in ignorance (cf. Heb 9:7; Lev 4:2, 22, 27; 5:15-18). There were no sacrifices for defiant, wilful sin against the commands of God. In fact, a defiant sinner was to be cut off completely and his guilt remained on him (Num 15:27-31; cf. Heb 10:26-27).

Being able to “*deal gently*” with the people is the positive, but the negative lesson is that the Levitical high priests were able to sympathise with the people because they themselves were “*beset with weakness*” (Heb 5:2; cf. Heb 4:15; 7:28). The meaning of “*weakness*” is made clear in verse 3: “*Because of this he is obligated to offer sacrifices for his own sins just as he does for those of the people*” (cf. Heb 7:27; 9:7). In other words, weakness means sinfulness, and sinfulness means inferior and ultimately ineffective. This ineffectiveness of the Levitical priesthood (Heb 5:2-3; 7:11, 18-19), the old covenant (Heb 8:7-8, 13), the earthly sanctuary (Heb 9:1-10), and the animal sacrifices (Heb 10:1-4, 11) underlies the whole argument that Jesus is the superior high priest (Heb 5:5-10; 7:1-8:1) of the new covenant (Heb 8:6-13; 9:15-17) in the heavenly sanctuary (Heb 8:2-5; 9:11, 23-24) who offers

His own body and blood as the final sacrifice for sin (Heb 9:12-14, 18-22, 25-28; 10:6-18).

Jesus identified as both promised Saviour-King and High Priest after the order of Melchizedek

Now we are ready to return to Hebrews 5:5-10 where we will begin to learn just how great a high priest Jesus is, who does not need to offer up sacrifices first for His own sins, and then for the people.

Hebrews 5:5-6 shows with quotations from Psalms 2:7 and 110:4 that like the Levitical high priests (cf. Heb 5:1, 4), the eternal Son is qualified to be a high priest by being “*begotten*” as a man and by being God-appointed not self-appointed. Verse 10 reiterates that He has been “*designated by God a high priest after the order of Melchizedek.*” Notably, in verse 5 the title Christ¹ is used for the first time in Hebrews in relation to His being our High Priest. It has previously been used in Hebrews 3:6 and 14 in connection with being a faithful Son over God’s house and therefore superior to Moses as a faithful servant in God’s house. But the point to make here is that “*Christ*” is not merely another way of referring to the historical Jesus or the eternal Son. The Christ is the promised, anointed Saviour-King; the long-expected Messiah. Thus, the Saviour-King is identified with God’s appointed “*high priest after the order of Melchizedek.*” Understanding this new order of priesthood is the focus of Hebrews chapter 7.

Jesus as our high priest fully understands our suffering and weakness, yet without sin

Hebrews 5:7 then shows that Jesus is also, like the Levitical high priests, able to “*deal gently*” (Heb 5:2) with the people because “*In the days of his flesh*” He has experienced suffering to the point of “*loud cries and tears to him who was able to save Him from death.*” Unlike the Levitical high priests (Heb 5:2-3) this is weakness and temptation without sin, for verse 7 continues, “*and he was heard because of His reverence*” (cf. Heb 2:18; 4:15). This is a high priest who knows the anguish of real human suffering. The primary historical reference here is Jesus’ prayer in the Garden of Gethsemane (Matt 26:36-44; Mk 14:32-39; Lk 22:39-45), but also His prayers on the cross (Matt 27:46, 50; Mk 15:34, 37; Lk 23:46), and even there He interceded as Priest for those who crucified Him (Lk 23:34). Notice the language used by

¹ It is worth noting that there is a movement through the book of Hebrews from primarily referring to Jesus as the “Son” (12 times: Heb 1:1, 2, 5, 8; 3:6; 4:14; 5:5, 8; 6:6; 7:3, 28; 10:29), to “Christ” (14 times: Heb 3:6, 14; 5:5; 6:1; 8:6; 9:11, 14, 24; 10:5, 10, 12; 11:26; 13:8, 21), and finally, “Jesus” (18 times: Heb 2:9; 3:1, 3; 4:14; 5:7; 6:20; 7:11, 22; 8:1; 10:10, 19; 12:1, 2, 24; 13:8, 12, 20, 21). Three-quarters of the references to the “Son” occur before chapter 7 and only one in the application section after 10:19. Two-thirds of both the references to “Christ” and “Jesus” occur from chapter 7 onwards.

Luke to describe Jesus' anguish: "*And being in an agony he prayed more earnestly; and his sweat became like drops of blood*" (Luke 22:44). Significantly, Jesus "*offered up prayers and supplications ... to him who was able to save him*" (Heb 5:7) which is exactly what we now have confidence to do *because* Jesus is our High Priest at God's right hand (Heb 4:16; 10:19-22).

Notice too that Jesus does not offer up "*gifts and sacrifices for sins*" like the Levitical high priests (Heb 5:1, 3; 8:3) but "*prayers and supplications*" (Heb 5:7). The revelation of the sacrifice that Jesus offered for sins has been hinted at in Hebrews 2:9-10, and is implied here in Hebrews 5:9, but will only be made explicit in Hebrews 7:27 and following (cf. Heb 9:12, 14, 28; 10:5-10, 12, 19).

Hebrews 5:8-9 then says, "*Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.*" This emphasises that even though Jesus is the divine Son of God, it was as a man that He learned full obedience to the will of the Father and accomplished this to perfection, even to the point of death on a cross (cf. Heb 2:9-10; Phil 2:5-8). This demonstrates again that even though Jesus can fully sympathise with our weaknesses and temptations, He Himself is without sin and therefore qualified to be a supremely better high priest than any Levitical priest, indeed, the perfect Saviour, which leads to the glorious outcome declared in verse 9: "*he became the source of eternal salvation to all those who obey him.*"

As High Priest and forerunner Jesus provides permanent access to God and the hope set before us

Hebrews 5:11 to 6:20a is a diversion in which the writer addresses the spiritual immaturity of the readers, but in Hebrews 6:20b he comes back to almost exactly the same statement he made in 5:10. Jesus has "*become a high priest forever after the order of Melchizedek.*"

In the context of Hebrews 6:20, the fact that Jesus is "*a high priest forever after the order of Melchizedek*" means that He "*has gone as a forerunner on our behalf*" (Heb 6:20) "*into the inner place behind the curtain*" (Heb 6:19c) which is the place of God's most holy presence, not within an earthly sanctuary, but in heaven (Heb 9:11, 24; cf. 9:3, 7). Notice that Jesus has entered *permanently* behind the curtain *on our behalf* having become a high priest *forever*. By contrast, the Levitical high priests could only ever enter the most holy place temporarily, and only once a year (Heb 9:7; cf. Ex 30:10). As forerunner, Jesus leads us in and provides us with access to God (Heb 10:19-20). Behind the curtain there is a "*hope set before us*" (Heb 6:18c) which is "*a sure and steadfast anchor of the soul*" (Heb 6:19a). It is Jesus as our High Priest and forerunner who connects us to this anchor of the soul, this hope, sure and steadfast.

And what is this hope? It is the “*hope set before us*” by God to which we “*have fled for refuge*” (Heb 6:18c). Refuge from what? From sin and its consequences. This is implied in the context of the danger of falling away (Heb 6:6), facing “*eternal judgment*” (Heb 6:3) and “*being cursed*” (Heb 6:8) as opposed to the “*better things—things that belong to salvation*” (Heb 6:9). In the wider context of the other warning passages (Heb 2:1-3; 3:7-19; 10:26-31; 12:25-29), those who do not *escape* the consequences of sin are those who fail to find *refuge*. This refuge and this hope are the absolute certainty that God does not change or lie and will fulfil His unchangeable purpose of blessing and salvation to the heirs of His promise to Abraham (Heb 6:9, 13-18a).

The only way we can be connected to this “*sure and steadfast anchor of the soul*” is through Jesus who “*as a forerunner on our behalf*” and as “*a high priest forever*” has gone “*into the inner place behind the curtain*” (Heb 6:19-20).

Melchizedek as God-intended type of the superior high priesthood of Jesus

Now Hebrews 7:1-10 is concerned with showing us what is meant by a high priest “*after the order [or “likeness” (Heb 7:15)] of Melchizedek.*” The writer argues that Melchizedek’s existence in history, his name and title, and his actions and function are intended by God as an image or type of Christ, the Son of God.

Regarding his existence, as far as the record in Genesis 14 is concerned, Melchizedek appeared in history and in Abraham’s life from nowhere and then promptly disappeared. Thus, Hebrews 7:3 says that he was “*without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.*” There is an ‘eternality’ about him. In a literary sense, he is still living and therefore not prevented by death from continuing as a priest. Furthermore, do not miss that Melchizedek is a priest from the time of Abraham, long before Moses and Aaron and the institution of the Levitical priesthood.

Furthermore, Hebrews 7:2 shows that the name “*Melchizedek*” means “*king of righteousness*” (Hebrew: Mělek – “king”; šēdēq – “righteousness”) and the title “*king of Salem*” means “*king of peace*” (Hebrew: Šālēm related to šālôm – “peace”). Both are appropriate as descriptions of Jesus who is perfect in righteousness and exalted as King having satisfied God’s righteousness to secure our justification before God and reconciliation with God (cf. 2 Cor 5:21; Rom 5:1; Eph 2:14-18; Col 1:20; 1 Pet 3:18; Acts 3:14; 10:36).

In terms of function and actions, it is significant that Melchizedek is not only a king but also a priest. It is from this basis that Jesus is shown to be both a king and a priest which is the new order of priesthood. Melchizedek functions as “*priest of the Most High God*” (Heb 7:1; cf. Gen 14:18-20) mediating between the LORD God and Abraham by receiving the tithe due

to God from Abraham and by pronouncing the blessing of God upon Abraham (Heb 7:1-2). In Hebrews 7:4-10 the writer argues the essential point that Melchizedek functioned as one greater than Abraham, their greatest ancestor. This is captured in Hebrews 7:4 and 7:7: “*See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! ... It is beyond dispute that the inferior is blessed by the superior.*” Not only that, he is superior to Levi and all the Levitical priests because “*he lives*” on (Heb 7:8) continually receiving the tithes of Levi who was “*in the loins of*” Abraham when he paid the tithe to Melchizedek (Heb 7:5-6, 8-10).

The Levitical priesthood could not achieve perfection and had to be replaced by Jesus

Hebrews 7:11-25 then shifts to the argument that the Levitical priesthood, which is the order of Aaron based on the Law of Moses (Heb 7:11, 16, 28), is shown to be defunct by the very fact that there is a need for another priest to arise according to a different order, the order of Melchizedek (Heb 7:11) and with that a change of the law (Heb 7:12). In other words, if there was nothing wrong with the Levitical priesthood in the first place, there would be no need to replace it. The goal of the priesthood is “*perfection*” (Heb 7:11; cf. 7:19, 25), but the Levitical priesthood could not achieve this.

In Hebrews 7:13-14 the point is that if Jesus fulfils the prophecy of the Messiah King of the line of David from the tribe of Judah (cf. Matt 22:41-45; Mk 12:35-37; Lk 20:41-44) then, according to Psalm 110:4, He must also fulfil the role of a priest after the order of Melchizedek. This means both the prophecy and its fulfilment in Jesus reveal that the Levitical priesthood has been replaced.

Verses 15 and 16 then develop the argument further because not only is Jesus from another tribe, but also like Melchizedek (Heb 7:3, 8), He is able to be “*a priest forever*” (Heb 7:17, 24) “*not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life*” (Heb 7:16). In other words, by His resurrection, Jesus “*holds His priesthood permanently*” (Heb 7:24) and “*always lives to make intercession*” (Heb 7:25). The very fact that a priest like this has arisen shows even more clearly that the Levitical priesthood must now be defunct or obsolete (Heb 7:15).

According to Psalm 110:4, God promised the Son that He would be “*a priest forever after the order of Melchizedek*” (Heb 7:17) and this promise or oath (Heb 7:20-21) came after the Law (Heb 7:28) which had no oath (Heb 7:21), and therefore supersedes it. Furthermore, verses 18 and 19 make it clear that the Law on which the Levitical priesthood is based, is set aside “*because of its weakness and uselessness*” (Heb 7:18; cf. Rom 8:3) and inability to make anything or anyone perfect (Heb 7:19; cf. 7:11). On the other hand, the new priesthood of Jesus based on the oath of God brings in “*a*

better hope ... through which we draw near to God" (Heb 7:19) and Jesus is *"the guarantee of a better covenant"* (Heb 7:22; cf. 8:6).

Jesus, as perfect High Priest, makes perfect forever those who draw near to God through Him

Hebrews 7:23-28 then contrasts the weakness of the Levitical priesthood with the perfection of Jesus' priesthood. Levitical priests *"were many in number, because they were prevented by death from continuing in office"* (Heb 7:23). They needed to offer sacrifices daily, first for their own sins, and then for the sins of the people (Heb 7:27; cf. 5:2-3). Their weakness is their mortality and their sinfulness. On the other hand, Jesus *"holds His priesthood permanently, because he continues forever"* (Heb 7:24) and *"always lives to make intercession for ... those who draw near to God through him"* (Heb 7:25). In contrast to the many Levitical priests, there is only one priest of the order of Melchizedek who never dies, ever lives, and never needs to be succeeded or replaced. Furthermore, Jesus is without sin. He is *"holy, innocent, unstained, separated from sinners, and exalted above the heavens"* (Heb 7:26). Thus, Jesus only needed to offer Himself once for all for the sins of the people (Heb 7:27). This is captured in Hebrews 10:12-14: *"But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified."*

All this means that Jesus is able to bring perfection (Heb 7:11) and make perfect (Heb 7:19) and *"save to the uttermost those who draw near to God through him"* (Heb 7:25). Thus, perfection, the purpose of the priesthood, is for the people to be able to draw near to God forever without the hindrance of sin. It is Jesus as High Priest after the order of Melchizedek who makes that possible.

Conclusion

In summary, the order of Melchizedek means a new and far better priesthood established upon an oath of God (Psalm 110:4) and the power of an indestructible life (Jesus' resurrection). It means Jesus can be both King and Priest, Messiah and Mediator, and Perfecter of those who draw near to God through Him.

The order of Aaron, the Levitical priesthood, depended upon many sinful priests who had to offer many sacrifices and were prevented by death from continuing. They could make nothing perfect. But Jesus is our one faithful, merciful, sympathetic, supreme, sinless high priest in the heavenly sanctuary, mediator of the new, better covenant, who by one sacrifice of His own life cleansed us from sin, turned away God's holy wrath, and made us perfect, forever able to draw near to God through Him.

Chapter 8:1-2 concludes, “*Now the point in what we are saying in this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, ² a minister in the holy places, in the true tent that the Lord set up, not man.*”

Jesus remains our High Priest forever, constantly interceding for us at the right hand of God. If we have put our trust in Jesus, we can approach God’s throne of grace at any time with confidence that we will “*receive mercy and find grace to help in time of need*” (Heb 4:16).

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“Jesus, My Great High Priest”

1. Jesus, my great High Priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside.
His pow’rful blood did once atone,
And now it pleads before the Throne.
2. To this dear Surety’s hand
Will I commit my cause;
He answers and fulfils
His Father’s broken laws.
Behold my soul at freedom set;
My Surety paid the dreadful debt.
3. My Advocate appears
For my defence on high;
The Father bows his ears
And lays his thunder by.
Not all that hell or sin can say
Shall turn his heart, his love, away.
4. Should all the hosts of death
And pow’rs of hell unknown
Put their most dreadful forms
Of rage and mischief on,
I shall be safe, for Christ displays
His conqu’ring pow’r and guardian grace.

Isaac Watts, 1709 (Tune: Darwall 666688)

Link to tune: <https://youtu.be/PsCgF0MQk6A>



The Importance of Hans Rookmaaker

David Bruce Hegeman*

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A turning point in my life came in 1979. A speaker at a meeting suggested I read Rookmaaker's brand new book *Art Needs No Justification*. I bought it the next day. Though less than 100 pages, this book convinced me that more Christians needed to be involved in the arts and that included me.

My first interest in theology and the fine arts (both as individual disciplines and their interaction) first emerged in the late 1970s. It was my freshman year in college. By God's generous provision, I was provided a mentor—an understanding Intervarsity staff worker—who patiently helped me to see that the Christian faith is intellectually sound and that the study of any academic subject (art included) could be glorifying to God because *every* good thing was created by our heavenly Father and could be used to serve him.

God also brought me into a robust Christian community—a Covenanter church located in Pittsburgh's East Side—who not only reinforced the idea of the Lordship of Christ in all areas of life, but who *lived* it. I was privileged to see Francis Schaeffer at a screening of his *How Should We Then Live?* film series and hear him challenge me and the rest of the gathering that our Christian faith must direct what we

did in the workplace. I was able to attend some of the first Jubilee conferences (sponsored by Coalition for Christian Outreach) in downtown Pittsburgh and heard for the first time fellow believers talk about a distinctly *Christian* understanding of the arts and aesthetics. These were exciting times for me. But for the most part, I had no idea how exceptional my circumstances were.

I was first introduced to Christian thinking on the arts by Schaeffer's *Escape from Reason*. This "little" book chronicled the gradual deterioration of Western culture as it left its biblical foundation and grew more secularized, pagan, and irrational. Schaeffer used the arts, literature, and examples from history to demonstrate this shift in worldview. The idea that culture reveals the beliefs and values of its makers was brand new to me. It was as if a light was suddenly switched on in the room that I had been living in all my life. For the first time I could really see the culture I was living in for what it was: the vast and varied products of materialism, pleasure-seeking, unfounded optimism, and despair.

It became obvious to me (and many of my believing friends) that a Christian alternative to this bankrupt culture had to be established. Many a mealtime and late-night discussion centred on how to bring this about. Exactly what would Christian art look like? We didn't have a clue how to do this. But we ambled ahead anyway, excited by the prospects.

The number of readily available books to help fledgling Christian artists and art historians in this quest could be counted on one hand. Besides the portions of the two or three books by Francis Schaeffer which analyzed art as a barometer of the philosophical climate of the West (and the film series which did the same), my mentor later gave me Schaeffer's booklet *Art and the Bible* where I saw for the first time that it was possible to apply biblical principles to art making. I also remember thumbing through an intriguing book owned by an artist friend by a Dutchman named Rookmaaker. *Modern Art and the Death of a Culture* surveyed Western art history from a Christian perspective and even had pictures. Another fellow church member gave me a copy of an obscure slim book by Calvin Seerveld, *A Christian Critique of Art and Literature* (which sadly was way over my head!).

A turning point in my life came in 1979. A speaker at a meeting suggested I read Rookmaaker's brand new book *Art Needs No Justification*. I bought it the next day. Though less than 100 pages, this book convinced me that more Christians needed to be involved in the arts and that included *me*.

Even though the resources were scarce, at least we had *something*. If I had begun my quest 10 years before, the situation would have been very different. The books by Schaeffer, Rookmaaker, and Seerveld would not yet have been published. Schaeffer's

revolutionary *The God Who Is There* and *Escape from Reason* first appeared in 1968. Rookmaaker's *Modern Art and the Death of a Culture* came out in 1970. Before then, there was very little readily available on Christianity and the arts, especially from an evangelical perspective. (The lone exceptions were two slim books by Clyde Kilby and Derek Kidner. Few Christian bookstores stocked them.)

Today, the situation could not be more different for young Christian artists. There are several dozen books on art and aesthetics from a Christian perspective currently in print. Even though Christian (and mainstream) bookstores still don't usually stock them, they can be easily obtained through online sources. Christian art fellowships now meet in several large cities in North America and Europe (and many smaller cities as well). There is a professional association of evangelical artists and art historians (CIVA). And there are a handful of Christian commercial galleries that showcase artworks crafted by Christians and scores of churches and Christian-owned coffee shops that also display Christian art.

None of this existed in the mid-1960s. How things have changed since then! What few people realize is that the seeds of this flourishing arts movement began on an otherwise ordinary August evening in Amsterdam some 56 years ago.

Henderik Roelof "Hans" Rookmaaker was born in The Hague in 1922. His father was a colonial administrator in the Dutch Indies (now Indonesia) rising in the ranks to become Resident (regional governor). Henderik, Sr. was also an amateur naturalist of some renown. For most of his early years, Hans lived with his family abroad, returning to the Netherlands permanently in 1936. He attended a technical high school in Leiden and then enrolled at the Royal Netherlands Naval College putting him on a trajectory to become a career officer, or perhaps an engineer or naval architect.

It was during these years in school and college that Hans developed a keen interest in African-American spirituals and jazz. He used every extra penny he earned to add to what became an impressive collection of recordings. But Rookmaaker's life was to



Hans Rookmaaker

But Rookmaaker's life was to

radically change with the Nazi invasion of Holland and the tragic events of the Second World War.

After the German authorities closed the Naval College, Hans returned home and attended Delft Technical University until he was arrested in 1941 by the authorities for possession of "seditious" anti-Nazi literature. He spent nine months in nearby Scheveningen Prison, and only five months after his release, he became a prisoner of war since he was still technically a midshipman in the Dutch navy. It was during his first years as a POW in Nuremburg that he began reading the Bible. As he later wrote,

there were no other books available and, as a cultured man with cultural interests, I thought it would be good to know something about it. As I was reading, I gradually came to the conviction that the Bible reveals the truth to us. . . . The Bible comes to us, and it came to me, with the demand to accept the gospel as a joyful message, God as Father and hence also his Son as Savior. That is not to say that a person, such as I was at that time, pondering everything the Bible was telling me and trying to understand the biblical world picture . . . did not see any problems. On the contrary, I still find it rather striking that at that time I personally experienced a dogmatic struggle, similar to the struggle of the early church, and finally came to a insight that turned out to be called "orthodox biblical Protestant."

Rookmaaker studied his copy of the Bible intensely, filling the margins with notes. He even wrote a brief treatise on the relation between the Old and New Testaments.

A second key event in Rookmaaker's early life was his transfer to Stanislau prison camp in what is now present-day Ukraine, which turned out to be a virtual university. Besides having access to a wide range of books on philosophy and history, and being tutored in Latin and Greek, Hans was introduced to a unique individual, J. P. A Mekkes. Twenty-five years his senior, Mekkes had deep, life-long Reformed convictions and had worked on a doctorate in philosophical law even though he was a career officer in the Dutch army. Mekkes loaned Rookmaaker his copy of Herman Dooyeweerd's *De Wijsbegeerte der Wetsidee* (*A New Critique of Theoretical Thought*) which Rookmaaker devoured. Mekkes became a mentor to Hans and encouraged him to apply the insights of neo-Calvinism—the thought of Abraham Kuyper and Dooyeweerd—to his interest in culture.

Rookmaaker returned to Holland in 1945. He now wanted to study music history (including African-American music—his great love) but could not pursue this subject because he could not play any musical instruments or even carry a tune (both were required). Instead, he took

up studies in art history at the University of Amsterdam. He also was baptized into the Liberated Reformed Church (the same denomination that Mekkes was a member) and started a fellowship of Reformed university students in Amsterdam (the VGSA).

At this time, Hans began a long friendship with Anky Huitker who he had met in The Hague before the war. Like Hans, Anky had grown up in a nominally Reformed home. He patiently shared his belief in Christianity with his friend, who gradually came to faith in Christ. They became engaged in 1947. Anky moved to Amsterdam and found a job as a secretary for the organizing committee of the founding assembly of the International Council of Christian Churches (ICCC, a conservative alternative to the World Council of Churches). It was during a visit to Anky's office one summer early evening that Hans met an American delegate to the Council who he hoped could answer some of the questions he had about jazz music. Reverend Francis Schaeffer looked at his watch and said he could spare a half an hour. They ended up talking until four in the morning!

This meeting between Francis Schaeffer and Hans Rookmaaker was to have a profound impact on the history of the modern evangelical church. Schaeffer, 10 years older than Rookmaaker, had grown up in an atheistic home near Philadelphia and had become a Christian as a teenager. He had served as a successful pastor of several Bible Presbyterian Churches and had a particular passion for evangelism. His missionary calling had led him to take his wife Edith and their three young daughters to Lausanne, Switzerland to begin a ministry to children. Schaeffer was also a representative of the Independent Board for Presbyterian Foreign Missions, and it was in that capacity that he was present at the ICCC in Amsterdam.

Hans and Francis never ended up talking about American music. Instead, Schaeffer probed the younger art history student on the meaning of modern art, and the two of them pondered together the impact that post-Christian ideas and values had on European art and culture. Schaeffer already had an interest in culture and had begun visiting art museums after arriving in Europe. Rookmaaker might have been the first Christian Schaeffer had ever met who had seriously studied contemporary art and had the philosophical tools (via Dooyeweerd and his reading of philosophy in prison camp) to analyze and critique the arts from a biblical perspective. It turned out they both had a strong common interest in the relationship between art and Christianity and immediately became close, lifelong friends. Later, after Schaeffer had established L'Abri in the village of Humoz, Switzerland in 1955, Rookmaaker was a frequent visitor and lecturer to the Swiss community. Hans and Anky opened a Dutch branch of L'Abri in 1971.

It would appear that Rookmaaker and Schaeffer each had a profound influence on the subsequent career of the other. Rookmaaker helped Schaeffer to see the impact that the loss of faith had on contemporary European art and music. Dooyeweerd had recently published a series of newspaper articles (later published as *The Roots of Western Culture*) that demonstrated how philosophy had impacted contemporary culture. Rookmaaker may well have had this in mind (and other similar ideas from the Reformational thinkers at Amsterdam's Free University (VU)) as he discussed art and culture with his American brother. (The VU was founded by Abraham Kuyper in 1880 and was the home of Herman Dooyeweerd.)

Rookmaaker later encouraged Schaeffer to publish his unique ideas and insights, which bore amazing fruit. Beginning in 1968, Schaeffer unleashed a barrage of best-selling books on cultural criticism, applied theology, and biblical exegesis. Schaeffer, for his part, steered Rookmaaker away from the theoretical tendencies then common among neo-Calvinists and encouraged him to adopt a more missional approach. He encouraged the Dutchman to apply his scholarly insights in practical ways to help the church. Schaeffer later encouraged Hans to complete his doctorate, which solidified his career as a professor, first at the University of Leiden and later at the VU.

Together, they were a formidable team who pushed the then insular evangelical church in Europe and North America out of its cocoon and into cultural and missional awareness. For the first time in centuries, Christians on a large scale were encouraged to be involved in the arts, science, and politics. They also taught Christians how to confront the post-Christian society with its philosophical inconsistencies and offer the gospel as an alternative of hope.

Hans Rookmaaker enjoyed a solid career as a scholar and a professor. While working on his doctorate degree at the University of Amsterdam, he worked as an assistant for professor Henri van der Waal at the University of Leiden. Van der Waal was in the midst of a large scale project to develop a classification system for the subject matter (iconography) of Netherlandish painting (The Decimal Index of Art of the Low Countries or DIAL). He was also assembling a comprehensive set of images to be published on cards that would be organized by subject. It was one of the first attempts to organize a body of art works in this way.

Besides being acquainted with the daily research habits of a cutting-edge art historian, Hans came in contact with an extensive number of art works. Van der Waal's work also brought him face to face with many of the leading art historians in Europe.

Rookmaaker completed his dissertation "Gauguin and Nineteenth-Century Art Theory" (later published as *Synthesist Art*

Theories) in 1959. His choice of a "modern" subject was unusual for the time. But as Laurel Gasque notes in her brief biography on Rookmaaker, he "was convinced by everything he had experienced so far in his life that the crisis of the modern condition, which had reaped chaos and devastation for most of the twentieth century, could be understood through modern art, which presented a way of disclosing what was at stake in assuming the validity of modernity's presuppositions."

Rookmaaker's thesis grew out of the ideas of another Dutch Reformed thinker, Groen van Prinsterer, who wrote a brilliant analysis of the impact of the French Revolution on subsequent European history and thought. For Rookmaaker, unpacking the art and ideas of Gauguin became an opportunity to show how the artist's philosophical beliefs worked themselves out in his art making. As John Walford, one of his art history students at the VU observed:

Rookmaaker saw the history of art as a direct reflection of the history of philosophy and religion. This seemed quite novel in a critical context that seemed to view art as sequence of stylistic developments. He used to say "A work of art is obvious." To him, the obviousness was a work's philosophic co-ordinates."

This presuppositional approach to art history was later employed on a broader historical scale in *Modern Art and the Death of a Culture*. The same basic strategy was utilized by Francis Schaeffer in his cultural critiques.

In 1965, Rookmaaker was invited to join the faculty at the Free University of Amsterdam as its inaugural professor of art history. Working at a Christian university sparked something new in his approach to teaching. Before his tenure at the VU, Rookmaaker gave talks at local churches and lectured occasionally at L'Abri, but his time at his new job made him more focused than ever on the need of Christian students to be encouraged to work through the challenges of understanding art from a Christian perspective.

Besides his students at the VU (many of which he recruited to join him from England and the United States), Rookmaaker began a series of regular trips to England to give talks to students at art schools. He also taught summer courses at Regent College in Vancouver beginning in 1970 and made several tours through the United States speaking at Christian Colleges and Intervarsity college fellowships about art, contemporary music, culture, and the faith.

Rookmaaker was intense and tireless in his teaching of art history to his VU students. Paul Clowney, who studied with Rookmaaker from 1972 to 1976, recalls that

the most important session was a weekly trip to the RijksMuseum in the morning before it opened to the public. We would spend several hours looking at one picture. I got

very restless the first time, but soon came to appreciate the way such a focus enables a "slow release" of value. Rookmaaker was very good at asking difficult questions. It was always a hunt for meanings beneath style, and quite stimulating.

Rookmaaker would usually begin with an obvious question, such as "What are you looking at?" He would then steer his students to observe various aspects of the work. Linette Martin, in her biography of Rookmaaker, recounts about one time that he had his students methodically study a single painting for several days! One of his favourite sayings was, "you see what you know." Only by the patient scrutiny of an art work—getting to know each of its details and qualities and the view of reality that was communicated by the artist—could one accurately see the art work for what it truly was. In addition to the regular museum sessions, traditional lectures, and seminars, Rookmaaker's greatest impact may have come at the regular evening discussions he hosted. Clowney fondly remembers that

students interested in Christianity and the arts had fortnightly meetings in Rookmaaker's home. There was quite a lot of homework associated with these sessions. We talked about the place of aesthetics in culture, perceptions of the arts in the church, iconography and more. The modest sitting room was dominated by Rookmaaker's huge jazz and blues record collection—mostly original 78s. After a session he would often play a record (the amplifier was connected to the tiny speaker in his TV—"This sounds scratchy because so many people have danced on it," he would say.)

Mary Leigh Morbey, another VU student, remembers that "Hans emphasized learning together in Christian community, with respect and care of others in one's community(ies). I continue to work and live as a scholar with this Christian philosophical approach to all that I do."

Though he only taught at the VU for 12 years, many of his students went on to have productive careers in academia and the art world. John Walford (quoted above) is professor of art history at Wheaton College and published a major study of the Dutch landscape painter Jacob Ruisdael and the survey *Great Themes in Art*. Other students who became professors include Graham Birtwistle, who joined Rookmaaker on the faculty of the Free University (an expert in the COBRA art movement); William Dyrness at Fuller Seminary, who has published several books on the interaction of art and theology, including *Rouault: A Vision of Suffering and Salvation* and *Visual Faith: Art, Theology, and Worship in Dialogue*; and Mary Leigh Morbey, who has taught at Redeemer University College in Ontario and now is professor of culture and technology at York University in Toronto.

Another one of Rookmaaker's art history students, Lee Hendrix, has had a distinguished career as Curator of Drawings at the Getty Museum in Los Angeles.

Perhaps the most profound impact Rookmaaker had was on the generation of artists he came in contact with during the 1960s and 1970s. Though trained as a scholar, Hans never lost sight of the practical application of his knowledge. Early in his career, he was an art critic for the Christian newspaper *Trouw*. This experience brought him into regular contact with the latest art trends and challenged him to communicate and analyze contemporary art for a non-scholarly audience. He also wrote newspaper articles on popular music (always an interest of Rookmaaker!) and film, and acutely observed other cultural trends, including avant-garde literature. His regular discussions with Francis Schaeffer sharpened his cultural understanding even further. This, combined with his art historical training and Reformational roots, made Rookmaaker uniquely qualified to minister to young Christians who were trying to find their way among the artistic Philistines of the day.

Hans Rookmaaker took his show on the road beginning in mid-1960s, invited by the UCCF to speak at English art schools. His ability to connect with art students was astounding. Paul Clowney recollects the first time he heard him lecture before he transferred to the VU:

He lectured with considerable animation about the Rolling Stones, Jackson Pollock, Paris in May 1968 and how perspective in pictures worked like a "spiritual vacuum sucker." It was a slick presentation and unlike anything I was hearing at art school. He talked about big themes and their philosophic underpinnings.

Dressed in a three-piece suit, Rookmaaker looked more like a banker than an art historian. Laurel Gasque then explained that

when the lights went down and he started to show slides of great works of art of the past or startling contemporary art and comment on them, his audience was fascinated, whether they agreed with him or not. His lecturing style was highly unusual for a continental professor, as he spoke not from a written manuscript but extemporaneously and with full attentive engagement with his listeners. It was an art form, a performance. Like a Jazz musician playing inventively with themes, he would improvise within a given structure (the lecture topic) with mastery and control, skill and intensity. He would bait and shock, amuse and bemuse.

After his lectures, Rookmaaker would spend hours talking with small groups of students, patiently listening and answering their questions about art-making, contemporary art, or whatever else they wanted to talk about. His advice to artists was to work hard, to learn to

be proficient in their chosen craft, to avoid being too comfortable, and above all, to refrain from being preachy or sentimental in their art. (Rookmaaker *hated* sentimentality.) "Paint what you love!" was his oft-repeated piece of advice. But he generally avoided commenting on a student's art works, a position that made him feel very uncomfortable.

Today there are many Christian artists who are flourishing in their profession in part because of Rookmaaker's patient encouragement. British artists who he mentored include graphic designer and animator Paul Clowney, painter/teachers Peter Smith of the School of Art, Design and Media at Kingston College, Paul Martin of Leith School of Art in Edinburgh and painters Martin and Kate Rose of Sheffield. Another key person Rookmaaker influenced was actor Nigel Goodwin (a close friend of John Walford) who went on to organize the Art Centre Group in London, the first artists fellowship of its kind in the world and a model for several other artist fellowships. American artists Rookmaaker guided include sculptor Ted Prescott of Messiah College and New York artist Chris Anderson. Rookmaaker also inspired an important group of painters in his native country. Members of what has been called the Noordelijke Figuratieven (Northern Figuratives), these include Pit van Loo, Jan van Loon, Henk Helmantel, Rein Pol, Jan van der Scheer, and Jan Zwaan. A traveling exhibition of their work titled "Reality Revisited" was organized in 1982. These artists were remarkable for the high degree of craftsmanship they brought to their work, the clarity of their vision, and the obvious love they showed for God's creation—all values that Rookmaaker cherished.

Rookmaaker's impact on artists can be summed up in the words of Peter Smith. Remembering the Dutchman's first visit to Birmingham College of Art in 1967, he confided that, "I was considering leaving Fine Art for pietist reasons but a late night discussion with Rookmaaker kept me painting." A single evening of faithfulness extended the Kingdom of God just a little bit further. Smith continues, "I now recognize the wisdom in Rookmaaker's approach. In a situation where he felt Christians had not engaged in the arts it was clear we were some way behind and that it would take time, if not generations, to catch up. Solution: get as many Christians engaged as possible. Out of that, by God's grace, something worthwhile might emerge."

Hans Rookmaaker was able to extend his encouragement and ideas even further through the written word. As early as 1962, he wrote a book for fellow church members titled *Kunst en Amusement* (*Art and Amusement*). The book was an invitation for Christians to begin taking art seriously. Parts of this book were later incorporated into his magnum opus *Modern Art and the Death of a Culture*, which appeared in 1970. There had been nothing else quite like it: a survey of art history and other cultural trends lucidly discussed for a general audience in terms of

their philosophical significance. He did not poke fun at modern art but took it seriously and revealed to the reader the pessimistic message it conveyed. The book was an immediate bestseller and was respected in Christian and non-Christian circles. It received reviews in *Art News* and *Esquire* and was named one of the *Observer* Books of the Year by Malcolm Muggeridge.

Modern Art and the Death of a Culture was nothing less than a wise application of Paul's words found in 2 Corinthians 10:3-5: "For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ." Gasque observed that

for Rookmaaker this was spiritual combat, not simply a matter of aesthetic niceties or opinions. He was attempting to awaken spiritual sleepers to the idea that modern art was not amoral or neutral but loaded with meaning that conveyed an impact on all of us, whether we ever darkened the door of an art museum or not, because it was an assault on our humanity. The implications were not theoretical but were as practical as how we raise our children, elect our leaders or care for the earth's environment.

Regrettably, I did not take the opportunity to see Rookmaaker give a gallery talk at the Carnegie Institute in Pittsburgh in the winter of 1977. I can't remember why at the time I didn't go to hear him. (At least one of my artist friends did go to hear him.) A few months later, he died at home in the Netherlands. Christendom had lost one of its great champions. Two books by Rookmaaker were published posthumously: *Art Needs No Justification* in 1978 and *The Creative Gift: Essays on Art and the Christian Life* in 1981. *Art Needs No Justification* changed my life. Its simplicity and clarity still amaze me. And it is full of wise advice. (I still think it is the best book on Christianity and the arts ever written.) God used this book to call me to a life of Christian cultural activism. Following Rookmaaker's advice, I have sought to "weep, pray, think and work." May my artist brothers and sisters and I be given the grace to continue to do so to God's glory.



Lee Family 2020

My Calling to Africa

Rev. Soon Bok Lee

Korean Missionary (KPM) to Sierra Leone since 1991

After graduation from the Theological Seminary (1986), I went to one rural church in Korea to start my internship ministry. It was a big blessing, and I really enjoyed the ministry with three elders and 70 members. I learned a lot about practical ministry and the church slowly grew. After a year passed, I received a call from my denominational mission headquarters. I was invited to join the staff; there I began to be involved in mission work.

When I was a seminary student, I was once invited by a senior student to a prayer meeting for world missions. There I learned to pray for God's kingdom and for world missions. I continued to attend the same prayer meeting and learned more about the missions. Not long afterward, I committed myself to God for world missions. That was the reason I complied when I was invited to the mission HQ.

After three years in the HQ, I went to Singapore for one year with my family for mission training at the Asian Cross-Cultural Training Institute (ACTI). One week after our arrival, my wife became sick with what turned out to be a serious problem with her thyroid because she went there six months after the delivery of our second daughter without enough time for recovery. She struggled a lot with the sickness during the training, but she was also able to experience God's special love and healing. Though she was not completely healed from the sickness, she fully gave her life for the mission, saying "God, anywhere You send me, I will obey." By the grace of

God, we completed that program and returned to our HQ where we resumed the mission work. My wife continued to get treatment from a special doctor for her thyroid.

I felt that in order to do the mission work in our HQ more effectively, I needed an actual experience of mission work on the mission field. For that purpose, I planned to go to one of the mission branches in the Philippines, because it was close to Korea. Our family started preparations to leave, but suddenly God changed our plans. A missionary in Sierra Leone sent a letter in which he said, “We are praying that God may send Pastor Lee to us to work together.” I thought this was impossible, because at that time my wife had to go see her doctor every week to check her thyroid and get treatment, so it was practically impossible to go to Africa.

That letter gave me a big burden, so I asked my wife to pray for one week to seek whether God wanted to send us to Africa. Before the one week ended, my wife decided to go to Africa. While she prayed, God spoke to her, “Are you sure if you are in Korea, you will be fine and well, but if you go to Africa, you may be at risk or die because of the poor medical system? Who is in control of your life?” Then she remembered that a long time ago when she was in nursing school, God gave her a vision in which she saw a very slim and weak black hand, and she heard “that hand needs your help.” Because of this incidence, she was convinced that God will take full control of her life and that she must go to Africa. Though her doctor strongly advised her not to go to Africa, she was confident with her decision.

At that time there were not enough workers in our mission HQ, so the leadership disagreed with our commitment to Africa. I explained our reason for going and promised to come back after one term’s (four years’) experience of mission work, so they let us go.

My wife and two daughters (7 years and 2 years old) and I went to Sierra Leone without enough preparation and planning because of the urgent situation. However, we believed that God had sent us there and the people needed us, so we trusted God. Because of the assurance of God’s calling to Africa, although there were a lot of difficulties and hardships during the last 30 years: e.g. three times attacked by armed robbers; separated from our children because of the war (since then we couldn’t live together until now); three times evacuated due to war; faced with the Ebola virus, etc; we have never regretted serving in Sierra Leone, because we experienced God’s special protection and blessings. My wife and I confess that we are happy missionaries!

Before I came to Sierra Leone, I promised to our mission leadership that I would return to Korea after one term (4 years) and would continue to work in the HQ. After 4 years (one month before I was to return) my family was attacked by many armed robbers one night. We went through a very dangerous situation, but God protected. After that special experience, my wife and I decided to serve in Sierra Leone as long-term missionaries,

because they needed missionaries, but nobody wanted to go. God guided us that way by His providence which I didn't expect. When we returned to Korea, I found that there were some staff members working in the office, so it was not necessary for me to be there. Because of that we were free to go back to Sierra Leone after furlough. My 'four years' became '30 years'. "God's thoughts are different from mine" (Is 55:8); it's very true. I thank God for His perfect providence and wonderful grace.



