

ISSUE
27/2

PRESBYTERIAN NETWORK

EVANGELICAL PRESBYTERIAN CHURCH IN ENGLAND & WALES



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THE ROMANS**

»
**ANSELM
1033 - 1109**

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**MINUTES AND PAPERS OF
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EDITOR'S NOTE

The Presbyterian Network opens a window on the life of the EPCEW.

In this issue, you will find reasons for thanksgiving, and burdens for prayer, helpful articles about the Bible and Church History. We hope that you enjoy it and that it is profitable to you.

With this issue, you will notice certain developments. We have a new graphic designer, which is reflected in the new style. We are grateful to Rob Dykes for his work on the last five issues. From next year, we aim to produce three issues each year. Each issue will have 32 pages instead of 48.

I am thankful for the letters that I have received and for the encouragement that you, the readers, have offered me and our contributors. ○



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✉ peter.naylor@immanuelcaerau.org.uk



SPOTLIGHT on the Churches

📍 BARRY

In September, we had the joy of welcoming some members of the Jackson family from Ballantyne Presbyterian Church, Charlotte, North Carolina. On the Thursday during their visit, a special outreach meeting was held with our guests playing a recital of well-known pieces of classical music. The message brought by Rev. Drew Goodman was our 'Hope in Christ'. Although no-one in the community accepted the invitation, we enjoyed fellowship with our brothers and sisters from other congregations.

Drew and family visited Warsaw, Poland this October, spending time with Dr Dariusz Brycko and his family, who had visited us earlier in the year. Dr Brycko has helped establish a centre for reformation studies in Warsaw, and he is also seeking to plant a new Reformed fellowship in the city.

We have begun to distribute new invitations to the neighbourhood. Rev. John Cook has had opportunities to speak to many people on the doorstep, both new and old contacts.

Our 'Toddler time' continues to be well attended.

✍ **Brendan Hope**

📍 BERLIN

We continue to be encouraged by God's working in this church planting work. On the Lord's Day mornings I am preaching through the Gospel of John, and from Deuteronomy in the evenings. Both series are helpful for the church to think about who Christ is, what believing in him means, and how we ought to live as the covenant people of God.

One part of our Sunday liturgy is the confession of our faith. We take questions from the Shorter Catechism. I, as the minister, ask the question, and the congregation gives the answer. In order for the church to understand what they confess, we have begun to teach the corresponding questions on the Wednesday in our midweek Bible Study and prayer meeting.

We received four new members in September, of whom one came from an atheist background. One of our prayers is to find ways to spread the good news in Berlin. We want to be faithful to our Lord and preach the gospel to the lost. At the same time, we desire more to come and attend the midweek meeting and our evening service.

✍ **Johannes Müller**

SPOTLIGHT on the Churches

BLACKBURN

During the first half of the year we as a church looked forward to seeing God's providential blessing upon us. While God has been gracious in his dealings with us, our ideals and hopes have not been realized. Indeed, after many years of holding weekly services of worship in Ribchester it became necessary to lay down that work at the end of April because of a shortage of resources.

However, during the last few months we have seen a turn in the tide: fresh people have been coming into the meetings in Blackburn both on Lord's Days and in midweek, some of whom have professed Christianity; others are obviously unconverted and in need of God's intervention in their lives. In the light of this we are praying for a greater degree of evangelistic spirit in our services.

Other causes of encouragement: the baptisms of Benjamin Green and that forthcoming of Reuben McNally – we pray that God would work within their young hearts.

On a sadder note, we report the passing of Eve Halstead, a member of our church, whose funeral was on November 1 at our meeting house in Blackburn. We commit her husband Stan, a deacon, and other members of her family to the God of all grace, and continue to pray for them.

 Judith Green

BURY ST EDMUNDS



We have much to thank God for over the last few months. During our mission we were blessed with good weather, many willing and able helpers, and a sense of the Lord's blessing. There were up to 50 children each morning and 100 people for the meals in the evenings. God's word was spoken with power and some have attended church services regularly since then. Please pray for wisdom as we continue with outreach work.

Jake Ashmore has been ordained as an elder and Benjamin Wontrop has joined us as a ministerial assistant. Pray for these two as they take up their new responsibilities, and for Benjamin and Anna as they settle into their new home here.

SPOTLIGHT on the Churches



 Benjamin and Anna Wontrop

The Fifiels have arrived safely in Addis Ababa and are settling into life at Bingham Academy. Also, Rebecca Macintyre has arrived safely in Delhi for a year's placement with IJM (International Justice Mission). Please pray for safety for these, and smooth adjustments to serving in new cultures.

 Clare Pape

CAMBRIDGE



Our associate minister, Jonny Gibson, is shortly moving to Pennsylvania to teach at Westminster Theological Seminary. Continue to pray for a new minister, more officers, and continued congregational unity.

We are considering ways to do evangelism in the area of Queen Emma School, our

Sunday morning venue. Recently, Chris Statter shared with us what the Solihull congregation has been doing, which was encouraging to us.

It has been a joy in recent weeks to welcome several new members and to baptize Debbie Johnson, who has been attending for several years. Please pray for several of our elderly members who are suffering infirmity.

Daniel Glassey plans to return to Thailand to work for Wycliffe Bible Translators. He will be helping to develop computer programmes that will better enable missionaries to translate the Bible into more languages.

Our youth group has new leaders and a new venue, a leisure facility near Queen Emma School. We are thankful for these provisions. This term, the group will be studying Daniel. We currently have about 15 young people attending.

 Annabel Haylett

CARDIFF - BETHEL

This has been a busy time for the Church with new faces being welcomed to all of our activities. These include: Coffee mornings, Holiday Bible Club, Explorers' Kids Club, Community Fun Day, Young People's Meetings, Tiny Tunes music group, Harvest lunch/welcome meal for students, Men's evening, commencement of *Life Explored* course, Home groups, Women's Bible study group.

SPOTLIGHT on the Churches

We have been continually blessed through the faithful preaching of God's Word by godly men.

Rev. Dr David Garner, Professor of Theology at Westminster Seminary, visited in July and preached from Galatians 3 on *Gospel Grace, Gospel Glory*.

Our love for the Word of God has been increased by regular ministry from our pastor, Mark Johnston, with a journey through the Gospel of Luke at the Sunday morning worship services and we are presently looking at the second letter to Timothy in the evening. We are always grateful to Prof. Robert Letham, who steps in when Mark has other commitments.

 Patricia Stowell

CARDIFF - IMMANUEL

On Friday 28 October, there was great joy and delight at the wedding of Dr Rebecca Naylor to Rev. Douglas McCallum. We are thankful that the Lord has brought them together.

The church continues to have opportunities for the gospel. We give thanks for visitors who have come to the services. Our youth group is also an open door for the gospel. The youngsters have great fun and show an eagerness to be taught. But we lack workers. This is an urgent need and we are praying that the Lord will send us help. At the end of September, we held a retreat

for young adults. Philip Moffett (RPC Cullybackey) spoke on 'Christ in the Psalms'. We were delighted to welcome some from other congregations of Presbytery and further afield.

We are also praying for new elders and deacons. Some men of the church have expressed a desire to serve the Lord in future. We have therefore begun an initial year of preparatory training and wait to see what fruit it will bear.

