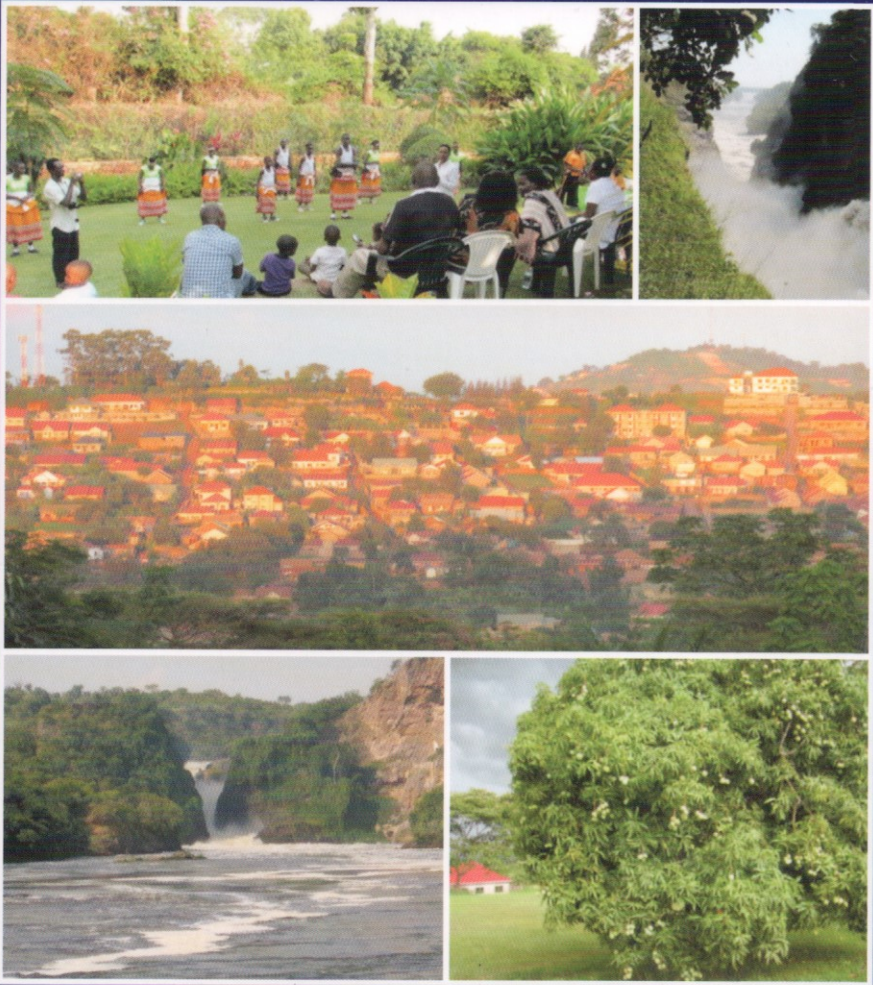


HADDINGTON HOUSE JOURNAL

An International Theological Journal



VOLUME 18

2016

Editorial Policy

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.
4. The journal will endeavour to highlight, by way of articles and reviews, works to assist students and others in their ongoing studies and training.
5. The journal will encourage the cultivation of writing and provide an avenue for publication and exchange of knowledge.
6. The journal will include one article or review devoted to the theme of theological education.
7. The journal will also endeavour to include some news about the wider international, evangelical community of churches and their efforts in mission or theological work.
8. Prior to publication, all articles and reviews will be read by select individuals who uphold the theological basis and ethos of the Trust. It will be their task to comment, proof and ensure the quality of the journal.

Editorial Staff

Jack C. Whytock, Editor
Nancy J. Whytock, Copy Ed.
Christina Lehmann, Production Ed.

Editorial Board

Jack C. Whytock
Frank Z. Kovács
Kent I. Compton
Stephen J. Plouffe

Council of Reference

James P. Hering, '15
John S. Ross, '16
Kenneth J. Stewart, '17
Alistair I. Wilson, '18

Manuscripts for consideration and books for review should be sent to the Editor.

Subscriptions/Donations:

Annual subscription is \$20.00 (CAD) or \$22 (USD) outside Canada for the annual journal. All **donations to the Trust** of any amount are welcome and appreciated. A tax receipt will be issued for all monies received from within Canada in support of the Trust. (See page 175 for Subscription/Donation Form.)

All matters for subscription, finance or in-house style should be addressed to the Production Editor.

Haddington House
99 North River Rd., Charlottetown, PEI C1A 3K6
Tel: (902) 892-7273 Email: haddingtonhouse@eastlink.ca
Website: www.haddingtonhouse.org



HADDINGTON HOUSE JOURNAL

An International Theological Journal

Volume 18

2016

ISSN 1929-3925

CONTENTS

General Articles

Jesus Washing the Disciples' Feet 5

The Life and Impact of Dr. John Hogg as a Missionary in Egypt 11

Book Reviews

Department of Biblical Theology 27

Department of Systematic Theology 37

Department of Historical Theology 39

Department of Applied Theology 55

Book Briefs 69

Academic Articles

A Boy Called Jesus 77

Evangelistic Dialogue: Reflections on a Personal Encounter 89

Worship: Then and Now 115

Two or Three Office: A Slash at the Gordian Knot 137

Theological Institutions and the Church 151

Index of Books Reviewed 173

CONTRIBUTORS

Peter K. Aiken, Nick Alons, Henry Bartsch, Loyde Bruce, Kent I. Compton, Brian A. DeVries, John C. Ellis, D. Douglas Gebbie, Wayne A. Grätz, Manfred W. Kohl, Milton Lipa, A. Donald MacLeod, Steve Mollins, Greg Phillips, John S. Ross, Todd Statham, Kenneth J. Stewart, Andrew M. Whytock, Jack C. and Nancy J. Whytock

Cover layout by Lydia Kim

Front cover: Scenes from Uganda

Back cover: Article contributors

Printed and bound in Canada by Friesens

© 2016 Haddington House Trust
All rights reserved

For permission to reprint, contact the Editor, Haddington House,
99 North River Road, Charlottetown, PE C1A 3K6, Canada

Editor's Preface

This past year I have had the opportunity to visit various countries and attend many different meetings. This has allowed me to interact with many readers of either our print copy version or electronic version of the *Haddington House Journal*. As I have reflected on these conversations, I have realised that the comments can be summarised into five themes. First, readers from many continents and various countries are appreciating the level we are aiming for as a journal. Second, there is an appreciation for the variety and diversity of themes and subjects. Third, the attractiveness of the cover and the photography makes for an inviting and engaging look on both front and back. Some have said this makes them feel that theology is “alive” and that real people are writing and they can relate to this. Fourth, the book reviews are helping many as a guide to purchasing useful books as readers attempt to develop their own libraries. Fifth, the “stories” about Christians who have been involved in a variety of Christian ministries are encouraging many. These stories, some presented as interviews of present Christians or articles of Christians in the past, have brought encouragement to a new generation of readers who may otherwise not have known such stories. One of the most popular stories was an interview with a pastor serving bi-vocationally. Readers have told me how surprised they were to learn that bi-vocational ministry is happening in the United States of America, where that particular story originated.

I think all of the above comments are now being offered because the *Journal* now has a group of regular contributors that has been growing through the years. These contributors have been honing their skills in writing, in reviewing, in designing, and in editing. I want to thank all of those who contribute their gifts to our *Journal* in any way. You have helped by the Lord's grace to make the above comments a reality. I also want to encourage new potential writers to consider making a submission. As the generations come and go, we must be constantly passing the baton to a new generation of Christian workers and leaders. If you sense the Lord calling you to consider trying to do some Christian writing, please contact me. If there is some way that we can help to mentor younger Christian writers, we would certainly like to do this.

Now for a brief word of introduction to this current volume. This year's sermon comes from John Ross, currently ministering in the Highlands of Scotland and formerly a missionary in the Eastern Cape in South Africa. It is truly a timeless word for us to “look unto Jesus”. Next, the “story” this year

is about John Hogg, a missionary to Egypt in the 19th century, contributed by Milton Lipa of Uganda. The other articles have a tremendous variety, everything from a most thoughtful article about the boy Jesus, to reflections on dialoguing with a Muslim, to an article on the theme of worship in the Old and New Testaments. This volume also contains an article on an ongoing internal debate about church office bearers. No doubt more will come forth next year on this debate. An article has also been included based on a presentation delivered in June, 2015 in South Africa. It is hoped that it will interest many to think more on the topic of theological education and the church and spiritual formation. Last year's article about literacy and plagiarism in theological education generated some good global responses and hopefully this year's article will be a helpful follow-up article for those engaged in theological education. Some colleges have used the literacy and plagiarism article in staff retreats and training sessions; perhaps this new article on theological education could also be the basis for a staff retreat/seminar. Finally, there are about thirty reviews which I trust will once again be of service in helping readers to be alert to many new books as well as in helping to decide if this is something that would be useful in ministry.

May the Lord use this current volume to edify and strengthen the work for the Kingdom of God.

Jack C. Whytock
Editor

Jesus Washing the Disciples' Feet John 13:1-17

John S. Ross*

** Dr. John Ross is the minister of Glenurquhart and Fort Augustus Free Church of Scotland. John formerly lectured at Dumisani Theological Institute, South Africa and was CEO of Christian Witness to Israel. He has held pastorates in Inverness, Scotland and Belfast, Northern Ireland and has served as a missionary in Nigeria. John recently authored, A Time for Favour. This sermon was delivered at the 2015 Graduation Ceremony for Dumisani Theological Institute.*



John 13 opens with Jesus and His disciples in a hired room in Jerusalem where they have come to observe the Passover, the most significant of all the pilgrim feasts of Israel. Passover commemorated the deliverance of God's people from bondage in Egypt. For three years Jesus has been training the Twelve, and here, in this quiet and private room, His preparation of the disciples for future service reaches its climax. He is about to embark on another exodus, but not to save Himself. Through His redemptive departure from this world He would accomplish the salvation of His people. From the upper room the disciples will go forth as His witnesses to win the world to faith. In a real sense it may be said that they are about to graduate, although truly all Christ's people remain lifelong learners.

As one of the final acts of training, Jesus surprises His friends by a strange and totally unexpected act. Being in a hired room and self-catering for Passover, there is no household servant to perform the customary courtesy of washing the feet of the guests. Clearly, the disciples were in no mood to serve each other in this way. According to Luke 22:24-27 their mood is very different: in a short while they will be bickering over which of them had precedence over the others and was to be regarded as the greatest. Now the One who was indisputably the greatest among them, unannounced and without ceremony, removed His outer clothing, took a towel and a basin of water, and commenced washing their feet. The deed, deep in its significance, was as shocking as it was simple. So to remove any doubt regarding its meaning, Jesus explained what He had done, turning this action in two different directions. First, He makes a profound spiritual and theological point. Secondly, He teaches an essentially practical point. And by so doing He resolves the age-old tension as to whether we best serve God through mystical 'upper-

room' communion with Him, or by getting our hands dirty in practical and worldly service.

1. A symbol of spiritual cleansing (vv. 8-11)

There is a painting depicting the foot washing in the collection of the Tate Gallery in London. Commenced in 1852, it is entitled *Jesus Washing Peter's Feet* and is the work of the famous artist Ford Madox Brown. Jesus is seen in the act of drying the feet of Peter, who looks quite uncomfortable though compliant. When first exhibited the picture caused an outcry. Critics objected to its coarseness as, following the biblical text, Brown depicted Jesus only semi-clad. It remained unsold and unwanted until 1856 when the artist capitulated to Victorian sensitivities and repainted the figure of Jesus fully robed.

I think both the story of the painting and the responses to it accurately reflect the feelings of the disciples in the upper room. What Jesus did was a break with traditional and conventional propriety. Naturally, it confused and embarrassed them, especially Peter, who protested vehemently that it was wrong of Jesus to take the lowest place. They really didn't like it. They were uncomfortable to be served in such a way by their Lord.

Perhaps for some of us too, the idea of Jesus as a self-denying servant is shocking. Many in Africa today, as well as in other parts of the world, much prefer to serve a Lord who will make His people rich and strong by asserting His kingship through miracles, providing the health and wealth many covet. And whilst we may not go along with the Prosperity Gospel, many of us still prefer to hang on to the idea of a dignified and powerful Christ dealing confidently with the world's needs, and making us His followers feel confident and strong as we bask in His shade.

The vision of Jesus as a semi-naked menial servant, kneeling before us to perform for us the most menial service by washing our feet turns everything upside down and makes us feel vulnerable and insecure. But this is exactly what He taught us to expect: "the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20.28).

Nor would the washing His disciples' feet be the lowest point in the service He would render to His people. As the descending steps of Philippians 2:6-9 indicate, Christ stoops to conquer, even to death on a cross. The reason is clear, the very heart of His service to the world is to provide pardon, cleansing, peace, and reconciliation. His forthcoming death will be an atonement for sin, the means by which cleansing will be provided. So on the basis of His forthcoming and inevitable death at Calvary, Jesus declares that all His disciples – excepting Judas – are clean: "And you are clean, but not every one of you" (v. 10).

If cleansing from the pollution of disobedience and rebellion through His blood is the very heart of Jesus' ministry, then the proclamation of that forgiveness and peace is the core of ours. This is indeed the Good News. The message, that the blood of Jesus Christ God's Son cleanses us from all sin, is the word the world needs to hear more than anything else. In this message is

both the diagnosis of the world's ills and its remedy. It answers humanity's deeply felt, if now rarely articulated, question: How can I be absolved from guilt?

The problem is as old as humanity. I was recently reading a poem called *The Slave Dealer* by Thomas Pringle, a Scot who emigrated to South Africa in the 1820s and settled at Baviaans River Valley, near Bedford in the Eastern Cape. The poem tells the story of a young man brought up in a Christian home who became a cruel and harsh slave dealer, killing a woman and her child. Later, stricken with deep remorse, he came to the conclusion that he was beyond redemption, out of reach of God's grace.

'There's blood upon my hands!' he said,
'Which water cannot wash'.

And he goes on:

And now with God I have to deal,
And dare not meet his eye!

But though he was quite right to recognise that his sin was serious and his guilt real, he was wrong to conclude it was unforgivable or that he was hopelessly beyond redemption. It is the joyful task of those called to the ministry to echo the words of Jesus and tell people that on condition of faith they are clean, to declare to those who turn to God in repentance that "if we confess our sins, he is faithful and just to forgive us".

Sometimes we preachers face the dilemma of knowing what exactly to preach in any given situation, and whilst we must declare the "whole counsel of God", the full range of the biblical revelation, yet at the heart of all our preaching lies God's grace, Christ's compassion, Cross and cleansing. This was strongly brought home to me when, back in the 1960s, as a young preacher I was invited to preach at a Saturday evening meeting in a mission hall in Glasgow. Unsure of who would be in the audience, I asked the person in charge whether the majority would be Christians or non-Christians and which of two sets of sermon notes I should use. The answer was almost snapped back: "Young man preach the Gospel! Sinners need it and saints love it!" Well, that might not be the most complete answer, but she was quite right in what she said.

You are clean! – this message of forgiveness, cleansing and peace with God, through the Cross, is what our trouble-torn and burdened world needs to hear. You are clean! – is what believers with troubled consciences need to hear. You are clean! – is what we unclean and unworthy servants of the Gospel need to hear. You are clean!

This truth is so essential and necessary that I used to tell my liturgics classes here at Dumisani Theological Institute and in Edinburgh Theological Seminary that every single service of worship should contain not only a

prayer of confession but also words of absolution. This good news is for all who feel themselves condemned by the Law of God, distressed by a guilty conscience and afraid of the judgement of God. Christ has instructed His ministers to declare absolution, forgiveness, and healing to all who seek pardon and peace. The Anglican *Book of Common Prayer* hits the nail on the head when it teaches that God:

hath given power, and commandment, to his ministers
to declare and pronounce to his people, being penitent,
the absolution and remission of their sins:

It is the knowledge of pardon and cleansing that gives God's people humble confidence, hope, and assurance and makes them useful in His service. The great Scottish Reformer John Knox understood this very well and referred to the ministerial declaration of forgiveness as: "Holy and wholesome medicine taking away all trembling and dreadful fear and giving a strong courage in the midst of ... adversity."

But hearing and receiving the words of absolution once does not mean there is no need for repeated repentance and confession of sin. Every man will readily understand this. He knows that if he shaves his beard this morning it will grow back and he will need to shave tomorrow. So it is with sin. No sooner are we cleansed than we fall into temptation and defile ourselves again and the process has to be repeated. Which is why Scripture spells out the need for perpetual repentance: "If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:7, 9).

2. A standard of humble service (vv. 12-17)

If Jesus' action in washing the feet of His disciples was indicative of the place of pardon and cleansing in the scheme of redemption, it no less carried a profound practical imperative: you should do as I have done for you. Let us note: Jesus did not wash the feet of His friends to seek their adulation, but for their emulation. Like them, we are to follow His example, reproducing His service and imitating His love. There can be no conceivable reason for refusal.

Today is a day of achievement and accomplishment for all of you who as successful students are shortly to come forward to be awarded. For you it is a day of dignity and honour. Those of you who have graduated Bachelor Theology have good reason to feel satisfied with hard work accomplished and diligence shown. Indeed, there is a right sense of satisfaction – together with huge gratitude to God – you are entitled to feel. But beware of pride. C. S. Lewis once commented, "It was through Pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of

mind..." Likewise the late John Stott said, "Pride is your greatest enemy, humility is your greatest friend." So do not think for one minute the conferring of a degree lifts you above the level of any service, no matter how menial, or that you are called to serve only those whose status is above yours. The example of Jesus teaches us that these academic hoods of ours would be better used as towels to wipe the feet of others, rather than become the means of luring us into the trap of spiritual or academic pride.

On his journey in 1773 to the Western Islands of Scotland, Samuel Johnson heard the story of how, when Charles Edward Stewart (Bonnie Prince Charlie) was fleeing west across the Scottish Highlands, after the defeat of his forces in the battle of Culloden in April 1746, he disguised himself as a servant of the Highland chieftain, Malcolm Macleod of Rasaay. It was unsafe to use the main roads, so the two of them crossed bogs and inevitably were dirty up to their knees. When they arrived at the home of Macleod's relative, Captain John Mackinnon, Macleod turned to a servant girl and said, "You see that poor man there. I hope you'll wash his feet." "No such thing", she said, "Although I will wash my master's feet, I will not wash his servant's feet." Little did she realise that the person she refused to serve was not her master, but her king!

There in the upper room the proud disciples' unspoken response was very similar, "What me, wash his feet?" To which came Jesus implicit reply, "Yes, you!" Such pettish reluctance might, perhaps, be our response too when faced with humble service to others. Few Christians willingly seek the humbler path. They are willing enough to serve Christ the Lord, but we don't want to wash the feet of His servants.

But therein lies the problem, because like Prince Charles in the story, Christ often stands before us incognito. To serve our Lord, we must serve others. In our South African context, Jesus may confront us as the poor person hungrily opening our rubbish sack to find something to eat or a discarded item to sell. Or He comes to us as the disheveled car guard who obviously has a drug or alcohol problem. Perhaps He stands before us as an HIV/AIDS orphan, destitute and forlorn. Or He calls us to serve an impoverished white widow, with no pension, no family, and no hope. You think I am exaggerating? Listen then to Matthew 25:

And the King will say, "I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me." Then the righteous will reply, "Lord, when did we ever see you hungry and feed you? Or thirsty and give you something to drink? Or a stranger and show you hospitality? Or naked and give you clothing? When did we ever see you sick or in prison and visit you?" And the King will say, "I tell you the truth, when you did it to one of the least of these my broth-

ers and sisters, you were doing it to me!”

Such a Christ-aware spirit is inherent in this prayer:

Dearest Lord, may I see you today and every day in the person of your sick, and, whilst nursing them, minister unto you. Though you hide yourself behind the unattractive disguise of the irritable, the exacting, the unreasonable, may I still recognise you, and say: "Jesus, my patient, how sweet it is to serve you."

This is the antidote to arrogance, pride, or self-importance in Christ's ministers: if washing His disciple's feet was not beneath the dignity of the Lord of glory, it certainly cannot be below mine to serve Him in others. Please note, Jesus doesn't call us to make foot-washing a sacrament or a Church ordinance. He does not want us to sanitise something so inherently menial and turn it into a ritual whereby we wash already clean feet. He calls us to real life service, serving one another in a spirit of true humility that expresses itself in repeated inconvenient and even unpleasant acts of helpfulness and kindness. Nowhere is this mindset more clearly seen than in Phil 2. 5-7:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant...

Not only in Africa, but all over the world, there are ministers who ruin the ministry of the Church by acting as celebrities, insisting that they be served, treated with respect and dignity, and honoured for their reputation. Such an attitude is not the mind of Christ, who as the Son of Man came not to be served but to serve and to give His life. In his *Institutes of the Christian Religion*, Calvin makes this helpful observation:

I was always exceedingly delighted with that saying of Chrysostom, "The foundation of our philosophy is humility"; and yet more pleased with that of Augustine: "Concerning the precepts of the Christian religion, I will answer, first, second, and third, Humility."

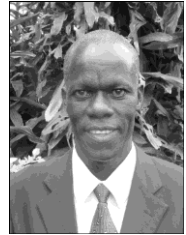
So as we go forth in the Lord's Name to serve the Lord and His people, we do well to have the words of C. T. Studd, pioneer missionary to Africa, ringing in our ears. With excellent theology and perfect logic Studd once said: "If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for him."

Go in peace to love and serve the Lord in His people.

The Life and Impact of Dr. John Hogg as a Missionary in Egypt

Milton Lipa*

** Rev. Milton Lipa is the pastor of the Entebbe Presbyterian Church, Uganda. He is married to Rose and they have five children. Rev. Lipa formerly worked at the international airport in Entebbe. This article helps us learn the story about the developments in evangelical Presbyterian mission work in one region in Africa – Egypt – through many first-hand diary records of a missionary there.*



Introduction

This paper is a discussion of the life, missionary activities, and impact of the work of Rev. John Hogg as a missionary in Egypt. It will describe his ministry in the context of evangelical missions in Egypt. It will also give a brief background of the evangelical missions, strategy of missions, nature of the mission field and greatly concentrate on Rev. John Hogg's ministry, and the impact of his efforts on the ministry to the present generations.

Brief history of the church in Egypt

The American missionaries started their missions in different parts of Egypt in 1854 under the leadership of Rev. McCague and James Barnet (Watson, 36). Their primary interest to evangelize Muslims, Jews, and Orthodox Egyptian Coptic had little progress in the beginning before they got a breakthrough. Prior to their coming, the church had flourished in the early centuries with preaching and academic institutions in Alexandria under the church fathers. The church in those days was called the Alexandrian Church until its influence was weakened by the Muslim conquests in the seventh century. The church after the conquest was called Coptic Church, named after the Christians who endured the oppression and persecution of the Muslims. After the coming of the Evangelical missionaries the church which emerged has been known as the Evangelical Church of Egypt. (Lois Farag, 2011, 1). These three names are sometimes used interchangeably for the church in Egypt by historians but for the purposes of this presentation we will retain the names as briefly described above so as to clearly follow and understand the history of the church in Egypt.

Church inception and advance in Egypt

In the New Testament, no particular missionary name is attributed to the planting of the church in Egypt; yet we do read in Acts 2:5-12 that some Jews who were living in Egypt were among those present on the day of Pentecost. We also read in Acts 18:24 of Apollos, an eloquent Jewish native of Alexandria who was knowledgeable in scripture. However, Coptic tradition attributes the taking of the gospel to Egypt in AD 42 to Mark the Evangelist, the writer of the gospel of Mark (Peder Jothem, 2011, 1).

Mission strategy in Egypt

The mission strategy in Egypt followed very much the model (broadly speaking) described around the Lovedale in South Africa. The 19th century evangelical, Egyptian mission planted the church, established schools, hospitals and technical schools. These became the main avenues of evangelism and discipleship, besides other methods the missionaries used in sharing of the gospel to the local communities. In the early days of the mission, the missionaries studied the ecclesiastical systems of Islam and of the Coptic Church. This knowledge helped the missionaries to forge strategies in sharing the gospel with Muslims.

The Coptics on the other hand were considered the purest representation of the ancient Egyptians. They tried their level best to be distinct from Muslims in their dress code (dark as opposed to white colour for Muslims). They had tattoos of the cross on their hands, although in the villages the dress code was not adhered to. Their names were mostly distinguishable except those commonly shared with Muslims. The head of the church was called the Patriarch of Alexandria and was selected from among the monks and held office for life. Their church government was Episcopalian. The monks had lapsed into secular lives. The Patriarch's revenues came from the many houses that became the possession of the church over a period of time. They knew almost nothing of the way of salvation by faith in the crucified Saviour, or the necessity of the change of the heart through the Holy Spirit or the Christian life in union with the risen Saviour. The mass was the atoning sacrifice; the priest was the forgiver of the saint and baptism was regenerative. Watson clearly summarized the Coptics as only Christians in name or form (externally) but with no intelligence in the head, no motions in the limbs, no life in the heart, with memories of the fathers and councils, waiting for the Lord to say to some earnest souls, "prophecy upon these bones and say to them, dry bones hear the word of the Lord... Ezekiel 37:4ff" (Watson, 53-58).

The life and ministry of John Hogg

John Hogg, 1833-1886, was one of the pioneer Presbyterian missionaries in Egypt. He was born in the mining village of Penston, Scotland. Although Hogg was a Scottish missionary, history books apart from those written by

Christian missionaries, describe him as an American. Dr. Ejaz Akram in his paper on the Christian Mission in Egypt and their impact on the Coptic Islamic Relations also notes this.

From the age of nine Hogg worked in the coal mine as a pit boy, but an accident set him free to study. He experienced evangelical conversion, followed after the death of his elder brother, and this conversion convinced him of a missionary vocation. In 1856 he accepted a call to Alexandria, Egypt in connection with the Scottish Society for Conversion for the Jews. Four years later in 1860, the work passed on to the American (United Presbyterian) mission due to failure by the Scottish church to continue financial support. This could be one of the reasons why history books (those that lacked access to right information) describe Hogg as American, because he spent more years in Egypt working under the American mission than he did under the Scottish mission. Thereafter Hogg worked as an educational and literary missionary out of Assuit. He was a firm believer in the establishment of independent, self-sustaining and self-propagating churches. He was a fine Arabic scholar, a notable personality, and tireless preacher, teacher, translator and administrator.

In 1857 when John Hogg was heading a boys school, Miss Mary Pringle opened up a girls school which saw a tremendous and rapid growth. John Hogg described the growth of the school headed by Mary as follows:

I do not recollect, after 20 years of experience, to have seen any similar attempt crowned with such success in the same space of time. In the course of one year Miss Pringle found herself in a crowded school room, surrounded by 80 or 90 girls of various ages and attainments, and of different religions and nationalities, although the majority were Jewesses. Her very success, however, threatened the effort with early failure for having no efficient assistant, she was tempted as most of our missionaries are, to over tax her strength and in the autumn of 1857 she was constrained to return to Scotland. The local committee carried on the work of the school for a shorter time by means of such teachers as could be obtained in the country. (Watson, 95)

The school was later formally transferred to the American mission hands in 1858. In this same year, Dr. Hogg was instructed by his doctor to take leave of 2 months due to his intensive study of Arabic language, instructions and management of the school which stressed him. He left the school under the care of Mr. Lansing and a Syrian named Khalil Sidawi. Later on Hogg and Lansing visited Jerusalem and its surrounding in 1858 and left the school under the care of Sidawi. However in their absence the attendance declined, but it later picked up when a new home for the school was found. A newly found girls' school which had been formed was merged with the boys' school under the headship of Rev. Hogg; here he conducted gospel instruc-

tion to students before the Sunday morning service.

When financial support from Scotland was insufficient for Hogg to continue with missions in Egypt, he returned to Scotland to complete his theological studies, got married and also was ordained (Watson, 108). The school remained in the hands of Lansing while Hogg was in Scotland. In 1860 Hogg was appointed by the American board of missions to Egypt. After his wedding on 10th January, Hogg together with his wife and other passengers were ship wrecked on 27th January on their way to Egypt. They lost everything, but God provided all that was lost through friends of the cause of Christ and sympathizing brethren in Edinburgh. They arrived in Egypt on 19th March 1860 to a warm welcome by friends (Watson, 111-112). Hogg was warned to take moderation in work as noted in his diary: "Let me take warning in the future, more good will be done in the end by a constant, persevering and devoted effort in the work than by killing ourselves outright at the outset."

Hogg and Miss Dales used the school to minister to the physical and spiritual needs of the various nationalities who attended the school. This led to complaints from some parents and guardians of other faiths that their children were learning Christianity. This encouraged the missionaries because they realized they were achieving the objective of presenting Christ to all who passed through the school. Hogg writes in his diary one interesting case of complaint and its results:

The teacher tells of an instance of a Muhammadan interference. The father of Mustafa sent his boy to say that he did not want his son to study the Bible and the catechism. The teacher said, tell your father to come and see me on the subject. The father came after a few days and entered the school quietly, took his seat for a little time, and then, in the pretence, stood up in rage and asked the teacher, who authorised you to change people's religion? The teacher replied that it was not his business to change the religion of the boys, but by the grace of God, he wished to make them good, adding, how do you think we could get along with so many boys of different classes, unless we were to teach them how to behave? They were all accustomed to curse and swear etc. Do they do so now? Is it wrong to teach them to obey their parents, to speak the truth and be obedient to their parents? Then reading the first question and answer of the shorter catechism, he said, is it wrong to teach the boy that there is a God and that it is our duty to glorify Him? When he touched on the duties of children to their parents the father smiled and teacher knew that he had gained his point and said tell me doesn't your boy gain progress in his studies? The father replied yes better progress in English and Arabic than other boys in the school. Well said the teacher if he gets on well with these can you not leave the other matters? Yes, yes he answered

and I will give you a present too, for the trouble, and away he went as pleased as possible. (Watson, 114-115)

This incident gave Mr. Hogg the courage and opportunity to start the singing class which was attended by a number of students. Hogg preached the first sermon in Arabic and conducted Holy Communion in Alexandria while Lansing was on leave in June 1860; he gave Bible lessons in the school and observed that many conversations were held with natives and Italians in their homes, shops and especially in the Bible depots (shops where Bibles were sold by missionaries).

Hogg's nervous temperament was always taxed by his discussion with Muslims and Christians of various sects. One of such a conversation touched the topic of honouring the Sabbath that was brought by a Coptic: What should a Christian do who is obliged to labour on the Sabbath in order to obtain daily bread if he cannot find situation? Hogg answered him "It is his duty to seek different employment and ask God's help to find it ... but if he had strong faith in the promises of God, he should first of all leave his present position, trusting in God to find another." He went further to re-enforce his point by referring to Israel's crossing of the Jordan River when God commanded them to go forward when the waters were overflowing and its banks rolled on before them in a mighty force and it was when the priests bearing the Ark entered the river that the waters stayed (Joshua 3). He even went further by using as an example of the Disruption in Scotland, when ministers left their churches and stipends not knowing how they would be supported in the future. When the conversation ended, the Coptic firmly grasped Hogg's hand in approval for the Biblical answer given on this issue (Watson, 123).

In 1862 Hogg went to Cairo to take the place of Lansing (who was sick). While there, being an organizer and a teacher he worked to improve the school there. From March up to May, Hogg made his first missionary tour of southern Egypt. He sailed for 1,160 miles, visited 63 villages, sold books in 40 villages, walked or rode donkeys 200 miles, had conversation with 62 priests, 45 monks, 2 bishops and over 600 common people. The principal conversations and discussions with nominal Christians were centred on: the one sacrifice, the one Intercessor, the perfect atonement, the true nature of fasting and prayer, the reasonable service, the fullness of the Gospel revelation, innovations of fathers and councils, confessions to priests, baptism and the Lord's Supper, the true nature and design of church discipline, spiritual worship, picture worship, praying and talking in unknown tongues, the nature and design of the ministerial office and the necessity of the new birth.

While in Asyut, Hogg and Lansing met Faris-el-Hakim, a converted enlightened Syrian priest from Coptics, sent there by the missionaries to open a school. He however did not open the school due to opposition but spent most of his time discussing religious issues with the people there. Faris undertook to defend a woman who had embraced Islam but wished to return to the faith

of her fathers. This incident put Faris, other Christians and missionaries in serious trouble from Muslims as Faris was tortured by Muslims almost to the point of death but was revived by God's power.

Anybody who is a Muslim or embraces Islam and renounces it is punished by death. This was the situation of this woman. The translation of the court proceedings between Faris and the Muslims from Arabic is paraphrased as follows: When Faris entered the police office, he found about 60 men gathered among them learned men with the Kadi and Mufti. He sat down in the lowest place but was told to be seated on the ground. This alerted him of their evil, and he answered them in the most civil and respectful way he could. When the Muslims failed to cause him to answer them in an annoying manner, they incited the crowd to revile and curse his religion. Basically, they were looking for a reason to beat him up. They denied Faris the right to be an attorney for the woman on the grounds that he was an infidel and that he was occasioning infidelity in their town; to this charge Faris answered that the prerogative of infidelity belongs to God alone. They incited the crowd which had increased to about 200 to beat up Faris into fainting condition and were bent on killing him except that God preserved him from the gruesome torture to which he was subjected. When fellow Christians tried to intervene, they were threatened with death.

When Faris was in a dying condition, they sent him to his home. Faris' friends, fearing a repeat of massacres of Christian by Muslims that had recently happened in Jeddah and Damascus, appealed to his excellence (the governor), Muhammad Effendi, who ordered for the release of Faris. The governor convened a meeting where he rebuked the Kadi, the Mufti and other learned men and strongly blamed the rest of the Muslims for their cruel seditious proceedings. He sent out a messenger to proclaim in the town that no further outrages should be committed and warned to send to the galleys whoever transgressed this order. The issue was successfully handled by the Egyptian administration and helped the progress of the gospel in Asyut as it stayed the persecution of Christians (Watson, 129-133).

Hogg continued to note various instances of his visits among the people one of which is recorded in his diary as follows:

We called at a Coptic church and were superbly received by the priest there, the chief of who, a Kammus, is a warm friend of our teacher there. We then visited the school in company with several of the priests and fathers of the children. Thirty seven children were present, all of whom were Coptics. The room is very small without windows. The consular agent has promised to build better school rooms on his own property at his own expense, but the late floods have destroyed much of his property, which have to be repaired first. We spent most of the day examining the school I was in the presence of Mr. Fanus, the consular agent and the parents and at the close promised to see them again on our return, and ordered a day's

vacation to pupils. The brother of the teacher and a number of the scribes in the government offices went with me to Mr. Fanus' house, where we were entertained with pipes, sweet drinks and coffee. We had for subject of conversation, Christ the power of God unto salvation to everyone who believes. From there we went to Divan, were introduced to scribes and had conversation with them on the subject of scriptures. Then we called on the governor, a Muhammadan, and found him busy with list of men to be forwarded to Suez Canal works, as 950 are required from this province and boats are ready at the Wharf to take them to Cairo in chains, like those doomed to the galleys. If one should escape all his family is seized and all the males are sent in his stead, and when he is found, he is sent to the galleys. The whole land is groaning because of this burden. The French name is execrated in the whole of the upper country. After the governor got through with his whole work he entered with me into conversation about the Prince of Wales, the history, laws and religion of England. He was glad to find a European who could intelligibly converse in Arabic, and asked how long I had been in Egypt, why I had come here, and what we taught in our schools, where our religion differed from that of the French, who he seemed to utterly detest. I had the opportunity to lay before him the general plan of salvation and many inventions which had been imposed upon it and he finally admitted that he had a very different idea of the Christian religion now than what he had got and from what he had seen of its influence on the Coptics and other sects around him. He then turned to Funus and said is this what the Bible teaches? The latter was obliged to answer yes, and then he asked why have you Coptics mutilated and marred it? He was then obliged to answer that the Coptics had perverted and changed the simplicity of the Gospel by following the commandments of men. Then, he said I admit the Americans are right and you (Coptics) are wrong. He then asked me that how is it that learned people like you allow yourselves to believe the old fable of God having a son, and letting Him be crucified by wicked men? Upon this I endeavoured, as distinctly as I could to show him from the nature of sin and from the justice of God and from Moses and the prophets, that Christ had to suffer in order that man, the sinner, must be saved. By the time I was done the large hall was almost full to the door and seeing that the governor had limited time to attend to business, I rose informing him that some of his arguments required more time to answer than I had to give... I gave Fanus a copy of Alexander's evidence of Christianity translated into Arabic and when I returned 2 months afterwards, I found that he had been reading it and had spoken favourably to others that the scribes in attendance on him came im-

mediately on our arrival and bought all the remaining copies of it.
(Watson, 142-143)

Another interesting discussion in which Hogg was involved relates to the subject of the scripture being the only rule of faith and practice, and a 3-hour discussion on the confession, fasting and transubstantiation. An elderly illiterate woman of about 50 was declared by Hogg to be more intelligent than most of the Coptics. She stated that the Bible was all on their side, and she blamed the Coptic priests for not teaching the plain teaching of God and added that the people only wished to know what God says, and if they were at fault as to their beliefs, the priests were to blame, for the people could not read and had not the means of learning elsewhere but only from whom God has given as spiritual guides.

Hogg then made a sober comment that is a rebuke to all those who take on the ministry of the word but are not adequately equipped with God's word or not willing to preach and teach it as it is. He said, "Poor people! They know nothing as they ought to know, and what we can do during these passing visits is to make them hear the truth, in the hope that some of them may be stirred up to spirit of inquiry, and such as the priests as can read may be forced to search the scripture for the good of the people, if not their own." (Watson, 143-144).

Another selection of discussion on this journey by Hogg involved a Coptic priest named Butros, whom Hogg met at Manfalut and described as a total abstainer, clear in thought, bold and fearless in speech. Butros openly declared that the Coptic Church was corrupt to the core and helped many to cease kneeling before pictures in the churches. He frequently discussed with the Muslims the divinity of Christ. He also requested Hogg and his team to start a school in Manfalut.

The year 1863 was a year of struggle for the missionaries. Mr. Hogg and his wife had health problems. Mrs. Hogg was confined in quarantine for a month due to smallpox while Hogg nursed her. This is the same year where the financial situation for missionaries fell due to civil war in The United States of America. The missionary salaries were reduced one fourth. At one time the Hogg's had nothing for dinner; Lansing had to provide one dollar and also encouraged them that the Lord will provide, which He did. The Coptics were also united in their desire to frustrate the efforts of mission under the leadership of their patriarch. They paid the mission teachers a high salary and offered better paying jobs in the government in order to convince them to leave missionary school jobs. They also convinced parents to remove their children from missionary schools and they started a preaching campaign aimed at tarnishing the missionaries as "heretics." Hogg waited on the Patriarch, in company with the consul, and requested him to put a stop to such doings, otherwise he would be obliged to take legal actions against his employees for kidnapping children from mission schools. This strategy worked and hindered the actions of the Coptics. Such was the confrontations that

Hogg and other missionaries encountered as the work of missions progressed. God faithfully worked to meet the needs of the missions in the time of financial need. One such provision was given by Mr. Rankin, an English merchant, who sent them a cheque of \$500 to boost the salaries of missionaries. He also promised to secure half the payment for small boats to be used for evangelistic purposes.

In 1865, Hogg, his family and in the company of Miss McKown accepted to pioneer a mission in Asyut. They soon started a school which was later to be temporarily stopped by the outbreak of cholera; this was after the death of Hogg's daughter. The mission rapidly developed by the power of God. A desire to study scripture was created among the Coptics and their reverence for the word of God caused them to overlook the warning of their leaders not to read the word. However, their leaders continued to rebuke them openly when they found them reading the translated Bibles. One such incident involved a Coptic patriarch who tried to prevent a young son of his from reading a new translation of the Bible and burst out to the young man "Why do you read a book such as that? Don't you know that the Americans have corrupted the word of God and made it a heresy?" The young man replied, "How do you know that it teaches heresy? Where are the Bibles that you have caused to be printed for your people? Bring us a copy then we shall compare it with that printed by the Americans and we will see whether the latter teaches heresy or not." The young man further went on to explain that in the meantime they intended to read and study this Bible until they were furnished with a better one.

Hogg writes on the same subject as follows:

We were very much interested in the case of a poor, half blind Coptic woman, who came into our school and asked for a copy of the Bible. She said that she had come walking all the way from Manfalut, about 20 miles distance, in order to buy one for herself. She had learnt to read when quite young, and had a Bible for several years, but one of a reef, having lost his book, had taken hers away, saying that he had more need of it than she had, as he had to teach the children from it. She had heard that we had some to sell, and she had gathered up 18 piastres (9 cents) and had hoped that we could let her have a copy for that amount, as she had with difficulty gathered it out of her hard earnings. She took a Testament out of the hands of the boys of the school, at the teacher's request, and read almost a whole chapter, and was able to give sensible answers to the questions put before her as the meaning of what she had read. Poor creature, her eyes were so weak so that it was painful to look at her while she was reading, she had to hold the book close to her face. We gave her a copy of the Bible and one of the small books besides, and she went away with the air of one who felt those forty

miles' trot barefoot was fully rewarded. (Watson, 188)

In 1866 Hogg and his family served in Cairo before leaving for Scotland for a vacation. Hogg returned from the vacation after campaigning among the British churches concerning the need to establish a theological institution (seminary) for the training of kingdom ministers. Through his sacrificial campaign, he raised \$2,500, and obtained promises for annual contributions for the same. On his return Hogg, with Miss McKown, started to work on training young men for the Master's work.

During this time a persecution arose from the Patriarch of Asyut who with the aid of government convinced Copts to remove two thirds of the pupils from missionary schools. The Patriarch did his level best to injure the schools and church at this time. The persecutors, who were very cruel, broke down the school and with threats and coercion removed students from the theological institution. In 1868 Hogg served in Cairo as the press editor from February to until 1st September. Hogg wrote about the nature of the struggle of the mission and growth in Asyut as follows: "Although often dejected and grieved in the spirit at the blindness of mind and hardness of heart of the so called Christian population of Asyut, we never entirely lost heart concerning them. In a city of 35,000, one fifth of them are Coptics, there could not fail to be inquiring minds who, having heard the evangelical sermon, would like to hear another, even at the risk of exposing themselves to the reprimand of the Coptic clergy" (Watson, 239). His belief in the sovereignty of God helped them to persevere trusting that God in His wisdom and power would move the hearts of some to accept the gospel and indeed He did. He then mentions a strategy that helped the advancement of the gospel: "If we had held one or two religious services a week, it would have been impossible for these timid "Nicodemuses" to elude the vigilance of the clerical spies; but having a meeting every night and 3 on Sabbath day, it was impossible for the priests to watch them so strictly as to prevent them from attending at least occasionally" (Watson, 244).

One of the disciples of John Hogg was Tanassa, a deacon in the Coptic Church by the time Hogg came to Egypt. After Hogg began working in the area, the local Coptic Orthodox Bishop of Asyut issued an edict to all Orthodox villagers prohibiting them from cooperating with the Presbyterian missionaries. In response to this edict, Hogg publicly explained that he was only aiming to serve the Coptic Orthodox Church and not to compete with it. Tanassa, at that time, had acquired a reputation for his gifted preaching abilities. In order to respond to Hogg's defense, the villagers cheered, "Bring out Tanassa!" Tanassa then engaged in a public dialogue with Hogg that was gentle and cordial, much to the surprise of the onlookers. Hogg became a friend of Tanassa. Tanassa later became an active participant of Hogg's Bible studies, hosting roughly twenty-five other Orthodox men in his house for organized teachings led by the Scottish missionary.

Tanassa's decision to support Hogg led to his being refused participation in Holy Communion and later to his ex-communication from the Coptic Orthodox Church, together with others from his church that attended Hogg's Bible studies. This however worked in favor of John Hogg's mission as he and Tanassa founded the First Evangelical Church in Assuit on March 6, 1870. Tanassa and his brother, Abadeer Ghobriel, were elected as governing elders on April 10, 1870. He continued to preach, developing his reputation as a gifted speaker, and helping to establish Evangelical churches all around Assuit as he continued to live off of his work building waterwheels. Because of his good reputation, he was welcomed everywhere by Egyptians to share his new found faith with all the hungry souls (Nashat Megalaa, 2007, 1).