 Sierra Leone



Survey of the Kosiin Presbyterian Mission in Sierra Leone 1988 to 2018: Thirty years of Service for the Kingdom

Soon Bok Lee*

Rev. Dr. Soon Bok Lee has served with the Kosiin Presbyterian Church and its Kosiin Presbyterian Mission in Sierra Leone since 1991. He is the principal of the Reformed Theological College in Sierra Leone. This article is a specific case study on one Presbyterian mission and its work in Sierra Leone in the modern period.

Introduction: Entering

Sierra Leone has more than 200 years of Christian history since the first missionaries entered. Very interestingly there has been no organized Presbyterian denomination in Sierra Leone for most of this 200-year period.¹ Most countries where Christianity has entered and rooted have Presbyterian churches regardless of size, but Sierra Leone was quite different from the others. When I came Sierra Leone in 1991, some Christians asked me, “What is a Presbyterian church?”

From my personal study of Sierra Leone Christian mission history, I discovered that some missions and missionaries who came to Sierra Leone might not have all been evangelical; some were more ecumenical and focused on social service like education, medicine and cultural development. As a result, although many churches were planted through their efforts, the spiritual foundation was not strong. Because of that reason, certain patterns of Sierra Leonean Christianity have been formed in the history, and the spiritual influence has not been strong. I heard from many missionaries that

¹ Presbyterian missionaries had been involved in Sierra Leone however during the early period but did not found a lasting denominational entity.

in Sierra Leone it was quite easy to approach people because they were gentle and responded positively to an evangelist, but it was very difficult to lay spiritual foundations among them.

The Korea Presbyterian Mission (KPM) was a late-comer for missions in Sierra Leone and the first Eastern Mission. For the KPM, Sierra Leone was the first country in Africa to which she sent a missionary. Sierra Leone was amongst the first countries where Christian missionaries came from Europe and settled in West Africa; from there, missionaries went out to the interior land and other countries such as Ghana, Nigeria, Liberia, etc.

The aim of this article is to survey and give account of KPM ministry in Sierra Leone for the last 30 years. For this purpose, I would like to divide KPM's ministry in Sierra Leone into three stages according to the timeline. The first stage was "**Foundational Stage**" – from 1988 (the time of the first KPM missionary arrived in Sierra Leone) to 2000 (the time the civil war ended). The second stage was "**Establishing Stage**" – from 2000 (the time KPMSL missionaries returned to Sierra Leone from the evacuation and resumed their work after the war ended) to 2015 (the time Ebola Virus ended). And the third stage was "**Growing and Indigenizing Stage**" – from 2015 (the time of the atmosphere of new awareness in general begun after Ebola in the country) to the present.

First Stage: 'Foundational Stage' (1988 ~2000)

1. The First KPM Missionary Arrived.

In 1988, the KPM sent her first missionary to Sierra Leone, West Africa. His name was Rev. Dae Won Shin, and he primarily went there to take care of Korean Christian fishers who gathered for Christian worship services by themselves.² About one year after he started his ministry, the fishing situation in Sierra Leone became very difficult. As a result, most Korean fishers stopped fishing and left for other countries. This was a big disappointment to Rev. Shin, but God guided him to change his mission strategy to focus on the Sierra Leoneans. He obeyed God's guidance. He focused mainly on children; he invited children and opened 'good news club' wherein he shared the gospel of Jesus Christ with children. They responded well and he started Sunday services with mostly children.

Gradually, their parents joined the service, then it became a church, and he named it 'The First Presbyterian Church' (FPC, est. 1990). It grew as time went on. He registered KPM with Government of Sierra Leone as 'the

² The KPM (Kosin Presbyterian Mission) has sent other missionaries to West Africa; one to Nigeria,(1999) Rev. Dr. J.C. Lee, who has been serving for 21 years with SIM (under secondment), he has been teaching in a Theological Seminary, and the other was to Ghana, Mr. U.Y. Soe,(2009) who has been serving there for 11 years, working in a hospital as acupuncture practitioner and planting churches.

Korean Presbyterian Mission in Sierra Leone (KPMSL)'. In 1991, Rev. Shin took a one-year furlough and then returned the following year to Sierra Leone to resume his work.

2. Organization and development of KPMSL

Before Rev. Shin left Sierra Leone, my family was sent there by KPM in order to continue the church ministry which he had started. When he came back to Sierra Leone after one year of furlough, he and I worked together with more progress. While I continued to serve the First Presbyterian Church, Rev. Shin planted another church in a strategic area; the name of that church was 'Peace Presbyterian Church'.

As more churches were planted, we felt the need to train national pastors who could work together with the missionaries. From the beginning, we discussed how when we plant local churches, we must take care of them in terms of church administration. Since there were no Presbyterian denominations (presbytery) in Sierra Leone, it was a very important issue. After many discussions and much prayer (we even asked our HQ for advice on this issue), we agreed that we must care for our churches by ourselves rather than to attach our churches to a theologically different denomination. Therefore, we resolved to plan to establish a Presbyterian presbytery in near future.

3. National leadership

From the early stage, there were some national Christian leaders who went through the Reformed theological training and had Presbyterian church service experience; they willingly joined us and helped our ministry. It was a blessing of God to KPMSL. One was a Sierra Leonean named Mr. Augustine Davice. He graduated from Reformed Theological Seminary in the United States, received his MEd, returned home, and worked for Youth For Christ (YFC). He and his wife helped our ministry greatly in various areas for quite a long time. The other was a Ghanaian named Mr. Alex Tum. He worked for Child Evangelism Fellowship (CEF). He and his wife were also very faithful and contributed a lot. The third one was a Sierra Leonean named Mr. Lumpery Sesay. He graduated from Reformed Theological Seminary in the Netherlands (through the support of a Korean Church in the Netherlands), received his MDiv, returned home, and joined our theological training program as full-time staff. Augustine and Lumpery were ordained by our mission because they went through Reformed theological training and were qualified. Gradually more national leaders joined in our ministry. Working together with national leaders was very meaningful and effective for our ministry.

4. Cooperation with other missionaries

There were some western missionaries who worked in ministries other than church planting; such as, Bible translation, para-church organizations

and medicine. They mainly attended the First Presbyterian Church regularly and had good fellowship with us; many were even involved in Bible teaching and other activities in the church. They were also of good help to our ministry; we learned a lot from them. Because of God's blessing and good cooperation with such wonderful people of God, the KPMSL ministry was growing quickly.

5. Launching a training program for national leaders

We prayed and planned to start a training program for local pastors and leaders. In September, 1994, we opened a theological training school named 'Presbyterian Theological School' (PTS). The first class began with 12 students, all of them from our Presbyterian Churches. The teaching staff was comprised of KPMSL missionaries and some national pastors who understood Reformed theology. It was an evening school (because most worked in day jobs); the classes were held Monday through Friday. PTS continued to grow until the civil war broke out at 1997. During the war, PTS repeatedly closed and re-opened (according to the situation) for about three years because all of the missionaries were evacuated and even some national staff went out of the country. It was almost a dormant period.

6. KPMSL missionaries

Concerning KPMSL missionaries in Sierra Leone, apart from Rev Shin and me, another missionary was sent by KPM in 1995; his name was Rev. Seung Ok Lee. Rev. Lee was about 55 years old when he came with his wife. He joined our mission very late but with a big passion for God and for Sierra Leone. Now KPMSL had three missionary families; it was wonderful time with three families working together as a team. My family returned to Korea in July, 1995, after our first term of four-year service. In fact, before I went to Sierra Leone, I promised our mission that I would return after one term of mission experience, because at that time there was not enough staff in our office. But when I returned to our office, I felt that there was a good staff in our office, but no missionary was ready to go to Sierra Leone to continue our ministry. My wife and I prayed and asked for God's guidance. We felt God wanted us to continue our ministry in Sierra Leone, so we shared it with our leadership; they agreed with us. After a one-year furlough, we returned to Sierra Leone as long-term missionaries. It was not an easy decision for us, but God showed His heart to us and gave us same confidence which we had when we went to Sierra Leone the first time. Since then, God has been with us throughout all of the difficulties; such as two times of war and evacuation, three times of armed robbery, Ebola virus crisis, etc. The most difficult time was sending out our two daughters (who were 8 years and 13 years old at that time) because of the educational situation. Since then, we couldn't stay together for more than 20 years until now. Without God's special grace, it might not be possible to us to accept this.

The fourth missionary, Rev. Jang Wook Yoon, came in early 1997. Not too long after his arrival, a rebel troop invaded Freetown. There was a lot of fighting between the government troops and the rebels. The rebels succeeded in overthrowing the government and took over. It was an emergency situation. Most of the foreigners and missionaries were evacuated. KPMSL families also evacuated; some national leaders who had connection with missionaries went out as well. Most of the nationals suffered indescribably by illegal rebel government. But all of our churches met regularly for their worship.

Sierra Leone had 11 years of civil war from 1990. For the first 6-7 years, it was minor and limited to regional battles with rebels who were against the government; but in 1997, when the rebels attacked Freetown (the capital city) and overthrew the government, it was a serious situation and affected all areas: peoples' lives, the economic situation, education, the religious situation, and missionary work.

The Second Stage: "Establishing Stage" (2000 ~ 2015)

Two families of the KPMSL returned from evacuation at the end of 1999 and resumed all of the ministries. The first missionary, Rev. Shin, resigned from the KPM in 1996 (after eight years of service as the pioneer of KPMSL) because of his health problems and difficulties of his children's education. Rev. Seung Ok Lee and his wife also evacuated together with the other missionaries because of the war. They went to Korea and resigned because of their health problems.

Strangely, before or during the civil war, all of the foreign mission organizations which have been working in Sierra Leone for a long time (some worked over 200 years), handed over all their ministries and properties to their national churches and organizations and returned home. After the war ended, no foreign mission organizations remained as mission agencies at that time apart from KPMSL. After the war was finished, only a few missionaries who had a strong attachment with national churches or other organizations came back as independent missionaries. Consequently, there were no longer many missionaries in the country. This affected the whole of Christianity in Sierra Leone. Positively, whether Christian national leaders of churches or organizations wanted to take over all ministries from their missions or not, they had to carry on all ministries by themselves. In fact, before then, most of the national churches and leadership somehow had been depending on the mission and missionaries who had supported them for a long time. But since their mission personnel went home, they had to do everything by themselves. It might have been a big challenge but was good for them; Sierra Leonean Christianity really began to grow. Negatively, the national churches, organizations and institutes struggled in financial areas,

though old missions continued to receive support from outside. This struggle was not only due to a lack of funds but also management problems.

1. Construction of KPMSL National Headquarters

When the KPMSL missionaries returned to Sierra Leone after the war ended, they established new national headquarters in Joetown, Waterloo (35 km away from Freetown) and transferred their HQ into it in January, 2000. They built a theological school, a medical clinic, and missionary quarters in the same compound. Many churches and individuals in Korea and the State joined their hands with prayer for the construction. KPMSL began their second stage.

2. Church ministry; growth and pain

After KPMSL had planted 3-4 churches, we discussed with our national leaders to form an organization by which we could care for and lead our churches according to the Reformed principles. Because we were not able to form a presbytery (as we didn't have enough ministers and organized churches by that time), we agreed to form '**The Presbyterian Church of Sierra Leone (PCSL)**' which was a temporary administrative organization; it was not Presbytery. In 2001, there was a disagreement between KPMSL and the PCSL leaders over a certain matter. As a result, the PCSL went out and ran PCSL by themselves and excluded the missionaries. It was a shock and was sad. After two years, the PCSL came back and suggested to reunite with KPMSL through mediation of EFSL (Evangelical Fellowship of Sierra Leone). KPMSL accepted and started to work together after some process of restoration. PCSL was growing slowly. In 2012, there was another problem happened. Because of that, KPMSL suggested to the PCSL leaders that there should be a separation of administration for some time. It's a painful experience for both sides.

KPMSL has continued to plant churches with national pastors who followed KPMSL in the Waterloo area, while the PCSL has gone on by itself in the Freetown area. The KPMSL planted nine churches in the western rural area. Since KPMSL runs the theological training institute, trained national workers have come out and planted more churches by preaching the Gospel. We emphasize to our national pastors to train church members with the Bible and to practice evangelism. Our aim of the mission is to preach the Gospel of Jesus Christ to people and to plant churches of God.

3. Settlement of a Theological School

After we opened the PTS (Presbyterian Theological School) in 1994, because of the civil war, PTS became unstable for about three years, but the school did not close completely. After completion of the building of a new campus in Joetown, PTS was transferred into the new campus, and reopened its classes of the second semester in 2000. The Mission discussed

with some national staff about the character of the school. Before, PTS admitted her students from only Presbyterian churches, but since we built a new campus with a good atmosphere, we wanted to open the school to the evangelical churches. The reason and aim was to help other churches to build-up their pastors and leadership and to influence more churches by the Reformed theology. PTS decided to change the name of the school from PTS to RTS (Reformed Theological School) and opened its enrolment to all evangelical churches. We were so determined to strongly maintain the distinctiveness of the school as Reformed Theological School which follows the Reformed theology and heritage. Young Christians in Sierra Leone generally didn't want to be pastors, because they think that to be a pastor means to live a poor life; therefore, not many students are willing to enter RTS. Also, it is not easy to find teaching staff who could teach theology according to the Reformed principle. We follow the traditional Reformed theological curriculum; the core subjects were systematic theology, Calvinism, Reformed Creeds, Bible survey etc. The school emphasizes Bible reading, ministry practice, prayer and evangelism. All students must read through the Bible at least once every semester. Every student must report their ministry practice report weekly. The school has all-night prayer meetings once every month and an evangelism-practice day every Wednesday. All students must submit their Bible reading card and weekly ministry report at the end of every semester. These are important condition for their graduation.

RTS has registered with the Tertiary Education Commission (TEC) of Sierra Leone (the governmental organization for permission of higher educational institute) and have been recognized by the government.

Because KPMSL has established many schools, especially primary schools, we needed Christian teachers to whom we could entrust our children for education, so we decided to open a training program for applicants for nursery and primary school teacher in RTS since it was recognized as a college. Although RTS is strongly focus on theological training, since we believe Christian teachers are very important to building children as Christians, it was fitted to open such a program. In 2017, RTS opened the new educational department and started to admit applicants for nursery and primary teachers, while continuing to admit theology students.

RTS paid special attention to the Islamic movement in this country; Islam has expanded rapidly and the number of Muslims has grown up to 75% in population. But the national churches couldn't do much for that. So in 2017 RTS established the IRC (Islam Research Centre) in which some researchers researched the Islam religion and outreach strategies. RTS held an Islam seminar twice for church leaders in 2018 and 2019.

4. *Educational ministry*

Since KPMSL has moved to the Waterloo area in 2000, God has given us a 'school ministry'. Because of the urgent needs and requests from some villages, we opened primary schools one after the other near our churches. Eventually we had opened 4 primary schools and 2 secondary (junior and senior) schools. It was very difficult to run so many schools. All teachers are Christians.

There were more than 40 teachers who were all Christians. We emphasized to the teachers not only to work hard for intellectual education for the children but also for spiritual education which they teach the Bible and share the Gospel with children. That was our aim as mission a school; for that purpose we invested a lot.

5. *Medical ministry*

From the beginning of the KPMSL ministry in Sierra Leone, we had concern for medical ministry because my wife was a nurse and acupuncture practitioner. In the early stage, she served many people who were sick (in and out of the churches) freely without clinic facility. In 2000, we opened a medical clinic inside our headquarters and started to provide medical services officially. The clinic couldn't charge the normal medical bill to patients because of the economic situation of the rural area, so we charged a far lower cost coverage (like one dollar), so patients were able to come when they became sick. Hand acupuncture was practiced only in our clinic in this country. It's new but many patients, especially patients with high blood pressure and stroke, came and many were healed in our clinic. There they heard about Jesus and many responded well; it was a very good instrument for evangelism. My wife also taught students in RTS basic first aid for their pastoral ministry in the rural areas. The clinic staff went to various areas as a mobile clinic to help villagers; they especially used to go to the place where we desired to plant a church before we opened any meeting there.

6. *Short-term mission training program*

KPMSL made a program, called 'short term mission training program'. We invited some young people and let them experience African life and missionary service so that they may live a missionary life in their lives. Since 2000, we have had more than 50 young people, mostly college students, who came and had a wonderful experience and were challenged. They were involved in school work, the library work of RTS, and medical work in the clinic. After they finished the program, many of them continued to serve God as missionaries or pastors in various places. It's blessing for them and for us as well. The programme has continued until now.

7. Outbreak of the Ebola Virus

The Ebola virus which began in the Republic of Congo, central Africa, entered Sierra Leone through Guinea (a nearby country) in early 2014. It spread rapidly as an epidemic disease, killed many people and became dangerous in the whole country. The Korean Embassy and our mission HQ strongly advised the KPMSL missionaries to evacuate. We discussed this with our national leaders; they also advised us to leave because they couldn't care for foreigners. KPMSL finally decided to evacuate to Korea for a time. It was very serious – churches, schools, even markets were closed. Many people were dying every day. We left for Korea in August 2014. In Korea we raised special funds with our HQ. We sent special relief funds every month for 4 months to our national leaders to share basic foods with all members; it was very much appreciated by all our church members. The UN and many nations helped to cure and stop the Ebola virus. Ebola ended in early 2015.

The Third Stage: Growing and Indigenizing Stage (2015 ~ present)

1. Extinction of the Ebola Virus and all ministries were resumed

After Ebola, many things in the country were changed. One example, the Government of Sierra Leone announced that they had changed the minimum wage for all workers from Le50,000 to Le500,000 from March 2015. It was shock not only for employers (because it was too sudden and too much of an increase) but also for employees (because too much increment meant many employers had to lay off their employees because they couldn't pay as the government requested by law). Many lost their jobs. Such changes changed people's concepts and life styles. The society somehow had confusion. The implication for educational institutions, especially private schools, was that they couldn't follow the government requirement. Much conflict occurred in many schools. Into such a volatile situation, the KPMSL missionaries returned and resumed their ministry.

2. Churches have been growing slowly by nationals.

Although KPMSL churches are small in number, the missionaries have taught and encouraged the national pastors to run their churches by themselves, not depending on missionaries. During the Ebola period, missionaries were not with them, but when we sent relief funds (which was quite a lot of money), they organized distribution by themselves and shared with all church members effectively and successfully. All members were happy for that. They were trying to take care of their churches by themselves. Now they have experienced running churches by themselves without missionaries. Missionaries could help financially and with advice. They also experienced church planting by themselves. They made mistakes in some areas and learned from these mistakes. The missionaries are preparing to

entrust all churches to the national pastors. They have a pastoral committee by which they care for and rule over churches until they can be qualified to form a Presbytery. These all go together with the missionary who has been the leader and mentor to all of the pastors. Within the next 3-5 years, most churches will be independent. They will form a presbytery together with the missionaries, so that the presbytery will care for all church affairs. Then the missionary may not be needed any longer. This is our final goal.

3. Growth of the Reformed Theological School

RTS registered with the government as a college, opened an educational department, and students came. Previously, RTS was run by the KPMSL directly. Since the school was approved by the government and expanded to two departments, the KPMSL decided to form a school board; it was formed and held the first board meeting in Feb., 2017. People inside and outside of the school expressed that the school needed to change its name to identify as a college, so the school board discussed this and agreed to change



RTC Main Building

the school name to 'Reformed Theological College' (RTC) in 2017. RTC sent one excellent lecturer to Korea for his M Div. course in Kosin University in 2018; he will return in 2021 and will be a core leader of RTC. KPMSL plans to send 1-2 more potential lecturers to Korea in

order to equip them; they will come back and work together for God and RTC. Hence, over the next number of years, RTC will be run by national faculty and staff.

4. Schools will be run by national professionals of KPMSL

KPMSL have established four primary schools and two secondary schools; we have been running them by ourselves. Initially the government promised that if our mission established schools and ran for some years successfully, then the government would assist financially and materially. We have run them by ourselves; children pay a basic school fee, but they can't pay enough, so it has been financially a big burden to us. Recently we have applied to the government for assistance for our schools. They are

accepting one after the other. Therefore in 1-2 years, most of our schools will be assisted by the government. Then, without this financial burden, we will be able to concentrate on our aim of educational ministry which will be good education and spiritual influence. We train and encourage all our teachers for two ways of mission which is not only to teach children academically very well but also to bring children to Christ and teach the Bible effectively. We connect our schools with our churches in the same area. Our national pastors



Secondary school with students

serve the spiritual needs in the connected school as the chaplain (with the cooperation of his church), and the school pays the pastor's salary. Such cooperation with the church will enable both school and church to be very productive by the help of God.

5. Plan and Expectation of KPMSL

KPMSL's plan is that in the next five years most of ministries, such as church work, school work and medical work, will be handed over to our national leaders. It will take a little longer for the theological college before the nationals can take full charge. We have strongly emphasized to our national leaders not to depend on the missionaries but God, who is the Lord and Head of church. However, KPMSL will continue to have their missionaries in Sierra Leone to support the national leaders, but we will not be forefront. Although the nationals may not be able to be fully independent financially, and they may need financial support from KPMSL, KPMSL expects that they will take full care of all ministries by themselves in the very near future by the power of God Almighty.

Conclusion

Sierra Leone has more than 200 years of Christian history. However, it was the first time to have Korean missionaries in their Christian history starting in the late 1980s. There were many difficulties for both Sierra Leone Christian leaders and Korean missionaries, because Koreans were quite different from westerners. We went through many experiences – some were successful, others were failures. I have sometimes felt sorry for our Sierra Leonean brethren because of our different way of working from many western missionaries. Although we had discouragements in many areas, we have gained some good and reliable national leaders. It's a big blessing to us, and we were able to entrust most of our work to them. Without our national co-workers, all these fruits might not be available. I want to thank them for their commitment and efforts for God and KPMSL. I love them so much. Above all, without God, nothing was possible. Therefore, God alone must be glorified! **Soli Deo Gloria!**



William King and the Buxton Settlement: A Biographical Sketch

John Nymann*

**John Nymann was a police officer for many years. He is now a student at Gillespie Divinity School in Woodstock, Ontario and lives with his family in Windsor, Ontario.*

The Reverend William King has a unique place among Presbyterians in the 19th century in Canada. His legacy has affected generation of Americans and Canadians for almost 200 years. Born in the County of Londonderry, Ireland, on November 11, 1812, King was the youngest of seven children. As a young boy, King relates in his autobiography, that he attended a public school and was taught by a Roman Catholic where he was “drilled on the Bible and shorter catechism” every Saturday.¹ School was not the only place where he learned of Christ and Christianity. He relates that as a young boy his mother taught him the Lord’s Prayer as they knelt together and as soon as he was able to read “she bought me a Bible and set me down by her side while she was sewing or knitting and made me read the Bible to her until I went through both the Old and New Testament.”² The Christian teaching William King received as a boy would bear much fruit in his life.

¹ William King, “Autobiography of William King,” January 6, 1892, Public Archives, Ottawa, Canada, p 1. It seems unusual but this is how King stated it!

² Ibid., 22.

When he turned 14 years old, King was sent to study at an academy in Coleraine, Ireland.³ It was during his time at this academy that King felt called to the gospel ministry, made a public profession of his faith, and joined the Presbyterian Church.⁴

Upon completing his studies at the academy William King left Ireland for neighbouring Scotland. This was in large part due to the influence of his father who King describes as a “staunch orthodox Presbyterian.” He could have studied for the ministry in Belfast but in the early to middle of the 1800s the Belfast College had two professors on staff who were Arians, thus for safety, King’s father sent him to study at Glasgow University. His studies began in the senior Greek class in 1830.⁵

It was at this time, the early 1830s, that King indicates the great question of the emancipation of the African slaves in the West Indies was stirring up the British Empire.⁶ In his autobiography King pauses to discuss the issues surrounding it and then remarks concerning the public debates in society, “It was my privilege to hear those discussions and I sincerely espoused the cause of the slave, but little did I think then that in a few years I would be placed in the middle of a slave country where I could judge the evils of the system from actual experience and observations.”⁷ In April 1833, William King graduated from the arts department of Glasgow University.

In the 1830s there was a climate of new possibilities for those living on the British Isles as America and Canada were being advertised as attractive destinations for farming. Due to this, and William King’s older brother “being seized with the mania of emigrating to America” the King family uprooted and sailed to the United States.⁸ Due to needing to wrap-up selling property in Ireland, William King went before his family members on the same ship which carried their potato crop to America and he landed in New York City in June 1833 after a 30 day voyage.⁹ Soon after, the rest of his family arrived. Their plan was to move to the Niagara area of Canada, but they were dissuaded from doing so because they were told that, “the people went months of the year clothed in Buffalo and Bear skins to keep them warm.”¹⁰ Instead, they settled in Ohio, near the City of Cleveland.¹¹ Of course, this location was less than 170 miles trip to Canada around Lake Erie to the so-called frozen north. These unfair opinions would not prevent King from setting foot in Canada for long.

³ *Ibid.*, 2.

⁴ *Ibid.*, 3.

⁵ *Ibid.*

⁶ *Ibid.*, 3-4.

⁷ *Ibid.*, 7.

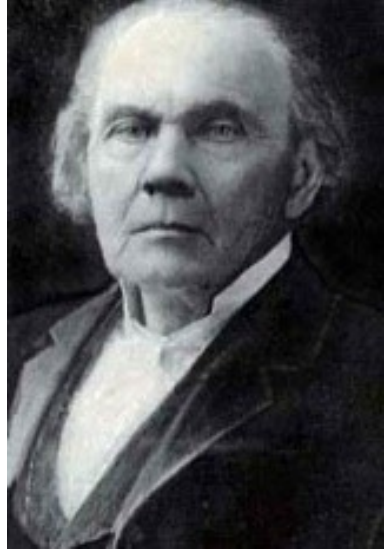
⁸ *Ibid.*

⁹ *Ibid.*, 8.

¹⁰ *Ibid.*, 9.

¹¹ *Ibid.*

During his time helping to set up the family farm the classically trained King learned to work with his hands. Initially, cutting wood to prepare the buildings was taxing, but “at the end of two months I could work all day without feeling tired” he relates.¹² King was a practical, down-to-earth man. For example, on one occasion he needed passage down the Ohio River, but a steamship was unavailable. Instead, he found passage on a raft which had a “shanty” on it which he happily floated on until faster means could be obtained.¹³



William King – Buxton Mission

After one year living on the Ohio farm King was invited to teach students in

a school in the Southern United States which he accepted as he wanted to

teach before studying theology.¹⁴ King travelled to Louisiana where he taught children of plantation owners.¹⁵ Initially, his little school room featured two students belonging to local families, but his ability as a teacher resulted in the class swelling to forty students by the end of the year.¹⁶

In 1841 King, now the Headmaster of Matthew’s Academy in Louisiana, married Mary Mourning Phares, the daughter of a local planter.¹⁷ Two years later they had a son named Theophilus. As it was illegal to free slaves in the South, and no one other than a slave would do needed chores, King became a slave owner, but he was not content with this situation. In 1844 he travelled to Scotland to study theology at the Free Church College in Edinburgh. Upon completing his courses, he returned to America the next year and he and his young family travelled to Ohio to visit his father’s farm. This began a terrible series of events in King’s life. In that same year his three-year-old son died of a fever, and after learning of the death of her father in Louisiana, his wife died of tuberculosis on February 25, 1846. This was followed by the couple’s new baby Mary dying on May 9, 1846.¹⁸ These

¹² *Ibid.*, 21.

¹³ *Ibid.*, 13.

¹⁴ *Ibid.*, 22.

¹⁵ *Ibid.*, 27.

¹⁶ Buxton Historical Society, “Buxton National Historic Site & Museum,” accessed November 9, 2020,

<http://www.buxtonmuseum.com/history/PEOPLE/king-william.html>, p 1.

¹⁷ *Ibid.*, 1.

¹⁸ *Ibid.*, 2.

events exacted a terrible toll on King, but he carried on and became a licensed minister by the Edinburgh Presbytery as a missionary to Canada.¹⁹

In the winter of 1846/1847 King arrived at the Toronto Presbytery and preached at several locations in the area.²⁰ Within a few months he heard news that would change his life once again. He was the only surviving member of the Phares family and had inherited his wife's portion of the estate: he now had sole custody of fifteen slaves.²¹

In 1847 King approached the Free Church Synod and asked for assistance in settling his inherited slaves in Upper Canada. While the Presbyterians were excited about the plan to free the slaves²² they were also hesitant because, as John S Moir indicates, "they were unwilling at first to take direct responsibility for such a venture."²³ Despite this hesitancy they appointed a committee for the matter after Lord Elgin, the Governor General, donated 9,000 acres of land for the settlement.²⁴ King's new calling had become clear as he had been entered in the roll of Presbytery and was put in charge of the mission.²⁵ He would bring these precious souls to freedom to the "promised land" Canada.

Later in 1847 King headed down to Louisiana, keeping his plans to free the slaves a secret.²⁶ While in the South he refused an offer to sell the slaves for \$9,000 and even purchased a young boy for \$150 in order to keep him with his mother.²⁷ Bryan Prince, a historian and resident of North Buxton (whose ancestors were slaves), quotes William King when he told the slaves that they would be taken to freedom, "...The good news seemed to have little effect upon them. They had come to consider that slavery was their normal condition. They did not know what freedom meant."²⁸ The group made their way to Upper Canada where they settled on fifty-acre farms in the Elgin Settlement, near Chatham, which was set aside for black settlers

¹⁹ Bob Anger, "The Presbyterian Church in Canada Archives – The Story of Rev. William King and the Buxton Mission," last modified February 2, 2017, accessed November 18, 2020, <https://Presbyterianarchives.ca/2017/02/02/the-story-of-rev-william-king-and-the-buxton-mission/>.

²⁰ Ibid.

²¹ Society, "Buxton National Historic Site & Museum.", 2.

²² Ibid.

²³ John S. Moir, *Enduring Witness - a History of the Presbyterian Church in Canada* (Burlington, ON: The Presbyterian Church in Canada, 2004), 126.

²⁴ Ibid.

²⁵ John S. Moir, Geoffrey D. Johnston, and Joseph C. McLelland, *No Small Jewel: A History of the Synod of Southwestern Ontario*, ed. John A. Johnston (The Presbyterian Church in Canada, 2005), 62.

²⁶ Society, "Buxton National Historic Site & Museum", 2.

²⁷ Ibid.

²⁸ Bryan Prince, *I Came As a Stranger: The Underground Railroad*, Illustrated edition. (Plattsburgh, NY: Tundra Books, 2004), 114.

only.²⁹ Many would follow in their footsteps in the months and years which followed.³⁰

The Elgin Settlement was highly successful and in 1853 Presbytery appointed a committee to liquidate the debt relating to it.³¹ In comparison to other settlements involving former slaves Prince declares, “The community they established there – officially known as “Elgin Settlement and Buxton Mission” but most commonly referred to as Buxton – was the largest and most successful of the planned settlements.”³² The success of the settlement was no doubt partly due to King’s leadership.

King was remarried in Buxton in 1853 to Jemima Nicolina Baxter (daughter of Rev. David Baxter).³³ He spent the next thirty years of his life working with and ministering in the Buxton Mission after purchasing a one-hundred-acre lot in the middle of the settlement.³⁴ Always practical, King not only ministered to the spiritual needs of the people but helped them build their homes.³⁵

The settlement had a significant impact on the lives of many people. By the mid-1860s there were 1,000 people living there³⁶ and by 1866 about 700 children had been educated in its school.³⁷ After the American Civil War ended, and slavery was abolished, many of its residents returned to the United States, but King continued to minister to the residents until he retired in 1880. He died in Chatham on January 5, 1895.³⁸

William King is a particularly powerful example of theology in action as he lived out his faith which led to the betterment, both physically and spiritually, of generations of people.

²⁹ Anger, “The Presbyterian Church in Canada Archives – The Story of Rev. William King and the Buxton Mission”, part 4

³⁰ Moir, Johnston, and McLelland, *No Small Jewel*, 62.

³¹ *Ibid.*

³² Prince, *I Came As a Stranger*, 119.

³³ Anger, “The Presbyterian Church in Canada Archives – The Story of Rev. William King and the Buxton Mission”, part 2. William and Jemima were married for thirty-four years until her death in 1887.

³⁴ *Ibid.*, part 4.

³⁵ *Ibid.*, part 5.

³⁶ *Ibid.*

³⁷ *Ibid.*, part 6.

³⁸ *Ibid.*, part 5.

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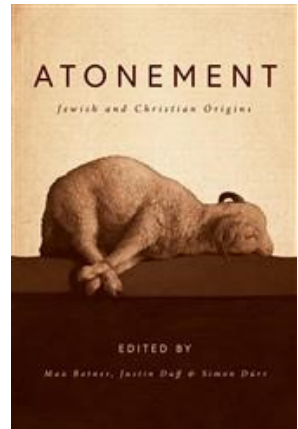
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Book Reviews

Biblical Theology

***Atonement: Jewish and Christian Origins.* Max Botner, Justin Harrison Duff and Simon Dürr, eds. Grand Rapids, MI: Eerdmans, 2020, 241 pp., cloth. ISBN 9780802876683**

The editors of *Atonement* have brought to the page academic lectures which would have otherwise been the preserve of a fortunate few. The plenary addresses of a 2018 University of St. Andrews symposium have been organized in chapters which “provide points of entry into the marketplace of atonement” (Introduction, xvi). From the start, the volume’s editors recognize the complex nature of a subject which requires close exegesis and an almost intuitive weighing of numerous sacred texts while assessing their (sometimes uneven) integration into our theological traditions. In each of the essays, it is clear that the authors have given pride of place to exegesis, placing in the reader’s hands tools for construing a more nuanced theology of the atonement. The well-written and carefully researched chapters reflect the voices of accomplished scholars, making this volume a significant resource for biblical scholars as well as motivated students.



The book contains nine chapters, organized in two sections. Part one features three chapters touching on atonement legislation in the Hebrew Bible; the remaining six chapters treat matters of anthropology, cosmology and mediators in Jewish and Christian atonement theology. In the following paragraphs, I will attempt briefly to convey the leading thought from each essay.

Christian A. Eberhart opens the first section with a helpful introduction to the challenges associated with the topic, simply titled “Atonement”. His survey of pertinent biblical texts shows how the subject entails much more than sacrifice; it is a depiction of life and restoration, even celebration. It should not be, he demonstrates, limited to blood ritual and death; indeed, it is proper to see the death and resurrection of Christ as culminating in victory, and atonement thereby attaining a substantially

broader focus. In chapter two, “Sin, Sacrifice, but No Salvation”, Deborah W. Rooke provides a fascinating and sobering survey of texts which delineate cases of being “cut off” from the community of faith (and the possibility of atonement). The priestly regulations indicate clear boundaries for the holy people, which ultimately imply exclusion, and the real-world limits of atonement. David P. Wright, in his chapter “Atonement beyond Israel”, rounds out the first section with a close analysis of purification rites and the causes of ritual pollution. His focus, however, is on the intersection of these regulations with the immigrants and foreigners in the land. By tracing the redactional strata of the Hebrew text, he is able to show how cultic regulations concerning foreigners not only expanded over time, but eventually included the foreigner’s role in maintaining cultic purity.

Carol A. Newsom opens the second collection of essays with an existential theological problem provocatively titled “When the Problem Is Not What You Have Done but Who You Are”. How do the biblical authors of the second Temple period integrate the “innate and intractable human ethical deficiency” expressed in numerous sacred texts with the possibility of atonement? The tension between genuine moral agency and human depravity is not resolved, as both emphases can be demonstrated in the sacred texts; the breach is repaired, rather, in the hope of transformation, a new creation. In chapter five, Crispin Fletcher-Lewis analyses the importance of priestly service in “The High Priest in Ben Sira 50”. In contrast to other sacred texts, it is the priesthood, not royalty, which is the locus of hope for God’s people. With the Temple service as the backdrop, it is the High Priest Simeon who embodies an alternate understanding of “all that is good and praiseworthy in his (God’s) people.” The offices of this ideal priest, then, represent the fulfillment of God’s ultimate purposes. Chapter six, “Get the Story Right and the Models Will Fit”, is a call from N.T. Wright to reexamine our atonement theories in light of the overarching biblical narrative. He places his finger on several deficiencies in terms of presuppositions and exegesis, but devotes most of his attention to finding a more faithful, biblical expression of God’s larger purposes in atonement. For example, he writes, “It is not either victory or substitution. The victory is won by Jesus dying the death of the unrighteous.” If the biblical narrative is given its due, he reasons, the atonement model will fit. In chapter seven, “‘Seeing,’ Salvation, and the Use of Scripture in the Gospel of John”, Catrin H. Williams calls the reader’s attention to the “narrative design” of John’s Gospel, which includes numerous composites of O.T. visual allusions. By innovatively incorporating these images, the author effectively creates signs or visual cues which point to God’s work in salvation, including, for example, images of blood, the servant and the lamb. Seeing, whether from the perspective of God or the reader, is vital to belief; the image, then, vitally informs the message. In chapter eight, “Sealed for Redemption”, T.J. Lang identifies the employment of economic metaphors in the book of Ephesians. He devotes special

attention to the concept of “sealing” language as it applies to the believer’s redemption. Lang demonstrates how the author’s use of this economic term implies an earmarking or endorsement of the believer as “God’s ransomed property.” This understanding of the Holy Spirit’s work stands in contrast to the later, traditional association with baptism. Finally, in chapter nine, “What Goes On in the Heavenly Temple?”, Martha Himmelfarb examines six texts hailing from the Second Temple period and early centuries of the Christian era to see how the *heavenly* temple was conceptualized. She finds that, in many ways, the earthly and heavenly spheres are quite similar, with some interesting deviations in terms of activities or constituent beings. The primary Temple activity in heaven, for example, is praise, with significantly less attention given to the cult. Incense rises in the presence of angels, elders and other ministrants; some visions include an enthroned figure or other creatures alien to the earthly Temple. As for offerings brought for atonement, it is noteworthy that none of the texts envision blood sacrifice, save the reference found in the book of Hebrews.

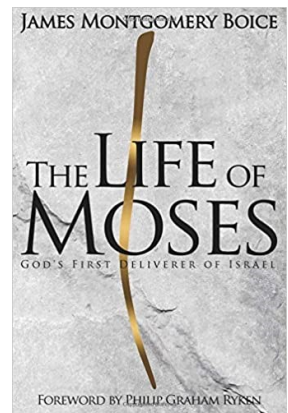
Atonement has certainly achieved the objectives of the editors to introduce the reader to a complex topic, without promoting a particular “view” or attempting to harmonize the textual evidence. The thoughtful and balanced research presented in this volume can only lead to a greater depth of understanding.

Reviewed by James P. Hering, pastor of Warrenton Presbyterian Church, South Carolina.

***The Life of Moses: God’s First Deliverer of Israel.* James Montgomery Boice. Phillipsburg, NJ: P&R Publishing, 2018, 456 pp., hc. ISBN 9781596387539**

James Montgomery Boice was a theologian and pastor of Tenth Presbyterian Church in Philadelphia from 1968 until he died in 2000. He was president and co-founder of the Alliance of Confessing Evangelicals and host of the very popular The Bible Study Hour for more than 30 years. Boice was also influential in the work of Biblical inerrancy, serving as chairman of the International Council of Biblical Inerrancy for over ten years.

The Life of Moses is a study of Exodus, Leviticus, Numbers, and Deuteronomy based on a sermon series given by Boice but published posthumously and pulled together from audio recordings of Dr. Boice. As a result, each chapter is broken down for use in



the form of preaching points rather than section headings that recur from chapter to chapter.

The book opens with a foreword by Phillip Ryken who worked closely with Boice in Philadelphia. In it, he highlights many parallels between Moses and Boice himself, who “combined humility with courage as he fought a series of battles for the Bible and led his congregation out of a denomination that was drifting away from gospel truth” (p. x).

Boice sets the stage by saying, “Apart from Jesus Christ, no person in history has made as deep or lasting an impression on the world as Moses, the ‘servant of God’ (Rev. 15:3).” Truly, Moses was unparalleled in the bible and world history. Many of the greatest episodes of redemptive history include him, episodes that point decisively to the Christ whose life and Ministry he embodied.

Sections are laid out in the following way: Part 1: The Battle of Egypt, Part 2: Moses’ Finest Hour, Part 3: Worshipping in the Wilderness, Part 4: The Long, Hot Desert, and Part 5: A Covenant to Keep.

The first half leans heavily on Exodus because it provides the bulk of the biographical material of Moses' life. Part one opens with a collection of background information leading up to the introduction of Moses on the international stage. Since these four books don't appear in a vacuum, Boice gives the reader some much-needed context from Genesis. Boice fills in the reader with the story so far (though only within the space of six pages), showing how God's covenant with Abraham in the context for the great salvation that would follow.

He spends several pages establishing the divine authorship of the Pentateuch, the purpose of the Bible in bringing us to faith in Jesus, and the need for the Holy Spirit in guiding us into a right understanding of Scripture. He states,

The Bible's unity also means that we are not misinterpreting it but rather interpreting it right when we see that the details given for Israel's worship prefigure the coming ministry of Jesus Christ. What we find in the tabernacle, the sacrifices, and the plan of the construction itself – all point forward to Jesus Christ (p. 8).

Boice assumes his readers are somewhat familiar with some of the challenges to the Exodus account and at various points takes a ‘deep dive’ into addressing them. For example, he gives a very accessible treatment of the various timelines proposed but humbly concludes,

There are attractive arguments for each side, which is why even conservative scholars differ on this dating. People make their decisions based on the evidence that they think is most convincing. If one is most impressed with the archaeological evidence, then either the very early or very late dates seem

most plausible. But if the years given in the Old Testament have any bearing, then the mid-fifteenth-century dating seems most accurate (p. 23).