 Peter Naylor



SPOTLIGHT on the Churches

CHELMSFORD

In July we welcomed Bill Edgar, a jazz musician, who played for us and shared his faith. It was encouraging to see a good number of people there, enjoying the music and hearing the Christian message. A number of useful conversations took place. Our next outreach event is a performance of 'The God Particle'.

This term we held a Harvest Festival service. No Tiny Tots families attended but we continue to pray that some of the parents will express an interest in the Christian faith. Also at the start of term, about 25 international students attended a welcome supper at Darren and Glad Moore's house. We held a shared lunch after the Sunday morning service and were pleased to welcome students to that. We hope that some will choose to worship with us regularly. We are also running a Life Explored course for the first time, following on from Christianity Explored.

As a church family we mourn with two of our members who have lost their mothers, and a third whose brother died recently.

 Ruth Ferguson

CHELTHENHAM - NAUNTON LANE

The ordination of Douglas McCallum as Associate Minister occurred on 20 August. By the time this appears in print, Rev. McCallum will have passed another significant

milestone – his marriage to Rebecca Naylor on 28 October at Immanuel Presbyterian Church in Cardiff. We look forward to welcoming Rebecca into our midst.

We were glad to receive David and Heather Klinger into membership. It is a delight to see them with their young daughter, Frances, being so ready to be immersed in church life. They have travelled from the far side of the ocean and, God willing, will be with us for five years.

As in previous Septembers, Chris and Julie Kavanagh led a special time of outreach to international students at the university. A 'Pizza & Quiz' evening hosted by the Whaddon Road Church was well attended, and we plan to invite the students again just before Christmas. We pray that as we befriend them during the few months they are in Cheltenham, there will be opportunities to tell them of Christ.

 Tai-Tuck Yu

CHELTHENHAM - WHADDON ROAD

We continue to be encouraged by the Lord's goodness to us. Our summer children's club was attended by 25 children. We received help from two young ladies, Lumanda and Josefien, from the Ichthus Church at Urk in the Netherlands. This was a result of our connection with them, which we hope will develop. Also from Urk, Lucia Weerstand has come to us for 10 weeks as a volunteer worker.

SPOTLIGHT on the Churches



Over the past few months we have seen two or three new faces. We hope that they become manifestly 'in Christ' and permanent members of his body. In September, under the leadership of Chris and Julie Kavanagh, we ran an international pizza evening (see the photo). This was well attended and we hope to run one again in December.

One of our members, Clarice Ingles, died at the end of July. We pray that our contact with her family will continue and be used to bring them to faith.

In the ministry, we have been looking at Genesis 1-3 (morning), Joshua (evening), and 1 Corinthians (midweek), discovering more and more the power and grace of God's Word.

 David Pfeiffer

DURHAM

I write this after a weekend when the wife of our oldest member has died, who had been in a care home for some time, and a daughter has been born to one of our

families. Weep and rejoice with us in your prayers. During the coming week another birth is due in the congregation, and another three children are moving here. Pray for them and their parents, especially the three who have to settle in a new environment and way of life.

Over the summer it was good as usual to welcome a number of visitors and gain news of other congregations in the one body of Christ. In September we had to say goodbye to one family who have returned to the US. Since then we have seen students dropping in, and a few of them look set to come regularly. Phil Baiden was able to attend the Freshers' pre-term conference away in Herefordshire and make himself known there. He continues to bring God's Word faithfully to us.

 Brenda Norton

GATESHEAD

Since our last report five people have come into membership and three more are attending classes. There are several expectant mothers in the congregation; we rejoice in the Lord's grace to us. Adding to our joy was the healthy birth of Elyana Faith McKee. Her parents, Gary and Priya, have prayed for many years that the Lord would grant them a child - her name is a testimony to the common truth we share, that the Lord certainly answers his people's prayers. The Lord has encouraged us by sending many university students to attend our services. Many come regularly because they love to hear God's Word preached with

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clarity and precision. Our young people meet monthly and are studying God's Law.

We have held three exploratory studies in Sunderland and have been encouraged that some attend regularly and are hungry for truth.

Westminster Presbyterian Theological Seminary commences a new term and welcomes our new resident student and church worker Florian Weicken and his wife Veronica.

 Nathan Hilton

HEXHAM

Hexham Presbyterian Church has had a busy and productive summer. Several men from the church go out leafleting every Tuesday morning for about an hour. We have begun



using the streets that we will leaflet as prayer requests at the prayer meeting the previous week. We've seen a few clear answers to prayer as a result of this. There are many, both from the UK and the Netherlands, who holiday in Northumberland. So our summers are always full of visitors. A few Dutch families from Christian Reformed churches worshipped with us this summer. David Pfeiffer and Josh swapped pulpits for two weeks in September. It was a wonderful experience and one that we hope to do again. It fostered increased prayer for the other churches in the Presbytery, especially Whaddon Road, and the Pfeiffer family and their ministry. As we approach our second anniversary as a church in February, we watch with expectancy to see how the Lord will work in our third year.

 Joshua Rieger

HULL



We praise God for his supply in preachers every Lord's Day during our congregation's 35 years. We especially give thanks for pulpit

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supply during this two year period without a pastor. After the last Presbytery it was agreed that the denomination would again supply one preacher every month for the coming year. Rev. Barry Shucksmith has also committed to support the church for the coming year by preaching for us two Lord's Day mornings per month.

Around ten children, most from the local area, came to our Summer Holiday Bible Club. This year we looked at *Pilgrim's Progress*. Two students from the 'Ichthuskerk' in Berkum in the Netherlands came to help us with the work. In October it was a great joy to bring two young brothers into communicant membership. Both were baptized in the church and have faithfully attended throughout their childhood.

Our need of a new pastor continues to be a priority, although there seems to be little progress at this time.

 Christopher Lawson

SHEFFIELD

Since the last *Spotlight*, two significant developments have occurred. First, Paul Brown was ordained as a ruling elder on 3 September. Bill Schweitzer preached from Acts 20, Jonathan Winch gave the charge to Paul from John 21: 15-17 (caring for the sheep in love), and our moderator Stephen Dancer gave a charge to the congregation from Hebrews 13:17, which exhorts us to make the elders' task a joy, and not one of needless groaning because of our behaviour.

The second significant development was the receipt of the planning permission for the extension of our 1629 Hill Top Chapel (a grade II listed building). The extension will provide 50% more space, with a kitchen area, toilets, a crèche/multi-functional room, and a foyer; and the worship space will be able to seat more people. Our architect is now preparing the structural plans in preparation for inviting tenders from builders. Please pray for a seamless transition of the putting up of the extension, without undue distractions from the building work upon the spiritual work.

 Kevin Bidwell



SALFORD - MANCHESTER CHURCH PLANTING WORK

A new monthly Bible study has started in a pleasant community centre called the Broughton Hub in Salford. We have chosen Salford as a strategic location for a potential church plant for the larger Manchester area. Salford has its distinct identity while

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being accessible to thousands of people. Chris Statter, who is serving at Solihull Presbyterian Church, is from Manchester originally, and he takes studies there and supports the work. He finishes his theological training in the summer of next year and he is currently beginning his licensing exams. Please pray for clarity for him for his next steps after studying, and for the development of this church planting work with new contacts being desired.