Another person who was significant in Hogg's ministry was a young lady aged 15 called Bamba, which means "pink" in Arabic, born around 1848. Bamba's story is said to have served to advance the ministry of the Presbyterian mission in Egypt. This story begins in late 1863 or early 1864 when a group of eight young men and one girl applied for confirmation or admission to communion. While five of the young men were advised to delay, the public dedication of the remaining four, the girl included, produced a deep impression on the witnessing congregation. Six months before this, the only girl communicant, Bamba Muller, daughter of Ludwig Muller, the respected and well-known partner in the German firm of merchant bankers (Todd Muller and Co., in Alexandria) and an Abyssinian slave living in Cairo had found the Christian's joy in life after a long period of doubts and fears. From that moment on her spiritual development had been rapid and her influence felt. Her father had placed her at the American mission to acquire "a proper Christian education." However, she received more than a "proper education," developed spiritually as a Christian, underwent a religious experience, and publicly expressed her faith in Jesus Christ. When she rose from the midst of her female schoolmates to take her stand beside the young men and to answer the questions addressed to her about her faith, the effect on her companions was marked. One of the missionaries, in writing to the secretary of the board about the event, says:

We found on examination that for more than a year she had been under serious impressions, and that after spending several months under deep conviction of sin she had at last given herself wholly up to Jesus, and found peace; and that ever since then she has been teaching, all her fellow teachers and pupils the saving knowledge of the truth. On Sabbath morning she and three young men were publicly admitted into the fellowship of the church. There were wet eyes that morning among her female companions. One of the verses read at the opening of the service, Rom. 8:13a went as an arrow to the heart of one of the teachers, who had hitherto been trusting in her own piety and prayers, rather than in Jesus. Helena, one of Miss

Hart's teachers, wept by her side, and several others seemed deeply impressed. These were called together after the service was over, and solemnly urged to give themselves at once to Jesus. After passing several days and nights in deep conviction of sin, first one, then another, and then a third, were enabled to say that they had found Him; and now they meet together daily during the intermission of prayer along with several of the girls who are also seeking the Savior. (Pan and Said, 2006, 1)

Rev. Dr. John Hogg, described the fifteen-year old pupil-assistant teacher Bamba as "beautiful and unsophisticated, extremely winning in all her ways, and graceful, even queenly, in her movements" (Pan and Said, 2006, 1). And her missionary friends felt that she "has such a character as heroines are made of," (Pan and Said, 1-2) but looked forward anxiously to the future, fearing lest an unsuitable marriage might occur to mar her fine development. At the same time, in her father's heart hung heavily the responsibility for his innocent daughter's destiny, because he had observed that her innate superiority rendered marriage with any of her mother's relatives an injustice, while the circumstances of her birth (being an illegitimate child yet adopted by her father) seemed to bar her entrance into a status in life that she was fitted to adorn. Suddenly the problem seemed to have a solution in the fashion of the fairy tale of "Cinderella," from working in the kitchen to becoming a princess. Bamba was later married to prince Maharajah Duleep Singh the son of the renowned late King Runjit Singh of the Punjab in northern India; heir to the throne, known as "the Black Prince of Perthshire," John Hogg providentially coordinated this marriage.

Hogg is also remembered for his pioneering work in education, leadership development, evangelism, and church-planting. He assisted in this mission work and is celebrated for his work in the Church in Egypt. Much of the Evangelical Church's strength and reputation has grown from the schools and hospitals founded by the early church workers in Egypt. These institutions continue today and have been joined by the world renowned development work of the Coptic Evangelical Organisation for Social Services CEOSS, (Dr. Ejaz Akram).

In 1870 to 1875 when the work had grown and the number of local workers and churches increased, the board of missions requested the presbytery to form a separate body from the presbytery in Egypt which would oversee business which was not presbyterial in nature. An association was formed to incorporate Christian servants who were not part of the presbytery to have a mechanism to operate as they served the church. This helped local congregations to set up their leadership and appoint ministers. It also allowed the missionaries to compile reports of the mission so far done.

As of 2006 the Evangelical Presbyterian Church in Egypt had a membership of 14,000 out of the 27,000 Protestants (Wikipedia). The church is under

the Synod of the Nile Evangelical Presbyterian Church. The church is currently a member of the World Council of Churches.

Evaluation of John Hogg's ministry and the Presbyterian mission

The positive impacts seem to have been:

- The mission took time to identify the main religious groups in the area, laid strategy to minister among them, trained them and passed leadership to them early in the inception of the mission. This worked well with the Evangelical Church when the missionaries were deported from Egypt in the later years. The Egyptian Evangelical Church still retains the relationship with the American church (Dr. Ejaz).
- The deliberate survey of the whole of Egypt as well as sharing the gospel with all they met served to advance the gospel in many areas.
- Their good knowledge of the prevailing circumstances under various leaderships and their taking advantage of each regime's strengths and weaknesses also served to advance the gospel.
- The mission schools established model education that was one of the greatest means of spreading the gospel and continues to have impact on the Egyptians
- John Hogg modeled Christian discipleship, education and leadership, as he was flexible to serve wherever God wanted him to. He moved from station to station as the need arose.
- The ability of missionaries to learn Arabic and conduct preaching, teaching and instruction proved to an effective tool to the ministry in the local community.
- The willingness of missionaries to share the whole gospel to Muslims, Coptics, Jews and other nationalities, together with their courage and perseverance in tough times helped to provide a model for missions.

The negative impacts seem to have been:

- Negligible impact of Christianity to the majority Muslims. However, this is very difficult to evaluate because many Muslims kept their profession in Christ secret due to brutal persecution and the death penalty imposed on those who were found to have converted to Christianity.
- The friction between the minority Coptics and the missionaries. However, this was not the doing of missionaries most of the time but was due to the nominal nature of Coptics.

Bibliography

Akram, Ejaz Dr. "Christian missions in Egypt and their impact on Coptic Islamic relations", n.d.

- Farag, Lois. "Egyptian Christianity", in *Encyclopedia of Christian Civilization*. Oxford: Wiley-Blackwell, 2011.
- Jothem, Peder. "Coptics in Christian history", in *Encyclopedia of Christian Civilization*. Oxford: Wiley-Blackwell, 2011.
- Pan, Esther and Medhat Said. "Bamba Muller 1848 to 1886 Presbyterian Egypt", in *Dictionary of African Christian Biography (DACB)*, 2006. (electronic source)
- Megalaa, Nashat. "Athanasius el-Assiuty, Tanassa [and John Hogg] 1825 to 1916, Coptic Orthodox / Presbyterian / Episcopal (Anglican), Egypt", in *DACB*, 2007. (electronic source)
- Watson, Andrew. *The American Missions in Egypt, 1854 to 1896*. Pittsburgh, PA : United Presbyterian Board of Publication, 1898.

Book Reviews
and
Book Briefs

Book Reviews

The *Journal* uses the standard abbreviation ‘hc’ to denote hard cover. The International Standard Book Number (ISBN) has been included with all books when available. We begin this section with “**Book Reviews**”, organized according to the four divisions of theology.

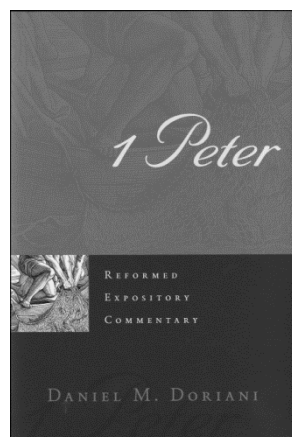
Biblical Theology

1 Peter. Daniel M. Doriani. Reformed Expository Commentary. Phillipsburg, NJ: P&R, 2014, 264 pp., hardcover. ISBN 978-1-5963-8469-9

I was pleased not only to discover a commentary on 1 Peter by a Bible interpreter of the caliber of Dan Doriani but also to be introduced to the Reformed Expository Commentary series, which I now consider to be among my list of “must have” commentaries.

The first contributions to the Reformed Expository Commentary series came out in 2005, and now at the end of 2015, there are fourteen New Testament and seven Old Testament commentaries. The series editors are Richard D. Phillips and Philip Graham Ryken, with Ian M. Duguid as editor for the Old Testament and Daniel M. Doriani for the New. These commentaries are not intended to be exegetical but expository, providing “integrated expositions of whole passages of Scripture” (p. xi). Reading the series introduction (pp. xi-xiii) inspires great confidence that each will be a commentary of excellent quality in terms of scholarship, doctrinal soundness, usefulness to pastors and other preachers and teachers, and of enduring relevance to all Christians seeking truly instructive devotional studies of God’s word.

Indeed, Dan Doriani’s commentary on 1 Peter is no exception. One is immediately struck by the refreshingly crisp chapter titles, which serve as



headings for each coherent passage. Even within chapters, the headings and sub-headings make it easy for the reader to navigate the ideas and themes of each passage. Since the commentary is geared towards a preaching series, introductory matters are dealt with as the need arises in the exposition of the text. Each chapter begins with an attention-grabbing discussion that quickly demonstrates the relevance of the passage. For example, the fundamental question of the source of a person's identity is powerfully used to introduce, and indeed conclude, the exposition of 1 Peter 2:4-10 (pp. 64-65, 73-75).

The author then explains how the passage fits within the literary context in relation to the preceding passage, the development of themes introduced in the opening verses (1 Pet 1:1-12), and what follows later in the letter. The author consistently uses well-chosen cross-references, mainly to the New Testament (see Index of Scripture, p. 241-254), to place the passages in their canonical contexts or to expound a biblical understanding of a theological concept such as holiness (p. 41) or regeneration (p. 56). When necessary, the cultural and socio-historical context of Peter and his addressees is also considered. For example, the slavery that is the background of 1 Peter 2:18-25 is distinguished from both ordinary laborers or employees and slaves of more recent times (pp. 92-94).

After considering the contexts, the author systematically explains the teaching of each passage according to the logic of its argument. When necessary, Greek grammar is discussed as simply as possible; for example, the present passive imperative in 1 Peter 1:14 (p. 40), the indicative-imperative pattern (p. 51-52), the perfect participle in 1 Peter 1:22 (p. 56), and the middle voice reflexive in 1 Peter 2:18 (p. 97). Similarly, some Greek words are explained in order to clarify their precise meaning; for example, "rid yourselves" in 1 Peter 2:1 (p. 59).

Theologically, the author is astute and careful to balance one biblical truth with another equally biblical truth. For example, the fact that Christians are to imitate Jesus in His response to suffering does not negate the fact that Jesus' suffering is unique as an atoning and substitutionary sacrifice (p. 102-103). In this case, he also does not balk at defending a biblical doctrine that is being criticized in some contemporary "Christian" circles (p. 104). Likewise, though he is sensitive to the stigma often attached to the word "submit" (p. 86), the author reveals his firm stance on Scripture when he says of the command that wives be subject to their husbands (1 Pet 3:1),

It *is* controversial, yet we will not read Peter accurately if we let contemporary gender debates become our lens for interpretation. It is better to acknowledge our preferences and let Scripture test them (1 Thess. 5:21), since God's Word is infallible and we are not. (p. 112)

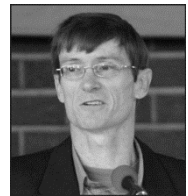
Along with clear explanation, the pages of this commentary are full of colourful historical, every day, and imaginary illustrations that actually *illustrate* the point of the text or show up its relevance for real situations that

Christians will encounter in today's world. For example: hope motivates a student (p. 39); an ingrained pattern enslaves a tennis player (p. 49); the gospel is not the first step surpassed, but "the hub of the wheel" (p. 55); Bertrand Russell's dark despair stands in stark contrast to the fact that the Christian has no need to despair because "the word of the Lord stands forever" (p. 58); "everyone has walked through a door and felt, like a punch to the belly, 'These are not my people, and I don't belong here'" (p. 76); we complain the moment the temperature in a building escapes "our notion of the comfort range" (p. 81); and casting all our anxieties on God is like throwing "a bag of gym clothes into a car" or hoisting "a saddle onto a horse" (pp.229-230).

Finally, each chapter includes application that is well informed of current social, political, cultural, and moral issues that the text of 1 Peter challenges Christians to address intentionally in their individual lives, in the local church community, and in society. The author speaks with the experience of a pastor (p. 102) and a father (p. 51). For example, he shows how we are to evaluate our own culture as "strangers in this fallen world" (p. 48); how we are to stay in line with the gospel (pp. 55-56); and how we are to resist the devil (pp. 231-232).

All in all, this is a commentary that is solid, but not heavy. It is refreshing for the scholar, encouraging for the pastor, and helpful to the Christian reader.

Reviewed by Dr. Greg Phillips, a Zimbabwean who is the acting dean and a lecturer/facilitator at Dumisani Theological Institute, King William's Town, Eastern Cape, South Africa.

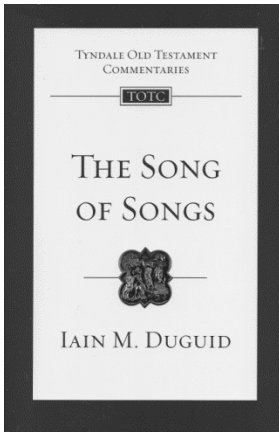


***The Song of Songs: An Introduction and Commentary.* Iain M. Duguid. Tyndale Old Testament Commentaries, vol. 19, gen. ed. David G. Firth. Downers Grove, IL: InterVarsity, 2015, 160 pp., paper. ISBN 978-0-8308-4286-5**

Since their release in the 1960s, the Tyndale Commentary Series has been praised for its accessibility and concise treatment of the Scriptures. Iain Duguid's commentary on the Song of Songs is the most recent release in this series, which continues to reflect these marks. The book is also part of a wider project of new volumes to replace the original commentaries.

The book is laid out into four parts: introduction, analysis, translation, and commentary. In the introduction, Duguid addresses the questions of authorship, date, method of interpretation, theological themes, and unity. He argues that Solomonic authorship is unnecessary and even unlikely (p. 24). He leaves the question of authorship and date open, although he suggests that it was most likely written after the exile (p. 23).

The Song of Songs has been variously interpreted since its reception into the canon of Scripture. Duguid spends time discussing the natural, allegorical, and typological approaches to the interpretation of the book. Duguid points out that the key question to ask is not whether it is appropriate to have



a book about sex and marriage in the Bible or whether such imagery with propriety be used about God. Rather, the question is whether the central relationship is intended to be a typological picture of Christ and His church (Ps. 45; Heb. 1:8-9) or whether the song should be interpreted against the backdrop of wisdom literature (Prov. 5:18-20) (p. 34). In the end, Duguid argues, “the Song of Songs is best understood as a wisdom piece about two idealized people, a man and a woman, whose exclusive and committed love is deep but, like all loves in this fallen world, far from perfect” (p. 36).

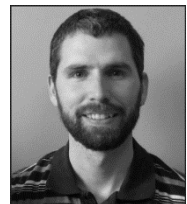
This is not to suggest that the book does not speak about God. It does point us to Christ and the gospel, but it does so in ways different from typology (p. 35). Through this idealized picture of human love, it reveals how far short we fall of this perfection as humans and lovers. But our broken human relationships also tell us something our broken relationship with God. There is a connection between human love and divine love (p. 49). Since the poem is about desire, Duguid writes, “The Song challenges all of us as failed lovers and points us to the perfect Lover, who has loved us and given himself for us” (p. 51). Duguid believes that this approach frees the interpreter from trying to find spiritual significance in every poetic detail of the text and yet provides much for reflection as the reader consider the metaphor of the church as the bride of Christ in Scripture (p. 49).

The reader will appreciate the new format that shapes the commentary section of the book. Each passage unit is divided into three segments (Context, Comment, Meaning). The final section seeks to explain the message of the passage and to highlight its key theological themes, which made for a more enjoyable read.

As a commentary, this would be a helpful book for pastors. Not only is it accessible, the sections summarizing the meaning of the passage will prove to be fruitful for personal application and sermon preparation.

Iain Duguid is Professor of Biblical and Religious Studies at Grove City College. He also serves as pastor of Christ ARP.

Peter Aiken serves as pastor in the Free Church of Scotland in Charlottetown, PEI. He is married to Michelle and they have four children.



***Haggai, Zechariah and Malachi.* Andrew E. Hill. Tyndale Old Testament Commentaries, gen. ed. David G. Firth. Downers Grove, IL: IVP Academic, 2012, 368 pp. ISBN 978-0-8308-4282-7**

Each carpenter has his or her tried and tested tools present at every project. Since their original publication in the 1960s, the Tyndale Old Testament Commentary (TOTC) series has been a tried and tested tool for Bible students. Hence, students will gladly receive the new, revised TOTC series, which have finally all been released.

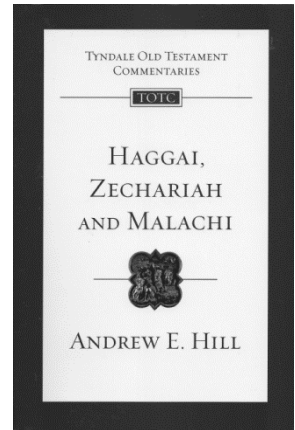
Joyce G. Baldwin wrote the original commentary on Haggai, Zechariah and Malachi in this series, which was published in 1981. The new commentary on these Minor Prophets is by Andrew E. Hill of Wheaton College. I am not familiar with Baldwin's work, but from reviews I have read, Hill's work is more scholarly, which accounts for its increased length. However, let no Bible student think Hill's work is not accessible. Despite its scholarship it is very helpful to preachers and teachers.

In reading this work I found it extremely helpful in four ways, and somewhat weak in two ways. I begin with the book's helpfulness.

First, this commentary will help Bible students in their exegesis of the text. Hill interacts with the Hebrew text in a precise, yet accessible way. He particularly shows how other translations interpret Hebrew verb tenses and other matters of syntax. Something else I found extremely helpful was his "special attention to intertextual relationships [between the three prophets] ... since each of the prophets often appeal [sic] to the messages of their earlier counterparts" (p. 14). Hill does an excellent job showing that Haggai, Zechariah, and Malachi "have some inherent relationship by way of theme(s) and message" (p. 14). Hill's intertextual lists for each prophecy are also helpful. The detailed chiasmic structure of Zechariah is excellent, and Hill's pointers on the literary style of these books will help the exegete. Last of all, his verses-by-verse, section-by-section commentary gets to the point of what the text is saying.

Secondly, this commentary will help Bible students grasp the general history behind these books. As in the older editions of the TOTC, the new releases are clear and concise in dealing with the historical background. This is true of Hill's work too; only his commentary has the added feature of extra historical material in the "General Introduction". Here I was fascinated with his discussion of the Minor Prophets as understood in Jewish tradition.

Thirdly, this commentary will help Bible students theologically. In his "General Introduction", Hill describes the six theological subjects the student



will encounter throughout the commentary. One, God's person is revealed. Haggai, Zechariah, and Malachi repeatedly use the divine name, the LORD Almighty, which emphasizes His sovereignty specifically over nations, creation, His people, and faithfulness to His Word. Two, Second Temple is a central focus of these three books. Since the backdrop of these prophecies is the return of the Jewish exiles, the prophets' concern is that the people return to worshipping God. Hence, Haggai seeks to stir the people to rebuild the walls, Zechariah calls the people to repent in their hearts, and Malachi tells the people to renew their faith. Three, the eschatological truth of the Day of the Lord fastens these books together. As Hill employs the analogy of faith, he shows that the Day of the Lord and the New Covenant age are unified. In the Day of Messiah, the Davidic kingship will be restored (Haggai), God the Holy Spirit will be poured out (Zechariah), and a day of purification (Malachi). Four, a clear theology of the Holy Spirit is found here. This stands to reason since the Day of the Lord is also the age of the Holy Spirit. Five, a detailed theology of repentance is present here. Six, a theology of justice and mercy is found in these books too.

Fourthly, this commentary will help Bible students ecclesiastically. That is, it will help teachers and preachers in the church. I think it helps teachers and preachers in two ways. One, the good outlines and the clear, to-the-point exegesis facilitate the pastor or teacher in their work. Two, Hill seeks to apply the text to the Christian life. He does this in the commentary through the "Message" portions in the introductions to the books, and he ends his major expositional segments with a paragraph entitled "Meaning", in which he gives practical theological application to human life. Some are longer and more specific than others, yet each of these "Meaning" sections can give application ideas to the church teacher or preacher.

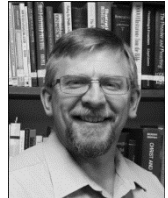
Though Hill's commentary is a worthy tool in Bible study, it does have two weaknesses. First, its Christology should be stronger. Hill views Haggai 2:6-9 as non-messianic. On this section, Hengstenberg's *Christology of the Old Testament* and J. Alec Moyter's commentary on Haggai are better. Hill in his "Meaning" section does intimate that the glory of God's Temple is fully realized in Messiah Jesus, but his analogy of faith is not robust here. Furthermore, on Haggai 2:23 Hill is quick to point out that there are no Christological implications. Hill's Christological interpretation fares better in his exegesis of Zechariah and Malachi. He recognizes that both these books are filled with messianic prophecies and typology, and there are times, especially in Zachariah 12 and Malachi 3, where Hill explains the messianic interpretation. Nevertheless, generally his Christological interpretation is weak.

Secondly, as a result of the weak Christology, Hill's work is not as theologically robust as it should be. He writes in his preface that, "We read the Bible as theology (the *revelation* of God and his redemptive plan for humanity), history (the *record* of God's dealings with humanity, and especially Israel) and literature (the *story* of God and human experience)" (p. 12). Hill excels in showing the history and story of the era in redemptive history, but he

is not as vibrant in explaining the record of God's salvation in Christ. Haggai, Zechariah, and Malachi are part of God's revelation of His redemptive-historical purposes which culminate in Christ. Hill does not bring this out in a vivid way.

Notwithstanding these weaknesses, I recommend this commentary to pastors and teachers. It is an excellent companion to E.W. Hengstenberg and J. Alec Moyter's commentaries mentioned above.

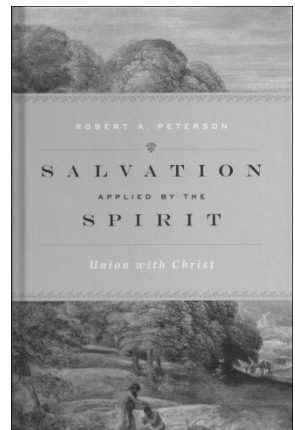
Reviewed by Henry Bartsch, minister of Trinity Associate Reformed Presbyterian Church in Chatham Ontario. He graduated from Haddington House School of Theology in 2003.



***Salvation Applied by the Spirit: Union with Christ.* Robert A. Peterson. Wheaton, IL: Crossway, 2015, 462 pp., hc. ISBN 978-1-4335-3257-3**

Robert A. Peterson (Ph.D. Drew University) is professor of systematic theology at Covenant Theological Seminary in St. Louis, Missouri. He is the author and editor of numerous books and articles, including *The Glory of God* and *The Deity of Christ*.

Peterson's book came into my hands as I was searching for a recent work regarding "Union with Christ". My search is over as the author has not only done his Bible study, but he has referenced numerous sources in his eleven page bibliography set out at the end of this excellent book. This is a very important doctrine which is seldom mentioned from the pulpits of the church today. Not only is the bibliography adequate, so are the general and Scripture indices. The three take up thirty-three pages at the back of this readable Christ-centred book by Mr. Peterson.



This volume is the second in what will be a three-part series. The first volume, already published, is *Salvation Accomplished by the Son: The Work of Christ*. The projected third volume, *Salvation Planned by the Father: Election in Christ*, has not yet been published.

This book's focus is on the narrower sense of union with Christ encompassing the application of redemption. There is a broad sense encompassing election, Christ's saving work, and final salvation, and the work of the Holy Spirit, a much neglected topic of study by Christians.

The book has two main parts: Union with Christ in Scripture and Union with Christ in Theology. The author divides part one into five sections. (A) Chapters 1-3 outline the foundations for union with Christ in the Old Testa-

ment, Synoptic Gospels, and the book of Acts. (B) Chapter 4 considers union with Christ in the Gospel of John. (C) Chapters 5-14 consider union with Christ in the Pauline Epistles. (D) Chapters 15 and 16 are given to summarizing findings from the ten chapters dealing with Paul's letters. And (E) chapters 17-20 consider union with Christ in Hebrews, 1-2 Peter, 1 John, and Revelation.

It is only after we are urged to study union with Christ in Scripture that we are led to part two, Union with Christ in Theology.

Part 2, Union with Christ in Theology, consists of eight chapters:

A : Chapter 21 – The Biblical story (union and eternity past, union and creation, union and the fall, union and the Incarnation, union and Christ's work, union and the New Creation)

B: Chapter 22 – The personality and deity of The Holy Spirit

C: Chapter 23 – The work of the Holy Spirit

D: Chapter 24 – The most important work of the Holy Spirit

E: Chapter 25 – The Christ to Whom we are united.

F: Chapter 26 – Union with Christ in the Church.

G: Chapter 27 – Union with Christ in the Sacraments.

H: Chapter 28 – Union with Christ in the Christian Life.

The author does not define union with Christ until the final chapter and very wisely so. Union with Christ is a mystery in the New Testament sense of what has been hidden with God in His eternal purposes but now finally has been revealed in Christ, particularly in His death and resurrection, and is appropriated by faith. Certainly in its full dimensions this mystery is beyond the believers complete comprehension (Eph. 3:18-19; Col. 1:26-27). Nevertheless, we know or can know much about this union because Scripture says so much about it.

Union with Christ is the central truth of the whole doctrine of salvation. That is why the author rightly devotes a complete chapter to the most important work of the Holy Spirit in the realm of salvation, union with Christ, for people who lack the Spirit do not belong to Christ.

It is very fitting that the final chapter in the book is entitled "Union with Christ in the Christian Life". This chapter focuses on aspects of the meaning of union with Christ: identity in Christ, belonging to Christ, and suffering and glory.

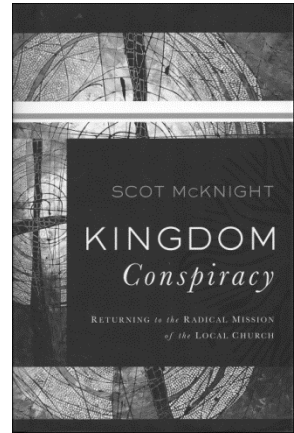
In summary, this is an excellent book on a most important subject. It should be and could be read by every Christian and by anyone seeking to be saved from a world that is without God and without hope outside of union with Christ as applied by the Holy Spirit.

Reviewed by Loyde Bruce, a ministering elder in the Eastern Charge, Free Church of Scotland, Prince Edward Island and married to Gloria.



***Kingdom Conspiracy: Returning to the Radical Mission of the Local Church.* Scot McKnight. Grand Rapids: Brazos Press, 2014, 289 pp., hc. ISBN 978-1-58743-360-3**

The language of this book very much reflects the culture and discussions of North America. This is not an opening criticism but a contextual comment. When the first two chapters are entitled, “Skinny Jeans Kingdom” and “Pleated Pants Kingdom”, one does need to know something about the North American context. (By the way, “Pants” here is trousers.) These two chapters develop a caricature which one will see followed throughout the book. Basically, “skinny jeans” folks see the kingdom of God as social justice whereas “pleated pants” Christians see it as personal redemption. McKnight correctly sees that there is something just not right about these two viewpoints. His goal is to return to Scripture and see just what does the Bible mean by the kingdom of God or heaven?



Thus the chapters which follow develop key aspects of the biblical theology of the kingdom of God. McKnight is not afraid to challenge stereotypes that we have all likely heard and been taught to a point where they have almost reached an orthodox creed of sorts about the kingdom of heaven. He is friendly towards George Ladd and yet also disagrees with him. Likewise, he will not endorse all that D. A. Carson may assert about the terminology of Son of God and Son of Man (pp.128-130). Many of us have imbibed the basics of the kingdom of God/heaven found in summary form by George Ladd in his article in *Evangelical Dictionary of Theology*.¹ McKnight does not disagree with everything here but does clearly assert that “the kingdom is the church and the church is the kingdom” (p. 206) in contradistinction with many who assert that the kingdom is not the church. This really is the heart of what McKnight develops in this book and is very concisely stated up front in the book’s subtitle, “Returning to the Radical Mission of the Local Church”. Also the title of chapter 6 makes this abundantly clear, “No Kingdom outside the Church”.

The author’s final chapter, number 12, presents his “Kingdom Theses” (pp. 205-208). It is tempting to go right to these and read them to know what he is arguing. The problem is that these are concise theses, and one really needs to read the previous chapters to really see the depth of reflection upon

¹ George E. Ladd, “Kingdom of Christ, God, Heaven”, in ed. Walter Elwell, *Evangelical Dictionary of Theology*, (Grand Rapids: Baker, 1984), 607-611.

each thesis. The theses are however most helpful, and I trust that this section alone will make the book very valuable as a resources for all future discussion about the kingdom. The author has fifteen theses about the kingdom. I personally found myself persuaded by the majority of these. There were one or two that I was not convinced by. These concern his Constantinian formulation. I personally think there is much more complexity about this than is being offered here.

There was one quotation which I really appreciated and want to include here: “Anyone who calls what they are doing ‘kingdom work’ but does not present Jesus Christ to others or summon others to surrender themselves to King Jesus as Lord and Savior is simply not doing kingdom mission or kingdom work. They are probably doing good work and doing social justice, but until Jesus is known, it is not kingdom mission” (p. 142). I have witnessed in the developing world much “kingdom mission” but cannot find the summons to Christ being included. McKnight asserts something very important here to be heeded.

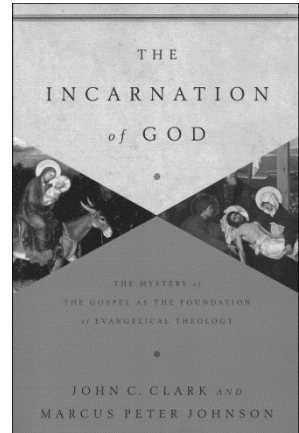
The author is one of North America’s most prolific writers in New Testament studies. This book is written with wonderful imagination and creativity and contemporary relevance. Though it will sit more with the North American context, it should also receive a global read as the subject is relevant for all Christians and will help all of us to think more clearly about the kingdom even if in the end we may disagree with some of the theses.

Reviewed by Jack C. Whytock

Systematic Theology

***The Incarnation of God: The Mystery of the Gospel as the Foundation of Evangelical Theology.* John C. Clark and Marcus Peter Johnson. Wheaton, IL: Crossway, 2015, 238 pp., paper. ISBN 978-1-4335-4187-2**

The incarnation of Christ is one of the doctrines that most Christians confess, but it is also one of the least understood and appreciated today. That is the premise of the book, *The Incarnation of God*. The authors seek to be careful to guard the mystery while providing a full-throated treatise on what the Bible teaches and the church has confessed on this doctrine. Clark and Johnson, professors at Moody Bible Institute, are not seeking to be novel but to explore the historical, orthodox understanding of the incarnation. Although the incarnation may be fundamental to our faith, this does not diminish all mystery and majesty surrounding this truth. As Clark and Johnson say on p. 12, “The incarnation of God lies at the heart of all reality.”



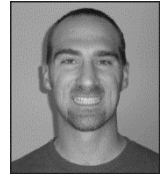
This book opens by acknowledging that it cannot be comprehensive. Still, consisting of 238 pages, it is no lightweight pamphlet. The pages are divided into eight chapters but the main structure is as follows “1. The nature and function of doctrine; 2. Trinitarian and Christological developments regarding the incarnation in the early centuries of the church; and 3. Several core convictions that characterize the authors’ approach to the supreme mystery of the gospel (p. 20)”. The scope of this book is vast, as the authors connect the incarnation to man in his sin, how the incarnation enables us to know God, how the incarnation speaks to the church’s relationship to God, and how the incarnation is the framework for our marriages. This scope was very helpful in my view.

When reading this book, I was struck by the need for a book like this. The doctrine of the incarnation has, in my opinion, been ignored by many in the church and scoffed at in the world. Clark and Johnson bring the reader back to a place of wonder and joy in this sacred event. Of particular help, chapter

I defends the centrality of the incarnation as it directly affects the Christian's life, practice, and faith. Also, chapter 8 on marriage is worth the price of this book. One critique I have is the frequent use of packed words. At certain points, Clark and Johnson come off sounding unnecessarily academic. For example, the authors state on p. 74, "Yet whenever discussions of God's attributes are beholden to incipient naturalism, to rationalistic tendencies that suggest epistemic Pelagianism, God is invariably domesticated and distorted, reduced, in effect, to little more than a representation of some self-styled ideal." This and other sentences are loaded and cumbersome in my view. Since these authors tend to use catch phrases and academic labels, I believe that this treatise is not as approachable as it could be. It is definitely not a weekend read nor should it be seen as an introduction to the subject matter.

In conclusion, although Clark and Johnson could have been more approachable in their word choice, with a little effort this book will pay dividends. I appreciate how Christo-centric each chapter is, and this book did cause me to marvel at Christ's humiliation and His glorious presence with us. It was helpful but also profound. I recommend this book to anyone who is serious about studying the incarnation and its implications.

Reviewed by Nick Alons, originally from Iowa and a graduate of Dort College and Mid-America Seminary, presently pastor of a United Reformed Church in Illinois.



Historical Theology

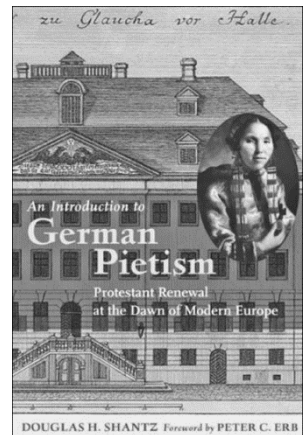
***An Introduction to German Pietism: Protestant Renewal at the Dawn of Modern Europe.* Douglas H. Shantz. Baltimore, MD: John Hopkins University Press, 2013, 452 pp., paper. ISBN 978-1-4214-0831-6**

In this fine work, the University of Calgary professor of Christian Thought, Douglas Shantz, provides readers with the distillation of decades of investigation and reflection on a theme clearly of personal importance to him. Though it is entitled “An Introduction”, this terminology is capable of misleading the reader. It is not an “introduction” in the sense that this is the first work a reader, curious to understand Pietism, need take up. A “doorway” or “first encounter” it is not.

What Shantz has provided in ten well-documented chapters is a thorough introduction to the *state of studies in Pietism* – that post-Reformation movement in European Protestantism which sought sometimes to renew and rejuvenate the territorial churches (both Reformed and Lutheran), and sometimes to provide an alternate Christianity outside their jurisdiction.

An English-speaking reader might think that he or she is already reasonably informed about Pietist Christianity because of a familiarity with already-existing standard treatments of the subject by Ernest Stoeffler (1965, 1971, 1973), Dale Brown (1978), Peter Erb (1978, 1996), or Carter Lindberg (2005). Shantz, who takes as his task the gathering and interpreting of a vastly larger (and European) body of Pietist research, aims initially to help us to see these English-language interpreters as part of a larger effort to rehabilitate the Pietist movement for modern Christians. Like the writers whose research he collates, Shantz truly laments that this once-vital stream of Christianity, which emphasized the religion of the heart, has largely evaporated from both western Europe and the new world.

The truth is, there was never just one strain of Pietism. Shantz docu-



ments that the origins of the movement lay in diverse places: post-Reformation Holland, German cities of the Rhine region (such as Frankfort), and centers in Saxony such as Halle and Leipzig. We have heard most about the “churchly” Pietists, such as Spener (1635-1705) and Francke (1663-1727); yet at least as influential were the “radical” Pietists such Tersteegen (1697-1769) who would not align themselves with the territorial churches of the Reformation. The “churchly” Pietism may have worked within the institutional church, yet its relationship – rooted in pragmatism – could be rocky. Radical Pietists, not willing to make their peace with institutional Protestantism, were by and large harassed in Germanic territories and were more likely to emigrate abroad. As Shantz helpfully explains, by 1700 Holland and Britain were miles ahead of the German territories in offering religious toleration to minorities. In the process, the Germanic territories impoverished themselves.

Particular strengths of the *Introduction to Pietism* are a seventh chapter given over to gender; this explores the greater relative freedom afforded for the ministry of women in the two streams (churchly and radical). It was an outworking of the conviction that the indwelling Spirit empowered without respect to gender. The eighth chapter, “Pietism and the Bible”, strikes many sparks, showing that Pietism surpassed territorial Protestantism in its desire to distribute Scriptures widely and cheaply in contemporary translations. When Europe’s first Bible Societies were created in the 18th century, they were entirely Pietist undertakings. Pietistic scholars such as Johan Albrecht Bengel (1687-1752) were at the forefront of the study of the Greek text of the New Testament. The ninth chapter, “Pietism, World Christianity and Mission”, offers the best overview this reviewer has seen of two spheres of 18th century Pietist missionary labor: that of the Danish-Halle Lutheran mission to south India and that of the Moravians to Greenland and Labrador. All this labor unfolded decades in advance of William Carey’s departure for India in 1793.

With contributions so notable as these, the reader naturally wants to inquire why Pietist influence across the Christian world has so diminished since the early 19th century. To this question, Shantz offers only partial answers. He maintains that Pietism contributed to the Enlightenment growth of individualism and the right of private judgment in a way that advanced modernity; he allows that Pietism – especially in its radical manifestations – was made vulnerable by its repeated dependence on charismatic leadership – which often led to disappointments and disillusionment.

Two themes bearing on this demise of influence which this reader would have liked to see explored further are the intertwined questions of what educational institutions were erected – beyond Halle in Saxony – to sustain this movement, and of what was done within Pietism to safeguard fundamental biblical convictions. Radical Pietism was just distrustful enough of reason that it may have disparaged the creation of the colleges and seminaries necessary to ensure its growth and survival. Again, there is the question about

whether adequate measures were taken to ensure the doctrinal integrity of the Pietist movement over time. Pietism championed the new birth, the indwelling of the Spirit, and the right of the believer to study the Word for himself. But this approach to a Christianity which was primarily experiential did not sustain itself well over time. Halle itself ceased to stand for Christian orthodoxy over a century ago. In the modern era, so many expressions of Pietism have, in a kind of exhaustion, been absorbed into moribund mainstream denominations from which – in their heyday – they would have stood apart. Those which remain suffer from anemia.

Shantz' *Introduction to Pietism* offers the curious reader more than he or she will initially want or need. But this is a resource book which ought to be in libraries of many institutions of Christian higher learning. Like no other book known to this reviewer, it opens up the field of Pietist studies and points one forward in valuable lines of inquiry.

Reviewed by Dr. Kenneth J. Stewart, Professor of Theological Studies in Covenant College, Lookout Mountain, Georgia.

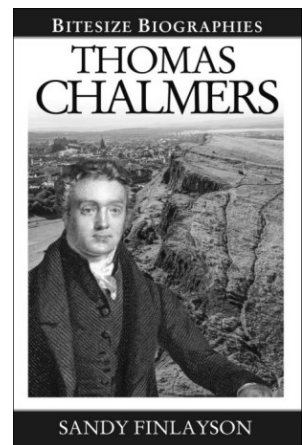


Thomas Chalmers. Sandy Finlayson. Bitesize Biographies. Holywell, UK: Evangelical Press, 2015, 152 pp., paper. ISBN 978-1783970728

Professor Finlayson of Westminster Theological Seminary, Philadelphia, has demonstrated with this book that a bite size biography can provide a rich banquet of highly digestible food for the soul. In a brief 152 pages he has summarized and highlighted all that is essential to know in the life of Thomas Chalmers, a man who had a profound and godly influence not only in his native Scotland but in North America as well.

The significant thing about the book is that Finlayson is not afraid to bring out both the strengths and weaknesses of his subject, to make judgments, to identify with Chalmers but at the same to acknowledge his weaknesses and failures.

This was in sharp contrast to previous biographers such as Chalmers' own son-in-law William Hanna and most recently Stuart Brown's definitive *Thomas Chalmers and the Godly Commonwealth*. Hanna was deferential, Brown detached and academic. Somewhere in between was Hugh Watt's centenary of the Disruption biography. One might well ask, how much more can be said about Chalmers? The answer simply is that Finlayson makes him approachable and provides a teachable moment for the non-academic layper-



son. To use an overworked term, Sandy Finlayson makes Thomas Chalmers relevant for the 21st century.

For Chalmers has a story that needs to be carefully examined by the contemporary church. Division and separation seem to be the order of the day among churches that have a Reformed legacy. The Disruption of the Church of Scotland in 1843 not only was an ecclesiastical catastrophe, it also impacted the country of Scotland and indeed the entire Christian world. The 19th century Free Church of Scotland left, along with its founder, a remarkable and influential legacy of piety, scholarship, and passion for world mission that has seen no equal before or since. The event of 18 May 1843 was truly seismic.

Finlayson tells a highly personalized story of Chalmers' struggles, weaknesses, and spiritual vision. He is not afraid to describe Chalmers as headstrong, impulsive, and unable to listen to people who took a different view. But despite his fallibility, there was also strength: only a man with Chalmers' courage, conviction, and commitment could have accomplished as much as he did. In analyzing Chalmers' greatness, Finlayson strips away much of the mythology with which those of us with a Scottish background were nurtured from our earliest years, and we see the man anew.

At the heart of Chalmers' theology, as we are shown, was his ecclesiology. Chalmers (unlike many in our day) was deeply committed to the local church and saw it as the well-spring of a vibrant Christian faith. From the moment he encountered a living Christ in his early ministry in Kilmany to the end of his life with the innovative West Port Free Church, and through his not altogether successful experiments in the Tron and St. John's churches in Glasgow, he saw the local parish as where the real action was. It was that reality that led him to insist on the spiritual independence of the Kirk and its right to choose and call its own ministers.

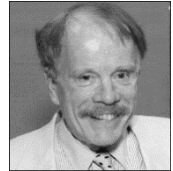
Chalmers, as is pointed out, had a magnetic appeal to his students during his years as Professor of Divinity at the University of Edinburgh. The leaders of the Disruption were mostly young men in their thirties, "hot-headed radicals" as they were called, but they had drunk deeply from the well of Chalmers deep spring of commitment to the life and ministry of the church. The pastoral vision of parson and elders engaged in the lives of their parishioners, focused on relief of the poor, extending compassion and comfort to the needy: this was his burden and it inspired a generation of clergy. The establishment of New College in the autumn of 1843 and his appointment as Principal, was a reminder that a learned clergy was the great commitment of John Knox to the people of Scotland now carried on in the Free Church. Chalmers knew that, as goes the seminaries, so goes the church.

One of the great benefits of this biography is that it focuses on essentials and cuts to the chase the complicated story of ecclesiastical intrigue that sometimes can confuse and complicate Scottish church history. The ten years leading up to the Disruption, with its cut and thrust, its complicated legal finagling, its attack and counterattack, are simplified and clarified in a helpful

manner while at the same time avoiding oversimplification. With a useful chronology at the start, we are able to trace the ebb and flow of the great man's life in a more simplified way. And the italicised quotations, carefully selected to provide immediacy and directness, are useful as they provide first person insight and clarity.

And what would Thomas Chalmers think today of the Church of Scotland in its present travail? This book is a salutary lesson in how complicated even matters of principle can become, and how even for the best of causes and by the most conscientious of people, positions become murky and compromised. That in two generations members of the pre-1900 Free Church of Scotland would become major promoters of Higher Criticism, remains a warning to all of us. Even Chalmers' first biographer, William Hanna, and his wife Anne Chalmers eventually lost the track. Hopefully this biography will help preserve the life and legacy of Thomas Chalmers. It needs to be widely read.

Reviewed by Dr. A. Donald MacLeod, research professor of Church History at Tyndale Seminary, Toronto. He is a widely published writer and biographer.

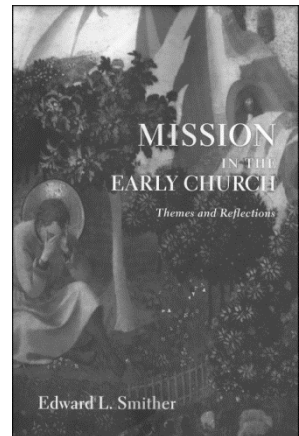


***Mission in the Early Church: Themes and Reflections.* Edward L. Smither. Eugene, OR: Cascade Books, 2014, 178 pp., paper. ISBN 978-1-61097-521-6**

This is a well written and reflective book by a seasoned teacher of both church history and missions. I have always been pleased with what I have read by Edward Smither and can see this book making its way into both my church history and mission history classes. Smither is associate professor of intercultural studies at Columbia International University in South Carolina and well suited to author this book.

The thesis of this book is to explain, "How did Christian mission happen in the early church from AD 100 to 750"? Some church historians might disagree with the time frame presented by Smither for the early church period, but this does not detract from the book in any way. The author tells us that he aims this book for college bachelor level work through to beginning master level. The eight chapters are well crafted, beginning with a helpful introduction, then the first chapter, "Backgrounds", which allows readers without prior background the opportunity to engage with the subject.

Then the second chapter asks, "Who Were the Missionaries?" This is very



helpful as Smither organises the answer around three groupings: full-time missionaries, who were cross-cultural; bivocational missionaries, namely missionary-bishops, philosophers, and monks who did transcultural missions; and lay and anonymous missionaries. Each answer is well illustrated. The reader will also see the author's style of opening each chapter with a good illustration, often drawing in a more contemporary story to hook the reader. The chapters each have a good summary/conclusion and questions plus text boxes with a good quotation. On occasion the text has good illustrations to again make for a reader-friendly textbook.

Then comes the main portion of the book, Smither's six themes concerning mission in the early church, constituting six chapters: suffering, evangelism, Bible translation, contextualization, Word and deed, and church. One chapter which I found particularly valuable was chapter 5 on Bible translation in the early church (pp. 91-108). For some reason the table of contents calls it "Bible Translation", but on page 91 it is entitled "Scripture" and all the headers likewise read "Scripture". This was somewhat confusing. The chapter does bring a corrective to an often misunderstood and often ignored subject. He develops the translation work of the Scriptures into Syriac, Latin, Coptic, Gothic, Armenian, Georgian, and Ethiopic all "in light of the church's missionary expansion in the first eight centuries" (p. 93). Smither makes some very perceptive concluding statements in this chapter: "...it would be helpful to discuss briefly the legacy of Bible translation in the early Christian period. On a positive note, communities that translated Scripture into the local vernacular managed to avoid extinction, especially following the rise of Islam in the seventh century" (p. 107). He then goes on to summarise what happened through the failure of producing a Punic Bible translation in North Africa and that this church in North Africa was limited to the Latin Scriptures. This church became almost non-existent after the Arab conquest. Here we see how one theme crosses over into another theme, namely contextualisation or in this specific instance the failure to contextualise.