Other 'deep dives' include the famous Burning Bush account where Boice discusses in some depth the name of God, His holiness, transcendence, His self-sufficiency, eternality, personalness, and unchangeability. On this last point, Boice says, "The same applies to God as revealed in Jesus Christ. Nothing will ever change God. As the writer to the Hebrews (13:8) states, 'Jesus is the same yesterday, today and forever,' " (p. 63).

The second part is divided between Leviticus, Numbers, and Deuteronomy. In each of these, he deals only with the most popular sections. In Leviticus for example he deals only with, The Priests and Their Ministry, The Day of Atonement, and The Jubilee. Here Boice beautifully summarises the Jubilee by saying "One day ... another trumpet will sound, the dead in Christ will be resurrected, and living believers will join the resurrected ones to meet Jesus and be with him for eternity. If you are cherishing this hope...it will give you a right perspective on the things you now possess, and you will live for God and His Word" (p. 278).

In the end, one would agree that this is a gospel-centred approach to the Pentateuch. Boice brings out the idea that Jesus spoke of when he said, "For had ye believed Moses, ye would have believed me: for he wrote of me" (Jn 5:46).

While the headings are different from chapter to chapter there is one heading that concludes each chapter and that is called "Learning from Chapter..." Here each point is revisited with a small paragraph where it is summarized and applied. This is a most helpful way of distilling and remembering the main point of the chapter. In Chapter 11 on The Ten Commandments he beautifully shows the connection between the moral and ceremonial law: "God was saying, 'This is the law (moral law). You have to live by this. But if you don't – and I know you won't – what you need is a savior'" (p. 152).

Another attractive feature, whether by design or accident, is that all the chapters are small enough to be managed as devotional readings. Each one contains applications whether to the Christian and civil government, Christian leadership, courage, and prayer.

It's obvious, that though a large volume, it doesn't pretend to be a verse-by-verse exposition of the Pentateuch. However, when you read this book, you'll agree that there is a place for taking a broader approach in some of these more involved books of the bible. One doesn't lose the forest for the trees in these chapters. This volume was meant for a wider audience. Many approach these books with a bias assuming inaccessibility, so Boice has done us a service by giving us a work that is more than accessible, thoroughly enjoyable and practical for the contemporary Christian.

The book also contains a scripture index along with a name and subject index at the back.

Phillip Ryken summarises Boice well by saying that he, “supplies sound biblical teaching and wise pastoral advice on a wide range of practical topics – everything from principles for effective leadership to the Christian’s relationship to the governing authorities. His constant goal is practical Christianity” (p. xi).

The editor and publisher of this material are to be commended for the great effort that went into transcribing this material for publication. Hopefully, more unpublished works of Dr. Boice will see the light of day through such endeavours.

Reviewed by Kent I. Compton.

***New Testament Christological Hymns.* Matthew E. Gordley.
Downers Grove, IL: IVP Academic, 2018, 263 pp., paper. ISBN
978-0-8308-5209-3**



“We know the earliest Christians sang hymns” (back cover) Eph. 5:19. The question is: What hymns do we find recorded for us in the New Testament? Since the answer to that question has been widely debated, Matthew Gordley, dean of the College of Learning and Innovation at Carlow University, has written a book to guide readers in (as his subtitle suggests) “exploring texts, contexts, and significance” concerning New Testament Christological Hymns.

Gordley begins by discussing the place of hymns in the New Testament and in scholarship. He introduces readers to three long “hymnic” passages that have been influential for analysis – the Philippians hymn (Phil. 2:5-11), the Colossian hymn (Col. 1:15-20), and the Johannine prologue (John 1:1-18). In this chapter readers are also given tools for identifying hymns or even fragments of hymns as distinct from the prose of the New Testament books. He discusses such elements as structure, linguistic peculiarities, metre, rhythm and rhetorical features. By the end of this first chapter, readers should have a clear understanding of the debates and limitations around identifying New Testament hymn passages.

The author then devotes a chapter to the cultural matrices of early Christian worship. This subject has long fascinated me as it relates to modern worship, so I was delighted to read Gordley’s careful analysis of the Greco-Roman and Jewish worlds and their mutual influence of early New Testament singing. In fact, Gordley articulates what I could not find the

proper words for when he asserts that for a hymn to truly speak the language of the people it must contain the following elements:

- Hymns as epideictic rhetoric that, by incorporating structural elements and topoi that are readily recognizable, invite the listener into a consideration of divine realities.
- Hymns as poetic expression that, through imagery and expressive language, invite the listener into an affective encounter with the subject.
- Hymns as a cultural practice that, by giving honor to a deity or exemplary human in recognized ways, create a shared sense of communal identity as it elevates its subjects. (p.58)

Further, the author carefully asserts concerning Jewish psalms and hymns of the Old Testament,

It is important to clarify at the outset that the relationship of these early Jewish psalms and hymnic texts to the christological hymns of the New Testament is not simply one of borrowing phrases and concepts...

Early Christian hymns are less connected to Jewish psalm *contents* and more deeply connected to the living *practice* of psalm composition. (p.61)

Having established the place of hymns in the New Testament and having explored the cultural matrices of early Christian worship, Gordley then devotes one chapter each to the Philippian hymn, the Colossian hymn, and the prologue to the gospel of John. He considers the structure of each hymn, explores any discernible Jewish and/or Greco Roman influences, and in each case also analyses how that particular hymn may have been useful in terms of encouraging the early Christians who were oppressed and needed to be affirmed in their identity in Christ and in their sense of hope for a better day.

Following these in-depth evaluations, there is a chapter devoted to a wider look at some of the shorter New Testament hymns or hymn fragments. Passages such as Eph. 2:14-16; 1 Tim. 3:16; Heb. 1:1-4; 1 Peter 3:18-22; Luke's hymns (centred around the birth of Christ); and the hymns of Rev. 4-5 are examined. Gordley makes several concluding remarks, but his final two sentences particularly stand out:

Further, some of these passages became influential in the early church's worship in a very short time. As we listen to them with an ear for what they tell us about early Christian worship, we may be hearing echoes of the earliest hymnic praise of Jesus. (p.217)

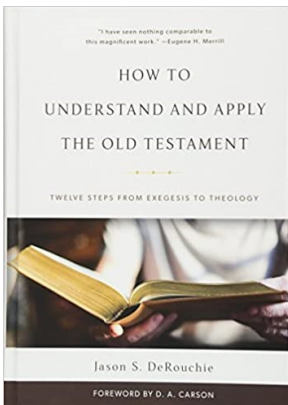
The concluding chapter then takes all of the principles and analysis contained in the book and presses readers toward contemporary implications and applications. Gordley offers a summary of his work by listing five important things about the nature and focus of early Christian worship (p.233). He then challenges readers to consider their own worship practices in light of all that has been considered:

Our deep reflection and appropriation of the meaning of the New Testament christological hymns today could be a catalyst to a renewal and rebirth that is needed in the present moment as much as it ever has been. (p.235)

This present work follows two other significant works by the same author – *The Colossian Hymn* (2007) and *Teaching Through Song in Antiquity*. (2011) Gordley is to be commended, not only for his contribution to New Testament scholarship, but even more so for his concern that such scholarship informs Christian worship today. For those who want to study this subject in-depth, the author has provided an extensive bibliography as well as three important indexes: subject, author, and scripture.

Christians from various cultural and linguistic backgrounds will benefit from a careful consideration of this well-written work. I sincerely hope that it will be translated into many languages and widely distributed.

Reviewed by Nancy J. Whytock.



***How to Understand and Apply the Old Testament: Twelve Steps from Exegesis to Theology.* Jason S. DeRouchie. Phillipsburg, NJ: P&R, 2017, 583 pp., hc. ISBN 978-1-62995-245-1**

This book is the Old Testament (OT) counterpart of *How to understand and apply the New Testament* by Andrew Naselli, also published by P&R (2017; see my review in 2020 *HHJ*), and includes all the same standard features of an academic publication. There is obvious, intended collaboration and agreement in terms of presuppositions, approach, framework, and even some definitions and explanations. Like Naselli, DeRouchie is an outstanding exegete and teacher in his field and DeRouchie is often cited on The Gospel Coalition website and has an amazing website with free downloadable lectures: (<http://jasonderouchie.com/derouchie-old-testament-survey/>).

DeRouchie's attitude is summed up when he says, "We engage in exegesis and theology in order to encounter God. We approach humbly and dependently and never with manipulation or force. Biblical interpretation should create servants, not kings" (p. 5).

He acknowledges his personal debt to many well-known current exegetes and theologians who have been both mentors and sources of influence and fine-tuning of his method, thought, and passion (Beale, Stuart, Block, Gentry, Schreiner, Piper and Taylor, Van Pelt, Meyer and Naselli, to name a few).

A distinctive feature of this book is the three tracks or levels of difficulty indicated for each section or sub-section with clear symbols so that readers may quickly identify whether to expect easy, moderate, or challenging material and read accordingly. Easy and moderate do not require knowledge of biblical Hebrew (pp. xxiv-xxv).

By way of introduction, DeRouchie clearly sets out his presuppositions about Scripture (pp. 3-5) and motivates and qualifies the benefits of Hebrew (biblical language) exegesis (pp. 11-14). However, the bulk of the introduction is taken up with a convincing collection of ten reasons why it is important that Christians should seek to understand and apply the OT (pp. 6-11).

DeRouchie's twelve steps, which he also calls "interpretive stopping points" (p. 14), are genre, literary units and text hierarchy, text criticism, translation, clause and text grammar, argument-tracing, word and concept studies, historical context, literary context, biblical theology, systematic theology, and practical theology. These are almost the same as Naselli's, but there are differences. A minor difference is that DeRouchie places word and concept studies before historical and literary context, whereas Naselli (2017:9) has it afterwards. Another minor difference is that DeRouchie splits what Naselli does in one step 6 (argument diagram) into two steps: literary units and text hierarchy (step 2) and argument-tracing (step 6). A major difference which balances out this extra step is that between biblical theology and systematic theology Naselli considers historical theology, while DeRouchie omits this step completely.

Another advantageous addition is DeRouchie's TOCMA interpretive process which he superimposes over the twelve steps from exegesis to theology (pp. 14-15). TOCMA is an acronym for Text, Observation, Context, Meaning, and Application.

Immediately, in the first step, DeRouchie's approach to genre analysis is commendable:

The Bible grew up within history, but it also shapes history. It arose in the midst of culture but was intentionally designed to confront culture. No other ancient literature is like the Christian Scripture, for no other writing is God's Word. While we can legitimately engage in genre comparison, we must

never treat the Bible as if it were wholly like any other book (p. 27).

Furthermore, the examples of the relationship between genre and history from Judges 4-5 and Exodus 14-15 are excellent (pp. 29-31). However, the real strength of this chapter is that for each genre – historical narrative, prophecy and law, psalms, and proverbs – DeRouchie sustains and repeatedly illustrates the perspective that the whole OT is about Christ, is fulfilled by Christ, is used and quoted by Christ, is understood and used by the apostles and New Testament writers as about Christ, and applies to those in Christ.

The chapter on Literary Units and Text Hierarchy is one of the most informative. For example, the explanations of the roles of the *vav* connector and asyndeton in determining clause hierarchy (pp. 103-105), the concepts of marked and unmarked clauses in different text types (pp. 110-116), and the distinction between primary and secondary citations (p. 120) are very valuable insights for structuring a Hebrew literary unit.

Text criticism is well explained and illustrated but since the subject is vast and difficult, DeRouchie provides an extensive list of resources.

For the fourth step of Translation, DeRouchie's charts distinguishing form, sense, and idea-equivalence are very useful, especially because they include lexical, grammatical, and historical ratings (pp. 161-163).

Under Observation, the chapter on Clause and Text Grammar covers difficult material, and yet there are valuable insights for everyone (e.g., distinguishing the subject and predicate in verbless clauses, the meaning of the Shema in Deuteronomy 6:4, and the argument for where to begin the apodosis in Exodus 19:5-6).

DeRouchie demonstrates extensively the next step of Argument-Tracing using arcing or bracketing. Naselli (2017:129-133) briefly described and illustrated these but preferred the method of phrasing. These techniques are difficult to master, yet argument-tracing is clearly necessary to progress from the text hierarchy of step 2 to exegetical outlining which is the goal of this sixth step (pp. 256-267).

Step 7, Word and Concept Studies, is presented in a straight-forward and clear manner, and the examples on "treasured possession" (Ex 19:5) and "vanity" (Eccl) are outstanding (pp. 282-291).

The chapter on Historical Context is standard, but still informative with many resources listed. However, on Literary Context, DeRouchie's three essential areas to consider are exactly right and neatly defined: Literary placement, literary function, and literary details (pp. 324-325). The exegetical outline of the whole book of Exodus is a brilliant example of a message-driven rather than content-driven outline (p. 330; cf. exegetical outlining, p. 256) and his analysis of the literary details of Exodus 19:4-6 is superb (pp. 331-332).

Having established Context, the next two steps consider Meaning. Firstly, both DeRouchie's definition of Biblical Theology and his approach are excellent. Thus,

biblical theology is a way of analyzing and synthesizing what the Bible reveals about God and his relations with the world that makes organic salvation-historical and literary-canonical connections with the whole of Scripture on its own terms, especially with respect to how the Old and New Testaments progress, integrate, and climax in Christ (p. 348).

... While biblical theology is a descriptive discipline, it also grows out of a confessional (Christian-theistic and submissive) framework and bears a normative goal, prescribing a certain lifestyle and worldview for all its readers (p. 350).

Throughout this chapter, DeRouchie depends heavily on other scholars, especially Beale, and lists approximately 300 Resources for Further Study (pp. 379-393). His examples of tracing the theme of "a kingdom of priests" (Ex 19:6) and of the use of the OT in the New with Hosea 11:1 in Matthew 2:15 (pp. 370-379) give good insights.

The chapter on Systematic Theology is short, but one of the most valuable. The explanation of "theological triage" (pp. 396-397) and the chart showing "key distinctions between biblical and systematic theology" (pp. 397-398) are very useful. The fact that DeRouchie encourages readers to catalogue and synthesise all the relevant passages of the Bible themselves before consulting systematic theologies is a refreshingly positive evaluation of the ordinary Christian's capacity to benefit from direct study of the Bible (pp. 399-400). However, since he omits a step on historical theology, this is where DeRouchie acknowledges that we are all "standing on the shoulders of others" whom the Lord has given to the Church. The example of a text-specific study of soteriology is excellent as a nuanced critique of the new perspective on Paul (pp. 401-403).

The two longest chapters in the book are the first and last steps, Genre and Practical Theology. Significantly, after presenting very good general guidelines for applying Old Testament teaching using Exodus 19:4-6 as example (pp. 422-427), DeRouchie focuses on two areas of great confusion when Christians seek to apply the OT; namely, OT law and OT promises.

Firstly, the discussion of the Christian and OT Law is most helpful on how the law "portrays the character of God, anticipates Christ, and clarifies the makeup of love and wise living" (p. 433); on "assessing the threefold division of the law" (p. 436-439) which we tend to take for granted; and on addressing the highly relevant issue of "gender confusion in Deuteronomy 22:5" (pp. 444-449).

Secondly, the discussion of the Christian and OT promises rightly emphasises “the importance of God’s promises in the believer’s life” (p. 460), but qualifies this with a sound biblical theology (pp. 463-468) and guidelines for Christian application (pp. 468-481). Especially good are the sections on “the importance of God’s promises for our pursuit of holiness” (pp. 469-470) and his affirmation “that while all of the Bible’s promises are already ‘Yes’ in Christ, they are *not yet* all fully realized” (pp. 471-474). Overall, this chapter provides a solid but fair response to prosperity teaching (over-realised eschatology). The final section on “Seeing and Savoring Christ and the Gospel in the Old Testament” is superb (pp. 481-489).

After a very brief Conclusion, the only Appendix is DeRouchie’s KINGDOM Bible Reading Plan which gives three-quarters weight to Old Testament readings arranged according to the Law-Prophets-Writings divisions of Jesus’ Bible. The plan is simple and will help readers to move through the whole Bible in a balanced way in a single year.

In the Resources for Further Study at the end of each chapter, DeRouchie helpfully identifies some as favourite standard-level or higher-level sources, but without comment (cf. Naselli). The Selected Bibliography is huge with approximately 830 sources listed (cf. Naselli, 2017, approx. 280 sources). Although the main content of this book is 500 pages (cf. Naselli, 333 pages), the footnotes are consistently worth investigating.

Overall, DeRouchie’s book is more difficult than Naselli’s, but this I believe is because the terrain of OT interpretation and application is generally more challenging than for the New Testament, and because DeRouchie deliberately aims to add a more challenging level.

In my view, the greatest strength and delight of this book is the sheer volume of solid, well-chosen examples of high-level engagement with key passages of the OT. DeRouchie’s choice of passages for exegesis, issues for theological discussion, and topics for practical application is remarkable and richly relevant for today. Throughout I was constantly provoked to ensure that my understanding of a passage or topic is shaped by comprehensive analysis and synthesis of what the Bible actually says.

Therefore, I have no hesitation in recommending *How to understand and apply the Old Testament* as a textbook for professors and students on OT exegesis and as a handbook for pastors and other Bible teachers wanting to be better equipped to work directly, intensively, effectively, and faithfully as Christians with the OT text.

Reviewed by Greg Phillips senior lecturer and academic registrar at Mukhanyo Theological College, South Africa.

***The Whole Counsel of God, Volume Two: The Full Revelation of God.* Richard C. Gamble. Philipsburg, NJ: P&R, 2019, 1136 pp., hc. ISBN 978-1-59638-181-0**

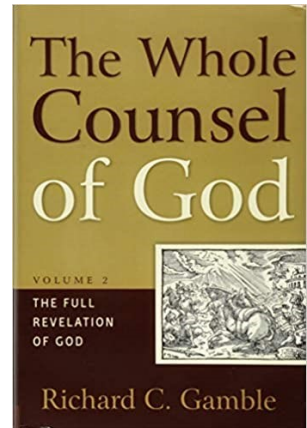
Ten years after the first, the second volume of this three-volume work has appeared. Volume one is an introduction to the author's plan and method and a Biblical Theology of the Old Testament. This second volume is a New Testament introduction and Biblical Theology with topical essays dealing with doctrinal matters arising out of the Biblical Theology. The third volume will be a historical theology.

This second volume is a big book. It seems to be well made. The pages are of good size and the fonts are comfortable to read.

The book opens with a table of contents and an analytical outline, both of which are very helpful. From the former, the parts, the chapters, and the page number on which each chapter begins can be ascertained. In the latter, the structure of the book is outlined by being broken down into parts, chapters, sections, and sub-sections. The titles of these various divisions are found in bold print in the text. Many of the sections are strong enough units in themselves to warrant reference by page number. Readers who make repeated use of this book will more than likely pencil in page numbers beside the headings listed in the analytical outline.

There are key terms, study questions, and resources for further study listed at the end of the chapters. At the end of the book, there are a glossary, bibliography, Scripture index and subject and name index. The subject and name index appears to have been computer generated and not particularly well checked. This is a big book to maneuver though without a trustworthy index. Readers who will make repeated use of this volume will be quite dependent upon the analytical outline.

To the extent that the bibliography and index can be relied on, it seems that Richard Gamble is interacting mainly with the thought of Gerhardus Vos, John Murray, Herman Ridderbos, Richard Gaffin, Robert Reymond, and John Calvin. This is very much old school East Coast Biblical Theology with a fair amount of the historical redemptive about it. It is as if Gamble has picked a point in the on-going narrative of Biblical Theology studies where he is comfortable and has brought together a personal summary of what that looks like. He has solidly applied the method described by the fathers of Reformed Biblical Theology to create a work which they might have envisaged.



The book is divided into twenty-five chapters, grouped in five parts. Part one has nine chapters and is called “God’s revelation in the NT epoch”. It is a very useful three hundred and forty-page NT theology. Part two has four chapters and is called “God’s mighty acts: God’s revelation and exaltation”. This part covers the doctrines of the Trinity and the Person and work of Christ. Part three, called “God’s mighty acts: a great salvation”, is made up of five chapters and deals with soteriology. Part four has five chapters, is called “God’s mighty acts: God creates a people”, and deals with ecclesiology. Part five is called “God’s mighty acts: God’s people encounter unbelief”. It is two chapters on apologetics.

The topical essays, or systematic theology parts, of the book begin with the doctrine of God. This part, dealing with the Trinity, is the most like a typical systematic theology. The part which deals with the Person and Work of Christ is less so, but still recognisably systematic. When treating soteriology and ecclesiology, Gamble brings his Biblical Theology fully to bear. The architectonic concept is union with Christ.

As this is volume two of a three volume work, how does it relate to volume one? It certainly builds upon it and many references are made in the footnotes to volume one. However, this volume will stand on its own in a way that volume one does not. If the reader has already purchased the first volume, then to get the most out of it, volume two should be purchased also. If the reader is interested in volume two but does not own volume one, then volume two can be purchased now, and a separate decision made concerning volume one at a later point.

The original claim for the three-volume set was that the author “offers a comprehensive theology attuned to the methodological advantages of biblical theology combined with the strengths of historical and systematic theology”. Does this book replace the need for a conventional systematic theology? While it offers many interesting insights and refreshing aspects of approach, it is not comprehensive enough to supplant the reader’s favourite systematic theology. In the main, this book is strong where the method works well and weaker where it does not. Yet, most surprisingly, it is weak on the sacraments. The discussions are not very full, even though union with Christ is such an important part of them. Perhaps such topics are more easily worked through in the context of historical theology. Hopefully, the reader will not have to wait another ten years to find out.

Richard Gamble is a minister in the Reformed Presbyterian Church in North America. As such, he has included sections in this book on two of that denomination’s distinctives. There is a section on exclusive psalmody and a section on the mediatorial kingship of Christ over the nations: both of which might take the unattuned reader by surprise. The thing which will take the attuned reader by surprise is that in arguing for the latter, along with William Symington’s, the work of Greg Bahnsen is cited to support the doctrine. While it is eye catching to find Bahnsen cited in the apologetics

part of this book, at least one brow involuntarily rises on seeing a positive reference to “Theonomy and Christian Ethics”.

The references to Bahnsen highlight something about this book which caught me as I read it. There is a sense of familiarity. Having gone through seminary in the early to mid-eighties of the last century and having purchased the standard works of the time, this book has the aura of that period. It is the work which was anticipated. Now that it is here, I think that we expected too much. That is not Richard Gamble’s fault. It is the limitations of the methodology. Gerhardus Vos was correct in saying that Biblical Theology stands between exegesis and systematics. It cannot replace systematic theology, nor can its agenda be imposed upon systematics. Both have a legitimate and necessary place at the table.

This volume is a good addition to one’s library. However, it will not take the place of other books which might already be on the shelves, nor will owning it mean that a good systematic theology will no longer need to be purchased. It is not faddish. So, it will not excite those seeking the cutting edge; but then, it will not date quickly. It is a big book with, perhaps, more words than the Twitter generation can cope. It is cross-discipline; so, it is probably not a likely choice for a textbook. It is, though, a book for preachers. If Biblical Theology stands between exegesis and systematics, then there might be room for thematic preaching between expository and topical.

Richard Gamble might not have given us “a comprehensive theology attuned to the methodological advantages of biblical theology combined with the strengths of historical and systematic theology”. However, he has given many insights into how the Bible’s message of the person and work of Christ might be brought to both believers and unbelievers.

Reviewed by D. Douglas Gebbie, the minister of the Presbyterian Reformed Church in Chesley, Ontario and a frequent contributor to this journal.

Systematic Theology

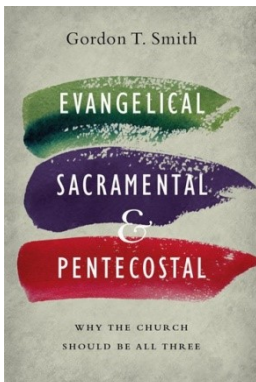
***Evangelical Sacramental & Pentecostal: Why the Church Should be All Three.* Gordon T. Smith. Downers Grove, IL: InterVarsity Press, 2017, 136 pp., paper. ISBN 978-0-8308-5160-7**

Gordon T. Smith writes from a protestant evangelical perspective with evident respect for sacramental and pentecostal traditions. He builds on Lesslie Newbigin’s 1953 work “The Household of God”, in which Newbigin spoke of the church as Protestant, Catholic and pentecostal:

By Protestant, he meant the Lutheran and evangelical tradition of stressing the importance of faith in response to the word preached. By Catholic, he meant [granting] the sacraments pride of place.... And, by pentecostal, he meant the perspective that stressed... ‘experienced effects’ (p. 3).

His book is thus ecclesiological, but grounded in Christological, pneumatological, and soteriological arguments.

Christology. Smith covers the relevance of Christ’s historical life, death and resurrection, but brings to the fore Christ’s ascension and present-day session in heaven. He is the living Christ.



Pneumatology. The Spirit ministers the salvific benefits of Christ’s life to believers by Word and Sacrament as well as direct ministry to and through believers. Perhaps to woo history-minded sacramentalists, Smith links pentecostalism with historical mysticism. He avoids dealing with classic pentecostal distinctives such as baptism *with* versus *by* the Spirit, and speaking with tongues as an initial evidence of Spirit-baptism.

Soteriology. The impartation of grace may be the immediate salvific goal, but what is its end? In the book's theological high-water mark Smith writes:

The animating dynamic of the Christian life is not... a doctrine about Christ, however important.... Rather, what... transforms us is Christ himself who in real time dwells in [us].... Christian existence is not ultimately about being Christlike.... It is rather [being] united with Christ (p. 13).

The goal of the Christian life is thus union with the living Christ (soteriology), achieved by the Spirit's use of Word, sacraments, and "intentional", "real-time" (favourite words of Smith) encounters (Pneumatology) realized in the context of Christian communities (Ecclesiology).

Sacramentalists may argue they already have the Word and the Spirit in their liturgies. But, are not Scripture readings and the sermon too often viewed as pro forma parts to get through on the way to the eucharist? Likewise, evangelicals may say they observe the ordinances of baptism and holy communion, but do they appropriate their full power? And would not all church traditions generally confess the need for more of the Spirit's dynamic in their midst? The book is an appeal for the churches to be firing on all cylinders.

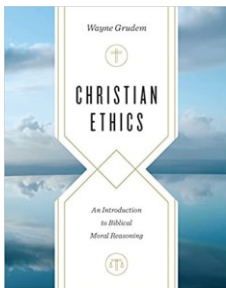
The book reads well as both a devotional and theological work. It is an edifying invitation to enter more fully into union with Christ via the ministry of the Spirit found in preaching, Bible study, the sacraments (especially the Lord's Supper), prayer, and worship. There is much to appreciate. However, Smith's speaking of the Spirit at one point as "the mothering presence of God" did give me pause (p. 120).

The book contains Notes, a Scripture Index, and a General Index. The General Index is surprisingly thin for a book branded as academic (IVP Academic).

Reviewed by Rick Ball, an Anglican lay-reader with a Pentecostal background.

***Christian Ethics: An Introduction to Biblical and Moral Reasoning.* Wayne Grudem. Wheaton, IL: Crossway, 2018, 1296 pp., hc. ISBN 978-1433549656**

The biblical author of Ecclesiastes warns us “Of making many books there is no end, and much study is a weariness of the flesh.” (12:12b ESV) I admit, when I began to read Wayne Grudem’s 1,200 page “Christian Ethics” text, I was wondering if I should heed that warning. But as I worked through the introduction, Grudem provided ample reason to make the effort. He said that a study of ethics is useful in knowing God’s will for our lives in growing our character, using time wisely, recognizing and resisting temptation, gaining wisdom for decision making, growing in holiness, and becoming better equipped evangelists. With that motivation in mind, I began the journey through the text.



Grudem’s overall structure is to divide his book into seven major sections. The first section is the Introduction covering chapters 1-8. Grudem states the ultimate basis for ethics is God’s moral character, understood from the bible. The goal of ethical living being the glory of God, along with the benefits of obedience and consequences of sin. What is most striking in this section is chapter 8 in which Grudem speaks of the Old Covenant being terminated at Jesus’ death and his subsequent claim that the Mosaic Law in its entirety is no longer binding (p.210ff). He is not saying only the ceremonial and civil law are no longer binding, but also the moral law as well (p.226). Grudem claims it is somewhat helpful to make those three distinctions, but stays with his claim that the whole law is abrogated (p.251). He does say that those laws restated by Jesus or reaffirmed in the New Testament (p.238), along with those predating Exodus 20 (p.236), are still binding, but the rest is not.

I’m not sure what is motivating this position, but I found it surprising and even troubling. It is a bit ironic that he then goes on to use the 10 Commandments to organize the following sections of his text; an irony he does admit.

In the second section, Protecting God’s Honour (ch.9-13), Grudem tackles idolatry, speaking the truth, and sabbath rest. He disagrees with John Frame about lying in times of war or in order to preserve life. And to remain consistent with his stance on the abrogation of the Mosaic law, Grudem does not promote a Sabbatarian view, although he admits he used to be in that

camp, but can no longer because unlike the other 9 Commandments, this one is never reaffirmed in the New Testament (p.346)¹! There is a story here.

The third section is Protecting Human Authority (ch.14-17), in which Grudem addresses parents, marriage roles, civil government and other authorities, such as, employers, church elders, and teachers. His chapters on parenting and marriage had a pastoral feel to them and showed his desire for parents to love and teach their children, and for spouses to follow the biblical roles given for their good as designed by God. The chapter on civil government includes justification for rebellion against authority (pp.438-441), along with his claim that the bible gives indirect support for democracy (pp.459ff) and that nations should value patriotism (pp.464ff). This made me think of Frame's warning, "when God shuts his holy mouth, so shall I".

Protecting Human Life (ch.18-27) is the next section covering capital punishment, war, self-defence, abortion, euthanasia, suicide, aging & death, racial discrimination, health, and alcohol & drugs. While much of this section is pretty similar to other conservative positions—in favour of capital punishment, not morally wrong to engage in just war, against abortion except to save mother—I was surprised at times with justifications for "right to bear arms" referring to Jesus' words about the sword (pp.560-561). But then when Grudem turned to a discussion of euthanasia, suicide, aging, death and racial discrimination, I saw the pastoral heart re-emerge, as he spoke of forgiveness, grace and reconciliation.

In the next section, Protecting Marriage (ch.28-33), Grudem comes back to marriage and gets into the details of sexuality, birth control, infertility, adoption, pornography, divorce, transgenderism, and homosexuality. I appreciate how he seeks to work through this section carefully and with attention to the present culture's attempts to present a non-biblical view of sexuality and sexual identity (pp.843ff). He also interacts with some of the prominent "Christian" proponents of moving away from the commonly held Christian position on these issues. I believe this will continue to be a growing challenge to the Christian Church worldwide and these chapters are helpful.

Grudem's next section, Protecting Property (ch.34-41), covers private property, work, rest, retirement, accumulation of wealth, poverty, personal finances, debt, business ethics and environment. As you can see this covers a lot of ground. He warns against the temptation of materialism and the health and wealth gospel, but also makes the case for the private property and accumulation of wealth. He emphasizes generosity to kingdom work, as well as caution when it comes to debt. His chapter on business ethics makes the case for business in general, as well as for the existence and good that

¹ <https://www.thegospelcoalition.org/article/christians-sabbatarians/> This is clearly a debate presently stirring as evidenced in this three-view series with TGC, USA edition.

corporations can do, while also answering objections raised by others about global corporations (pp.1072ff). And his final chapter in this section on the Environment attempts to provide the reader with some scientific evidence in relation to issues of climate change and pollution.

The final section, Protecting Purity of Heart (ch.42), is only one chapter focussing on not coveting. The content is helpful and relevant, but it feels like this section was either a forgotten piece added on at the end, or he just wasn't sure where else to fit this in. I'm not sure why he didn't put it in the previous chapter about Protecting Property.

The book ends with a few more appendices and a most helpful glossary, then some indexes including a scripture index. Some other interesting features include scripture memory passages and hymn suggestions at the end of chapter related to the material, along with personal application questions, all showing a pastoral heart motivation in presenting this material.

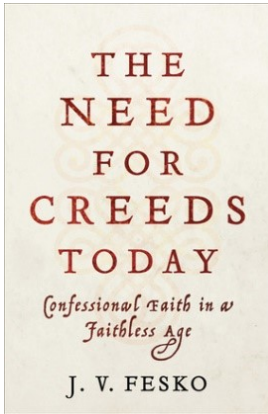
Overall, I found this book to be insightful and a helpful resource when thinking through a wide variety of ethical questions, especially since Grudem was not afraid to tackle the present cultural questions on sexuality. However, there are times when it feels like a topic is going into information overload or following a rabbit trail too far, causing one to lose focus in working through the text. And while I struggle with his hermeneutics of the law, all in all, I would recommend this book as a resource for a host of ethical questions and topics and I appreciate the overall tone of the book.

Reviewed by Albert Kooy the pastor of New City Church (Presbyterian Church in America), Newmarket, Ontario.

***The Need for Creeds Today: Confessional Faith in a Faithless Age.* J. V. Fesko. Grand Rapids: Baker Academic, 2020, 131 pp., paper. ISBN 978-1-5409-6259-1**

This is my second time to review a book by J. V. Fesko.² This new book has a clear focus right on the very first page where the author writes in his *Acknowledgements* that he gives thanks for being able to investigate the “biblical warrant” and the “rich heritage” of confessions, and to study the ideological foes of the confessions, and also how they are of “great benefit to the church” (p. ix). He was preparing lectures to address meetings of Reformed Baptists from Texas and Southern California and these essays were preparatory.

² See my review of Fesko's, *The Theology of the Westminster Standards...*, *Haddington House Journal* 17 (2015), 79-82.



Fesko works very systematically. He states clearly that he is defending the thesis “that confessions of faith are therefore necessary for both the being (*esse*) and the well-being (*bene esse*) of the church” (p.xvi). Next, he states what his five chapters will each be about: Chapter one, “explores eight biblical texts, demonstrating that the Bible instructs the church to create confessions of faith” (p. xvii); chapter two, “rehearses the history of confessions in the Reformed tradition from 1500 to 1700 (p. xvii); chapter three, “considers why confessions of faith have largely fallen into disuse in the American ecclesiastical scene” (p. xviii); chapter four, “addresses a number of benefits of confessions of faith” (p. xviii); and chapter five, “examines a little-known episode in church history when a delegate to the Synod of Dort (1618-19) challenged a colleague to a duel to the death over a doctrinal disagreement” (p. xix).

In reflecting upon the eight biblical texts in chapter one for the defence of confessions, I was struck that much of this is catechesis or the nurturing of the faith. Consider the *shema* as catechesis and, yes, also as a doctrinal confessional statement. So, it seems catechising and confessional writing are brought together. Thus, this needs to be seen in a wider wholistic framework. This could have been hit home with a little more punch.

The first chapter ends with some qualifiers, such as the danger of dead traditionalism or dead confessionalism and divorcing creeds from piety. I have witnessed both often (unfortunately), where the confession is the answer but not the scriptures, and secondly knowledge trumps praxis. Fesko warns about this but could have drawn this out more fully by developing examples of church and family life to instil a proper way to employ creeds.

Chapter two affirms the organic unity between the sixteenth century confessions and the seventeenth confessions in the Reformed tradition. The references here to Bonar, Murray, Torrance and Frame are in order, though maybe the stress on Frame here was a little imbalanced. The mention of the Formula Consensus Helvetica reminds readers of overreaches which can occur, such as on the Hebrew vowel points (p.39). I did wonder as I read this chapter what Fesko’s understanding is about crafting contemporary confessions or did this virtually stop by 1700 and there is no need after that period? I realise this is an historical chapter, and we can learn from the dead, but we also live with the living today. So, where does something like what the World Reformed Fellowship did by creating a global Statement of Faith belong? Is there room in Fesko’s schema for new confessions to be drafted in context? The answer perhaps is beyond this book, but I was surprised that I did not really see it tackled in some way beyond comments about possible modification of an existing confessional section. Fesko does not also address

the relationship of creeds and lay church members and office bearers directly. His agenda lies in other directions of laying out the field more widely.

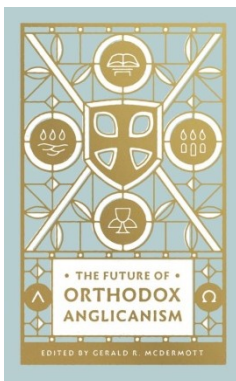
His chapter on the displacement of confessions is well worth the read. He lays out five chief reasons for this and develops sub-points with some of these. As expected, individualism or as Fesko spoke of it, “unbridled individualism” (p. 74) is included.

Concerning the benefits chapter, Fesko stresses, the boundaries of orthodoxy from heresy and argues that confessions are a help by “creating a diversified orthodoxy” (p.82). Again, the stress is not so much as tools of catechesis or a method of nurture. He concludes this chapter by reminding readers again of a dead traditionalism and then perhaps he writes one of the finest paragraphs in his book: “Second, as the Christian-influenced mores and norms of Western culture collapse around us, the church undoubtedly hears the siren call of fundamentalism. The call for a diversified orthodoxy likely scares some and may even look like the poison of liberalism and doctrinal compromise...” (p.95).

Fesko’s new work may be set beside Carl Trueman’s 2012 book, *The Creedal Imperative* as the two books have certain affinities. Also, it will complement Fairbairn and Reeves’ new work, *The Story of Creeds and Confessions* (2019). Extremely well-organised, a master systematician, and clear throughout. It does address key aspects of this discussion with lucidity. Some of the exceptions I have noted above in this review.

Reviewed by Jack C. Whytock.

The Future of Orthodox Anglicanism. Ed. Gerald R. McDermott. Wheaton IL: Crossway, 2020, 280 pp., paper. ISBN 978-1-4335-6617-2



Gerald R. McDermott asks, “What is the essence of orthodox Anglicanism and what is its future?”. By way of response, the book presents nine essays written by Anglicans from America, Canada, England, Egypt and Kenya, representing high, broad, and low church traditions (p. 261), as well as one response each from a Baptist and a Roman Catholic. It also contains short responses to the book’s three sections — Regional, Vocational, and Ecclesiastical Perspectives. The book had its genesis in a 2018 conference on Anglicanism conducted at Beeson Divinity School (p. 14).

2018 was a watershed year. It was the year the American Episcopal Church required orthodox bishops to allow another

bishop into the diocese to conduct same-sex marriages (a development that McDermott characterizes as a break with Christian orthodoxy (p.14)). It was also the year the Global Anglican Future Conference (GAFCON) met in Jerusalem and disavowed their need for Canterbury's approval (p. 14). Finally, it was the year Africa surpassed other continents in numbers of Christians. As more than one author notes, 80% of Anglicans, overwhelmingly conservative, now reside in the Global South (p. 259).

The rise of the conservative Global South is matched by dwindling church membership in the liberal West, which, as the editor notes, "often uses the same words but redefines Scripture, God, Jesus, Holy Spirit, evangelism and moral and sexual ethics" (p. 17). In a memorable statement, Kenyan Bishop Eliud Wabukala characterizes the Anglicanism of the secular, complacent West as "a kind of chaplaincy to dwindling enclaves of those left behind by the receding tide of faith" (p. 30). By way of remedy, he says that the Church must "say no" to the prevailing culture (p. 31).

A theme of dying and rebirth pervades the book: death due to the inroads of corrosive liberalism and the dwindling interest in the church in the West, and rebirth (if there is to be one) in recapturing the orthodox, liturgical, catholic (i.e., the first five centuries), evangelical and missional essence of the historic Anglican communion — what McDermott characterizes as "catholic substance sharpened by reformed critique" (p. 262).

The book ends on a hopeful note: "There are signs of death all over the Global North. But the Global South sings a different tune" (McDermott, p. 261). What will the future of orthodox Anglicanism look like, then? McDermott concludes:

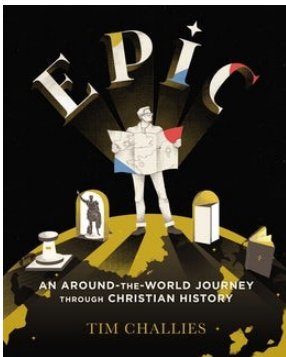
It will be mostly non-white, led by the Global South, and devoted to Scripture.... It will aggressively evangelize and missionize, even under persecution. It [will resist] the call to overturn the marriage of one man and one woman. More will attend to catholic substance, finding in ancient liturgy and sacraments the beauty of holiness and the power of the gospel (p. 263).

The book is timely, well-structured and well-indexed. Anyone wishing to better understand the essence of orthodox Anglicanism as it seeks to remain both catholic and reformed in times such as this will find it a rewarding and illuminating read.

Reviewed by Rick Ball, an Anglican lay-reader in Prince Edward Island, Canada.

Historical Theology

EPiC: An Around-the-World Journey Through Christian History.
Tim Challies. Grand Rapids, MI: Zondervan Reflective, 2020,
176 pp., paper. ISBN 978-0-310-32904-6



I need to mention up front that Tim is a friend of mine. I do not believe this precludes me from authoring an effective book review but in fact puts me in the unique position to offer true reflection (Proverbs 27:5-6).¹

I had heard some of the story of this project from Tim but it was a blessing to be reminded of those details and to have others filled in as I read the introduction, something we too often pass over on our way to the “good stuff”. The story of this dream of Tim’s, combined with the provision for it, coupled together with Stephen McCaskell’s desire to film this as a documentary, are well worth the short time it takes to digest the introduction.²

Another feature of the introduction is the explanation of Tim’s methodology for this project which is vital to understand before proceeding (p. 9). There are works outlining the events of Christian history, including times, places, and memorials, as well as volumes on the creeds and confessions of Christendom. Tim’s approach is quite different as he desires to tell the story of Christianity through actual artifacts easily accessible to anyone, tangible objects that tell the story of Christianity in a unique way,

¹ I in no way intend to either rebuke or wound Tim in this process. My point is only that my relationship with the author, rather than keeping me from offering good feedback, enables me to do so even more effectively.