 Kevin Bidwell

SOLIHULL

We are glad to continue Sunday worship in the Hobs Moat area. Stephen is preaching through Mark's Gospel (a.m.) and Zechariah (p.m.). Attendance in the morning remains encouraging, regularly above 40; we long for more to commit to the evening service, and to the prayer meeting on Thursday evening. In October, we were delighted to baptize Joshua Morgan, the second child of members Dave and Rachel.

Some of our ladies took advantage of the (West) Midlands Women's Convention, held on our doorstep in Solihull, and were encouraged through the Bible teaching, together with like-minded women from churches across the West Midlands.

We continue to produce a seasonal evangelistic newsletter to use in door-to-door visitation, and run the evangelistic book table at the Hobs Moat shops for an hour each week. We have been encouraged by how some of those contacted through

these means are also known to members, for example through their local workplaces. Some have come to services; we pray for them to find a home with us.

 Rosemary Statter

TRANÅS - IMMANUELSKYRKAN

The fellowship camp in August was attended by some 70 people, mostly members but also some other friends and contacts. There were interesting discussions, valuable teaching, and nice free time together for all ages. It was much appreciated. Pastor David Bergmark is now having discussions with four families who are planning to become members of the church. They will be a very welcome addition to the congregation. Some of them attend a Bible study in Linköping, where David teaches once a month. We are very thankful for our children in church. There are 26 people aged 1-15 years.

We have 3 Sunday school classes, but there is a need for more Sunday school teachers. There may be opportunities to host language learning at our church for refugees. Elder Trygve Lundblad has been meeting with a group of men and we hope to find ways to befriend them in the coming months.

Ben and Heidi Thomas, from the USA, are raising support to move to Sweden. Ben feels a call as a missionary/church planter. We pray that the Lord would assist so that they can come to Immanuelskyrkan in 2017.

 Sune Jäderberg

Re:Con

Reformed Confessions Study Group
OXFORD

Re:Con is a study group which promotes the Reformed Faith in Oxford. Convinced that the Church needs to return to its historic Creeds and Confessions, Re:Con seeks to foster an interest in, and commitment to, those same Confessions. If you want to find out more about the Reformed Faith, or want to study the Confessions of the Church, or simply meet Christians who are interested in both, Re:Con is for you.

When



MONDAY 5 DECEMBER, 7:45PM

“Westminster Confession on
God and the Trinity”

- Monday 7th November, 7:45pm
“Westminster Confession on Scripture”
- Monday 10th October, 7:45pm
“Why study Creeds and Confessions?”

Location

Caffè Nero, 14 High Street,
Oxford, OX1 4DB.

All are welcome and drinks will be provided free of charge. Meeting in the downstairs of **Nero's**, we will study the most influential of all Reformed Confessions - the **Westminster Confession of Faith**. There will be reading, teaching and discussion on the WCF together with fellowship throughout.

Contact

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You can find us online at
f reconstudygroup

TRANSGENDERISM



In the last issue of the *Presbyterian Network*, we carried an article on this subject. Readers may have noticed that the BBC has been persistently promoting Transgenderism on an almost daily basis. Recently on the children's channel CBBC – which is watched by children as young as 6 – the BBC put out a drama called ‘Just a Girl’. It is the story of a boy of 11 who wants to be a girl and so has a struggle to get drugs that will help him to achieve his goal.

Laura Hughes in *The Daily Telegraph*, 1 November, has reported the following reactions:

- » BBC Children's Director Alice Webb says she is proud of the programme.
- » The House of Lord's Communications Committee has questioned the judgment of programmers in putting such material before young children.

- » A mother, on *Mumsnet*, said that her daughter had questioned her gender and asked anxiously if that means she was a boy.

The campaigning organization Citizen Go launched a petition: ‘BBC: Don't Let the BBC Promote Transgender Ideology to Your Children Anymore’.

<http://www.citizengo.org/en/fm/38188-dont-let-bbc-promote-transgender-ideology-your-children-anymore?tc=gm>

Dr Chris Richards' article in the last issue shows how potentially damaging to young children such material can be. [o](#)

Reformed Theological Journal

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<http://www.rpc.org/publications>



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-  **REPLACEMENT THEOLOGY?** - by Jonathan McCollum
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PAUL TO THE ROMANS

 PETER J. NAYLOR

In history, God has used this Letter to the Romans mightily, vindicating Paul's confidence: *'I am not ashamed of the gospel of Christ, for it is the power of God to salvation to everyone who believes, to the Jew first, and also to the Greek'* (Rom. 1:16)

In Martin Luther's view, 'This Epistle is the chief book of the New Testament, the purest gospel.' John Calvin wrote, 'When any one gains a knowledge of this Epistle, he has an entrance opened to him to all the most hidden treasure of Scripture.' But what caused Paul to write this letter?

AD 57 - A DIFFICULT YEAR

In AD 57, the church in Rome was in difficulty. In order to understand this, we need to know what had happened in the first 24 years of its existence.

The New Testament does not say how the church at Rome began. But on the day of Pentecost, Jews and proselytes from Rome heard Peter and John preaching (Acts 2:10). Probably some returned to Rome as Christians (consider Romans 16:7). The church grew and in time Gentiles were added. But in AD 49, the emperor Claudius issued a decree banishing all the Jews from Rome. Luke mentions it in Acts 18:1-2. Claudius' decree had a deep impact on the church there. At a stroke, all its Jewish members were removed. For the next five years, it continued as a purely Gentile congregation. In AD 54 Claudius was murdered, Nero became emperor, and the Jews returned. They did not find it easy to re-integrate.

This comes to the surface in chapters 14-15. There were differences of opinion. The Jewish believers, some at least, were observing the ceremonial law. Although trusting in Christ for the forgiveness of sins, they continued practices that they had known from childhood. They would not eat unclean food (14:2, 14) and they kept the feasts commanded in Leviticus 23 and Deuteronomy 16 (14:5-6). The Gentile Christians did not follow these practices. They understood the new covenant development, the fulfilment found in Christ, and that they were not bound to observe Mosaic ceremonies. In this, they were strong in faith, but some of the Jews were weak.

So there were arguments (14:1), and sinful attitudes. The strong (Gentiles) despised the weak (Jews). They held them in contempt

for not grasping the transition from old to new covenant. The weak judged the strong for breaking the laws of Moses. But the strong were determined to exercise their liberty in Christ, and to eat 'unclean' foods. Some of the weak followed their example, yet doubting that it was right, and suffering a guilty conscience. The law of love was being broken. It was difficult to worship together. And some were seizing the opportunity to advocate division (16:17). None of this is concealed in Paul's letter.

WINTER AD 57, CORINTH

News reached Paul in Corinth. He was about to depart for Jerusalem, hoping to be there for Pentecost, AD 58 (15:25-26; Acts 20:16). Not wanting to leave the Romans without any word, he determined to write. He intended to visit them after Pentecost. In fact, he would not reach them for over three years, as Luke records in Acts 20-28. And so, before he left Corinth, Paul composed the letter that we now have in our Bibles.