This book will serve as a worthy companion text for early church history and mission history courses. It presents a compelling challenge for scholars "to give more regard to the mission of the church as a framework for historical studies" (p. 166). *Missio Dei* is not just theory in this book but is fully illustrated and thematically portrayed. It shows a good acquaintance with the secondary literature in the field and also sprinkles primary sources on occasion through quotations, making for an engaging and readable book at the level for which it is aimed. Delightful to read sound evangelical scholarship and writing in this field. Well done.

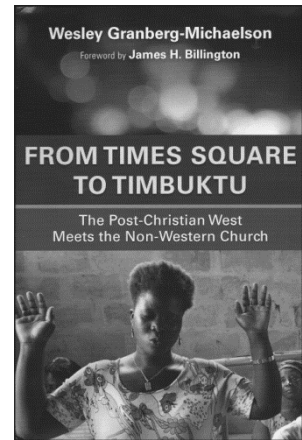
Reviewed by Jack C. Whytock

***From Times Square to Timbuktu: The Post-Christian West Meets the Non-Western Church.* Wesley Granberg-Michaelson. Grand Rapids: Eerdmans, 2013, 161 pp., paper. ISBN 978-0-8028-6968-5**

There is a growing body of literature documenting the remarkable growth of Christianity in the majority world over the past century. This literature is welcome, indeed necessary, for us to begin to comprehend the new reality of the global church in the 21st century, where, for example, there are more Protestants in Nigeria than in Luther's homeland and more Christians in Asia than in North America. Wesley Granberg-Michaelson's *From Times Square to Timbuktu: The Post-Christian West meets the Non-Western Church* is in a class of its own in the burgeoning field of scholarship on world Christianity. It is neither a history of world Christianity nor an overview of the global church, although it includes aspects of both. It is rather a proposal for how Christians in the West should respond to the emergence of a truly global faith, which is no longer "ours" to determine or direct. In an age when, statistically speaking, the "normal" Christian is a Catholic farmer in Brazil or a Pentecostal seamstress in Kenya, how will Christians in the minority world, long accustomed to assuming that our western creeds, liturgies, and theological methods are norms for the universal church, respond to this shift?

Lest Christians in the minority world think the southward plunge of Christianity does not really touch our congregations, doctrines, and worship, Granberg-Michaelson devotes attention to the forces of globalization and immigration, both of which are bringing the world church right into our neighborhoods. He cites the Sierra Leonean evangelical Jehu Hanciles to the effect that "every migrant is a missionary" (p. 83): not only are a high percentage of immigrants to North America Christian (despite what much popular opinion holds), these Christians are often zealous about sharing their faith. Today, in profound and irrevocable ways, the world is drawing closer together – will Christians draw closer as well? And how should local churches in North America respond to the outposts of world Christianity sprouting up in our towns and cities?

There are few people better positioned to raise these questions than Granberg-Michaelson, who has made a career of building bridges between denominations and Christian communions. A former general secretary of the Reformed Church in America, he also served many years in the World Coun-



cil of Churches as a self-professed evangelical. In recent years he has become extensively involved in global Christian communities. *From Times Square to Timbuktu* combines statistics with history, theology, spirituality, and congregational studies, all filtered through the author's personal experiences and anecdotes. Granberg-Michaelson's touch is light: the book is written in an easy-going, winsome manner. But he asks questions that hit hard and linger long. Perhaps the heart of his concern is laid bare already in the prologue of *From Times Square to Timbuktu*. He recalls recently travelling by taxi to a church meeting at Riverside Drive in New York City, where many mainline denominations keep (or until recently, kept) their headquarters. The cab driver was originally from Ghana and excitedly told Granberg-Michaelson about his immigrant church "that had a lively, vibrant worship, Bible studies, healing ministry, and outreach" (p. viii). As the driver dropped off the author at his destination, he admitted that he had never heard of any of the denominations located on Riverside Drive. It was as if the Christian hemispheres had nothing to do with each other, even within a North American city.

Encounters like this one have prompted Granberg-Michaelson to reflect on the rapid growth of Christianity in the global south in regard to the unity Christians share through faith in Jesus and the presence of the Spirit in the church. On one hand, the anecdote of the cab driver simply underscores the irrelevancy of much traditional Protestantism for the emerging world church. Granberg-Michaelson notes that the most vital and fast-growing churches in the global south are primarily charismatic and independent, and, as such, rarely intersect mainline denominations in the global north, or even many evangelical or conservative denominations for that matter. (Nor does it help that ecumenical organizations keep their headquarters in the north – and he criticizes the World Communion of Reformed Churches [WCRC] for choosing Hannover instead of Johannesburg or Sao Paulo as its new headquarters.)

Along with the gap between northern and southern hemisphere churches on a whole range of moral issues, theological topics and spiritual priorities, Granberg-Michaelson laments the proliferation of churches in the majority world. Division takes place over contested doctrines and teachings but even more so along tribal and ethnic fault lines, as well as over access to power and influence in emerging Christendom contexts. On this issue, Granberg-Michaelson believes that the embattled denominations of the northern hemisphere have something of value to share with Christians in the global south. For all the shortcomings of the World Council of Churches and similar ecumenical fellowships, whether of conservative or liberal sentiment, Christianity in the minority world has a long history of attempting unified witness to Christ and making common cause for evangelism, justice, peace, and environmental advocacy. "The spiritually fervent churches of the global South need the enrichment of the commitment to tradition and catholicity of Christian faith carried on by churches rooted in the global North", insists Granberg-Michealson.

And those churches need the enrichment of brothers and sisters in the global South who are discovering fresh and vital pathways for participating in God's mission in the world. Building that bridge is the critical global calling today in concretely expressing the unity of the global church. (p. 20-21)

That the "old" and the "new" vitally need each other, is the heartbeat of *From Times Square to Timbuktu*, and at stake is nothing less than the global church's witness to Christ's reconciliation in our broken and troubled world.

While Granberg-Michaelson is sympathetic to the "big tent" ecumenism of the WCC, the WCRC, or the NAE, he is confident that the most important place by far for northern and southern hemisphere Christians to start learning from each other is at the grassroots level. Specifically, local congregations in the West have a providential opportunity to begin the process of listening and learning as North America becomes increasingly diversified through patterns of immigration. Building multi-ethnic and multi-cultural congregations should be a priority for western churches and church leaders, although this is a difficult task requiring intentionality, humility, and deep reliance on the guidance of the Spirit. For there is a considerable imbalance of power between established churches in the West and immigrant Christians that needs to be carefully overcome so that we can meet as equals in Christ. There is also deep inertia among many Christian traditions in the West, evangelical or liberal: denominations and congregations are often unwilling to alter inherited doctrines or practices of faith. Granberg-Michaelson suggests that while many congregations in North America are keen to welcome immigrants into their midst, their welcome does not attain the true openness to which God calls the church. He quotes an Anglican pastor's tongue-in-cheek remarks.

We're so glad you're here! Now this is the Book of Common Prayer. Obey it. This is our musical tradition. Master it. This is our English heritage. Adopt it. This is our sense of order. Assimilate. And the gifts from your home culture, your young culture, your lower-class culture? Would you leave them at the door and pick them up on your way out? There not quite Episcopal enough. (p. 112)

When "Episcopal" is replaced by "Presbyterian" or "Evangelical" and "Book of Common Prayer" replaced by "Westminster Confession" and "English heritage" replaced by "Dutch heritage", we are all left uncomfortably aware of how few of us are truly open to the world Christianity on our doorstep! At this point one wishes that Granberg-Michaelson had not omitted from his discussion those smaller conservative fellowships like the World Reformed Fellowship (WRF) or International Lutheran Council that represent denominations around the world that find their point of unity in the classic confessions of the Reformation. Can the sort of open, respectful encoun-

ter with churches in the global south that the author believes necessary take place on the basis of western confessions of faith? Does the WRF's recent statement of faith (<http://wrfnet.org/about/statement-of-faith>), which was written "to include the voices of evangelical Reformed Christians from the entire world, in light of the fact that all of the historic Reformed confessions were written in Western Europe or Great Britain", manifest the fruit of the "walking together" (p. 152) between north and south that Granberg-Michaelson counsels? A further controversial section of *From Times Square to Timbuktu* (pp. 146-52) again broaches the need for respectful engagement of global Christianity by churches in the minority world. Granberg-Michaelson is critical of those evangelical denominations in America who enlist support from churches from the global south in battles over homosexuality. This is "the wrong place to start", he argues. Instead of engaging Christians in the global south on their terms (where the issue of homosexuality in the church and culture is largely non-existent), we end up simply using them in our cultural and ecclesiastical wars.

Granberg-Michaelson's *From Times Square to Timbuktu* is a thoughtful, passionate challenge to majority world Christians. Although its focus is narrowly on the American context, pastors, elders, and parachurch leaders in Canada and Europe will also profit enormously from this book, especially if they work in urban settings. Granberg-Michaelson is at his best when he poses questions or challenges. (Indeed, sometimes the book's suggestiveness sinks into platitudes, e.g. "Our call is to link hearts and hands across all that would divide us and walk together towards God's future" [p. 161]). Those who love the classic Protestant confessions and liturgical traditions will have much to ponder from his questions and challenges, as we remain thankful to God for our heritage, yet seek to be faithful to where he is leading us.

Todd Statham lectured at Zomba Theological College in Malawi from 2011 to 2014, and in 2015 works for Theological Education by Extension Malawi, developing theological education for lay leaders in Protestant churches.



***George Whitefield: America's Spiritual Founding Father.* Thomas S. Kidd. New Haven, CT: Yale University Press, 2014, 325 pp., hc. ISBN 978-0-300-18162-3**

This excellently crafted new biography of the noted 18th century evangelist George Whitefield appeared at the time of the 300th anniversary (1714-2014) of his birth. Yet it will be invaluable for many years to come as a standard biography and trustworthy work on Whitefield. The author, a former student under George Marsden, has been faithfully researching and writing in the general area related to Whitefield for many years now. His earlier books on Patrick Henry, the Great Awakening, and the religious side of the

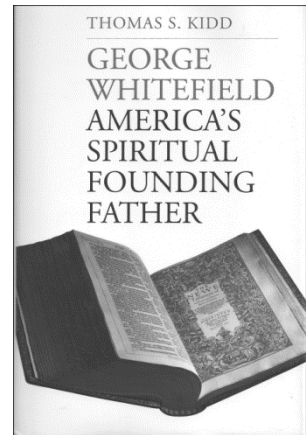
American Revolution have all no doubt contributed to the context he brings to the subject of Whitefield, something which is often not evident from authors of other biographical studies on Whitefield. This is the real strength of the work – providing excellent context from which to understand Whitefield.

As one would expect, the biography does chronicle Whitefield's life from his birth in Gloucester, England to his death in Newburyport, Massachusetts with key events of his life and ministry well recorded and assessed in the twelve chapters. I will forego a detailed summary of the actual life story and confine my comments to how I see this biography advancing studies on Whitefield and where to place the book.

Personally I found the greatest help this book provides in advancing our understanding of Whitefield is the repeated discussions on Whitefield and the Holy Spirit. Kidd takes what is now commonly called the Bebbington four-fold (quadrilateral) thesis of evangelicalism and changes it to really a five-fold thesis by adding the fifth – the Holy Spirit – and the emphasis which Whitefield and others placed upon the ministry of the Holy Spirit (p. 36). This is interwoven into virtually every chapter of the book. Kidd tells about the early converted Whitefield and his “impulses”. The author explains the constant emphasis on the effectual calling work of the Spirit in bringing someone to Christ and the prompting work of the Spirit in the life of the evangelist and others. At times these points in Whitefield's life were controversial but he also grew in maturity. Kidd's emphasis on the Holy Spirit brings a great corrective to some biographical works which fail to understand this key aspect of Whitefield. A failure here leads to a false understanding of Whitefield; it will then invariably focus attention primarily on his fundraising efforts, theatrical rhetorical abilities, and promotional work. Studies of Whitefield can easily display him as a pragmatic and utilitarian man only, yet this is not who Whitefield was in essence.

Five other important themes which come through this book are the incredible trans-Atlantic nature of Whitefield's ministry and the interconnectedness of trans-Atlantic evangelicalism; the bitter rivalries and divisions which occurred with the evangelical leaders and from the Protestant Churches; the role of an evangelist; Whitefield and slavery/slaveholding; and, of course, Kidd's title itself, Whitefield as America's spiritual founding father. These six themes constitute the key contributions of this biography from my perspective and bring distinction from other biographical studies whether Dalimore, Stout, Lambert, or Mahaffey. There are other themes which emerge but they are not as pervasive.

Whitefield's seven trans-Atlantic trips are well documented and contextu-



ally described by Kidd. Kidd shows spiritual development and change with Whitefield in these seven trips across the Atlantic. This is most valuable and again often missing in biographies on Whitefield. Yet to make the work just a little more user-friendly for the reader, a chart of the seven trips to America would be helpful and a map would also be very useful.

Kidd makes us very aware of divisions and rivalries – some of which were theological, some the result of immaturity, and some no-doubt rooted in jealousy and the lack of spiritual concern. It does make one sad at times and also reflective of the modern state of divisions amongst much of evangelicalism.

The discussion of Whitefield as an evangelist presents a most important theme. Kidd reminds the reader of the context – many saw the work of the evangelist as having ceased – but goes on to show how Whitefield saw himself as being called to this ministry and did not believe it had ceased. The book then clearly develops Whitefield's strategy and approach to evangelism through his itinerant preaching. A biography is not the place for an in-depth analysis of the sermons of Whitefield on all aspects of evangelistic preaching. I would expect that as a separate study. Kidd makes many hints throughout for another to take the next step. The issue of "cessationism/non-cessationism" here should be carefully noted as it does contain significant modern applications.

Concerning slaveholding and slavery, Kidd makes this actually a very significant point for discussion. Kidd shows the dynamics within Whitefield's perspectives on his own owning of slaves and the role that they played in Bethesda as part of his entrepreneurial development there. Kidd is very good at showing context on this and how there was a growing change in many throughout the 18th century, and he is careful to place Whitefield within that continuum.

Regarding the actual theme which is reflected in the book's cover concerning Whitefield's place as a spiritual father of America, Kidd is able to draw upon his past writing experiences which help again to provide worthy context for this discussion. The theme is not there in every chapter but builds as the book unfolds and reaches its crescendo in the conclusion (p. 255) where Kidd amasses here his arguments and final illustrations on this subject. He says here what is again not always acknowledged in other biographies on Whitefield: the spiritual freedom which Whitefield preached would increasingly be also a mirror to liberty for the colonies. Kidd also shows that after the death of Whitefield the sentiment also turned increasingly to seeing Whitefield as a spiritual hero and took on unusual and non-protestant veneration. Kidd presents Whitefield as providing a legacy for evangelicalism in America right through to today. He makes a fair case here even if one in the end may desire to nuance the argument somewhat.

Thomas Kidd's biography combines strong academic ability with a commitment to evangelical Christian doctrine. He is sympathetic towards Whitefield but also willing to disagree and show problems and inconsistencies.

Some biographies in the past have failed to do this and others perhaps have only seen the inconsistencies and have lacked true sympathy. So by-and-large here is quite a balanced biography on Whitefield. The size is not overly daunting, and the reader can check the notes for further reading. The author has amassed a very good knowledge of his subject and this is reflected in his notes. There is no separate bibliography provided; I would assume this was omitted to keep the page numbers down. Some will wish for more details at times, such as about his marriage or his role within Calvinistic Methodism or his work with the Countess of Huntingdon or his views on free masonry. This is not an exhaustive study but a readable work and hopefully one which will introduce many readers to Whitefield – truly a most remarkable gospel labourer. If you have not read a biography on Whitefield, then this will be an excellent one to start with.

Reviewed by Jack C. Whytock

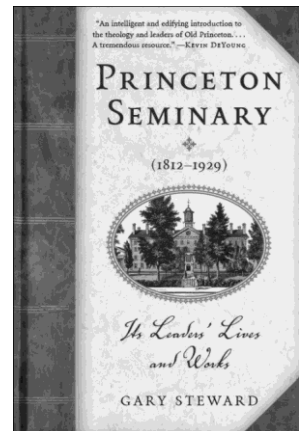
Princeton Seminary (1812-1929): Its Leaders' Lives and Works.
Gary Steward. Phillipsburg, NJ: P&R, 2014, 321 pp., paper.
ISBN: 978-1-59638-397-5

This latest volume on the life and personalities of Old Princeton comes from the hand of Gary Steward who was, at the time of writing, a Ph.D. candidate at the Southern Baptist Theological Seminary and formerly pastor at Calvary Baptist Church in St John's, Newfoundland.

Steward's format is simple and helpful. He introduces the principle personalities through mini-biographies and surveys each individual body of work that contributed to the corpus of Princeton's theology.

Steward takes us to the obvious places first (as Princeton found its first beginnings under Tennant) in the founding of the "Log College" in Neshaminy, Pennsylvania, through the formative period of the Great Awakening and to the "providential" expulsion of David Brainerd from Yale. This expulsion led to a re-evaluation among Presbyterians about the kind of ministerial training that was so needed: one which wasn't being provided at places like Yale. This led to the founding of The College of New Jersey (later named Princeton University) and eventually to a separate faculty devoted strictly to theological education (eventually named Princeton Theological Seminary).

Steward highlights how the stature and structure of the College grew under the great John Witherspoon (not only a revolutionary in American educa-



tion but a signer of the Declaration of Independence). He quotes Mark Noll as saying, “Witherspoon altered the course of the college and defined its direction for at least the next century” (p. 38).

Steward notes some of the tensions between Thornwell as a Southern Presbyterian and Hodge regarding the level of cultural engagement the church ought to be involved in. Yet, he shows that regardless of their respective views, the Civil War demonstrated that there were times when the church needed to provide a prophetic voice on morally complicated issues, such as the war and slavery. Though this was not their most enduring legacy, yet, I personally, found myself most engaged here.

In particular, the discussion on Old Princeton’s views on slavery was most enlightening. The seminary, especially J. W. Alexander and Charles Hodge, tried to take a balanced position on slavery. They saw that the abolitionists, though sincere, were misguided and realized that abolitionists’ intentions to help the slaves would serve their harm if accomplished too quickly. Rather than seeking immediate abolition, Old Princeton believed that a more biblical approach was to work for a gradual abolition that would serve the interest of slave owners and more particularly the slaves themselves. Many slaves, after their freedom was secured by the war, found no means of support, having been left without the basic necessities of life. Alexander and Hodge believed that the New Testament, while recognizing the reality of slavery in society, does not call openly for its immediate abolition. They saw that the gospel contained the seeds of slavery’s abolition and believed that Christians would eventually recognize their mutual worth and dignity in the eyes of Christ. Their sense was that this sentiment was emerging more and more among the slave-holding population of the south. Alexander wrote “I am more and more convinced that our endeavours to do at a blow, what providence does by degrees, are disastrous to those whom it would benefit.” (p.234)

Steward, in accessing the life of Archibald Hodge, highlights the robust theology of missions that emerged from Princeton Seminary. Hodge, himself a missionary to India, though for only three years, was nevertheless passionately committed to the task of worldwide evangelism and sought to ensure Princeton’s place in it. Seminary president Francis Patton said of him,

“His experience in the mission field enhanced his zeal for the missionary cause, gave him a grasp of the missionary problem, and an interest in missionaries that made him always the trusted counsellor of all those among his pupils who contemplated a missionary career.” (p. 246)

This was not simply a personal infatuation of Hodge’s but was an institutionalized vision of the College and Seminary. He writes,

The “Plan of the Seminary” adopted in 1811 stated that the seminary was to establish a “nursery for missionaries to the heathen,

and to such as are destitute of the stated preaching of the gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.” (p. 247)

In fact, Steward states that a third of students that left the seminary in its first fifty years went out to preach the gospel “on missionary ground” (p. 247).

I wish I could say the book’s only weakness was a small one. Rather, it is a glaring omission of a treatment of the lives of B. B. Warfield and J. Gresham Machen. While devoting two chapters to each of the founders up to A. A. Hodge, he doesn’t give the same treatment to Warfield and Machen. He treats both men and their writings under one short chapter of seventeen pages entitled “Old Princeton: Past, Present, and Future”. Perhaps time constraints or other factors prevented him from doing so, but it certainly guts the story of old Princeton as a whole. Neither is there a suitable apologetic given in the preface for the omission apart from saying, “I am all too aware of the many important individual and books I leave out” (p. 20). A fuller explanation is needed to justify such conspicuous omissions. While it is true that in covering such a wide period of time sacrifices have to be made, few would agree Warfield and Machen should be left on the cutting room floor! The modern debates surrounding the authority and inspiration of the Bible should be enough to give both of these men primacy of place here. While I found the lengthy discussion on slavery stimulating and enlightening, nevertheless more important for our modern audiences is the area of the authority of the Word in our contemporary world. I think we would have been better served by Steward if he had told us, in more detail, why Warfield and Machen are still eminently worthy of our time and attention, both of whose body of writings remain as fresh and relevant today as the day they were written. Both of these men are still the standard in the areas of biblical inspiration and theological liberalism.

Nevertheless, this volume is encouraging to see because it seeks to ensure that a responsible publishing world is seeking to keep alive the legacy of Old Princeton for a newer generation of readers. As well one could not help but be stirred in heart and render gratitude to God for such an institution ever existing.

I doubt any would assert that this work displaces David Calhoun’s masterly two volumes on Old Princeton published by the Banner of Truth, but it does serve to keep the legacy before us in a way that leaves us cognizant of just how we continue to be indebted to God for what he did through Princeton. Steward shows that over an amazing span of 117 years, Old Princeton demonstrated a consistent and faithful commitment to the whole council of God until its reorganization in 1929. The fact that it is a much shorter work than Calhoun’s will enable a broad spectrum of readers to survey at least

most of the main aspects and personalities of Old Princeton.

With above reservations I can warmly recommend this work.

Reviewed by Kent I. Compton, the minister of the Western Charge of the Free Church of Scotland, Prince Edward Island and a trustee of Haddington House Trust.



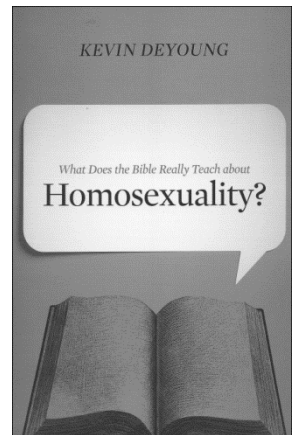
Applied Theology

***What Does the Bible Really Teach about Homosexuality?* Kevin DeYoung. Wheaton, IL: Crossway, 2015, 158 pp., paper. ISBN 978-1-4335-4937-3**

In his most recent book, Kevin DeYoung, Senior Pastor of University Reformed Church, East Lansing, Michigan, tackles an issue that has already divided families, churches, and communities – homosexuality. Even though “gay rights issues” have largely been fought for in the West, the increased interconnectedness of the global community has pushed this topic onto every inhabited continent of the world. Thus Christians everywhere must be informed and courageous in answering the question of DeYoung’s book: “What Does the Bible Really Teach about Homosexuality?”

DeYoung has divided his book into two main parts. But before he tackles these divisions, he introduces the “big theme” of Scripture by answering the question, “What does the Bible teach about everything?” The author’s concern is that as we come to the topic of homosexuality and as we discuss this topic with others, we must be careful to place it within the framework of the whole Word of God that teaches us about the whole of our lives and indeed the whole of creation. This point is well taken and from the outset it is clear that DeYoung is the classic teacher; he starts at the beginning, lays a foundation, and incrementally works through this subject in a way that will be helpful to Christians and non-Christians alike.

Having laid this rudimentary foundation, the author then sets forth in Part 1 a biblical understanding of what the Bible has to say concerning homosexuality in particular. DeYoung explores five key passages and devotes one whole chapter to each passage. He begins with the creation of male and female in Genesis 1-2 and moves to Sodom and Gomorrah (Gen. 19), then to Leviticus, Romans 1, and finally 1 Timothy 1. Readers who have wondered about some of these difficult passages will find each one clearly explained and will almost certainly feel more able to discuss and explain them to oth-



ers.

However, sometimes we are ready to explain scripture but less ready to answer objections to clear biblical teaching. Part 2 sets out to help us with common objections that many of us have faced already: “The Bible Hardly Ever Mentions Homosexuality”, “Not That Kind of Homosexuality”, “What About Gluttony and Divorce?”, “The Church is Supposed to Be a Place for Broken People”, “You’re On the Wrong Side of History”, “It’s Not Fair”, and “The God I worship is a God of Love”. DeYoung’s answers to each of these objections reveal his pastoral heart and experience. They are very measured and loving, but firm, with plenty of Scripture to show that these are not DeYoung’s thoughts; they are God’s thoughts explained to us by one of His servants.

The author has included three appendices in order to apply his theological arguments from Parts 1 and 2. The topics here include homosexual marriage, homosexual attraction, and the church’s mandate to respond biblically to homosexual temptation and sin. These topics are only introductory applications, and DeYoung offers further assistance by way of an annotated bibliography that is helpfully divided into reading levels. The Scripture index at the close of the book is most useful and the publisher, Crossway, has also kindly provided a link to download a free study guide for this book.

Perhaps the best way to interest readers in taking up a serious study of this book is to close with DeYoung’s own challenge:

We don’t get to pick the age we live in, and we don’t get to choose all the struggles we will face. Faithfulness is ours to choose; the shape of that faithfulness is God’s to determine. In our time, faithfulness means (among a thousand other things) a patiently winsome and carefully reasoned restating of the formerly obvious: homosexual behaviour is a sin. (p. 129)

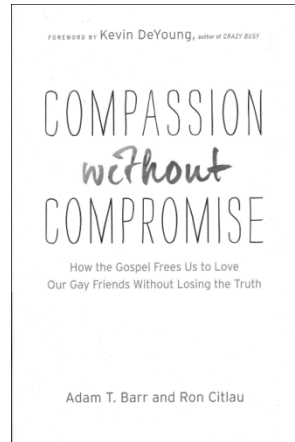
Reviewed by Nancy J. Whytock

***Compassion Without Compromise: How the Gospel Frees Us to Love Our Gay Friends Without Losing the Truth.* Adam T. Barr and Ron Citlau. Minneapolis, MN: Bethany House Publications, 2014, 158 pp., paper. ISBN 978-0-7642-1240-6**

As a vast array of homosexual “rights” are being legalized and legitimized in many countries around the world, Christians are being forced to find answers to questions that former generations did not even ask. How do we respond to relatives, co-workers, yes, even church members who have adopted a homosexual lifestyle? How do we show love without compromising the truth? In this book, Adam Barr and Ron Citlau have set out to answer some of these questions and to encourage Christians that a biblical response

is not only possible, it is imperative. Their underlying message is: don't panic!

Barr, Senior Pastor of Peace Church, near Grand Rapids, Michigan, and Citlau, senior pastor of Calvary Church, near Chicago, Illinois, have divided the book into chapters by using questions. At the end of each chapter there is a "take-away" paragraph in order to help the reader to grasp the main points. The chapter questions are ones that the authors feel many Christian, particularly in western countries, are asking today, such as: "How can a bunch of hypocrites cast the first stone?", "Why is sexual sin different from any other?", "How can homosexuals trust Christians?", "How should my church deal with this issue?", "Can the gospel transform someone's sexual orientation?", and "How can we navigate the issues of living in a gay world?"



While some of the chapters are helpful, the stated purpose of the book as being a resource for Christians as they respond to homosexuality in the culture is greatly overshadowed by the on-going use of illustrations from Pastor Citlau's past. Citlau was a practising homosexual, and we learn in great detail about his life before Christ. While the reader may rejoice, as all Christians do, in the marvelous grace of God to sinners, the details of Citlau's past and the use of himself for almost every example that is given in the book leaves the reader wondering if the book is really an autobiography rather than application from biblical teaching on the subject of homosexuality. Perhaps Pastor Citlau could have written his story as a separate book and Pastor Barr could have written a book about the practical responses to homosexuals that he has found to be most effective.

Speaking of effective responses, the authors' five simple applications from Colossians 4:2-6 are extremely helpful (pp. 117-118). In fact, from this point in the book on, the actual stated purpose of the book seems to come forth and the practical application of biblical truth that many Christians are seeking is there for us to read. There is a helpful appendix to explain the authors' viewpoint that the Bible is in fact the Word of God. The four points discussed are helpful, but perhaps the contents of the appendix would serve readers better if it were contained in the introduction. I doubt that many sceptics will make it to the back of the book.

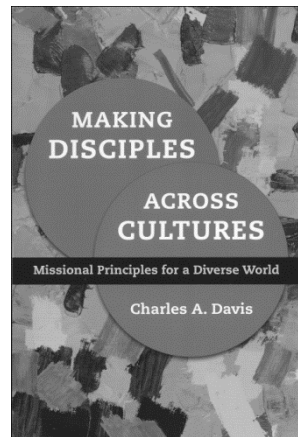
Barr and Citlau are to be commended for their courage in writing a book that clearly goes against the cultural norms of the West. They are to be even further commended as pastors, for it is obvious that standing for biblical truth in the area of homosexual behaviour is increasingly costly in many countries of the world. Kevin DeYoung, author of *What Does the Bible Really Teach about Homosexuality?*, wrote the foreword to this book, and he says of Barr

and Citlau “above all, they are hopeful” (p. 10). It is certainly the overall theme of this book: don’t panic, be hopeful. Can you actually be “a compassionate, uncompromising witness in a culture that celebrates what the Bible censors?” (p.18). Barr and Citlau say in chorus, “Yes!”

Reviewed by Nancy Whytock

***Making Disciples Across Cultures: Missional Principles for a Diverse World.* Charles A. Davis. Downers Grove, IL: IVP, 2015, 236 pp., paper. ISBN 978-0-8308-3690-1**

Charles Davis presents a wonderful work on disciple making and emphasises the role that all members of the body of Christ should be playing in doing so. This is a challenging and yet compelling compilation, which all pastors and missiologists should read. There can be little doubt that Davis’ work presented in this book will inspire many a believer to practise the missional principles contained therein. Davis draws from many years’ experience in countries such as Chad, Pakistan, and Venezuela, and his reflections on real-life events make the writing come alive. Davis also employs a somewhat narrative style which makes the presentation easy to follow. Therefore, *Making Disciples Across Cultures* would be appealing to scholars and laity alike.



In his introduction, Davis describes the metaphor of a “cultural music mixer board”, which he uses throughout the book to great effect. Through this metaphor he explains how one should attempt to strike a balance between the *visible* and the *invisible* world, a balance between *knowledge* and *experience*, a balance between *teaching* and *interacting*, and so forth. The metaphor is skillfully employed as Davis attempts to explain what happens when one aspect is given more attention than another. For example, in his comparison between *teaching* and *interacting*, Davis states that “both are important, but if one or the other is too high or too low, the dynamic tension is lost and our capacity and effectiveness at making disciples is diminished”. Just as a sound technician would use a mixer board to enhance an artist’s music, so Davis uses this comparison to assist ministry leaders in their endeavours to make disciples.

Davis provides the reader with a working definition of a disciple (“one who moves closer to Jesus as a learner, follower and lover, together with other disciples”) and then he unpacks this further with what disciples should be doing as they learn, follow, and love Jesus in a life-long process. The chap-

ters are fairly short and each one ends with practical examples relating to the respective topics at hand. These examples from Davis' personal experience or from that of others with whom he has engaged, help to drive various points home. As I read each chapter and became aware of this pattern, I began to anticipate the stories that would follow and in a sense looked forward to reach that final section of each chapter. Thus his style of writing entices the reader to read on.

The range of examples and illustrations that Davis has employed in this work – from those of Allen, Bosch, Stott, Hirsch, and Hiebert to even Don Richardson's *Peace Child*, to the likes of *Anne of Green Gables* and *The Lord of the Rings* – all serve to shed clearer light on Davis' presentation. Besides his personal experience and his diverse illustrations, Davis includes, at the end of the book, study questions pertaining to each chapter (compiled by Dietrich Gruen), making *Making Disciples Across Cultures* a useful study resource too. I was personally challenged by his chapter on "Disciples hear and obey" (chapter 3), where he focuses on the relationship of *knowledge*, *experience*, and *obedience* – all three needing to be equally balanced as far as possible. Chapter 9 also provided a strong challenge for Christians to live "countercultural" lives, and Davis uses the examples of Jesus and of Paul to drive this point home.

If one has a heart for serving God and a passion for His mission, then *Making Disciples Across Cultures* is certainly a recommended read. I would not hesitate to encourage pastors, theologians, missiologists, and similar scholars to include this book in their respective libraries.

Reviewed by Rev. Wayne A. Grätz, communications officer and part-time lecturer/facilitator at Dumisani Theological Institute, King William's Town, Eastern Cape, South Africa.

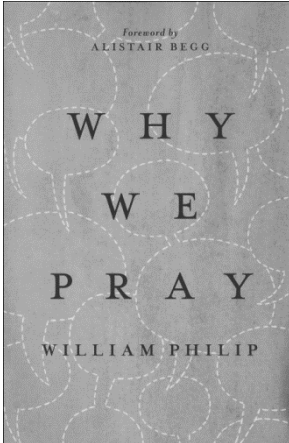


***Why We Pray.* William Philip. Wheaton, IL: Crossway, 2015, 104 pp., paper. ISBN 978-1-4335-4286-2**

William Philip's small book *Why We Pray* is huge on biblical direction and encouragement to Christian prayer. Right at the beginning Philip makes an important clarification between the questions "Why do we pray?" and "Why *should* we pray?" Philip does not start with exhortations to prayer, but with explanations as to why prayer exists at all. Fundamentally the answer is God. To Philip, the nature of prayer is inseparably connected to the nature of God. A conviction that runs throughout this work is that "we learn most about prayer simply by learning about God" (p. 18). Therefore, the author answers the "Why do we pray?" question with four biblical truths about God. These four biblical truths form the chapter divisions of this book.

I will briefly summarize Philip's chapters to give you a taste of this book,

and then give a conclusion.



Chapter 1: “We Pray Because God is a Speaking God”. Essentially this chapter is a redemptive-historical presentation of God’s creative and gospel work in relation to God’s attribute of speech. As God spoke our world into existence for His glory, so He spoke with mankind, covenanting and fellowshiping with them in the Garden. However, man fell into sin, and Philip relates how in sin man stopped answering God – he stopped praying. But God would not stop speaking with us. In a masterful stroke, Philip shows a glorious truth of God’s gospel when he writes, “The whole story of the gospel is of a God who, from the very beginning, determined that he would say these words, ‘I want you to come back in’” (p. 34). God in Jesus Christ is the Word of God, sent for us so we could be redeemed and again pray. Prayer then is a fruit of redemptive history

Chapter 2: “We Pray Because We Are Sons of God”. As believers we call God our heavenly Father because we are in union with Christ and adopted into God’s family through the Spirit. Consequently, as Philip brings out, God will hear His family’s prayers. Philip brings this assurance by driving the reader to the doctrines of Christ’s humanity, union with Christ, and adoption. For six pages Philip lucidly describes the amazing prayer life of Christ. Of course he anticipates the reader’s response, “*I’m not Jesus! I can’t pray as Jesus can*” (p. 49). Philip’s answer is “yes, you can” if you are a believer. From Galatians 4:3-7 he shows that being in Christ brings the “legal transfer of sonship from one father to another” (p. 51). In Christ, God becomes our Father, even as He is Christ’s Father, and as He hears Christ so He hears us.

Chapter 3: “We Pray Because God Is a Sovereign God”. After asserting Scripture’s truths of God’s sovereignty and human responsibility, Philip explains what he calls “the logic of God’s sovereignty in prayer” (p. 73). Just as God sovereignly saves us in His Son, joining us to His kingdom purposes, so God calls Christians to pray to God to fulfill His kingdom purposes. God wants us to think His thoughts after Him and do our part to bring in the Kingdom of His Son (p. 80). Doing our part includes prayer.

Chapter 4: “We Pray Because We Have the Spirit of God”. Christians pray because they have the Person of the Spirit dwelling in them. Only the Spirit can make us “pray-ers,” writes Philip (p. 87). Quoting John 15:7 and Romans 8:26-27, Philip shows it is God’s Spirit who enables us to pray in Jesus’ name and to pray with real faith and feeling through his saving witness in our hearts (p. 92). God’s Spirit makes our prayers real to us because He uses His Word in our lives. Philip brings out that the Spirit is our Helper who comes alongside of us to help us, not only in sanctification, but also in pray-

er. Christians can pray in the Spirit (Eph 6:17-18). That is, they will be led by God to pray according to the directives of Scripture.

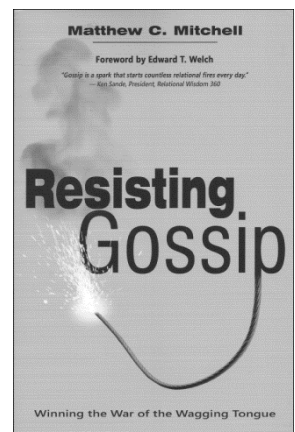
Though this is a short book, I highly recommend it for two reasons. First, Philip shows that the blessing of a Christian prayer life is a reality due to God's gospel. Initially preached as sermons for his congregation at the Tron Church of Glasgow, Scotland, Philip's chapters retain a gospel centre. This is why this small book on such a huge topic does such a great job in spurring us on to prayer with God. After all, a Christian does not just say his or her prayers; a Christian is a praying person, a person in relationship with God in the gospel of Christ. Quoting his father, Philip writes, "It's not so much *what* we pray but *what we are* when we pray that matters" (p. 36). Secondly, Philip is keen to give Christians direction in what they ask for in prayer. In chapters 3 and 4, he explains that God sovereignly leads us to pray prayers according to God's will to advance His Kingdom. We can bring our personal needs to Him, but prayer ultimately is His calling on our lives so the pattern should be the Lord's Prayer. This is a refreshing reminder in our self-focused age which has lassoed prayer as a self-activity.

Reviewed by Henry Bartsch.

***Resisting Gossip: Winning the War of the Wagging Tongue.*
Matthew C. Mitchell. Fort Washington, PA: CLC Publications,
2013, 191 pp., paper. ISBN 978-1-61958-076-3**

Matthew Mitchell, pastor at Lanse Evangelical Free Church in Lanse, Pennsylvania, has tackled an age-old problem that modern technology has regretably enhanced – gossip. The sub-title of the book gives a succinct description of the gossip problem: "Winning the war of the wagging tongue". Mitchell has divided his work into four parts and has helpfully used alliteration to distinguish them: recognizing, resisting, responding to, and regretting gossip. Each part contains two or three chapters and each chapter is divided into sub-headings that clearly reveal the outline of the material. At the end of each chapter, there are questions for group discussion.

The first part, recognizing gossip, is obviously foundational to the rest of the book. Here Mitchell sets forth a basic definition of gossip: "Sinful gossip is bearing bad news behind someone's back out of a bad heart" (p. 23). Each phrase of this definition is unpacked, and the author points out that having more and more ways to communicate quickly with others (telephone, email, Twitter, Facebook, etc.) only increases this incredible temptation to gossip.



However, Mitchell, an experienced pastor, does not leave the reader in despair but reminds us of Paul's words to the Corinthians, "No temptation has seized you except what is common to man" (1 Cor. 10:13). The author concludes his introduction to the topic of gossip with these words: "Although it is not easy, it is possible to win against sinful gossip" (p. 31). This hopeful word sets the stage for the remainder of the book.

The second and third parts of the book form an offensive/defensive unit; that is, offensively fighting against gossip and defensively preparing to respond in a godly fashion when made the subject of gossip. Concerning the subject of resisting gossip, Rev. Mitchell looks at the problem we have of rushing into judgments, of judging matters that are none of our business, and of judging to be unkind and unloving. He then moves on to discuss ways that we can guard our listening and our speaking so as to proactively resist gossip when we are tempted. These offensive measures are then balanced by the defensive measures we need when we find ourselves to be the victims of the gossip of others. Here the author challenges us with two Christ-like defences: trusting God with our reputation and seeking to love our enemies. Anyone who is sincerely desiring to grow in holiness will be blessed and challenged by these chapters.

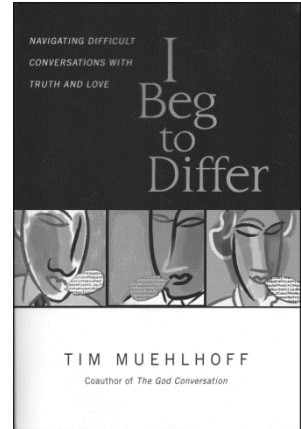
The final part is sadly, but predictably, regretting gossip. Rev. Mitchell provides much pastoral care here to those who have yielded to the temptation of gossip and are now grieving over their sin. In light of this chapter, it is not surprising that the author has included a bonus chapter for pastors on how to deal with gossip both proactively and reactively in an effort to maintain unity and the bonds of peace in a local fellowship. Again, this section contains questions for church leadership teams to discuss.

As one who has been both a pastor's daughter and a pastor's wife throughout my life, I have seen and experienced the destructive power of gossip within the church. I commend Rev. Mitchell for his hard work in producing this book. I believe its primary use would be in small groups and agree that it is a topic that should be tackled in local congregations on a regular basis, as gossip seems to be like burning coals that are easily blown into flame and must be doused at regular intervals. Perhaps one of the primary ways that the world will "know we are Christians by our love" is the manner by which we speak of and listen to one another in the body of Christ. Matthew Mitchell certainly challenges us to examine our tongues and our ears for Jesus' sake.

Reviewed by Nancy Whytock

***I Beg to Differ: Navigating Difficult Conversations with Truth and Love.* Tim Muehlhoff. Downers Grove, IL: IVP Books, 2014, 224 pp., paper. ISBN 978-0-8308-4416-6**

The author of this book is professor of communication at Biola University in California, one of America's larger Christian universities. This book emerged out of his lectures for a senior communication course he taught at Biola. *I Beg to Differ* is organised around three main sections: understanding communication, organising a conversation, and putting it into practice. The author works from two main agendas – what the Scriptures teach us about communication and what we can learn from theories in communication. He combines these two platforms with personal stories and examples as well as case studies and surveys to make for an interesting and non-abstract study.



In his foundational first section, Muehlhoff includes chapters which remind us of the power of words, the causes of verbal dams rupturing, the management of emotions amidst disagreement, and the place of the spiritual disciplines. I was surprised to see this last point being included but was very encouraged that it was, as it creates a spiritual tone for the subject of good communication. The author sees spiritual disciplines as the “power to resolve conflict”. (One inconsistency here, it should read Donald Whitney, not David Whitney, p.67).

The section on organising a conversation is most helpful and is the heart of the book. Here we learn about the steps in conversation: listening, gaining understanding, finding common ground, reciprocation (the sowing and reaping principle), and cultivating a person-centred communication. There is much here for study in these chapters and the wonderful thing about this book is the recaps at the end of every chapter. In one or two pages the author recaps the whole chapter with subheadings. This will make for a good textbook for college communication courses or small group studies, as one cannot help but get the content of each chapter. Muehlhoff is a clear writer and communicator.

The final section presents three case studies: marital disputes about finances, disagreements over religions in the workplace, and teens and excessive use of video games. These are personal and the names of the characters given, we assume, are changed or fictitious. Each case study seems very real and plausible. I do think this section of the book needs elaboration with more case studies. For example, there are many congregational disputes which could have been included as further case studies. The focus of the book ap-

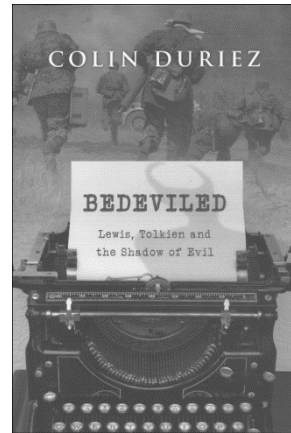
pears to not relate sufficiently to congregational life but focuses more on home and work. *I Beg to Differ* is good, as far as it goes, but the reality is that church life needs to be examined and applied as a more integral part of the book. There seems to be a disconnect between the foreword by Gregg Ten Elshof, which opens with the first paragraph talking about the call to unity in the local church in Corinth and Ephesus. That thread is not woven through sufficiently in this book.

Overall one will find this to be a helpful book on communication. As one would assume, many Proverbs are brought forward to bear on the subject. Also, some of the theories and surveys were helpful to consider and appear to provide quantitative data for common sense assumptions. The author tries not to overload the reader with a lot of technical communication theory jargon; when he does, he carefully defines the meaning. A drawback for global readers may be the many references to the American presidency. A wider use of illustrations would be more inviting to a global audience.

Reviewed by Jack C. Whytock

***Bedeveled: Lewis, Tolkien and the Shadow of Evil.* Colin Duriez. Downers Grove, IL: InterVarsity, 2015, 235 pp., paper. ISBN 978-0-8308-3417-4**

With all the scholarship that has gone into the study of Lewis, Tolkien and the other Inklings whose work has been so influential to modern Christian thought, it may seem excessive that yet another book about their work should be written. We know that Lewis and Tolkien were masters of literature in both their fiction and their non-fiction. Woven deeply into their writings is a fusion of faith, grace, and virtue. They wrote out of a fierce love for God and the world he made, and we can go back to them again and again to see their mastery, and more importantly, the wisdom in their aims.