² The companion documentary “EPiC” is well worth the investment and serves as an excellent addition to the printed work.

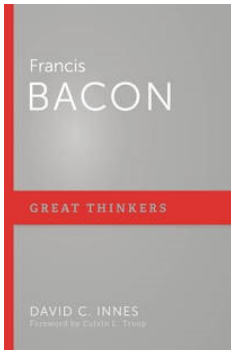
especially through the ordinary men and women who have followed Christ over the last 2000 years. This leads to another small but important point which arises from the subtitle. This is a book of Christian history which means that Tim is using that in a broad sense, not in the often more narrow sense used for church history, especially a specific branch or denomination of the church down through time.

The book is laid out chronologically, tracing objects from the beginning of Christianity down to our present time. It is well written and beautifully laid out, with pictures and graphics liberally sprinkled throughout along with side boxes that give additional information. As with the objects themselves, the material is readily accessible and draws the reader into the fascinating story of those who have followed Christ, encouraging present followers to do the same. A story of particular encouragement to me was of Marie Durand who stood firm for her trust in Jesus despite persecution and the seeming ease of ending it (pp. 89-93). The main impact of the book though may not be seen at first glance. In a world filled with “fake news” the story of Christianity can be rendered the same in some minds, especially the more legendary parts thereof. In a world of critical race theory, intersectionality, and white guilt the story of Christianity can be seen as a hypocritically positive spin on what is at its foundation simply colonialism, the conquest of the infidel at the hands of white oppressors. In a world dominated by the desire for hard evidence, Christianity is readily dismissed out of hand as that which rests entirely on faith, defined by many as “belief without evidence”. Tim’s book, for the honest investigator, dispels all of these. He does an exceptional job downplaying any aspects of Christian “legends” that may or may not be verifiable and instead focuses on the objects themselves, objects which anyone can also see, touch, and verify as true. He shows the vast diversity present among Christians, and especially in the chapter on David Livingstone, does much to push back against the “Christian missionary as conqueror” narrative (pp. 125-129, 128-129). Finally, he displays with great care and accuracy the stories of these objects and their verifiable connection to Christ and all His followers. This approach to Christian history is visceral, tangible, and in the truest sense of the word, real. For those who are believers, this work serves as a great encouragement in our trust in Jesus, following in the footsteps of a great host of others who have done the same. For the unbeliever and even the skeptic, this work, while not intended to prove the resurrection or other claims of Christianity, firmly embeds the story of Christianity in true history, giving weight and depth to the reality of it and making rejection of it more difficult.

As Tim himself laments somewhat, I would love to see more of the same in the future, as numerous objects no doubt hit the cutting room floor for lack of time or in order to keep the book (and the project as a whole) a manageable size. The more known elements of the Christian story are here captured in a unique way, as well as some heretofore unknown stories, and it

would be great to expand this even further, telling even more stories of God’s amazing faithfulness. That said, I believe this book should gain a wide reading, and together with the DVD series, both preserve and promote the story of Christianity for the next generation while at the same time drawing-in skeptics and seekers.

Reviewed by Jeff Eastwood, the lead pastor of Grace Baptist Church in Charlottetown, PEI. He is currently on sabbatical in his role as a council member of TGC Atlantic Canada & TGC Canada.



Francis Bacon. David C. Innes. Phillipsburg, NJ: P&R Publishing, 2019, 142 pp., paper. ISBN 978-1-62995-449-3

Why should anyone know or care about Francis Bacon (1561-1626)? The answer David C. Innes gives is because we live in Bacon’s world: “He planned it all, and we participate unwittingly in his grand project.... Bacon is arguably the father of modern science... [and] science touches everything” (p. xxi).

Bacon’s grand project, which he called *The Great Instauration*, was the planned conquest of nature to create inventions that might (quoting Bacon) “subdue and overcome the necessities and miseries of humanity” (*GI* p. 80; p. xxii) The outcome has been wonderful inventiveness, but also philosophical scientism, i.e., the belief that science is the only way to knowledge, and other ills.

The book covers Bacon’s “heroic ambition”, his complex character, the promise of his project, and the problem with it; it ends with “Redeeming Bacon’s Legacy: A More Godly Dominion”.

Bacon was a man of his age, a religious age, and he wrapped his project in religious wording. Innes covers Bacon’s problematic relationship with Christianity, including apparent moral failures, and concludes that Christian hope is largely recast as hope in technological progress (p. xxiii). (In recasting orthodox meaning, might Bacon be considered the father of modern liberalism?) Innes asserts that to the extent that Bacon’s project is a fulfilment of the creation mandate of Genesis it is a good thing, but insofar as it results in domination not only of nature but of others, it is bad (p. xxiiiif).

Innes seems right in saying we live in Bacon’s world — and Christians, especially in the West, are by no means immune to its

philosophical implications. Bacon's technology-driven world has left its mark. Pastors pray that scientists speedily develop a vaccine for a deadly virus, which is fine, but, for many Christians, lip-service (and sometimes not even that!) is given to God's part, but science is where the real action and efficacy lies.

Innes offers several antidotes to the philosophical, moral, and spiritual reductionism of "baconism": philosophical humility rather than scientism (p. 105); teleology rather than mere technology (p. 106); and theocentric rather than homocentric thinking (p. 108f). Perhaps we could say we need to view the world more in terms of poetry than prose — yes, there may be a cold front moving in, but it is God who sends the rain and waters the earth.

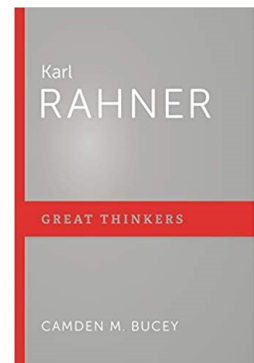
This book is part of the Great Thinkers series published by P&R Publishing. The book is well-researched and richly footnoted. An index to Bacon's cited works would be helpful. In a nutshell, the book says, metaphorically speaking, that Bacon taught mankind how to grow greater stalks of disease-resistant grains and turn them into bread that is both safe to eat and nutritious, but, in the words of the Master, "man does not live by bread alone".

Reviewed by Rick Ball.

Karl Rahner. Camden M. Bucey. Phillipsburg, NJ: P&R Publishing, 2019, 166 pp., paper. ISBN 978-1-62995-165-2

Karl Rahner's work influenced Vatican II (some called him "the Holy Ghost writer of Vatican II") and post-Vatican II Roman Catholicism, which Camden M. Bucey characterizes as an "inclusivist approach to world religions, missions, and social engagement" (p. 1). Bucey believes that Rahner's writings, rooted in Thomistic transcendentalism (p. 41f), have been neglected in Reformed circles; he seeks to "increase awareness and promote deeper engagement" (p. 2).

Rahner's theology concerns how God as Trinity communicates grace to mankind. He maintains that God's grace is communicated via God's ontological communication of himself to humanity, whom he created for this express purpose. Rahner is famous for the trinitarian axiom that "the 'economic' Trinity is the 'immanent' Trinity and the 'immanent' Trinity is the 'economic' Trinity" (p. 2) and, following the Scholastics, distinguishes



between created grace (e.g., the sacraments) and uncreated grace, i.e., "personal union and communion with God himself" (p. 31).

To ensure that God's grace, freely given, is also freely received, Rahner says that Christ's humanity's full acceptance of Christ's divinity secures humanity's free-will response to the grace of God. Christ is the new Adam, the new humanity into which (all?) humankind is re-incorporated.

Bucey commends Rahner's position that God's grace is accomplished via his communication of himself to humanity, but criticizes Rahner's methodology which identifies Christ's hypostatic union as the conduit. A fundamental problem is that, for Rahner, God's unity is more basic than his diversity. There is a sense in which the Son and Spirit, as essentially communications of the Father, are subordinate to the Father (p. 5).

There are further problems with Rahner's theological system, associated with his doctrine of the "anonymous Christian" (pp. 31 and 37). According to Rahner, it is not necessary to hear the gospel and confess Christ to receive this uncreated grace. Anyone with even an inkling towards the divine may receive it. Moreover, anyone engaged in loving his neighbour is participating in the divine.

As an alternative to Rahner, Bucey says God communicates himself via mystical experience and covenantal bonds grounded in Christ's death and resurrection in history. It is here one senses one is back on solid ground.

This introductory work focuses on Rahner's views concerning the Trinity and grace. I would have liked to have learned more about the anonymous Christian and Rahner's influence on modern, liberal Roman Catholicism, especially with regards to evangelism and the necessity of conversion versus a pervasive salvation attained for all.

As it is, Bucey does a fine job explaining Rahner's conceptually dense concepts related to the Trinity and grace. He really shines when he offers a Reformed alternative; his explication of the under-considered doctrine of glorification is especially illuminating and by itself makes the book's purchase a worthwhile investment and read.

The book has a very good index. It is part of the Great Thinkers series published by P&R Publishing. It began as Bucey's PhD dissertation at Westminster Theological Seminary.

Reviewed by Rick Ball.

***From Jerusalem to Timbuktu: A World Tour of the Spread of Christianity.* Brian Stiller. Downers Grove, IL: IVP Books, 2018, 245 pp., paper. ISBN 978-0-8308-4527-9**

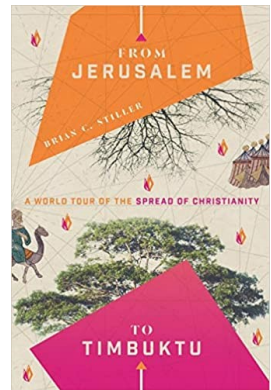
Brian Stiller is a noted senior Canadian evangelical leader. He grew up in a Pentecostal pastor's home and has served Youth For Christ, Tyndale College

and Seminary, Evangelical Fellowship of Canada and, currently as ambassador for the World Evangelical Alliance. This book comes at the summit of his ministry and from someone now close to 80 years old. It is both a sweeping survey of global Christianity, building upon the Jenkins thesis of the growth of Christianity in the global south, and also working around five themes as it relates to this thesis: the age of the Holy Spirit (post 1900), the power of Bible Translation, growth of indigenous leadership, engagement in the public square, and the Gospel and wholeness/holistic Christianity.

Now there are many helpful points raised through this book and there are many helpful sources consulted that will be excellent for further study and thought. However, there are some very sweeping statements which appear to be very poorly thought through or well supported. For example, his section on women in ministry (pp.171-175) was most disappointing. The statements about it being a matter which is now moot are less than convincing. Nuance and carefulness in this section were not there in my estimation. The issues are more complex than the author states. Some of his glowing examples may be questioned by others as well and raise some concerns. A study of Aimee Semple McPherson is not an easy task (p. 173) and perhaps the author should have been more discerning using this example.

I was curious to know how the prosperity Gospel was going to be dealt with in the book. Stiller sees that this is part of again a wholistic need to see Christianity addressing the whole person, soul and body. This may be an aspect of the discussion but at the root it must really be the very gospel itself. More is needed here also on discussion about charismatic and modern Pentecostalism and health and wealth teaching versus older historic Pentecostalism.

The book carries on themes that intersect back to Lausanne 1 and the subsequent meetings. One can discern the author's heroes in David Bosch, Andrew Walls and such others. So, is this book for missiology, ministry courses, church growth or modern Church history? In some ways it seems to be very much an interdisciplinary book of all of the above plus autobiography as well. In certain settings I could see this being a book to use with a seminar group for discussion as a book study. And perhaps that was the publisher's and author's agenda – a study/discussion book of the state of evangelical Christianity globally today with a strong biographical feel. It is laced with many stories or short narratives of the author's interactions with people or groups globally and that has a certain appeal and makes for ease of reading generally. The downside is the depth may not always be plunged and interpretation may also be limited.

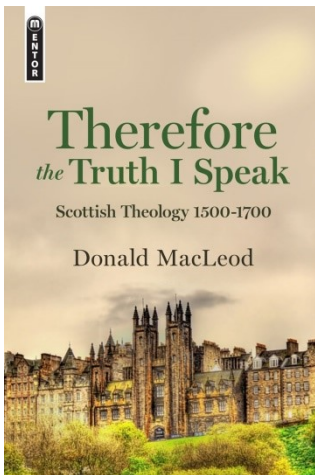


Stiller has written a book to help us understand modern evangelicalism globally. It is from his perspective as a Pentecostal evangelical, and other evangelicals may agree with many of his interpretations but I suspect not all. The writing style is engaging and clear to follow. I must admit I cannot understand the sentence on the back cover of the book: “Thus Christianity’s geographic center of density is now in the West African country of Mali—in Timbuktu”. I think this will confuse potential readers. (FYI I did try it out on a few folks and all thought this was going to be a book about church development in Mali, Africa). It seems to be a literal statement on the back cover but I read then on page 3 that Timbuktu is *real* and *emblematic* so I take it to be more a statement of the global south and no longer Jerusalem or the west? The encouraging reality is that the gospel is marching globally.

Reviewed by Jack C. Whytock.

Therefore the Truth I Speak: Scottish Theology 1500-1700.

Donald Macleod. Fearn: Christian Focus Publications (Mentor Imprint), 2020, 463 pp., hc. ISBN 978-1-5271-0241-5.



As the reader will find on page 34, the title of this book is taken from words addressed by John Knox to Mary Queen of Scots and her Council in December 1563. The subtitle gives a clearer idea of what the book is about and prompts the question: where does it fit in the historiography of Scottish theology?

Like James Walker’s *The Theology and Theologians of Scotland 1560-1750* and John Macleod’s *Scottish Theology in Relation to Church History*, this book began as a series of lectures and is written from the same perspective. John Macleod’s lectures are an expansion of Walker’s first lecture which surveys the field of Scottish theology, introducing the reader to people and their contributions. Walker then takes up themes, noting development and change over the period he has surveyed. Donald Macleod has chosen nine figures from Scotland’s Reformed history. Like John Macleod, he describes them as people, focuses on parts of their contribution to Scottish theology, and points out some areas where their thought might be relevant today. Like Walker, Donald Macleod also writes on themes. While the subject matter overlaps, the three books complement each other.

John Macleod covers the period from 1560 to 1920. James Walker chose 1560 to 1760 to bracket the generations which he wished to cover: from John Knox to Adam Gib. Donald Macleod has chosen the century markers closest to Patrick Hamilton's birth and Robert Leighton's death. The people discussed are Patrick Hamilton, George Wishart, John Knox, Andrew Melville, Robert Bruce, Alexander Henderson, David Dickson, Samuel Rutherford, and Robert Leighton. There are chapters on the *Second Book of Discipline* and Covenant Theology. In the latter, Donald Macleod interacts critically with T. F. Torrance's book *Scottish Theology: From John Knox to John Macleod Campbell*.

This book covers the introduction of Reformed ideas into Scotland, looks with greater depth on the formation of Scottish theology in the 16th and 17th centuries, and counters the 20th century Scoto-Barthian revision of that theology.

Chapter one discusses the influence of Patrick Hamilton and George Wishart. That influence was evangelical, confessional, and introduced the idea of a biblical message preached by a biblically structured church.

Chapters two and three deal with John Knox. Descriptions of Knox are often one dimensional and unfeeling in their attribution of unfeelingness. Macleod reminds us of the number of Knox's close friends and colleagues who died at the stake and of his pastoral letters which show both warmth and humour.

Chapter four is on Andrew Melville. While he is a post-reformation character, he remains very much a reformer. He reforms education, ecclesiastical polity, and grapples with church-state relations.

Chapter five reviews the *Second Book of Discipline*. While not the work of Melville alone, it sets what might be called the Melvillian agenda which sought to consolidate the First Reformation (1560) and was more than partially achieved in the Second Reformation (1638). In this chapter, Macleod argues that at this stage of development, Presbyterianism takes its name more from Presbyter than Presbytery.

Chapters six talks about Robert Bruce both as the definer of a Scottish theology of the Lord's Supper and as a key figure in spreading the gospel to the Highlands. Macleod stresses the importance of gathering around a table and sharing common elements in the Lord's Supper.

Chapter seven covers the life and influence of Alexander Henderson. This is Macleod's second essay on Henderson; the first appears in *Reformed Orthodoxy in Scotland: Essays on Scottish Theology 1560-1775*. Of the two, the essay here interacts more with Henderson the person, preacher, and writer than Henderson the ecclesiastical statesman, although the latter is not ignored. There are also some helpful reflections on L. Charles Jackson's *Riots, Revolutions, and the Scottish Covenanters*.

Chapters eight and nine are on Samuel Rutherford. Chapter eight covers the emphases found in Rutherford's sermons, letters, and theological

writings: the grace of God and the person and work of Christ. Chapter nine is on *Rex Lex* and the American Revolution. Macleod argues that what Rutherford and the Founding Fathers held in common, they both got from the same tradition of political theory; however, the points on which they differ show that there was not a straight line of influence from Rutherford to the Americans, not even through Witherspoon.

Chapters ten and eleven deal with David Dickson. The first looks at the ministry of Dickson in connection with the revivals of the 1620s and 30s and drawing from that discusses the subject of revival more generally. This chapter is balanced and warm: a good thing to read after spending time in Schmidt's *Holy Fairs*. Chapter eleven is on Dickson's contribution to Scottish covenant theology. If the reader has been wondering why there is no chapter on Robert Rollock, it is because he appears here in a substantial introduction to Dickson's doctrine of the covenant of redemption.

Chapter twelve takes on the criticisms of T. F. and J. B. Torrance against Scottish covenant theology.

Chapter thirteen discusses Robert Leighton. Leighton is not a person who readily comes to mind when compiling a list of names for a book such as this. Yet, while his views on polity, politics, and piety differed from his Presbyterian contemporaries, he appears to have shared much of their theology.

Scottish theology, as Donald Macleod describes it, is fundamentally evangelical. Christological and covenantal, preachable and relevant to Christian experience, it never loses sight of Patrick Hamilton's echo of Luther's "The just shall live by faith".

Macleod notes that Scottish theology and Scottish ecclesiology are connected. Neither envisages what is now known as the para-church.

Being a work of historical theology, this book covers people, place, time, and thought. The subjects of these essays are presented honestly. They make substantial contributions, but they are not infallible. The paradigm which Macleod takes is Anselm. In the history of the doctrine of the atonement, he made a massive contribution, setting orthodox thought in a direction which others have refined. Macleod examines his Scottish subjects' views, notes their contributions, and points out where refinements have been made and where work needs still to be done.

Now comes the difficulty. It is not often that in reviewing a volume of historical theology that one is worried about spoilers. However, in this instance, one is. To say too much would be to spoil the reader's enjoyment of Macleod's prose and insight, not to mention his provocation of thought. Having given an outline of the content and the general thrust of the volume, the details must be left for the reader to explore.

For those who have John Macleod's *Scottish Theology* and have wanted more, this is the book for which they have been looking. Donald Macleod is equally as immersed in the subject matter as James Walker and

John Macleod; however, unlike them, he gives references allowing the reader access to primary sources. This, together with its deeper studies and its engagement with more recent scholarship, makes the book an important addition to this field of study.

It is said that one should not judge a book by its cover. Here is an exception. The quality of the art work on the dust jacket matches the quality of the contents.

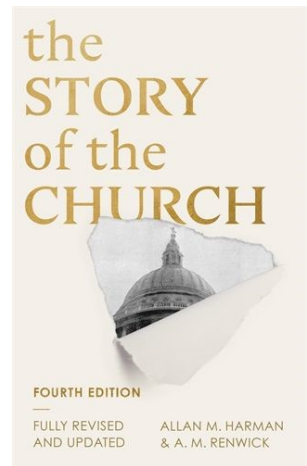
Reviewed by D. Douglas Gebbie.

***The Story of the Church. Fourth Edition Fully Revised and Updated.* Allan M. Harman & A.M. Renwick. London: IVP, 2020, 267 pp., paper. ISBN 978-1-78974-206-0**

Since the first edition in 1958 this book has been a standard introductory level work as a survey for teaching church history. It has been a blessing for many students and also for many laity and others who have read it privately for edification and understanding. It has been translated into four other languages, attesting to its global popularity. From this work many have gone on to read more detailed works such as Earle Cairns', *Christianity through the Centuries*, or Williston Walker's, *A History of the Christian Church*, or such other 'next level' texts.

This new fourth edition has an added chapter, "Into the new millennium" (pp. 234-253) a survey of the 21st century, not an easy task to do as we are so close to it. Harman has an uncanny ability to make the complex plain and clear and also to hone-in upon the essential in contrast to the trivial. I especially was pleased that he included in this chapter a sub-head on *The atonement*. This is proper because church history as stated in the original prologue and in subsequent editions must be studied inclusively in its divisions which also must include doctrine. Renwick used a fourfold division, Schaff a sixfold.

Occasional rearrangements have been made in some chapters when necessary especially in the latter chapters to align with the new chapter. The Bibliography is divided into two sections now, *General introductions* and *Reference books* (pp.254-255). The work continues to be free of footnotes and endnotes and this helps to add I believe to its abiding global popularity and to its enduring quality. There is a place for extensive footnoting but not



in such a text as this. The book is based upon erudite learning and a thorough acquaintance with the subject. It takes a unique mastery to be able to survey well a field and this book has done it and served well for over sixty years and I trust it will God willing serve for many years to come. I have been using it for years now in Bible colleges and institutes and will continue to do so and am so excited to have this new expanded edition to use as a survey from the first century into the 21st century in a readable and reliable fashion written with fairness, accuracy, and humility. Such surveys as this cannot engage with all matters but must be selective and yet encompassing. I believe this work does such. The final two pages on *Future prospects* are some of the finest words penned in any survey that I have read. May this new edition written from within the evangelical fold be well received by students, lecturers, and laity alike globally.

Reviewed by Jack C. Whytock.

Applied Theology

***God's Plans For You.* J. I. Packer. Wheaton, IL: Crossway, 2001, 224 pp., paper. ISBN 978-15813422901**

I am presently working through *God's Plans For You* for the third time! I have read it alone, with my wife, and now with six other Pastor friends. This book is not the most well-known of Packer's many writings but it is one of my favourites. Although this book may be older it is of contemporary relevance like so much of what Packer wrote. Since Packer died on 17 July, 2020 there have been many who have written about his influence and impact. For me this book is part of that ongoing influence and impact.

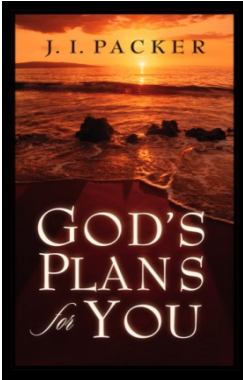


James I Packer
1926-2020

The book is only 219 pages long but is definitely 'Packer packed!' The book contains fifteen chapters and are entitled as follows: Danger! Theologian At Work, The Plan of God, Meeting God, Hot Tub Religion, A Christian Style of Life, Guidance, Joy, Scripture and Sanctification, The Transformation Track, Poor Health, Disappointment, Despair, Depression, Know Yourself, Power Path (on the Holy Spirit), Musings On The Life of Faith, & Church Reformation.

Packer says that the aim of his book is, "... *to show how life looks and feels when lived by faith in the sovereign God of the Bible, and to help in forming attitudes, focusing values, and making decisions amid the perplexing cross-currents of decadence in the culture and the church*" (p.10). The plans of God that Packer writes about have to do with, "*his agenda for leading us from where we are into fullness of fellowship and perfection of life with himself... and specifically, his agenda for drawing out of us... the cooperation with him of humble heart, helping hand, and holy hope that is integral to this process*" (p.10).

My favourite chapters are ‘Hot Tub Religion,’ and ‘Joy.’ In ‘Hot Tub Religion,’ Packer tells how he was invited by some of his seminary students to join them for an afternoon in a hot tub and he quite enjoyed it! He goes on to say that sitting in the hot tub for him was the perfect symbol of the modern route in religion. He explains that there is something quite right about it in enjoying the things that God has created for us but then he goes on to explain how radically wrong Western culture and Christianity has become in that there is so little self-denial and true joy in God.



Packer’s chapter on joy, in my opinion, is worth the price of the book. He tells us that God created us for joy and explains how precious joy is ‘for the joy of the Lord is your strength.’ He then quotes quite extensively from Paul’s Epistle to the Philippians because it is the most joyful of all Paul’s writings and because Paul models joy so gloriously even from a prison cell!

Dr. Packer makes it quite clear that Christians are commanded to be joyful so this is not an option in the Christian life and he further defines what joy really is. He explains that joy is not the same thing as fun and games and it is not just being the life of the party and that it is not the same thing as being carefree. He goes on to say that true joy comes from four sources for human beings, namely, from awareness of being loved, from accepting one’s situation as good, from having something worthwhile, and from giving something worth giving. And then he explains how this applies to Christians and thus we have every reason to rejoice in the Lord Jesus in all circumstances.

What was so helpful to me in this chapter was realizing that joy is a choice and that Christians are not enslaved by how they feel. Too often, I have given in to how ‘I feel’ but Dr. Packer shows that we can develop the habit of rejoicing in the Lord in even unpleasant circumstances and says that, *‘joy is a habit of the heart, induced and sustained as an abiding quality of one’s life through the discipline of rejoicing’* (p.123). This was good news to me!

I highly recommend this book for personal devotions and as a study guide for correct Christian thinking and living.

Ross Morrison is Pastor of Alberton Baptist Church. He is married to Wendy and they have four adult children and one grandson.

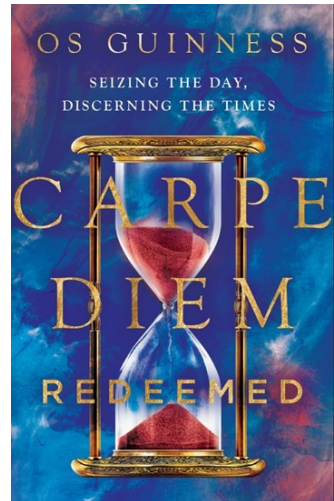
***Carpe Diem Redeemed: Seizing the Day, Discerning the Times.*
Os Guinness. Downers Grove, IL: InterVarsity Press, 2019, 176
pp., hc., ISBN 978-0-8308-4581-1**

Os Guinness' book *Carpe Diem Redeemed* is in part a response to the bestselling book *Carpe Diem Regained* by philosopher Roman Krznaric¹. Both books explore the maxim *carpe diem*, "seize the day", from the Roman poet Horace's celebrated ode 11. Os Guinness' purpose is to provide a Christian perspective of this maxim. He argues that in order to make the most of time, one must come to know the Author of time and the meaning of time. Each person must come to know the part that God calls each one of us to play in His grand story.

The book is divided into five chapters. The first chapter deals with the singularity of history and the significance of history. Each of us can have a special place in history. The author overviews the different views of time in history as cyclical (eastern religion and philosophy), covenantal (Judeo-Christian), and chronological (linear and atheistic). The author continues with a discussion on the importance of freedom of choice in the Christian worldview and how this freedom requires humility. This necessitates living with risk and insecurity. Guinness next contemplates the different types of humanism, which he follows with a review of the importance of Sabbath. The author concludes that our worldview determines our view of time and meaning.

The next chapter deals with a brief history of time and clocks and how this has led to an increase in precision and coordination, but also to an increase in pressure on the modern person. The third chapter is titled "The Hidden Tyranny of Time" and mainly deals with progressivism and its philosophical weaknesses, such as the absence of an absolute standard. It becomes a form of self-congratulatory philosophy. Our modern view of time has led to a view that "progress" is self-evidently a positive thing which leads to many paradoxes and untruths.

Chapter 4 deals with ways to seize the day. The way of life we choose should be based on three principles: "Walk before God", "Read the signs of the times", and "Serve God's purpose in your generation."



¹ Roman Krznaric, *Carpe Diem Regained: The Vanishing Art of Seizing the Day*. (London: Unbound, 2017). A paper and e-book.

Chapter 5, titled “Prophetic Untimeliness”, explores the issue that Christians can become irrelevant in the modern world when they make fatuous attempts to be relevant. Further discussion entails the perils of distortion of the past. Under these topics is a discussion of victimhood culture and a Christian response to this culture. A section on distortion of the present comments on the problems with Generationalism and identity politics and the biblical contrast to this. The importance of intergenerational community and covenantalism is reviewed. The chapter finishes with a discussion on chronological snobbery and the dangerous and naïve assumptions of progressiveness. Guinness argues that seizing the day depends on turning from spurious models of the modern world to seeing the real moment and the real hour as it is seen only under God.

The penultimate chapter is entitled: “The End is Not the End”. The author convincingly argues that the Western Christian’s discouragement is born from circumstances not faith. He gives a heart-wrenching account of his own family’s work in China and argues that times of historical disaster are times the church frequently benefits. We need longer term thinking of the end as *telos* not as *finis*. Seizing the day includes looking back to our Lord’s sacrifice on our behalf and living life in the knowledge and celebration that He will come again. The book concludes with an exhortation to serve God’s purposes in our generation, in the words of Jesus, “I have come that they may have life and have it to the full.” (John 10:10 NIV)

Overall, the book is perhaps not Os Guinness’ strongest book; at times some of the content seems a forced fit into the theme of the book and title. However, it is a valuable read – worth the cost of the book in order to read the introductory collected quotes concerning time and Guinness’ reflections on biblical covenantal time as contrasted to the alternative views of time. The author’s insights and erudition evident in this book is a continuation of his productive and long history of timely sociocultural criticism providing insight to our times and encouragement to Christians. I thank our Lord for Os Guinness’s publications and his productive life that has benefitted so many of us.

Reviewed by Dr Stan George, an Ophthalmologist who practices in Halifax, NS and is also an Associate Professor in the Department of Ophthalmology & Visual Sciences at Dalhousie School of Medicine.

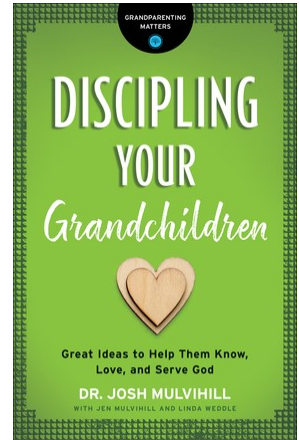
***Discipling Your Grandchildren.* J. Mulvihill. Bloomington, MN: Bethany House Publishers, 2020, 187 pp., paper. ISBN 978-0-7642-3129-2**

No doubt many Christian grandparents think and pray about their relationships with their children's children. Dr. Josh Mulvihill, executive director of church and family ministry at Renewation, has written a number of books, including *Grandparenting* and *Biblical Grandparenting*, to encourage grandfathers and grandmothers in their important role of discipling grandchildren. This most recent addition, *Discipling Your Grandchildren*, is well-summarized in the subtitle: "Great ideas to Help Them Know, Love, and Serve God".

Mulvihill, along with his wife, Jen Mulvihill, as well as Linda Weddle (groundthemforlife.com), is primarily focused in this book on the practical application of the biblical concepts he outlined in *Biblical Grandparenting*. For those who have not read that book, he summarizes his points in the introduction and chapter one, "What Does the Bible Say About Grandparenting?". Though Mulvihill deals with Deuteronomy 6:1-9 (in this first chapter), he fails to unpack the biblical concept of the covenant and its importance for understanding the relationship of the generations to the covenantal design of the Lord's people. This understanding would have definitely strengthened his Biblical arguments concerning the role of grandparents.

The remaining chapters, 2 – 11, are practical applications of the Biblical concept that grandparents are to be involved in the discipling of their grandchildren. Topics include: gifts, encouragement, and prayer; intentional meals; teaching God's Word and telling God's work; reading and memorizing the Bible; sharing the gospel; serving together; relationship building; preparing your home for grandchildren; helping your congregation to encourage the role of grandparents; and, holidays. These chapters contain a lot of good ideas. Because the authors are Americans, the book is deeply rooted in American culture, so some of the suggestions are not applicable to other parts of the world. Nevertheless, just reading the ideas stimulates creativity and many suggestions can be adapted as needed.

This practical little book could be useful for parents as well as grandparents. It could help young parents to be mindful of the role of *their* parents in the discipling of the next generation and could give them practical ideas of how to include them. It will also help grandparents to be intentional in the time they spend with their grandsons and granddaughters so that in



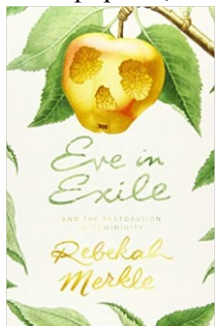
years to come, even when Christian grandparents have gone to glory, grandchildren may read Paul's words to Timothy and recall their own covenantal blessings and responsibilities: "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus" (2 Timothy 3:14-15 ESV).

Reviewed by Nancy Whytock.

***Eve in Exile: And the Restoration of Femininity.* Rebekah Merkle. Moscow, ID: Canon Press, 2016, 205 pp., paper. ISBN 978-1-944503-52-9**

What does Biblical femininity look like in the 21st century – 1950s pencil skirts and perfect make up (probably not!) – a well-educated young mother who tells everyone she is basically wasting her education by staying home to raise her family (hardly sounds positive!)? Seriously, how can a Christian woman be faithful *and* engage a watching, feminist culture? These are the tough questions that Merkle, an American Christian, mother of five, designer and author, has set out to answer.

The book is divided into four sections, with multiple chapters contained in each section. Section One, "Two Distractions" opens the entire theme of the book by addressing the situation for women today and the two most popular, though both inappropriate, responses: choosing a former era and trying to live your life from your version of that era (eg. Jane Austin) or joining the current culture (consciously or unconsciously) with its push to encourage women to live out their dreams and essentially live for themselves. Merkle sums up this diagnostic section with a word of hope, "We have an awful lot of us Christian women in this country [USA], and the road of feminine obedience is wide open" (p. 36). The same could be said for women around the world.



Section Two provides five chapters that basically outline the historic roots and inevitable fruits of the feminist movement. The author shows how feminism, though not even a coined term at the time, has been developing since the mid-1700s. Readers will find the chapters on proto-feminism, first-wave feminism, and second-wave feminism extremely helpful in being able to trace how we have come to where we are today: where women have largely been deposed from their *God-given* roles and have been convinced that without a different kind of fulfilment their lives will consist of boredom and waste. Merkle has compassion with those who have come to these conclusions when she explains that so many have thought

“that if women could be offered something bigger to tackle, then they would find the fulfilment they sought. I follow the logic. In fact, I’m genuinely sympathetic to the whole situation” (p.79).

Having exposed the problem of feminism, Merkle now moves to Section Three— a biblical study on the role of women – “What Are Women Designed For?” She answers this question with four verbs – subdue, fill, help, glorify – and devotes one chapter to each. Her primary texts come from Genesis 1 and 1 Corinthians 11. Merkle’s explanation of 1 Corinthians 11 is excellent and very much worth meditating over. Concerning the verb “glorify”, she writes bluntly, “Women need to stop being so offended about being asked to submit to an equal. Christ did not consider it robbery to humble himself and submit to an equal, and neither should we, because when we picture *that* submission, we are picturing the most potent form of *glory* [emphasis mine] that there is” (p.121).¹

Section Four, Living Out Our Design, begins with a chapter about the home. Merkle traces the biblical concept of home, then the pre-industrial home, and the home today. This linking chapter from the previous section prepares the reader for the final four chapters of the book which are applications of the four verbs discussed in section three. In each chapter, the author tries to put “flesh and bones” on the biblical principles to give readers a picture of what life might look like for Christian women who are trying to live for God’s glory in *this era*. She says she is hesitant to give any examples simply because she does not want the scope of the role of women to be bound by them. However, the examples are well placed and the analogies are helpful and memorable. One comment in this section that really stood out to me is, “girls who can’t see how education will benefit them as homemakers are actually on the same page as the most hard-core of feminists, believing that a brain is a waste if you’re “only” going to be a wife and a mother” (p. 179).

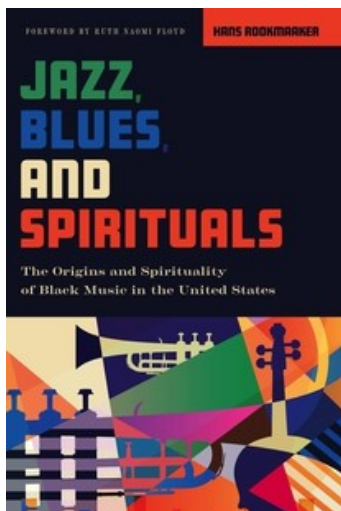
Rebekah Merkle has a very engaging, contemporary writing style. She is honest, realistic, and humorous. I believe she offers a very balanced, biblical framework for women to embrace their femininity that is far less reactionary than some influential writers of the last generation, such as Mary Pride and her famous book *All The Way Home*. The weakness of the work is that it could appear that the sheer will to conform to Biblical femininity will make it achievable. Women could be left wishing they could be more like Merkle. That would be a mistake. *Christ* accomplishes His will for us and in us – it is all of *Christ* – that should have been the strong thread that ran through the book. That said, Merkle’s book should be read by every woman who desires to grow in her understanding of the blessing and challenge it is

¹ Since this book (and even this review!) was written, the debate on feminism has exposed even *more* confusion. For example, see, <https://cbmw.org/2021/02/09/gender-neutrality-goes-to-washington/>

to be a daughter of Eve. It should also be read by every man who, like Adam, needs a “suitable helper” or wants to encourage the suitable helper who is already sharing his life.

Reviewed by Nancy J. Whytock.

***Jazz, Blues, and Spirituals.* Hans Rookmaaker. Preface by William Edgar for new edition. Phillipsburg, NJ: P&R Publishing, 2020, 227 pp., paper. ISBN 9781629956732**



What do you know about the development of black music in the USA? *What* has influenced this music? *Who* has influenced this music? Is there a difference between jazz and pseudo jazz? If so, what is it? These are the questions that Rookmaaker set out to answer many years ago that eventually led to the publication of this work. In fact, Rookmaaker (1922-1977), a Dutch professor and author who founded the art history department at the Free University in Amsterdam, became a close friend of Francis Schaeffer of L’Abri – a friendship that began when the author engaged Shaeffer in a conversation in order to pose his American black music questions.

The author’s original work was published in Dutch (1959), translated into English and published in 1960. It next appeared in 2002 in volume 2 of *The Complete Works of Hans R. Rookmaaker*². Now P&R Publishing has published this stand-alone volume *Jazz, Blues and Spirituals* with a new preface by William Edgar, professor at Westminster Seminary – an accomplished jazz pianist. Edgar writes of Rookmaaker’s work, “May it be an inspiration to many, in an age when music is so often anything but exquisite” (p. viii).

This fascinating historical survey of the “exquisite” sounds of jazz, blues and spirituals begins with their origins – Africa. The reader will begin to understand the complexity of these often-underappreciated genres of music as the historical context exposes once again the plight of the African slaves and the cry of their hearts as communicated through their brilliant sense of rhythm matched with raw, unrestricted melodic tones. This African style then intersected in the eighteenth century with European songs – work

² Volume 2 of the *Complete Works* contains 3 parts – Part 1. Philosophy and Aesthetics, Part 2. Jazz, Blues and Spirituals, and Part 3. Music Articles. The present work contains only Part 2 of Volume 2.

songs, children's songs, psalms, hymns (primarily Watts and Wesley). As the African style experienced this European influence, a new type of music began to emerge in Black America.

Chapter Two examines the next century, the nineteenth century, and shows how black hymn writing in America began to develop a genre now known as "negro spirituals". These followed a similar pattern to Watts and Wesley with strong Biblical references. However, in contrast to the European hymns, these "compositions" allowed for great flexibility in terms of melodic detail, number of voices, etc. Throughout the book (including this chapter), Rookmaaker takes strong exception to "white folk" trying to imitate (and generally poorly, according to the author) and edit the rich music of the African Americans. For example, he notes, "A music teacher by the name of White became the principal of Fisk University. He heard the songs of the blacks, admired their beautiful lyrics and melodies, but decided his pupils, who were now full citizens of the USA should not sing 'so barbarically,' so he began to transcribe and edit their songs." (p. 26). Transcribe and edit. This is precisely what happened with hymns written by early Christian converts in Africa! Rookmaaker has exposed huge matters for debate: What constitutes music? Why should one form dominate another? Can you actually transcribe music that is expressly and masterfully "fluid"?

One may think the third chapter will naturally deal with twentieth century developments, but this century experienced such an explosion of African American music – jazz, blues, and spirituals, along with their pseudo counterparts – that Rookmaaker divides the twentieth century into the five remaining chapters: Chapter 3 - Pre-World War 1, Chapter 4 – The 1920s, Chapter 5 – The 1930s, Chapter 6 – The 1940s, and Chapter 7 – The 1950s and Beyond.

In each chapter we find the same musical tensions – remaining true to authentic Black folk music as expressed through jazz, blues, and spirituals, or catering to a wider audience that has a palate for a European/white-American version of the same. Lyrical examples are provided as illustrations of each era of development. This provides for further analysis, as do the updated discography (many of these can now be accessed online through sites such as YouTube) and the select bibliography, both found at the back of the book.