THE LETTER

As Luther and Calvin saw, this letter contains a magnificent explanation of the gospel. Beginning with the sin of mankind, Paul leads us to the righteousness of God, his gracious gift to those who believe (chapters 1-4). He shows what follows in the life of the believer (chapters 5-8). But it is not merely an abstract statement of the gospel. Paul is applying it to the need in Rome. He is constantly alert to the Jew-Gentile dimension. His opening salutation has that in view: Jesus Christ was 'born of the seed of David according to the flesh' (1:3) but the apostle's mission was for the 'obedience to the faith among all nations' (1:5). Track this through the letter.

To the Jew first (1:16).

When Paul announces the gospel, he adds 'to the Jew first' (1:16). Consider the impact of the phrase on Gentiles who were despising their Jewish brothers. Would it not challenge their boasting? Later, in chapters 9-11, Paul addresses the Gentiles again: they have been grafted into the olive tree of Israel (11:16-26) and must not boast against the natural branches, even those who have been broken off (11:13, 18-20).

Are we better than they? (3:9)

The Jews did regard themselves as better than Gentile sinners. So, having catalogued the ungodliness and unrighteousness of the world (1:18-32), Paul turns to the Jews: 'You are without excuse... who judge another' (2:1; 14:10). They had the advantage of possessing the oracles of God, but they did not keep them (2:17, 21; 3:2). All have sinned and there is no difference between Jew and Gentile in this (3:22-23). And all are objects of God's mercy, *both* Jew and Gentile.

Abraham (4:1-25)

Paul speaks about Abraham, pointing out three salient facts. First, Abraham was reckoned righteous through faith apart from works (4:1-8). Second, he was justified while still uncircumcised (4:9-12), as were the believing Gentiles. Third, Abraham was the father 'of us all', that is, of circumcised and uncircumcised, exactly as God had promised (4:13-25).

Adam and Christ (5:12-21)

As Paul compares Adam and

Christ, we notice his inclusive language. In Adam 'all sinned' (5:12). Adam's guilt was imputed to the entire human race, to every individual who descended from him 'by natural generation', which excludes Jesus, but apart from him includes all Jews and all Gentiles. Similarly, Christ's righteousness is imputed to all who are in him, both Jew and Gentile. By setting Adam and Christ side by side, Paul is teaching Jew and Gentile believers to see that they are in the same position. (Those who seek to use this passage to teach universal atonement have twisted Paul's words and fallen into error, an error which the church has condemned in the Canons of Dordrecht, 1618-19, for example.)

My countrymen, who are Israelites (chapters 9-11)

It was vital that the Roman believers did not misunderstand the place of Israel in the counsels of God. What about Israel? Paul immediately bares his soul. He feels the same as Moses felt (Exodus 32:32). His heart is deeply moved; just as Jesus once wept over Jerusalem (Luke 19:41-44). But can Paul explain their situation? Yes, he can. God's purpose for them stands, but it is directed by his election of some and not others (9:6-23), and that extends to the Gentiles also (9:24-29; 10:12). Many Jews had stumbled over Christ through unbelief (9:30-10:21). But had God cast away his people Israel? Definitely not. That would be impossible. There is a remnant, by grace (11:1-10). Have they finally fallen? No, the salvation of Gentiles is designed to provoke them to

jealousy, and God is able to graft them back in (11:11-31). His gifts and calling are without repentance (11:29).

Exhortations

In chapter 12, Paul gives a series of exhortations. Many of these are relevant to the church's particular need. For example, Paul speaks 'to everyone who is among you, not to think of himself more highly than he ought to think' (12:3). While this could be seen as a general call for humility, it is apparent that the disputers needed to hear this because they were boasting against one another. A little later, Paul exhorts them to honour one another, and give preference to one another (12:10). He stresses the unity of the one body of Christ and calls on them to live at peace among themselves (12:4-5, 18).

Receive one another (15:1-13)

The self-denying servanthood of Christ is applied to them. 'The strong' must not please themselves but patiently bear with the weak, in order that they might glorify God together with one mouth (15:1, 6). Paul is very clear: Jesus Christ became a servant to the circumcised, and that is exactly what he wants the strong Gentiles to be (15:8a). And Christ also had in view mercy to the Gentiles so that they would rejoice with his people (15:9-10). They are called to fall in line with Jesus Christ.

Greetings (16:1-23)

Have you ever noticed what happens when two Christians, who have a close friend in common, fall out? When that friend comes and he visits the first of them, the other feels uneasy; it makes him feel more acutely the broken bonds of friendship. And when he visits the second, the first feels the same. It is a kind of rebuke, it disturbs them that the mutual friend can meet with each of them, but they themselves do not meet. This dynamic is at work in Paul's list

of greetings. He greets Jewish leaders in Rome, for example, Aquila and Priscilla, Andronicus and Junia, and Herodion; and he greets Gentile leaders, such as Epaenetus who is of Achaia. Not only so, but he tells them to greet one another with a holy kiss (16:16). Paul proceeds to name his co-workers in Corinth: Timothy, Lucius, Jason, Sosipater (Jews), and Gaius, Erastus, and Quartus (Gentiles) (16:23). At every turn of the page, Paul will not allow his readers to evade the challenge of receiving one another.

Gospel balm (16:25-27)

Finally, God is able to establish them, in accordance with the gospel. The preaching of the gospel was intended to bring about 'the obedience to the faith among all nations' (1:5; 16:26). That was in the eternal plan of God, promised to Abraham (4:17), but reserved until Jesus Christ was raised from the dead and enthroned in power (1:4). He was therefore bringing in the Gentiles to share with his people Israel. His Lordship and power were at work to achieve their unity (compare Eph. 2:11-22). This was glorifying to God.

FOR US TODAY

What blessings come for us all through this letter! Here is God's good news to us. It humbles us as we know our plight. It renews our faith as we consider again and again God's mercy to us in Jesus Christ. It unites us to all other believers, because we are all sinners saved by grace. It constrains us to yield ourselves to the Lord as his servants, yes, as living sacrifices. It moves us to praise our God. It reminds Gentile believers even today of their debt to Israel, and encourages them to pray that God will have mercy on the Jews and re-graft them into the true olive tree, which is Christ. o

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They understood the new covenant development, the fulfilment found in Christ, and that they were not bound to observe Mosaic ceremonies. In this, they were strong in faith, but some of the Jews were weak.



1033-1109

 BARBARA CROSS

Too often Protestants have fallen into the trap of thinking there were few true believers in the church of the Middle Ages – before the Reformation. But God has never left himself without a faithful witness by men who were devoted to Christ and diligent in their efforts to understand and apply the Scriptures to life and doctrine. Here is the story of one such man.

In 1033 a child, named Anselm, was born in Aosta, Italy. He would become 'one of the most important thinkers of the 11th century.' Both his father and mother were related to the nobility of that area, though his mother was the wealthier of the two, as she had a palace where the family lived. His father was a harsh man with a violent temper but his mother was remembered as being a devout woman and one who wisely managed the family wealth. Anselm was particularly close to his mother who had taken him away from a teacher who was so harsh and demanding that Anselm had lost all joy in learning.

Around the age of 15, Anselm decided that he wanted to become a monk, but his father would not give permission, wanting him to go into a career that would earn a great deal of money. It is said that Anselm even prayed that God would make him ill so that the abbot, the leader of the monastery, would feel sorry for him and take him in to study there, in defiance of his father. When he did become ill the abbot still said 'No.'