The author of this particular study of Lewis and Tolkien is well versed in the writings of these prolific thinkers. Duriez's previous books include *The C.S. Lewis Encyclopedia* and *The Inklings Handbook*. He is also a recipient of the Clyde S. Kilby award for his research on the Inklings.

In this study, Duriez opens up the work of these prolific scholars with the goal of discussing their view of evil; what they thought it to be, how they sought to depict it in their fiction, and their ultimate hope of it being overcome one day. His angle is interesting because he seeks to learn from two prominent Christian authors who experienced evil on a scale that was un-

precedented up to that time in history. As young men in the First World War and older men in the Second World War, they turned to their faith to answer the darkness falling upon their nation. As the author states early on in the book, “Lewis had lived through World War I and experienced trench warfare on its front line in France. Some of Lewis’s most popular writings on the forces of evil and goodness came into existence in the second global war, with its even more advanced modern weapons of terror” (p. 23).

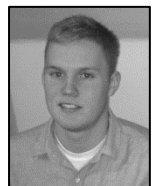
While most of the book focuses heavily on the work of C.S. Lewis, Duriez does take some time to discuss the importance of Tolkien’s work in regard to his treatment of evil in fiction and non-fiction. A recurring theme that comes up between points is the close friendship of Lewis and Tolkien and how this itself was a bond forged against evil. Duriez explains that the high value that Lewis placed on friendship was because of the emergence from the self that such a relationship necessitates:

Lewis took a classical view of friendship that owed much to the philosopher Aristotle, which he looked at in the light of his Christian understanding, seeing it as the “school of virtue”. Properly lived out, friendship could open one’s eyes to previously unseen aspects of reality. In our modern times – in the new post-Christian West and its sphere of influence – friendship can function in a restorative way, bringing us back into contact with lost reality, drawing us out of ourselves. (p. 171)

It is apparent from works like *The Screwtape Letters*, and other more subtle examples in the characters Lewis created for his other stories, that he knew evil to be a consuming force that draws an individual into an obsession with his or her own self and away from a love for others. Duriez picks this trope out again and again as he walks through all of Lewis’s major works.

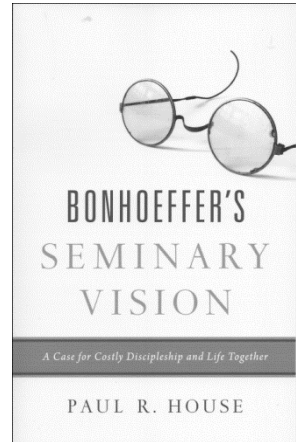
While there may be nothing “groundbreaking” or particularly exciting about the release of yet another study of the two most famous members of the Inklings, this book is worth reading. Duriez concisely sums up Lewis and Tolkien’s beloved works and clearly identifies their themes. This makes the book a logical point of entry or companion for anyone studying these writers. Apart from offering a survey of two writers whom you would benefit richly from knowing well (if you don’t already), he also gives the reader some weighty truths to consider as he explores thinkers who made it their life’s aim to shine the light of Christ on a world in which there is undeniable darkness, both within and without.

Reviewed by Andrew M. Whytock. Andrew has a B.A. in creative writing from Cornerstone University, Grand Rapids, Michigan.



***Bonhoeffer's Seminary Vision: A Case for Costly Discipleship and Life Together.* Paul R. House. Wheaton, IL: Crossway, 2015, 207 pp., paper. ISBN 978-1-4335-4544-3**

There are very few books which one can recommend that are must reads for those involved in theological education, but Paul House's book, *Bonhoeffer's Seminary Vision*, is certainly one of them. It will likely remain such for some time. Bonhoeffer is usually remembered as one of the martyrs of the 20th century and so a statue was placed in a niche of the west towers' facade of Westminster Abbey, London in the row of 20th-century martyrs. Bonhoeffer is also remembered for his contributions in the fields of ethics and ecclesiology. However, what are generally ignored are his contributions and profound thoughts on theological education. Hence this is a most unique book.



House begins with an engaging personal preface. He briefly chronicles his own life-story with Bonhoeffer, beginning with a 1970s class at Wheaton College, where he was introduced to Bonhoeffer's *Cost of Discipleship* through a course with Tom Padgett. Later at seminary he took another course where more Bonhoeffer books were studied. However, in each course it was also the professor who presented the course in a very incarnational teaching manner that embodied what Bonhoeffer was actually saying. The journey continued with House teaching in theological seminaries, and there he continued to interact with Bonhoeffer studies. House does not see himself as a Bonhoeffer specialist, but he has spent many decades clearly rambling his way around the life and world and thought of Dietrich Bonhoeffer, perhaps much more a specialist than he humbly admits. House calls himself "a Bonhoeffer reader seeking biblical-theological understanding of my vocation for the sake of the church, the body of Christ" (p.16).

The first two chapters, "Bonhoeffer's Path to Seminary Ministry" and "Bonhoeffer and His Seminaries", are contextual chapters which allow one to gain real insight into Bonhoeffer before turning to the actual writings of Bonhoeffer. These will deepen one's understanding of the situation of the Confessing Church in Germany in the 1930s and also Bonhoeffer's vision for what he hoped to see occur in its seminaries. House begins chapter 2 with this first sentence: "Bonhoeffer engaged in university-based theological education before he began his seminary work" (p. 31). This highlights the fact that we are on a journey of discovery of different models in theological education in Germany at this time. I did wish that House had unpacked this more

concerning the university-based model so that readers will have a clearer insight here.

Chapters 3 and 4 examine Bonhoeffer's now classic books, *The Cost of Discipleship* and *Life Together*, respectively setting forth the theme and context of what Bonhoeffer was trying to achieve with the seminaries of the Confessing Church through the lens of these books. Many will greatly benefit here to discover the context for these two books, let alone the clear application for all seminary leaders and instructors. House summarises here repeatedly the vision of these seminaries' and their six-month programmes: "the seminary was expected to provide them [students] with fellowship, accountability in daily spiritual disciplines, further Biblical studies, pastoral care skills, and preaching opportunities" (p. 45). Yes, the students used Kittel extensively; but they also walked, recreated, mediated, sang, prayed, were silent, went preaching, worshipped, and ate together. By the end of these chapters, House has given us a clear impression of this seminary programme and also some of the tensions which were there. I will never again read *The Cost of Discipleship* or *Life Together* without thinking of House's statements about these books. In *The Cost of Discipleship* "a theology of the seminary's mission, the seminary's recruitment of faculty, the seminary's recruitment of students, and the seminary's goals for its graduates" (p. 100) is set forth. Likewise, *Life Together* sets forth that extension of a patterned life in the seminary reflecting a theology which embodies the Christian community (p. 101) and seminary as "a time for students to learn how to lead a faithful Christian community" (p.105).

After the analysis of the two books by Bonhoeffer, House turns to the theme of perseverance and the training of seminarians. Again he sets this forth through the context of the situation in Germany at that time. The applications are clear for the spiritual formation of seminarians who are called to live under the cross of Jesus Christ in faithfulness to the Lord. House concludes this chapter with three challenges for incarnational seminary work today. First, to not forget alumni (p. 179) – his thoughts are very perceptive on this point. Next, to persevere amidst many up-hill struggles to stay the course, and, finally to be "a visible testimony of the importance of ministerial preparation as one of the acts of Christ's body" (p. 180). House loves the term "incarnational seminary". His final chapter is an exploration of applications of what it could mean today to be an incarnational seminary. There is much here to ponder.

House has written a book which will be surprising for some readers. Bonhoeffer has not been seen by many as a theological educational reformer and visionary so this book is a welcome corrective. However, there are two points to note. First, readers must bear in mind that, like many studies on Bonhoeffer, this book does not explore in-depth the development of the systematic theological dogma of Bonhoeffer. House, a past president of the Evangelical Theological Society, does not make the biblical dogmatic formu-

lations of Bonhoeffer the theme of this book as a precise theological study. Bonhoeffer is not easy to categorise. Second, the other fact to bear in mind is that this book does not explore the theological educational context in Germany with any depth. This fact could create some false conclusions by some as to what this word “seminary” actually means in the book in distinction to the university-based system. Readers should be careful to keep these two points in view.

I reiterate, anyone involved in theological education should read this book. Yes, House will upset some as he holds back no punches as to what he thinks of distance theological education as generally non-incarnational. However, that is not the only theological educational model that can fail incarnationally. Some will find much of what is said in this book as non-applicable to the role of a theological institution and hence quickly dismiss the thesis presented here. This in itself raises serious questions as to who or what is really driving the theological educational agenda and establishing the models? Are we listening to the right sources for direction? This book could serve as an excellent catalyst for a faculty retreat and board retreat. Buy a few copies for senior-level administrators, give them out and take it from there.

Reviewed by Jack C. Whytock

Book Briefs

In this section we acknowledge new books we have received over the last year for which we have not provided full book reviews. We have organized these into topical categories to help readers become aware of new books in specific areas. Unsigned book briefs are by the editor.

Spiritual Formation

***Fasting with the Lord's Prayer: Experience a Deeper and More Powerful Relationship with God.* Elmer L. Towns. Ventura, CA: Regal, 2014, 206 pp., paper. ISBN 978-0-8307-6880-6**

This book offers a unique presentation on the study and application of the Lord's Prayer in our spiritual lives. The author works from the premise that we should read Matthew 6:9-18 together and not just focus upon verses 9-13 – the Lord's Prayer. Since the days of the Authorised King James Version, verse 14 has been the beginning of a new paragraph. This does not eliminate seeing a connection; spiritually there is benefit for linking the sections. Fasting is not one of the top elements discussed in spirituality presently, but by linking this prayer there is real merit. This is an easy-to-read book with plenty of illustration and application being made. It could be used in private devotions or a study group. The book has three sections: the first about prayer and fasting; the second about the seven petitions as Towns divides the Lord's Prayer (not quite identical to the Westminster Shorter Catechism); and the third section about 21 days of daily reading on fasting using the Lord's Prayer. I found myself generally following along and in agreement, but I did not fully endorse the foreword and its view of fasting; on occasion this view also emerges in the main text.

Christian Education

***Evangelical Christian Education: Mid-Twentieth-Century Foundational Texts.* Fernando Arzola Jr. Eugene, OR: Wipf & Stock, 2014, 100 pp., paper. ISBN 978-1-62564-596-8**

What an amazing little text to use in all foundational level Christian education or catechetical courses in Christian colleges around the world. It could also be used for Christian education seminars, workshops, or training events.

Here is an excellent introductory primer on the basics through five primary texts carefully selected and compiled. Arzola, who teaches at Nyack College in New York, has made only brief comment to each document, thus ensuring that the essays speak for themselves. The work is introduced and commended by Kevin Lawson of Biola University and an editor for the Christian Educators of the 20th Century Project (www.christianeducators20.com). The five selections are Charles Eavey, “Principles of Teaching for Christian Teachers”; Frank Gabelein, “Christian Education in Democracy”; Findley Edge, “Teaching for Results”; Lois LeBar, “Education That Is Christian”; and Lawrence Richards, “Creative Bible Teaching”. Each in its own way states classical evangelical principles on Christian education. I plan on using this small book in college classes and in Saturday workshops – delighted to have something this small and economical to use as a text. Hopefully a second printing will correct some typesetting problems (pp.13, 18, 20).

Christianity and Culture

***Christianity and the Veneration of the Ancestors: Should a Christian Consult the Dead?* Afrika Mhlophe. Belville, SA: SALT Publishers, 2013, 332 pp., paper. ISBN 978-1-92057139-9**

Here is a recommended new publication from an evangelical Christian perspective, offering a biblical challenge to think through this subject of the veneration of the ancestors (sometimes simply referred to as ancestral worship for short). Lest readers think this is just an African interest subject, readers should think deeply about early Celtic or Druidic spirituality and new/renewed spirituality practices in the Western World – the topic is much more global than often conceded. In twenty-five easy-to-read chapters, Mhlophe surveys the issues of death, the afterlife, ancestors and the living, and their interactions with the dead. He concludes with clear warnings about idolatry and syncretism. If as a preacher or Christian you have not carefully thought through for instance the story of Saul seeking a medium to consult the dead prophet Samuel (1 Samuel 17), then this book will help you. A bibliography has been included by the author. Afrika Mhlophe lives in Port Elizabeth, South Africa, where he is a pastor and also a speaker at many conferences.

***Freed by God But Imprisoned by Culture.* Afrika Mhlophe. Port Elizabeth, SA: Step Up Foundation, 2015, 327 pp., paper. ISBN 978-0-620-64687-1**

What a great title for a book! The title should alert us to the reality that, though some of the specifics may be African, the subject is something that global Christianity has dealt with in the past and continues to wrestle with. The subject is as old as both testaments of the Bible. This book shows

marked organisational structure from the one above. *Freed by God But Imprisoned by Culture* is divided into seven parts with thirty-one chapters. The book's foreword is by Michael Cassidy, founder of African Enterprise. The seven parts are: understanding where we have come from, understanding culture, understanding issues of identity, understanding the power of influence, understanding the power of culture, understanding African cultural practices, and understanding cultural fascism. The book once again is based upon evangelical theological presuppositions and in many ways helps deepen the 2013 book and build upon that book by providing the larger context. On occasion a reader may also ask for further clarification such as on current circumcision practices beyond tribal cultural reasons. A bibliography is also included in this book. The theme of the book is well stated on the back cover: "This is a book of freedom. It is a gift to those who are imprisoned by culture and also to those who desire to be equipped in how to guard their freedom from the control of man-made culture."

Christian Ethics

***Work and Wealth in Scripture: How to Grow, Prosper, and Work as a Christian.* Lawrence A. Clayton. Eugene, OR: Resource Publications, 2015, 148 pp., paper. ISBN 978-1-62032-256-7**

The subject for this book is wonderful but unfortunately I did not feel the writing matched my expectations. The book contains many stories and illustrations and sprinkled texts throughout, ranging over some excellently entitled chapters such as, "What is Valuable?", "Name it and Claim It", "The Protestant Work Ethic", and "How Work Got to be a Dirty Word". As I read the book I felt like I was reading a self-published work that lacked a strong advising editor to help the writer achieve the goal. There are some good thoughts about the rise of the Prosperity Gospel, yet strange enough some of the key texts did not surface in the chapter dealing with this subject. We hear much in the book about Max Weber and also about certain views of the Puritans, but I was not convinced at the end of the day that the title matched the contents – did the book really present a fair treatment of work and wealth in Scripture? No. It was disappointing for a study book on the subject.

Pastoral

***Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive.* Thom S. Rainer. Nashville, TN: B&H, 2014, 102 pp., hc. ISBN 978-1-4336-8392-3**

This small book began as the author's blog postings called "Autopsy of a Deceased Church". They became his most popular postings and hence this

book. Autopsies are performed upon the dead to discover the cause of death. Rainer applies it to both “dying” or churches near death and closed churches. The sad reality is that many church members and their leaders do not want to admit the reality of death. Amongst his topics one will find discussions about the past – “the golden days”, failure to consider the changing community and the development of a fortress mentality, inward budgets and being driven by paying the staff, the Great Commission becoming the great omission, lack of real congregational prayer, and churches with no clear purpose. Rainer concludes with some practical suggestions in two closing units. Each chapter/unit has discussion questions. This little book could serve as a helpful tool in church revitalization discussions with church leadership. It should also be in Bible college and seminary libraries, as it addresses something not always considered in training for the ministry.

***Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart.* Christena Cleveland. Downers Grove, IL: IVP Books, 2013, 220 pp., paper. ISBN 978-0-8308-4403-6**

This book is a social psychologist’s efforts to help explain why Christians cannot always get along. The author also offers suggestions as to how to try to overcome such divisions, although I felt the book was much more on the analysis side than on the practical side of what to do. It begins with an intriguing story/narrative of the Right Christian and the Wrong Christian, which is very captivating if not also humorous. Then we are led through various analytical chapters and introduced very well to several social or psychological tests, experiments, theories about divisions in human groups, which the author thoughtfully applies to the Christian community. One will learn that culture and our desire for homogeneity are often much bigger factors than we recognise. This book is a helpful tool for reflection over what are really our blind spots which become great tragedies leading to numerous divisions amongst Christians. This is not a theological tome on Christian unity – rather a Christian psychologist’s analysis and resource to help deal with a common problem.

Theology

***The Doctrines of Grace: Student Edition.* Shane Lems. Phillipsburg, NJ: P&R, 2013, 143 pp., paper. ISBN 978-1-59638-740-9**

Introducing others to the doctrines of grace can be a daunting task. Shane Lems has endeavored to aid the teacher in reaching that goal by providing this concise overview in an accessible format. This helpful little work of twelve lessons – including the introduction and conclusion – devotes two chapters to each of the five points as they are dealt with in the familiar TU-

LIP succession. Lems has intended that this book be used in a classroom setting, but it could just as easily be utilized as a self-study for the discerning student. Individual chapters are well divided, emphasize key terms or principles, and conclude with study questions and memory verses. These components work together to provide the student with the biblical basis for each belief. Appendices start on page 91 and offer suggestions for further reading; a reference chart for TULIP in the confessions; Scripture index; and, finally, the Canons of Dort in their entirety. Although brevity may just as often be a liability as it is a virtue, Shane Lems has diligently pursued the latter in this primer on the doctrines of grace and provides an excellent introduction to this essential body of truth.

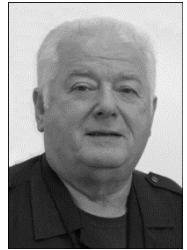
Steve Mollins

Academic Articles

A Boy Called Jesus

Dr. Manfred W. Kohl*

** Manfred W. Kohl was born in Germany, educated in Europe and the United States and lives in 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 served for three years with World Vision International as Regional Director for West Africa and for fourteen years in central Europe as International Vice-president. He has spoken and published widely in the field of Christian stewardship, institutional development and theological education.*



I.

During a conference in 2010 in Bengaluru /Bangalore, India entitled “The Global Alliance for Advancing Academic Programs in Holistic Child Development”, Dr. Brewster mentioned as a footnote to his paper that the childhood of Jesus was of enormous significance in Jesus’ later ministry. That brief reference to the childhood of Jesus challenged me to work on this topic. What can we learn from the boy Jesus? What are the parallels for our children and teens? (What is fundamental to our 4/14 Movement? The modest result of my research is this paper, as a “thank you” gift to the incredible servant of the Lord named Dan Brewster. May he enjoy the Lord’s blessing for many years to come. *Soli Deo Gloria!*

II.

Let me begin with some personal remarks. I was born during the Second World War – a most terrible time in Europe. Many images from this early period of my childhood are permanently etched in my memory. Our family was very poor, having lost almost everything in the war. Our carpentry workshop, however, unlike our home, was not completely bombed out.

Naturally, during my childhood, the workshop was the place to play, to observe, to learn, and to wonder. The spiral wood shavings, the different kinds and shapes of the little pieces of wood, and tools like hammers, screw drivers, and chisels were my toys. Indeed, a wonderful world – in spite of the

specks of sawdust that often found their way into my eyes and the little wood splinters into my fingers.

Following the war, my family's furniture-making business, which had been in existence for centuries, had to be expanded beyond making only fine furniture. We had to take on larger construction projects, since so many houses had been totally destroyed. I was fascinated, and I learned the significance of a solid foundation for a large cabinet, or even a whole building. I learned why the capstone was the key to an archway and how a flat roof needed a different support structure than a slanted roof with thatch or tiles.

My family seldom attended church, except at Christmas, but when I was eight years old someone invited me to attend Wednesday Evening Church School for boys my age. The pastor of our church did not believe in Sunday School. He expected the entire family to attend the Sunday worship service together, emphasizing that Jesus never separated his audience according to age or gender. It was at the first Wednesday Evening Church School that I heard of Jesus, and I learned that he grew up in a carpenter's family – just like me! My curiosity was piqued and I wanted to know more about that little boy, only to be told that very little is known about Jesus as a boy. I was saddened, because I was sure that that boy Jesus would have experienced the same kind of life as I was experiencing. My imagination and fantasy went wild.

At the age of eight I already was expected to do several simple but important jobs in the reconstruction of our home. Every evening from I helped to retrieve and clean bricks from the piles of rubble so that the masons could reuse them the next day in rebuilding our house. By the light of kerosene lamps the entire family had to work until late in the night. However, the leader of Wednesday Evening Church School came faithfully every Wednesday evening to our home and convinced my parents that I should go with him to learn more about God. He never missed a Wednesday, always waiting while I got ready to go with him. The faithfulness of that young man played a most vital part in the development of my spiritual life. Many other children in our group can also testify that this young man's love, concern and persistence made a huge difference in their lives for years to come. I heard and learned more about Jesus. For me the differences between the eastern Mediterranean lifestyle of nearly two millennia earlier, in Jesus' time – differences of language, culture, and even of religion – and those of the Black Forest in Germany, where I lived, were not important.

For me the boy Jesus was just a boy like me – a boy who grew up in a carpenter's workshop.

III

Very little is recorded about the “child” Jesus.¹ Only Matthew and Luke record some of the birth and infancy narratives. Many scholars today see the first two chapters of Luke as having been added at a later date, since the style, structure, and language are somewhat different from the rest of Luke’s gospel. Some critics say the same about Matthew’s gospel. There is also the question as to how Luke would have acquired the information about Jesus’ birth and childhood. That information would have been available only from Mary, the mother of Jesus. Even more questionable are the mid-second century documents on Jesus’ life prior to his baptism. The most important apocryphal documents are the so-called *Infancy Gospel of Thomas*,² the *Protoevangelium of James*,³ the *Latin Infancy Gospel*,⁴ the *Arabic Gospel of Jesus’ Childhood*, and other infancy gospels.⁵ All these documents are commonly seen as satisfying the curiosity of the early Christians about the hidden years of Jesus or emphasizing that the miracles that the boy Jesus performed support Christological dogmas and prove his divine nature.

This paper does not deal with these numerous critical accounts that have been produced on the narratives of the first two chapters of Matthew and Luke. Most are speculative at best. Nor will this paper deal with the purpose or the dates of the gospels of Luke or Matthew or with the understanding of

¹ The best summary, with more than fifty pages of bibliographical references, is given by Cornelia B. Horn and John W. Martens, “Let the little children come to me”: *Childhood and Children in Early Christianity* (Washington: The Catholic University of America Press, 2009). Other works include Marcia J. Bunge, Terence E. Fretheim, and Beverly Roberts Gaventa (eds.), *The Child in the Bible* (Grand Rapids: Eerdmans, 2008); Keith J. White, *Introducing Child Theology: Theological Foundations for Holistic Child Development* (Penang, Malaysia: Compassion, 2010); A. Shier-Jones, *Children of God: Towards a Theology of Childhood* (Peterborough, England: Epworth, 2007); Hans-Ruedi Weber, *Jesus and the Children: Biblical Resources for Study and Preaching* (Geneva: WCC, 1979); and a host of publications on the theme “The Gospel of the Infancy.”

² Reidar Aasgaard, *The Childhood of Jesus: Decoding the Apocryphal Infancy Gospel of Thomas* (Eugene, OR: Cascade Books, 2009).

³ *Protoevangelium of James* 19:3-5 (David L. Dungan and David R. Cartlidge, *Sourcebook of Texts for the Comparative Study of the Gospels*, 3rd ed. [Missoula, MT: Society of Biblical Literature, 1971], 23).

⁴ *Latin Infancy Gospel* 74 (David L. Dungan and David R. Cartlidge, *Sourcebook of Texts for the Comparative Study of the Gospels*, 3rd ed. [Missoula, MT: Society of Biblical Literature, 1971], 29).

⁵ The best summaries are given by Roy B. Zuck, *Precious in His Sight: Childhood & Children in the Bible* (Grand Rapids: Baker Books, 1996); Oscar Cullman, “Infancy Gospels,” in *New Testament Apocrypha*, ed. Wilhelm Schneemelcher, trans. and ed. R. McL. Wilson, rev. ed., 2 vols. (Louisville: Westminster/John Know Press, 1991).

the education or the social/cultural place of children in the Jewish and Roman traditions of that time.⁶

Over the centuries the question of Jesus' siblings has been debated ad nauseum, and it surfaced again with the recent publication of Pope Benedict XVI's series on Jesus of Nazareth.⁷ The explanation of the passages in the gospels⁸ referring to Jesus' younger siblings born of Mary, and the suggestion that his siblings came from a former marriage of Joseph, may be provided in eternity. Also, the debate that Jesus was brought up as a child or youth in a religious community like Qumran together with his cousin John the Baptist, or that he was part of a similar group of youngsters gathered by a rabbi for childhood/youth training, are not within the scope of this paper. Rather, the focus is foremost on what is recorded directly in Scripture and what is intimated by the references in Jesus' ministry, speaking, and preaching.

IV

After the refugee family returned from Egypt, God's angel told Joseph to go to Galilee. Archelaus, who became ruler of Judea after the death of his father Herod, was an even greater tyrant. The family finally settled in Nazareth in Galilee, where Joseph established (or re-established) a carpenter's workshop.⁹ Jesus grew up there, and he learned the business from his father.¹⁰ According to rabbinic law, at the age of approximately six years each boy had to attend the "school" at the local synagogue to be instructed in the

⁶ A good summary is given by Marcia J. Bunge (ed.), *The Child in Christian Thought* (Grand Rapids: William B. Eerdmans, 2001) and Don S. Browning and Marcia J. Bunge (eds.), *Children and Childhood in World Religions: Primary Sources and Texts* (New Brunswick, NJ: 2009); Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ*, 3 vols., Geza Vermes, Fergus Millar, and Martin Goodman (eds.) (Edinburgh: T and T Clark Ltd., 1979); George Foot Moore, *Judaism in the First Centuries of the Christian Era*, 4 vols. (Cambridge: Harvard University Press, 1966); Alfred Edersheim, *Sketches of Jewish Social Life in the Days of Christ* (NY: Hodder and Stoughton, n.d.) and *The Life and Times of Jesus the Messiah* (NY: Longmans Green and Company, 1899).

⁷ Joseph Ratzinger Pope Benedict XVI, *Jesus of Nazareth: The Infancy Narratives* (New York: Image Books, a division of Random House, 2012). See also Ratzinger's *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration* (New York: Doubleday, 2007) and *Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection* (San Francisco: Ignatius Press, 2011). All three of these books were originally published in German.

⁸ Mt 13:55, 56; Lk 8:19; Jn 2:12, etc.

⁹ The term *carpenter* at that time included not only woodworking but also work with stones or other construction materials.

¹⁰ There is speculation that Joseph and Jesus worked in nearby Sepporis, well known as an artisan's paradise, the provincial capital of Galilee, and the city where villagers took care of their official business. See Bargil Pixner, *With Jesus Through Galilee According to the Fifth Gospel* (Collegeville, MN: Liturgical Pr, 1996) and the writings of Jerome Murphy O'Connor.

writings of the Torah. Jesus learned these writings well, as he did other Jewish Scriptures that became the “Old Testament” of our Christian Bible, as clearly demonstrated throughout his later ministry.¹¹ He was also instructed within his family. A Jewish family normally read and repeated passages of Scripture and prayed and worshipped together. One can assume, also, that as a family they attended the weekly worship services at the synagogue and participated in the various Jewish celebrations. Luke has recorded one such event when as a family they traveled to Jerusalem. The boy Jesus was part of a typical Jewish family.

Luke states simply, “The child grew and became strong” – the normal development of every human being. But then he adds, “filled with wisdom and the favor of God was upon him.”¹² Wisdom is much more than knowledge – wisdom is part of God’s grace. Every human being is created in the image of God and, as Creator, God cares for every child. The child Jesus is an example of this loving care, and in his ministry as an adult he demonstrated the same divine attitude of loving children as he blessed them, a bestowal of his father’s grace. The Scripture is full of examples of God’s care for children, bestowing upon them grace and blessing. Eternal punishment awaits one who harms or misguides a child.¹³ Although some scholars see this brief passage on the development of Jesus as a child¹⁴ simply as a bridge between the narrative of his birth and the narratives of his baptism and public ministry, others see it also as a separate and most significant statement about God’s care for children.

One specific event recorded by Luke about Jesus as a boy has received much attention.¹⁵ Every year Mary and Joseph went with friends and relatives to Jerusalem for the Passover Feast. Scripture tells us that at the age of twelve the boy Jesus went along. It is not stated that this was his first visit. At the age of twelve Jesus ceremonially became a man and a “son of the law,” and from then on he had to take the obligations of the law upon himself. He had already learned all this during his time at home and in the local synagogue training program. We don’t know at what stage in his childhood he realized that his relationship to God was unique. He might have already known that he was the Son of God, although he demonstrated obedience to his earthly parents. He knew that he had two fathers, Joseph and God. Jesus spoke with conviction of his relationship with his heavenly Father. Jesus – and I, and millions of other children at or under the age of twelve – can know

¹¹ The Gospel of Luke records at least 39 times when Jesus quoted from the Old Testament.

¹² Lk 2:40.

¹³ Mt 18:5-6; Mk 9:42.

¹⁴ Lk 2:40.

¹⁵ Lk 2:41-51. The commentaries and theological treatises on this passage could easily fill an entire library.

that a relationship with the heavenly Father is real and enables “children” to speak with conviction of belonging to God’s family.

On their way home, Mary and Joseph did not find their boy Jesus among the people in the caravan and they began to search for him. Finally they found him in the temple among the teachers. The boy Jesus did not teach in the temple, as many artists have portrayed him;¹⁶ rather, he was listening, learning, and engaged in dialogue. Luke writes, “Everyone who heard him was amazed at his understanding and his answers.”¹⁷ He was just a boy of twelve years with many questions of a spiritual nature for which he was searching for answers. Children of twelve have many questions, and one should take time to seriously discuss these questions and formulate answers with them. Then one would also be amazed at the level of understanding and wisdom of young people, as was the case in a hall of the outer courts of the temple where Mary and Joseph found their son.¹⁸

Mary and Joseph were astonished, not only to find Jesus among the teachers but even more to hear his reply, “Did you not know that I must be in my Father’s house?”¹⁹ Jesus did not transfer the title “father” from Joseph to God. He had learned to take seriously the Scripture that speaks of the temple being the heavenly Father’s dwelling place. The many laws, descriptive statements, and psalms that he had learned focused on God the Creator and Father of everything, manifested in the temple. The boy Jesus wanted more; the simple celebration of the Passover Feast was not enough. Like David and a host of other individuals, Jesus needed more of God. Children and teens need more of, and from, God than just ritual or history; they want more than to be entertained. They are not satisfied with the superficial; they seek deeper meaning in life. They would like to meet their heavenly Father. Many parents, like Mary and Joseph, do not fully understand what is going on. Luke records that Mary, the mother of the boy Jesus, “treasured all these things in her heart.” She probably treasured them for five or six decades until she shared them with Luke or someone from whom Luke received the information.

After this encounter at the temple, the boy Jesus went with his parents back to Nazareth “and was obedient to them.”²⁰ This is also the last mention of Joseph. It is somewhat unfortunate that Joseph, the “adopted” father of Jesus, receives so little attention in today’s preaching and biblical studies. Matthew describes him as a “righteous” man²¹ who was in tune with the Lord. Following the angel’s appearance to Mary, the Lord sent an angel to

¹⁶ As, for example, in Hofmann’s famous painting of the twelve-year old boy Jesus standing in the midst of teachers authoritatively expounding the truth to them.

¹⁷ Lk 2:47.

¹⁸ In the temple there were several halls for meetings and discussion with the various teachers of the law. These halls were open to the public.

¹⁹ Lk 2:49.

²⁰ Lk 2:51.

²¹ Mt 1:18.

speak to Joseph in a dream,²² and Joseph followed the angel's instructions exactly. Twice more we read that "an angel of the Lord appeared to Joseph in a dream."²³ Joseph was a man of God and an exemplary father figure for Jesus. Undoubtedly the boy Jesus learned much from him.

Jesus learned to read and write²⁴ and to speak Hebrew, Aramaic, and quite possibly Greek – the languages of his time – like all the children around him.²⁵ The boy Jesus spent his childhood and youth in Nazareth, a simple, obscure village. Nazareth was never mentioned in the Old Testament, nor is it recorded in the writings of Josephus. Even Nathaniel expressed amazement: "Nazareth! Can anything good come from there?"²⁶ Surrounded by hills, secluded in a valley, formed like a large natural amphitheater, this little, unimportant village provided a perfect training environment for the boy Jesus. God's grace is bestowed on children not only in important cities like Jerusalem and Tiberius, with their special training institutions, but also in forgotten, unimportant places. There Jesus learned to become a carpenter/craftsman,²⁷ a profession that he practiced to support himself and the family in which he grew up. He knew how to make furniture and doorframes, construct and repair houses, build yokes and plows. It seems that he was known as the town's carpenter,²⁸ a craftsman who no doubt knew how to conduct business, deal with finances, pay taxes, and satisfy customers. All this he learned as a boy.

V.

The boy Jesus learned much from the Torah at the synagogue school, but he also learned from his parents – first from his father and much from his mother – as well as from nature and his surroundings. We don't have written texts of what he actually learned, or when, or who influenced him. We do know, however, from many statements he made later in his life that, like every boy, the countless things he saw, heard, and experienced shaped his life.²⁹

²² Mt 1:20-23.

²³ Mt 2:13, 19.

²⁴ Lk 4:16-20, Jn 8:6 and 8.

²⁵ Unfortunately, girls were not formally educated in reading and writing.

²⁶ Jn 1:46.

²⁷ Mt 13:55. Ken M. Campbell, "What Was Jesus' Occupation?," *Journal of the Evangelical Theological Society* 48/3 (September 2005), pp. 501-19. This article deals in detail with the use of the term *carpenter/craftsman* in the writings of the church fathers and other ancient manuscripts. Campbell also has excellent biographical references.

²⁸ Mk 6:3.

²⁹ Many books have been written on this subject, including Dan Brewster, *Children & Childhood in the Bible: A Workbook* (n.p.: Compassion, 2009). The best texts on the subject are the two works by Roy B. Zuck: *Precious in His Sight: Childhood and Children in the Bible* (Grand Rapids: Baker, 1996) and *Teaching as Jesus Taught* (Eugene, OR: Wipf and Stock, 2002).

Roy B. Zuck gives an excellent, extensive summary. It is worth repeating here:

His upbringing in a small Galilean town and his skill at carpentry acquainted him with many aspects of village and country life, which were later utilized in his teaching ministry.

He knew about the problem of getting a speck of sawdust in one's eye (Matt. 7:3-5), the wisdom of building a house on a rock rather than on sand (7:24-27), the corroding effect of moth and rust (6:19-20), the sewing of patches of cloth and the pouring of wine into wineskins (9:16-17), the use of storerooms in a house (13:52), the need for oil in oil lamps (5:15; 25:3-4, 8-10), the value of coins (20:2, 9-10, 13; 22:19-21), the value of a capstone (21:42, 44), the payment of taxes (20:15-21), and the use of flat roofs on houses (24:17).

Jesus refers to kitchen items, including salt (5:13), yeast (13:33; 16:6, 11), flour (13:33), bread (15:26), spices (23:23), and the washing of dishes (23:25-26). His acquaintance with outdoor life shows itself in references to birds (6:26; 13:4) and vultures (24:28), and numerous animals including dogs (7:6; 15:26), pigs (7:6), wolves (7:15, 10:16), sheep (9:36; 10:16; 12:12; 15:24; 18:12-13; 25:33; 26:31), snakes (10:16; 12:34; 23:33), doves (10:16), fish (7:10; 13:47-50; 17:27), gnats (23:24), camels (23:24), hens (23:37), chicks (23:37), and goats (25:33).

He was also familiar with horticultural items, as noted in the Gospel of Matthew, including lilies (6:28), grass (6:30), trees with good and bad fruit (7:17-20; 12:33), thornbushes and thistles (7:16; 13:7, 22), figs and fig trees (7:16; 21:18-22; 24:32-33), reeds (11:7), seeds (13:3-9, 18-23; 25:24, 26), weeds (13:24, 30), wheat (13:25-26, 29-30), mustard seed (13:31-32), harvesting (9:37-38; 21:34, 41; 25:24, 26), and grapes and vineyards (7:16; 20:1-16; 21:28, 33, 39-41; 26:29). He also spoke of farming and farmers (13:3; 21:33; 24:40), sackcloth and ashes (11:21), yokes (11:29-30), pearls (7:6; 13:45-46), millstones (18:6; 24:41), a watchtower (21:33), and tombs (23:27, 29). Surely his childhood home training, schooling, play, and observations of life around him contributed strongly to his colorful teaching – with its numerous references to home life, flora, fauna, and horticulture.³⁰

About a century ago, a host of books were published on the “silent” years or the “hidden” years of the boy Jesus’ life. This was a leading theme of the theology of that era.³¹

³⁰ Zuck, *Precious in His Sight*, pp. 197-198.

³¹ W. M. Ramsay, *The Education of Christ* (New York: G. P. Putnam’s Sons, 1902); P. Whitwell Wilson, *The Christ We Forget: A Life of our Lord for Men of To-day*

Over the centuries Catholic theology has always emphasized the role of Mary as foundational in the life of Jesus. We Protestant theologians should give more significance to Mary. She is the mother of Jesus, chosen by God the Father. She was indeed an exceptional person, exceptionally blessed, and as a mother she had an enormous influence on the upbringing of her son, the boy Jesus. Her prayer, her meditations, her care and love for her family and for the people around her should be an example to all mothers.³²

VI.

There is one more statement recorded in Scripture about the youth Jesus: “and Jesus grew in wisdom and stature, and in favor with God and man.”³³ This résumé statement is almost identical to the statement about the boy Samuel in the Old Testament.³⁴ It is the only statement we have about the boy/youth Jesus covering his spiritual, intellectual, physical, and relational development.³⁵ This holistic statement can be placed between Jesus’ age of 12 and 30, although it probably covers his teen years. It is significant that the emphasis is on “wisdom,” not just knowledge – wisdom includes knowledge but is not limited to knowledge. The previous statement in Luke says “Jesus was filled with wisdom” as a gift of God’s grace; then in verse 52 the emphasis is on “Jesus grew in wisdom.” His spiritual development included moral and intellectual growth.³⁶ All this happened while he was living in Nazareth with his family. Jesus was a normal youth. This focus on growth in wisdom should be a top priority for all young people and should be supported and treasured by the entire family, especially by the parents.

Jesus also “grew in favor with God and man,” a kind of loving-kindness towards God the Father and all other human beings, an attitude that he manifested in relationships during his three years of public ministry.

As one reflects on the boy/youth Jesus, one realizes that there was something “mystical” about him. From his birth to his death, Christ’s life was a mystery. Paul writes in Colossians: “My purpose is that they may be encour-

(New York, Chicago, Toronto: Fleming H. Revell, 1917), 57-80; I. Paterson-Smyth, *A People’s Life of Christ* (New York, Chicago, London, Edinburg: Fleming H. Revell, 1920), 39-84; David Smith, *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ* (London: Hodder and Stoughton, 1909), 14-24.

³² Valdir Steuernagel, “I Sing of Hope” (Monrovia, CA: MARC, 1993) and “Doing Theology with an Eye on Mary,” *Evangelical Review of Theology* 27:2 (April 2003).

³³ Lk 2:52.

³⁴ I Sa 2:26.

³⁵ The French theologian L. C. Fillion pointed out that this résumé statement occupied the early Church Fathers for centuries. L. C. Fillion, *The Life of Christ: A Historical, Critical, and Apologetic Exposition* (St. Louis, MO and London: Herder, 1943), Vol. 1.

³⁶ The Council of Constantinople (381 A.D.) debated this passage endlessly and finally rejected Apollinarius’ strange beliefs that in Jesus the divine logos was a substitute for his human soul.

aged in heart and united in love, so that that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.”³⁷ The boy Jesus was not only of human nature but also of divine nature. Within him was the divine; he was the Messiah ordained by God the Father.³⁸ Later in life – during his three years of public ministry – Jesus claimed to be divine and manifested that claim, that he was the Messiah sent by God the Father to establish complete reconciliation between the Creator and the fallen creation. He was the Son of God who came to die on the cross for man’s sinfulness, and through his resurrection he overcame death and now sits on the right hand of God the Father, from where he will come to establish his Father’s ultimate divine kingdom. But he was also human, like all people; that is the way God the Father ordained it, which remains a miracle. All this greatness, God’s salvation, was already embedded in the boy Jesus. Jesus Christ was human as an adult, although at the same time the Son of God. He was also human as a boy, like all children. And just as we are asked to learn from his adult life and to become like him as adults, so can we also learn from his boyhood.

VII.

This paper looks at the boy Jesus and attempts to extract from what we know specifically from Scripture – and what we can infer – about his boyhood lessons for raising our own children. Let me summarize in seven points:

1) Like the boy Jesus, God’s grace is on every child. In Jesus’ blessing of children and in his making them an example of faith he endorses his Father’s fundamental emphasis on the importance of every child created by him and for him.

2) Like the boy Jesus, children should attend, every week, the “synagogue” – the church service – with their family, to learn from and to memorize Scripture, to participate in worship and prayer, and they should learn to have times of quietness and reflection.

3) Like the boy Jesus, children and teens need more than tradition or the celebration of feasts or great events. They have a yearning for a richer life and for spiritual fulfillment. They simply seek to meet God themselves for satisfaction.

4) Like the boy Jesus, children can learn to be obedient to their parents, to learn from them, to observe the world around them, and to give their heavenly Father thanks for life and everything about it.

5) Like the boy Jesus, children who are refugees (strangers in a land not their own), have both good and bad experiences and they need to learn early to love outsiders and strangers.

³⁷ Col 2:2, 3.

³⁸ Every one of the early Church Fathers, the Reformers, and theologians throughout history have attempted to explain this mystery. The key seemed to be in the resumé statement “Jesus grew in wisdom and stature and in favor with God and man.”

6) Like the boy Jesus, children and teens have many spiritual questions that must be taken seriously and the answers worked out together. Only answers/solutions they personally own will have a lasting effect.

7) Like the boy Jesus, whose “résumé” (or “interim report card”) read “grew in wisdom and stature and in favor with God and man,” all boys and girls should be encouraged and helped to make this their résumé as well. The focus of development is fourfold: spiritual, intellectual, physical, and relational.

For my own part, I thank God that I was a boy in a carpenter shop, just like the boy Jesus, that I could learn as he did and receive, like him, grace and blessing from God the Father so that I could also become a part of God’s great family.

Soli Deo Gloria!

Evangelistic Dialogue: Reflections on a Personal Encounter

Dr. Brian A. DeVries*

**Principal and Senior Lecturer, Mukhanyo Theological College in South Africa; Visiting Professor, Puritan Reformed Theological Seminary in Grand Rapids, USA; Extraordinary Senior Lecturer, North-West University, South Africa.*



ABSTRACT: How should evangelical Christians within a plural society engage in interreligious dialogue with non-Christian religious adherents? This paper uses a case study of the author's personal conversation with a Sufi Muslim to argue that interreligious dialogue is necessary for faithful gospel communication and to explore biblical methods for such dialogue. After briefly examining various voices in the recent history of interreligious dialogue, it tests principles of interreligious dialogue by examining them in view of the author's personal discussion. The practical application of philosophical principles in real life experience also outlines biblical methods for such dialogue. The author concludes with a few observations about the elenctic nature of interreligious dialogue.

KEY WORDS: interreligious dialogue, theology of religions, Islam and Christianity, elenctics, evangelism, gospel communication

Several years ago, I engaged in interreligious dialogue with a Sufi Muslim. The encounter took place in Bandung, a city near Jakarta in the western region of Indonesia's most populated island. A personal e-mail sent home to family shortly after relates my experience:

Several weeks ago when biking through a mountain village near my house, I met an Indonesian soldier – there is a barracks close by and the army was practicing in that area. We talked casually for a bit. He asked for my name and address and said he would visit some time – a normal friendly exchange. So I was surprised when

later that morning he knocked on my door. I had just gotten home, showered, and started studying! I invited him into my room (what else can you do when a soldier in military uniform stands at the door) and we talked for three hours. He wasted no time getting to the subject of religion (I have a collection of Bibles and religious books on my desk). Since he asked about religion, I could legally answer. It was rather strange, though, sharing the gospel with an Indonesian soldier in my bedroom. His name is Asep and he is a Sufi Muslim – the mystical faction of Islam that is often rejected by traditional factions like the Shiite and the Sunni.

A few particulars need to be noted as background to this account. First, Indonesia is a country of religious and ethnic diversity. Home to about 247 million people, it has five official religions: Islam, Christianity (not Catholic), Roman Catholicism, Hinduism, and Buddhism.¹ The Indonesian *Pancasila* – the five most basic principles of national ideology – requires faith in one God; therefore, all citizens are required to choose one of these religions. Though there is a large Muslim majority on Java and other islands in western Indonesia, it is officially not an Islamic country. Indonesia has more than 700 languages, eighteen of which are spoken by more than a million people (Johnstone & Mandryk 2001:338).

The city of Bandung is home to almost three million people of mostly Sundanese and Javanese ethnicity. Formerly a centre of the Dutch colonial government, it is now one of the centres of secular and Islamic learning. Foreigners staying in Bandung typically live in the northern section of the city where the Dutch had lived; I was studying the Indonesian language and culture, living in the northern part. The southern part of the city is known as a stronghold for many fundamentalist Muslim groups. The situation at that time was not too dangerous for foreigners, but it was wise for me to avoid certain places especially in the southern section.