Readers who know something about Rookmaaker will not be surprised that he singles out his heroine – Mahalia Jackson. She stands, for him, as an example of one who truly desired to express African rhythm and soul yet one who devoted her musical talents to the Lord (a true Christian artist) and was even willing at times to compromise her "African American" style in order to reach a wider audience. Interestingly, Rookmaaker shared his 1960 edition of this work with her when he visited her church and home in Chicago in 1961. She approved of the lyrical examples he provides in the

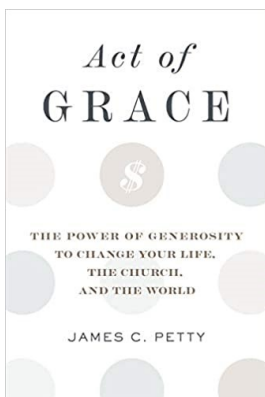
book (p. 354 – Vol. 2 *Complete Works of Hans Rookmaaker*). This is high praise.

Music is not composed in a cultural or historic vacuum, and reading this book will provide tools for musical analysis that go beyond the genres considered. For example, this book may help those who are currently struggling to make sense of the “Black Lives Matter” movement. It is capable of giving perspective and of revealing contrast between the current civil rights movement and its historic counterparts. It is regrettable that the publisher did not include the extensive photos provided in earlier editions of this work. The present work is therefore somewhat more sterile, though this can easily be overcome by entering key names and places into a search engine.

P&R Publishing should be commended for republishing this important work by Rookmaaker. Hopefully it will again highlight the contribution of this Dutch professor - not only on the subject of music but on art, on culture, and with regard to the incredible insight we can gain as we analyse the artistic expressions that are all around us.

Reviewed by Nancy J. Whytock.

***Act of Grace: The Power of Generosity to Change Your Life, the Church, and the World.* James C. Petty. Phillipsburg, NJ: P&R Publishing, 2019, 339 pp., paper. ISBN 978-1-62995-605-3**



Act of Grace by James C. Petty begins with an imagined dialogue between a pastor and the church treasurer. The congregation has a problem. A scenario many have found themselves in. But in this scenario the issue is not how are we going to meet our budget. Rather, the problem is that the giving has been at such a level that the congregation cannot disburse the funds in a responsible manner quickly enough. And the problem is not unique to them! A new understanding of the believers’ response to the gospel, and the needs in the community and abroad, has brought about a tidal wave of financial resources such that the norm in most congregations is to retain 30% of givings for local ministry and to dedicate 70% to the work of world evangelization. Though seemingly far fetched, Petty makes the case that a biblical theology of stewardship will lead the Church there if we were to become obedient to the biblical teaching on stewardship.

Using a wide range of statistical sources Petty makes the case that the average evangelical in the United States gives at a level roughly

equivalent to 3-4% of their income. Mainline churches average around 2% and ethnic and immigrant churches, being the most generous of all, average around 8%. (p.17) In most evangelical churches only 12-27% of the membership tithes, depending on which sources you look to. Even though the disposable income of Americans has increased six-fold since the 1920s, the level of giving has remained essentially static (p.18). Clearly even congregations that preach tithing have fallen far short of what seems to be a biblical minimum.

Petty's answer to this troubling trend is not to preach tithing more, but instead to build within the hearts and minds of our congregations a biblical theology of giving that is not about a legalistic 10%. That figure is a legalistic target that we, like the Pharisees, whittle away by debating gross versus net, or deducting our social welfare tax portion. "I suggest that running churches on 3 to 4 percent of member income is not sufficient for the task God has assigned us. God's purposes cost 10 percent in the Old Testament. Why would things be less expensive today, when the task is now worldwide" (p. 232).

In the first 10 chapters Petty seeks to develop a theology of giving that begins with God, as the original giver, and then traces the theme of giving and mission through Abraham, the Mosaic Law, David and the prophets, right through the gospels and into the New Testament Church. In chapters 11 through 13 the author examines the history of the Church in the West and what, he argues, is the stultifying influence of institutional establishment. He ends this portion with an emphasis primarily on the situation in the United States. Here one might quibble with various points of his analysis but one statement, key to his argument, seems to be open for debate: "With the 'help' of the Deists, the Unitarians, and every other brand of faith, the United States was eventually forced to recognize that religious freedom was impossible to maintain under the Augustinian model. The U.S. Constitution ended the tenure of state churches in New England and in all the other colonies" (p.207). There are Christians the world over who would disagree with the identification of the Jeffersonian church/state divide as the epitome of Christian liberty let alone the basis of a doctrine of philanthropy!

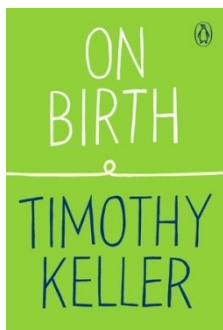
Chapters 14 through 18 are the "How to" portion of the book where example after example is given of various needs, childhood poverty, third world infant mortality, and how a giving church would be able to meet those needs and more! The problem is, says Petty, is, "Advertisers and corporations have beaten the church in creating a vision for people's money, and that vision has claimed most of the money from our middle class" (p. 223). That problem needs to be overcome by teaching a theology of giving, biblically based financial planning, retirements aimed at labour instead of leisure, in short, a revolution in the evangelical mindset with regard to money.

The book ends with a call to action: “Not since the fourth century has the world seen the full force of the Church’s generosity and outreach in Christ’s name. I pray that the twenty-first century will be the season when we as God’s people learn again to ‘excel in this act of grace also,’ just as we excel in faith, speech, and knowledge” (p.337).

Act of Grace is commended to you as a thought and discussion provoking work that would be of benefit for study together as congregational leadership and small groups. What Petty does make abundantly clear is that the needs are great but God’s resources are greater.

Reviewed by Jeff Kingswood the minister at Grace Presbyterian Church (ARP), Woodstock, Ontario and a trustee of the Banner of Truth Trust.

On Birth. Timothy Keller. How to Find God. Penguin Books, 2020, 123 pp., paper. ISBN 978-0-14-313535-7



This first mini-book in the series, *How to Find God*, is really a “two-course plus meal” as it deals with the birth of a child, (very briefly the baptism of a child - a between the meals light course delicately served) and the second birth. For 123 pages Keller has written a very tightly packed work. It is very impressive to see what he has managed to cover. One of the strongest features I found about this book was the amazing ability Keller shows about the subject and the context of doing ministry today. He is an exegete of particularly Western

society but also the global context.

His section on the birth of a child is well organised and scriptural and well-grounded in current realities. This is not abstract thinking divorced from reality. He challenges prevailing or growing societal norms and does so in a way of grace and kindness. He connects well on the issue of baptism by saying just enough to stimulate the modern mind. No, it is not meant as an exhaustive treatise on mode, meaning, and subjects. As a post-script to the second birth he deals with growing in grace. I was very pleased to see this there as it really helps us to see the real goals, we should be yearning for at birth one and two. A beautiful treatment on spiritual formation. Running through this whole book is the place of the family and the church community. I think this will be very striking for many readers and both an encouragement and also an exhortation.

The notes at the end are not burdensome but concise and alerted me to some new writers whom I will make a point of seeking out. Keller is well-read. I encourage pastors, parents and grandparents to read this book.

***On Marriage.* Timothy Keller & Kathy Keller. How to Find God. Penguin Books, 2020, 106 pp., paper. ISBN 978-0-14-313536-4**

The Keller's commence with the language of a conservative, traditional wedding service and immediately proceed to state how foreign this is to the modern world (p.1). It was staggering to read that singleness in the millennial generation may actually become the highest in the modern period of history. Hence the opening question, why get married? "There are two reasons that so many marriages never begin: economic stress and the rise of individualism in culture" (p. 2). Well worth reading this section of current analysis on fears, and misunderstandings on human sexuality. It was a wonderful intro to the first chapter, Beginning a Marriage.

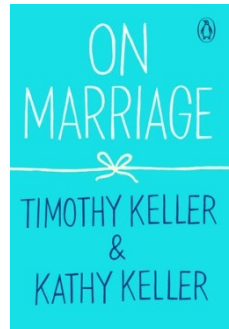
Next, in that same chapter, the Keller's proceed to encourage potential couples to "sit across from each other" (truly getting to know someone and not a profile etc) and give three guiding statements once at this stage: "1. Look for another believer, if you are a Christian...2.

Look for someone who will still attract you when they lose their youthful looks...3. Finally, get advice from others about your relationship before you proceed to marriage..."(pp. 25-30). This is followed by five wise foundational habits to establish at the beginning of a marriage. Basic but very good (pp. 31-41). This is perhaps actually something one can remember and one will not get lost in the forest.

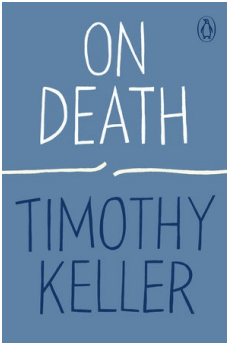
The second chapter is, Sustaining a Marriage. Here the Keller's proceed through three aspects which are critical: the avoidance of idolatry, patience for the long journey, and the joyful humility only the gospel can give. Again, this may all seem "bare-bones" but perhaps because we are so oriented to technique, we miss the key principles. Certainly, the undergirding theme in all of this is clear: "Your marriage to him is the surest possible foundation for your marriage to anyone else" (p. 74).

The third and final chapter is The Destiny of Marriage which begins with a quotation from Revelation 21. This chapter does not have a self-help feel but is rather quite theological and taking us away from a worldly understanding to a deeper Christian understanding of marriage.

The small book I think will also be a delight for married people to read and be blessed. Somewhat like Christians delighting in hearing the gospel! So, a married Christian couple will be blessed and delight in this book and find themselves nourished. I also think those not yet married will be strengthened and challenged in this little book.



On Death. Timothy Keller. How to Find God. Penguin Books, 2020, 105 pp., paper. ISBN 978-0-14-313537-1



Again, Keller shows a brilliance in being able to analyse current cultural thinking and contrast this to an historic Christian understanding of death. His first chapter, *The Fear of Death: Conscience Makes Cowards of Us All* (pp. 1-34) does this very well. It is a good worldview study in so many ways. Readers will find themselves encouraged just knowing that the author is in the current world and we are not just reading something unconnected to modernity.

The second chapter (there are only two) *The Rupture of Death: Do Not Grieve Like Those Without Hope* (pp.35-73) presents well the Christian vision, nature and blessing of our hope in the reality of death amidst grief. Keller does not minimise grief for Christians and takes seriously John 11:35 the statement of Jesus weeping at the death of Lazarus. He does not allow for any type of stoicism to take over the Christian approach to death. The chapter revolves around 1Thessalonians 4:13-14 yet is very topical in its development and thus many scriptures are included in the chapter. I suspect this may have been the chief focus of the funeral sermon for his sister-in-law as this little book originated out of that funeral. It ends with a prayer which is a model of Christian ministry at a believers' funeral.

The book then has an *Appendix* which is divided into two sections, one "*If you are facing your own possible death*" and the other "*If you are facing the death of a loved one*". Here is warm and inviting pastoral ministry. Each section has seven days of devotional meditation—very brief but very helpful.

The book makes reference to many resources to read and to engage with as one may so choose. This is not a book which attempts to answer various theological and biblical questions about death, heaven or hell. That is not the nature or purpose of the book. It is focused, pastoral, and evangelistic.

These three mini-books sold separately or as a boxed set are an effort to connect with people in those "tectonic shifts" of birth, marriage, and death where often there is a new openness to discussing a relationship with God. It is a brilliant idea. I plan on buying several sets and giving them away.

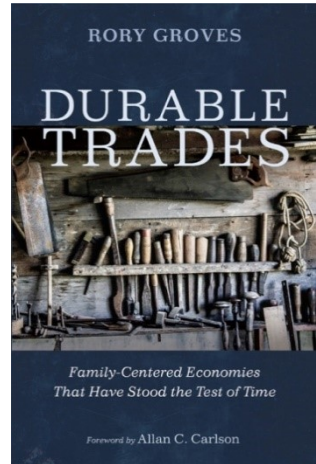
Reviewed by Jack C. Whytock.

***Durable Trades: Family Centered Economics That Have Stood the Test of Time.* Rory Groves. Eugene, OR: Front Porch Republic Books, 2020, 293 pp., paper. ISBN 978-1-7252-7414-3**

Three firsts here to start with: This is the first time that we have ever reviewed a book under the imprint name *Front Porch Republic Books* which is part of the Wipf & Stock publishing enterprise. In fact, until fairly recently I did not even know about this imprint publishing name. The next first, this is a first-time author, it turns out to be Rory Groves' first book. Third first, the theme here is something that I cannot recall in over twenty years that we have every reviewed or tackled as an article. So, this makes this book unique in the above ways at least for us here at the *Haddington House Journal*.

My first question was why this imprint name, Front Porch Republic Books and its well-crafted porch rocking chair image? I did do some checking and this is what one will find on their website: "Launched in 2014, [Front Porch Republic Books](https://www.frontporchrepublic.com/fpr-books/) publishes works about place, localism, community, decentralism, and conservation. Titles include significant works on politics, economics, and culture, as well as new editions of previously published works that deserve a new audience. Other titles provide practical advice on how to enact and embody a localist ethic".³ There is one book which I think helps define well what this, shall I call it a movement, is all about, it is the collection of 31 essays published as *Localism in the Mass Age: a Front Porch Republic Manifesto*.⁴ It is a focus upon local in an age of globalisation and the rebirth of community, amongst other matters of concern. If you have become acquainted with Wendall Berry then you will start to catch some of the flavour of this "movement". So the imprint name has banded this type of book well.

The author, Rory Groves, is a computer software person who has launched his own software companies in the past and has relocated to be a farmer in southern Minnesota with his family. (The story, or similar ones, is being repeated in various ways, I think, from antidotal evidence that I am picking up as I travel preaching in many smaller communities.) The book is not overtly Christian but clearly identifies with Christianity and the author makes no attempt at hiding this. It just is not a theological treatise. The book



³ <https://www.frontporchrepublic.com/fpr-books/>

⁴ Editors Mark T. Mitchell and Jason Peters, published in 2018.

will appeal and be read by a wider audience I believe than just conservative Christians.

The book is divided into three parts: **Part 1: Brittle Systems**, is concerning a brief three-chapter overview of the challenge ahead economically, community wise, and for the family; and the context of the industrial revolution and its legacy; and, what makes for a durable trade. It is pretty broad-based but stimulating and I can see many a good discussion coming out of these three chapters if one were to have an open discussion with a small group. Then **Part II: Durable Trades**, 61 in total, but no do not look for a plumber as that did not exist in the 1780s as such. Groves uses durable as in existence in the 18th century in America. Now this catalogue is done in a most interesting way and includes descriptors and also a matrix chart on, historical stability, resiliency, family centredness, income, and ease of entry. Some of the entries at the front of the book are much longer than as one progresses through the book, with some having up to eight pages whereas others get two pages. Now this section I suspect is a good discussion text for many families where children are trying to make life decisions. There is much more to life than just a university option and this book helps to broaden that discussion. **Part III: Durable Foundations** is where four very short essays can be found which align work and the Christian perspective in a winsome way.

Is this book the same as *The Benedict Option*. Yes and no. He refers to Dreher's book, but it is not a repeat. Rather it continues the discussion of many things raised there. Groves is attempting to unite family and work; to thrive and to endure; and to not fall prey to such things as the negative impacts of the industrial revolution or the materialistic trap. Some may dismiss the book as utopian, Luddite or losing touch with reality. All three charges will be difficult to stick however, as I do not think the author has tried to create a life in a fantasy world. The book has merit and should not be dismissed. You just might find yourself needing to think these things through with your children and grandchildren. As Christians in a post-Christian period there are going to be some serious questions to consider in the days ahead to thrive and grow as families.

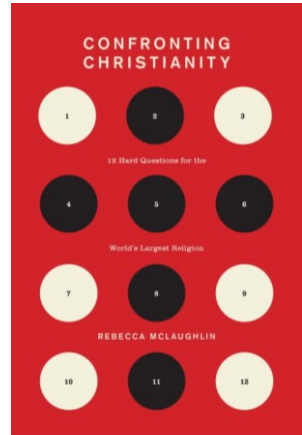
Reviewed by Jack C. Whytock.

***Confronting Christianity: 12 Hard Questions for the World's Largest Religion.* Rebecca McLaughlin. Wheaton, IL: Crossway, 2019, 240pp., hc. ISBN 928-1-4335-6423-9**

It is often the case that what is common seems normal, and what is normal seems right. For those who live in the "west", what seems right is that Christianity is, at best, something to be ignored as useless or at worst,

something to get rid of as dangerous. It is into this setting that Rebecca McLaughlin offers the reader an opportunity to examine whether what seems common, normal and right, is truly so, as she offers a compelling defense of Christianity. McLaughlin, a former vice president of content at the Veritas Forum, as well as holding a PhD in Renaissance Literature from Cambridge University, is well acquainted with the world of apologetics. This book is perfect for atheists, agnostics, and skeptics who wonder whether Christianity is worth investigating, as well as those who are already curious.

How does McLaughlin do this? She has chosen to frame this book around 12 common questions that people have about Christianity. In attempting to answer these questions she is trying to close the doors these questions represent, so they will come to see the only true door, way, and life, Jesus.



McLaughlin's style is a mix of logic, philosophy and personal stories that create a milieu that is warm, inviting, and still challenging. Her ability to tackle hard truths while maintaining a gracious and winsome tone is something Christians can learn from and do well to emulate.

McLaughlin begins her book by claiming that an important reason to investigate Christianity and its claims is that the world is not getting more secular on the whole, but is actually getting more religious. She cites evidence that the belief in the twentieth century that modernization on a global scale would lead to greater secularization is a belief without evidence to back it up. And so, rather than hide behind that belief in order to avoid the claims of Christianity, she invites her readers to engage them.

Chapters one to three tackle questions about whether we would be better off without religion, claims that Christianity crushes diversity and how can Christians say there is only one true faith.

McLaughlin's concern in the part of the book is that for the past 20 years, atheist speakers have been pounding on these questions, leading Christians to buy into a false narrative that reason is where atheists live and silly faith is where Christians live. But, the empirical facts show this would be very unwise for society. Why? McLaughlin brings out studies that show active participation in religion has undeniable benefits for people's well-being and then unpacks seven biblical principles that provide a case for the value of Christianity.

Chapters four and five tackle the questions about the claim religion impacts morality and violence in mostly negative and harmful ways. McLaughlin addresses those questions by clarifying the definition of religion and then proceeding to show that not all religions are the same. She

highlights unique aspects of Christianity, such as grace, and shows how belief in universal human rights has its basis in Christianity alone.

“Can you take the Bible literally?” is the focus on Chapter 6, leading McLaughlin to make a case for the need to recognize genre properly, as well as appreciating the difference between what is literal and metaphorical. She then interacts with common objections about contradictions in the bible, as well as providing reasons to believe the gospel accounts are reliable eye-witness testimony and the resurrection of Jesus isn’t farfetched.

Beginning with evidence of modern science coming out of Christian roots, McLaughlin addresses chapter seven’s question “Hasn’t Science Disproved Christianity?” explaining that Christianity and science have not been, and are not, antithetical. If you are looking for her to give definite answers on what to believe or not in all areas of science, McLaughlin is not attempting to do so, but rather she is attempting to give plausible reasons for understanding that not only is Christianity not disproved or opposed by science, but it provides clear and compelling grounds for doing science.

Chapters eight and nine are worth the price of the book all by themselves. Her answers to questions about Christianity and sexuality, along with identity is crucial in any Christian apologetic today. She doesn’t do this by shying away from the key questions, but rather by going to the heart of it all, focussing on where one finds a basis for identity and how Christianity provides the most well- rounded and healthy basis for identity of any world religion or worldview.

Her chapter on homosexuality is both deeply personal and yet also backed up with evidence. Her goal is to keep someone from writing off what she is about to say about God’s design for sexuality as coming from someone who has no clue what it means to struggle with this honestly. From that vantage point, she offers insights that people need to hear such as: sexual freedom is not the highest good, and sexual intimacy, designed by God to be experienced only in heterosexual marriage, is not the only kind of loving intimate relationship in life. She then proceeds to do a fact-check on what the bible really says about homosexuality and works through the Old and New Testament passages, showing how sex is clearly confined by God to heterosexual marriage. She also interacts with various questions about bisexuality, intersex, and transgender, pointing her readers to ultimately find their true identity in Jesus, an identity more valuable, solid and satisfying both now and into eternity than any other identity offered by our world.

Chapters ten through twelve, engage questions about slavery, evil & suffering, and hell. McLaughlin makes use of a mix of historical evidence, biblical stories and sound logic to show readers there is more to these questions than the “debate circuit” often reduces them to in attempting to score easy points. Then she ends her book with an invitation for her reader to see Jesus is calling for them to come and die, repent and believe, and to see he is the resurrection and the life.

While Rebecca McLaughlin was not known to me until recently, this book has provided me enough evidence to be excited if she were to write another. Her tone and intellectual engagement reminds me of times of books like “Reason for God” and “Making Sense of God” by Timothy Keller, but her inclusion of chapters that cover sexuality have made this the book I now recommend first. I believe her mix of truth and grace is what our confused and scared world needs, both inside and outside the church.

Reviewed by Albert Kooy pastor of New City Church (Presbyterian Church of America), Newmarket, Ontario.

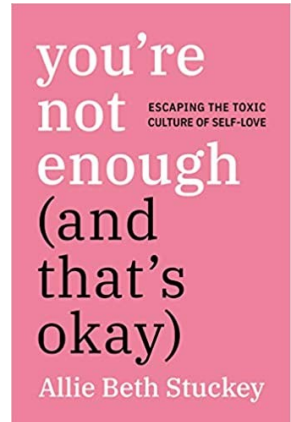
***You’re Not Enough (And That’s OK): Escaping the Toxic Culture of Self-Love.* Allie Beth Stuckey. New York, NY: Sentinel, 2020, 194 pp., hardcover. ISBN 978-0-593-08384-0**

At a time when we are seeing a dramatic rise in teen depression and suicide, yet the universal cultural message to teen girls is to “love yourself,” this book is cutting across the grain. How can all this emphasis on self-love and self-expression lead to increasing levels of anxiety and insecurity? As the author, Allie Beth Stuckey argues, teens (particularly teen girls) need to hear the honest truth that they are not enough, and that’s OK.

This book has an intended audience in mind: teen girls. Indeed, the dust jacket and cover of this book is bright pink—the surest detraction for most young males! Stuckey, a young woman herself, is speaking as a sister to younger sisters, warning young women, not just of the superficiality of the “love-yourself” culture, but indeed of the harm that an embrace of this message brings.

This book has five chapters, each chapter dedicated to a common myth that our culture seeks to affirm young women by. The book has many real-life experiences and illustrations, making this a captivating read for young women. Throughout the pages of this book, and where appropriate, Stuckey also addresses broader cultural issues and how the “self-love” culture is connected to matters like “intersectionality,” social justice, abortion or gender dysphoria.

There is a certain authenticity with which the writer addresses these cultural myths. Stuckey herself had embraced many of these myths. Early in chapter one of the book, Stuckey provides her own story, how a relationship



break-up with a steady boyfriend led to a downward spiral of alcohol, partying, binge eating, then purging. She had developed an eating disorder. It took the blunt words of a counsellor (“You’re going to die”) to wake her to the reality that the cultural lies she had embraced were self-destructive.

Cultural myth #1 that Stuckey addresses is: you are enough. The culture tells young women, if they just believe in themselves, prioritize themselves, affirm that they are “perfect the way they are,” then they will have the needed security and confidence to tackle any dream or desire. But what happens, in the real world, when dreams or desires aren’t achieved? Stuckey argues that facing our inadequacies is crucial for appropriate development and spares one the discouragements that come when we have an inaccurate view of our gifts and talents.

Stuckey concludes this chapter correctly identifying that the heart of the belief “you are enough,” is a problem of worship. It is looking to one’s self for answers or solutions to problems that are bigger than one can achieve. It is as we turn to the gospel of Jesus Christ that we give up the “god of self,” and find in Him our adequacy and our strength to accomplish the tasks He has equipped us to accomplish.

In chapter 2, the myth that she engages is “you determine your truth.” Stuckey does not “hold back” in her evaluation of the self-destructive nature of subjective truth. She fleshes out the reality that our feelings very often deceive us and that “our truth is usually Satan’s lie.” Her answer: only God can determine truth, and there is freedom when we embrace the reality that Christ, not the “twitter mob,” is the fountain of truth.

In my estimation, the following three myths that Stuckey engages (“you’re perfect the way you are,” “you’re entitled to your dreams” and “you can’t love others until you love yourself”) flow out of the first two myths already taken up. This allows the author to broaden her applications as she engages these myths.

Stuckey’s goal in this book is that young women not to conform to this culture but be transformed by the renewal of their minds (Romans 12:2). Young women need to understand that to embrace the culture’s lies is to embrace idolatry and ultimate self-destruction.

I highly recommend this book for young women of the Church. The book could be one taken up in a mentorship relationship or in a teen girls small group study, so long as there is an “older sister” to appropriately apply the truths of this book to the audience. Stuckey has her finger on the pulse of the dangers of the message of the culture to our daughters. (For the author’s website see, alliebethstuckey.com)

Reviewed by Doug Bylsma the minister of Living Hope Presbyterian Church (OPC), Beamsville, Ontario.

***Saint Peter's Principles: Leadership for Those Who Already Know Their Incompetence.* Peter A. Lillback. Phillipsburg, NJ: P&R Publishing, 2019. 595 pp., hc. ISBN 9781596381993**

Peter A. Lillback is president and professor of historical theology at Westminster Theological Seminary in Philadelphia. He has served in pastoral ministry for over thirty years and authored *George Washington's Sacred Fire* and *Wall of Misconception*, and co-author of *Thy Word Is Still Truth*.

This is a book about leadership, but leadership as seen through the life of the apostle Peter, who infamous for his failures, did nevertheless, by the grace of God become one of the leading figures in the early church. But how did Peter go from an impetuous untrained fisherman, largely unaware of his glaring weakness, to the great leader of the early church?

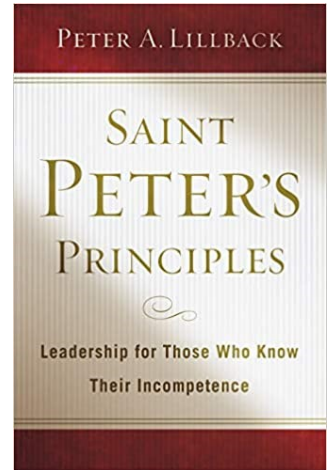
The book is seen through the lens of Peter's development in life and ministry, using the episodes of the life we've come to know so well.

There are over one hundred aspects of leadership covered under sixteen broader headings, including such topics as how a leader is formed, the leader's self-awareness, the art of godly leadership, His relationship with the flock and colleagues, productivity, management, decision making and of course managing conflict.

This survey of 'strength through weakness' is wisely laid out by Lillback, who you realize straight out of the gate, has engaged with these issues much over his long ministry. He begins by looking that the leadership development of Peter by saying "St Peter was the one whom the Lord himself designated leader of the church on Pentecost. Yet, his real start in leadership was in the field of his greatest competence: fishing (Luke 5:1-11)". However, says Lillback, through the unveiling of his master's glory, he began to see his true incompetence in a new way. "Instead, he began his ascent to leadership with a clear recognition of his incompetence as he stood in the presence of the Master" (p. 2). Lillback continues, "We never outgrow our inherent inadequacy for the duties that are incumbent upon us as we lead others in the challenges of leadership" (p. 3).

The principle that Lillback is unpacking is that of the apostle Paul when he said that God's strength is made perfect in our weakness" (2 Cor 12:9). Knowing this upfront is key to godly and effective leadership.

Thus, "St. Paul's Principle" of leadership is manifestly parallel to this St. Peter's Principle. St. Paul asks with truth and



humility in 2 Corinthians 2: 16, "Who is equal to such a task?" (NIV), "Who is adequate for these things?" (NASB), "Who is sufficient for these things?" (KJV, ESV). The unvarnished answer of truth is "no one, including me! (p.3).

Lillback suggests that ultimately Peter's strength lay in knowing what he had and what he didn't have, embodied in his famous words, "Gold and silver have I none, but what I have I give unto you" (Acts 3:6). He adds, "It is when a man, knowing his incompetency, nevertheless seeks to meet his deficiencies through God's gracious gift of wisdom found in his word" (p. 8).

Moreover, a Christian view of leadership is to be shaped by the scriptures says Lillback in his introductory section. He warns, "So don't determine to learn to lead by the mere borrowed capital of wisdom from the secular world that operates as though there was no God. Rather seize the divine treasures of scripture and thereby ground your efforts and vision in God and His wisdom" (p. 19).

Each of the over one hundred and twenty principles is distilled at the end of the book for quick reference. Each one is complemented by one or more Biblical texts for further study. At the end of each of these principles is a section called "Spiritual Exercises". These consist of typically 3-6 items for prayer, questions for reflection, and warnings about blind spots and weakness. One such challenge surrounds the difficulty of passing the torch on to another leader. Here he warns,

A period of transition in leadership creates an occasion for temptations to pride, excessive control, and bitterness. Address these with a prayerful study of the Bible's teachings on humility, servant leadership, the providence and sovereignty of God, and thankfulness and forgiveness (p. 480).

Or on the question of the Christian leader's (Pastor or otherwise) attitude toward money he asks,

Do I put worldly wealth ahead of my soul's ultimate destiny (Matt, 16:26)? Am I trying to serve two masters (Matt. 6:24)? Do I seek first the kingdom of God and his righteousness (Matt 6:33)? Do I practice justice, love mercy, and walk humbly with God (Mic. 6:8)? Have I ever tested God with the tithe of my personal income (Mal 3: 10)? Have I honored God with the first fruits of my corporate profits (Deut. 26:2; Prov. 3:9—10)?(p. 416).

Since the length of this work will put some off, Lillback sets out some clear guidelines for reading it. Firstly, he asks us to see the book is a reference work and thus, we are not advised to read through in one sitting, but to become familiar with the table of contents and "turn to the sections

that may be most pertinent to the issues you are facing or are thinking about in your current leadership role.” (p. xvii) This is wise advice on the part of the author because the size would be a total deterrent for some. This would be tragic due to the many helpful and wise insights Lillback offers us.

Moreover, Lillback suggests that it be read with a team of leaders, business leaders, church staff or friends. Nor is the book exclusively tailored to ecclesiastical leadership. “The hope is that men and women alike, and even together, can engage this book as a guide to growing in biblical leadership concepts and principles” (p. xix).

For leaders of all stripes but especially pastors, the book is, frankly speaking, an almost exhaustive manual to walk one from the beginning to the end of his ministry and all points in between. Each section is written in a very accessible way as well as in lengths short enough to be used instructionally or even devotionally. Hence the plea by Lillback that the book not be read in one or two sittings. Each section demands a prayerful reflection for it to be of use.

The epilogue at the back consisting of about twenty pages and gives an excellent series of reflections on pastoral ministry in point form. These range from personal saving faith, to calling, motivation, duties, pastoral growth and leaving the pastoral ministry. This serves as an easy reference for those in leadership. The book concludes with a great bibliography on biblical leadership along with an extensive (fifty-five pages) of scripture and topic index.

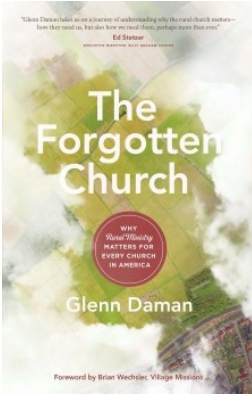
The other drawback besides the size of the book might be the price. The book comes in at a hefty fifty Canadian dollars which might put it out of range for most. But it would be a very worthwhile investment for a church or other group looking to train godly leaders. It would be enormously helpful for P&R to do a condensed edition in paperback down the road.

Steeped in pastoral wisdom, this book deserves not only to be in the pastor’s library but also used as a constant companion on one’s desk and by one’s Bible. Most highly recommended!

Reviewed by Kent I. Compton.

***The Forgotten Church: Why Rural Ministry Matters for Every Church in America.* Glenn Daman. Chicago: Moody, 2018, 255 pp., paper. ISBN 978-0-8024-1813-5**

Some in rural ministry are feeling that to be really in ministry and to be missional people think that you must be in the urban or city context, and thus feel left out, ignored, or marginalised since their ministry and mission



context is the opposite of that.⁵ The reality is that ministry and mission are both rural and urban.

It cannot be ignored that in recent years the demographic shift globally has been to the city. Yet some recent quirky demographic shifts also show that this is not necessarily the only pattern of demographic realities that we are experiencing. So, the book at hand by Glenn Daman is relevant to personal ministry feelings, perceptions, and also to the city mission theme that has captured much attention. It does not mean that this recent city mission theme has been trying to suppress the rural need, rather it is highlighting a reality globally. We need each other in the body of Christ, and we are all in ministry and mission together regardless of the size of the location where the Lord has placed you or is calling you. There are certain principles that are always universals but there are also matters of context which in all settings much not be ignored. Thus, the wise know the universals and the wise will try and discern the contextual.

A long introduction but needed to set the stage for reading this book. We need the right perspectives and attitudes. This book is a call to rural ministry and also a call to partnership between the rural, suburban and urban and to see the fields are white unto harvest in the rural, suburban and urban contexts.

The Forgotten Church is an American book as the sub-title makes clear. It is written in the American context and so readers outside of America will need to be willing to accept this. Personally, I found much of this very helpful. It was good to hear about rural life, the rural church in historical perspective, poverty and rural America, racial tensions, and the church and rural community in America. One can draw some parallels beyond America so it is not all case-bound. But it is very much a contextual book especially the first eight chapters.

Then the remaining chapters 9-13 explore broader principles for ministry: developing a theology of rural ministry, the contribution of rural ministry, developing strategic partnerships, the rural community as mission field, and the future of rural ministry. There are many good ideas and areas for reflection here at a fairly basic level. I think many pastors in rural ministry would be blessed to discuss these chapters together at a gathering of some kind and extend the conversation. The chapters are inspiring and anecdotal and there is a place for this. There are some new terms that I was

⁵ See such books as Stephen Um and Justin Buzzard, *Why Cities Matter: To God, the Culture, and the Church*. (Wheaton, IL: Crossway, 2013) which contrasts to this book by Daman.

not familiar with such as “the Wal-Mart church” (p. 151) and “silo churches” (p. 188).

There are some very hard issues which denominations and churches will have to come to grips with in rural ministry. Daman addresses some of these at various points in his book but particularly on pages 227-228 he admits wisely “[i]t’s always easier to identify the problem than it is to suggest a solution”. The author opens the problems up and makes some tentative points for consideration. They must be dealt with or else we will continue on the current trajectory. The book’s forward is by Brian Weschler the executive director of Village Missions (villagemissions.org)

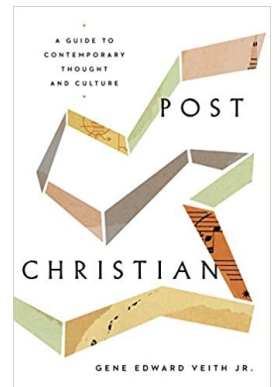
If you have read *Hillbilly Elegy*, I recommend that you now read, *The Forgotten Church* and if you have not read *Hillbilly Elegy*, then start with *The Forgotten Church*. I too thank the Lord, for the precious saints who disciples and loved me in Christ, in little country churches. As I read this book, I said their names to the Lord in prayers of thanksgiving. Thank you, Glenn Daman for a pastoral book to add to the others that you have written on small church ministry. It is basic but necessary and helps brings a balance in today’s discussions.

Reviewed by Jack C. Whytock.

***Post-Christian: A Guide to Contemporary Thought and Culture.*
Gene Edward Veith Jr. Wheaton, IL: Crossway, 2020, 320 pp.,
paper. ISBN 978-1-4335-6578-6**

Gene Edward Veith Jr’s *Post-Christian: A Guide to Contemporary Thought and Culture*, is a timely and prophetic analysis of culture especially in the Western world. After all the cultural chaos of 2020, this book should help Christian laymen and pastors think through some of the cultural forces that are at work.

This book comes 26 years after Veith published his book *Postmodern Times* in 1994.⁶ He remarks that he thought that the bombing of the twin towers on September 11, 2001, would be the end of postmodernism. Instead, it morphed and hardened in various ways. While there still remain modernists and postmodernists, many of the views at work might now be described more broadly as post-Christian. This book is a sequel to his earlier cultural analysis in 1994.



⁶ *Postmodern Times: A Christian Guide to Contemporary Thought and Culture*. Wheaton, IL: Crossway, 1994.

The term “Post-Christian” is not used to refer to the defeat of Christianity in the West. It is rather a term used to describe the way of thinking in the West that was shaped by Christianity, changed by secularism, and may in fact be leading many back to Christianity again. Many of the cultural revolts of the late 1900s have turned out to be self-defeating. This is “the universal wolf” that devours itself as Veith refers to cultural trends in Shakespearian terminology.

He considers the trajectory of thought in the West in four areas. In Part I, he describes this arc in terms of how we conceive of reality in the West: particularly through science, technology and reason. In Part II, he speaks about this in terms of how we conceive of the body in the West: particularly in the area of sexuality. In Part III, he focuses on society: particularly in how we perceive community following the technological and sexual revolutions. In Part IV, he hones in on religion: he focuses on the “nones” and how Christianity can respond to the growing desire to be religious.

The real genius of this book is in how the author finds common ground with many thinkers in this post-Christian age through creational realities. This is known broadly as “natural law” in Reformed theology. He continually points not only to the Word of God, but to the way in which we were created. According to the Apostle Paul in Romans 2:12-16, this knowledge is written on the consciences of men and women. Veith writes in the conclusion:

Though the post-secular public will be most interested in personal, inner spirituality - which Christianity indeed can supply them - they are also in need of a Christianity that can take them outside of themselves. They need to recover objective reality, that is, God’s creation (p.300).

Veith also explains how secularism is being put to the test in our Post-Christian age. We may even be headed into a post-secular age as secularism devours itself. I do wonder about this point. The year 2020 has made increasingly clear the vice-grip that secular science has as it holds both North American governments and churches. This worldview does not recognize the supremacy of God as the Creator. But then again, the author gives hope that the science will show itself to be unmoored from creational realities. By God’s grace, the flux of the times may drive people to ask questions which will bring them to the truth of the Bible.

In the middle of all the dire warnings of the pundits, and the despair of many conservative Christians in the Western Church after years of contending for the faith, this book really does offer a word of encouragement to weary Christians. The author points worn out Christians to the example of a growing commitment to Christ and His Word in countries around the

world. He concludes with the testimony of thriving immigrant congregations in the West.

Gene Edward Veith Jr does an excellent job of trying to capture some of the trends in the West. He points to the sovereignty of God in all the instability of the times. His cultural analysis is a good challenge to the Church to think about her duty in the culture. It is a warning about some of the trends that are affecting members in the pew and drawing them away from the pew. He addresses the problem of privatized faith and the concern that the Church in many places has become increasingly secularized.

I would definitely recommend this book. It is great for pastors who want to help the young people in their congregations work through some of the ongoing cultural trends. It is great for high school students preparing for university, and for students going through university. It is an excellent point in time to get people thinking about new trends that have hit hard and fast between 2010 and 2020 and what we can do as Christians to witness to the Name of Christ in 2021 and the coming years. In our world, Genesis 1-3 is a great place to start. Veith puts it well in his introduction: “But Christians should be undaunted at the post-Christian onslaughts, knowing that such onslaughts are ultimately doomed, in this world as well as the next” (p.21).

Reviewed by Nathan Zekveld, the pastor of the United Reformed Church of Prince Edward Island, Charlottetown.

***The Care of Souls: Cultivating a Pastor’s Heart.* Harold L.**

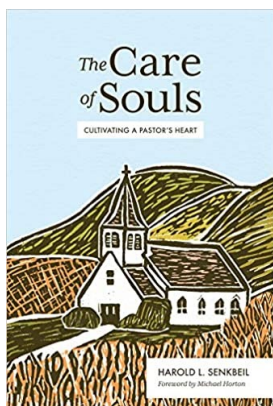
Senkbeil. Bellingham, WA: Lexham Press, 2019, 290 pp., hc.

ISBN 978-1-68359-301-0

This is another first for us as we have never reviewed a book by this publishing house. The print quality, layout and design appear very well done and if this is an indication of the care they do as a publishing house for printing, it speaks well of them. This particular book comes with two accolades, one, it was tied for the 2019 The Gospel Coalition Ministry of the Year award and in 2020 it received the Christianity Today Book Award in Church Pastoral Leadership.

I now feel that I have discovered a whole new trove of books related to ministry which are published by Lexham and many of these look very good just from a quick survey. This book *The Care of Souls* is but one of several that pastors, lecturers and seminarians should be aware. There are books on preaching, church finances and budgets, funerals, dealing with suicide, leadership, and prayer all published by Lexham Press (see, <https://lexhampress.com/catalog>). The vision of this publishing house is that God’s Word changes things and their mission is: “to increase biblical literacy, thoughtful Christian reflection, and faithful action around the world

by publishing a range of Bible study materials, scholarly works and pastoral resources.”



Harold Senkbeil is an ordained Missouri Lutheran pastor, a conservative branch of North American Lutheranism. He has been active in the seminary classroom in addition to his long years of service in the pastorate and is a noted author. The foreword for this book is by Michael Horton of Westminster California and a minister of the United Reformed Churches. Horton commends Martin Bucer’s classic text, *Concerning the True Care of Souls*. He goes on to ask, “Can we recover the classic view of the pastor as a physician of the soul, providing diagnosis and treatment of issues that are at their core bound up with sin and grace?” (p. xv).

Horton sees this book as an answer to that question.

Senkbeil’s introductory chapter is a semi-autobiographical narrative and a semi-agenda setting comparative narrative for what really is pastoral ministry. He uses his own narrative experiences as a farm boy to make the comparison. It is an inviting, engaging and a warm way to begin the book.