In his disappointment Anselm began to lose interest in God and in his studies and began a carefree life. When his mother died, in spite of his love for her, Anselm wandered even further away from his concern for spiritual things.

At the age of 23 Anselm left home, crossed the Alps, and began wandering through France and listening to different spiritual teachers. A fellow countryman by the name of Lanfranc had become the prior (second in command to the abbot) of an abbey in Bec, France. Anselm consulted with Lanfranc as to whether he should return home (by now his father had died) and run his inherited estates for the purpose of providing for the poor, or whether he should become a hermit or a monk.

Lanfranc encouraged him to seek the advice of the Archbishop of Rouen who advised him to enter into the life of an abbey. Anselm had been so impressed with the way that Lanfranc taught his students (no dry lectures with him!) that he became a novice at Bec at the age of 27.

In becoming a monk Anselm spent a great deal of his time studying the Scriptures. Later, when Lanfranc left the monastery, Anselm was chosen to replace him as prior. Some monks became angry that he was chosen, since he was younger than most and had served less time. However, gradually he won the monks' confidence with his loving gentleness and his kindness to them – attitudes that characterized how he dealt with people during his entire life.

After the Norman Conquest of England in 1066, Anselm often had to visit the lands in that country that had been given to the Bec Abbey. While in England, he would seek an audience with King William I, and would also visit Lanfranc, who had become the Archbishop of Canterbury. After Archbishop Lanfranc died, William I refused to allow another archbishop to be appointed, so that all the church revenues would come to him. That changed when William I became deathly ill and decided he was being punished for taking the lands to himself, so he promised to live according to the law.

William II decided that Anselm should be appointed as the new archbishop – a position that Anselm did not want. The clerics gathered around him, the archbishop's staff (the crozier) was forced into his clenched hands, and he was bodily carried to a nearby church to celebrate his new position.

William II and Anselm could not work well together as the king demanded full

obedience to him rather than to the church. Anselm said that working with William II was like an old sheep (the king) and an untamed bull (himself) being tied together to pull a plough. Their greatest quarrels were over the fact that the king felt that he not only ruled the country but that he was also the ruler of the church. Anselm said that the church must choose its own leaders and obey them. Their differences reached the point where William declared about Anselm, 'I hated him before, I hate him, and I shall hate him still more hereafter.'

In 1100 William was killed while hunting in the New Forest. His brother, Henry, who was present (and may have killed him) hurried to be crowned before his other brother, Robert, could gain the throne. Again Anselm began to have the same problems with Henry I as he did with his brother William II.

After years of struggle with the king, in 1108 Anselm became so weak that he had to travel by being carried on a litter. Still he continued to work for the church until he died on 21 April 1109.

One would think that, with all the responsibilities of administration that Anselm had as the Prior of Bec and then Archbishop of Canterbury, along with the massive problems he had dealing with three different kings, there would be little else that he could do.

Instead, he worked to clean up abuses in the church: prohibiting the monks' having concubines and engaging in drunkenness. Sodomy was condemned and simony as well. (Simony is the buying and selling

of church offices and privileges). He also worked to get the British slave trade stopped.

Yet during all these difficult times in dealing with the kings and corruption in the church, his mind was constantly engaged in a study of Scripture, and in seeking answers to theological questions and problems that had come into the church.

One of his greatest works was to answer the question, 'Why did Jesus have to become man?' Some had tried to argue that God simply could have pronounced man to be forgiven without the work of Christ. Anselm answered that the crucifixion of Jesus was necessary to atone for mankind's sins. Because it was man who sinned he could only be saved by a man. He said that, owing to the fall of man and the sinful nature of each man since then, atonement could only be made through Jesus as a sinless being who was fully divine and fully human. It was

through his death that justice and mercy were fully compatible. He wrote, 'If only God can make this satisfaction for sin and only a man ought to make it, it is necessary that a God-man make it.' R. C. Sproul states of his position, 'Anselm, more than any of the other thinkers of antiquity, plumbed the depths of the substitutionary, satisfaction view of the atonement.'

In his book *Monologion*, Anselm demonstrated the relationship of faith and reason. He declared that revelation is the foundation of all truth, and so the Christian, in order to find truth, must begin by believing and trusting in the revelation Christ has given to us. In other words, we do not

throw out thinking and reasoning but we must start with faith. Anselm's famous quote is '*I believe in order that I may understand.*'

Some consider that Anselm's greatest contribution is what he wrote on the existence of God. He developed what is called 'The Ontological Argument for the Existence of God.' Anselm began by assuming that God had made himself known to all men and that all men have some idea of God. His argument is consistent with the statement of Paul in Romans 1:18-19. 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them.'

Another error that the church had fallen into was the belief that, because of the sin of Adam and Eve, Satan now owned the souls of every man. Because of this Jesus had to die to buy the souls back from Satan. Anselm made it clear that Jesus owed nothing to Satan.

Some had also taught that the sinful nature that each man has was transmitted from generation to generation by the sinful act of sex. Anselm answered that the Adam's sinful nature was passed on to the children through the parents who had inherited Adam's sinful nature.

Some of the most moving of Anselm's writings are his prayers. Our hearts are touched by the truth and devotion contained in this example.

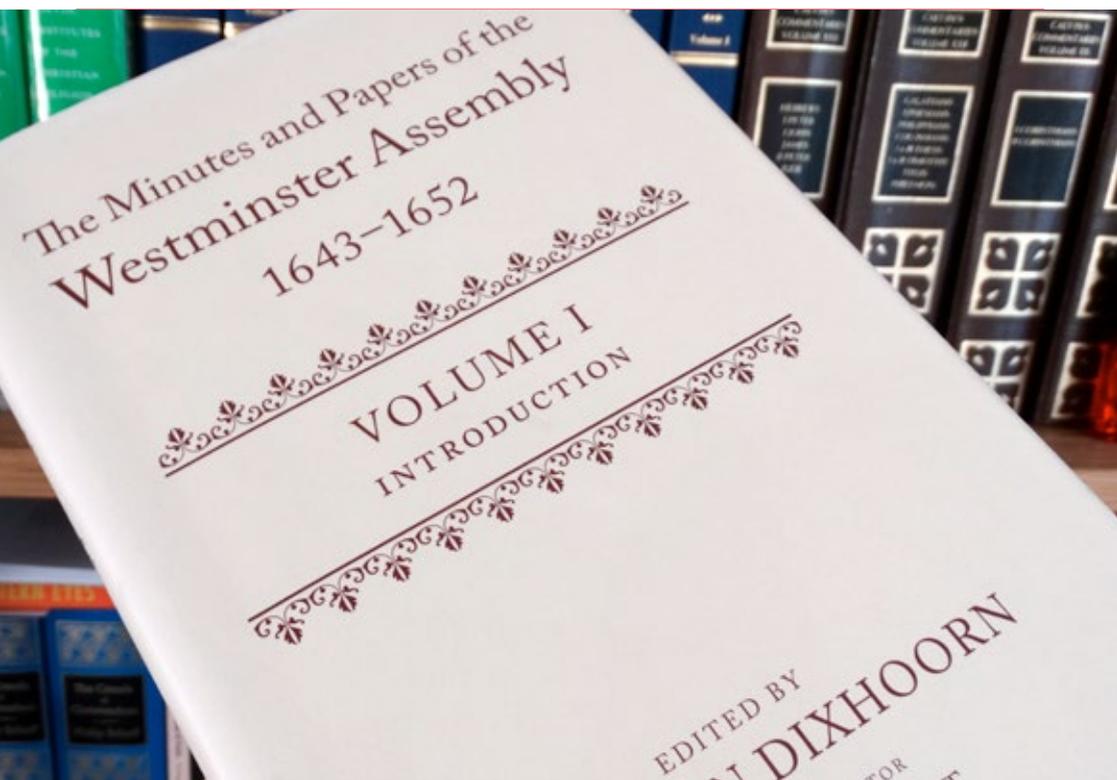
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Anselm answered that the Adam's sinful nature was passed on to the children through the parents who had inherited Adam's sinful nature