Being a pluralistic society with complex ethnic and religious diversity, Indonesia has strict rules about proselytizing. The government limits all uninvited religious discussion. Methods of evangelism common in western countries are strictly forbidden, and foreigners are often denied renewed visas if suspected or accused of proselytizing.² In my interaction with Asep the Sufi, I do not recall being worried for my safety. But I knew that I must be careful about what I said. As I wrote later, “If it ever came down to his word against mine there would be no contest.”

¹ A sixth religion is permitted that is associated with Chinese religions. Operation World (Johnstone & Mandryk 2001) reports the following religious population statistics: Muslims: 80%; non-Protestant (Catholic, Pentecostal, marginal, etc.): 9%; Protestant: 7% (Evangelical: 4%); Hindu: 2%; and smaller groups.

² I had entered the country on a student visa and was planning to return in the future on an education visa. Many people had cautioned me not to do anything that might create suspicion or accusation.

A final particular, important to the focus of this essay, is that in many ways Asep and I were equals: He held a minority religious view within Islam; I was associated with Christianity, also a minority religion in Indonesia. He was a soldier and so of higher status in society; likewise, I was a foreigner which also distinguished me from the average person. He and I were about the same age and we both were religious scholars in our own right (I recall Asep being impressed with my small collection of religious books). Additionally, we both were motivated to share our own religious beliefs with others.

Now, with this experience in mind, allow me to ask a few questions. Should I have opened the door to this Sufi Muslim? When Asep stood at my door desiring to dialogue with me about religion, should I have welcomed him into my room? The answer to this question is not as easy as it may at first appear. Here is a deeper question that will serve as the central query of this essay: Can I – an Evangelical Christian – dialogue with my new Sufi Muslim friend without compromising my principles? Before responding to this query, we will reflect in depth on my personal encounter with Asep and grapple with difficult questions that are raised by this experience. But first, it is necessary to consider definitions and the Evangelical discussion that has already taken place concerning interreligious dialogue.

I. Background: The Evangelical Discussion about Interreligious Dialogue

The dictionary defines dialogue as “a conversation between two or more persons; an exchange of ideas and opinions; a more nuanced definition, however, also includes a motive: a discussion between representatives of parties to a conflict that is aimed at resolution.” In many ways, the Evangelical discussion about dialogue – both among themselves and with non-Evangelicals – is centred on definitions and motives. Because these definitions and motives are complex and usually opinionated, the historical context must also be considered briefly.

Ecumenical Developments

Though there has always been dialogue between Christians and non-Christians (Netland 2001:251–260), a review of the Evangelical discussion starts at the beginning of the twentieth century. In 1910, the first World Missionary Conference met in Edinburgh, where they “predicted the imminent collapse of the non-Christian religions” (Stott 1975:64). The mood was much different at the second missionary conference at Jerusalem in 1928. In this time between the World Wars, there was a desire to form a common religious front against growing challenges. At the third missionary conference at Tambaram in 1938, the relationship between Christianity and the non-Christian religions was centre focus. Among other factors, the Hocking Report (Hocking *et al.* 1932) and R.N. Farquhar’s *The Crown of Hinduism* (1913) had

popularized the notion that Christ is the fulfilment of non-Christian religions. Hendrick Kraemer's book, *The Christian Message in a non-Christian World* (1938), written for the conference, "stressed that there was a fundamental 'discontinuity' between the religions of man and the revelation of God" (Stott 1975:64).

Ecumenical conferences after the Second World War, however, did not heed Kraemer's warnings but rather continued to develop ideas of how Christ is already present in the non-Christian world.³ John Stott (1975) explains the effects of these ideas on Christian mission:

It is in their view presumptuous of the Christian missionary to talk of 'bringing' Christ with him into a situation; what he does is first to 'find' Christ already there and then maybe to 'unveil' him. Some go further still. They not only deny that missionaries take Christ with them, or can be the media of Christ's self-revelation to the non-Christian; they even suggest that it is the non-Christian who is the bearer of Christ's message to the Christian. (p. 66)

Evangelical Discussion

The Evangelical discussion about interreligious dialogue in the last three decades was largely an argument against the dialogue that replaces mission (cf. Glasser 1981; Marshall 1992; Nicholls 1992). Carl Henry (1969:31) argued that dialogue must not be seen as an end in itself but a means to an end: "Conversation is more and more replacing conversion as a Christian missionary objective."⁴ Evangelicals found unity among themselves at the Lausanne Missions Conference in 1974, agreeing to the following statement:

Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical Biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and to be reconciled to God. (p. 14)

³ David Bosch (1980) documents a striking change regarding dialogue and the theology of religions: "In 1963 reference was still being made to 'The witness of Christians to men of other faiths'. After three more years, it was 'Christians in *dialogue* with men of other faiths'. In all these instances the point of departure remained the *Christian's* witness, encounter, or dialogue. In 1970, however, it became 'Dialogue *between* men of living faiths'" (p. 88).

⁴ "The only alternative to dialogue that deletes the evangelical view is dialogue that expounds it. The late twentieth century is no time to shirk that dialogue." (Henry quoted by Muck 1993: 518–519.)

Those who rejected dialogue following Lausanne “tended to be those who remembered the dangers of dialogue if it is used as a replacement for conversion-oriented missions” (Muck 1991:519).

Most of the Evangelical discussion since Lausanne, however, has not focused as much on the relationship of Christianity and the non-Christian religions as on the salvation of those who never hear the gospel, usually categorized as exclusivism, inclusivism, or pluralism (cf. Conn 1991:207; Netland 2001:308).⁵ More recently, attention has been given to the uniqueness of Christ in the increasingly pluralistic world (Nicholls 1994). But the questions asked by Harvie Conn more than two decades ago about the place of dialogue and the underlying theology of religions remain unanswered (cf. Conn 1991).⁶ What does Scripture say about dialogue with adherents of other religions? More exegetical attention should be given to both Old and New Testaments. For this brief overview we will borrow from several Evangelical studies. Many have noted that the English word “dialogue” is similar to the Greek verb forms *dialegomai* and *dialogizomai* (cf. Acts 17:17, 19:8-9). The biblical meaning, however, should not be confused with classical philosophy: “In the New Testament there is no instance of the classical use of *dialegomai* in the philosophical sense. In the sphere of revelation there is no question of reaching the idea through dialectic” (Hesselgrave 2005:107–108). Paul’s dialogue was never truth-seeking but always truth-telling.⁷

In his exegetical study refuting ecumenical views of dialogue, Marshall (1992) concludes:

... dialogue was not the primary means of presentation of the gospel in the early [NT] church... we have found very little evidence indeed to suggest that the church’s own thinking was significantly influenced by dialogue with non-Christians, or indeed that dialogue

⁵ Conn (1991:207) wrote: “Sadly, the evangelical world seems almost silent on this crucial issue. Apart from a few exceptions like J.H. Bavinck and his exciting ‘possessio’ model, no extensive, systematic model has appeared in recent years.”

⁶ Conn (1991) asks: “1. Should Christianity be drawn in a continuous line with other religions? Or is there discontinuity? Or both? Where does the continuity lie? Does Christianity have anything positive to say about other religions? ... 5. How should Christianity best participate in dialogue? What are the presuppositions of dialogue? Are there different kinds of dialogue? What are the legitimate goals of dialogue?” (pp. 207–208).

⁷ Stott (1975) states: “The kind of dialogue which was included in Paul’s ministry was, however, very different from what is often meant by the word today. For Paul’s dialogue was clearly a part of his proclamation and subordinate to his proclamation. Moreover, the subject of his dialogue with the world was one which he always chose himself, namely Jesus Christ, and its object was always conversion to Jesus Christ. If this was still the position few who hesitate about dialogue would disagree with it. But often the modern dialogue of Christians with non-Christians seems to savor rather of unbelief, than of faith, of compromise than of proclamation” (p. 63).

within the church played a significant part in the development of doctrine. ... There is not the slightest suggestion that the church and the world conversed as equal partners in the search for truth. (p. 45; cf. also Schnabel 2004:1393-1394)⁸

Hesselgrave (1978) agrees:

In no way can New Testament dialogue be constructed as lacking in a concern for either truth or persons. In no way can it be constructed as militating against proclamation and conversion. Dialogue was a method; proclamation was its nature; and conversion was its goal. (p. 234)

This understanding of dialogue was continued in the early church as Michael Green (1970) states:

The early preachers did not enter into dialogue with the world, except to understand it and to present their life-changing message in terms comprehensible to their contemporaries. They believed they had got good news for their friends, and they knew that good news was embodied in Jesus Christ. Him they proclaimed. (p. 174)

Various Voices

Though most Evangelicals would agree that any opinion of interreligious dialogue must be consistent with Scripture, there is still a range of definitions and applications. The *Evangelical Dictionary of World Missions* (Moreau *et al.* 2000) notes three basic opinions regarding dialogue:

The position held by pluralists rejects traditional views on biblical revelation, proclaiming interreligious dialogue as a new epistemology; extreme conservatism calls for the rejection of dialogue in favor of proclamation; a more centrist view affirms dialogue as a means of understanding and communication without rejecting biblical revelation. (p. 274)

The first of these positions – held by John Hick, Paul Knitter, and Leonard Swidler – is clearly outside the Evangelical doctrine of revelation. Yet many Evangelicals are asking serious questions about truth in other religions

⁸Yet, says Marshall (1992): "... it still remains true that Christians must practice dialogue with non-Christians. On the one hand, only by means of dialogue can they come to an understanding of the situation of non-Christians and how the gospel answers their needs. On the other hand, as the examples in the Gospels show, Jesus responded to the questions raised by the people whom he met, and above all he sought to involve them in a personal encounter with the claims of God on their lives by bringing them in to a situation of dialogue in which they were invited to respond to his message" (p. 46).

(cf. McDermott 2000) and a similar, though more restrained, spectrum of opinions can be found among Evangelicals. There is no space in this review for a thorough study; instead, consider the following three representative views of Lloyd-Jones, Hesselgrave, and Muck.

The view of Martyn Lloyd-Jones has been chosen not because he speaks at length about dialogue, but rather because he represents the “extreme conservative” position in *Evangelical Dictionary of World Missions* and elsewhere (cf. Muck 1993:528; Stott 1975:528). In his published lectures, *Preaching and Preachers*, Lloyd-Jones (1971:45-63) stresses that preaching is the primary task of the church and minister. He (1971) then raises common objections to his assertion:

Cannot all this be done better by means of group discussions? Why must it be preaching? Why this particular form? Cannot this be replaced by a kind of ‘dialogue’, as it is now called, or exchange of views? Should we not rather encourage more questions at the end of sermons, and a dialogue between the minister and the people who have come to listen, all, of course, within the realm of the Church? (p. 45)

Lloyd-Jones (1971:46–47) rejects these modern substitutes for preaching. First, “God is not to be discussed or debated. God is not a subject for debate, because He is Who He is and What He is.”⁹ Second, the proclamation of God’s truth is a most serious matter: “It seems to me that these supposed discussions and dialogues on religion that we have on the television and radio are generally nothing but sheer entertainment.” (*ibid*:48) Additionally, Lloyd-Jones (1971) also finds reasons in the theology religions:

... there is no neutral point at which the Christian and the non-Christian can meet, there is no common starting point as it were. Our whole position as Christians is the very opposite and antithesis of the other ... what the natural man needs above everything else is to be humbled (p 49).

In his defence, Lloyd-Jones delivered these lectures in 1969 at the beginning of the Evangelical movement to use dialogue as an alternative to missions. Thus he is reacting against substitutes for proclamation, popular fascination with other religions, and theories about common ground. Yet, his clear assertions cannot be ignored:

⁹ Lloyd-Jones relates how he refused when asked to participate in a public debate with a renowned atheist. He felt it was the wrong approach, partly because it rarely succeeds in winning souls and usually just provides entertainment.

I reject all these modern substitutes for preaching therefore and say that there is only one way; it is the way that was adopted by the Apostle Paul himself in Athens. I have already quoted it: ‘Whom ye ignorantly worship, him declare I unto you.’ (Lloyd-Jones 1971:51)¹⁰

Second, we consider the views of David Hesselgrave for which there are two primary sources. The first is a paper presented in 1976 that cautiously considers valid types of Evangelical dialogue. After critiquing the interreligious dialogue of ecumenists and reviewing Scripture on the subject, Hesselgrave (1978:227-240) explains five areas where Evangelicals could engage in dialogue.¹¹ He challenges fellow Evangelicals to consider ways to benefit from this form of communication:

In a world of religious pluralism evangelical witness, preaching, and teaching should become increasingly dialogical – answering those questions and objections raised by non-Christian respondents rather than simply answering questions of the evangelical’s own devising. (*ibid*:238)

The second source, written almost thirty years later with a more conservative tone, is a chapter of *Paradigms in Conflict* on “Common ground and enemy territory” in which Hesselgrave (2005:81–115) reviews eight approaches for interactions with adherents of other faiths. He cautiously considers the possibility of interreligious dialogue. With less enthusiasm than in 1976, Hesselgrave (2005) recognizes the plausibility of dialogue:

Whereas among liberals interreligious dialogue is often proposed as a means of discovering common ground with non-Christians, among conservatives it should be regarded more as a means of disseminating the gospel. Whereas among liberals interreligious dialogue is proposed as a means of establishing commonality, among conservatives it should be recognized that authentic dialogue will often lead to controversy and disputation. (p. 107)¹²

¹⁰ It is interesting to note that he uses Paul’s example in Athens to support his final assertion when others have used this as support for dialogical communication.

¹¹ These include: (1) dialogue on the nature of interreligious dialogue – to influence non-Evangelicals; (2) dialogue that promotes freedom of worship and witness – to defend Christian rights; (3) dialogue concerned with meeting human need – to assist in society; (4) dialogue designed to break down barriers of distrust and hatred in the religious world; and (5) dialogue to understand conflicting truth claims.

¹² Yet even while rejecting dialogue in certain forms, Hesselgrave (2005) recognizes it as a powerful form of evangelistic communication: “From Scripture and history, it seems safe to conclude that interreligious dialogue is a questionable means of establishing common ground. On the other hand, it seems to be powerful for communi-

Terry Muck gives a final representative view of dialogue. He has written several articles on dialogue and is seriously engaged in Buddhist-Christian talks. Dialogue for Muck (1995) is seen differently than both New Testament and modern relativists' uses of the word:

Interreligious dialogue is a sustained conversation between parties who are not saying the same thing and who recognize and respect the contradictions and mutual exclusions between their various ways of thinking. (p. 8)

He distinguishes between dialogue and evangelism: "I believe both evangelism and interreligious dialogue are extremely important functions of all religious systems, and a place must be found for both in any religion that claims truth in this day and age" (Muck 1997:140).

Using pragmatic communication theory, he argues that dialogue is a form of disclosure level communication and evangelism is a form of proclamation level communication, and that all the various levels of communication are of equal value. If all forms of communication are of relative importance (including Scripture?), then where do we find ultimate meaning? For Muck (1997), it comes

... from outside the realm of human existence, that is, some kind of transcendent principle. These are the religious principles of God, gods, and Ultimate Values. ... It must be this kind of God or transcendent principle that gives meaning to our three modes of discourse. (pp. 147-148)

With this theory of communication – and of God and His revelation – Muck sees dialogue as separate from evangelism.¹³

More discussion about Evangelicals and dialogue will follow in the next sections. At this point, I only note my disagreement with Terry Muck regarding not only his epistemology but also his defining dialogue and evangelism as two separate activities. He desires to engage other religious adherents in communication that does not seek to proclaim the gospel. Though other arguments were used to justify it, this is similar to ecumenical trends following the Second World War. As quoted above, Henry (1969) complained that "Conversation is more and more replacing conversion as a Christian mis-

cating the gospel and convincing hearers of gospel truth when undertaken at the risk of inviting debate and dissension" (p. 107).

¹³ Muck (1997) states: "Interreligious dialogue and evangelism are different modes of communication, both important, neither one more important than the other. In Christian terms, both are commanded by the teachings of the Bible. In my understanding, one cannot be a good Christian without demanding that the Christian church be dedicated to both dialogue and evangelism" (p. 140).

sonary objective.” (quoted by Muck 1993:518) More to the point, Charles Kraft observed, “Approaches to witness that consider mere ‘presence’ or ‘dialogue without persuasion’ as sufficient have not taken the ‘herald/ambassador’ analogy seriously” (quoted by Muck 1993:519).

Perhaps the best response to Muck’s theories, however, is that of John Stott in his book *Christian Mission in the Modern World*. His influential chapter on dialogue – quoted in most Evangelical literature on dialogue since 1975 – raises a vitally important subject: the place of elenctics in dialogue:

The very concept of ‘elenctics’ is out of accord with the diffident, tolerant mood of today. But no Christian who accepts the biblical view of the evil of idolatry on the one hand and of the finality of Jesus Christ on the other can escape it. Further, only those who see the need for elenctics can also see the need for dialogue and can understand its proper place. (p. 71)¹⁴

Dialogue and Elenctics

Though often seen as contradictory with dialogue, elenctics also deals other religions and, like dialogue, is directly influenced by one’s theology of religions. Jan Jongeneel (2002:349) notes that this term was first introduced in the seventeenth century by Gisbertus Voetius and revitalized in the twentieth century by Abraham Kuyper: as polemics is to heresy and apologetics is to non-Christian philosophy, so elenctics is to non-Christian religion. J. H. Bavinck (1960:221–272), following Kuyper, devoted an entire section of his missiology textbook to elenctics. Bavinck’s theology of religion seems to follow Kraemer in the main, though it is not influenced by Kraemer’s Barthian views (Visser 2003:90). In the last half-century, others have returned to Bavinck’s concept of elenctics (cf. Conn 1980:148 ff.; Hesselgrave 1983:461–483; 1991:573 ff.; 2005:183–197; Priest 1994:291–315). But few, if any, have continued Stott’s thought about the role of elenctics in dialogue.

What is elenctics and how does it interface with dialogue? The *Evangelical Dictionary of World Missions* defines it as “the science which is concerned with the conviction of sin. It is the science which unmasks to heathendom all false religions as sin against God, and it calls heathendom to acknowledge the only true God.” (Moreau *et al.* 2000:222–223). The term is a transliteration of a Greek word (*elengcho*) meaning “to bring to light, expose, set forth; to convict or convince; to reprove or correct” (Bauer *et al.* 1979:249). Elenctics means to expose, negatively, for the purpose of convicting or reproving (cf. Jude 15) or, positively, for the purpose of convincing or correcting (cf. Rev 3:19). Ultimately, only the Holy Spirit convinces the world of sin, righteousness, and judgement (Jn 16:8). The Spirit “awakens in

¹⁴ I am very appreciative of Stott’s valuable insights in this chapter, even though I cannot fully agree with everything Stott has written more recently (cf. Edwards & Stott 1988).

man that deeply hidden awareness of guilt. He convinces man of sin, even where previously no consciousness of sin was apparently present. The Holy Spirit uses the word of the preacher and touches the heart of the hearer, making it accessible to the word” (Bavinck 1960:229).

It is “the word of the preacher” and the person of the preacher that connects elenctics with dialogue. Bavinck (1960) argues that elenctics can only be done in living contact with the adherents of other religions:

In practice ... I am never in contact with Islam but with a Moslem and his Mohammedanism. If I seek to take a man by storm with general rules and norms derived from books, it is possible that I may miss the mark, and what I say may go over his head, because what he himself finds in his own religion, and the way in which he lives it, is something entirely different from what I had originally thought. (pp. 240–241)

Following Bavinck, Conn and Hesselgrave build a strong case for elenctics.¹⁵ Many view the concept of elenctics as too confrontational in a world of religious pluralism (Mulder quoted by Jongeneel 2002:349). Dialogue and elenctics are considered to be incompatible. But in missionary praxis, I believe, they become complimentary – even inseparable. As Stott (1975:71) has suggested, “only those who see the need for elenctics can also see the need for dialogue and can understand its proper place.” Hesselgrave (2005:107) hints at the same: dialogue “seems to be powerful for communicating the gospel and convincing hearers of gospel truth when undertaken at the risk of inviting debate and dissension.”

So can conservative Evangelicals engage in interreligious dialogue with non-Christians? Clearly the answer to this question is not as easy as it first seems. From this cursory review of the Evangelical literature in historical context, a place exists for a certain kind of dialogue. Whatever style of dialogue it may be, almost all Evangelicals will agree that it must be radically different than current ecumenical approaches. Understanding the relationship of Christianity with non-Christians and the place of elenctics in dialogue is important in answering our thesis question. But before making any conclusions, we should reflect on this subject in authentic missionary praxis. Asepe the Sufi Muslim is still standing patiently at the door. Should we not welcome him in as a test case for our discussion?

¹⁵ Harvie Conn’s has developed five characteristics of elenctics: (1) it is personal, approaching individuals in relationship; (2) it is holistic, approaching in deeds as well as words; (3) it is contextual, approaching people in their culture; (4) it is verdict-oriented with a goal of repentance and conversion; and (5) it is God-centred in seeking others to become reconciled to God (Moreau *et al.* 2000; cf. also Conn 1980:155; Hesselgrave 2005:183–197).

II. Reflections: Questions about my personal interreligious encounter

In this section, I would like to test the ideas of interreligious dialogue and elenctics reviewed in the last section. Five questions will structure our discussion: With whom am I speaking? How should I understand his religiosity? What is the goal of interreligious communication? What method of communication should I use? and, How should I dialogue with Asep? But first, allow me to share the rest of the story from my email account ('Bandung News #3', e-mail communication to family and friends in North America 17 July 2003):

It was hard to determine Asep's motive. He started by trying to prove that Sufi Islam and Christianity are the same (I think he was being careful not to break the law). He believes that Allah (the Indonesian word for God) created Nur Mohammad before creating the world. Nur Mohammad is like the Holy Spirit and lives in the heart of each true Sufi believer uniting him with the divine. Interestingly, he believed in Allah (Eternal God), Nur Mohammad (not man, not God), and Adam – notice the triad. I used this opportunity to speak about Allah Tritunggal (the Trinity) and explained how Jesus Christ was fully God and became fully Man as the Mediator between God and man. ... He tried to find passages in the Qur'an to prove his beliefs – but Sufis are mystical (like extreme versions of mystical Christianity) so not necessarily based on the objective words of the Qur'an. His beliefs seemed to rely more on another Indonesian book titled "4 M." My goal was to present the Christian gospel to him with the hope that the Holy Spirit would use it for his salvation.

With whom am I speaking?

Here is a young Indonesian soldier in my small dorm room, talking about personal religion. From the outside, I knew only limited facts about his culture: Asep was living in a religiously and ethnically pluralistic society; he probably grew up with an awareness of several other religions. As a soldier, he probably had an education slightly above the average Indonesian, yet English was probably his third or fourth language. He was a young man in his upper twenties, maybe with a young family at home. Visiting with a foreigner, he was breaking social norms. But I was living with other Indonesian students, trying to learn the language and culture and thus was more approachable. Asep's passion, it appeared, was to talk about religion.

I must admit my knowledge of Sufi Islam at that time was limited. I had read several books on Islam and about Sufis,¹⁶ but this was my first encounter

¹⁶ The warm passion of Samuel Zwemer's intriguing chapters on "the way to the Muslim heart" and "Islam and Animism" (Zwemer 2002:55-65) were still fresh in my mind.

with a Sufi. Yet, as Bavinck notes, I was not dealing with Sufi Islam but rather with a sincerely religious man in a unique socio-cultural environment, who followed a certain Sufi teacher.¹⁷ Asep was an expert about his version of Sufi Islam, so I wasted no time gathering information about his culture and religion.

Through our discussion, I also learned more about Asep. He was passionate about his religion. As a Sufi, he had chosen to go against the majority view in Indonesia. In addition to the Qur'an, he brought with him a religious book which appeared to be written by one of a Sufi spiritual leader. He was impressed with the books on my desk; I still remember wondering about his impressions as he flipped through *Understanding Folk Religions*. He was also impressed when I read passages of Scripture from the Hebrew and Greek. He had tried several times to read and explain Arabic passages from the Qur'an.

What were Asep's motives? Why did he immediately find where I lived and start a dialogue about religion? He said he wanted to practice his English – a common desire of Indonesians – and this was probably part of his motivation. Was he also searching out who I was with evil intent? I had to be aware of this possibility, but nothing gave me that impression. Perhaps it was to gain the friendship of an American? Again, a possibility, but I don't remember getting that impression either. From what I could perceive, his driving motive was to proselytize his faith. He started with the similarities of Christianity and Sufi Islam. This was probably either to avoid breaking the national laws against proselytizing or to be as non-offensive and non-confrontational as possible. But Asep was very clear on the distinctives of his belief, and he was not afraid to disagree politely when I spoke about my beliefs. He was unmistakably sincere and passionate about his faith.

After only a few hours, I knew a lot about the person with whom I was speaking. Indeed, with more dialogue – and observation and additional research – I could begin to develop a more detailed ethnography describing Asep and his culture.

There were several details, however, that I knew about Asep the Sufi even before our earnest discussions began. From Scripture, I knew that Asep was created in the image of God (Gen 1:26, 9:6; Acts 17:28-29; 1 Cor 11:7; Jam 3:9). Asep and I were both created by God, in His image and likeness, for the purpose of bringing glory to God. Asep, therefore, had a living soul that was destined for eternity. I also knew that Asep had some knowledge about God

¹⁷ In practice Bavinck (1960) postulates: "I am never in contact with Islam but with a Moslem and his Mohammedanism. If I seek to take a man by storm with general rules and norms derived from books, it is possible that I may miss the mark, and what I say may go over his head, because what he himself finds in his own religion, and the way in which he lives it, is something entirely different from what I had originally thought" (pp. 240-241).

from intuition (Rom 1:18 ff.) and creation (Ps 19:1 ff.).¹⁸ He was also informed about a divine law and his conscience was either accusing or excusing him (Rom 2:14-15).

After some limited discussion with Asep, other details became clear. He was a sinner rebelling against God and seeking other means by which to deal with his guilt, shame, and fear. This was not a judgement that I passed upon my new friend; I could not put myself above him or claim any superior ability for myself. This was the Bible's judgement of Asep the Sufi; regardless of my own desires, I could only accept the inspired description as true.¹⁹ I knew that Asep was attempting to suppress God's truth in unrighteousness (Rom 1:18). Perhaps his passionate quest after Sufi teachings had already completely extinguished the faint glimmer of light he once had. Somewhere in Asep's heart was written the precepts of divine law – a law that he could not obey perfectly. As a result, Asep was experiencing some degree of personal guilt, shame, and fear.

How should I understand his religiosity?

Asep the Sufi was a sincerely religious man, passionately sharing his faith. His zeal was commendable. He appeared to be a decent citizen. He was pleasant to visit with and could no doubt become an interesting acquaintance with shared religious passion. But this raises several questions: How did his religiosity compare with mine? Was there continuity, discontinuity, or both? Even though I knew he was a sinner rebelling against God, was there anything I could learn from his religion? (cf. McDermott 2000). An important decision in answering these questions, I believe, concerns methodology. Here often lies a tension. Should I use tools provided by the social sciences to understand Asep's behaviour and the motivations for that behaviour, and then use Scripture to address any sinful motivation and behaviour? Or should I first seek to understand Asep's religiosity from God's perspective of reality, as found in Scripture, and then use Scripture and the social sciences to confront and correct any deviation from Scripture?

Following the first method helps to show how Asep's religiosity compares with my own and many other sincere religious adherents. Ninian Smart has identified six aspects of religion that can be used to analyze and organize the data from a phenomenological study of one religion in relation to others.²⁰ Using these dimensions as the framework, I could study Asep's religi-

¹⁸ Bavinck declares (1960): "There is deep in the heart of man, even among those who live and believe in non-Christian religions, a very vague awareness that man plays a game with God and that man is always secretly busy escaping from him" (pp. 227-228).

¹⁹ As Beyerhaus (1996:133) has noted, the "hamartiological diagnosis of the religious situation ... forms the negative presupposition for the apostolic concept of mission".

²⁰ Ninian Smart's (1996:3-8) dimensions of religion are: (1) the ritual and practical dimension; (2) the mythological and narrative dimension; (3) the doctrinal and philo-

osity and then compare it with others. In fact, I had already started this process almost unawares in the first question above. More work is required here. Indeed, this personal encounter has already caused me to read more about Sufi Islam and folk religion.

Starting with the social sciences is one method for gaining a deeper understanding of Asep's religiosity.²¹ The results, however, may be different – radically different – if I seek first to understand Asep's religiosity from God's perspective. Yet the tension between these methods is small when the value of both Scripture and the social sciences is recognized.²² Because the fear of the Lord is the beginning of all knowledge and wisdom (Prov 1:7, 9:10; cf. Col 3:2), it is always safest to recognize the priority of the biblical perspective and to allow God's truth to provide the initial foundation and framework. As noted by Harold Netland (2001):

A genuinely Christian theology of religions cannot be reduced to comparative religion or philosophy of religion. Methodologically, while drawing upon these ancillary disciplines, it must take as its point of departure the authoritative revelation of God in Scripture. (p. 313)

There is no space in this essay for a thorough analysis of Asep's religiosity.²³ However, the starting point in understanding – as Hesselgrave (2005:89) will not let us forget – is Paul's conclusion about everyone outside of Christ:

There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one. (Rom 3:10-12).

sophical dimension; (4) the ethical or legal dimension; (5) the social or institutional dimension; and (6) the experiential or emotional dimension. (Cf. also Smart 2000:8-10.)

²¹ Timothy Tennent (2002) – in some ways echoing the fears of Lloyd-Jones – warns about the danger of relying solely on the social sciences: “The result is that anthropology quietly replaces theology as the focus of the dialogue. In order words, we are no longer speaking about a transcendent God: we are discussing equally valid individual experiences or a particular culture's religious projections that they identify as God or ultimate reality. The whole discussion is man-centered, not God-centered. Anthropology has trumped all theology before the first word of dialogue begins” (p. 15).

²² See Paul's Hiebert's excellent chapter (1996:184-213) on this subject.

²³ Evangelicals are still working to develop a theology of religions that is faithful to Scripture while also being phenomenologically accurate in describing other religions (cf. Conn 1991:207; Netland 2001:313; Rommen & Netland 1995:5).

Yet at the same time, neither should we forget that people “are created in the image of God, with a capacity for being addressed by God and responding to him” (Gen 1:26-27; Acts 17:27),²⁴ and that God in Christ is seeking the reconciliation of sinners (Gen 3:9 ff.; Luke 19:10; John 16:7-11; 2 Cor 5:18-21).

Asep’s version of Sufi Islam, likely influenced by Folk Islam and other accretions, must be understood as the product of many factors. Yet despite the vast diversity of influences from all aspects of his world, at the heart of his religion are several factors common to all people:²⁵ image of God (*imago Dei*, Gen 1:26-27), awareness of God (*sensus divinitas*, John 1:9; Acts 17:27), general revelation (cf. Ps 19:1), suppression of truth (Rom 1:18, 28), seeking false gods (Rom 1:25), internal awareness of broken law (Rom 2:14-15), broken relationship with God (Rom 5:12); inability to do good (total depravity, Rom 3:10-12), internal accusing or excusing conscious (Rom 2:15), and demonic powers (2 Cor 4:4).²⁶ These biblical truths must provide foundation and structure to how I understand Asep the Sufi.

What is the goal of interreligious communication?

Opening the door to a Muslim who wants to dialogue is not a common experience for most of us. This was certainly a new experience for me as well. I had spoken with a number of other Muslims about religion, but never with a Sufi and never with one who was so eager to dialogue. Yet the experience of interreligious communication is quickly losing its uniqueness, no longer limited to places like Indonesia or India where different religions have coexisted for centuries. With globalization and other world trends, interactions with adherents from other religions are increasingly possible, often on a daily basis. Religious pluralism is no longer a novelty; it is now the norm.

Why did I dialogue with Asep? What were my motives? I must admit that there was a measure of excitement in the uniqueness of the encounter, in the back-and-forth of the discussion, in the testing of my limited knowledge of the Indonesian language and my ability to understand him through his broken English. It was an intriguing experience, a delightful challenge. But this is not an acceptable motive for engaging in interreligious dialogue. Two other motives were more acceptable: First, I had an earnest desire to know more

²⁴ Netland (2001) summarizes this paradox: “On the one hand, persons are created in the image of God and thus long for a proper relationship of the creature to the Creator. On the other hand, they are rebels and sinners and thus try desperately to hide from God. While religion can be a way of reaching out to God, it can also be a means of hiding from him” (pp. 334-335).

²⁵ Bavinck (1960) states: “One discovers the same processes, the same phenomena of deterioration over the entire world; humanity appears, in spite of all the profound differences, to be a unity, in a much deeper sense than we generally think” (p. 238).

²⁶ Netland (2001:330–338) groups these factors under three headings: creation and revelation, sin, and the demonic influence (cf. Bavinck 1960:227-233).

about his religion. Having recently read Zweamer and other books,²⁷ I was intrigued by the challenge of Islam. I was also interested in Asep's version of Islam; I must confess that I had never heard at that time about Nur Mohammed or about Mohammed's mystical journey to Jerusalem and into heaven. In three hours of dialogue with Asep, I learned much more about Sufi Islam in living dimension than I could have learned by reading a number of books. Second, I also desired to share the gospel with Asep. As stated in my email account (June 2003) of this experience: "My goal was to present the Christian gospel to him with the hope that the Holy Spirit would use it for his salvation."²⁸

Indeed, when considering the communication of Christians with non-Christians in the New Testament, the dominant theme is an impelling desire to declare the gospel of Jesus Christ. As noted above in the first section of this essay, dialogue (*dialogomai*) is used as a valid form of communication. But even when this form is used, the focus and motivation is evangelistic. This, I believe, is what lies behind Stott's (1975:71) decisive statement about dialogue: "only those who see the need for elenctics can also see the need for dialogue and can understand its proper place." While engaging in interreligious dialogue, there is an intense desire on the part of the Christian that the other person will come to realize how he or she is suppressing God's truth, will be awakened to God's demand for repentance, and will come to know God's promise of reconciliation in Jesus Christ. The goal of dialogue must be elenctic.²⁹

So while I see Asep the Sufi as an object of God's wrath whose false religion is only a rebellion against God, I must also see him as a candidate for God's mercy whose religious longings can only be fulfilled by God. My ultimate motivation when relating with Asep, therefore, is evangelistic. How can I communicate the gospel to him in a way that confronts his religiosity as rebellion against God that requires radical repentance, while at the same time declaring the message of reconciliation in Christ, all in a way that resonates

²⁷ For books on Muslim evangelism in addition to those by Samuel Zwemer, I can recommend Kenneth Cragg's books and others, including Geisler and Saleeb (1993) and Saal (1991).

²⁸ Author states in "Bandung News #3", an *update* personal email to family, sent 28 June 2003: "I know that I'll never be able to prove my faith to him to make him believe. Faith comes by hearing and hearing by the Word of God ... so if he reads the Word of God ... maybe the Holy Spirit will use it for his salvation. It seems like I got no where with him ... but you never know. I did learn a lot about Sufi Islam and also about how to discuss religion with a Muslim."

²⁹ Bavinck (1960) declares: "It is the Holy Spirit himself who creates a basis [standpoint, starting point]. He awakens in man that deeply hidden awareness of guilt. He convinces man of sin, even where previously no consciousness of sin was apparently present. The Holy Spirit uses the word of the preacher and touches the heart of the hearer, making it accessible to the word" (p. 29).

with his internal conscience and misguided religious longings? Bavinck (1960) warns:

As long as I laugh at his foolish superstition, I look down upon him; I have not yet found the key to his soul. ... As soon as I actually stand next to him, I can in the name of Christ stand in opposition to him and convince him of sin, as Christ did with me and still does each day. (p. 242-243)

This raises our fourth question.

What method of communication should I use?

How can I confront Asep with the gospel? What form of communication is mostly likely – humanly speaking – to break through his suppression, distortion, and rebellion? My goal is to co-labour with the Holy Spirit in convicting of sin, in directing to Christ, in opening up the mystery of the gospel. When I consider Asep in scriptural terms, I cannot laugh at his attempts to deal with his religious strife. Nor can I reject his desire to dialogue and waste a wonderful opportunity to point him to Christ. I want him to reject his idolatry and find true mystical experience through union with the Triune God in Christ and with all sincere believers.

How should I have responded to Asep? Should I have encouraged him to listen to a sermon or given him an evangelistic tract about his need to be made right with God? Should I have tried to convince him of his foolishness using some form of rational apologetics? Should I have invited him to study the Bible with me or to witness the fellowship of a loving church community? Or should I dialogue with him about my religion and about how he was responding to God – which is what he wanted? These are all valid approaches for sharing the gospel.

In hindsight, as I stated in my ‘Bandung News #3’ e-mail to my friends in 2003, I should not have “tried some of the traditional arguments against Islam”. Bavinck (1960) writes:

We can never employ philosophical argumentation to build a bridge from a non-Christian religion to the Christian faith, a bridge which would make an inner change unnecessary, and would thus make superfluous the call to repentance. (p. 230)³⁰

Rather than trying to refute his religion with philosophical arguments, I should have spent more time listening to him in order to learn how he was responding to God’s revelation: “the concern is always with the all-important

³⁰ “You do not then need to begin with endless rational argumentation in order to break the webs of his thoughts. In the grace of Jesus Christ you possess a more powerful means.” (Bavinck 1960:229)

question: ‘What have you done with God?’” (Bavinck 1960:223).³¹ Or perhaps, if he would have been open to the idea, I could have started some type of Bible study with him. Whatever I did, however, needed to start with two-way communication. He came to me desiring to dialogue. He was convinced about his own beliefs and was not as likely to spend much time studying mine – unless my personal words somehow resonated with his condition.

How should I dialogue with Asep the Sufi?

From our brief survey of dialogue, the major difficulty is clearly regarding the kind of dialogue. This is a valid concern, if we believe with J.I. Packer that the content of the gospel must always control the method of its communication,³² and with Beyerhaus (1996:140) that “both the purpose and the form of such dialogue are fully determined by the theological evaluation of the nature of non-Christian religion in general”. So how should I engage in dialogical communication with Asep? The underlying issue here is about definition: How should I define dialogue?

Many Evangelicals have referred to the classification of Eric Sharpe who describes four kinds of dialogue.³³ But most – if not all – of these kinds of dialogue must be rejected. Netland makes a useful distinction between formal and informal dialogue and suggests the latter is essential for effective proclamation of the gospel.³⁴ Using this distinction, my discussion with Asep would be considered informal dialogue.

As explained in my email account, Asep and I instinctively found a way to dialogue that does not compromise revealed truth. We shared with each

³¹ This is not to minimize the value of Christian apologetics. But in many non-Christian encounters, like mine with Asep, apologetics was not the best method.

³² “In the last analysis, there is only one *method* of evangelism: namely, the faithful explanation and application of the gospel message. From which it follows... that the test for any proposed strategy, or technique, or style, of evangelistic action must be this: will it in fact serve the word?” (Packer 1980:97, 100; cf. also Lloyd-Jones 1959:38).

³³ These four types are: discursive dialogue – mutual respect and discussion for learning; human dialogue – personal knowledge; secular dialogue – social, political, and economic concerns; and interior dialogue – mutual experience (cf. Netland 1991:285-290; and Hesselgrave 1978:228).

³⁴ Formal dialogue “consists of an organized gathering of representatives from two or more religious traditions in which well-defined procedures are followed in the pursuit of agreed-upon objectives”; Informal dialogue “occurs whenever two or more followers of different religious traditions discuss together, in an informal setting, certain issues pertaining to their respective religious commitments” (Netland 1991:295-296). It is interesting to note that in a later book, Netland (2001:249-283) does not refer to dialogue and uses the term *positive apologetics* when discussing interreligious encounters.

other what we believed to be truth.³⁵ God has already given us His Word of truth; we cannot engage in truth-seeking dialogue with others who reject His revelation. Rather, with uncompromised affirmation of the inherent and infallible Word, we must engage in truth-telling dialogue, communicating God's message of reconciliation (2 Cor 5:19). Truth-telling communication is not limited only to one-way monologue forms.

Is not this the communication form used by God Himself in Genesis 3? Adam and Eve had separated themselves from God by willful rebellion, hiding from Him and inventing ways to disguise their guilt, shame, and fear. But God still came to His garden; He called out to sinners running from Him; He approached the place where they were hiding. Consider how the Triune God condescends even to the point of dialogical communication with sinners: Adam, where are you (Gen 3:9)? What have you done with my revelation? Why are you hiding from Me?³⁶ Even then, God does not pronounce the curse; He first probes their motivations so that they will plainly see their own rebellion. Then, following the dreadful curse on all creation, He declares the first instalment of the glorious gospel of reconciliation in Christ.

This historical account of God's gracious actions in Genesis 3 is a helpful model for truth-telling dialogue. Using this model, many other examples of elenctic dialogue³⁷ can be found in Scripture: the book of Job; numerous accounts in the Old Testament prophetic literature; and accounts of Jesus' interactions with the religious leaders of His day. Other biblical examples are also found where communication was not between holy God and sinful humanity but between two ontically-equal humans – for example, Phillip and the Ethiopian official (Acts 8:26 ff.) or Paul and the Athenians (Acts 17:16 ff.). These examples only echo the first elenctic dialogue in the sin-darkened garden (2 Cor 5:20-21). Can our earnest encounters with sinners be any different? My manner and goal with Asep was the proclamation of the gospel (*euangelidzo*) with the hope that the Holy Spirit would convict (*elengcho*) him of heart-rebellion, while the form of communication was dialogue (*dialegomai*) with the hope that his heart-rebellion would be unmasked and that he would respond to God in repentance and faith.

³⁵ “So we communicated with an Alkitab (Indonesian Bible) and the Qur’an. I would think of a passage appropriate to our discussion (Gen 1, John 1, Col 1, Heb 1, 2 Pet 1, Rev 22, etc.), find it in the Alkitab and have him read it. He tried to find passages in the Qur’an to prove his beliefs ... His beliefs seemed to rely more on another Indonesian book titled ‘4 M.’” (Author wrote in his email message to friends and family in 2003.)

³⁶ Is this not what Bavinck (1960:223) had in mind when he describes the essence of elenctics: “the concern is always with the all-important question: ‘What have you done with God?’”

³⁷ Jongeneel (2002:350-354) uses the term *missionary dialogue* but agrees with Dirk C. Mulder who regards God as being present and at work in other religions. (This definition, however, fails to heed Stott's crucial caution in 1975 that dialogue and elenctics cannot be separated. Interreligious dialogue must be evangelistic, seeking not only faith in Christ but also repentance before God.)

III. Implications: The possibility of interreligious elenctic dialogue

We are now ready to answer the initial thesis question: Can an Evangelical Christian dialogue with a non-Christian religious adherent without compromising his or her principles? An affirmative answer to the question is necessary, but it should also be clear that dialogue must be properly defined. While there are other instances in a pluralistic society where people of all religions interact politically and economically, I would argue that the only biblically valid method of interreligious dialogue is elenctic dialogue.³⁸

Were there more space, a review of the principles of elenctic dialogue and a consideration of Christian's attitude in this would be possible. Allow me only to conclude with several general implications from my personal encounter with Asep the Sufi. First, I believe that it is unwise to engage in any interreligious dialogue unless our lives are first characterized by the humility of Job before his Creator (Job 40:3-5; 42:5-6). This is part of Lloyd-Jones's concern (1971:47) when he writes, "God is not a subject for debate ... God is always to be approached 'with reverence and with godly fear'."

Second, elenctic dialogue does not minimize the need for a careful analysis of false religions. Rather, it highlights the importance of such studies; it requires a

... precise and calm knowledge of the nature of the religion with which it is concerned ... What does it actually think about God? ... What does this religion mean to its followers ... It is especially necessary to go to the sources, to its sacred traditions or books ... elenctics makes thankful use of the data provided by the science of religion and by the history of religion. (Bavinck 1960:241-242)

All this is necessary to enter the sinner's heart and see how he or she is actually playing a game with God.

Third, elenctic dialogue will not discover any new truths not already found in Scripture (Col 2:3). It might, however, help us become more effective communicators of the gospel.³⁹ Our dialogue might also challenge us to examine ourselves and seek a closer relationship with God in Christ (Beyerhaus 1996:145). Indeed, while highlighting areas for personal improvement in Christian faith and practice, it might also remind us afresh of the wonder

³⁸ Hesselgrave (1978) proclaims: "In no way can New Testament dialogue be constructed as lacking in a concern for either truth or persons. In no way can it be constructed as militating against proclamation and conversion. Dialogue was a method; proclamation was its nature; and conversion was its goal" (p. 234).

³⁹ "In a world of religious pluralism evangelical witness, preaching, and teaching should become increasingly dialogical – answering those questions and objections raised by non-Christian respondents rather than simply answering questions of the evangelical's own devising." (Hesselgrave 1978:238).

of the gospel, the treasures of God's Word, and the delight of our mystical union with Christ.