The book then follows along in a logical and sequential style. He looks at what defines a “classic pastor”, followed by “The Word of God: Ministry’s Source and Norm”. Chapters three and four are very much the heart of the book, dealing with diagnosis and treatment, because the cure of souls has these two essential phases and there is just no getting away from it. Senkbeil’s treatment on diagnosis is rooted in the multifaceted reality of a pastor’s life and ministry and the reality of “pastoral conversation” – what a beautiful and full way to express it. His ten theses on treatment will not be gone through quickly. I think the text will be taken off the shelf many times! This is what distinguished this book from the quick-fix technique books which will not last for generations of pastors. I believe this one will because it is rooted deep and demands depth of praxis. If you are looking for a quick-fix or quick-read, do not buy this book but if you want solid, reflective deep pastoral life then buy this book.

The chapters which follow-on from the diagnosis and the treatment phases are more topical wisdom for the craft of the pastor: a beautifully imaged chapter about sheep dogs and shepherding, distinguishing between guilt and shame, aiming for holiness, nearness to God, the realities of spiritual warfare, and being a missional or evangelistic pastor to Christ’s “other sheep” and a nurturer. The author’s comments on the great commission (see, pages 220-221) are very clear-headed and a proper corrective to many weak understandings of the Matthew text.

An intriguing chapter is number eleven “The Shepherding of Shepherds”. He is old and he has grown in wisdom. This chapter needs to be

carefully studied. Pastors need pastors. Like in a few other instances in this book I suspect some readers are going to wonder about some of these occasional Lutheran ways. I can see both the “hip” and the “TR” being confused. So be it.

I would also say the final chapter before the Conclusion is also “intriguing”. It is called, “Always be Steady: Equilibrium in Ministry”—it is hopeful, humble, convicting and sets one with the right perspective for ministry today. It is like your beloved grandfather sitting down with you and talking to your soul in love and grace about ministry today and helping you get that equilibrium.

The author knows where we are and gives us the book we need for the present because he is rooted in the classic teachings of the timeless truth of God’s Word. It is on my reading lists for pastoral ministry teaching.

Reviewed by Jack C. Whytock.

***Lead: 12 Gospel Principles for Leadership in the Church.* Paul David Tripp. Wheaton, IL: Crossway, 2020, 231 pp., hc. ISBN: 978-1-4335-6763-6**

Paul Tripp has contributed helpful and challenging books to the Christian community over the last 20+ years. One of those books, *Dangerous Calling*, provided opportunity for Tripp to be a part of conversations related to the ministry and “led to an abundance of responses that made it clear that there is much trouble in church leadership, in hearts and minds, and souls.” Those conversations and related experiences in providing pastoral counsel led to the book *Lead: 12 Gospel Principles for Leadership in the Church*. Tripp comments in the introduction that he always writes as a pastor with particular people or situations in mind. This pastoral point of view, along with the circumstances that led to the book, make *Lead* a practical book. It is always addressing real-life experience and avoids veering off into theoretical or potential issues that aren’t grounded in some real expression in the church and its leadership.

The book is set up as a collection of 12 gospel principles to foster and maintain godly leadership, but reading through the book the first 2 principles feel more like an introduction that the rest of the principles interact with and are applied to. The first chapter is a long list of the ways that leaders can fall away from gospel-focused ministry into achievement-focused, or self-focused, ministry. The second chapter is an introduction of the antidote presented as a gospel-shaped model of ministry founded on a vital, spiritual relationship with Christ. The rest of the principles are always providing insight into what contributes to leadership that is gospel oriented and godly

while warning leaders to stay on guard and look for signs that they are losing their gospel focus. The word of God is used as the basis for all that Tripp states and argues, and this is what gives his probing and prodding such force. It is not just Tripp's life experience that is so helpful here, but the constant pointing to the word of God as the source of authority and to Christ as the source of grace keeps his counsel grounded in the gospel. Some chapters end with a probing question aimed at drawing out a personal response to the challenge of that section. These questions help the reader avoid simply passing over the section without applying it to their own hearts and questioning whether change is needed.

The main theme that runs through the book is that the failure of individual leaders is also a failure of those who are in supporting roles around that leader. As I thought about this while reading through the book, I wasn't completely convinced that this would always clearly be the case in every situation, especially in smaller or more isolated congregations, and in the light of just how sinful and deceitful the heart can be. However, the principles of individual and corporate holiness, and mutual upbuilding and encouragement, are drawn from Scripture and Tripp raises the issue so that all leaders will take whatever steps they can to work towards being part of a leadership community that can provide spiritual care for their souls. The rise in the use of virtual meetings due to the recent global pandemic has revealed new possibilities for maintaining connections and being part of leadership and fellowship groups, and it is a good time to be challenged with the need for fellowship with Christians who can guard our souls and help us in our Christian life and labours.

Tripp wrote *Lead* as a challenge and encouragement to leaders to both live and lead in light of God's revelation about who and what they are called to be for the sake of his church. However, the pastoral nature of the principles, and the focus on the gospel of grace and the word of God as the foundation for living and leading a life dependant on Christ, make this book one that can be recommended for all readers. The gospel principles apply to every Christian alike and will help shape lives involved in all kinds of relationships. A helpful short video series with Paul Tripp which introduces each of the 12 principles

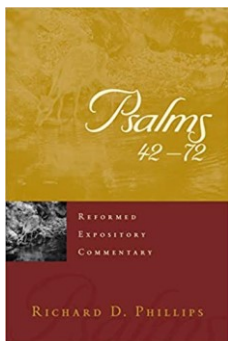
giving a brief foretaste can be found at:

<https://www.thegospelcoalition.org/blogs/justin-taylor/paul-tripp-on-12-leadership-principles-for-the-local-church/>.

Reviewed by Stephen Plouffe who pastors in the Eastern Charge of the Free Church of Scotland, Prince Edward Island.

Book Briefs

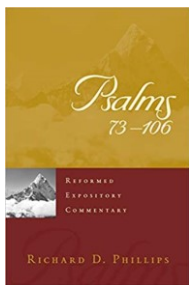
***Psalms 42-72.* Richard D. Phillips. Reformed Expository Commentary. Phillipsburg, NJ: P&R, 2019, 461 pp., hc. ISBN 978-1-62995-455-4**



This series has had many full reviews in the *Haddington House Journal* each year as another volume in this on-going series is released.¹ We will now include new releases as book briefs only. This new volume on the Psalms is in keeping with the others in the series – consistency – consistency of style and level of exposition that we have come to expect. This volume is the first on the Psalms to be done in this series, which is interesting that they start with Book Two, Psalms 42-72, rather than Book One, Psalms 1-41. This volume began as sermons preached at Second Presbyterian Church back in 2011 and 2012 and is dedicated to O. Palmer Robertson. Thematically it is loosely given a subtitle inside the contents of the book as “A Heart Longing for God” which is appropriate given this collection and its opening Psalm 42, verse one, and the panting deer. Each psalm is given one exposition except Psalms 42 and 43 are combined as one, and Psalms 68 and 69 each are given two expositions. As per other volumes footnoting is very brief and does not overtake the text, thus making this appealing to a wide readership.

-JCW

***Psalms 73-106.* Richard D. Phillips. Reformed Expository Commentary. Phillipsburg, NJ: P&R, 2020, 461 pp., hc. ISBN 978-1-62995-658-9**



This volume began as sermons also preached at Second Presbyterian Church, Greenville, South Carolina, but after a break, these are from 2014-2017. The volume is dedicated to D.A. Carson with the text of Psalm 98:2 added – a striking text for this collection. Each psalm receives one exposition with the exceptions of Psalm 78, two, Psalm 89, three, and Psalm 103, two. The author in his preface gives us a short biographical reference to his

¹ *Haddington House Journal*, 2019-2020, three reviews, 81-89; *Haddington House Journal*, 2018, one review, 40-43; *Haddington House Journal*, 2017, one review, 44-45; *Haddington House Journal*, 2016, one review, 27-29; *Haddington House Journal*, 2014, one review, 70-71; *Haddington House Journal*, 2012 one review, 55-56. *Haddington House Journal*, 2011 one review, 53-54.

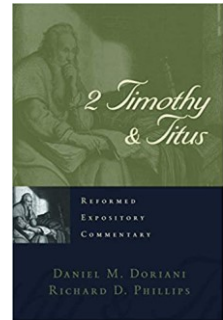
attending the evening services at Tenth Presbyterian Church in Philadelphia when James Boice was preaching through the Psalms and how he was “first captivated by the Psalms” (p. xiii). The expositions are high quality and worthy of devotional study or for preachers to see how an expositor is handling and developing a psalm for the pulpit. If you have not used this series do consider selecting one and beginning.

-JCW

2 Timothy & Titus. Daniel M. Doriani and Richard D. Phillips. Reformed Expository Commentary. Phillipsburg, NJ: P&R, 2020, 293 pp., hc. ISBN 978-1-62995-788-3

In this shared volume, Daniel Doriani does 2 Timothy with eleven chapters and Richard Phillips does Titus with thirteen chapters. One might have thought 2 Timothy may have received the higher number of chapters, being the longer book at almost double the length of Titus by verses. This volume would make a good study text for a leadership training event whereby select chapters be assigned for study and discussion. The now controversial text in Titus 2:3-5 which Phillips themes as “Christian Womanhood” is handled well as is the following text of 2:9-10, “bondservants” or ‘slaves’, except, I did puzzle over one quotation on page 205 which Phillips uses of John MacArthur. I was not sure how to interpret and apply the quotation in the context of the discussion of slavery especially in America.

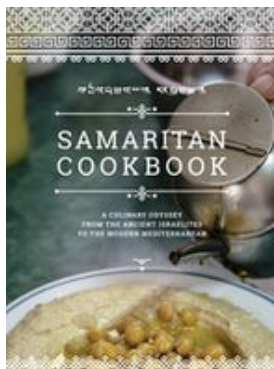
-JCW



***Samaritan Cookbook: A Culinary Odyssey from the Ancient Israelites to the Modern Mediterranean.* Benyamim Tsedaka. Editors Ben Piven and Avishay Zelmanovich . Eugene, OR: Wipf & Stock, 2020, 117 pp., paper. ISBN 978-1-7252-8589-7**

Now, to study a people there is more than one aspect to consider. The contemporary Samaritan peoples are seldom remembered by Christians today and even historically there is little interest. I may not ordinarily read cookbooks but I did this new one as it is more than that, it is a cultural cookbook which allows one a glimpse into this people group. A full page is devoted to a comparative chart with Samaritan Hebrew, Old Hebrew, Jewish Hebrew and the Arabic equivalent. So, Hebrew lecturers take this to your class and show it off.

There are also six scripture text pages found throughout the cookbook with Samaritan script Hebrew Jewish script, Hebrew and English. I found it an absolutely fascinating exercise to compare these. One will learn



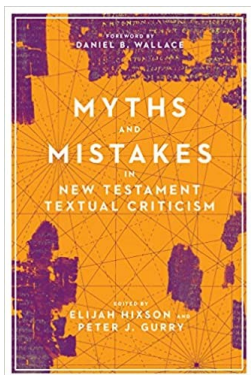
cultural and religious history and I think as a Christian also pray for this people group. One will also discover some recipes and foods that you cannot wait to try. This Wipf & Stock edition is based upon an earlier edition, *Wonders of the Samaritan Kitchen*. As strange as it might seem, I give thumbs up for the *Samaritan Cookbook* and I can see some family members making some of these starters, mains, or desserts and please invite me when you make the Samaritan hummus and lamb meatballs with pine nuts—oh yes, please add a dish of zucchini with yogurt. Thanks.

-JCW

***Myths and Mistakes in New Testament Textual Criticism.* Eds.**

Elijah Hixson and Peter J. Gurry. Downers Grove, IL: IVP

Academic, 2019, 372 pp., paper. ISBN 978-0-8308-5257-4



A timely book aimed at correcting sloppy, outdated apologetical arguments for the reliability of the New Testament text. There are fourteen chapters written by a new generation of Evangelical textual critics, each addressing an area of misconceptions and errors: the autographs; math (number of manuscripts and “why more isn’t always better”); comparisons with classical literature (not as big a difference as often stated); dating myths (two chapters, including the relatively provocative “how later manuscripts can be better manuscripts”); three chapters on copyists, copying, and “orthodox corruption”; transmission (an

intriguing, exhaustive analysis of the text of Philemon which argues for more such analysis); variants; patristics; canon; and translations early and modern. The book is perfectly structured: a Preface by Daniel B. Wallace provides context; an Introductory chapter by the editors summarizes the book’s arguments; and each chapter contains a summary Conclusion and ends with Key Takeaways in presentation-style format. The chapters are episodic; they can be read selectively and in any order. Extensive footnotes include helpful links to other works, e.g., to introductory works on textual criticism (which

this book does not try to be). The book is fully-indexed. Just as there has been a resurgence in Philosophy undertaken by Evangelical Christians, this book bears witness to a similar resurgence in Textual Criticism. The self-stated purpose is to provide Christian apologists and their audiences with an “up-to-date, responsible guide to understanding the remarkable history of the New Testament text” (p. 22). Mission accomplished.

-RKB

Thinking about the Unthinkable: A Biblical response to FGM.

**Nancy D. Sheppard. USA: Sheppard’s Books, 2013, 80 pp.,
paper. ISBN 978-1-940172-00-2**

At just 80 pages, one could be tempted to think that Nancy Sheppard’s book on Female Genital Mutilation (FGM) will be a quick read. Nothing could be farther from the truth. This difficult and sensitive subject will cause readers to pause often, to pray, to grieve, and to want to think of creative ways to help to fight this *unthinkable*, yet still widespread, practise. The book contains 13 Chapters: What is FGM?; Who is affected by FGM?; Physical Consequences of FGM; Reasons Cited for FGM; 6 Reasons FGM is Wrong; Instilling Biblical Hope after FGM; Idols of the Heart and FGM; The Proverbial Fool: Rebellion and FGM; People Pleasing and FGM; Fear and FGM; Dealing with Sexual Consequences of FGM; Forgiveness and Contentment after FGM; and, The Gospel and FGM.



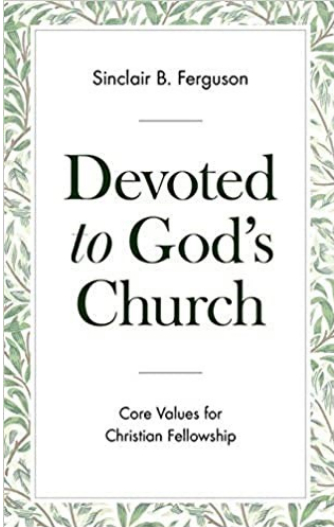
Sheppard, a former missionary to Liberia, has an in-depth understanding of each of these subjects. Not only that, she has humbly resourced the work of others in an effort to compile a concise and Biblical response to this social evil. The endnotes and bibliography provide plenty of pointers for further reading.

Readers in Europe or North America may be inclined to think that only parts of Africa or Asia maintain this practise. Not so. FGM is being practised, albeit illegally, in countries around the world. There are multiple reasons for this, yet only one, single, powerful, lasting answer – the redeeming grace of Christ that breaks the power of sin and sets cultures and families and individuals free. Sheppard is to be commended for her fine work as an example of one Christian who is willing to speak both *against* female genital mutilation and *for* God’s will in the sexual design of women, as revealed in His holy and everlasting Word.

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-NJW

Devoted to God's Church: Core Values for Christian Fellowship.
Sinclair B. Ferguson. Edinburgh: Banner of Truth, 2020, 187 pp.,
paper. ISBN 978-1-84871-976-7



Here is a book that will and should have a wide-ranging appeal to laity and clergy alike. It is not an esoterically written work but is very straightforward, biblical, warm and challenging. “Its focus is on what it means for Christians to be members of a church” (p. ix). Ferguson also commends the book for those on the peripheries considering church membership. It has that ring of the “mere” or the essential and does not fixate upon the denominational distinctives etc. The eleven chapters are curiously all laid out the same way: title, followed by “or” followed by another title. It is effective and helps bring out application and clarity in each chapter. I particularly enjoyed the chapter on baptism. I

can see many uses from a communicant’s class, to a family read, to personal, to buying it and sharing it with others. Have it on-hand!

-JCW

Academic Articles



Contending for a Culture of Life: Abortion in the Work and Witness of the Early Church

Nathan Tarr*

**Nathan Tarr is the pastor of missions and discipleship at Christ Baptist Church in Raleigh, North Carolina. He is the author of *The Fruit of Lips That Acknowledge His Name: The Witness of Pastor Paul Schneider, the first pastor martyred by the Nazis*. The following essay appeared in the Spring 2020 issue of *Eikon*, a publication of the Council on Biblical Manhood and Womanhood and is printed here by permission.*

The issue of abortion is never far out of the news. This perennial discussion provides believers with regular opportunity to articulate our convictions as well meaningfully engage those with different convictions. Certain opinions, such the claim that the right to “terminate one’s pregnancy” is “fundamental to one’s humanity” published in America’s paper of record, may sadden us but are no longer surprising.¹ They are immediately

1 West took to the op-ed pages of the New York Times to decry the “morally putrescent” idea that Democrats should support anti-abortion candidates in order to contest elections in conservative districts. She championed a vision of the Democratic Party that views abortion as just such a litmus test: “It is true that the left will have to choose (and soon) between absolute ideological purity and the huge numbers required to seize the rudder of the nation...But abortion is not valid fodder for such compromise.” Abortion, West argued, cannot be a fringe issue. “Abortion is liberty.” Lindy West, “Of Course Abortion Should be a Litmus Test for Democrats,” *New York Times* Op-Ed, 8–2–17.

<https://www.nytimes.com/2017/08/02/opinion/trump-democrats-abortion-litmus-test.ht>. Accessed May 4, 2020.

recognizable as a distortion, and indeed a rejection, of the biblical anthropology which roots our humanity in the *imago Dei*.

But what of arguments in favour of abortion that lay claim to the history of the church itself? This approach can be both surprising and, for believers unfamiliar with the convictions of their forebears in the faith, even disorienting. Christiana Forrester, founder and director of Christian Democrats of America, attempted to formulate such an argument in the *Huffington Post*. Forrester advanced the claim that, “for hundreds of years Christians weren’t concerned about abortion.” In fact, she continued, there is “a lack of interest in the topic in early Christian teaching.” She concluded that because “there is little to no mention of abortion as a topic of great alarm,” from the Old Testament through to modern history, there is therefore “no case to be made for a definitive Christian stance throughout history on the spiritual or moral aspects of abortion.”²

Forrester’s wholesale revision of the historical record — suggesting that Christians first began to care about abortion after *Roe v. Wade* — smuggled in a payload of lying implications. She used her claim first to deny pro-life arguments any biblical and historical legitimacy, then to diminish the moral significance of abortion, placing it well beneath the mandate to excise xenophobia and alleviate poverty, and finally to reduce resistance to abortion to the level of political pragmatism.³ Most troubling, for the purposes of this article, Forrester’s claim that her conclusions “simply bring the biblical and

2 Christiana Forrester, “The Truth About Christianity and Abortion,” *Huffington Post* 4/19/2017. http://www.huffingtonpost.com/entry/the-truth-about-christianity-and-abortion_us_58f52ed7e4b048372700dab5. Accessed May 4, 2020.

3 It is now a commonplace to suggest that the New Testament writings do not speak directly to the issue of abortion, with Exodus 21:2 as the lone, and malleable, Old Testament passage carrying any direct relevance. Michael Gorman, however, alerts us to the implicit teaching of the New Testament in the use of *pharmakeia* (and its cognates) in Galatians 5:20 and Revelation 9:21, 18:23, 21:8, and 22:15. This word, often translated “sorcery,” was also used to refer to the poisons given to women as abortifacients. Michael Gorman, *Abortion and the Early Church* (Eugene, OR: Wipf & Stock, 1998), 48. O.M. Bakke follows Gorman in his *When Children Became People: The Birth of Childhood in Early Christianity* (Minneapolis: Fortress Press, 2005), 114. An example of just such an interpretation can be seen in Jerome’s Epistle to the Galatians. Commenting on Galatians 5:20, Jerome takes the point of the apostolic injunction to be “so that poisoning and sorcery might not appear to be condoned in the New Testament.” Quoted in Mark Edwards ed. *Galatians, Ephesians, Philippians, Ancient Christian Commentary on Scripture, New Testament 8* (Downers Grove: InterVarsity Press, 1999), 88. For a discussion of the Old Testament Scriptures, see Bruce Waltke, “Reflections from the Old Testament on Abortion,” *Journal of the Evangelical Theological Society* 19 (1976): 3–13.

historical record to light,” forfeited the very sources contemporary Christians so desperately need in order to formulate and practice a biblically faithful, relationally sensitive, historically informed response to the cluster of issues surrounding abortion.

The purpose of this article is to resource just such a robust Christian response by revisiting the historical record of the church’s encounter with the practice of abortion and by re-presenting the culture of life for which these believers faithfully contended. In order to be helpful as well as brief, this study focuses on the period beginning with the death of the last Apostle (c.90 ad) and extending for roughly three hundred years thereafter. Leaders in these earliest centuries of Christianity regularly faced — and articulated a univocal response to — the practice of abortion amid the moral decadence of the Roman empire.⁴ As we observe the way the believing community mingled the radiant warmth of divine grace toward those who were hurting together with an unflinching conviction regarding the image of the God in the life of the unborn, we can be encouraged and equipped in our own labors to contend for a culture of life.

A Culture of Death: Abortion in the Greek and Roman World

Michael Gorman opens his seminal book, *Abortion and the Early Church*, with words that may surprise some: “abortion was not at all uncommon two thousand years ago.” The prevalence of this practice meant that “early Christians were forced to develop both an appropriate attitude to their culture’s practice and a standard for life within the Christian community.”⁵ Before turning to examine the different aspects of the Christian response to abortion, this first section considers the cultural context in which Christianity emerged and distinguished itself as a growing religion within the Roman empire. This engagement with the Græco-Roman world must be brief, but it should be sufficient to reveal that a broad tolerance of abortion did in fact exist, along with the more common practice of exposing unwanted newborns. Furthermore, where cultural mores did come to discourage abortion as unlawful or illegitimate, the reasoning behind this

4 For the growth of Christianity within the decline of the Roman empire see Jaroslav Pelikan, *The Excellent Empire: The Fall of Rome and the Triumph of the Church* (San Francisco: Harper and Row, 1987), especially pages 15–52; Larry Hurtado, *Destroyer of the gods: Early Christian Distinctiveness in the Roman World* (Waco, TX: Baylor University Press, 2016), especially pages 143–182; Robert Wilken, *The Christians as the Romans Saw Them* (New Haven: Yale University Press, 1984); Peter Brown, *The Rise of Western Christendom* (Oxford: Blackwell, 2003), especially pages 35–92; Edward Watts, *The Final Pagan Generation* (Oakland, CA: University of California Press, 2015); and Everett Ferguson, *Backgrounds of Early Christianity* (Grand Rapids: Eerdmans, 2003).

5 Gorman, *Abortion*, 14.

pagan resistance was very different than the motivation guiding the Christian response.⁶

Greek medical practice largely opposed abortion. *The Oath of Hippocrates*, dating from the fifth-century BC, includes an explicit promise not to perform an abortion; “I swear...I will not give to a woman a pessary to cause abortion.”⁷ This rejection owed largely to the fact that the poisons prescribed were dangerous to the life of the mother, and therefore in violation of the same oath to “keep them from harm.” The surgical procedures used for abortion were likewise horrifically dangerous to the mother; therefore, exposure of new-borns became the preferred method for controlling the quantity and quality of the population in the family or *polis*.⁸ Many doctors, however — including Hippocrates himself it seems — were willing to perform abortions and “women who wanted abortions, for whatever reason, had a great variety of means available to them.”⁹ In fact, leading Greek philosophers such as Plato (428–348bc) and Aristotle (384–322bc) endorsed abortion in cases where the child would threaten the welfare of the state. This endorsement was in keeping with their subjection of all individual rights to the good of the community. In Plato’s case, it came in spite of his conviction, against Aristotle, that life began at conception.¹⁰

Roman attitudes toward abortion were a similar mixture. Legally, abortion was viewed as a violation of the *patria potestas*. Children were vital to the security both of the community and family line. The father of a Roman household held the future of his family, and therefore the lives of those under his roof, in his hand. This power meant that a woman who sought an abortion apart from her husband’s consent could face severe repercussions, including

6 For the Græco-Roman attitude toward abortion, see Gorman, *Abortion*, 13–32; Bakke, *When Children Became People*, 15–55; Richard Harrow Fein, “Abortion and Exposure in Ancient Greece: Assessing the Status of the Fetus and ‘Newborn’ from Classical Sources” in William Bondeson, et. al. ed. *Abortion and the Status of the Fetus* (Dordrecht: D. Reidel, 1983), 283–300.

7 Gorman, *Abortion*, 20.

8 For several ancient descriptions of the procedure, see Gorman, *Abortion*, 17.

9 Gorman, *Abortion*, 15.

10 See Gorman, *Abortion*, 20–24, 35. Aristotle held that the fetus acquired a kind of vegetable life at conception, which was then replaced by an animal soul, and finally a rational mind after a long developmental course. The Stoics held that life only begins as the fully developed infant takes its first breath, but their philosophers did nevertheless condemn abortion as detrimental to the common good. Most likely they had the population of the polis in mind. For a discussion of the way the body could be used as a metaphor for society in antiquity, see Peter Brown, *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 1988).

fines, divorce, and even exile.¹¹ In the *Twelve Tables*, Roman law also provided that husbands who pressured their wives to abort without cause were to be censured in view of the danger abortion posed to the woman. Actual penalties were not set, however, and these legal injunctions did not translate to the protection of children inside or outside of the womb. Furthermore, the *Twelve Tables* extended the authority to the *paterfamilias* to expose or abort any infant he deemed unsupportable. Such an action was not considered murder since Roman law did not recognize the fetus as a person, but only as part of the mother, and even newborn children were not considered a part of the family until they were formally acknowledged by the father as his child. According to a Roman euphemism, to abort or expose was simply “the refusal to admit to society.”¹² By the time of Christ’s birth, abortion was widespread and had reached the point of being practiced, despite its dangers, as a personal convenience.¹³ Significantly, even where poets, philosophers, or politicians came to decry the practice of abortion, their motive for such a stand derived from a desire to maintain the rights of the father, or the future population of the empire. This perspective was strikingly different from the explicitly theological convictions on which Christians would take their stand for life.¹⁴

11 Gorman, *Abortion*, 25–32, 35. Plutarch, and later Cicero, called for divorce and the death penalty, respectively, as fitting punishment for deliberate abortion. In both cases, the concern was to maintain the power of the father.

12 Ferguson, *Backgrounds*, 80–81. Gorman states, “that the fetus is not a person was fundamental to Roman law”, *Abortion*, 32. For a discussion of the religious ceremony constituting the reception of a newborn, see H. J. Rose, *Religion in Greece and Rome* (New York: Harper and Row, 1961), 30–31, 189–90.

13 Juvenal (c.55–127ad) comments on how rarely a “gilded bed” contained a pregnant woman. The rich frequently made use of their access to abortion, and often in order to maintain a standard of living, sexual appeal, or to cover up illicit activity. Juvenal, *Satire* 6:592–601. Cited in Gorman, *Abortion*, 14. The poet Ovid (43bc–43ad) suggests a popular motivation for seeking abortion when he asks, “Can it be that, to spare your bosom the reproach of lines, you would scatter the tragic sands of deadly combat?” Ovid, *De nuce*, 22–23. Cited in William Lecky, *History of European Morals from Augustus to Charlemagne*, (New York: Appleton and Company, 1872), 2:23.

14 Christians were able to draw on a long-standing Jewish tradition in their theological rejection of abortion. For a presentation of this tradition see Gorman, *Abortion*, 33–45; and Andreas Lindemann, “‘Do Not Let a Woman Destroy the Unborn Babe in Her Belly’: Abortion in Ancient Judaism and Christianity,” *Studia theologica* 49 (1995): 253–271. See also, John Frame, “Abortion from a Biblical Perspective” in R.L. Ganz, ed., *Thou Shalt Not Kill* (New Rochelle: Arlington House, 1978), 50–57.

The Two Ways: Defining a Christian Identity

The culture in which the church cut her moral teeth was coarsened by violence of many kinds, including violence against the unborn. It was in this world that followers of Jesus worked both to define themselves and to defend themselves as they caught increasing attention from the empire. To accomplish this twin task, the image that dominated the Christian ethical imagination, as seen in the earliest post-canonical writings, was that of the “two ways.” Drawn from the wisdom literature of the Old Testament, as well as from Jewish oral tradition, these alternatives were opposed to one another as the way of life and the way of death. For example, the *Didache*, a manual for Christian morality and church order dating from the first half of the second century, opens with these lines, “There are two ways, one of life and one of death, and there is a great difference between these two ways.”¹⁵ The contemporary *Epistle of Barnabas* shifts the image slightly to “one of light and one of darkness,” but stresses again the “great difference between these two ways.”¹⁶ The main thrust of this difference, in the context of both works, is ethical. These authors were attempting to shape the daily behavior of their fellow believers.¹⁷

Significantly, both the *Didache* and *Barnabas* served as instruction manuals for baptismal candidates in the early church. This period of catechesis and character formation, often prolonged over several years, carried the purpose of “alter[ing] the habits of perception and standards of judgment of novices coming out of a pagan lifestyle.”¹⁸ In other words, the

15 Michael Holmes, trans. *The Apostolic Fathers* (Grand Rapids: Baker, 2007), 345. Holmes’s introduction provides a helpful discussion of the debates regarding the date, place, and purpose of this “most fascinating yet perplexing document.” It also includes a helpful bibliography for further study.

16 Holmes, *Apostolic Fathers*, 433. The majority of The Epistle of Barnabas is a storehouse of Christian interpretation of the Old Testament as providing types and shadows of the person and work of Christ. Where it speaks to Christian morality, it tracks closely with The Didache. For a discussion of the relationship between these two documents, and their possible shared dependence on a common source, see Jonathan Draper, “Barnabas and the Riddle of the Didache Revisited,” *Journal for the Study of the New Testament* 58 (1995): 96–99.

17 Nevertheless, the biblical connection between a life that bears good fruit and a root of true and vital faith was never totally out of view. The way of life was the way to life. In the words of Barnabas, “This, therefore, is the way of light; if any desire to make their way to the designated place, let them be diligent with respect to their works.” Holmes, *Apostolic Fathers*, 435. Contrast this with, “But the way of the black one is crooked and completely cursed. For it is a way of eternal death and punishment.” Holmes, *Apostolic Fathers*, 439.

18 Thomas O’Loughlin, “The Missionary Strategy of the Didache,” *Transformation: An International Journal of Holistic Mission Studies* 28.2 (2001): 84.

goal was to take men and women whose lives had been saturated with the world and inculcate an explicitly Christian identity, both in terms of doctrine and practice. Recognizing that a verbal confession could come more quickly than a corresponding change in behaviour, early Christian catechesis emphasized what it looked like to live according to the teachings of Jesus.¹⁹

The result of this intentional discipleship was that the lives of Christ-followers began to take on an identifiable moral stamp in the midst of their culture. The ethical behaviour of believers was just as noticeable and unique, if not initially more so, as the doctrinal beliefs that drove it. Recalling the image of the “two ways,” these paths were sufficiently close in terms of relational proximity, but sufficiently divergent in terms of behavioural practice, that travellers could recognize who was who along the road. And because this way of life issued ultimately from allegiance to Christ, who is king over all, this distinctly Christian morality forged a community across social classes and ethnic barriers, from the eastern to the western reaches of the Roman empire. As Wayne Meeks recognizes, “making morals means making community.”²⁰ Whatever their prior background, believers in Jesus were now a new *ethnos* with a correspondingly unique *ethos*. As the author of the early letter *To Diognetus* understood,

Christians are not distinguished from the rest of humanity by country, language, or custom...But while they live in both Greek and barbarian cities...and follow the local customs in dress and food and other aspects of life, at the same time they demonstrate the remarkable and admittedly unusual character of their own citizenship. They live in their own countries, but only as non-residents; they participate in everything as citizens, but endure everything as foreigners. Every foreign country is their fatherland, and every fatherland is foreign.²¹

The Athenian apologist Aristides (fl.110–130) argues in a similar fashion. He begins his *Apology* to the emperor by boldly announcing that the

19 This was because, in the words of Justin Martyr, “Those who are found not living as he taught should know that they are not really Christians, even if his teachings are on their lips.” Justin, First Apology 16.8 in C. C. Richardson ed., E.R. Hardy trans., *Early Christian Fathers* (Philadelphia: Westminster, 1953), 161–82. For a helpful discussion of the purposes and processes of both catechesis and baptism in early Christianity see Alan Kreider, *The Patient Ferment of the Early Church* (Grand Rapids: Baker Academic, 2016), 133–84. For a helpful engagement with Kreider’s main thesis, see Bryan Litfin, “Was the Early Church ‘Patient’?” <https://www.thegospelcoalition.org/article/book-reviews-patient-ferment-of-the-early-church>. Accessed May 4, 2020.

20 Wayne Meeks, *The Origins of Christian Morality: The First Two Centuries* (New Haven: Yale University Press, 1993), 5.

21 Holmes, *Apostolic Fathers*, 701–703.

Christians “are the ones, beyond all the [other] nations of the earth, who have found the truth.” At least three claims are made in this brief introduction. First, Christians, as a whole and wherever they are found, are presented as a distinct nation (*ethnos*) among all the other nations — Aristides juxtaposes this identity with the Babylonians, Greeks, Egyptians, and even the Jews.²² Second, the fundamental or underlying Christian distinctive, as Aristides presents it, is theological; “For they know the God who is creator and maker of everything and they worship no other God but him.”²³ Third, and from this theological foundation, Aristides goes on to stress the way Christians, in contrast to other philosophical schools of the day, refuse to espouse teaching they had no intention of embodying. Rather, what follows in the *Apology*, as in *Diognetus*, is a lengthy discussion of Christian morality. This conviction that orthodoxy and orthopraxy belongs together fits with the biblical insistence, to use Meeks’s words, that “the things one believes about God affect the way one behaves.”²⁴

In developing a distinctly Christian identity within these new converts, therefore, the Christian community drew heavily on the doctrinal and ethical implications of the “two ways.” And these two ways often divided along the issue of the sanctity of the life of unborn children.

The Way of Life: The Early Christian Position on Abortion

The Christian rejection of abortion differed fundamentally from that of their pagan neighbors because they carried the personhood of the unborn child always in view. The grid of implications through which their culture considered the practice of abortion — the power of the father, the population of the empire, or even the safety of the mother undergoing the procedure — were, for believers, secondary considerations. The primary conviction motivating the Christian stand for life was that the unborn child was a human being, created by God, and therefore was included under the divine commands against murder and for the love of neighbour.

The *Didache*, for example, in unfolding the steps along the way of life, calls believers to the love of God and neighbour. This neighbour-love is then developed, after the pattern of the Ten Commandments, through a series of prohibitions against murder, including “you shall not abort a child or

22 Aristides, *Apology* 15.3–7 in J. Stevenson trans., *A New Eusebius* rev. W.H.C. Frend (London: The Society for the Propagation of Christian Knowledge, 1987), 53–55.

23 Aristides, *Apology*, 53. Everett Ferguson issues a helpful reminder at this point. Namely, that the authority of Christianity rests, and has always rested, not on the absolute originality of its teachings and practices, but “on whether it is a revelation from God.” Ferguson, *Backgrounds*, 619.

24 Meeks, Origin, 16. Or to use the words of the apostle James, that “faith without works is dead.”

commit infanticide.”²⁵ The *Epistle of Barnabas* situates the same prohibition even more immediately in the context of a Christian’s sacrificial love, “You shall love your neighbour more than your own life. You shall not abort a child, nor, again, commit infanticide.”²⁶ Both documents return to the issue of abortion when describing the path of death. Down this dark road, abortion made one liable to divine judgment because it was the culpable destruction of God’s creation.²⁷

The fact that these early manuals of Christian thought and practice describe abortion both as the murder of children and as the corruption of God’s creation is significant. The conclusion Christians drew from this connection is that the unborn child, as God’s creation, is the object of his protection. Abortion, in other words, had to do with God. This theological starting point carried direct ethical implications for God’s people; namely, that the unborn child was not considered to be at the disposal of his father, nor again as part of the body of her mother. Rather, as the handiwork of God, the unborn were not to be violated and, as a human being, they were to be protected, even preferred, as a neighbour.²⁸ Remembering that the Lord Jesus locates a believer’s enemy in the place of a neighbour must have caused this teaching to take on a special poignancy in the face of difficult pregnancies. Women who found themselves abandoned, impoverished, or impregnated by a man they detested could easily have considered their growing child to be an

25 Holmes, *Apostolic Fathers*, 347. For more on the early Christian position, see Harold O.J. Brown, “What the Supreme Court Didn’t Know: Ancient and Early Christian Views on Abortion,” *Human Life Review* 1 (Springs, 1975): 5–21.

26 Holmes, *Apostolic Fathers*, 435.

27 The Apocalypse of Peter, written around the same time as the Didache and Barnabas, contained a graphic vision of the tortures experienced in hell. Included, in “a very great and very deep pit,” are “women swallowed up to their necks and punished with great pain” who “have procured abortions and have ruined the work of God which he has created.” Cited in Bakke, *Children*, 117. This document carried significant weight in the earliest Christian communities, with both Clement of Alexandria (150–215) and the Moratorian Fragment giving it canonical status. Though it was ultimately recognized as non-canonical in the fourth century, the Apocalypse of Peter provides a vivid picture of the seriousness with which the church took the issue of abortion. It was the culpable murder of God’s creation. Significantly, the men who assisted these murders by procuring the poisons, or pressuring the women, are also condemned. As Peter pictures it, they are condemned by the voices of the very children they have murdered, who themselves live in the presence of God.

28 See the discussion in Bakke, *Children*, 114–115.

enemy.²⁹ But the Christian gospel carried, and still carries, sufficient power to transform the heart of a believer from hatred of one's adversary to self-sacrificial love.

Driven by the conviction that life was the gift and prerogative of God, the Christian community was governed by an ethic that drew on these twin commands: "though shalt not murder" and, "thou shalt love your neighbour, even an enemy, as yourself." Combined, these laws led the church to contend for a culture of life and extend a sacrificial welcome toward the unborn.³⁰

The Question of the Beginning of Life

Given the significance of this call to serve and protect the life of their unborn neighbour, the early church wrestled with the question of when life began inside the womb. The church largely rejected adaptations of Aristotle's progression from non-life to life *in utero*, arguing instead that life began at the moment of conception. In his *De anima*, for example, the Latin theologian Tertullian (c.160–240) continued to develop this idea, expressed in his earlier *Apology*, that "that is a man which is going to be one; you have the fruit already in the seed." He deploys arguments from medicine, logic, and biblical passages such as [Luke 1:41, 46](#) and [Jeremiah 1:5](#) to argue that even though a fetus does not take a fully human form until just before birth, it is nevertheless to be considered, and so treated, as a living being from the moment of conception.³¹ This view continued to hold sway even after the conversion of the emperor Constantine (272–337AD) released an influx of "nominal believers" into the church. When writing his *On the Soul and Resurrection* in 379, Gregory of Nyssa (335–394AD) argued that the "soul and body have one and the same beginning." For Gregory, life must begin at conception because soul-less beings do not possess "the power of movement and growth." Yet the unborn child clearly developed.³² Basil of Caesarea

29 The emperor Justinian recorded the case of a woman who aborted her child after suffering a divorce so that she would not have to endure a child by the man she now despised. Alan Watson ed. *The Digest of Justinian* (Philadelphia: University of Pennsylvania Press, 2009), 4:48.19.39.

30 This welcome included Christian efforts to rescue and adopt infants who had been exposed. For the work of believers such as Beningus of Dijon, who nourished and sheltered abandoned children, including those deformed by unsuccessful abortions, see "The Beginning of Life and Abortion," in *The ESV Study Bible* (Wheaton: Crossway, 2008), 2537–2539.

31 Toward the end of his *De anima*, Tertullian, wrestling with Exodus 21:22–25, used the language of an embryo "becom[ing] a human being from the moment when its formation is completed." See the discussion in Gorman, *Abortion*, 55–59.

32 Catharine Roth trans. *On the Soul and Resurrection* (Crestwood, NY: St. Vladimir's Seminary Press, 1993), 99–100.

(329–379), a fellow Cappadocian Father, was able to sweep away all considerations of whether the fetus was formed or unformed, claiming that “among us there is no fine distinction between a completely formed and unformed [embryo].” Rather, “the woman who has deliberately destroyed [her fetus] is subject to the penalty for murder.” The reason for this guilt, according to Basil, was that a human soul is present in a developing fetus from the moment of conception.³³ Gorman’s conclusion regarding Basil’s *Letter to Amphilochius*, from which these lines come, provides an apt summary of the position taken by the early church as a whole toward the unborn at any stage of development: “[the church] dismisses as irrelevant all casuistic distinctions between the formed and the unformed fetus. For [them], intention matters above all because all life — that of the fetus and that of the mother — is sacred.”³⁴

The Way of Life: Defending Christian Morality

When the Christian community turned from defining its community ethic for new members to the work of defending this “way of life” to the broader culture, abortion featured prominently in its apologetic. It may be fair to say, in light of the available documents, that the conviction regarding the unborn as God’s creation, and therefore of abortion as murder, was heard more frequently when the church faced outward than when she faced inward. Such frequency should not surprise us given how unanimous this conviction — to eschew violence of all kinds — was within the church and how far it set them apart from their culture. What was significant, however, was that Christian apologists could assume that their pagan audience was familiar with the church’s position on abortion, and therefore could draw on this common knowledge to alleviate confusion over behaviour at other rites, such as the Lord’s Supper and baptism.