'O Lord, I acknowledge and give thanks that Thou has created me in Thine image so that I may remember Thee, think deeply about Thee, and love Thee; but that image has been so ruined and worn out by vices and darkened by the smoke of wrongdoing that it cannot accomplish that for which it was made, unless Thou renewest it and recreate it. I don't try, O Lord, to understand Thy greatness, because I could never compare my understanding with that: but I desire to understand to a certain point Thy truth, which my heart believes and loves. I don't try to understand so that I may believe, but I believe so that I may understand. For I believe even this; that I shall not understand unless I believe.'

While Anselm was not completely free from the errors of the medieval church, he is remembered, not only by the Catholic and Orthodox churches, but he is also appreciated by Protestants, for his contribution to the understanding of some deep theological truths.

R. C. Sproul says of him, 'Anselm held the position of Archbishop of Canterbury from 1093 to 1109. A Benedictine monk, philosopher, and theologian, he stands as one of the most significant thinkers in the history of the Western church. His influence is not due to the sheer volume of his writings but to his ability to expound profound subjects biblically and thoughtfully in just a few words.' ○



MINUTES AND PAPERS OF THE WESTMINSTER ASSEMBLY



KEVIN BIDWELL

In 2012, a new five volume edition of the minutes and papers of the Westminster Assembly (1643–52) was published (Oxford University Press). This was the fruit of years of work by Rev. Chad Van Dixhoorn. This monumental work will probably form

the basis for study of the Westminster Assembly for the remainder of this century and beyond. It returns to primary source material underlying the Westminster Standards, which are among the world's foremost statements of the Christian faith.

In the foreword, John Morrill writes: 'I am confident that all users of this edition will be richly rewarded so long as they have the patience to read the introduction and to treat the volumes holistically, drawing on all parts of it' (page xi).

Volume 1 lays down a 'road map' for what follows: the glossary, map, and list of county abbreviations are very useful. A list of abbreviations used in the work is contained in the Readers' Guide (pages 99-105), and this is essential because it is impossible to follow the footnotes without it.

The highlight of the first volume is Chad Van Dixhoorn's 'Introduction' (pages 1-87). My impression is that the section on 'The Solemn League and Covenant and The Scottish Commission' (pages 23-27) will be quoted often. Chad Van Dixhoorn writes that Robert Baillie's Letters 'almost sensationalize the theologians of the Scottish commission as an elite strike-force – a four-man gang of trained specialists rushed into Westminster Abbey to rescue hapless English presbyterians held hostage by a coalition of congregationalists, Erastians, and moderate episcopalians' (page 24). He evaluates the folklore and tradition that has surrounded the commissioners with care and clarity.

The 'Biographical Dictionary' (pages 106-47) supplies historical portraits of key Assembly figures. Readers will observe the absence of entries for John Owen, Thomas Watson, and Oliver Cromwell. The first two, Owen and Watson, were remarkable theologians. But none of these men were part of the Assembly. (Owen and Cromwell are both included in the famous painting of the Assembly by J. R. Herbert).

Perhaps two of my favourite inclusions are the 'Register of Citations' (pages 148-61)

and the 'Leading Assembly Contributors' (Appendix 13, pages 212-13). The former lists the names of all authors cited by the divines. Augustine, Calvin, Chrysostom, Cyprian, and Tertullian, are prominent; but the list will inspire us to more study as we discover how often they cited men such as Theodore de Bèze, Thomas Cartwright, Johannes Piscator, and William Whitaker. Appendix 13 (Leading Assembly Contributors) provides a kind of league table of the twelve men who spoke most, with Stephen Marshall ('the irenic Presbyterian') at the top, with 465 speeches, followed by Lazarus Seaman, and Cornelius Burges.

Van Dixhoorn agrees with S. E. Ahlstrom that the Assembly's Confession became 'by far the most influential doctrinal symbol in American Protestant history', and he states that the Westminster Standards are considered by many to be 'the finest and most enduring statements of early modern Reformed theology' (pages 86-7).

With this in mind, let me give a brief sketch of the remaining volumes. The second (687 pages), third (791 pages), and fourth (897 pages) volumes are the minutes of the sessions from August 4, 1643 to April 24, 1652. The fifth volume (472 pages) is comprised of supplementary material including letters by the Assembly. It is completed with a compendium of the plenary sessions with dates, Scripture and Apocrypha citations. Also there are three separate indices for subjects, places, people, and names.

Reading the minutes (volumes 2-4) will dispel any romantic illusions about the work of the Assembly. Day after day the divines discussed and debated many aspects of doctrine, including church government. The work was obviously arduous, tiring, challenging, and at times

difficult. They were thorough, vigorously committed to orthodoxy, and educated with rich learning.

A snippet of the erudite contributions can be sampled by a speech given by Thomas Gataker during a discussion on the remission of sins and justification. He refers to continental Reformed confessions and to theologians Caspar Olevianus, Johannes Piscator, and Abraham Scultetus. He expounds the word 'justify' from English, Latin, Greek, and Hebrew. His comments are replete with biblical references, and his conclusions are searching. He discerns the theological nuances between finely balanced teachings of remission of sins, justification, and reconciliation (2.43-45). Reading Gataker should be an antidote for anyone who is suffering from theological pride.

Towards the end of this second volume there is the record of the intense debate regarding matters of church government and the locus classicus text of Matthew 18:17 'tell it to the church'. The question was: 'Is the locus of church authority and ex-communication in the final court of the local church congregation, the church's elders, or the regional elders together to form a presbytery?' This was not a new discussion, it had been rumbling among the English Separatists such as Robert Browne, John Robinson, and John Smyth, to name a few, from the 1590s. Vociferous dissent was expressed against the Presbyterian Church of England majority in the Assembly