Bibliography

- Bauer, Walter F., Gingrich, Wilbur, Arndt, William F., & Danker, Frederick W., 1979, *A Greek-English lexicon of the New Testament and other early Christian literature*, University of Chicago Press, Chicago.
- Bavinck, Johan H., 1960, *An introduction to the science of missions*, transl. David Freeman, Presbyterian & Reformed Publishing, Phillipsburg.
- Beyerhaus, Peter, 1996, 'The authority of the gospel and interreligious dialogue', *Trinity Journal* 17:131-145.
- Bosch, David J., 1980, *Witness to the world: The Christian mission in theological perspective*, John Knox Press, Atlanta.
- Conn, Harvie M., 1980, 'Conversion and culture: A theological perspective', in John R. Stott & Robert T. Coote (eds.), *Down to earth: studies in Christianity and culture*, pp. 147-172, Eerdmans, Grand Rapids.
- Conn, Harvie M., 1991, 'Do other religions save?' in William V. Crockett & James G. Sigountos (eds.), *Through no fault of their own?: The fate of those who have never heard*, pp. 195-208, Baker Books, Grand Rapids.
- Douglas, J.D., 1975, 'Let the earth hear his voice: Official reference volume, papers and responses', *International Congress on World Evangelization*, Lausanne, Switzerland, World Wide Publications Minneapolis.
- Edwards, David L. & Stott, John, 1988, *Evangelicals and essentials: A liberal-evangelical dialogue*, InterVarsity, Downers Grove.
- Farquhar, John N., 1913, *The crown of Hinduism*, Milford, New York.
- Geisler, Norman L. & Saleeb, Abdul, 1993, *Answering Islam: The crescent in the light of the cross*, Baker Books, Grand Rapids.
- Glasser, Arthur F., 1981, 'A paradigm shift? Evangelicals and interreligious dialogue', *Missiology* 9(4):393-408.
- Green, Michael, 1970, *Evangelism in the Early Church*, Eerdmans, Grand Rapids.
- Henry, Carl F.H., 1969, 'Confronting other religions', *Christianity Today*, August, 31.
- Hesselgrave, David J., 1983, 'Missionary elenctics and guilt and shame', *Missiology: An International Review* 11(4):461-483.
- Hesselgrave, David J., 1991, *Communicating Christ cross-culturally: An introduction to missionary communication*, 2nd rev. edn., Zondervan, Grand Rapids.
- Hesselgrave, David J., 2005, *Paradigms in conflict: 10 Key questions in Christian missions today*, Kregel, Grand Rapids.
- Hesselgrave, David J. (ed.), 1978, 'Theology and mission', *Papers and responses prepared for the consultation on theology and mission*, Trinity Evangelical Divinity School, March 22-25, 1976, Baker Book House, Grand Rapids.
- Hiebert, Paul G., 1996, 'The Social Sciences and missions: Applying the

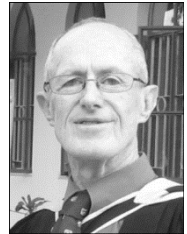
- Message', in Edward Rommen & Gary Corwin (eds.), *Missiology and the Social Sciences: Contributions, cautions and conclusions*, pp. 184-213, William Carey Library, Pasadena.
- Hocking, William Ernest et al., 1932, *Re-thinking missions: A laymen's inquiry after one hundred years*, Harper, New York.
- Johnstone, Patrick & Mandryk, Jason, 2001, *Operation world: 21st Century edition*, Paternoster, Waynesboro.
- Jongeneel, Jan A.B., 2002, *Philosophy, science, and theology of mission in the 19th and 20th centuries: A missiological encyclopedia*, 2nd edn., Lang, New York.
- Kraemer, Hendrik, 1938, *The Christian message in a non-Christian world*, Kregel Publications, Grand Rapids.
- Kraft, Charles, 1979, *Christianity in culture*, Orbis, Maryknoll.
- Lloyd-Jones, D. Martyn, 1959, *Conversions: Psychological and spiritual*, InterVarsity, Chicago.
- Lloyd-Jones, D. Martyn, 1971, *Preaching and preachers*, Zondervan, Grand Rapids.
- Marshall, I. Howard, 1992, 'Dialogue with non-Christians in the New Testament', *Evangelical Review of Theology* 16:28-47.
- McDermott, Gerald R., 2000, *Can evangelicals learn from world religions: Jesus, revelation, & religious traditions*, InterVarsity, Downers Grove.
- Moreau, A. Scott, Netland, Harold & Van Engen, Charles (eds.), 2000, *Evangelical Dictionary of World Missions*, Baker Books, Grand Rapids.
- Muck, Terry C., 1993, 'Evangelicals and interreligious dialogue', *Journal of the Evangelical Theological Society* 36(4):517-529.
- Muck, Terry C., 1997, 'Interreligious dialogue and evangelism', *Buddhist-Christian Studies* 17:139-151.
- Muck, Terry C., 1995, 'The New Testament case for interreligious dialogue', *Insights* 110:7-21.
- Netland, Harold A., 1991, *Dissonant voices: Religious pluralism and the question of truth*, Eerdmans, Grand Rapids.
- Netland, Harold A., 2001, *Encountering religious pluralism: The Challenge of Christian faith & mission*, InterVarsity, Downers Grove.
- Nicholls, Bruce J., 1992, 'The witnessing church in dialogue', *Evangelical Review of Theology* 16:48-65.
- Nicholls, Bruce J. (ed.), 1994, *The unique Christ in our pluralistic world*, Baker Book House, Grand Rapids.
- Packer, James I., 1980, 'The gospel: Its content and communication – A theological perspective', in John T. Stott & Coote, Robert T. (eds.), *Down to earth: Studies in Christianity and culture*, pp. 97-114, Eerdmans, Grand Rapids.
- Priest, Robert J., 1994, 'Missionary elencitics: Conscience and culture', *Mis-siology: An International Review* 22(3):291-315.

-
- Rommen, Edward & Harold Netland (eds.), 1995, *Christianity and the religions: A biblical theology of world religions*, William Carey Library, Pasadena. (Evangelical Missiological Society Series, no. 2)
- Saal, William J., 1991, *Reaching Muslims for Christ*, Moody Press, Chicago.
- Schnabel, Eckhard J., 2004, *Early Christian mission: Paul and the Early Church*, InterVarsity, Downers Grove.
- Smart, Ninian, 1996, *The religious experience*, 5th edn., Prentice Hall, Upper Saddle River.
- Smart, Ninian, 2000, *Worldviews: Crosscultural explorations of human beliefs*, 3rd edn., Prentice Hall, Upper Saddle River.
- Stott, John R.W., 1975, *Christian mission in the modern world*, InterVarsity, Downers Grove.
- Tennent, Timothy C., 2002, *Christianity at the religious roundtable: Evangelicalism in conversation with Hinduism, Buddhism, and Islam*, Baker Academic, Grand Rapids.
- Visser, Paul J., 2003, *Heart for the gospel, heart for the world: The life and thought of a reformed pioneer missiologist, Johan Herman Bavinck [1895–1964]*, Wipf & Stock, Eugene.
- Zwemer, Samuel M., 2002, *Islam and the cross: Selections from 'The Apostle to Islam'*, P&R Publishing, Phillipsburg.

Worship: Then and Now

John C. Ellis*

Rev John Ellis, M.Th., is a minister of the Presbyterian Church of Australia. As a local church pastor, he has served congregations in the Philippines, Australia, and India. He now lectures at Presbyterian Theological Seminary in Dehra Dun, India. His book on worship, To Honour God and Strengthen His People, has been published, and an Old Testament primer will shortly be sent to press. He is married to Lynette; they have one daughter and three grandchildren.



1. Introduction

Almost all sincere Christian people attend church and have opinions as to the right way to do it. Worship is therefore a topic of general interest. This paper attempts to summarize developments in corporate worship principles and activities across the Old and New Testaments. It argues that, despite some developments across the Testaments, there is an underlying consistency of principles and practices that offers direction as to what God expects of worshippers today. The paper includes and ends with practical remarks.

2. Worship in the Old Testament

2.1 Introduction

Scripture does not give a formal definition of worship but it may be defined in a preliminary way as being love and loyalty directed towards God and the outward actions by which these are expressed.¹ This definition notes an inner attitude (Mat 22:37-42) and its outward expression (Gn 2:3; Ps 116:1).

Scripture does not provide a systematic theology of worship nor a complete system of instructions as to the way in which God wants His people to do it.² It proceeds on the basis that God's people, already worshipping week

¹ J. Barrs, "Worship", (Video series) (St Louis: Covenant Theological Seminary, n.d.), Tape 1.

² The Pentateuch in particular appears to assume that God's people are familiar with the routines of right worship and therefore does not clarify every detail.

by week, know what to do. However studying those directions that are given together with the descriptions of worship given enables the reader to gain insights.

2.2 Words for worship

The most important Old Testament word for worship is *chawa* meaning "to prostrate" or "to worship."³ The word was used when people showed respect to visitors or human superiors (Gn 18:2; 19:1; 42:6) and when they worshipped God (Gn 22:5).⁴ This suggests that worship of God was understood as similar to the respect offered to significant humans. The difference was that God is a very great and holy King and Father.

Abhadh, means "to labor, to give service." This word was especially used in relation to the tasks performed by the Levites in the tabernacle and temple.⁵ This work often involved heavy physical labour (Num 4:24-28).

Yare means *to fear, to be afraid*, and is also used of worship (Jos 22:25) TWOT suggests that this verb used in relation to worship of the LORD means to obey God's commands in relation to worship practices (2 Ki 17:32-34). However the word is also used in contexts that indicate the subject is terrified (Dt 5:5).⁶

In the New Testament the most important word is *proskuneo* "to kiss toward someone." It is used in Scripture for showing respect to men, angels, demons, the devil, the "beast," idols, and to God. The Septuagint uses this word to translate Hebrew *hawah*.⁷

The second significant New Testament word is *Latreuo* meaning "to serve, to attend or participate in religious worship services" (Acts 7:42; 24:14; Phil 3:3). Arngt-Gingrich asserts that this word in the NT always means to serve in the sense of performing religious rituals.⁸

Sebō is commonly used of God-fearers, Gentiles who worship Israel's God without accepting the duties of the ceremonial law⁹

Word usage in the Old and New Testaments shows continuity of thought. The uses of Hebrew *chawah* and Greek *proskuneo* to denote actions expressing respect to both human and divine superiors defines worship as focused on God and giving honour to Him.

2.3 Genesis 1-2

God is three eternal, infinite unchangeable persons. He created humans in His own image as personal, relational, moral beings. As such, we are built

³ In the older literature this word is often noted mistakenly as *shachah*. However Ugaritic studies have refuted this view.

⁴ TWOT, vol. I, 267-8.

⁵ *Ibid*, vol. II, 640-641.

⁶ *Ibid*, vol. II, 399-400.

⁷ A-G, 723-724.

⁸ *Ibid*, 468.

⁹ *Ibid*, 753.

with the duty, and need, to worship God (Ex 20:3; Lev 23:3; Eccl 3:11). This duty and need were and are essential to the nature of man as creature and person and to his relationship to God. They were present in Adam and Eve in Eden before the fall, continue for fallen humans, are present in redeemed sinners, and continue in the renewed creation after the completion of salvation. The elements of worship might arguably change from era to era but not the duty and need themselves.

God set apart the seventh day of the week for rest from daily duties and *holy convocation*. (Gn 2:3-4; Lev 23:3)¹⁰ Gn 2:3 and Ex 20:8-11 note the duty to remember God's work of creation while Dt 5:12-15 refers to the Exodus as the reason for the observance. Old sees the day as a thanksgiving for all the blessings of creation and redemption, noting that the references to creation and exodus state the part for the whole.¹¹ This seems reasonable. If, as is suggested, the day and its gathering is intended as a day primarily of thanksgiving, then focus of the gatherings on that day is primarily God-ward.

In Eden Adam and Eve enjoyed the privilege of communion with God, who was graciously coming to Adam and Eve in visible, physical theophany for fellowship. After our first parents sinned in Genesis 3 they heard the sound of God coming in the cool of the evening, and knew it was Him.

2.4 Sacrifice

It is very arguable that in Gn 3:21 God commanded sacrifices to cover sin at the time He covered Adam and Eve with skins. Certainly, animals were killed in order to provide these coverings. These deaths and coverings were a picture of covering sin by means of the death of Christ (Heb 10:11-12).¹² Worship included sacrifice from this time onwards, as is illustrated by the offerings of Cain and Abel, and then continued all through the Old Testament and until the death of Christ.¹³

Abba argues that OT worship is summed up in sacrifice, and that sacrifice expressed "recognition of God's supreme worth."¹⁴ However, more accurately the meaning of the Old Testament blood sacrifices was the idea of obtain-

¹⁰ The idea of rest from daily labour as such is stressed in Gn 2:2-3, in the Decalogue Ex 8-11, and also in Heb 3:7-13. Therefore the WSC argues for somewhat too much when it insists that the whole day should be given to the "public and private exercises of worship, except so much as is to be taken up in the works of necessity and mercy". WSC Q.60.

¹¹ H.O. Old, *Worship Reformed According to Scripture* (Louisville: Westminster John Knox Press, 2002), p.24.

¹² If this verse does not refer to sacrifice in general, and to the death of Christ as an atoning sacrifice, it is not possible to know the meaning.

¹³ Cain's offering was not a blood offering, but it was not refused on that account. It was refused because he was not a believer (Heb 11:4).

¹⁴ R. Abba, *Principles of Worship*, (New York: Oxford University Press, 1960), p.2.

ing forgiveness of sins by means of the death of a substitute (Lev 17:11). This understood, the focus of blood sacrifice is Godward.

Even when sacrifices were offered the key to right worship was a right heart. In Gn 4:3 sacrifices, both bloody and bloodless, were offered by Cain and Abel. The sequence of words implies that God's acceptance of Abel's offering followed on from acceptance of his person, and that His rejection of Cain's offering was the result of rejection of that person.¹⁵

This does not mean that Abel was justified by work, that of making his offering. Heb 11:4 states that he was justified by faith. Gn 15:6 makes the same point in relation to Abraham. Psalms 32 and 51 also illustrate this understanding as does the experience of the exiles in Babylon. Daniel had no opportunity to offer sacrifices but he understood himself to be a saved man. Hebrews 11 argues likewise in relation to a significant number of Old Testament saints.¹⁶ Right thinking Old Testament people knew that animal sacrifices, while commanded, were not essential to forgiveness of sins.

Ge 4:26 probably indicates the beginning of congregational worship after the fall. Rayburn suggests that before this time worship had been done in family groups and that from this time worship by larger communities began.¹⁷ Worship must have reverted to the household setting for some time after the flood.¹⁸

Worship with sacrifices continued after the flood. Noah built an altar and offered sacrifices with his family (Gn 8:20). This can be understood as a response of love and gratitude. In this specific case, the focus of the act of worship noted is Godward. This passage gives the first specific references to an altar, burnt offering, clean animals and fire as part of worship. However, we need not think that these things were new innovations. Noah would have been continuing devout pre-flood practices.

2.5 Abraham

Genesis shows Abraham leading his household in offering sacrifices (Gn 12:8; 13:17-18; 26:25). The fact that he could call on 318 trained men from his household to rescue Lot after the capture of Sodom indicates a household of about 2,000 adults and children (Gn 14). When Abraham led all these in

¹⁵ The passage says that God "looked with favour on Abel and his offering" then notes that "on Cain and his offering he did not look with favour." It seems that God looked at each man first and then made decision whether to accept each offering or not.

¹⁶ It might be argued that use of New Testament references to argue in relation to Old Testament theology and viewpoints is anachronistic. However, this argument ignores the doctrine of Biblical inspiration. The Bible, even when interpreting past events, is authoritative and infallible.

¹⁷ R. Rayburn, *O Come, Let Us Worship* (Grand Rapids: Baker Book House, 1980), p.47.

¹⁸ When Noah came out of the ark his household were the only people still alive to worship!

worship, presumably on each Sabbath, the gathering was that of a large community. In Egypt Jacob's family multiplied and became numerically a nation. Given that, one, worship is a creational mandate, two, that worship is a universal and unceasing human duty and need, and, three, that God's people worshipped in community both before and after the sojourn in Egypt, it may reasonably be understood that they gathered for worship in the Egyptian period.

Abram gave tithes to Melchizedek (Gn 14:20). This is the first Biblical reference to tithing. Jacob also promised to tithe (Gn 28:22). These points indicate that tithing was already a regular devotional practice even in the period before the Mosaic legislation (Lev 27:30). This action, tithing, does not meet the need of the worshipper; it is God-focused.

2.6 Tabernacle and Temple Worship

Moses, under God, established tabernacle worship which later developed into temple worship. Both structures followed the same pattern.¹⁹ At this stage, the tribe of Levi was set apart for ministry in relation to the tabernacle (Ex 32:29) and Aaron and his descendants were set apart as priests (Ex 29:8).

The tabernacle and temple were built without regard to cost, and the best artisans were employed. Only the best and most beautiful was good enough. There is no antithesis between true worship and beautiful worship.²⁰ We ought not devalue the importance of other physical things that we use in worship along with our God given sacraments: our bodies and what we do with them, the seating, the song books, the good order of the room and so on.

The function of the tabernacle and, later, of the temple was that of a dwelling place of God among His people (Ex 25:18; 40:34-35).²¹ When the priests and people came to these, they were in effect visiting their King in His palace to do homage, to seek forgiveness, and to present their petitions.

¹⁹ The tabernacle and its furnishings were types of the spiritual ministry of Christ and so also of our worship today in the New Testament order (Heb. 8:5). However the Bible does not explain the meaning of things like the lamp, the table, the altar of incense, etc. We are left to understand these things as best we can.

²⁰ Our services should bear the marks of talent (spiritual gifts), creativity and beauty. God deserves our best. Why should we presume to think that worship that seems dowdy, dull and boring to us is pleasing to God? There remains of course the danger that sensual enjoyment of the beautiful as such might for some folk become a substitute for spiritual enjoyment of God. Nevertheless, this danger does not destroy the points previously made. Beauty in temple worship did not destroy spiritual worship, otherwise God would not have commanded that beauty.

²¹ The Hebrew word *hekal* is used for both temple and king's palace. The concept is essentially the same in both cases. The *hekal* was a royal residence.

Tabernacle and temple worship centred on sacrifices.²² Apart from these, there was song and music, teaching and prayer (2 Chron 5:13; Dt 26; 2 Chr 6). The presence of the Psalter within the Old Testament canon shows the importance of these. There were also the annual feasts. There is no need to assume that any of these activities were new with the building of the tabernacle. There would have been historical continuity.

The Deuteronomic covenant required that it (the book of Deuteronomy) be read at the seven yearly covenant renewals (Dt 31:10-13). Prophets on some occasion at least preached in the temple area. However, there is no evidence that this was part of the regular routine of temple worship (Jer 19:14; 36:8). There are however verses that suggest a teaching ministry by priests (Ne 8:9; Jer 18:18; Eze 7:26; Mal 2:7) whether or not they fulfilled this function within regular temple worship or in other, though related, gatherings is possible but not proven. However, the fact of a teaching ministry is clear.²³

In these ways Old Testament worship was God-centred.

The tabernacle and temple system created an emphasis on the contrast between the majesty and holiness of God on the one hand and on the sinful nature of humans on the other. God was symbolically located in the holy of holies, and very little access was granted. The sacrifices stressed human sin and the need to cover it. However, God granted covering for sin. Fellowship with Him was possible and real. Difference in this respect between the Old and New Testaments is one of emphasis, not essence. It will be necessary to consider in what ways, if any, this change of emphasis impacts upon application of Old Testament principles of worship to gatherings today.

2.7 Synagogue Worship

Synagogue worship probably began in the exile and is validated by our Lord's participation. The temple had been destroyed by the Babylonians. It was the only lawful place of sacrifice (Dt 12:5-6) Therefore the exiles could not continue that particular form of worship in Babylon. They developed the synagogue pattern in order to continue worship in the new situation.²⁴

²² John McClean argues that, more correctly, sacrifice is the entrance into worship. It is that which makes access to God and fellowship with him possible, and that worship is the activities that follow when that access has been obtained by means of the offerings. There is merit in this view, especially when the relationship in the New Testament between access by means of the atonement of Christ and worship is considered. However, a reading of the Biblical material from Genesis through to the exile, indicates that sacrifice is fundamental – always in view. Therefore this writer has retained the word “central” at this point. John McClean, “Personal Communication”. PTS, Dehra Dun, 11 October, 2014.

²³ Old, *Worship Reformed According to Scripture*, p.59f.

²⁴ It seems clear from the fact that the Jews established synagogues – and that Jesus, living under the law, attended synagogue – that it was sacrifice away from the central shrine that was forbidden, not corporate worship as such.

While the robes of priests, the sacrifices and a few other matters of tabernacle-temple worship were regulated by the Torah, it did not give detailed directions for the conduct of worship services as a whole. It is also true that the Old Testament likewise gave no directions concerning the manner of synagogue worship. It seems reasonable to understand that the Jews of the exile, commanded and desiring to worship on the Sabbath, reproduced the patterns of the temple services using the reading and preaching of the Word in the place of sacrifice. The details of the service were to that extent left by God to be decided by His people.

These points granted, God controlled what was done in Old Testament worship. Moses was commanded to build the tabernacle according to the pattern shown to him by God (Ex 25:9). The account of the building process for the tabernacle emphasizes that it was indeed built in accordance to God's commands (Ex 36:1; 38:22; 39:1, 6-7, 21, 26, 29, 31, 32, 42, 43). God's judgment of Korah was at least in part a punishment for desiring a pattern of worship not approved by God (Nu 16:40). His rejection of King Uzziah's unbiblical worship, making him a leper as he sought to offer incense, is also a proof that we must worship in the ways that God commands (2 Chr 26:16-19).

This carried on the features of temple worship that were possible in Babylon: teaching, praise and prayer. The part played by sacrifice in the temple services was replaced by reading and teaching of the Scriptures. The people now understood that the exile had come as God's judgment on their disobedience to His law and now desired to be taught the law in order to follow it.

Synagogue worship also involved a wider level of participation by male members of the congregation than had temple worship. It lacked a distinctive place for the Levitical clergy.

The simplicity of synagogue worship in comparison to temple worship has been often remarked on. It is unlikely that the exiles thought, "Simpler is more spiritual." They would more have been longing to have something more like temple ritual worship than the simplicities now forced upon them by poverty. The assumption that simpler is necessarily more spiritual is an assumption that arguably ignores the spiritual possibilities of temple worship. The main reason for the simplicity of the synagogue system was more probably the poverty of the exiles in the early years of the Babylonian period.

The earliest extant descriptions of synagogue worship date from the latter part of the first century AD.²⁵ Just how far back in the Old Testament times

²⁵ It is easy to exaggerate the extent of presently available knowledge of the content of synagogue services before the first century. Levertoff is clear that in his day there were no known extant sources dated in our Lord's life-time for the pattern of synagogue worship. P.P. Levertoff, "Synagogue worship in the first century", in *Liturgy and Worship: a Companion to the Prayer Book of the Anglican Communion* (New York: The MacMillan Company, 1932), pp.60-77. The remarks given in this section are therefore based on first century evidence later than the time of our Lord. Howev-

these practices began we do not know. In the first century AD, the service had five principal parts: the recitation of the Shema (Dt 6:4-9; 11:13-21; Num 15:37-41) by prayers, readings from the Law and the Prophets, the Targum (explanation in the vernacular of the readings), along with read and sung praise.²⁶

Old describes the pattern of prayer in the synagogue services of the first century.²⁷ The main prayers came in the centre of the service and were called the *Eighteen Benedictions* or the *Amida (Standing)*. There were eighteen sections and these were prayed with the congregation standing. It began with three benedictions of praise and thanksgivings, followed by six prayers concerning the needs of the congregation and six prayers for the nation of Israel. The prayers were then completed by three more prayers of praise and thanksgiving. Old remarks that the most striking features of this system of prayers is that it began and ended with praise, and adds that each individual intercession was also completed with praise. He quotes the sixth benediction: "*Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed, for thou art good and forgiving. Blessed be thou, O Lord, who art gracious and dost abundantly forgive.*" He also quotes the eleventh: "*Restore our judges as at first, and our counselors as at the beginning and reign thou over us, O Lord, alone, in grace and mercy and righteousness and judgment. Blessed be thou, O Lord, the King who lovest righteousness and judgment.*"²⁸

As the examples illustrate, the intercessions were marked by praise and in each case the content of the praise was related to the theme of the petition. This pattern is suggestive for prayer today. These were set prayers, read or recited.

2.8 The Psalter

Barrs notes that worship leaders today often encourage congregations at worship to set aside the cares and troubles and thoughts of the week in order to focus on God. He argues that the Psalms, in contrast to this tendency, encouraged the people of God to bring the whole of their personal, family and national life into worship.²⁹

The Psalter is full of daily life themes: delight in creation (19, 104, 148), joy in human existence (8, 139), praise to God for sustaining of life (104, 145), praise of the commandments of God (19, 119), confession of sin (51),

er the practices of the Jews in, say, 100 AD would have had a history of previous development and use before that date.

²⁶ It is questioned by a few whether singing formed a part of the service but, considering the place of music in Jewish religious life as presented by the Psalter and other Old Testament passages on worship, and its subsequent large place in Christian worship, it is hardly likely that singing and music was absent from the synagogue.

²⁷ Old, *Worship Reformed According to Scripture*, p.95ff.

²⁸ *Ibid*, pp.5-6.

²⁹ J. Barrs, "Worship", Tape 4.

delight in forgiveness and salvation (32). Other themes include deliverance (107), cries concerning illness, enemies, abandonment (22), famine (105), war (89), false accusation (5), answers to prayer (116), meditations on the frailty of human life (90), warnings against unbelief and idolatry (95), prayers concerning the plans of nations against the LORD (Ps 2), cries for judgment on evil and for rulers to do justice (Ps 109), prayers concerning the problem of evil (10), prayer concerning the family (128), work (127), right living (1), and prayers concerning the coming of Christ and His kingdom (Ps 2; 110). The Psalter, as it developed, became the hymn book of the first and second temple. This indicated that although Old Testament worship was basically God-centred there was also a strong concern in that worship for edification.

2.9 Summary

The most important words for worship in the two Testaments are parallel in meaning and show that true worship involves words and actions to show reverent respect to God. All through the Old Testament era, worship was dominated by sacrifices to cover sins. The offerings, especially the blood offerings, were God-focused rather than man-centred. There was also teaching, praise and prayer as the contents of Psalter indicate.³⁰ Tabernacle and temple worship stressed the majesty and holiness of God and the sin of the people and yet offered true fellowship with God. Sacrifices as then offered however were not essential to forgiveness and access to God. The essential quality required in worshippers was a trust in God expressed in obedient daily living. Synagogue worship led to more teaching of the Scriptures than previously, a loss of function for priests and Levites within that system and greater participation by laymen. This increased emphasis on teaching would have introduced an increased emphasis on edification of the congregation. This was consistent with the more man-centred themes of the Psalter as used in the first and second temple. Worship all through the older Testament was always God-centred and human-related. There is development in worship practices within the Old Testament but there are no contradictions.

3. Worship in the New Testament

3.1 Gospels and Acts

The Lord Jesus came to the temple from time to time and worshipped regularly in synagogues (Mk 1:21, 39; 3:1; 6:2; Lk 6:6). However, in John 4:21-24 He indicated the coming end of temple worship. The tearing of the veil of the temple when the Lord died probably indicated the actual moment

³⁰ The two Old Testament sacraments, circumcision and Passover have not been discussed thus far, as they were not administered in regular corporate worship gatherings. Both were celebrated in homes.

of its end as a system required by God. Even so, the apostles and Jerusalem Christians in the early years of the church (Acts 2:46; 3:1) attended temple and synagogue services. Paul saw synagogue services as a setting in which to evangelize. The temple was destroyed by the Romans in 70 AD and the breach between synagogues and Christian Jews also became complete.

From the earliest days of the church, Christians also gathered in homes for worship. The apostles and converts at Jerusalem were “breaking bread” in homes (Acts 2:46). There are other references to house churches scattered through the letters of Paul.

In Mat 18:20 the Lord Jesus says, “*Where two or three are gathered together in my name, there am I in the midst of them.*” The context is a discussion of church discipline. However, Christ’s promise is an unqualified general statement and its application to worship gatherings is therefore reasonable. The Bible verses that refer to the church as the temple of God have the same suggestion that Christ is present among His people when they gather (1Pe 2:5). What we do in our worship gatherings we do in the presence of the Lord. This understanding maintains the God-centred focus of worship that was clear in Old Testament worship.

In Jesus’ discussion with the Samaritan woman, He states that God seeks worshippers who will worship *in spirit and in truth* and says *God is spirit and those who worship must worship in spirit and in truth* (Jn 4:23-24). In v. 24 He is most likely proving or explaining His statement in v. 23. In v. 24, the statement *God is spirit* is the basis for the second statement, *those who worship must worship in spirit and in truth*. The phrase *God is spirit* includes the understanding that God is a personal being. The thought is that worship of the infinite but personal God by personal beings must be grounded in love for Him in order to be acceptable (Mat 22:37-40).³¹ Once again, it is clear that worship is something that the congregation does in relation to God. The God-centred nature of worship is maintained in this verse.

After Pentecost the early Jewish believers were slow to break with worship in temple and synagogue.³² However, they also held their own meetings marked by the new teaching, fellowship, prayers and the “breaking of bread” (Acts 2:42). Apostolic practice in teaching followed that of Christ, explaining Old Testament in terms of its fulfillment in Him (Luke 24:44ff; Acts 2:14ff). The *apostle’s fellowship* means that the believers were often with the apostles. Since Luke notes this he sees it as important. The meaning of *breaking of bread* is not quite so clear. This may mean that the Christians often shared

³¹ Our Lord describes Himself in John’s Gospel as the truth and gives the Spirit. Therefore v24 may have wider Christological implications. However the words and immediate context give the sense indicated above.

³² The Apostle Paul, when a Christian, attended Jewish festivals and made to God vows in the Jewish manner, and other references tell us that many other Christian Jews did the same (Acts 18:18, 20:6, 16:1; Cor 16:8; Acts 21:26). They had done these things before they become Christians. After they became believers they continued these practices.

meals or that they celebrated the Lord's Supper together in groups or both. The Lord's Supper in New Testament times was celebrated in the setting of a full meal (1Cor 11:17-34). The phrase *the prayers*, given the use of the article, may refer to the appointed times of prayer at the Temple. Alternatively, it refers to prayers within the Christian gathering.³³

The day of worship changed in New Testament times from the seventh to the first day of the week. There are only three New Testament verses to support this major change (Acts 20:7ff; 1 Cor 16:2; Rev 1:10). However since each reference is linked to an apostle, it is arguable that the change had their authorization. John in Revelation uses the expression *kuriake hemera, Lord's Day*. This is usually understood as referring to first day of the week on which the Lord rose from the dead. The Christian Sabbath honours the resurrected Christ. The concept is God-centred.

There are a number of references to baptism in Acts. None of the baptisms recorded in the New Testament appear to have occurred in the setting of established congregational gatherings.

3.2 1 Corinthians 11-14

1Cor 11-14 gives teaching about the Supper, ministry and behavior by women and the use of spiritual gifts in worship in the congregation at Corinth.³⁴

Limitations on ministry by women are stated in 1Cor 11:1-16 and 14:34-35. It is necessary to understand these two passages in a harmonizing way, and together with 1Tim 2:11-15.³⁵ Chapter 11 notes that women may pray and prophesy in church provided they wear an appropriate covering or authority.³⁶ Chapter 14:34-35 states that women must not speak in church. Probably the key to reconciling the two passages lies in v. 35. The command for silence probably relates to unnecessary chatter.

It is arguable that in 1Cor 11:1-16, there is, firstly, the matter of head covering as such, and secondly, an underlying principle.³⁷ Paul is urging that women who speak in church show respect for the adult male members of the

³³Rayburn sees a reference to singing praise in v 47 *Ibid*, p.89.

³⁴Some argue that this church had two meetings, a public meeting in which the spiritual gifts were used, and a private meeting which consisted of a meal and the Lord's Supper. The passage offers no evidence in support of this point. However, Pliny the Younger notes two separate meetings on the Lord's Day. However, this period was later than that of the New Testament.

³⁵The Bible is a unity and we must not so teach one place that it contradicts another.

³⁶The Greek word used is ἐξουσία.

³⁷NIV offers a footnote providing an alternative translation of verses 4-7. This suggests that if a woman has longer, or longer hair than is usual for men in her culture, then this is an adequate head covering that would fulfill the requirements of this passage. The matter is one of exegesis; concerned persons should consult the Greek text and/or relevant commentaries.

congregation. In the culture of Corinth head covering was the appropriate way of expressing this.³⁸

1 Cor 11:17-34 notes that divisions were in evidence at gatherings in which the Lord's Supper was celebrated (v. 18). Also there were rich believers who got drunk while other believers were hungry (v. 21). It seems that the Supper was celebrated in the setting of a full meal following the example of Christ and the disciples on Easter Thursday night. Vv. 23-25 describe the way in which the Lord Jesus instituted the Supper on the first Easter Thursday night. The key steps were the thanksgiving, the breaking of the bread, the bread and cup sayings, and the giving and receiving of the elements. V. 26 is Paul's own comment: "The Lord's Supper is an 'acted' preaching of the death of Jesus on the cross until he returns." Paul commanded self-examination before coming to the Table (v. 28). In context he was making this point in response to the abuses.³⁹

There has been debate as to whether the words *the body of the Lord* in v. 29 refer to the church or to the physical body of Christ. Verse 28 refers to the Lord's physical body and therefore that is the better sense here. Paul is saying that a man may eat without appreciating that the supper is about the death of Christ and so treat the Supper like an ordinary meal.

"The Supper was a meal and a shared meal is essentially a social means of fellowship. The early Church had an actual fellowship meal between the giving of the bread and the wine."⁴⁰ Fellowship was a part of the Supper. The modern practice of serving refreshments after worship services is of some help in this respect.⁴¹

The Corinthian congregation held a regular public meeting in which spiritual gifts were used. Unconverted people were present and were sometimes

³⁸ A comparison with Romans 16:16 may assist understanding of the point being made. In this verse Paul encourages the Christians to greet one another *with a holy kiss* when they come together. The underlying principle is the obligation to greet one another warmly and sincerely. The Middle Eastern cultural expression of the principle is to greet one another with a kiss. In many parts of India the more likely cultural expression is traditionally to place the hands together in a vertical position in front of the chest. Another option is a hearty handshake.

³⁹ Paul does not expect that we will examine ourselves and not come; he assumes that we will examine ourselves and get our hearts right and come. This insight should be in our minds when we give the invitation to the Supper and the warning against unworthy communion. It should not be our intention that people should not receive the elements. We want them to come, but with right hearts.

⁴⁰ R.S. Wallace, "Lord's Supper", in *The International Bible Encyclopaedia*, G.W. Bromiley General Editor, 4 Volumes, (Grand Rapids: Eerdmans, 1986), Vol III, p.170.

⁴¹ V. 22 is not a command from Paul to cease having the meal. If he had meant that he would have said so in plainer words. He is correcting the abuses in order that the congregation fulfill its present practice in the right way. He is merely saying, "If you are so hungry you have to be hasty and immoderate in eating at the shared meal, well then, eat at home."

converted in the meeting (14:24). There is no mention in the passage of official leaders, though the meeting was under the direction, presumably, of local elders (14:40).

Any member was free – at least in some part of the meeting – to take part as the Spirit prompted him. A person might speak a prophecy or a tongue, or give a word of wisdom. Someone might share a hymn or a lesson (14:26). However, good order was required. Any given type of activity had to be limited to one or two speakers. No individual was permitted to “go on and on” speaking to the exclusion of others (14:26-33; 40). It was necessary that tongues be interpreted in order that all might understand and be edified, including unsaved persons and new believers (14:5). Many congregations today believe that gifts of revelation in word have ceased. However, the principle is arguably implied that leadership of worship should be carried out by a number of voices. Certainly the doctrine of the priesthood of all believers, the universal gift of the Spirit and the fact that each believer has a gift with each to edify the body offer theological grounds for multiple ministries in the service.⁴²

This pattern of worship was in part along synagogue lines but with more congregational participation, a greater variety of ministry activities, and with both genders engaged in ministry. There was also the Lord’s Supper. However, these elements (practices) as such, apart from the Supper, were part of tabernacle-temple and synagogue devotion. There is also nothing in this passage that is incompatible with the characteristics of the Jerusalem church in Acts 2:42.

1Cor 12-14 is primarily concerned with the right use of spiritual gifts. It gives a number of principles of worship: the aim should be edification; the service should provide broad participation but also must be orderly and with no individual dominating to the exclusion of others; it must be carried out in the language of the people; and women may have some spoken ministry provided they do so with a proper respect to the men.

In the Old Testament, circumcision and Passover were celebrated in homes and not “in church.” As noticed above, in the New Testament there is no example of a baptism being administered in a worship gathering. It is difficult for practical reasons to see how the spiritual gifts would have been used during the actual Lord’s Supper meal. Therefore the gifts were probably used before or after the meal, or perhaps both. Pliny the Younger indicates that the Christians in his area were holding two separate meetings on the Lord’s Day. Most modern church services follow the practice of Irenaeus by

⁴² It is usually argued from this passage that principles of worship are implied: the worship must be understood by the congregation; it must be orderly. It would be special pleading to avoid this further principle. Eph 4:11-16 shows a church with a simpler range of spiritual gifts of speech but also a stress on ministry by all for the good of all. Paul also in this passage requires that the worship edify the believers. He says this three times.

incorporating the Lord's Supper into regular corporate worship by eliminating the meal and incorporate baptism into the service by means of a "built-in" tank or font.

3.3 1 Timothy

In 1 Timothy 2, Paul's first concern is that prayer should be made in worship services for all persons and especially for those in authority (vv1-7). He notes that God desires that all persons be saved, implying that the prayers will share that concern. The passage gives two reasons to pray for the world: firstly, that Christians themselves may benefit and, secondly, that unbelievers may receive blessing.

Public prayer should be led by men (v8), though he allows in another place that women may pray provided they wear a head covering (1 Cor 11:1-16). The best way to combine the two ideas is understand that both men and women may pray but that it is especially the responsibility of the men to do so. The words *holy hands* stress, not the posture, but the holiness (Ps 28:2; 68:31; 134:2; 143:6; Prov 1:24). Paul also asks for unity in the congregation as the setting for prayer (v8). As in the Corinthian situation, in this passage prayer is led by more than one person.

Vv. 9-10 instruct that women should be concerned with good deeds rather than appearance. Godly daily life is the necessary background of public worship. Vv. 11-15 complete Paul's teaching on the role of women in public worship. They are not to assume leadership or the teaching office. As the reason, Paul cites the order of creation (See also 1 Cor 11:8-9) and the fall.⁴³ Paul's reasons were therefore not based on then current cultural practices but on creational and theological grounds. Paul is not forbidding women to speak in worship but is asserting that they ought not teach or exercise authority over men. This passage is consistent with 1 Corinthians 11-14 and, as the more systematic teaching, controls our understanding of the group of passages.⁴⁴

Other passages in the New Testament show that the primary time of worship for local congregations was the Lord's Day, both for the Jewish church-

⁴³*The Wycliffe Bible Commentary*, Electronic Database. Copyright (c) 1962 Moody Press.

⁴⁴ It might be argued that 1 Corinthians 11:2-15 is a teaching passage and is more extended than 1 Timothy 2:11-15 and therefore is the true core passage on the topic of women's ministry in public worship. Mere length though does not decide the significance of a passage. 1 Corinthians does have teaching content that offers a rationale for head covering by women while speaking in worship. However 1 Timothy has both creational and disciplinary reasons for its commands. The former, the argument from creation, is consistent with that of 1 Corinthians 11. The disciplinary argument that Eve was deceived is additional to the material in 1 Corinthians 11. Also 1 Timothy 2 adds to the material in 1 Corinthians 11 its own statement of principle: *I do not allow a woman to teach or to have authority over men*. Therefore it seems clear that 1 Timothy 2:11-15 is the more fundamental passage.

es (Jn 20:19; 26) and also for the Gentile congregations (Ac 20:7; 1 Cor 16:2), and that this had the consent of apostle. There are no references in the New Testament to yearly Christian festivals.

3.4 *Philippians*

Philippians 3:3 describes Christians as those *who worship by the Spirit of God*. The verb is *latreuomai*, *to serve, or to worship*. The verse is not about being emotional in worship. It is about the Spirit of God enabling and directing us in worship or service so that we will do what is Biblical and be sincere.

3.5 *Praise*

Christian hymns are quoted in the New Testament: Benedictus, Magnificat, Nunc Dimittis, etc (Luke 1:46-55; 1:67-79; Rev 5:9-13; Rev 15:3; 11:17; 1 Tim 3:16; Phil 2:6-11). It therefore seems that song was characteristic of Christian gatherings in New Testament times. Praise had been part of both temple and synagogue worship.

3.6 *Teaching*

A Biblical service requires regular, systematic teaching and application of the Scriptures. The synagogue background of Christian services suggests this duty to present systematic teaching as do the practice of reading Paul's letters in worship and Paul's directions to Timothy and Titus concerning preaching and teaching (1Tim 4:13; 5:17; 2 Tim 4:2. Also Col 4:16).⁴⁵ 1Tim 5:17 indicates orderly and sustained teaching. 1Tim 4:13 notes public reading of scripture, exhortation and teaching. 2 Timothy 3:16-17 implies public teaching of the word. This is also noted in Acts 2:42, 1 Cor 12:28 and Eph 4:11. The teaching of the Old Testament would have focused on Christ as the fulfillment of its messages.

3.7 *Prayer*

God the Father and the Lord Jesus are central in the hymns and prayers of the church in the New Testament (Ac 4:24; Ro 1:7; Eph 1:17-23; 3:14-21).⁴⁶

Our Lord taught His disciples to pray for their enemies (Matt 5: 43-47). He prayed for the whole church in the whole world (Jn 17:20-23). Paul urged Christians to pray for rulers and those in authority (1 Tim 2:1-4). Christian prayer seeks God's blessing for the world as well as for the church. It is

⁴⁵ Paul preached at great length to the congregation at Troas (Acts 20:7). This was a special occasion, Paul's last opportunity to address them, and so perhaps not too much should be inferred in relation to regular Sunday worship gatherings.

⁴⁶ Herbert Carson emphasizes that the Father is the object of worship, the Son is the Mediator of worship, and the Spirit is the enabler of worship. Herbert Carson, *Hallelujah*. (Welwyn: Evangelical Press, 1980).

noteworthy that thanksgiving goes along with petition in New Testament prayer. This follows the manner of the *Amida*.

The Lord's Prayer appears to be a set prayer. The context in Luke is that Jesus' disciples asked Him to teach them to pray and He in response gave them this prayer. The implication is that the twelve memorized, taught their converts to do the same, and used it in worship. *Marana tha* "Come, O Lord" (1 Cor 16:22) is also a set prayer. The fact that it is quoted in Aramaic in a letter written to a Gentile congregation suggests its creation in the Jewish church and also indicates its importance to both Jewish and Gentile Christians. It is arguable therefore that set prayers were used in New Testament worship gatherings as well as extempore ones. This would have been a continuation of synagogue practice. The congregation at Corinth was accustomed to saying "Amen" at the end of prayers (1 Cor 14:16).

3.8 Conclusion

This rather rapid survey of New Testament passages on corporate worship does not expose any contradictions of doctrine or practice within this Testament itself nor are there contradictions with those of the Old Testament, at least to the mind that is disposed to see the Scripture as a unity. Mat 15:20 notes that New Testament worship is done in the presence of God, and in that way is God-centred as it is in the Old Testament. The teaching and instructional passages show that what is done in worship should edify the congregation. This follows the emphasis on edification present in the Psalter and Synagogue system of worship. It is also clear worship practices were not left to the option of the congregation. This was channeled by the apostle's commands. The Old Testament theme that worship elements and practices are controlled by God is maintained here.

4. Old Testament and New Testament Worship

4.1 Continuities in Old and New Testament Salvation

There is no essential difference between Old and New Testament saints in relation to salvation and subjective experiences of the spiritual life. From Genesis to Revelation all are saved by grace though Christ's mediation and work received by faith alone (Jer 17:9; Ro 3:25-26; Ge 15:6). Every godly person in both Testaments was born again and indwelt by the Spirit for fallen humans will not desire and choose salvation apart from renewal by the Spirit (Jer 31:33; Ezek 26:36; Jn 3:3-5; 2 Cor 4:3-6). A reading of the Book of Psalms shows us that the life experiences, thoughts, emotions and prayers of God's Old Testament people are not substantially different from those of New Testament believers. Therefore continuity in worship principles and practices from one Testament to the other is to be expected.

4.2 Continuity in Worship

Most writers on Christian worship argue that it had its origins in synagogue worship. The point would be better expressed as that there is continuity and development from Abel's time through tabernacle-temple and synagogue worship to Christian worship. This final link between synagogue worship and Christian patterns is logical in that synagogue worship is temple worship without the sacrifices. The first Christians were Jews who believed that Jesus is the Messiah, and that the priesthood and the sacrifices were pictures, types, of His saving work, and therefore these priests and sacrifices were now redundant. These Jewish believers were accustomed to temple and synagogue worship and it would have been natural for them to worship as Christians in ways approximating synagogue worship. This essential continuity and consistency is illustrated by the fact that early Jewish Christians at Jerusalem, with Paul among them from time to time, saw no incongruity in attending temple – and synagogue – services as well as their own Christian gatherings. Continuity is clear.