33 See Joseph Donceel, “Immediate Animation and Delayed Homogenization,” *Theological Studies* 31 (1970):76–105. See also the discussion in Michael A. G. Haykin, “Basil of Caesarea on Those who Commit Abortion” in Haykin, *The Church Fathers as Spiritual Mentors* (Kitchener, ON: Joshua Press, 2017), 95.

34 Gorman, *Abortion*, 67. An example of the sacredness of all life sweeping distinctions before it comes in the thought of Augustine (354–430). In Gorman’s words, “Speculation about the origin of the soul, about the human and nonhuman fetus, about the meaning of original sin now gave way [in the mature thought of the Enchiridion] to his long-held conviction that all human life is ‘God’s own work.’” See the discussion in Gorman, *Abortion*, 70–73.



Marcus Aurelius

The Athenian apologist Athenagoras (c.133–c.190), for example, wrote to the emperor Marcus Aurelius (121–180) to answer charges of Christian cannibalism stemming from a misunderstanding of the “flesh” eaten at the Lord’s Supper. In his defence, Athenagoras asks, “What reason would we have to commit murder when we say that women who induce abortions are murderers, and will have to give account of

it to God? For the same person would not regard the fetus in the womb as a living thing and therefore an object of God’s care [and then kill it]. But we are altogether consistent in our conduct.”³⁵ For this argument to carry logical force, Athenagoras must have been confident that the Christian position on abortion was known even to the emperor. In the West, Tertullian combatted the same accusation — “we are accused of observing a holy rite in which we kill a little child and then eat it” — by adopting the same approach. He wrote, “In our case, murder being once for all forbidden, we may not even destroy the fetus in the womb.”³⁶ Furthermore, these apologists would often turn the tables on their pagan inquisitors, refuting the charge of Christian immorality by pointing out that only a pagan mind, deformed by so many moral travesties, could have conjured up such an idea in the first place. For example, in his *Octavius*, Municius Felix (d. c.260) rejects the idea that Christian initiation rites included drinking the blood of infants, arguing instead that, “It is a practice of yours, I observe, to expose your very own children to birds and wild beasts, or at times to smother and strangle them — a pitiful way to die; and there are women who swallow drugs to stifle in their own womb the beginnings of a man to be — committing infanticide before they give birth.”³⁷

In fairness, the historical record demonstrates that abortion was known to exist within the early Christian community. The practice of abortion, interpreted by the church’s pastors as pagan influence on the people

35 Athenagoras, *Legatio*, 35. Cited in Gorman, *Abortion*, 54. Evaluating the effect this Christian witness had on their culture, Gorman asks, “Is it only coincidental that the apologetic writings of Athenagoras and Tertullian immediately preceded the first Roman laws against abortions?” Gorman, *Abortion*, 62.

36 Tertullian, *Apology*, 9.6. Cited in Gorman, *Abortion*, 55.

37 Municius Felix, *Octavius*, 30.1. Cited in Bakke, *Children*, 124.

of God, was admitted as cause for significant concern.³⁸ Even where individual Christians did not live up to the ethical standard their theology required, the church as a whole was known, by insiders and outsiders alike, to stand for life in all stages. The final section of this article considers the church's response to those who claim the name of Christ yet still procure an abortion.

Returning to the Way: The Opportunity of Repentance and Reconciliation

Surveying the sea-change in the church created by Constantine's consequential edict, as well as the legal and theological disputes of the fourth and fifth centuries, Michael Gorman was still able to affirm that the fifth-century church "maintained the earliest Christian stance against abortion." The conviction that life begins at conception, and therefore that the unborn is a neighbour and abortion is murder, was not adjusted to fit a changing moral climate inside or outside the church. But Gorman does note an addition to the church's witness in these later centuries of the ancient period; namely, "they introduced the theme of forgiveness and grace for those who had obtained abortions."³⁹ This focus on forgiveness opening a door back to the way of life is a vital, but often overlooked, aspect of the church's holistic response to abortion in her midst.

In his survey of *The Church Fathers as Spiritual Mentors*, Michael Haykin recommends the example of Basil of Caesarea as an appropriate blend of this truth and love: "[Basil] recognizes the heinousness of this sin in the eyes of God, but at the same time, he is cognizant that this sin is not beyond the pale of God's forgiveness."⁴⁰ Several church councils before Basil's day had codified the Christian response to abortion within the church by means of penance, or even being put out of the church. According to the Council of Elvira (305/306AD), a woman who sought and received an abortion was placed under the ban for the remainder of her life. In 314 AD, the Council of Ancyra reduced the period of excommunication to ten years, after which a repentant woman might be restored to the church. Basil joined these councils, and the Christian consensus they represented, in condemning abortion as "something worse than murder."⁴¹ But he moved then to

38 See the discussion of the responses of Origen, Hippolytus, Cyprian, Ambrose, and Chrysostom in Gorman, *Abortion*, 59–73. Gorman concludes that "the Christian position first articulated in the early second century survived through the fourth. Despite an increasing problem with its borders, which now included much of the populace [after Constantine], the church managed to maintain its ethical position." Gorman, *Abortion*, 70.

39 Gorman, *Abortion*, 73.

40 Haykin, *Mentors*, 95.

41 The language is that of John Chrysostom (349–407), preaching in Constantinople on Romans 13:11–14. Chrysostom, Homily 24 on Romans. Cited in Gorman, *Abortion*, 72–73.

prioritize not penance but the power of the gospel to bring a sinner to repentance. Basil argued, “their restoration should be determined not by time, but by the manner of their repentance.”⁴² Following this repentance, the door was open to healing and reconciliation with the church.

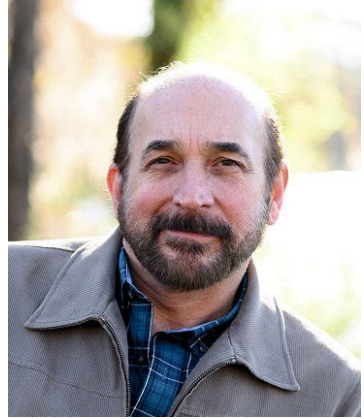
This balance of truth — abortion is murder — and love — the blood of Jesus cleanses us from sin — is captured in an ancient prayer that is still used today in the Eastern Orthodox church. It provides a good summary of the early church’s work to contend for the life both of the unborn and those who sin against them: “Lord our God...according to your great mercy, have mercy upon [name], who today is in sin, having fallen into voluntary or involuntary murder, and has aborted that conceived in her; and be gracious unto her willing and unwilling iniquities, and preserve her from every diabolical wile, cleanse her defilement and heal her suffering.”⁴³

Conclusion

The regularity with which abortion is given a place in our national conversation means that Christians are regularly required to articulate both what we believe, and why. Thankfully, we are not left without either biblical teaching or historical precedent as we cultivate a response that holistically addresses the exigencies of such a complex issue. In defining and defending Christian moral values, the early church drew on the biblical conviction that, from the moment of conception, unborn children are created by God in his image. This theological foundation calls the church, as an ethical corollary, to welcome the unborn as a neighbour, even preferring them above ourselves, rather than to destroy them as an enemy. Significantly, in contending for this culture of life, the mother is not asked to bear this cost alone. Rather, both mother and child are to be welcomed, served, and protected by the Christian community. Such service includes extending grace and forgiveness to facilitate healing and restore fellowship even after grievous sin.

42 The translation is that of Haykin, *Mentors*, 92. Gorman considers Basil’s letter to be “one of the most profound theological and ethical statements on abortion” produced by the early church. Gorman, *Abortion*, 66.

43 John Kowalczyk, *An Orthodox View of Abortion* (Minneapolis, MN: Light and Life Publishing, 1987), 36–37.



Sound Learning, Vital Piety: The Life and Legacy of Charles Hodge

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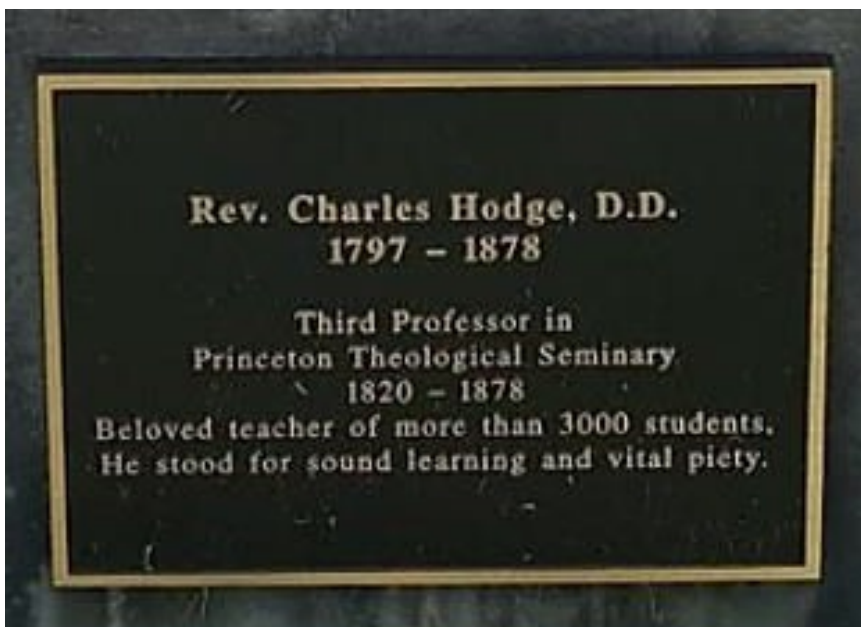
Abstract

Charles Hodge (1797-1878), Presbyterian theologian and foremost faculty member at Princeton Theological Seminary, is best known for his *Systematic Theology*, which was the standard theological text for several generations of scholars, extending even to the present day. Because of the forthright tone of much of that text, Hodge is often thought to be rather a cold and formal theoretician. This perception, however, fails to grasp the pastor's devotion that informed Hodge's theology. It can be said that Hodge received his rational theology from Protestant Scholastic Francis Turretin; he received his unswerving commitment to the veracity and authority of

Scripture from Calvin; and he received the philosophical framework for it all from the Common Sense philosophy of Thomas Reid. Also from Calvin, however, Hodge was influenced in the preeminent importance of piety in the Christian life (though Calvin, like Hodge, is often not thought of in this light). Thus, a complete appraisal of the life of Charles Hodge requires that one consider not only the “sound learning,” which defined him as a scholar, but also the “vital piety,” which defined him as a Christian.

Introduction

On a tombstone north of the campus of Princeton University in Princeton, New Jersey, there can be found an epitaph that reads¹:



This is the legacy left by one of America’s first full-time academic theologians. It is not unreasonable to suppose that most are familiar with Charles Hodge primarily through his magnum opus, *Systematic Theology*. This is certainly a significant example of his “sound learning.” Many, however, because of the polemic nature of most of his writings, may not be as conscious of the “vital piety,” which was of such significant note as to be immortalized together with his scholarship upon that stone. The words derive from Hodge himself, who wrote:

¹ Picture taken by Andrew Myers for Log College Press. See also the Charles Hodge Page at Log College Press:

<https://www.logcollegepress.com/authors-h#/charles-hodge-17971878/>

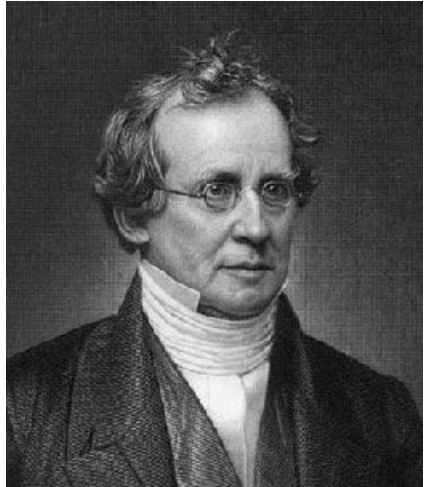
Wherever you find vital piety, that is, penitence, and devotional spirit, there you find, the doctrines of the fall, of depravity, of regeneration, of atonement, and the Deity of Christ, I never saw nor heard of a single individual who exhibited a spirit of piety who rejected any one of these doctrines.²

In this quote, then, the connection drawn by Hodge between doctrine (“sound learning”) and devotion (“vital piety”) is evident. These dual principles guided and, ultimately, defined the life and the legacy of Charles Hodge, and were inextricably expressed in Hodge’s long ministry as a pastor, professor, and, chiefly, as a follower of Christ.

THE LIFE OF CHARLES HODGE

Childhood

Charles Hodge was born in Philadelphia on the “late 27th or early 28th” of December, 1797. He was born into a family of some prominence, which boasted of Revolutionary War heroes, senators, and justices. His mother was descended from French Huguenots, while, on his father’s side, his beloved “Aunt Hannah” had been converted under the ministry of George Whitefield. His father, Hugh, Sr., was a surgeon in the War and had been much engaged with the outbreak of the yellow fever epidemic. He eventually died from complications of this disease when Charles was less than seven months old. Mary, Charles’ mother, was thus compelled to raise both the infant Charles and his slightly older brother, Hugh, alone. This she did with apparent grace, for Charles later commented, “It is no marvel that mothers are sacred in the eyes of their children.” To her, Charles wrote that he and his brother “owe absolutely everything.”³



Charles Hodge

² Charles Hodge, “Introductory Lecture,” *The Biblical Repertory and Theological Review* 1/1 (1828): 94-95.

³ A. A. Hodge, *The Life of Charles Hodge* (New York: Arno Press & The New York Times, 1969). All quotes of Charles Hodge, not attributed elsewhere, are derived from this work, written by his son.

Mary ensured that the boys were raised in a Christian environment. The family was active in the Second Presbyterian Church, which had been formed by a number of Whitefield's converts. Second's first pastor had been Gilbert Tennent, and the original ruling elders were Hodge's grandfather, Andrew, together with Andrew's brother-in-law and son-in-law. The family, then, already possessed a rich heritage in American religious history by the time Charles and Hugh were memorizing the Westminster Shorter Catechism under the instruction of the mother and their pastor, Ashbel Green; the former insuring the memorization, the latter, the understanding.

Mary had inherited Hugh, Sr.'s wharf, which provided the small family with adequate financial resources to afford a comfortable life and to make it possible for the boys to anticipate a solid education, in keeping with the family tradition. In 1810, Charles entered the classical Academy in Somerville, and then, in 1812, Princeton Academy. Soon after, however, an embargo was put in place at the outset of the War of 1812, which led the family into financial straits, as the shipping business (on which the wharf depended) was severely curtailed. Mary persevered, however, electing to take in boarders and do laundry to generate sufficient funds to allow Charles and Hugh to continue their education. This commitment on her part would be inextricably tied to the life and influence of Charles Hodge.

Conversion

In his unfinished autobiography, Hodge makes two simple yet telling remarks concerning his journey toward faith in Christ. "Our early training was religious" and "Our mother was a Christian." Mary's faithfulness, through the use of the Catechism and through regular church attendance insured that young Hodge was thoroughly familiar with the Word of God. It was, he suggests, quite natural in such circumstances, to gravitate toward thoughts of God. In his words:

There has never been anything remarkable in my religious experience, unless it be that it began very early. I think that in my childhood I came nearer to conforming to the apostle's injunction: 'Pray without ceasing,' than in any other period of my life. It seemed natural.

This spiritual comportment, though not yet rooted in a saving faith in Christ, dominated his life throughout. Demonstrating his endearing innocence at the time, he relates that he cursed but once in his life, upon hitting his foot on a stone. According to Hodge, it didn't hurt and he wasn't angry. In fact, he says, "I cannot tell why I said it... I am thankful that no similar experience ever occurred to me."

Yet there came a day, in 1815, when Charles did attain an awareness of his need for a Saviour, and he publically professed his faith in Christ. An elder at the church noted how a young companion of Charles came running up to him and declared "Charles has enlisted!" As the War with Great Britain had not yet ended, the elder asked in astonishment, "Is it possible that Hodge

has enlisted?” “Yes,” was the young man’s reply, “he has enlisted under the banner of King Jesus!” In a letter to his brother Hugh, Charles described the event: “I cannot tell you how it made me feel. I rejoiced; for I knew that “he that seeketh findeth,” and “he that asketh receiveth.”

Family

Throughout his life, Hodge was especially endeared to his mother. Likewise, his brother, Hugh, was a close friend and confidant with whom he shared extensive correspondence. In June 1822, Charles married Sarah Bache, the great-granddaughter of Benjamin Franklin, in a ceremony officiated by Right Reverend Bishop Dr. William White, the first American Protestant Bishop. Charles and Sarah would have eight children, two of whom (Alexander Archibald and Caspar Wistar) would themselves become theologians. Early in his marriage, he light-heartedly concluded a letter to his brother: “People say I am a little foolish, and I think it quite likely. But I have a good excuse. With every desire that you may be as foolish, as happy, and a thousand times better than your brother.”

His son recalls the regular times of family devotion, saying that his father taught them to pray with “soul-felt tenderness, that however bad we were our hearts all melted to his touch,” and declaring that what made those days “sacred” was the “person and character of the father himself... all radiant as that was with love, with unwavering faith, and with unclouded hope.”⁴

In the summer of 1849, Sarah became quite ill. Charles, always conscious of the most important things, asked her earnestly three questions: “Do you love the Lord Jesus?” “Do you trust Him?” and “Is He precious to you?” With each answer, she reflected her faith, declaring that Jesus was her “all in all.” She died soon after and, upon her tombstone, Hodge had written: “An humble worshipper of Christ, she lived in love and died in faith.”

Three years later, Hodge wed the former Mary Hunter, who had been a close friend to Sarah, and familiar to and loved by all of the Hodges. A. A. Hodge remarked that Mary “assiduously attended to [Charles] with her tender ministrations until his eyes closed in death.”⁵

ACADEMIC CAREER

At roughly the same time as young Charles had entered into the Princeton Academy, the Princeton Theological Seminary was founded. Hodge recalled attending the inaugural address by the seminary’s first professor, Archibald Alexander, “as a boy of fourteen, lying at length on the rail of the gallery.” This would prove to be the first encounter in a life-long relationship with the seminary, as well as a long and meaningful relationship with Alexander.

⁴ *Ibid.*, 227.

⁵ *Ibid.*, 392.

After the Academy, Charles entered the College of New Jersey (later Princeton University). In 1815, the same year as his profession of faith, Hodge graduated from college. The next term he entered the graduate program at Princeton Theological Seminary.

In the fall of 1819, nearing the end of his seminary program, Alexander unexpectedly asked Hodge if he would like to teach in the seminary. Hodge later confessed that “the thought had never occurred to him.” However, within a year he was installed as a teacher and, in 1822, he was appointed to a newly-established professorship, as Professor of Oriental and Biblical Languages. Apart from a two-year trip to Europe to study languages (1826-1828), Hodge would remain on the faculty of Princeton until his last days.

PASTORAL MINISTRY

After completing his course at seminary, Hodge was licensed to preach and ordained in 1819. In July of that year, he was installed as supply of the church in New Brunswick and various other congregations in the region. He was also appointed to do missionary work in the communities lining the Schuylkill River. During this last posting, Hodge kept a diary in which one may glimpse the nature of his relationship with God. In one prayer, as he was suffering from a drought of “spiritual enjoyment,” he prayed, “Oh, Holy Spirit, return unto Thy rest! Deign to make my bosom Thine abode – and O, attend my feeble preaching by Thy almighty energy, for Jesus’ sake.”

Also, demonstrative of his experience in this work, he recounts a story to his mother:

It became necessary for me on Saturday last to baptize a man by immersion..., as his conscience would not allow him, though a Presbyterian, to receive the ordinance in any other way.

Thus, while he is often popularly portrayed as intractable and indefatigable in his commitment to his particular religious conviction, he is seen here with a true pastor’s heart, desiring above all to serve those placed under his charge. Later, and for most of his life, Hodge would preach at the seminary, being active in the pastoral conferences that were held every Sunday afternoon between the professors and the students. Many of his sermons are preserved in the Speer Library at Princeton.

INFLUENCES

Despite his real and meaningful work as a minister of the Gospel, Charles Hodge is best known for his written work. To understand the nature of that work, it is helpful to consider his chief influences in this regard, which may be summarized in this way: Hodge received his rational theology from Protestant Scholastic Francis Turretin; he received his unswerving commitment to the veracity and authority of Scripture from Calvin; and he received the philosophical framework for it all from the Common Sense philosophy of Thomas Reid. From Calvin, Hodge was also influenced in the

preeminent importance of piety, for Calvin “had set the tone for all who would adhere to his Biblical view by unequivocally stating in the opening pages of the *Institutes* that piety is the prerequisite for the knowledge of God.”⁶

Yet none placed so great an imprint upon the heart and mind of Hodge as did his mentor, Archibald Alexander, of whom Hodge wrote, “Dr. Alexander, in the opinion of all who knew him, was second to no one in piety and zeal.” Likewise, Hodge’s son (and Archibald Alexander’s namesake), A. A. Hodge, reiterated that his father “always affirmed that he was moulded more by the character and instructions of Dr. Archibald Alexander, than by all other external influences combined.”⁷

Though Alexander often dissented from Turretin, the latter was nevertheless foundational to Hodge’s theological education. Alexander’s thought was in the tradition of Reid’s Common Sense philosophy, and he taught that “self-evident or intuitive truths are prior to reasoning,” and thus, “No doctrine can be a proper object of our faith, which it is not more reasonable to receive than to reject.”⁸ Of course, Alexander sought to avoid the charge of rationalism by stressing that sound reason would, in fact, lead us to expect that a revelation from God would contain much that was incomprehensible.

For his part, Hodge did not refute Alexander in this regard. In fact, “he was to echo it himself on occasion, though never as enthusiastically as Alexander.”⁹ For Hodge, evidences and arguments did indeed have a place; but “they were not an end in themselves; they were not the heart of Christianity.” However, as a casual perusal of his *Systematic Theology* will attest, while Hodge stressed the necessity of the Holy Spirit in convincing man of truth, he “at times forgot this principle and used his rational argumentation as though it was a means of convincing his readers of the truth,” much like Luther, who also attacked reason and philosophy yet “used both very effectively in refuting the arguments of his opponents.”¹⁰

Hodge seems to have matured in his thought in later years. Though he began with a belief in the primacy of the heart (or, the work of the Holy Spirit) over the head, he later came to an understanding of the two (head and

⁶ W. Andrew Hoffecker, “The Devotional Life of Archibald Alexander, Charles Hodge, and Benjamin B. Warfield,” *Westminster Theological Journal* 42, no. 1 (1979): 111.

⁷ *Ibid.*, 47.

⁸ Peter Hicks, *The Philosophy of Charles Hodge* (Lewiston, NY: The Edwin Mellon Press, 1997), 95.

⁹ *Ibid.*, 97.

¹⁰ *Ibid.*, 123.

heart) as more interrelated. In 1843, he declared, “There is always an exercise of will in thought, and an exercise of feeling in cognition.”¹¹

Thus, he was not merely a cerebral scholar with no interest in the matter of the heart in worship. A careful study of his works reveals a deep and abiding affection for Christ, such as when he wrote: “The glory of God in the face of Jesus Christ is made so clear that we are ravished by it, delivered thereby from the love of sin and of the world.”¹² So, while the theology of Turretin informed his thought, the piety of Calvin informed his heart, creating a synthesis that, though unstable at times, was very much integral to his identity.

THE IMPACT OF THE EUROPEAN EXPERIENCE

Hodge began his professional career as an instructor in biblical languages. This seems to have been where he initially saw himself primarily gifted. It was, in fact, to perfect his language skills (Hebrew, Arabic, Syriac, and French) that Hodge requested and was granted a two year sabbatical from Princeton to travel to Europe to study languages. Indeed, upon his return, it was said that those who studied Hebrew under Hodge had studied with one of the most qualified Hebrew teachers in early nineteenth-century America.¹³

The European theological climate at the time of his stay was moving in the direction of higher criticism, dominated as it was by the presence of such formidable minds as Hegel and Schleiermacher. Hodge wrote of these that they both “deny the personality of the Deity and the individuality of the soul of man.” While he was thus disaffected by the unorthodox scholarship which he witnessed in Europe, the time was not without significance in Hodge’s spiritual life. After attending a communion service in Berlin, Hodge wrote:

I have recently been more than ever . . . affected by a sense of the indescribable excellence of our adorable Saviour, his character has appeared to me in a purity and beauty which my blind eyes have been long in discovering. Oh, that I should see more of this loveliness every day that I live and be more transformed into his image.¹⁴

An even more lasting effect occurred at Halle, where Hodge began to be drawn more toward theology and less toward the philology that had led him there. This was due in no small part to his close association with August Tholuck, a German “pietistic confessionalist” who would become a lifelong

¹¹ Charles Hodge, “The Excellency of the Knowledge of Christ Jesus our Lord, Phil. 3: 8,” *Princeton Sermons* (London: Thomas Nelson, 1879), 214.

¹² Charles Hodge, *Conference Papers* (NY: Scribners, 1879), 197.

¹³ Mark A. Noll, “Charles Hodge,” in *Dictionary of Major Biblical Interpreters*, edited by Donald K McKim (Downers Grove, IL: InterVarsity Press, 2007), 530.

¹⁴ Charles Hodge, *Journal of European Travels*, 93.

friend.¹⁵ Hodge was impressed by Tholuck's "theological posture," and saw in him an evangelical theology that "went a long way to qualify Tholuck as a person to be praised for piety."¹⁶ Hodge would also publish a commentary of Romans, following Tholuck.

Hodge did return from Europe with an appreciation for the art of biblical criticism, but always within a conservative theological context. Thus, in his exegetical works (all on the epistles of Paul: Romans, Ephesians, and Corinthians), it was Hodge's practice to emphasize the substance over the form. Indeed, B. B. Warfield, a former student of Hodge's, could say that Hodge "had no taste for the technicalities of exegesis," while at the same time noting that "he seemed to look through a passage, catch its main drift and all its theological bearings, and state the result in crisp sentences that would have been worthy of Bacon."¹⁷ His ability to convey his theology in a way that is "disarmingly clear" explains why it has been said that,

Three thousand divinity students sat at his feet to learn their theology — more parsons, Presbyterian and otherwise, than were trained by any other American in the nineteenth century. Thousands more drank deep of his heavy *Systematic Theology*.¹⁸

And, while many of those affected by his work undoubtedly came away with a deeper understanding of Hodge's rational, common sense theology, his piety was influential, as well. As Hoffecker notes, "His real and strongly emotional piety, the heart of which was vital apprehension of the love of God in Christ, wrought his most characteristic work upon his students."¹⁹ His commitment to theology, then, was only matched by his sincere spirituality.

Over the years, Hodge's emphasis continued the shift from a study of the languages to the field of didactic theology, culminating in his transfer to the Chair of Didactic and Exegetical Theology in 1840, which he held until his death. Nevertheless, it remained true throughout his career that Hodge was committed to a pious and reverent regard for the Bible. This conviction guided his life and his work, even as he confronted the complex social issues of his day.

CONTROVERSY

It is perhaps not surprising that a religious figure with a career as long and as formidable as Hodge's was would become embroiled in the pressing

¹⁵ Noll, 530.

¹⁶ Thomas H. Olbricht, "Charles Hodge as an American New Testament Interpreter," *Journal of Presbyterian History* 57, no. 2 (1979): 124.

¹⁷ Hodge, *The Life of Charles Hodge*, 589.

¹⁸ William S. Barker, "The Social Views of Charles Hodge (1797-1878): A Study in 19th-Century Calvinism and Conservatism," *Presbyterian* 1, no. 1 (1975): 4.

¹⁹ Hoffecker, 117.

discussions of the times, and his times saw two very significant issues rise to the fore: slavery and Darwinism. Reflecting an influence by William Paley, Hodge was convinced of a strong relationship between natural science and religion. Building on this, he would subsequently develop his parallel ideas that “the Bible is to the theologian what nature is to the man of science.”²⁰ This perspective would play heavily in his interaction with both slavery and Darwinism.

Slavery

On the matter of slavery, so explosive during the peak of Hodge’s career, the church itself was stretched to the point of division. Not one to shirk from lively debate, Hodge was quick to interject his position, basing it wholly upon his understanding of Scripture. Some have gone so far as to claim that his “record on slavery and slaveholding is poor enough to invite sarcasm.”²¹ Others, however, see greater complexity in Hodge’s view. Essentially, it may be said that, for Hodge, “slavery *per se* (‘slaveholding in itself considered’) was not a sin and should not in itself be the subject of church discipline.”²² Indeed, this was due to Hodge’s strict adherence to Scripture, of which he declared, “We recognize no authoritative rule of truth and duty but the word of God.”²³ Thus, seeing slavery in the Bible, Hodge was reluctant to judge the practice as wholly evil. That being said, he also opposed slavery from the conviction of racial equality, denying the polygenetic theory that the races were, in fact, not created equally and Adam was not the common progenitor to all. Further, he was convinced that there were egregious inequities in the manner in which the practice of slavery was conducted in the American South. Commenting upon Hodge’s consistency on this issue, Barker says that Hodge was “firmly settled in a moderate, middle ground, that deplores the agitation of the abolitionists and also expresses his abhorrence of the evils of slavery.”²⁴

Darwinism

In addition to the issue of slavery, Hodge is well-known for his strident objection to the rise of Darwinian thought. Contrary to popular perception, Hodge did not believe in God because he saw design in nature;

²⁰ Hodge, Charles, *Systematic Theology*, 3 vols. (Peabody, MA: Hendrickson, 2008), I.10.

²¹ Allen C. Guelzo, “Charles Hodge’s Antislavery Moment,” in *Charles Hodge Revisited*, edited by John W Stewart and James H Moorhead (Grand Rapids: Eerdmans, 2002), 324.

²² David Torbett, *Theology and Slavery: Charles Hodge and Horace Bushnell* (Macon, GA: Mercer University Press, 2006), 5.

²³ Charles Hodge, “Slavery,” *The Biblical Repertory and Theological Review* 8/2 (April 1836): 275.

²⁴ Barker, 6.

rather, he believed that there was design in nature because he believed in God.

Once again, Hodge here demonstrates his unswerving conviction that the God of Bible is who His Word declares Him to be; in this case, the Creator who is intimately involved in His creation. In Darwinism, Hodge saw the denial of God's very existence, saying that, in that system of thought, "God has no more to do with the universe than if He did not exist."²⁵

Relying on the veracity of Scripture, Hodge argued that the Bible indicates that Adam was a perfect and singular creation. This, to Hodge, meant two important things: 1) Adam was not at the front of a long evolutionary line that would proceed through varying states of imperfections; and, 2) that Adam was the common ancestor of all humanity.

In 1873, at the Conference of the Evangelical Alliance in New York (the precursor to the National Council of Churches), international representatives from a number of disciplines assembled to discuss, among other things, evolution. Hodge rose to declare that Darwinism "is a denial of what the Bible teaches, and of what the reason teaches, and of what the conscience of any human being teaches."²⁶ Yet, while reason and conscience certainly played their part, the Bible (and Hodge's commitment to its veracity) was the principle source for Hodge's position.

Wells argues that this was an argument *to* design rather than *from* design, as is typically enjoined in modern times whenever apologists invoke the teleological argument. The significance of this distinction is best illustrated by the use of comparable syllogisms. The argument *from* design argues:

If living organisms are designed, then God exists.
Living organisms are designed.
Therefore, God exists.

Conversely, the argument *to* design may be understood this way:

If God exists, then living organisms are designed.
God exists.
Therefore, living organisms are designed.²⁷

²⁵ Hodge, Charles, *Systematic Theology*, 3 vols. (Grand Rapids: Eerdmans, 1940), II:28.

²⁶ Schaff, Philip, and S. Iraneus Prime, eds. *History, Essays, Orations, and other Documents of the Sixth General Conference of the Evangelical Alliance, Held in New York, October 2-12, 1873* (NY: Harper & Brothers, 1874), 317-320.

²⁷ Jonathan Wells, *Charles Hodge's Critique of Darwinism* (Lewiston, NY: The Edwin Mellon Press, 1988), 98-99.

The first syllogism begins with man, the second begins with God. In the second premises, the first is contingent upon empirical observation, while the second simply declares that God is. For Hodge, Darwinism was saying:

If God exists, then living organisms are designed.
 (According to Darwinism), living organisms are not designed.
 Therefore, (according to Darwinism) God does not exist.²⁸

While the accuracy of Hodge's assessment is beyond the scope of this work, it is nevertheless helpful in understanding that, even in those issues where he is seen as most intransigent, one may readily discern an underlying passion for the Word of God and a willingness to defend it against attacks from any quarter. As he told his students, he was convinced that, "The truth has nothing to fear from the truth – God in nature can never contradict God in the Bible and in the hearts of his people."²⁹

Summary Regarding Slavery and Darwinism

On the basis of his frequent and substantive interjections into social and cultural issues, Hodge may be seen by some today as a bit "radical." This is owing, in part no doubt, to his conviction that "politics... when connected with morals and the character and interests of the country, is a subject second only to religion in importance."³⁰ Thus, while one may justly critique his position on slavery as misguided (however well-intentioned his exegesis), and while his position on Darwinism may not satisfy those either on his left or his right, it may be said that he was at least consistent in seeking to honor Scripture (as he understood it) as the highest authority, to which all else – morals, ethics, cultures, and doctrine – must submit.

CONCLUSION

David Wells has summarized Hodge's *Systematic Theology* by saying that Hodge "had seen the grace and glory of God" and, in this great work, he "turns to the world to explain his vision."³¹ It is perhaps fitting that the most influential work of his storied career would come near the end, after nearly fifty years of ministry. For, while outwardly it reveals his substantial scholarship, it was conceived in the heart of a man who was not only a scholar, but a man who held fast to his Saviour. And while the work is of

²⁸ *Ibid.*, 100.

²⁹ *Ibid.*, 49.

³⁰ Richard J. Carwardine, "The Politics of Charles Hodge," in *Charles Hodge Revisited*, edited by John W. Stewart and James H. Moorhead (Grand Rapids: Eerdmans, 2002), 250.

³¹ David F. Wells, "The Stout and Persistent 'Theology' of Charles Hodge," *Christianity Today*, August 1974: 12.

course not a devotional, it would not be what it is had it not been born of a life that was.

The end of Hodge's long and influential life came about "not from positive disease, but from an exhaustion of nature."³² On the 21st of April 1878, he partook of his final communion, and, on the 16th of May, at the funeral of a dear friend, he prayed fervently and with surprising strength of voice, so that "he was fairly well heard" by the large audience.³³ The following month, Hodge left his study for the last time and retired to his bed. As his loving wife asked of his condition, he replied, "My Savior is with me every step of the way," and to his daughter, he said, "Why should you grieve? . . . To be absent from the body is to be with the Lord, to be with the Lord is to see the Lord, and to see the Lord is to be like Him." Thus, to the end, the sound learning and the vital piety that guided and defined his life, sustained him to the end.

FOR FURTHER READING

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³² Hodge, *The Life of Charles Hodge*, 578.

³³ *Ibid.*, 580.



Preaching 2 Catechism

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1. What is God-focused preaching? God-focused preaching is preaching that sees God as the author, agency and goal of all things and seeks to bring glory and honour to Him in every sermon.

2. What is Christ-centred preaching? Christ-centred preaching is preaching pervaded by the presence of Jesus Christ, the only hope for saving and sanctifying sinners.

3. What is gospel-driven preaching? Gospel-driven preaching is preaching that has as its foundation, formation, motivation and hope for transformation the gospel of Jesus Christ, His life, death, resurrection and present intercession. It is preaching that proclaims Christ as the only Saviour of sinners.

4. What is gospel-driven edificational preaching? Gospel-driven edificational preaching is preaching to build up believers in the church that is always evangelical in content, building on and applying the gospel of grace to whatever subject the sermon addresses.

5. Why must edificational preaching always be gospel-driven?

Edificational preaching must always be gospel-driven because believers and the church live by faith in the gospel and need to be fed constantly on the gospel.

6. Why must edificational preaching, though aimed at believers, always contain clear statements of the gospel?

Edificational preaching, though aimed at believers, must always contain clear statements of the gospel because the preacher must always do the work of the evangelist. Enough of the gospel should be presented in every sermon that unbelievers in the congregation may be invited to Christ as part of the sermon's message and application and that believers may feed on the gospel.

7. Why must edificational preaching, though aimed at believers, always be connected to the foundation of the gospel?

Edificational preaching, though aimed at believers, must always be connected to the foundation of the gospel because the gospel is the meta-story of the entire Bible and the ultimate context for every text. Therefore, every sermon must and is connected to the gospel and it is the duty of the preacher to show this connection in order to call believers to live by faith in the gospel.

8. What are eight characteristics of the gospel-driven preacher?

Eight characteristics of the gospel-driven preacher are (1) he knows the gospel (2) believes the gospel (3) is gripped by the gospel (4) is formed by the gospel (5) is motivated by the gospel (6) is being transformed by the gospel (7) is confident in the power of the gospel (Rom. 1:16-17) and (8) is under obligation to preach the gospel (Rom. 1:14).

9. What is gospel-driven preaching?

Gospel-driven preaching is preaching that has as its foundation, formation, motivation and hope for transformation the gospel "of the glorious message that God's grace has, is and will overcome our sin through the life, death, burial, resurrection and continual intercession of His Son our Savior, Jesus Christ" (Harry Reeder, *From Embers To A Flame: A Conference on Nurturing Church Vitality, Conference Notebook*, March 8-10, 2006, 3-1).

10. What is gospel-driven edificational preaching?

Gospel-driven edificational preaching is that preaching, while not being evangelistic in its primary purpose (inviting sinners to submit to grace), is still always evangelical in content (building on and applying the gospel of grace to whatever subject the sermon concerns).

11. How will gospel-driven edificational preaching address unbelievers?

Gospel-driven edificational preaching will address unbelievers in that it will always contain clear statements of the gospel, and will clearly be connected to the foundation of the gospel, so that enough of the gospel will be present in every sermon so that unbelievers present in the congregation may be invited to Christ as part of the sermon's content and application.

12. What is another way to describe gospel-driven preaching? Another way to describe gospel-driven preaching is to call it "Five Alones" preaching.

13. What does the preacher preach in Five Alones preaching? In Five Alones preaching the preacher implicitly, and sometimes explicitly, preaches the Five Solas of the 16th century Reformation or preaches content based on the Five Solas.

14. What is the content the preacher preaches in Five Alones preaching? The content the preacher preaches in Five Alones preaching is:

a) Sola Scriptura: Scripture alone is the church's authority for understanding salvation and all matters of faith and practice;

b) Solus Christus: Christ alone is the Saviour of sinners. Salvation is accomplished by the work of the historical Christ alone, the eternal Son of God who became man by a miraculous conception in first-century Judea. He fulfilled all the promises of the OT. By His sinless life, His substitutionary death on the cross, His resurrection and ascension He purchased grace and salvation for His church;

c) Sola Gratia: salvation is by grace alone accomplished by Christ alone and not by any human work, ritual or obedience;

d) Sola Fide: justification is received by faith alone that trusts Christ alone and rejects all human-obedience, self-merit, self-works, self-righteousness or performance of religious ritual as the basis for salvation;

e) Soli Deo Gloria: God alone deserves the praise and glory for salvation and for all things. The triune God is the sovereign creator, King, ruler and sustainer of the universe and alone deserves all worship, honour, fame and glory. He alone is the provider of salvation and the redeemer of sinners.

15. What is grace-saturated preaching? Grace-saturated preaching is preaching that is permeated with the covenant of grace, with the undeserved favour of God in Christ and with God's gracious plan of salvation through Christ to restore His Kingdom on earth and to redeem a people for His glory from every tribe and nation.

16. What is at the heart of preaching the covenant of grace? At the heart of preaching the covenant of grace is preaching Jesus Christ, Him crucified and the promises of God's salvation that are all fulfilled in Christ.

17. Why is Jesus Christ to be preached as the heart of the covenant of grace? Jesus Christ is to be preached as the heart of the covenant of grace because He, the Second Adam and the only Saviour of sinners, creates the new humanity out of the old fallen humanity by fulfilling all the obligations of God's covenant that sinners, due to their sinful natures, are unwilling and incapable to obey. Jesus kept the whole law for His people and suffered the punishment due to their sins.

18. What does it mean to preach unconditional grace? To preach unconditional grace is preaching that Christ has fulfilled all the conditions God requires on the sinner's behalf, making salvation to be by grace alone, received by faith alone, and leaving the sinner with no conditions to meet on his own merit, accomplishment or power.

19. What are the chief provisions of the covenant of grace that must be preached? The chief provisions of the covenant of grace that must be preached are justification, regeneration, adoption, sanctification and glorification.

20. What does the preacher preach in justification? In preaching justification, the preacher proclaims that justification is God's act of free grace in which he pardons sin, grants the status of righteousness as a law-keeper, not because of anything done in or by any sinner, but only because of the perfect obedience, full satisfaction and atonement of Christ, imputed or credited to them and received by faith alone. (See Larger Catechism Q. 70).

21. What does the preacher preach in regeneration? In preaching regeneration, the preacher proclaims that regeneration is a work of God's mighty grace, by his Word and Spirit, in which He calls sinners out of sin and death to grace and salvation, enlightening their minds spiritually and savingly to understand the gospel and the things of God, granting them new hearts and removing the old sinful, stubborn hearts of stone, renewing their wills, working in them to desire and do good, persuading and enabling them to embrace Christ as He is freely offered in the gospel of grace and thus raising them from spiritual death to life (WCF 10, LC Q. 67, SC Q. 34).