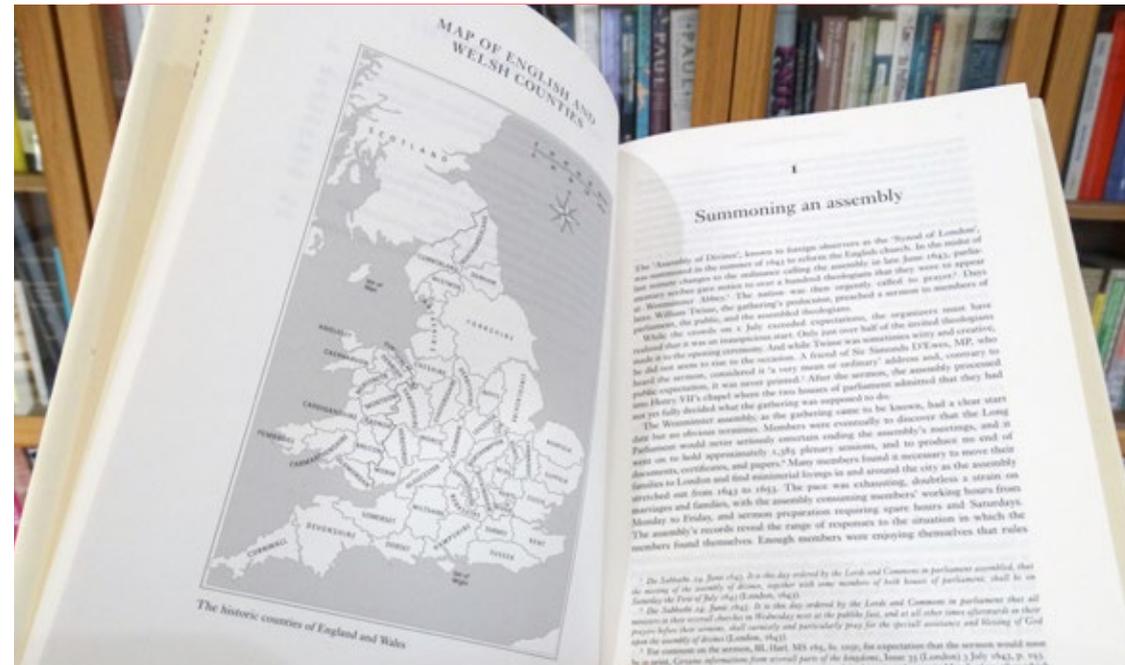
44
Reading Gataker should be an antidote for anyone who is suffering from theological pride.

on the issue of the final seat of church authority by Philip Nye, Thomas Goodwin, William Bridge, and others (2.493-684).

This was no 'minor key' in the debates on the floor of the Assembly. In the minutes, it covers almost 200 pages of volume 2. In reading these congregational proponents, it appears evident that these men are contending for a particular formation of church government, yet they are labelled as 'Congregationalists' and not 'Independents' by Van Dixhoorn (session headings, 493, 507, 518, 617 as examples). However, their display of ecclesial principles that lean to independency raises questions. It is beyond the scope of this review to drill down deeper into this theological matter, but the editorial decision to remove the pejorative label 'Independent', a word actually never found recorded in the debates, in favour of 'Congregational Presbyterians' is probably helpful.

While the end of volume 2 and most of 3 are taken up with the 'grand debate' on church government, as labelled by Robert S. Paul (The Assembly of the Lord), there are other theological themes running concurrently as work on the Confession of Faith continued. It appears that the work of the assembly picks up speed in volume 4, even though the details of much discussion are not always recorded because it was conducted in committees. This volume spans the period 1646-1652 and the culmination of

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Open and vigorous discussion, anchored in historical, systematic, and biblical theology should not be suppressed.



months of debate, fasting, prayer, speeches, and discussion comes to fruition with the completion of the Confession of Faith, the Larger and Shorter Catechisms, besides the examination of hundreds of ministers of the Church of England, responses to Parliament, and overseas correspondence with continental Reformed churches.

What can be learned from these minutes and papers of the Westminster Assembly?

One valuable lesson can be gleaned from observing the breadth of opinion in the Assembly on many topics, and seeing how it established clearly defined parameters of doctrine. The Assembly's documents were the outcome of consensus and not of a single theologian's teaching. This should guard us from assuming that our own brand of the Reformed church is the only pattern to be followed. On the other hand, their theological settlements are timeless, and a fresh consideration of their Directory

for Public Worship would cause us to question the validity of many contemporary 'winds of doctrine' on this subject.

Another lesson to be embraced is that of listening to others in debate. Open and vigorous discussion, anchored in historical, systematic, and biblical theology should not be suppressed.

The Assembly conducted its business in painstaking detail, without undue haste, and in correspondence with the continental Reformed churches. There appears to have been a broad European consensus of the Reformed church, and this Assembly stood firmly in the same lineage, with healthy theological relationships outside of Great Britain.

I commend these volumes, and I recommend that churches consider making this resource available to its ministers and elders and men training for the ministry. ◻

THE 1904 WELSH

Revival

 ROB DYKES

Nine million! That's how many sheep live in Cymru (Wales). In fact, sheep outnumber people three to one. The picturesque Principality (beyond the South Coast) is very rural. The nation which once depended upon the veins of her coal mines now depends upon other industries and the farms which cloak hills and valleys. And Wales is known as 'The Land of Revivals'!

Revival begins in heaven. It is a sovereign work of God whereby large numbers of people come to saving faith in Jesus Christ. The power of God is profoundly evident. Many experience deep hatred for sin, a longing for holiness, a thirst for God's Word, and a clinging to Jesus Christ. Welsh history has seen several God-honouring revivals, the most recent of which occurred in 1904-05.

BEGINNINGS OF REVIVAL

Wales' spiritual lamp was burning low in 1904. Humanism and Darwin's *The Origin of Species* had made their mark. The true gospel was ignored producing a deadening effect upon the church. Preaching about

sin and salvation was exchanged for a social gospel. One pastor at the time observed, 'While the church sleeps, the enemy busily sows tares among the wheat. Nothing short of an outpouring of the Spirit from on high will save our land from becoming prey to atheism and ungodliness'.

Into such intense darkness shone the light of the 1904 revival. It is important to note the revival was preceded by repentance and prayer *within* the church. There were few Christians around, but they lamented over their sin, and devoted themselves to earnest and expectant prayer. Consequently, in echoes of God's promise to Solomon, God answered. God said to Solomon, 'If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land' (2 Chr. 7:14). God was to begin healing Wales.

God began to use three men in particular: Seth Joshua, Evan Roberts, and Joseph Jenkins. Historians pinpoint the beginning of the revival to when the latter preached

in a quaint fishing town named New Quay. Jenkins asked the youngsters, 'What does the Lord Jesus mean to you?' A little girl named Florae Evans - a Christian for only one week - stood and said, 'I love the Lord Jesus with all my heart'. Her testimony resounded with conviction and sincerity! Everyone present came to Christ that evening. The revival had begun.

Seth Joshua had been praying for revival for four years. Specifically he prayed for God to use a coal miner. The answer to prayer was Evan Roberts. Roberts, who studied his Bible in the low-lit mines, left the collieries aged 26 to train for the ministry. While at Bible College he went to bed at 10 pm, awoke to pray from 1 am until 5 am, then slept until 9 am. He burned with a desire to preach in his hometown so returned to Loughor prematurely with much excitement and anticipation. Evans' pastor allowed him to preach after Monday evening's prayer meeting. 17 people stayed behind and put their faith in Christ. Six more were saved the next night. Evans preached every night, until on Sunday the church was full and people strained to peer in through the windows.

CHARACTERISTICS OF REVIVAL

The revival exploded across the nation. Approximately 100,000 souls - a tenth of the population at the time - repented and put their faith in Christ. Demand for Bibles tripled. Church services throughout Wales convened daily. Many services commenced at 6 am and lasted for six hours. They then resumed in the evening and went on into the early hours of the morning.

Crime rates fell. Football matches were postponed. Shops closed early every day so that workers could attend church services.