4.2 Abolition of Sacrifices

The sacrificial system, the Levitical priesthood, and other ceremonies of temple worship ceased when Christ offered Himself as a sin offering (Heb 10:1-18). However, just as the sacrifices were at the heart of Old Testament worship, so also sacrifice remains at the heart of New Testament worship. Worship has always had its true basis, not in the typological sacrifices, but in the efficacious work of Christ (Ro 3:25-26; 1Tim 2:5-6). In all history post-fall the only way to God has always been through Christ. We come to God through Christ and on the basis of His work (1Tim 2:5-6; Heb 5:15-16; 9:14).

The Old Testament people understood that animal sacrifices were not essential to acceptable worship. Abraham was justified by faith (Gn 15:6). Psalms 51 and 32 make the same point. The exiles in Babylon understood this when they established synagogue worship.

While the abolition of the sacrificial system and the Aaronic priesthood was a very great change in the externals of worship, the principle that worship has always been based on the covering the worshippers' sins on the basis of the death of Christ – this received by faith – is abundantly clear, at least to the reader of the New Testament. The Old Testament saints understood salvation is by grace, by penal substitutionary atonement, received by faith and worshipped God in this basis. There is continuity of the basis of worship in reconciliation of sinners to God through both Testaments.

4.4 Greater Freedom

There are some greater freedoms in New Testament life and worship. There is freedom from the ceremonial law and in particular the duty of offering sacrifices. This is a great blessing. Peter called the ceremonial law “a

yoke which our fathers were not able to bear” (Acts 15:10).

It has been noted above that that God did not provide regulations for synagogue worship but left the Jews in Babylon and later to be guided by the principles of temple worship and the Scriptures in general in planning services. This opened the way to at least some greater freedom in patterns of worship than in the temple context. However, this freedom is not absolute as is indicated by God’s judgment on King’s Uzziah’s presumptuous worship. Worship is regulated by God’s Word.

Corinth’s pattern of worship permitted any individual, including women, to exercise spiritual gifts, though under the constraints of good order and so under the oversight of elders. Given that there are references to spiritual gifts in other New Testament letters, and also references to multiple leaders, it is reasonable to deduce that the Corinthian pattern of worship was not limited to that congregation (Rom 12:3-8; Eph 4:7-13; 1 Thess 5:19-20). This is another element of greater freedom.

It may be argued that with the completion of the New Testament canon, and when it became widely available, the miraculous gifts of word ceased and gave way to more stable patterns of worship and prepared sermons along the lines implied by the Pastoral Epistles. This argument, especially when it reads back into the New Testament modern, western “*Directory of Public Worship*” orders of service and the formal thirty-minute monologue, is rather tendentious.

There is a greater freedom in participation and activities in worship in the newer Testament. It remains true that the elements of worship have always been prayer, praise, and the reading and teaching of Scripture. The principle that worship should be both God-centred and edifying is however maintained in both Testaments as is also the understanding that its conduct lies under God’s control.

4.5 Change of Day

The change of the divinely designated day of worship from the seventh to the first day of the week should not be passed over. We worship on the day of the Lord’s resurrection and that resurrection was the manifestation of His victory and the completion of the work of salvation. In the older Testament the Sabbath celebrated God’s gifts of creation and Exodus and all other blessings. Celebration of the resurrection on the Lord’s Day does not remove the previous reasons for joy. It adds this new theme. This means that the tone of Lord’s Day worship should be basically celebratory. Psalms indicates that other emotions also enter in as appropriate.

It has been argued that regular rest and worship is a creation mandate, a human duty and a need that extends from creation into eternity forward. The day has changed but not the duty. There is continuity.

4.6 *Change of Emphasis*

The Old Testament stresses that access to God is possible but difficult because of His holiness and our sin while the New Testament emphasizes that access is open to all believers. This leads in the new era to an emphasis on fellowship with God in worship and on the edification of believers (Mat 27:51; Rom 8:15-16; Gal 4:6; Heb 4:16; 1 Cor 14:19).

This new emphasis on freedom and confidence appears because New Testament worship is informed by new revelations, especially those relating to the person and work of Christ. The Spirit indwelling believers enables them to understand the new gospel revelations of the New Testament mentally and experientially. Therefore God's people today have, or ought to have, a richer subjective experience of forgiveness, gratitude, and of the Fatherhood of God and so also a heightened confidence and joy in access and fellowship with Him (Rom 8:16; Gal 4:4). This impacts worship, creating assurance, confidence and joy.

We cannot be simply "Old Testament" in our understanding. We begin our Christian worship in the church in awareness of the gospel revelation of the character of God. Therefore, the awe that is the spirit of worship in the presence of Almighty God is not separable from the gratitude we feel that God, even God himself, loves us and has given his Son for us.⁴⁷

We must still remember that the words for worship in both Testaments mean to bow down and show respect. Even in the new era we must still remember the glory, holiness and majesty of our Father. Awe, joy and confidence blend together in Christian worship. The Old Testament sense of His holiness and our sin, inform but do not alone control our worship. We must look to the New Testament for further guidance. This brings an emphasis on fellowship with God in worship, and on the edification of believers (Mt 27:51; Gal 4:6; Heb 4:16; 1 Cor 14:19).

Both Testaments require reverence and love, assurance and submission expressed through the elements of worship. There is an adjustment of emphasis but also continuity.

5. Conclusion

There is a development of worship practices in the course of Biblical history and some change: especially in the development of the synagogue system of worship, abolition of the sacrifice and ceremonials of the tabernacle-temple system when Christ died, the change of worship day, and a greater level of freedom, spontaneity and increased lay participation in leading ac-

⁴⁷ H.G. Quillin, Jr. and J.F. White, *The Celebration of the Gospel, A Study in Christian Worship* (London: The Epworth Press, 1964), pp.25-26.

ording to spiritual gifts in the new Christian era. This said, the foundational features of worship have never changed: the human duty and need to worship, and God's eagerness, on the basis of Christ's atonement, to receive those who are willing and able to worship Him in spirit and in truth. The elements of worship continue always: atonement, hearing God's words, and response in praise and prayer. There are various ways of doing the necessary elements. The New Testament allows reasonable freedom and spontaneity. 1 Corinthians makes this clear. God-centredness, edification and the God-controlled nature of worship appear as obligations in both Testaments.

6. Remarks

Worship is governed not only by the Bible passages directly specified to this topic but also "by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed."⁴⁸ In particular, worship activities and behavior in general should be consistent with the fact that these are done in the presence of God who is both King and Father. Furthermore, worship is for the purposes of honouring Him and consistently strengthening the congregation with the spirit of the gospel of grace and in the language – and culture – of the congregation. The present writer remembers a comment of Donald MacLeod, "The people of the local culture should be able to recognize the meeting as a proper religious service of that culture."⁴⁹

Worship leaders in our own time and cultures naturally tend towards worship patterns based on their own previous experiences of worship and also their personality types. Some personality types may prefer formal services with a strong emphasis on the greatness and holiness of God on the one side and on human creatureliness and sin on the other. These services may then become lacking in sentiment and a sense of connection towards God and also towards other worshippers. Those who advocate these patterns appeal to the Old Testament for support. Others tend to plan services that lead, among other things, into emotions of fellowship with God and other worshippers. These patterns have the danger of losing respect for God. These leaders tend to appeal to New Testament passages for support.

Balance is needed. However, the Old Testament is preparatory revelation and the New Testament is the completion of God's saving relation and instruction. Therefore, when seeking a balance between formal and relational worship styles, some leaning more towards the relational approach is Biblical. Our services should be in tune with the good news of sins forgiven and acceptance with God (Heb 4:16).

⁴⁸ WCF I,6.

⁴⁹ Donald MacLeod, "Class Lecture", (Melbourne: Unpublished, 1986).

Bibliography

- Abba, R. *Principles of Christian Worship*. New York: Oxford University Press, 1960.
- Barrs, J. "Worship" (Video series). St Louis, MO: Covenant Theological Seminary, n.d.
- Carson, Herbert M. *Hallelujah!* Welwyn, UK: Evangelical Press, 1980.
- Coates, R.J. "Love feast", in *The New Bible Dictionary*, I.H. Marshall et al Editors. Secunderbad, India: OM Books, 2000.
- Crannell, P.W. "Worship", in *The International Standard Bible Encyclopaedia* (CD Rom) Electronic Database. Copyright 1996 by Biblesoft.
- Cullman, O. *Early Christian Worship*. London: SCM Press, 1953.
- Frame, John. *Worship in Spirit and in Truth*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1996.
- Hickman, H. *A Primer for Church Worship*. Nashville, TN: Abingdon Press. 1984.
- Levertoff, P.P. "Synagogue worship in the first century", art. *Liturgy and Worship: a Companion to the Prayer Book of the Anglican Communion*. New York: The MacMillan Company, 1932.
- MacLeod, Donald. "Class Lecture". Melbourne: Unpublished, 1986.
- Morris, L. *The Gospel According to John*. Grand Rapids: Eerdmans, 1971.
- Nichols, J. *Corporate Worship in the Reformed Tradition*. Philadelphia: The Westminster Press, 1968.
- Old, H.O. *Worship Reformed According to Scripture*. Louisville: Westminster John Knox Press, 2001.
- Payne, T. "The Gathering: Thinking Afresh About the Church", *The Briefing*, November, 2003, Issue 302.
- Quillin Jr. H.G. and J.F. White. *The Celebration of the Gospel, A Study in Christian Worship*. London: The Epworth Press, 1964.
- Rayburn, Robert G. *O Come, Let Us Worship*. Grand Rapids: Baker Book House, 1980.
- Rice, H.L. and J.C. Huffstutler. *Reformed Worship*. Louisville: Westminster John Knox Press, 2001.
- Spurgeon, C.H. *Lectures to my Students*. Original 1875. New York: Sheldon and Co., n.d.
- Stegler, Franklin M. and C. Randall Bradley. *Christian Worship: Its Theology and Practice*. 3rd Ed. Nashville, TN: B & H Publishing Group, 2006.
- Stott, J.R.W. *The Message of Acts*. Leicester, Inter-Varsity Press, 1990.
- Wallace. R.S. "Lord's Supper", in *The International Bible Encyclopaedia*, G.W. Bromiley, General Editor, 4 Vols. Grand Rapids: Eerdmans, 1986, Vol III, p.170.
- The Wycliffe Bible Commentary*. Electronic Database. Copyright (c) 1962. Moody Press.

Two or Three Office: A Slash at the Gordian Knot

D. Douglas Gebbie*

* *D. Douglas Gebbie is a regular reviewer for this journal. He is a native of Scotland and was educated at Glasgow College of Technology and the Free Church of Scotland College, Edinburgh. He serves the Presbyterian Reformed Church in Chesley, Ontario.*



A. Introduction

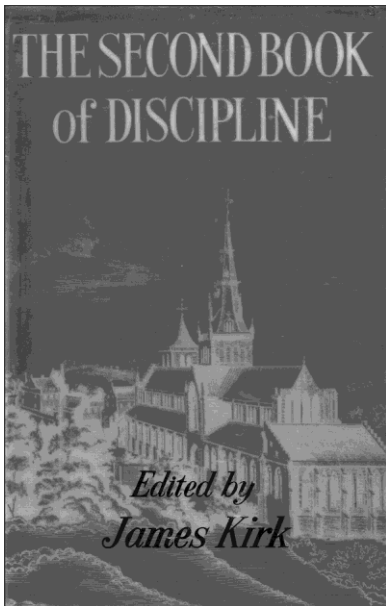
This article is a contribution to the discussion of whether or not there is a distinction in office between those who are called ministers of the word and those who are called ruling elders.

The discussion being entered into is greatly hampered by designations and descriptions. It is often spoken of in terms of the number of ordinary, continuing, offices in the church: two office view or three office view. The three office view speaks of ministers, elders, and deacons. The two office view speaks of elders (teaching and ruling) and deacons. If only it were so simple. The first thing to note is that deacons do not feature in the discussion. It is about the eldership. The second thing to note is that writers claiming to hold one or other of the views stated above describe their positions in ways which contradict those with whom they claim to side¹; or they appear to state the opposing position, only using different metaphors, analogies, or classifications. One illustrates his points using the Constitution of the United States²; another prefers biology. One will speak of office alone; another delineates in

¹ See Mark R. Brown, ed., *Order in the Offices* (Duncansville, PA: Classic Presbyterian Government Resources, 1993). This book contains a number of extracts and essays by different authors who might all be said to oppose the two office view. The problem is that there is no consistency of exegesis, terminology, argument, or tone among the contributors. There appear to be two positions held by the authors. One is that there are three offices: minister of the word, ruling elder, and deacon. The other is that there are two offices, minister of the word and deacon, and a lesser function of governor.

² If Presbyterianism is a 'glorious system of representative republicanism', one might wonder where Christ fits in. See Luder G. Whitlock Jr, 'Elders And Ecclesiology In The Thought Of James Henley Thornwell' *Westminster Theological Journal*, 37:1 (Fall 1974) 47.

terms of office and classes or orders. One will speak of clergy and laity, another of professionals and amateurs. What one will join together with Granville Sharp, another will put asunder with Peter Ramus. There is, no less, a version of the three office view which is actually a two office view because it sees the position of ruler, governor, or administrator as beneficial but not necessary to the government of the church. The third thing to note is that this discussion might at times be overly influenced by societal, cultural, and political considerations. Differences over large versus small government, order versus oligarchy, monarchy versus republic, top down versus bottom up delegation of authority, or even North versus South seem at times to have a bearing on how three office or two office positions are perceived.



In an attempt to avoid getting embroiled in such problems too soon, the plan here is, first, to examine how the Bible defines the term office and if the eldership and the ministry of the word can be described as offices, and then to look at the descriptions of office-bearers given in the *Second Book of Discipline* (*SBD*)³ in the light of that examination.

Why the *SBD*? The *SBD* is a foundational Presbyterian document. Written in 1578, it belongs very much to the third generation of Reformers⁴. James Kirk's notes to his definitive edition show the degree to which it codifies the views of earlier writers and documents. It stands at a pivotal point as things move from the manifesto style of the *First Book of Discipline*⁵ from the Knoxian era to the begin-

ning of the Presbyterian forms of government or books of practice of the present day. The *SBD* was the official stance of the Church of Scotland going into the Westminster Assembly. It contains, perhaps along with Walter Steuart of Pardovan's *Collections*,⁶ many of the positions and practices which have been absorbed, often without citation or memory of the source, into the practice of the church: that thing with which innovators meddle.

³ James Kirk, ed., *The Second Book of Discipline* (Edinburgh: St Andrew Press, 1980).

⁴ Luther and Zwingli might be described as the first generation; Melancthon, Bucer, Calvin, Bullinger, and Knox as the second; and Beza and Melville as the third.

⁵ J. K. Cameron, ed., *First Book of Discipline* (Edinburgh: St Andrew Press, 1972).

⁶ Walter Steuart, *Collections and Observations Methodiz'd; Concerning the Worship, Discipline, and Government of the Church of Scotland* (Edinburgh: Heirs and Successor of Andrew Anderson, 1709).

By taking the *SBD*'s understanding of the Scriptures as a datum, it is possible to see whether or not later contributions to the discussion have moved the church's understanding of the eldership any further forward.

B. The Bible

1. Toward a Biblical Definition of Office

So, before beginning to talk about office in the church, the term needs to be defined. A survey of dictionaries of both American and British English gives the following definition: a position of authority, trust, responsibility, or service; a special duty, charge, or position conferred by an exercise of governmental authority and for a public purpose; a position of authority to exercise a public function and to receive whatever emoluments may belong to it. However, arriving at a biblical definition of the term is hampered by the fact that there is no single Hebrew or Greek word which is translated office; indeed, in many cases translators supply the term when a single Hebrew or Greek word is rendered by a phrase in English⁷. In this section of the article, the plan is to show that there is sufficient biblical material to demonstrate that office, according to its contemporary English definition, is an appropriate word to use to convey the meaning of the Greek and Hebrew words used in Scripture.

Presbyterian ecclesiological vocabulary in English comes from the 16th and 17th centuries. This might provoke the question: has the word "office" become archaic? This question might be answered by looking at how the word is used in a range of English versions of the Bible. At the heart of that formative period is the Authorized, or King James, Version of the Scriptures⁸. The AV uses the word office forty-five times. More modern translations use it much less than that but also use it in places which the AV does not. Where the newer versions replace office, they use duty, position, place, ministry, function, service, charge, or responsibility. Often they will not use the word; for example, where the AV has 'minister in the office of priest', the NASB and NKJV have 'minister as priest' and the ESV has 'serve as priest'. Yet, for the ESV and the NASB, a priest's period of service is his time 'in office'. In 1 Chronicles 9:22, the AV has 'set office', while the ESV and NASB have 'office of trust' and the NKJ has 'trusted office'. Translating the parallelism of Isaiah 22:19, interestingly, the AV does not use office, but uses station and state; whereas, the NASB, NKJ, and ESV use office in place of station and have station (NASB, ESV) and position (NKJ) for state. Even if 16th and 17th century writers gave the word, newer translators still use it,

⁷ John Murray, *Collected Writings* (Edinburgh: BoTT, 1977) 2:357.

⁸ The Bible versions used are the Authorised Version (AV), TBS Westminster Reference Bible; the New King James Version (NKJ), Thomas Nelson, 1983; The New American Standard Bible (NASB), Holman, 1973; and the English Standard Version (ESV), Crossway Bibles, 2001.

and still keep the idea of office by using words which are readily associated with it from our current English usage.

A key verse for understanding office in the Bible is Acts 1:20, where Peter, quoting from a Greek translation of Psalm 109:8, says, 'Let another take his office.' In this context, the Hebrew word in the Psalm has the meaning: appointment, service, or office⁹; other English words used to render it are appointed duty, charge, responsibility, and oversight. In Acts, the Greek word is translated as office in the modern versions and as bishoprick in the AV; in other verses, the word is translated as office of bishop (AV), position of bishop (NKJ), office of overseer (NASB, ESV)¹⁰. From this, it can be said that an office is a position of oversight.

The AV also uses office to translate words which are now rendered by ministry or service (Romans 11:13) and function (Romans 12:4). This raises the question: was it correct to begin by defining an office as a position or should it rather be defined in terms of activity? For example, is it not sufficient that there be those who teach without there being a position of teacher? It is certainly the case that many offices in the church are described in terms of activity: prophets prophesy, teachers teach, and evangelists evangelise (Ephesians 4:1-16; Romans 12; 1 Corinthians 12). Nevertheless, apostles and elders are also mentioned. These are positions, the functions of which are not clearly described by the title. To be true to all the biblical information, it must always be asked what the duties and responsibilities of the position in question are; for, while an office in the church is an honourable position (1 Timothy 3:1; 1 Thessalonians 5:12-13), it is not an honorary one.

This initial definition of a position of oversight can be expanded by looking at the context of Acts 1:20 and other passages which describe appointment to office. In Acts 1:12-26, a replacement for Judas Iscariot is chosen and appointed by a process which sets a pattern for the rest of the New Testament (Acts 6:1-6, 13:1-3, 14:23; 1 Timothy 3:1-13; Titus 5-9). Appointment to office involves a statement of qualifications, the selection of the qualified, and setting apart the qualified person by existing office-bearers. The selection step in the process is one of recognition. Christ, the Head of the church (Colossians 1:13), the one to whom all authority has been given (Matthew 28:16-20), gives spiritual gifts to those whom He has given to the church for its edification (Romans 12:3-8; 1 Corinthians 12; Ephesians 4:1-16); the congregation chooses the person whom they believe Christ to have qualified for the vacant position. That person is a minister or servant of God (2 Corinthians 6:3-4) and has received that office or ministry from Christ (2 Corinthians 5:18; Colossians 4:17; see also Hebrews 5 & 13). An office in the church is a position of oversight in the service of Christ.

⁹ Willem A. VanGemeren, ed., *New International Dictionary of Old Testament Theology & Exegesis* (Grand Rapids: Zondervan, 1997) [Henceforth, *NIDOTTE*] 3:657-663.

¹⁰ Colin Brown, ed., *The New International Dictionary of New Testament Theology* (Exeter: Paternoster Press, 1978) [Henceforth *NIDNTT*] 1:188-192.

So, how closely do the ideas drawn from the examples contained, and directions given, in the Bible match the English definition of “office”? As Hebrews 13:17 and 2 Corinthians 5:20 show, an office in the church is at one and the same time a position of authority and of service. It is a position conferred by an exercise of governmental authority as Christ confers the office through the leadership which He has set in place in His church, starting with the apostles. Office is for a public purpose and to exercise a public function in that office-bearers are given to the church for its up-building and/or to the world as the ambassadors of Christ, bringing the gospel. Yes, there are emoluments: see 1 Timothy 5:17-18. It appears, then, that office is an accurate and readily understood term to use in this discussion.

2. Ruling Elder: A Tautology

The office of elder, or presbyter, is a position with only hints as to the functions it might involve contained in its name. Seniority can imply authority and leadership. The Greek verb meaning to be an elder is also used in the sense of to rule. Elders in the Bible have leadership and administrative roles. In the Old Testament, there are the elders of Israel¹¹. These men are the heads of the extended families, or clans, which subdivided the tribes. They are the representatives of the people before God: both when He wishes to address them and when they wish to address Him. Their duties are to oversee the putting of God’s instruction into practice¹² and the administration of His Law in local settings (Ruth 4:1-2). In the Gospels, there are the elders of the people who join with the chief priests and scribes in the Sanhedrin. In the New Testament church, elders rule (1 Timothy 5:17)¹³. A variation of the word used in 1 Timothy is used in Romans 12:8 and 1 Thessalonians 5:12 to speak of those who rule, lead, or are over those being addressed by Paul in his epistles. In a somewhat parallel passage to 1 Corinthians 12, the apostle uses governments or administrations. The epistle to the Hebrews in chapter 13 uses yet another word to speak of those who rule in the church: the word from which we get governor. There are, then, rulers of the people spoken of in both Testaments. And in both Testaments, they are called elders.

Acts 20:17-38 and 1 Peter 5:1-4 have the position of elder and the functions of overseeing and shepherding. In the Old Testament, the LORD is Israel’s shepherd¹⁴. Yet, as David and Cyrus are said to have shepherding roles with regard to the people, we see that the Shepherd uses under-shepherds. In Ezekiel 34, the nation’s leaders are described as the shepherds of Israel and condemned for their misrule in an extended sheep farming metaphor, the climax of which being that those who have abused their authority will be re-

¹¹ *NIDOTTE*, 1:1137-1139; *NIDNTT*, 1:192-201.

¹² Compare Exodus 12:3 and 12:21.

¹³ *NIDNTT*, 1:192-201.

¹⁴ *NIDOTTE*, 3:1138-1143.

placed by the Davidic shepherd whom we understand to be Christ, the Good Shepherd. The New Testament parallels the Old: Christ, the Over-shepherd, commands Peter to shepherd His sheep, and Peter instructs elders to shepherd the flock.

The AV unnecessarily limits this shepherding to feeding the flock. The passages which employ the shepherding metaphor refer to preventing from straying, protecting, tending, and, rather than simply feeding, leading to quality grazing and water. Closely linked to the idea of elders shepherding is that of elders overseeing the flock. Where shepherding describes church leadership in terms of its duties, overseeing describes it in terms of commission and responsibility.

Acts 20:17, 28 and Titus 1:5, 7 strongly suggest that elder and overseer are interchangeable terms; and, by analogy, it might be said that shepherd, or pastor, can be added to that list. There is, then, a position described as one of authority under the title elder and as one of responsibility for guardianship and duty of care under the titles overseer and pastor. Its function is rule. Those who hold the office are accountable to a Superior (1 Peter 5:1-4) and may expect material support (1 Timothy 5:17).

3. The Ministry of the Word.

Is there a corresponding office of minister of the word? It would seem that the answer to that question should, at face value, be no. The ministry of the word is, according to Acts 6:4, a responsibility or duty of the apostles. Along with being eyewitnesses, it is one of the more important functions which they performed (Luke 1:2; Acts 1:8, 21-22, 10:39). There are others who exercise this function of the ministry of the word: those who have gifts of prophecy and teaching (Romans 12:6; 1 Corinthians 12:10) and are called prophets and teachers (Acts 13:1; Ephesians 2:20, 3:5, 4:11; 1 Corinthians 12:28). Looking at these verses in context, particularly as they relate to the office of apostle, it appears that prophets and teachers are not mere functionaries (those who prophecy and those who teach), but fellow office-bearers, and, in the case of prophets, fellow foundational office-bearers. There is no office of minister of the word, but there are a number of offices which the title might be used to describe.

Like that of the elder, the office of teacher is not a novelty to the New Testament church. In the Old Testament, the ministry of the word was in the hands of the prophets and the priests. The prophets spoke the word: 'Thus saith the LORD.' The priests taught the Law (Leviticus 10:11; Deuteronomy 33:10). As Moses is the archetypal prophet, Ezra is the archetypal teaching priest.¹⁵ He not only dedicated himself to the study of the Law of the LORD in order to teach its statutes and judgments to Israel (Ezra 7:10), but also led those who read and expounded the Law to God's people (Nehemiah 8:1-8). From this new post-exilic beginning, came what the New Testament calls

¹⁵ *NIDOTTE*, 4:634-635.

scribes, lawyers, teachers of the Law, and teachers. Somewhere in the intertestamental period, men outside of the priesthood and Levites joined them in the study and expounding of the Law; and they also became a distinct group, along with the chief priests and the elders, in the Sanhedrin.

In the Gospels, Jesus is acknowledged as a teacher, a rabbi, and tells His disciples that they are not to accept that title themselves because they will always be His pupils (Matt 23:8). Yet, Paul calls himself a teacher, and gives prominence to apostles, prophets, and teachers in the church. It would seem that just as Christ is the Great Shepherd who uses under-shepherds, He is The Teacher who uses teaching-assistants.

The office of teacher seems to be the ordinary and on-going office in the church with the function of the ministry of the word, just as the elder is the on-going office with the function of rule. If that is the case, thus limited, minister of the word might be understood to be a synonym for teacher even though it is not used as such in the Bible.

4. Pastors and Teachers

How do teachers and elders relate to one another? This question touches the crux of the discussion. Pastors and teachers are closely linked, yet distinguished, in Ephesians 4:11¹⁶. However, there are a number of New Testament passages which seem to absorb the ministry of the word into the office of elder. In 1 Timothy 3:2, Paul gives 'able to teach' as one of the qualifications of an overseer. In a corresponding list in Titus 1:9, able to teach is replaced by, 'He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.' Turning to 1 Timothy 5:17, Paul speaks of elders who rule well as being worthy of double honour. However, there are two ways of understanding who those who rule well are. One understanding of the verse reads: 'Let the elders who rule well be counted worthy of double honour, especially those who labour in word and doctrine.' The other would translate the verse: 'Let the elders who rule well be counted worthy of double honour, that is, those who labour in word and doctrine.'¹⁷ Whichever view is decided on, a similar thought is found in Hebrews 13:7, where the recipients are encouraged to remember those who have the rule over them, who have spoken to them the word of God. When this material is brought together and added

¹⁶ Daniel B. Wallace, *Greek Grammar Beyond The Basics* (Grand Rapids: Zondervan, 1996) 284, Wallace's basic point that pastors and teachers are closely joined together, but not identical is well taken. The group is made up of pastors and teachers, not pastor-teachers. However, his description of the relationship of pastors to teachers is open to question, as he himself implies by placing Ephesians 4:11 in a list of ambiguous texts.

¹⁷ George W. Knight III, *The New International Greek Commentary: The Pastoral Epistles* (Grand Rapids: Eerdmans, 1992) 231-233; Alexander Strauch, *Biblical Eldership* (Littleton: Lewis and Roth, 1995).

to that supplied by passages already referenced, it can be understood why there is a problem with rightly dividing the ruling and teaching office or offices of the church.

C. The Second Book of Discipline

1. Office

Rather than attempt to delineate all the possible ways that the rulers and teachers have been categorised by writers past and present, and in the hope of avoiding pitting writers against each other, the view set forth in the *SBD* will be taken as a paradigm and other interpretations compared to and contrasted with it.

The *SBD* begins its description of office in the church with Christ. The church is ruled and governed by Him, its only King, High Priest, and Head; yet, He uses the service of men as a most necessary means for His government (II:4). Ecclesiastical power or authority is given by Him immediately to lawfully called office-bearers to be exercised for the well-being of the whole body (I:5, 6). In New Testament times, Christ used the ministry of apostles, prophets, evangelists, pastors, and teachers for the administration of the word; the eldership for good order and administration of discipline; and the diaconate to have the care of ecclesiastical goods (II:7). Now, He uses four remaining ordinary, or perpetual, functions or offices in the church: the office of pastor, minister, overseer, elder; the office of the doctor, prophet, overseer, elder, catechist; the presbyter, elder, president, governor; and the deacon (II:10; IV:1; V:1; VI:3).

It is difficult to say what is most striking about this description. The discussion usually gives an alternative of two or three offices. The *SBD* gives four. The *SBD* uses titles for offices differently from what might be expected. These things shall be examined later. The important points for now are the close tie of function and office and the consistent connecting of elder and rule.

2. The Elder

Taking up the subject of the eldership, the *SBD* begins with the scriptural use of the word elder. Sometimes it is used of age and sometimes of office (VI:1). When it is used of office it is sometimes used largely, comprehending pastors and teachers as well as those commonly called elders (VI:2). This dual use is found in the Gospels. Most often, the chief priests, the elders, and the scribes are listed distinctly (e.g. Luke 20:1), yet the Sanhedrin, which contained representatives of all three groups, is described as the council of the elders of the people (Luke 22:66; Acts 22:5).¹⁸ It might also explain what is meant by the presbytery in 1 Timothy 4:14. Timothy received a spiritual gift by prophecy with the laying on of hands of the presbytery. 2 Timothy 1:6

¹⁸ Edmund P. Clowney in *Order in the Offices*, 48; *NIDNTT*, 1:198-199.

would seem to indicate that Paul was present and one of those involved in the act. A New Testament presbytery, then, might be taken to include an apostle and, perhaps, prophets, as it reflected the offices of its time. Today, it may be that elders, broadly and narrowly speaking, administer Christ's rule in His church.

Turning to the elder, narrowly speaking, the *SBD* states that his is a spiritual function, requiring spiritual gifts, the qualifications set down in the Pastoral Epistles, and a lawful calling which cannot be abandoned (VI:5, 6, 10). It is not necessary that he be a teacher of the word (VI:9). His office is, both individually and jointly with his fellows, to watch diligently over the flock committed to his charge, both publicly and privately, lest any corruption of life or doctrine should enter in (VI:11). He should be diligent in admonishing all men of their duties according to the rule of the gospel; and that which cannot be corrected privately is to be brought before the assembly of the eldership. (VI:15, 16).

Those who claim that the office of ruling elder is an innovation are clearly wrong. Lawful calling, spiritual function, and spiritual gifts cannot mean anything less than office (*SBD*, VI:5, 6); and if teaching is not necessary, ruling remains. In 1641, George Gillespie argued for the office of ruling elder in his *Assertion of the Government of the Church of Scotland*.¹⁹ At the Westminster Assembly, he and the other Scottish Commissioners sought to have the office included in the Divines' *Form of Presbyterial Church Government*,²⁰ but failed. Those who deny the *jus divinum* of the office of ruling elder may cite in their favour the Westminster Assembly, but not the Church of Scotland.²¹

Nowhere does the *SBD* say that the ruling elder is the representative of the people. As a lawfully called office-bearer, he is the representative of

¹⁹ (Dallas, TX: Naphtali Press, 2008 from 1641 original) 25-103. Some English Presbyterians also argued for the office of ruling elder having divine right: *Jus Divinum Regiminis Ecclesiastici* (Dallas TX: Naphtali Press, 1995 from 1646 original) 123-167.

²⁰ Westminster Confession of Faith (Glasgow: Free Presbyterian Publications, 1994) 395-416.

²¹ Wayne R. Spear, *Covenanted Uniformity in Religion* (Grand Rapids: RHB, 2013)108-116; Robert S. Paul, *The Assembly of the Lord* (Edinburgh: T & T Clark, 1985) 163-174. Charles Hodge in *Order in the Offices*, 68-69, describes the views of the *Form of Presbyterial Church Government* as being those of the Scottish church. The General Assembly gave a qualified approval to the *Form* and set out conditions upon which it was to be ratified. These conditions were never met, and the *Form* never came to state the official position of the Church of Scotland. Specifically on the subject of ruling elders, the wording of the *Form* allowed the Scots to keep them, but did not make them mandatory for English congregations. Peter Colin Campbell also writes against church governors being presbyters; however, he acknowledges that his view is not that of George Gillespie, James Guthrie, or even Calvin. (*Order in the Offices*,86)

Christ. Nevertheless, as Gillespie points out, if ‘tell it to the church’ in Matt 18:17 means tell it to the eldership, then the office-bearers are a representative group. Just as the servant of Christ is also the servant of His bride, so the representative of Christ is also the representative of His people. The key element here is that Christ has chosen, gifted, and given those whom He would have represent His bride. The idea of the ruling elder as a democratically elected representative of the people, based upon an authority in, and the will of, the people is an innovation.²²

Yet, at the same time, the *SBD* strongly emphasises the right of the people to elect office-bearers who meet their needs. Anyone who would take on an office in the church must do so with an inward testimony of good conscience and the lawful approbation and outward judgement of men according to the word of God and the order of the church (II:4, 5). Election is the choosing of a person who is, first, a biblically qualified person and, second, most able to fill the vacant position. The election is twofold requiring both the judgement of the eldership and the consent of the people; the ordination of a person who lacked either or both of these would constitute an intrusion and/or an irregular admission. (III:4-9)

3. The Pastors and Teachers

The *SBD* places the ministry of the word into the hands of pastors and teachers (IV:1; V:1). However, as has been noted, these titles are used differently here from the Bible’s usage of them. Pastors²³ are those who teach the word of God and administer the sacraments; they intercede for their flocks in prayer and pronounce the benediction over them; they perform marriages; and they announce the decisions of the eldership. Like ruling elders, they watch over the lives of the people but with more of a view toward the content of their preaching rather than private admonition (IV:8-13). Doctors or Teachers, on the other hand, are professors of theology or catechists; they join with the pastor and ruling elders in the government of the church; but, they do not preach (make practical application of the doctrine), administer the sacraments, or perform marriages (V:1-6).

4. The Eldership

The time has come to examine Ephesians 4:11 and 1 Timothy 5:17, using the *SBD* to order some thoughts. Of the offices listed in the Ephesians passage, pastors and teachers are the ordinary or continuing, ones. 1 Timothy

²² Tomas Smyth in *Order in the Offices*, 129, 131. Charles Hodge in *Order in the Offices*, 70-72. James H. Thornwell, *Collected Writings* (Edinburgh: BoTT, 1986 from 1875 original) 4:140.

²³ There seems to be a limiting of the idea of being a shepherd to feeding the flock in 16th and 17th century ecclesiastical thinking. This restriction might be the reason why while everything else points to identifying pastor with ruling, writers of that period tend to identify pastor with teaching.

5:17 has one office, elder, and the functions of ruling well and labouring in word and doctrine.

The *SBD*'s office of doctor comes from making a distinction between pastors and teachers which was common among 16th century Reformed writers. They equate pastors and teachers in Ephesians 4:11 with word and doctrine in 1 Timothy 5:17 to divide the ministry of the word into two offices with two functions: preaching pastors and teaching doctors. Even given their division, the office as described in the *SBD* is somewhat wide. It seems to cover religious education from theological seminary to catechism class. With regard to the former, in Scotland, the on-paper distinction between pastor and teacher was less common in practice. Alexander Henderson said that the Scots had little experience of the office as most of their teachers of theology were drawn from the ranks of the ministry – a provision for which the *SBD* allowed (V:6). Of the latter, unfortunately, the catechising aspect of the office seems to have fallen by the wayside.²⁴

Taking the definitions from the word studies above and applying them here, teacher is the equivalent of both pastor and doctor as used in the *SBD*, and the function of labouring in word and doctrine belongs to him. Pastor would be the equivalent of the *SBD*'s elder, and his is the function of rule.

It might be objected that as Ephesians 4:11 lists word orientated offices, an essentially ruling office is out of place. In response it could be argued that if elders are to be able to teach, then elders have a place in the list. The duty of privately admonishing according to the rule of the gospel would require an ability to teach, as would the activities of a catechist. Ruling elders fulfil a spiritual function which requires spiritual gifts (*SBD*, VI:5, 6). While they do not require the gift of teaching, they do require that of exhortation (Romans 12:7-8)²⁵.

The *SBD* understands the Scriptures to use the elder largely and specifically. This large or wide use of elder to cover the offices of preacher, teacher, and ruler, while at the same time, there is the narrow or specific use for the office of elder. If this wider use of elder is applied to 1 Timothy 5:17, elder becomes a broad category comprised of elders-overseers-pastors and teachers who with them are members of the eldership. There are a number of benefits to this approach. The first is that it ties closely office and function. Thus the discussion of the number of continuing offices in the church avoids becoming overly complicated such as when some studying the subject have had to resort to distinctions of class, order, and family to clarify their view.²⁶

The second is that it maintains the New Testament's emphasis on the office of teacher. Writers desirous of promoting the office of ruling elder have

²⁴ Wayne R. Spear, *Covenanted Uniformity in Religion*, 106-108.

²⁵ Patrick Fairbairn, *The Pastoral Epistles* (Grand Rapids: Klock and Klock, 1980 from 1874 original) 214-215.

²⁶ Paul Gilchrist, ed., *PCA Digest Position Papers 1973-1993* (Atlanta, GA: PCA, 1993), 456.

correctly shown that rule is the essential element in the definition of elder. However, to say that some elders have the function of teaching added to that of ruling does not do justice to the office of teacher.²⁷ Nor does the idea that, at first all elders both ruled and taught, but that over time as different gifts became more obvious in some than in others, a division grew up between teaching and ruling elders.²⁸ Nor, again, does the idea that there is an office of elder and that all who hold the office must be able to rule and, to varying degrees, teach, but that there is no office of teacher, minister of the word, or teaching elder, as the gift of teaching is given to the church in general.²⁹

It has been objected that understanding 1 Timothy 5:17 to be speaking of ruling elders would involve paying them a salary, and congregations could not afford that.³⁰ If 1 Corinthians 9:1-18 establishes the right of those who preach the gospel to live off the gospel, then 1 Timothy 5:17-18 establishes the right, based on the same Old Testament text, of all members of the council of elders to receive appropriate remuneration. For some that might mean a stipend. For others that might mean compensation for loss of earnings. For some others, it might mean reimbursement of out-of-pocket expenses. To turn this objection on its head, financial independence is not on the list of qualifications for any office in the church.

D. Conclusion

To draw things to a conclusion, firstly, the Old and New Testaments have word orientated and ruling offices in the church. Of the ruling offices, the ordinary and continuing one is the elder. Of the word-orientated offices, the ordinary and continuing one is the teacher. Teachers and elders come together in the councils of the church; and when they do, they can be collectively called elders.

Secondly, the *SBD* has four ordinary perpetual offices in the church: pastor, doctor, elder, and deacon. The office of doctor has never really sat well; and its intended functions have been and can be divided between what the *SBD* calls pastor and elder.³¹ So, to use the *SBD*'s terms, the separate offices of pastor and elder join together in ruling Christ's church; and as office-bearers of both kinds come together in the eldership, both can be described as elders.

Thirdly, later contributions to the discussion which have sought to defend the position either of the ruling elder or of the minister of the word have tended to do so at the expense of the other office. Sometimes this is intentional and other times it is not. Nevertheless, these contributions have not

²⁷ James H. Thornwell, *Collected Writings*, 4:119,140.

²⁸ Patrick Fairbairn, *The Pastoral Epistles*, 213-217. D. D. Bannerman, *The Scripture Doctrine of the Church* (Grand Rapids: Baker, 1976 from 1887 original) 546-547.

²⁹ Alexander Strauch, *Biblical Eldership* 209-211.

³⁰ Leonard J. Copes in *Order in the Offices*, 205.

³¹ If there is something to be kept in mind from this old distinction, it is that theological education is an ecclesiastical function.

moved the discussion forward as the church has reviewed its structures in the light of Scripture. The slightly modified *SBD* position presented here is drawn from the biblical usage of the language involved; and having the benefits of accuracy and simplicity, it stands the test of time.

Finally, this discussion is often stated in terms of who is, or is not, a ‘presbyter’ and using the designations teaching and ruling elders. It might be fitting to draw this article to an end by accommodating that language. Ruling elders are presbyters. Ministers of the word are teachers; however, they are teachers and presbyters, teaching elders, when they join with ruling elders in presbyteries.

Theological Institutions and the Church: The Spiritual Formation of Emerging Leaders— Past, Present, Future

Jack C. Whytock¹

The intention of this paper is to explore the relationship between the theological institution, the church, and spiritual formation – historically, presently, and in the future – for training emerging Christian leadership. Thus two institutions (the theological institution and the church) and their respective philosophical concepts in the training of leaders, namely, spiritual formation, will be examined. The best way to begin this paper is to briefly walk through the basic terms contained in our main title to ensure that we are all operating from a similar starting point on the subject at hand. It is a vast topic so good, clear definitions at the outset should aid us. Also, the underlying presuppositions of this paper will thus emerge.

Terminology/Operating Presuppositions

First, I have adopted the term “**theological institution**” as a generic or inclusive term for an institution of theological or Bible training. I have endeavoured to use this term as much as possible to avoid confusion. The term can mean a Bible school, a Bible or theological institute, a Bible college, a theological college, a school of theology, a faculty within a university offering theological education, or a seminary. The last word “seminary” has various meanings today. In historical usage it has often been associated with an institution for the training of Roman Catholic priests.² It has also been used historically to describe a place for the training of young women in Protestant

¹ A version of this paper was presented at the 2015 Bible Schools Consultation hosted by Mukhanyo Theological College held at the Joy Lodge, North Pretoria, South Africa in June 2015. Appreciation is expressed for the kind invitation to present this and also to those who offered comment at those meetings. I would particularly like to thank Dr. Richard Ball for his insightful comments and careful reading of a draft of this paper.

² *Shorter Oxford English Dictionary on Historical Principles Deluxe 6th Edition* Volume 2 (Oxford: Oxford University Press, 2007), 2748.

communities chiefly in the 19th century.³ Today for many it refers to a graduate-level, theological, degree-granting institution (master's degrees),⁴ but it can also mean (for some Protestants now) a theological institution offering all levels whether undergraduate certificates, bachelor's level degrees and/or master's or graduate and post-graduate level degrees and certificates.⁵ By using *theological institution* I think what follows can be received at any of these types of institutions, so it is best to be inclusive.

“**Church**” likewise can have a range of meanings. It can refer to the wider denominationally structured church, whether state church or a particular denomination or a synod or church association. It can also refer to a local congregation; that is, one congregation whether a mega-congregation or not. We will use the term church throughout this paper in both of these ways – denominationally and also congregationally. I should also add that our focus will be upon the five hundred years of evangelical Protestantism, so Protestant denominations and congregations will be our focus and in particular the evangelical Reformed grouping.

“**Spiritual Formation**” has a wide range of meanings. I will be using it as follows: the holistic spiritual life of a Christian believer (being transformed and growing up into maturity by God's grace) whereby the development of character as a growing believer is a priority and this is both for piety/godliness and the exercise of one's faith into all areas of life.⁶ This last phrase thus established a premise: there is a direct relationship between spiritual formation and growth in pastoral skills and development whereby one applies their theology to all areas of life. This was an underlying premise in an article back in 1999 in the *Africa Journal of Evangelical Theology* where Richard Stuebing suggests a close connection between pastoral skills and spiritual formation.⁷ The two are very difficult to separate and actually one

³ See, Kristen Welch and Abraham Ruelas, *The Role of Female Seminaries on the Road to Social Justice for Women* (Eugene, OR: Wipf & Stock, 2015), chapter 4 for a selected list, 46-58.

⁴ Susie Stanley, “Foreword”, in Welch and Ruelas, *The Role of the Female Seminaries*, ix.

⁵ A cursory look at several institutions now shows this emerging definition. For example South Africa Theological Seminary goes from undergraduate higher certificates, right through to doctoral level. So with SATS it is being used here very inclusively whereas in other parts of the world, for example, in North America, it is usually limited to graduate level or post-graduate level, although even there it is changing.

⁶ Jack C. Whytock, “Study Guide for Spiritual Formation DPT 112”, Mukhanyo Theological College, KwaMhlanga, South Africa (2009), 34-37. Also, Glen G. Scorgie, “Overview of Christian Spirituality”, in *Dictionary of Christian Spirituality*, gen. ed., Glen G. Scorgie (Grand Rapids: Zondervan, 2011), 27-33.

⁷ Richard W. Stuebing, “Spiritual Formation in Theological Education: A Survey of the Literature”, *Africa Journal of Evangelical Theology* 18.1 (1999): 47 where Stuebing contends that when one suffers the other also suffers, i.e. spiritual formation or pastoral skills. A recent work which explores spiritual formation in relationship to distance education in theological education is: Joanne J. Jung, *Character*

should not attempt to separate or divorce them. Growth in Christian ministry skills goes together, we hope, with spiritual growth and piety and knowledge (theology).⁸ Thus the perspective taken here is the *integration* of spiritual formation and growth in ministry skills and practice as a fundamental presupposition. Moreover, the theological institution and the church are *integratively* involved in this process of spiritual formation.