22. What does the preacher preach in adoption? In preaching adoption, the preacher proclaims that adoption is an act of God's free grace in Christ, in which His undeserving but loved elect are welcomed into His eternal

family, embraced by their heavenly father, forgiven their sins, given all the rights and privileges of the sons of God, loved, protected, provided for, disciplined, and enabled to persevere and to inherit God's promises as heirs of eternal salvation (WCF 12, SC Q. 34).

23. What does the preacher preach in sanctification? In preaching sanctification, the preacher proclaims that sanctification is a work of God's free grace in which those chosen in eternity to be holy are in time, by His Spirit, made holy in heart and conduct. The Spirit sets the elect apart to Christ and then enables them to grow in grace progressively, dying more and more to sin and walking more and more in holiness and in the new life of obedience. To accomplish this, the Spirit applies Christ's death and resurrection to them and grows the seeds of grace, repentance and obedience planted at regeneration when the new heart was graciously given. The Spirit also stirs up, increases and strengthens these seeds of grace through the Spirit-enabled faith, cooperation and obedience of the believer, so that renewal takes place in the whole person and this renewal grows and progresses toward spiritual maturity and Christ-likeness (WCF 13, LC Q. 75).

24. What does the preacher preach in glorification and the final judgment? In preaching glorification and the final judgment, the preacher declares that the immortal souls of all people return to God at physical death, the souls of the righteous are made perfect in holiness and received into heaven to behold God's light and glory and to wait for the full redemption of their bodies. However, the souls of the wicked are, at death, cast into hell and its torments, to wait for the day of the resurrection and judgment. On that day, all the souls of both the righteous and the wicked will be re-united with their resurrected bodies. All will appear before Christ's judgment seat and give an account for their thoughts, words and deeds and will receive according to what they have done in this life. The righteous will inherit eternal life. The wicked will inherit eternal death, curse and condemnation. On that day, God will display the glory of his mercy and grace in giving the elect eternal and totally undeserved salvation. He will also display his justice, righteousness and holy wrath against sin in the totally deserved damnation of the wicked and disobedient in hell (WCF 32 and 33).

25. Why must the preacher preach eternal judgment along with glorification? The preacher must preach eternal judgment along with glorification because they are inseparable and people cannot understand one without the other.

26. Why must the gospel preacher also preach about hell and eternal judgment? The gospel preacher must also preach about hell and eternal

judgment because gospel preaching not only proclaims life to those who come to Christ in repentance and faith, but also warns of condemnation and death to those outside of Christ. Faithful biblical preaching calls people to flee the wrath to come (Matt 3:7; Acts 2:39) and is an aroma of life to some and the stench of death to others (II Cor 2:15-16).

27. What does the gospel preacher proclaim about how God justifies, regenerates, adopts, sanctifies and glorifies his elect people? The gospel preacher proclaims that God justifies, regenerates, adopts, sanctifies and glorifies His elect people by grace alone and through Christ alone. God grants the new record (justification), the new heart (regeneration), the new status as family member and heir (adoption), the new power from His Spirit to live a new life of obedience (sanctification), and the guarantee of future perfection and the hope of perfect Christ-likeness (glorification) by Christ's grace alone, received by faith alone that both trusts and obeys God's Word.

28. What does the preacher proclaim about how Christ has secured the chief provisions of the covenant of grace? The preacher proclaims that Christ has secured the chief provisions of the covenant of grace by His life of perfect obedience, His substitutionary death on the cross and His death-conquering resurrection from the grave.

29. What does the preacher proclaim about whom Christ represents in the covenant of grace? The preacher proclaims that Christ represents, in the covenant of grace, all whom God His Father has given Him or all His elect people.

30. What does the preacher proclaim is required to receive the benefits Christ has secured in the covenant of grace? The preacher proclaims that God requires repentance and saving faith to receive all the benefit Christ has secured in the covenant of grace.

31. What is it to preach repentance? To preach repentance is to call sinners to be sorry for sin and to hate and forsake it because it is displeasing to God.

32. What does the Westminster Confession of Faith say that preachers must preach about repentance? The Westminster Confession of Faith, Chapter 15, calls preachers to preach about repentance this way:

I. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ.

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy

nature, and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments.

III. Although repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ, yet it is of such necessity to all sinners, that none may expect pardon without it.

IV. As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.

33. What is it to preach saving faith? To preach saving faith is to call sinners to trust Christ alone for salvation.

34. What must the preacher warn against in connection to saving faith? The preacher must warn against in connection to saving faith, trusting in anyone or anything other than Christ for salvation, including any church, any pastor, any good work, any ritual, any performance or any accomplishment.

35. What does the Westminster Confession of Faith and the Larger Catechism say that preachers must preach about saving faith? The Westminster Confession of Faith, Chapter 14, and the Larger Catechism Q. 72 calls preachers to preach about saving (or justifying) faith this way:

The Westminster Confession, Chapter 14

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

II. By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and acts differently upon that which each particular passage thereof contains; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon

Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

III. This faith is different in degrees, weak or strong; may often and in many ways be assailed, and weakened, but gets the victory: growing up in many to the attainment of a full assurance, through Christ, who is both the author and finisher of our faith.

The Larger Catechism Q. 72

Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assents to the truth of the promise of the gospel, but receives and rests upon Christ and his righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

36. What does the Larger Catechism say that preachers must preach about how faith justifies a sinner? The Larger Catechism Q. 73 calls preachers to preach how faith justifies a sinner this way:

Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receiveth and applieth Christ and his righteousness.

37. How does the gospel preacher invite sinners to come to Christ? The gospel preacher invites sinners to come to Christ by a simple summons to repentance and saving faith.

38. How does the gospel preacher preach repentance? The gospel preacher preaches repentance by announcing to all that God commands all people everywhere to be sorry for sin and to hate and forsake it because it is displeasing to God (Children's Catechism).

39. How does the gospel preacher preach saving faith? The gospel preacher preaches saving faith by commanding all to trust Christ alone for salvation.

40. What should the preacher NOT emphasize in preaching saving faith? The preacher, in preaching saving faith, should not emphasize an explanation of what faith is or what a person does in faith.

41. Why should the preacher NOT emphasize in preaching saving faith, what faith is or what a person does in saving faith? The preacher, in preaching saving faith, should not emphasize an explanation of what faith is or what a person does in saving faith, because the apostolic message of the New Testament does not emphasize this.

42. Why, in preaching the gospel, do the New Testament apostles NOT emphasize an explanation of what faith is or what a person does in saving faith? In preaching the gospel, the New Testament apostles do not emphasize an explanation of what faith is or what a person does in saving faith because of the danger of turning faith into a human work, performance or accomplishment.

43. In preaching the gospel and saving faith, what do the New Testament apostles emphasize? In preaching the gospel and saving faith, the New Testament apostles emphasize the announcing and proclaiming of the object of saving faith and the adequacy of Christ and his finished work to save sinners.

44. What should gospel preachers today emphasize in preaching saving faith? Gospel preachers today, in preaching saving faith, should emphasize the same as what the New Testament apostles did, announcing and proclaiming the object of saving faith and the adequacy of Christ and His finished work to save sinners.

45. Does gospel preaching tell sinners to repent and believe in their own power? No, gospel preaching tells sinners that they have no power to repent and believe but must receive these as gifts from God, granted through the work of the Holy Spirit in his giving, sustaining and increasing of the new heart.

46. Is the preaching of repentance and saving faith only for unbelievers? No, the preaching of repentance and faith is also for believers.

47. Why is the preaching of repentance and saving faith for believers? The preaching of repentance and saving faith is for believers because the whole Christian life is a life of repentance and faith.

48. Why must Christian preaching be grace-saturated? Christian preaching must be grace-saturated in order to be faithful to the triune God, to the biblical message, to the covenant of grace and to the gospel of God's grace.

49. What is law and gospel preaching? Law and gospel preaching is preaching that understands and proclaims both the role of the moral law and the role of the gospel in order to save sinners and sanctify believers.

50. According to Larger Catechism Q. 94, is the moral law of use since the fall? According to the Larger Catechism Q. 94, the moral law is of great use since the fall:

Although no man, since the fall, can attain to righteousness and life by the moral law: yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

51. According to Larger Catechism Q. 95, how is the moral law of use to all people? According to the Larger Catechism Q. 95, the moral law is of use to all people in these ways:

The moral law is of use to all men, to inform them of the holy nature and the will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives: to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

52. According to the Larger Catechism Q. 95, What are the seven purposes for preaching the moral law to both unbelievers and believers? According to the Larger Catechism Q. 95, the seven purposes for preaching the law to all people are: (1) to reveal God's holy nature and will, (2) to reveal the binding duty of all people to keep the law of God, (3) to convince of inability to live in obedience, (4) to convict of sinful heart pollution as the source of this inability, (5) to humble people in awareness of their particular sin and the misery sin produces, (6) to give a clearer sight of the need for Christ, and (7) to give clearer awareness of the perfection of Christ's obedience.

53. According to the Larger Catechism Q. 96, how is the moral law of use to the unregenerate? According to the Larger Catechism Q. 96, the moral law is of use to the unregenerate in these ways:

The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

54. According to the Larger Catechism Q. 96, what are three purposes for preaching the moral law to unbelievers? According to the Larger Catechism Q. 96, the three purposes for preaching the moral law to unbelievers are: (1) to awaken their conscience to flee the wrath and judgment to come, (2) to drive them to Christ as their only hope, and (3) to leave them without excuse and aware of the law's curse if they continue in sin.

55. How does God use the preaching of the moral law to save sinners? God uses the preaching of the moral law to guide and draw sinners to the gospel.

56. How does God use the preaching of the moral law to guide and draw sinners to the gospel? God uses the preaching of the moral law to guide and draw sinners to the gospel by being the instrument he uses to convict of sin, to wound the conscience, to expose guilt and shame, to reveal spiritual inability to obey the law's demands and to lead and drive sinners to trust Christ alone as the only hope for law-breakers.

57. What does the Larger Catechism Q 96 remind preachers that they must preach about the moral law to the unregenerate? The Larger Catechism Q. 96 reminds preachers that they must preach to the unregenerate that the moral law is God's eternal and permanent law, the expression of God's holy character, the judge and condemner of all law breakers, the proclaimer of God's wrath and curse against all sin, the awakener of consciences, the caller to repentance and the driver to Christ.

58. According to Larger Catechism Q. 97, how is the moral law of use to the regenerate? According to the Larger Catechism Q. 97, the moral law is of use to the regenerate in these ways:

Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.

59. How does God use the preaching of the moral law to sanctify the redeemed? God uses the preaching of the moral law to sanctify believers as the guide to holiness and the rule for living, leading, encouraging and

admonishing them to walk in the way of salvation and toward Christ-likeness.

60. What does the Larger Catechism Q 97 remind preachers that they must preach about the moral law to the regenerate? The Larger Catechism Q. 97 reminds preachers that they must preach to the regenerate that the moral law creates love and loyalty to Christ because he obeyed the law perfectly for sinners, it provokes thankfulness, and it calls the regenerate to conform to God's law as the guide for their obedience.

61. What does the preacher need to remind regenerate believers about when the law is preached to them? The preacher must remind believers who trust Christ alone for salvation that they are liberated from the moral law as a covenant of works and are neither justified nor condemned by the law and by their performance of the law, but are saved and justified on the basis of Christ's finished work alone.

62. What does the preacher need to remind regenerate believers about the role of the moral law in sanctification? The preacher needs to remind regenerate believers that the moral law has an important role in their sanctification.

63. Why does the preacher need to remind believers that the moral law has an important role in their sanctification? The preacher needs to remind believers that the moral law has an important role in their sanctification because every human heart, even the regenerate heart which always has its remains of sin, has a tendency toward lawlessness and rebellion and requires continual reminders to submit to God's grace in His law.

64. What does the Westminster Confession of Faith say that preachers must preach about the role and value of the moral law in sanctification? The Confession (19:5-7) explains the use of the moral law in sanctification for justified believers in this way:

V. The moral law does forever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned; yet it is of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts and lives; so as, examining

themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof: although not as due to them by the law as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law: and not under grace.

VII. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requires to be done.

65. Why must preachers preach both the law and the gospel? Preachers must preach both the law and the gospel because the law and the gospel are a team: the law drives us to Christ, for justification, in complete despair and helplessness (“I can’t obey”) and Christ justifies us by grace and then leads us back to the law for sanctification, with a new heart and new power to obey in continual dependence on grace (“Through grace I can obey”).

66. What happens when a preacher preaches the gospel without the moral law? When a preacher preaches the gospel without the moral law his preaching separates the moral law from the gospel and thereby distorts the gospel into the deadly errors of antinomianism (anti-law living), gospel without repentance, gospel without transformation, gospel without power, easy believism and dead faith.

67. What happens when a preacher preaches the law without the gospel? When a preacher preaches the law without the gospel his preaching separates the gospel from the moral law and thereby distorts the moral law into the deadly errors of legalism, moralism, externalism, works-righteousness, and grace-less, self-dependent self-righteousness that can only bring God’s condemnation and spiritual death.

68. What happens when a preacher preaches the gospel and the moral law properly connected to each other? When a preacher preaches the gospel and the moral law properly connected his preaching can be used, by the Spirit and by God’s grace, to bring saving faith, evangelical repentance, gospel transformation, evangelical obedience, grace-based, Christ-

dependent, Spirit-reliant, gospel-driven, God-pleasing change and obedience to God's moral law.

69. Why can the gospel only be clearly preached in light of and connected to God's moral law? The gospel can only be clearly preached in light of God's moral law and connected to it because Christ both saves sinners and sanctifies His sheep by drawing the thread of the transforming gospel to mend and heal hearts by first piercing those hearts with the sharp needle of the moral law. The moral law is God's sharp instrument to reveal His will and nature, to convince of inability, to humble, to convict of sin and heart corruption, to display Christ's perfection, to reveal the need for Christ, to prick and pierce, to awaken consciences and to drive both unregenerate and regenerate people to Christ and to rely on his grace alone.

70. What are the five pillars of Christianity and the gospel that law and gospel preaching both understands and proclaims? The five pillars of Christianity and the gospel that law and gospel preaching both understands and proclaims are (1) You must obey whatever God's holy, moral law requires; (2) You cannot obey in your own power and relying on yourself; (3) You hunger and thirst (by grace) for the law-keeping you cannot do in your own power; (4) You pray (by grace) with desperation for what is impossible for you but possible for God; and (5) When you call on the name of the Lord, by his grace you are empowered and given every blessing and treasure of the gospel that you desperately need in order to live a life pleasing to God.

71. What is Spirit-anointed preaching? Spirit-anointed preaching is that preaching that depends on the power of the Holy Spirit to bring fruit through the preached Word in regeneration, repentance and faith so that sinners are converted and the converted grow in grace.

72. How does the gospel preacher obtain the Spirit's anointing for preaching? The gospel preacher obtains the Spirit's anointing for preaching by simply asking and praying for the Holy Spirit in response to Christ's promise in Luke 11:13.

73. What is Christ's promise of the Holy Spirit in Luke 11:13? Christ's promise of the Holy Spirit in Luke 11:13 is this:

If you being evil know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask, [are asking and continue to ask].

74. How should the preacher and the congregation pray for the Holy Spirit in relation to preaching? The preacher and the congregation should pray for the Holy Spirit following the advice of two great preachers:

Pierre Marcel

In us and in the Church, EVERYTHING depends on the Spirit. And since God, as a father who feeds his children according to their needs, gives the Holy Spirit to those who ask (Luke 11:11-13), everything depends, in the last analysis, on the preacher's, the believer's, and the Church's relationship with the Spirit. Preaching, which is, properly speaking, the word preached, depends entirely on the Spirit.

The preacher can speak in the name of God and proclaim the word only if that word has been first explained to him by the Spirit. To this end, he must invoke the Holy Spirit each day and when he prepares to preach.

The believers, for their part, must ceaselessly invoke the Spirit in behalf of their pastor and themselves.

Preachers and believers alike must pray that the Spirit, *who alone can turn the word of man into a word of God, may work forcefully*, that nothing in their lives and from the beginning of the service may interfere with the action of the Spirit. The preaching begins the moment the service begins (author's emphases). (Pierre Marcel, *The Relevance of Preaching*, Grand Rapids: Baker Book House, 1963, 91, 94).

D. Martyn Lloyd-Jones

There is only one obvious conclusion. Seek him! Seek him! What can we do without him? Seek him! Seek him always...Seek this power, expect this power, yearn for this power...This 'unction,' this 'anointing,' is the supreme thing. Seek it until you have it; be content with nothing less. (D. Martyn Lloyd-Jones, *Preaching and Preachers*, Grand Rapids: Zondervan Publishing House, 1971, 325).

75. Is there any other counsel on how the preacher may pray for the Holy Spirit in relation to his preaching? Yes. The preacher may pray for the Holy Spirit in relation to his preaching by following the example of John Piper. See, John Piper, *The Supremacy of God in Preaching*, Grand Rapids: Baker Book House, 1990, 44- 46.

76. What is the ministry of the Holy Spirit in Spirit-anointed preaching? The ministry of the Holy Spirit in Spirit-anointed preaching is to glorify

Christ and exalt his work, to guide into all the truth, which is in Christ, to take what is Christ's, which is all things, and to declare it to the world. (See John 16:12-16).

77. Why is the Holy Spirit called the quiet member of the Trinity? The Holy Spirit is called the quiet member of the Trinity because the Spirit's ministry is not to speak on his own authority but to speak what the Father and the Son tell him and to speak in order to exalt Christ and not Himself. (See John 12-15).

78. What is the content of Spirit-anointed preaching? The content of Spirit anointed preaching is exhorting the congregation to fulfil whatever the Bible requires, not on their own, "but only as a consequence of the saving power of the cross and the indwelling, sanctifying power and presence of Christ in the person of the Holy Spirit" (Adams 1982, 147).

79. What three specific things does the Spirit do in Spirit-anointed preaching? In Spirit-anointed preaching the Holy Spirit does three specific things: he convicts the world concerning sin, he convicts the world concerning the need for righteousness to please God and he convicts the world that judgment is coming and that all mankind is accountable to God. (See John 16:8-11).

80. In these three things what is the Holy Spirit doing? In these three things the Holy Spirit is teaching about Christ, glorifying Christ and drawing attention to Christ's work. (See John 16:8-11).

81. Given the work of the Holy Spirit, what should NOT be the character of Spirit-anointed preaching? Given the work of the Holy Spirit, the character of Spirit-anointed preaching should not focus primarily on the Holy Spirit?

82. Given the work of the Holy Spirit what should be the character of Spirit-anointed preaching? Given the work of the Holy Spirit, the character of Spirit-anointed preaching should be humble dependency on the Spirit in prayer, Christ exalting and gospel-driven content and expectancy that the Spirit will glorify Christ in the preaching of the gospel and the Word.

83. What is moralistic preaching? Moralistic preaching is preaching the demands of the law and the expectation of its fulfilment without preaching the provisions of the gospel.

84. What are the great dangers of moralistic preaching? The great dangers of moralistic preaching are that it is non-Christian, Christ-less, cross-

less, grace-less preaching that can be acceptable in a mosque, synagogue or other non-Christian congregation. It can also be described as “self-help” preaching or so-called “practical preaching” that is divorced from Christ, the gospel of grace and the need for the transforming power of the Holy Spirit.

85. What is moralism? Moralism is teaching the moral standards of the Bible without reference to the gospel, to the necessity of a saving relationship to Jesus Christ and without reference to the necessity of grace. It is teaching that a person can keep God’s laws apart from God’s grace in Christ.

86. What does moralistic preaching fail to preach? Moralistic preaching fails to preach gospel indicatives and gospel imperatives.

87. What does it mean to preach gospel indicatives? To preach gospel indicatives means to preach what God has done for sinners in Christ or the facts of redemptive history, i.e. what God has planned and accomplished in order to save His people from their sins.

88. What does it mean to preach gospel imperatives? To preach gospel imperatives means to preach the commands and demands that God’s Word and the gospel of grace make on the way we think, desire, feel, speak and act.

89. What is the proper order for preaching gospel indicatives and gospel imperatives? The proper order for preaching gospel indicatives and gospel imperatives is that gospel indicatives must be preached as the logical preceding foundation and enablement for gospel imperatives.

90. In the sermon, must gospel indicatives always be preached before gospel imperatives? In the sermon, the text may demand that gospel imperatives are preached first but the preacher must also preach that every gospel imperative demands the grace, enablement and power of gospel indicatives.

91. Why must gospel indicatives logically be preached before gospel imperatives? Gospel indicatives must logically be preached before gospel imperatives because gospel indicatives are more powerful than gospel imperatives. God’s work is greater and stronger than man’s work and because without God’s prior work of grace in Christ (the indicatives) no one can walk in grace and fulfil the imperatives.

92. What is biblical and Christian moral preaching? Biblical and Christian moral preaching is preaching the biblical demands of the law and obedience on the foundation of the gospel. It is preaching that calls for grace-dependent, Christ-purchased evangelical obedience.

93. What is Christian preaching? Christian preaching is preaching characterized by “the all-pervading presence of a saving and sanctifying Christ” with Jesus Christ at the heart and centre of every sermon preached whether it be evangelistic or edificational (Jay Adams, *Preaching With Purpose*, Zondervan, 1982, 147).

94. What is evangelical edificational preaching?

Evangelical edificational preaching is preaching aimed to build believers in which the importance of Christ’s substitutionary death and bodily resurrection are made clear to whatever subject is being considered in the sermon. It is exhorting the congregation to fulfil whatever the Bible requires, not on their own, “but only as a consequence of the saving power of the cross and the indwelling, sanctifying power and presence of Christ in the person of the Holy Spirit.” It is edificational preaching that fully considers God’s grace in Christ in salvation and in sanctification (Adams 1982, 147).

95. Should the preacher of the Word preach Christ from the Old Testament? Yes, every preacher of the Word should preach Christ from the Old Testament.

96. Why should the preacher of the Word preach Christ from the Old Testament? Because Jesus has instructed preachers to preach Christ from the Old Testament.

97. Where does Christ instruct preachers to preach Christ from the Old Testament? Christ instructs preachers to preach Christ from the Old Testament in Luke chapter 24: 27, 44-47:

27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.... 44 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." 45 Then he opened their minds to understand the Scriptures, 46 and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.

98. How can the gospel preacher preach Christ from the Old Testament? The gospel preacher can preach Christ from the OT by seeing and proclaiming the great themes of God’s redemption that are part of every Old

Testament text and context, all of which point to and find fulfilment in Christ.

99. What are the great Old Testament themes of redemption that point to Christ and must be preached? The great OT themes of redemption include sin, radical pervasive corruption, inability, guilt, shame, grace, mercy, forgiveness, substitution, election, calling, justification, adoption, regeneration, sanctification, imputation of righteousness, the promises of God and the redemptive offices of prophet, priest and king.

100. Where are the great themes of redemption that are to be preached found in Scripture? The great themes of redemption that are to be preached are found everywhere in both the Old Testament and New Testament.

101. What special role do the themes of redemption have in the Old Testament? The special role of the themes of redemption in the Old Testament is to promise, picture, prepare for and predict Christ and the gospel of grace to come.

102. What special role does the NT have concerning the themes of redemption? The special role of the New Testament concerning the themes of redemption is to portray and reveal Christ as the fulfilment of the Old Testament promises and the only Saviour of sinners.

103. What is another name for preaching the themes of redemption from Old and New Testament texts? Another name for preaching the themes of redemption from Old and New Testament texts is redemptive-historical preaching.

104. What is meant by redemptive-historical preaching? Redemptive-historical preaching means to proclaim the great events of redemption that have unfolded in history that centre on Christ and his great works.

105. What is the goal of redemptive-historical preaching? The goal of redemptive-historical preaching is to preach Christ and the gospel in all of Scripture and in every sermon.

106. Is redemptive-historical preaching the same as allegorizing or spiritualizing Old Testament texts? No, redemptive-historical preaching is not the same as allegorizing or spiritualizing Old Testament texts.

107. How is redemptive-historical preaching different than allegorizing and spiritualizing Old Testament texts? Redemptive-historical preaching is different than allegorizing and spiritualizing Old Testament texts because

allegory and spiritualizing imposes symbolic meanings on a text, magically finding Christ when the text does not speak of Him, whereas redemptive-historical preaching sees Christ in the Old Testament themes of redemption based on the method of interpreting the Old Testament found in the New Testament apostles.

108. What are three dangers of some extreme proponents of the redemptive-historical method? Three dangers of some extreme proponents of the redemptive-historical method are *first*, *the ethical thrust of the New Testament, which is not inconsiderable, disappears. All preaching becomes about Jesus and the cross, that is, about justification by faith. Everything else is a footnote to justification. As a consequence, preaching becomes predictable, cliché, and boring. Flights of redemptive-historical fancy become commonplace, as texts are twisted to say what they do not say, forced to teach what they do not teach, while what they do teach is lost.... [S]econd...[t]he reason why the Holy Spirit gave particular passages to the church vanishes in the “grand narrative” as the plan of redemption is rehearsed. Not only do indicatives swallow-up imperatives, but critical themes regarding God, creation, providence, the Holy Spirit, the fight of faith, and so on, are muted, and the people of God lose the lesson that God intended from the text itself.... Third, *all non-redemptive-historical preaching comes under the sharp criticism of the movement’s more enthusiastic disciples. Unless they hear the preacher repeating the redemptive-historical formulas, they’ll accuse him of “moralism” or legalism or worse. Some of them even disparage “application” as “law” or at least something other than gospel, which they limit to the announcement of what Jesus has done, period. For them even the call to repentance is “law”* (Terry Johnson, “Preaching the Point” *The Aquila Report*. August 15, 2013).*

109. What is the biblical and balanced way of Christian preaching? The biblical and balanced way of all Christian preaching is to faithfully preach the text and the point and purpose the Holy Spirit intends, while faithfully proclaiming the gospel, establishing “where the text stands in light of Christ and interpret[ing] it accordingly” (Johnson, “Preaching the Point.”).

110. How should the gospel preacher invite sinners to Christ? The gospel preacher should invite sinners to Christ by simply pleading, persuading, exhorting and commanding in Christ’s name to come to Christ in repentance and faith in light of whatever text is being preached.

111. Where does a sinner under conviction of sin need to go in order to express repentance and faith? A sinner under conviction of sin does not need to go anywhere special or in particular in order to express repentance and faith.

112. Why does a sinner under conviction of sin not need to go anywhere special or particular in order to express repentance and faith? A sinner under conviction of sin does not need to go anywhere special or particular in order to express repentance and faith because repentance and faith are actions of the heart that a sinner can express in any location.

113. Is the preacher's invitation to come to Christ a physical or a spiritual invitation? The preacher's invitation to come to Christ is a spiritual act involving the inward person and repentance and faith are inward and spiritual actions.

114. Is preaching a gospel invitation the same as announcing an altar call? No, preaching a gospel invitation is not the same as announcing an altar call.

115. Why is preaching a gospel invitation not the same as announcing an altar call? Preaching a gospel invitation is not the same as announcing an altar call because the gospel invites sinners to come to Christ, who is in heaven, and this is a spiritual call and activity that cannot be physical, while an altar call involves a physical activity.

116. Why is the altar call suspect to biblical gospel preachers? The altar call is suspect to biblical gospel preachers because neither Jesus nor the apostles used "altar calls" and because the "altar call" is not commanded, described, or exemplified anywhere in the Bible.

117. What is an "altar call"? An altar call is the effort of a preacher to secure an outward, visible, and immediate response to the message by requesting a public expression of faith in Christ in a humanly appointed and physical way that can be observed and counted, for example, coming forward to a designated place, often in front of the pulpit, raising the hand, standing up, signing a card, kneeling or a similar physical activity.

118. How do preachers typically conduct altar calls? Preachers typically conduct altar calls immediately after the sermon while a hymn is sung, inviting people to walk to the front of the worship centre or auditorium to register a decision for Christ and to usually receive personal attention and prayer from a counsellor appointed to spiritually advise those responding.

119. When did evangelical preachers begin to use "altar calls"? Evangelical preachers began to use "altar calls" in the early 19th century, primarily in America.

120. Why did gospel preachers not use the “altar call” for 18 centuries?

Gospel preachers did not use the “altar call” for 18 centuries because preaching of the gospel and the Word of God, the call to repentance and faith, and the work of the Holy Spirit were considered adequate to save sinners.

121. What theological shift occurred in the early 19th century that gave rise to the use of the altar call?

The theological shift that occurred in the early 19th century that gave rise to the use of the altar call was a shift from God-centred theology, in which God saves sinners and grants repentance and faith, to man-centred theology, in which God offers to sinners His salvation, but man has the decisive role in securing salvation by his own free-will activity of repentance and faith.

122. How may this theological shift be characterized? This theological shift may be characterized as a change from God-centred salvation to man-centred salvation.

123. What is another name for man-centred salvation? Another name for man-centred salvation is auto-salvation or self-salvation.

124. Why did early 19th-century preachers begin to use altar calls?

19th-century preachers began to use altar calls in order to promote and increase the number of conversions, to provide psychological pressure to potential converts, to activate decisions, to get results, to test a sinner’s willingness to do a small thing for Christ, to encourage people to exercise their free will in repentance and faith, to solidify and seal the profession of faith, to make it decisive, public, and irrevocable and to provide a way for new converts to identify with the church.

125. For what reasons besides “making a decision for Christ” do preachers use altar calls today?

Besides “making a decision for Christ” preachers use altar calls today to call people (1) to re-dedicate themselves to Christ after back-sliding; (2) to receive prayer, counsel, instruction and literature for both first time decisions for Christ and re-dedications; (3) to make a commitment to a specific ministry or often to world missions; and (4) in Pentecostal churches to receive a fresh touch from God, to receive the baptism of the Holy Spirit, to receive the gift of tongues, to claim physical healing, or to be slain by the Holy Spirit.

126. What are six biblical and theological reasons why gospel preachers should NOT employ altar calls? Six biblical and theological reasons why gospel preachers should not employ altar calls are:

1. Because we have no biblical example or command for this method or practice of evangelism;

2. Because the important thing is not to call or invite a sinner to an altar or to “come forward” (a physical act), but to invite sinners to come to Christ, a spiritual action that can take place regardless of one’s physical location, physical movement or physical condition;

3. Because an altar call invites a sinner to “do things” that may be contrary to a true conviction of sin eg. physical movement, social contact and social conversation. True conviction of sin may more often drive a sinner to seek God alone in prayer rather than to walk forward and to converse with another human being who is serving as a spiritual counsellor.

4. Because an “altar call” can be a misleading substitute for repentance and faith, producing both false professions and false assurance. The gospel alone has the promise of God’s attendant power. The hearing of the gospel brings sinners to hear God. The evangelist dare not interject anything to distract from the gospel message. The sinner must be given only one thing to do: come to Christ through the two-factored response of repentance and faith. To call a sinner to do things like raise a hand, walk forward, repeat a “sinner’s prayer,” sign a “decision card” may satisfy his legalistic instincts, and the evangelist’s and the church’s desire for observable results, but can also divert the sinner from saving truth and set him up for self-deception in regard to the most important issue in his life, being in right relationship with God through Christ.

5. Because a mere presentation or proclamation of the gospel (which includes a call to repentance and faith and incorporation into the Church through baptism) is the only methodology that God has ordained and described in the New Testament Scriptures and is alone the adequate and efficient method of evangelism.

6. Because humans are constantly tempted to invent false gospel methods and false gospels that replace the one true gospel with its simple, inward and spiritual message and its simple, inward and spiritual methods.

127. When a preacher does not use the method of the altar call does this mean that he is not faithfully preaching the gospel? No. A preacher who does not use the method of the altar call can faithfully preach the gospel without using an altar call.

128. How can a preacher clearly preach the gospel without an altar call? A preacher can clearly preach the gospel, without an altar call, by

proclaiming the finished work of Christ for sinners, in his life, death and resurrection and through plain, distinct, conscience-directed and pointed gospel invitations, inviting sinners to come to Christ in desperate and humble repentance and with the empty hands faith, looking only to Christ to save.

129. What three biblical weapons does the preacher have at his disposal that are much stronger and greater than the altar call? Three biblical weapons that the preacher has at his disposal that are much stronger and greater than the altar call are prayer, the Word and the sacraments.

130. How is prayer a mighty weapon for the preacher to use to make his preaching effective? Prayer is a mighty weapon for the preacher to use to make his preaching effective because in prayer the preacher recognizes his inability, the inability of anyone hearing his preaching and at the same time calls on the almighty power of God to do the impossible and to make his preaching effective in true conversions and true edification.

131. How is the Word of God a mighty weapon for the preacher to use to make his preaching effective? The Word of God is a mighty weapon for the preacher to use to make his preaching effective because the Word is the means by which God creates and regenerates, and is the sword of God's Spirit.

132. How does Hebrews 4:12-13 describe the Word of God as the sword of the Spirit? Hebrews 4:12-13 describes the Word of God as the sword of the Spirit this way: 12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. 13 And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

133. How are the sacraments mighty weapons for the preacher to use to make his preaching effective? The sacraments are mighty weapons for the preacher to use to make his preaching effective because they preach the gospel in sign and seal and because they call the church to self-examination, to repentance and to renewal of the vows of loyalty and obedience to Christ.

134. Why are prayer, the Word and the sacraments more effective weapons for the preacher than the altar call? Prayer, the Word and the sacraments are more effective weapons for the preacher than the altar call because God's methods are better than man-made methods.

135. What does the Bible say about the power of prayer that the preacher wields in his preaching? The Bible says this about the power of

prayer that the preacher wields in his preaching: prayer provides needs and desires and saves and preserves those who fear God (Ps 145:18-20), prayer calls on the infinite power of the infinite God who promises to show great and mighty things through prayer (Jer 33:3; 32:27), prayer grants the Holy Spirit and the Spirit's power for ministry (Luke 11:13 and Acts 1:8,14), prayer grants boldness for preaching (Acts 4:29), prayer brings salvation (Rom 10:13), prayer secures the salvation of the elect (John 17:9, 20, 24; Rom 10:1 in light of Rom 9:11-18), prayer provides wisdom (James 1:5-6), enlightenment (Eph 1:18) and power beyond our comprehension (Eph 3:20), prayer grants mercy and grace to help in time of need (Heb 4:16), and prayer secures "Yes" answers to all requests that accord with God's will (I John 5:14-15).

136. What does the Bible say about the power of the weapon of God's Word that the preacher wields in his preaching? The Bible says this about the power of the weapon of God's Word that the preacher wields in his preaching: God's Word is infinitely powerful (Gen 1:1,3; John 11:43-44), produces true prosperity and success (Josh 1:8), is able to humble and convict of sin (II Chron 34:15,19-28), is absolutely true (Ps 19:9, 119:160; John 17:17), is perfect (Ps 19:7), endures forever (Ps 119: 89-90; I Pet 1:23-24), is able to revive the soul, make wise the simple, rejoices the heart, enlightens the eyes (Ps 19:7-8), guards purity and keeps from sin (Ps 119:9-11), counsels in right living (Ps 119:24), provides hope and comfort (Ps 119:49-50, 52, 76, 114, 147), imparts life (Ps 119:93, 107), gives wisdom (Ps 119:98), provides understanding (Ps 119: 99, 100, 104, 130, 144, 169), provides light (Ps 119:105,130), gives joy (Ps 119:111), is eternal (Is 40:8; John 1:1-3), feeds the soul (Matt 4:4), brings cleansing (John 15:3), brings the knowledge of sin (Rom 3:20), brings people to faith in Christ (Rom 10:17), provides instruction, endurance, encouragement, and hope (Rom 15:4), is able to build up and to give an inheritance among those who are sanctified (Acts 20:32), is able to make people wise in salvation through faith in Jesus Christ, is God-breathed, is profitable to teach, reprove, correct and train in righteousness, is able to make competent and to equip the people of God for every good work (II Tim 3:15-17), exposes the heart (Heb 4:12-13), and is the imperishable seed, the living and abiding Word of God that brings the new birth (I Pet 1:23-24; James 1:18).

137. What does the Bible say about the power of the weapon of the Lord's Supper, the sacrament that accompanies the preaching of the Word? The Bible says this about the power of the weapon of the Lord's Supper, the sacrament that accompanies the preaching of the Word, in I Corinthians 11:23-32: 23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, "This is my body which

is for you. Do this in remembrance of me." 25 In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. 27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28 Let a person examine himself, then, and so eat of the bread and drink of the cup. 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30 That is why many of you are weak and ill, and some have died. 31 But if we judged ourselves truly, we would not be judged. 32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

138. With the overwhelming evidence from God's Word concerning the power of the weapons of prayer, the Word and the Sacraments, what should the preacher do? With the overwhelming evidence from God's Word concerning the power of the weapons of prayer, the Word and the Sacraments, the preacher should pray, preach the Word and administer the sacraments faithfully and in the power of the Holy Spirit, and should call the church to the same.

139. What does the Larger Catechism say about the power of the weapons of prayer, the Word and the sacraments that encourage the preacher to use these God-provided weapons with confidence?

The Westminster Larger Catechism, especially the following questions, say this about the power of the weapons of prayer, the Word and the sacraments that encourage the preacher to use these God-given weapons with confidence:

The Means of Grace: Q. 153-154

The Word: Q155, Q159-160

The Sacraments: Q161-162, Q165, Q167-168, Q170-171, Q174-175

Prayer: Q178, Q180-185

140. Is a preacher under obligation to preach the Word of God and the gospel of grace? Yes, the preacher is under obligation to preach the Word of God and the gospel of grace because he is under orders from Christ to preach the Word and the gospel of grace, to do the work of the shepherd in feeding the flock and to do the work of the evangelist in proclaiming salvation.

141. What must the preacher do to fulfil his obligation to preach the Word? The preacher, in order to fulfil his obligation to preach the Word, must preach the Word at all times and places, to all kinds of people, with faithfulness, boldness and clarity as a good steward of God's gracious message of truth and salvation.

142. What are five major dangers and tendencies of broadly evangelical churches that biblical preaching must address? Five major dangers and tendencies of broadly evangelical churches that biblical preaching must address are (1) doctrinal compromise; (2) emotionalism; (3) subjectivism; (4) pragmatism; and (5) nominalism.

143. What are brief definitions of these five dangers? Brief definitions of these five dangers are as follows: (1) doctrinal compromise, doctrine is unimportant and divisive; therefore we do not pursue doctrinal accuracy or concern ourselves with doctrinal orthodoxy; (2) emotionalism, the expression of emotion is valuable and to be promoted regardless of the doctrinal content or motives; (3) subjectivism, personal, private and mystical experience is the source of knowledge; personal revelation and interpretation should be sought; this subjective knowledge trumps the authority of Scripture; there is no meaning or authority in the text of Scripture; meaning and authority is in me; (4) pragmatism, whatever methods achieve results are to be embraced, practiced and commended; and (5) nominalism, our form of Christianity requires only a superficial knowledge of truth, not a deep heart and worldview change.

144. What are eight major dangers and tendencies of reformed churches that biblical preaching must address? Eight major dangers and tendencies of reformed churches that biblical preaching must address are (1) doctrinal pride; (2) intellectualism; (3) ingrownness; (4) prayerlessness; (5) fear of emotions; (6) antinomianism; (7) formalism and externalism; and (8) traditionalism.

145. What are brief definitions of these eight dangers? Brief definitions of these eight dangers are as follows: (1) doctrinal pride, “We have true doctrine and we are better, wiser and more faithful than other Christians who do not agree with us”; (2) intellectualism, the mind and doctrinal precision are the highest value in Christianity; (3) ingrownness, the neglect of the great commission, evangelism and world missions and a lack of love for the lost; (4) prayerlessness, the neglect of prayer and humble dependence on God; (5) the fear of emotions and subjective experience and thus the neglect of true biblical experience that involves inward heart-change and the true emotional experience of “gravity and gladness” (Piper) in conviction of sin, repentance, faith, love to Christ and worship; (6) antinomianism that results in worldly compromise and worldly practices, the neglect of intentional commitment to holiness, self-denial and self-discipline all in the name of a distorted grace that offers forgiveness without the need for change and mortification of sin; (7) formalism and externalism, contentment with outward practices and forms as long as they are doctrinally and superficially correct while

neglecting the necessity of the new heart and regeneration; these are forms of Pharisaism; and (8) traditionalism, the embracing of certain historic traditions, styles and worship patterns and the elevation of these human traditions as a test of orthodoxy.

146. Why are these five and eight dangers so perilous and so hazardous for both broadly evangelical and reformed churches? These five and eight dangers are so perilous and so hazardous for both broadly evangelical and reformed churches because they draw the church away from the true gospel and substitute a false gospel that leads to the worship of idols, to spiritual complacency, spiritual decline and to spiritual death.

147. What is God's solution to false gospels that lead to idol worship, spiritual complacency, spiritual decline and to spiritual death? God's solution to false gospels that lead to idol worship, spiritual complacency, spiritual decline and to spiritual death is the fearless and uncompromising preaching of the gospel and the whole counsel of the Word of God.

148. From where does fearless and uncompromising preaching come? Fearless and uncompromising preaching come from fearless and uncompromising preachers.

149. Who alone can provide and raise up fearless and uncompromising preachers? God alone can provide and raise up fearless and uncompromising preachers.

150. In light of the fact that God alone can provide and raise up fearless and uncompromising gospel and Word preachers, what must the church and all her preachers do? In light of the fact that God alone can provide and raise up fearless and uncompromising gospel and Word preachers, the church and all her preachers must pray earnestly for preachers and preaching.

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