Furthermore, I will add one more caveat on spiritual formation: spiritual formation must take place in the context of the Christian community. The church teaches in a community context.⁹ Thus by extension, the theological institution is in many ways also a teaching, communal environment. This is the great challenge with distance theological education; the theological institution must strive to overcome that loss of community. There is the solitary place of study, but there must also be the place for study within the Christian community. This is affirmed in this paper, is understood as vital to maturing spiritual formation, and operates as another fundamental presupposition.¹⁰

Integration/Integrative

At the heart of the argument in this paper is the notion of integration or being integrative. Therefore, as we proceed please keep the following in mind: as we discuss the *theological institution*, the *church*, and *spiritual formation* we will unavoidably also be considering *the development of pastoral skills and practice and the accumulation of theological knowledge within a communal context*, whereby integration is the goal. We should see as we proceed that the academic, the spiritual, the practical, and the communal really are integrated – that is the ideal. We will see as we reflect that this ideal has been reached to various degrees. Hopefully this paper will cause us to reflect and ask – “Are we aiming for a greater degree of balanced integration?”

That brings me to my other major underlying presupposition of this paper, which has already been assumed above, *namely that true education is also to be spiritual* and for *theological* education there must especially be a true integration and unity of this principle. My presupposition is that theological education, as education, cannot be divorced from spiritual formation. The

Formation in Online Education. (Grand Rapids: Zondervan, 2015). We will not be formally addressing this aspect in this paper.

⁸ I Timothy 4: 11-16 is one of the key texts which presents an integrative perspective for Christian leadership – they must have good character (piety), sound doctrine and knowledge (theology), and practice well ministerial calling doing the best as preachers etc. (skills practiced in ministry).

⁹ See my review of Paul R. House, *Bonhoeffer's Seminary Vision* (Wheaton, IL: Crossway, 2015) elsewhere in this volume of the *Haddington House Journal*.

¹⁰ The article by Gordon T. Smith, “Education and Spiritual Formation”, in *Dictionary of Christian Spirituality*, gen. ed., Glen G. Scorgie (Grand Rapids: Zondervan, 2011), is particularly helpful on this point of communal context for spiritual formation, 84-88.

goal of theological education must be to lead students to make informed and knowledgeable judgments, to develop critical assessment, and to grow in wisdom. Surely all such things are spiritual – together with the development of good communication skills and pastoral leadership – again for spiritual ends. Colleen Griffiths summed it up well, and was describing all education in general(!), “when education has a spiritual vision, it can usher in these rounder and fuller ways of knowing...devoid of such vision, education quickly becomes utilitarian, subject to a narrow pragmatism...”¹¹ Thus, just as I presume that spiritual formation includes skills development, and so does education with training, I make this assumption that the pursuit of theological education as education must also be seen as spiritual. To see otherwise is to thus turn it only into a cerebral pursuit which is imbalanced from its holistic mandate and lacks proper integration.¹²

What is the relationship between the theological institution and the church concerning governance or control?

The first way we can approach the relationship between the theological institution and the church is to summarise how the two have interacted through governance models in the Protestant period over these past five hundred years. For the sake of simplicity, I have created eleven models of governance which evangelical Protestants have employed over these past five hundred years.¹³ These need to be noted because governance and control issues often have a large role to play for the advancement or hindrance of spiritual formation and skills development/practice. I have avoided giving specific names of theological institutions over this five hundred year summary because many have changed categories over their own histories. Also, it is a good exercise to start to personally engage with the models by asking, “Where does my institution fit and also where do others fit that I know about historically and presently?”

¹¹ Colleen M. Griffith, “Education and Spirituality”, in *The New SCM Dictionary of Christian Spirituality*, ed. Philip Sheldrake (London: SCM Press, 2005), 267.

¹² To simply see theological education as “scientific study” can lead to a deformation of theological education. Correctly balanced, theological education as science or scientific study, if one wants to use this terminology, must not exclude theological education as *also* spiritual. The danger which some see is to go to one extreme, namely fanciful piety, the opposite danger is fanciful head knowledge.

¹³ The categories for summarising Western theological education over 2,000 years by Edward Farley have some connection here but I am purposely being more specific by concentrating upon the 500 years of Protestantism and also upon the questions of governance and relationship. Edward Farley, *Theologia* as referenced in Steven K. Sandvig, “Theological Education”, in *Evangelical Dictionary of Christian Education*, ed. Michael Anthony, (Grand Rapids: Baker, 2001), 691. I have developed these categories over many years. I do not claim that they are perfect or that next year I may not need to amend them.

Models of Governance:

#1. The theological institution is denominationally owned and controlled. In this model one assumes that the theological institution and the church are integrated. The reality is “maybe”. In many ways this integration depends upon the spiritual health and leadership of the church body as well as the governors of the institution as to whether or not they are in a position to exercise their respective roles. Smaller churches often struggle here basically because of finances and staffing issues or resources. The model does not of itself mean integration.

#2. Denominationally owned and controlled yet partnered with a secular or state entity (university). This may be a faculty of theology within a state university or it could be a college within a state university. There are often many underlying factors here at work, such as subsidies, or outside requirements and pressures binding the hands of the faculty or college. The questions often asked include: “Can the church direct?” “Who is setting the vision for spiritual formation – the partner institution or the church?” “Who is driving the vision and moulding the academics and spiritual life of the theological institution?” “Has the theological institution moved towards the academic research-driven model or is there a clear integration of academics, church, and spiritual formation and skills development?”

#3. Contained within the state university to serve the state church. This is very much a European model and can be found still in Germany, some Scandinavian countries, and Scotland. Often in this model piety has been driven “underground” into student-led movements whereby we see more spiritual formation in these student associations than in the actual state-university structure. Funding and appointments of faculty are often key issues in this relationship. It has led to various secessions out of the state church and the creation of non-state churches and also the creation of non-state oriented theological institutions. The history here is often more complex than first thought.

#4. Self-governing in ownership and control, yet with specific denominational links and affiliations. Here the theological institution has a self-governing board but in complicated ways relates to some local congregations or denominations. For example, the appointment of board members may be by quotas or a formula of some kind, or levels of informal accountability to obtain students placements may be worked out. The model can work and can lead to an integration of spiritual formation or it can also lead to issues of turning to the academic model and divorcing skills development by saying this is the church’s role and not that of the theological institution. Again, it can be complex. Historically the model goes through a metamorphosis over time as relationships grow distant.

#5. Self-governing in ownership and control with complete independence from denominational or church linkage. Here the board does not answer to any denomination directly but “works” with many, yet with no direct

accountability or control or ownership. Here churches often “vote with their feet” when they are dissatisfied and look somewhere else to send their students. In this model the theological institution sets the agenda for spiritual formation and may or may not necessarily seek out churches.

#6. Part of a federation whereby each “college” has its own governance within a consortium of colleges. Federations can have various governance models even for each college so there can be models within the model! Some might have “links” to a local church or a denomination by ownership or governance but others may not. Some may also be more like “extension centres” within the consortium, and relate back to a “mother” college or administrative central hub, church controlled or not. Thus spiritual formation in this model can be varied and also integrated in a variety of ways, or not integrated.

#7. Owned and controlled by a local congregation. Mega-churches can do this but it is often much more taxing for a small local congregation. With smaller congregations they may be controlled by the local congregation but often financially they are looking well beyond for funding and staffing. One would assume in this model that the theological institution and the church would blend well together. This is not necessarily true. There can be factors here of staffing and of the spiritual health of the local assembly; sometimes certain spiritual eccentricities are highlighted and a balanced spirituality is not always practised. One will often find that such institutions run by a small congregation will seek out partnerships to accomplish their goals so there will often develop “affiliations” which can beg the question often of who really is in control.

#8. Owned and operated by a mission society. With this model the theological institution and the church connection for governance and ownership does not exist because the mission society remains in control. However, spiritual formation and skills development could still occur whereby the local church community is involved in some way. With this model we also see a historical trajectory whereby change in governance may occur in the second or third generation.

A sub-group here could be in the more modern ecumenical period of the Protestant context whereby a parachurch sponsored ecumenical college is owned and operated by the ecumenical group which may or may not be linked to local churches or denominations. These are “quasi-parachurch ecumenical training institutions”.

#9. A faculty of theology within a state university with no direct church affiliation or control or ownership. The state university and the church may have been linked in some instances in the past but this is now an historical footnote. Now the education is very much research driven and typically does not have a strong emphasis upon spiritual formation and skills development nor does it have a strong partnership with the church. More students are usually to be found in graduate or post-graduate level degree work rather than in training for the ministry within local congregations.

#10. Engaged in a three way partnership between church, state, and the theological institution. Each part has its duties and governance responsibilities, and ownership and control in each sphere are worked out and defined. The church may assess spiritual skills and development, the theological institution may access the academic, and the state may fund the operation of the theological institution and have final powers over the theological institution. This is close to model number three above but may contain a more carefully defined role for the church.

#11. Multi-campus, non-denominationally controlled campuses of theological institutions with a central administration yet each campus having a degree of semi-autonomous authority. This is a rather recent development within protestant theological education. Usually there is a common name in such structures of governance and common control and ownership. Such arrangements usually seek partnerships with local churches to assist in spiritual formation and skills development through placements and internships or mentoring programmes.

Each of these models and mutations of governance and ownership can be found throughout our five hundred years of evangelical Protestant history. Each model can be studied to see how spiritual formation has been viewed and developed within its structured operations. These models, as outlined above, apply to traditional in-class theological institutions or also to distance educational theological institutions and now to the combination of both by the same institution.

Studying the evangelical Protestant heritage of theological education and training I believe can be a worthy enterprise. For example, we may be surprised that in the evangelical Reformed tradition there have been various models employed. There has not been a slavish uniformity on the models employed. We will now study two historical case studies. We will study them in context, select the good from them, try to learn from them, endeavour to build upon them, and no doubt modify them as needed. I also believe we will be challenged to see just how contemporary these historical models are.

I have limited this study to two for three reasons. First, because one can work through the eleven models above and see our five hundred year heritage summarised here. Second, two will be sufficient considering the constraints of this paper. Third, the two that I have selected have features which warrant our consideration of them today and the reasons will become obvious as we proceed.

The Past

Historical Case Study Number One: The Genevan Academy

We begin with one of the earliest and most significant purposely estab-

lished evangelical theological training institutions in the Reformed tradition, the Genevan Academy.¹⁴ It cannot claim to be the first but rather is amongst the first. It was formally established on 5 June, 1559 just shortly before Calvin's final edition of the *Institutes* which appeared in September of 1559. Thus it has been described as really "the crown of Calvin's Genevan work"¹⁵ as it came near the end of his ministry. The vision, organisation, and curriculum must be attributed largely to John Calvin, and it must also be acknowledged that The Genevan Academy has had great influence on other institutions.

Five faculty were appointed on that opening day in June, 1559. Three were what we would term today "full-time", and two would likely be termed "part-time" as these continued as pastors of congregations (maybe adjunct by some). The artist's rendering captures this first faculty.

Technically the academy did exist in a less formal sense before 1559. Pastors and former priests were being trained prior to June 1559 in Geneva. Calvin had been giving what were termed "theological lectures" which were on the Old and New Testaments. Thus Calvin was both a pastor and a doctor before and after 1559; in the years prior to 1559, it was really a church theological institute under the Company of the Pastors for about twenty years. Calvin believed this could be improved upon, hence the formal move to open the Genevan Academy when the timing was right with more faculty.

The Genevan Academy was a rather complex entity. It had two divisions. The college or *gymnasium* had seven grades and was the larger division. The upper division or *schola publica* (latterly, the university) was smaller and its focus was to train citizens for government leadership and vocation and also future ministers for the church. Of course many students who attended the latter were to be trained for France and also for local Genevan needs.

¹⁴ Much of this section is a condensation from my book, *"An Educated Clergy": Scottish Theological Education and Training in the Kirk and Secession, 1560-1850* (Milton Keynes: Paternoster, 2007), 3-19. I have not included all the references to source material from the relevant chapter as it is there in the footnotes. See also, Charles E. Raynal, III, "The Place of the Academy", in *John Calvin and The Church: A Prism of Reform*. Ed. Timothy George. (Louisville, KY: Westminster/John Knox, 1990), 120-134; Scott M. Manetsch, *Calvin's Company of Pastors: Pastoral care and the Emerging Reformed Church, 1536-1609* (Oxford: Oxford University Press, 2013); Karen Maag, "Calvin's Academic and Educational Legacy," in *The Legacy of John Calvin*, ed. David Foxgrove (Grand Rapids: Calvin Studies Society, 1999), 11-30; James Edward McGoldrick, "John Calvin-Erudite Educator," *Mid-America Journal of Theology*, 21 (2010), 121-132; Robert Vosloo, "Calvin, the Academy of Geneva and 150 years of theology at Stellenbosch: historical-theological contributions to the conversation on theological education," *Studia Historiae Ecclesiasticae (Supplement)*, 35 (2009), 17-33; Scott Manetsch, "Pastoral Collegiality and Accountability in Calvin's Geneva," <http://www.reformation21.org> accessed on 25 September, 2015.

¹⁵Williston Walker. *John Calvin the Organiser of Reformed Protestantism, 1509-1564*. 1909. Reprint. (London: Forgotten Books, 2013), 418.



At this point the question is often asked, "Was the Genevan Academy strictly speaking a theological seminary or was it a Christian university?" In reality it was both. By 1567 both law and medicine were added to the curriculum. The actual curriculum which ministers and future government leaders received from the beginning is not exactly what would be taught today in theological seminaries. The five faculty (doctors) were responsible as follows: one for humanities (arts), one for Greek, one for Hebrew, two for theology. Recall that by theology here we mean Old and New Testament. Also, Greek was not confined to NT Greek classes. The humanities also built upon the lower division's work in rhetoric, grammar and literature. This curriculum was to benefit both future ministers and future government leaders as it was intended to lay a foundation in piety.

In terms of governance, The Academy followed model number ten (as outlined above). Nominations to teach were made by the pastors of Geneva but formally these teachers had to be approved and appointed by the City Council magistrates. The goal was the advancement of the church and good governance in society. The magistrates (the state) had a role to perform, and the pastors (the church) had a role to perform. The nature of the pastors' role needs further elaboration as the academy did not do everything for the education and training of future ministers.

The Company of Pastors acted basically like a presbytery, but do not think of this as the same as a modern presbytery. There were about 25-30

local churches both within Geneva and the surrounding villages. The Company supervised all of these parishes. The Academy may have given formal lectures but training and spiritual development also came through the informal role of the Company of Pastors. Preachers were needed in the rural parishes and thus the Company drew upon the students in the Academy. Other tasks included stenographers, chaplains, catechism teaching, family tutors, and secretaries for leading pastors. All of this provided good experience and mentoring in ministry.

There were weekly meetings (each Friday), the *Colloquy*, which continued just as it had for the previous eighteen years before 1559. Here ministers and students gathered to hear public expositions in theology, criticisms/discussions and the assignment of topics. It was the role of the Company to determine where students labored, not the role of the Academy, thus making for a three-way partnership. The Company conducted oral examinations of students (monthly on Saturdays) on doctrine, exposition, and in the enquiry into “whether he is of good morals and has always conducted himself without reproach”. There was a marriage between the Academy and the Company of Pastors within the context of a city state. At its high point this Company may have had twenty-four pastors. Over time this was to become a very unique educational training centre and must be seen in context.

Consider this correspondence from France as to why students were sent from France to the Academy:

He is in Geneva to study and profit not only from the language and doctrine of the Word of God, but also from the practices of doctrine and good order which can bolster ecclesiastical discipline... Please have him practise in some village, so that he will be less of a novice when he comes to lead the flock in this area...

...We would ask that he could have entry to your consistories, to learn that good order which was first born among you and then spread to the churches of France. We also ask you to use him sometime, as you do others of the same status, to preach in the villages of your area, so that by speaking in public, he may be able to train his voice and grow in confidence.¹⁶

It must be recalled that the Genevan Academy, unlike most of our modern theological institutions, did not issue certificates, diplomas or degrees to students. However, the Company of Pastors did issue letters which were really endorsements, evaluations and sources of advisement. For example, for the student Jean Valetton, 1584 the letter read:

As regards his doctrine, having heard him expound various passages of Scripture several times, and after having had him practise for a time by preaching in one of our parishes in the area, we have al-

¹⁶ As quoted in Whytock, *An Educated Clergy*, 15.

ways found him to hold a pure and complete doctrine. He possesses a certain ability for teaching and for making himself heard. With God's will, he will develop these skills. And as for his morals, he has always lived here in a Christian and peaceful manner, so that we can but hope that he will bear good fruit.¹⁷

Some of the letters attested orthodoxy in students but recommended that since they were "too timid" or "the voice not loud enough" then they should become schoolmasters. Clearly these letters commented upon knowledge, piety (spiritual life), and ability. In many regards they were amazing transcripts and differ quite remarkably from today's theological certificate and degree parchments.

I now offer a summary analysis of the Genevan Academy in light of the theme of this paper:

1. The Genevan Modal was a mixture or an integration of the formal (Academy) and the informal (The Company of Pastors).
2. It was not one local congregation/church that ran this programme. The number of congregations and leaders involved was actually very large.
3. Not all the "faculty" were full-time but some were really what today we would call adjunct combining their teaching with parish work.
4. The final evaluation was more personal than perhaps today's transcripts and diplomas and degrees. In essence there was an attempt at a holistic evaluation and assessment. (*testimonia*)
5. The Academy was not a research-driven entity. It was a gospel, ministry focused institution where the primary goal was the training of ministers, yet not exclusively. So it can be said that the Academy was not too restrictive yet maintained its primary objective. This can speak to us today of the dangers of research-driven entities and of how we need to beware of the balance being shifted.
6. The Genevan Academy curriculum was both broader and narrower than many today.
7. There was an overarching theological unity in this institution. One does wonder if this statement could be accurately said of many institutions today.
8. There was certainly a missional and cross-bearing focus with this institutional atmosphere. It may not have been in a full-orbed missional sending perspective but contextually it was clearly missional and cross-bearing in orientation.
9. Institutionally there was no room for any woman here.¹⁸ Personally, I question this restriction. Do we need separate training institutions for women or can there be a sharing in various training and educational endeavours?

¹⁷ As quoted in Whytock, *An Educated Clergy*, 16.

¹⁸ See Ken Stewart's review of Douglas Shantz's *An Introduction to German Pietism* elsewhere in this volume of the *Haddington House Journal*.

Was this a formal constraint, or was it more the natural result of cultural/theological assumptions operating at the time?¹⁹

I now propose a second historical case study that is also in the evangelical and Reformed tradition but a very different model.

Historical Case Study Number Two: The Selkirk Divinity Hall, Scotland, under George Lawson, 1787-1820

Clearly Geneva has played a significant role in Reformed theological education (though not always as we think) but so has Scotland. I will now turn to a Scottish case study which numerically in terms of students also represents a very significant contribution. Unfortunately, this case has been given very little attention by church historians or historians of education; this is a thirty-three year case study of the Selkirk Divinity Hall, 1787-1820.²⁰

1. Context Overview

For about 150-200 years in Scotland, there existed Secessionist “divinity halls” that operated outside of the Scottish Universities and the faculties of theology. Statistics are not easy to clearly establish here but it could be that between 40-45% of Presbyterian clergy were being trained in these halls at their zenith.²¹ Even though statistics vary greatly depending on the focus of the time frame, it is undeniable that a very large number of Presbyterian clergy which served in Scotland, Ireland, England, and in overseas ministries were educated and trained in these hall systems.

These halls can be traced back to secession Presbyterian movements outside of the mainstream Church of Scotland. There are many complexities within these branches of Presbyterianism. I have selected only one of these divinity halls, one which operated in the south of Scotland for thirty-three years in Selkirk. Often the professor was a solo professor and served really as a *regent*²² for all the subjects in the curriculum. This was before the universal

¹⁹ My thanks to Dr. Richard Ball for a helpful discussion on this point.

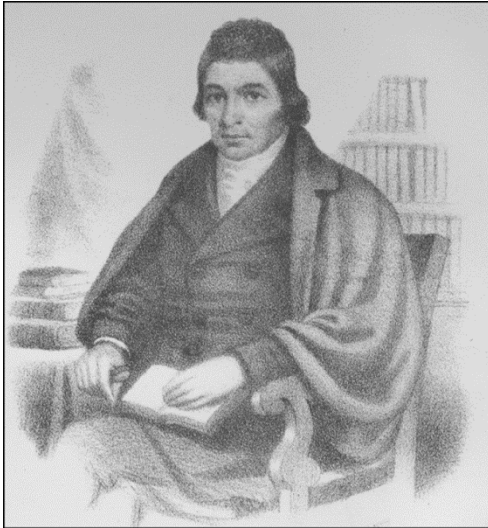
²⁰ Whytock, *An Educated Clergy*, 257-271. Again I have not included here all the source references as they can be found in the footnotes in this referenced chapter. See also, Andrew M. Muirhead, “Associate Synod (Burgher) Divinity Hall (1747-1820),” *Dissenting Academies Online Encyclopaedia* (2011), Dr. William’s Centre for Dissenting Studies, <http://dissacad.english.qmul.ac.uk> accessed on 25 September, 2015.

²¹ There were halls which were Covenanter (Reformed Presbyterian), Secessionist (various branches), and in a technical sense the Free Church Halls of post-1843 must also be considered as they were outside of the Scottish Universities. Not all three were identical. Statistics vary greatly by period. I am not focusing upon all of these in this paper nor post-1900 at all.

²² A regent is one who oversees a student through their whole course of studies. The term was very common in Scottish education. A principal was also viewed as a “*principal regent*”.

appeal to specialisation that we are familiar with today. It certainly was a heavy and demanding workload. Generally such halls did not have their own buildings yet did have a separate library. Traditionally the hall moved when a new professor was appointed, i.e. the hall moved to the locale of that professor.

2. George Lawson—An Inspiring Educator of Theology



George Lawson (1747-1820) was nicknamed “the Christian Socrates”. Reports speak of the incredible amount of the original texts of the scriptures which he knew from memory. He was no doubt a most intimidating person for a student, yet from all accounts there was no pompous decorum in his conduct towards anyone. He was given the title “Professor” by his Synod, but this title must be understood as a professor in the regenting tradition of educational instruction. He served in this solo regenting

capacity for all thirty-three years during which time he also authored numerous expository works. One or two of these remain in print today. In particular, his lectures on Joseph have been kept in print by Banner of Truth.²³

3. An Overview of how the Selkirk Divinity Hall Functioned

The actual instruction classes were conducted in the church building in Selkirk where Lawson served as the minister for the local Secession (Associate) Presbyterian congregation. The term each year lasted for one period of nine weeks. This pattern was repeated for four or five years of mandatory attendance. During the remainder of the year, the students would often run private Christian schools or be live-in tutors to wealthy families. Responsibilities would include catechism work with the school children and on occasion serving as session clerks.

During the nine-week term the lectures would be held Monday through Friday in two blocks daily of one and a half hours each. In addition to these formal lecture periods, there would be student preaching and evaluation sessions on select evenings at which times the public was invited and encouraged to attend. During some lecture periods students would also make formal

²³ George Lawson, *The Life of Joseph*, original 1807. (Edinburgh: Banner of Truth, 1972).

presentations. There was also a student-led missionary meeting where presentations on mission activity were presented. The work of the London Missionary Society was a favourite for reporting upon and having prayer meetings. All lectures opened and closed with a rota of students leading in prayer. There were about fifty students often in attendance for a nine-week term (session). Students boarded during the nine weeks around the church and would eat together where the “juggling of tea cups each evening” could be heard. These annual terms created for a close-knit student Christian community that included close bonds with the local residents. No elements of Greek or Hebrew were taught. Generally these had all been completed in the arts course at one of the Scottish universities prior to coming to the Selkirk Divinity Hall. The focus of the hall was to ensure that students were prepared to rightly handle the scripture and to properly engage in communication of the scriptures.

4. The Role of the Church

The Hall was controlled by the church (Synod) which appointed the professor. In reality much of the life of the Hall received almost no Synod support or assistance. Often Dr. Lawson would ask Synod for assistance in conducting the Hall but to no avail. However, the role of the church can be found outside of the term time of the Hall. The church’s role was very much in the practical training and spiritual formation of the students. At the conclusion of each term at the Hall students were sent home with assignments to complete and their local presbytery would then assign dates for the hearing and evaluation of those assignments. Note that the emphasis was on oral delivery of the assignments. When either four or five terms in the Hall had been finished, the student was given his probationary roster. This roster often took up to two years to fulfill. Since the students were single, there was a greater ease in mobility. Often a pony was provided for the probationer. Their roster directed them where they would go each week. Many were sent to Ireland on missionary work. They went to vacant charges, preached, catechised, and conducted visitation. Because there was not always a resident minister, the probationer often worked more closely with a local elder. Therefore, in some regards the ruling elders had a significant role to play in this probationary/apprenticeship training period. Again, this fact is something that is not always appreciated or acknowledged in Scottish education and training of ministers.

You will notice that I have introduced here the idea that this probationary period had many similarities to what some today refer to as “apprenticing”. The congregation became very well acquainted with these students and from this calls would emerge. On occasion, there were no calls forthcoming and the probationer was counseled to go and teach in a Christian school instead. So by age 24, on average, a student would be ready for ordination, having completed academic work, oral exercises with the presbytery, and probationary or apprenticing training. If one analyses this system, one finds the Hall

was playing its role, the church was playing its role, and congregations were playing their role. The role of the church at the Hall was in reality delegated and not direct.

In terms of spiritual formation, one finds it in the classroom, in the mission gatherings, in the intimate community which developed and also through again the practical training exposure which again is difficult to separate from a specific spiritual formation discipline. When one reviews the ethos of the Hall it emerges as a place of sound Christian doctrine, piety and practical Christianity. It was very integrative. In terms of facilities they were not impressive—borrowed in reality through sharing arrangements. The Hall was definitely not a research based institution but was rather a ministry focused endeavour. Though writing was required, the real stress, whether in Hall or Presbytery, was on preparation for oral communication. The system also allowed for students to work during the school periods to make money and also to gain experience.

Analysis of the Selkirk Divinity Hall

1. The Hall flourished when there was an inspiring educator. In order for the system to work well it needed church endorsement and encouragement. The reality of this approach to education did not always measure up to the ideal. However, we can say that there was a relationship between the Hall, the Presbytery, and the local congregations in the whole process of educating and training students. We can also say that spiritual formation was evident in the process.

2. This Hall and the whole process functioned within a theological unity. There were not radically competing theologies.

3. It appears impossible to separate spiritual formation and practical theology here. They were married together. There was a concerted effort to be mindful of spiritual life in the classroom. (Some of the anecdotal evidence of the professor breaking down in tears while lecturing by being moved by the subject and the tears by many at the close of the term, leads to the conclusion that a special spiritual community existed). Again, this would depend on the particular educator.

4. There is evidence of a missional dimension being cultivated in the Hall and also through the apprenticeship work.

5. The missional dimension in terms of engagement was restricted denominationally. There appears to be an inward focus because of the denominational connection. Students almost never came from other denominations to study here.

6. Once again, like at Geneva, there were no female students. Room for such training was not a consideration. Can this be justified?²⁴

²⁴ See also footnotes 18 and 19.

7. The focus of the Selkirk Hall was narrower than that of the Genevan Academy. Training leaders for wider societal leadership was not the purpose. This can be looked at from different perspectives. Perhaps resources dictated this or maybe it was not even a consideration. Whatever the reason or reasons, the hall was only engaged in training ministers for local churches.

8. One can see here a model for “block” teaching combined with school teaching for support. It would appear students were not “graduating” with massive debt.

9. This is a strong model for inclusion of practical apprenticing.

10. Again no diplomas or degrees were ever issued but again personal letters or completion statements were issued. This is very different from current practices.

11. Other institutions were used to help to provide prerequisite training and education. The curriculum at the Hall was “stripped down”. This raises the questions: “What level and type of education should be a prerequisite for theological education today?” “Should the curriculum include some of these prerequisites?” “What about more general courses; for example, English, research, or computer skills?”

12. The focus was good--the training of pastors, but should we be this narrow? Are there other Christian leadership training needs that should be included?

13. Can and does the church sometimes expect too much from those who are appointed? Did they really take seriously the workload that was imposed upon this solo professor, and why did they not help to bring more relief and carry the burden with him?

14. It is interesting to note that when this professor of theology published, he published materials intended to help fellow pastors and laity, not esoteric, academic treatises. How does this relate to today’s emphasis on publishing and professors of theology and the chant “publish or perish”?

The Present

What are we doing today – in the present – to foster healthy relationships between theological institutions and the church concerning the spiritual formation of leaders? The answer which I will now give to this question I have arrived at from a variety of sources, many non-published. They come from visits and contact with many theological institutions over the last several years in many countries. Some of these answers have come from informal interviews. Some have come from reading promotional or informational literature of theological institutions or from their websites. The observations for the present are not exhaustive. I offer twelve observations of this relationship

between the theological institution and the church, and the effort to encourage student spiritual formation.²⁵

1. Most theological institutions have a regular chapel time which is intended to contribute to the students' and faculties' spiritual formation.

At times the local church may be involved through guest speakers. This is not limited to speakers but may also include local church singing groups, mission groups etc. being invited to the chapel. The theological institution uses ways through chapel to reach into the local community of Christians yet also reminds the students of why they are at the theological institution studying. There is again that stress on holistic spiritual life. Faculty, staff, students (and often local church leaders) come together for worship. Consider the demise of chapel in the state universities teaching theology. Theological instructors are not involved, or rarely involved, in devotional spiritual exercises in chapel and surely this makes an impact on what the theological institution exists to do.

2. Some theological institutions have a spiritually themed week or spiritual emphasis week. This is not something new but was very common in the 19th century mission institutes and colleges. This week may or may not be integrated into the local church community or wider church community. The choice of speakers and themes determines a great deal. The point here is that this spiritual emphasis week is not seen as an academic graded subject. Rather, it is seen as a very important component in the life of that theological institution in fostering a Christian ethos for staff and students and even often the local community. It is a clear reminder that the Lord is the One whom we are to exalt and for whom we are to live. The theological institution places planning and thought into this week and has goals for what they hope to accomplish from such activities. It is very interesting that in the past such weeks have often been identified as turning points for students in their own spiritual lives.

3. Some theological institutions encourage, foster, and promote special seasons of prayer and fasting. Some of this may be staff initiated, some may very well be student initiated. Usually these are independent of local churches but not necessarily so. These special seasons of prayer and/or fasting again are clear reminders that we exist far more than simply for mark sheets. Quite frankly, such things may be shocking to some very traditional theological institutions yet are common and quite accepted in many others.

4. Some theological institutions have student-led ministry projects with faculty mentoring. This may take on a whole variety of appearances, from HIV initiated projects, to horticultural projects, to rural preaching initiatives, to foreign student outreaches, etc. The point is that the faculty are men-

²⁵ I have not footnoted these points on purpose here because I did not want to single out institutions and set up examples for assessment within this paper. I offer these as ideas of showing attempts at integrative models only.

toring ministry projects with the college's students. For example, faculty members may take a group of students into a rural area where Christian ministry is in serious decline (or not even taking place). Faculty and students together conduct services and visit with the people. There is a sharing of tasks: one preaches, one translates, one leads singing, one teaches the children, one shares a testimony of Bible college life and challenges young people to consider their callings. The strategy here is faculty involvement with students – a mentoring role. Here the church, the theological institution and practical ministry and spiritual formation are all integrated. The training can be brought back into the classroom through using what has been observed or learnt as illustrations in lecturing. In order for such integration to be effective, staff and faculty must be selected very carefully.

5. Some theological institutions require students to be involved in apprenticeship programmes or ministry training programmes often for integrated credit. Some may spend four days in the local church context with a mentor and then come for three days to the college for formal lectures. Some of these apprenticeship or ministry training programmes allow a student to explore and refine calling. However, these programmes are meant to provide students with basic ministry qualifications. Church, theological institution and practice in ministry will hopefully be integrated but again much is dependent upon the mentors, the faculty and also the student. This can be said for many of these twelve points.

6. Some theological institutions insist upon faculty-led fellowship groups. The names here may vary. For example, some may just refer to them as small groups, others as accountability groups, and still others as support groups for Christian fellowship. Regardless of the name, these groups are seen as aids to spiritual formation. They are not a substitute for the local church. Though they exist for fellowship, accountability, and study, they are likewise mentoring what a small group ministry should be. This in itself provides mentoring in the development of ministry skills in a very informal way. Again, this raises the question of the hiring and appointment of faculty. In a sense, the faculty leader here becomes a chaplain or pastor figure to the students in the group.

7. Some use faculty-led ministry teams of students from the theological institution. This may actually mean the faculty-led team is going to another country or another cultural setting. It could mean partnering up with a local church group in another country or setting. Maybe a faculty person leads students from the theological institution in South Africa to Zambia to undertake a project with a local church or group of churches in Zambia. This takes the classroom (through the faculty member) into ministry. The extent to which spiritual formation will take place depends largely on the faculty member. However, in theory, such ministry team experiences should lead to a complete integration of theological institution, church and spirituality.

8. Some theological institutions insist upon one-to-one mentoring between an assigned church pastoral mentor and the theological student at

the theological institution. Here each student is covenantally bound to a local church and pastor and each is directed to seek their council. Students are also directed to be accountable to their mentors. This takes planning and much initiative. In small denominational theological institutions this may be easier than in larger institutions, although the former is no guarantee of a successful mentoring programme.

9. Some endeavour as faculty to approach the development of their teaching with an integration of spirituality in the classroom. They openly lead in prayer or call upon students to pray. They have a Bible with them and are prepared to use it when necessary. They offer counsel from their lecture material and they integrate case studies from church life etc. into their classes. There is a demonstrated openness for spiritual life in the classroom and the faculty leader sets the tone and leads the way in this. There are those master teachers who present such integration into their classrooms of spirituality with solid content and a sense that the church is not foreign to them. Again, selection of faculty is absolutely critical here.

10. Some churches insist upon church examination and reports to be conducted. Here the church may send a representative to the theological institution and speak with faculty about their students and ask spiritual questions and seek transparency concerning their student. The church representative is checking to determine the well-being spiritually not just academically of their student. Some institutions will even insist upon this for the sponsoring church to conduct such an annual audit and this report goes into the student's file. Other churches will annually meet with all of their students at a theological institution and conduct a joint group meeting to determine if they are pleased with how things are going academically, spiritually and for development of ministry skills.

11. Some theological institutions also include in their programme credit integration in practical theology courses whereby so many hours must be spent being involved or working in a local church assignment. If these things do not occur then there is no graduation certificate issued. Often these are "complete only" without assigned marks. Again, here is the theme of integration between the theological institution and the church and endeavoring to instill and cultivate a real spiritual reality in ministerial training.

12. Finally, many institutions insist upon assignment integration. By this I mean that knowledge of sound theological content is not sufficient but must also include an applied relationship to one's spiritual life and church life. Hence, the manner in which assignments are conducted is carefully considered. This philosophy applies not only to the practical theology subjects but must be integrated throughout the curriculum as much as possible. For example, there has been a tremendous shift away from oral examinations to written and typed presentations in theological education and training. Yet most students will be heavily engaged in oral communication (preaching and teaching) after they leave the theological institution. Thankfully, some insti-

tutions are beginning to show more diversity on this point.

The Future

Here I address questions that those of us involved in leadership of theological institutions need to ask. I am purposely focusing on theological institutions but I sincerely hope that others in leadership in the church will be open to dialogue about these matters. As we move from the past and the present and consider the future let me begin by saying it is very difficult to don “the prophet’s hat” and foretell what the future will look like in theological education and training globally. There are some trends which we could speak about and an examination of these trends could lead us to predict what theological institutions and the church (and their relationship to each other) may look like for the future.²⁶ However, I would rather lay aside the “prophetic” and ask something much more practical: **“What can we do now, as we plan for the future, to strengthen the relationship between the theological institution and the church concerning the spiritual formation of emerging leaders?”** The best way to approach this question is to be willing as a theological institution to do an analysis of your theological institution’s model. Consider doing your own self-assessment and analysis. Here are some particulars which you may want to consider as you conduct such an analytical self-assessment.

1. What is your primary agenda or purpose as a theological institution? – And here be brutally honest. Is it “ministry” driven or is it “research” driven? This will very quickly answer the question. Do not state what you want to become but begin with what you are.

2. How do you hire faculty and staff? What do you look for in hiring a new person? What are the real qualifications? Do you look for an integrated commitment to church, theological institution and spiritual formation in the candidate? Do you sense the wrong kind of ambitions coming through the process? Do you ask if the candidate will invest time with students outside of the lecture? Do you insist upon this?

3. Has your theological institution embraced a holistic philosophy of education that promotes an integration of skills, spiritual formation, and sound theological knowledge with good learning principles, or is there another visionary curricula focus or perspective at work? Do the board and faculty know or have they considered properly the perspective from

²⁶ There are many articles discussing trends and making predictions, such as, “Seminary of the Future”, (the Eight Discussion Points), <http://future.fuller.edu> accessed 27 September, 2015. Also, Michael Spradlin, “The Future of Theological Education”, <http://www.mabts.edu> accessed 27 September, 2015. Many such articles are very helpful but are not exactly dealing with the three-fold perspective which we are trying to grasp namely, the theological institution, and the church, and spiritual formation.

which they are working? Many inherit traditions in education and do not question them.

4. What is the academic dean looking for in examining all faculty course syllabi? Is the dean looking for an integration of skills, spiritual formation, and sound theological knowledge with good learning principles? Sound theological knowledge here should be what the church desires in all her ministerial candidates and leaders. Does the dean understand this philosophical perspective or is there another visionary curricula focus or perspective at work?

5. List as many different ways as possible that your theological institution is pursuing the spiritual development of your students.

6. Describe how you as a theological institution communicate with the church/churches concerning the spiritual development of your students. Are you satisfied with this presently? Are you truly serving the Kingdom for the future or not in this regard?

7. Assign various faculty and board members the task of researching how other institutions are relating to the church concerning the spiritual development of students. Then have a follow-up meeting or retreat to discuss these findings with all faculty and board members. Next, what concrete action needs to be taken? What further investigation and prayer needs to continue specifically?

8. When evaluating the financial reports at year end, do NOT stop there. Review the year and ask “How has the atmosphere of the institution changed spiritually?” Are we encouraged with the piety which we see? Marks cannot be given for piety but holiness and spiritual maturity are to be growing in emerging Christian leaders. These are biblical mandates much more than a degree. Maybe we have got something out of order in our educational paradigm.

9. Pretend that someone has asked you this question: “How are the faculty members of your institution expected to emphasize spiritual formation?”

10. Since spiritual formation takes places in the context of Christian community, how do we overcome the loss of community in the case of distance theological education? Or, can a sense of community be retained? If so, how?

I am sure that there is much more that can be discussed as you conduct your own analysis and self-assessment. The critical point here is that *an analysis needs to be conducted* so that we address tomorrow with the best possible approach today and do not merely repeat yesterday's ways.

We need to seek to learn from our Protestant past, both the bad examples and the good examples. We also need to learn from other models in the present, again the good and the bad. We must openly and honestly take time as a faculty and board to evaluate the deliberate and specific steps being taken to

foster spiritual development in our student body. Finally we must openly and honestly take time as a faculty and board to evaluate our relationship to the church and consider how we can strengthen this relationship and thereby strengthen the spiritual formation of our students.

Conclusion

Let me close by making a parallel illustration. If you as a parent elect to send your child to a school, you are still the parent. You grant or delegate to that school the task of helping to educate your child. Now the question is, "Can the school do everything necessary to raise and to educate your child?" Obviously not. You as the parent must continue to exercise your responsibility. We call this arrangement in *locus parentis*; that is, the school stands there "in place of the parent" but it is never meant to displace the role and duty of the parent. Now think of the theological institution. The church may send a student to a theological institution to be educated and trained, but always recall in *locus ecclesia*, in place of the church but never to displace the role and duty of the church. There should be a relationship which seeks integration and partnership, not a divorce between the two. There has been much abuse on both sides at given points in history. Likewise, if the theological institution is truly Christian, then by definition it must cultivate and strengthen spiritual formation. This is not optional, it is a given.

In this paper we have explored two historical case studies. Let us seek to learn from the past and also to learn from the variety of models also operative in the present.

I will conclude by offering five summary points for this relationship, five key points concerning theological institutions and the church and spiritual formation:

1. The theological institution and the church should both commit themselves to the vision of seeking a dynamic partnership and fostering it.
2. The theological institution should always keep before it a model that is sound in the faith, ministry driven, contextually relevant, and mission focused.
3. The theological institution should keep the vision to be holistically integrative at as many levels as possible when hiring, setting credits, and undertaking curricula development.
4. The theological institution should not become arrogant but should listen respectfully to the church and be willing to be humble.
5. The church should not perfunctorily, that is half-heartedly, carry out her visits or reports as this is a travesty but be willing to really engage for constructive ends.

Index of Books Reviewed

Arzola, Fernando, Jr. <i>Evangelical Christian Education: Mid-Twentieth-Century Foundational Texts</i>	69
Barr, Adam T. and Ron Citlau. <i>Compassion Without Compromise: How the Gospel Frees Us to Love Our Gay Friends Without Losing the Truth</i>	56
Clark, John C. and Marcus Peter Johnson. <i>The Incarnation of God: The Mystery of the Gospel as the Foundation of Evangelical Theology</i>	37
Clayton, Lawrence A. <i>Work and Wealth in Scripture: How to Grow, Prosper, and Work as a Christian</i>	71
Cleveland, Christena. <i>Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart</i>	72
Davis, Charles A. <i>Making Disciples Across Cultures: Missional Principles for a Diverse World</i>	58
DeYoung, Kevin, <i>What Does the Bible Really Teach about Homosexuality?</i>	55
Doriano, Daniel M. <i>I Peter</i>	27
Duguid, Iain M. <i>The Song of Songs: An Introduction and Commentary</i>	29
Duriez, Colin. <i>Bedeviled: Lewis, Tolkien and the Shadow of Evil</i>	64
Finlayson, Sandy. <i>Thomas Chalmers</i>	41
Granberg-Michaelson, Wesley. <i>From Times Square to Timbuktu: The Post-Christian West Meets the Non-Western Church</i>	45
Hill, Andrew F. <i>Haggai, Zechariah and Malachi</i>	31
House, Paul R. <i>Bonhoeffer's Seminary Vision: A Case for Costly Discipleship and Life Together</i>	66
Kidd, Thomas S. <i>George Whitefield: America's Spiritual Founding Father</i>	48
Lems, Shane. <i>The Doctrines of Grace: Student Edition</i>	72
McKnight, Scot. <i>Kingdom Conspiracy: Returning to the Radical Mission of the Local Church</i>	35
Mhlophe, Afrika. <i>Christianity and the Veneration of the Ancestors: Should a Christian Consult the Dead?</i>	70
_____. <i>Freed by God But Imprisoned by Culture</i>	70
Mitchell, Matthew C. <i>Resisting Gossip: Winning the War of the Wagging Tongue</i>	61
Muehlhoff, Tim. <i>I Beg to Differ: Navigating Difficult Conversations with Truth and Love</i>	63
Peterson, Robert A., <i>Salvation Applied by the Spirit: Union with Christ</i>	33

Philip, William. <i>Why We Pray</i>	59
Rainer, Thom S. <i>Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive</i>	71
Shantz, Douglas H. <i>An Introduction to German Pietism: Protestant Renewal at the Dawn of Modern Europe</i>	39
Smither, Edward L. <i>Mission in the Early Church: Themes and Reflections</i>	43
Steward, Gary. <i>Princeton Seminary (1812-1929): Its Leaders' Lives and Works</i>	51
Towns, Elmer L. <i>Fasting with the Lord's Prayer: Experience a Deeper and More Powerful Relationship with God</i>	69

Haddington House

99 North River Road, Charlottetown, PEI C1A 3K6
Tel: (902) 892-7273 Email: haddingtonhouse@eastlink.ca
www.haddingtonhouse.org

Subscription/Donation Form for 2016

The *Haddington House Journal* is published each spring and will be posted to all subscribers. The annual subscription fee is \$20.00 (CAD) or \$22.00 (USD) outside Canada.

Subscription for *Haddington House Journal* (\$20.00 CAD) \$ _____

Donation to Haddington House Trust (any amount) \$ _____

Total Enclosed..... \$ _____

Journals also may be requested and donations made on our website using PayPal.

Designated donations for specific ministry projects (e.g. publications, student textbooks, overseas book mailing costs, etc.) are welcomed:

Standing Order: Please make my subscription to the *Haddington House Journal* a standing order and include an invoice with my copy each year.

Name: _____

Address: _____

Telephone: _____ E-mail: _____

Please make cheques payable to Haddington House Trust and mail to:

Haddington House
99 North River Road
Charlottetown, PEI C1A 3K6
Canada

Haddington House Trust is a registered charity, and as such, issues tax receipts for donations received from within Canada.

Available from Haddington House

Hard copies of back issues can be ordered,
\$15 per copy, inclusive of shipping.

These are also available in pdf format online.
See our website – www.haddingtonhouse.org.



CONTENTS

General Articles

Jesus Washing the Disciples' Feet 5

The Life and Impact of Dr. John Hogg as a Missionary in Egypt 11

Book Reviews

Department of Biblical Theology 27

Department of Systematic Theology 37

Department of Historical Theology 39

Department of Applied Theology 55

Book Briefs 69

Academic Articles

A Boy Called Jesus 77

Evangelistic Dialogue: Reflections on a Personal Encounter 89

Worship: Then and Now 115

Two or Three Office: A Slash at the Gordian Knot 137

Theological Institutions and the Church 151

Index of Books Reviewed 173