There were not enough church buildings to house the influx of people; therefore some worshipped in the streets. People held prayer meetings on trams. Coal miners, known for ungodliness and foul language, held prayer meetings down the mines. Allegedly the mines' pit ponies couldn't understand their masters due to the reformation of the miners' speech. The revival wasn't advertised. There were no billboards or flyers. It was a sovereign work of God throughout Wales producing effects which spilled over into the rest of Britain, Europe, India, and America.

CRITICISMS OF REVIVAL

Although the 1904 revival was genuine, it had its blemishes. Excessive emotion ultimately gave rise to Pentecostalism, teaching lacked depth, and inattentiveness to the preaching of God's Word, unlike the 1858-9 revival, arguably curtailed the revival.

CLOSING REMARKS

We look at the 1904 revival with jealousy. Do I believe God can send revival again? Yes. The question is: Do I pray expectantly for God to send revival? The ingredients are present: the same darkness in our nation, the same sovereign God, the same power of the Holy Spirit, the same means of grace, and the same access to bring my pleas before God. May God give us the grace to believe, and to pray with the Psalmist: 'Restore us, O God of our salvation, and cause your anger toward us to cease. Will you be angry with us forever? Will you prolong your anger to all generations? Will you not revive us again, that your people may rejoice in you? Show us your mercy, LORD, and grant us your salvation' (Psalm 85:4-7). ◊

It Came Upon a Midnight Clear

 PETER J. NAYLOR

The hymn, 'It came upon a midnight clear', is often sung in carol services, even in Reformed Churches, in the UK, the USA, and no doubt elsewhere. It is found in a range of conservative hymn books: *Praise!* 362; *Christian Hymns*, 173, (first edition, 1977, but not in the new edition, 2005); *Christian Worship* (2009), 355; *Trinity Hymnal*, 200, and *Book of Praise*, 158.

The author is Edmund Hamilton Sears (1810-76). He was a Unitarian minister. Unitarians deny the deity of our Lord Jesus Christ. Since Sears claimed to preach Christ's divinity, some have classified him as 'a Swedenborgian'.

Swedenborgian doctrine can be found on their website, swedenborg.org. They teach that 'There is one God whose essence is Divine Love and Wisdom. Father, Son, and Holy Spirit are all aspects of God just as body, mind, and soul are all aspects of one person.' That is not orthodox Trinitarian Christianity. They teach that 'God gives everyone the freedom to choose their beliefs and live their lives accordingly. Salvation is available for people of all religions.' Such error is contrary to Scripture and has been strenuously and faithfully opposed in church history, by

Augustine (against Pelagius), by Luther, in his *Bondage of the Will* (against Erasmus), and by the Synod of Dordrecht (1618-19) against the Remonstrants (Arminians). The Swedenborgians teach that: 'The Second Coming has taken place—and in fact still is taking place. It is not an actual physical appearance of the Lord, but rather his return in spirit and truth that is being effected as a present reality.' Have they not read the New Testament, which teaches the future bodily return of Christ in glory? Paul warned Timothy of false teachers who have 'strayed concerning the truth, saying that the resurrection has already happened, and they overthrow the faith of some' (2 Tim. 2:18).

What does Sears' hymn actually say? Notice that it says nothing about Jesus Christ. The hymn only mentions 'heaven's all-gracious King'. This was not intended to refer to our Lord Jesus. The message of the hymn is that human love will usher in an age of gold. This is a denial of fallen mankind's sinful depravity. It sets aside the Incarnation and disregards the need for atonement. It is optimistic about human goodness, and pins all its hope on the universal progress of the human race towards an age of perfection, the age of gold. ○

'PEACE ON EARTH, GOODWILL TOWARD MEN'

 A NOTE ON LUKE 2:14
FOR STUDENTS OF NEW
TESTAMENT GREEK

In December, many churches will think about the Incarnation of the Son of God. Some will hold Christmas Carol Services and others may choose to focus on the Incarnation on the Lord's Day, 25 December 2016.

They will probably read Luke 2 and they may sing the well-known hymn 'While shepherds watched their flocks by night' by Nahum Tate (1652-1715). Verse 6 of Tate's hymn is:

'All glory be to God on high
And to the earth be peace;
Goodwill henceforth from heaven to men
Begin and never cease!
This echoes the praise of the heavenly host recorded in Luke 2:14:
'Glory to God in the highest, and on earth
peace, goodwill toward men!'

But some recent Bible translations have altered these words to 'and on earth peace among men with whom he is pleased!' (RV/RSV/ESV).

THEOLOGICAL IMPLICATIONS

The theological implications of this change are quite profound. One reading speaks of God's grace towards men, who do not deserve it; the other reading is at best ambiguous, and suggests, or allows for, the



🖼️ Codex Vaticanus – B

🖼️ Codex Sinaiticus – S

idea that heaven's peace is bestowed on those who have pleased God, i.e. merit-based, which comports with aspects of Roman Catholic theology. Indeed, in the Foreword to the RSV, Herbert May and Bruce Metzger write: 'The Revised Standard Version has become an important instrument in the ecumenical dialogue...this version of the Scriptures has received the hearty commendation of both Protestant and Catholic scholars alike.'

THE GREEK TEXT

In the United Bible Societies' *Textual Commentary on the Greek NT* (1971), leading scholar, Bruce Metzger, explains the change: 'The difference between the AV, "Glory to God in the highest, and on earth peace, good will toward men," and the RSV, "Glory to God in the highest; and on earth peace among men with whom he is pleased!" is not merely a matter of exegesis...but is first of all one of text criticism' (p. 133). The manuscripts of the Greek New Testament offer two readings. Almost all read *eudokia* ('goodwill' to men) but a very small number read *eudokias* with a final s ('men of goodwill'). The difference is just one letter

but the meaning is reversed: from God's goodwill toward men, to men's goodwill toward God. But the latter is so difficult that it is usually modified to the awkward construction of 'toward men of {God's} goodwill' and so it becomes 'among men with whom he is pleased'.

Metzger opts for the second reading. But there are serious objections to it. First, as he acknowledges, it is 'the more difficult reading'. Second, it disrupts the parallelism of the angels' song. But third, the manuscript support is not what is claimed. Nowadays, we are able to view manuscripts online: Codex Sinaiticus (identified by S, the Hebrew letter Aleph to indicate primacy) is found at www.codex-sinaiticus.net; and Codex Vaticanus (B) can be viewed at <http://digi.vatlib.it> as Vat.gr 1209, Luke 2:14 being on page 1307. As can be seen from the photographic plates, the letter s is not present in either of these chief witnesses. There is a space, and perhaps the smallest mark, barely a scratch; hardly solid evidence.

This little case study is a reminder of just how judicious Reformed scholars need to be when handling issues of text and translation. ○



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🌐 cheltenhampres.org.uk

Ⓐ CHELTENHAM - NORTH

Whaddon Road E.P. Church
Rear of Claremont, Whaddon Rd,
Cheltenham GL52 5LZ
Sun. 11am & 6.30pm
Minister: Rev. David Pfeiffer
☎ 07846 858766
✉ drpfeiffer85@hotmail.com
🌐 whaddonevangelicalchurch.org

Ⓐ DURHAM

The Chapel, Laburnum Avenue
Durham, DH1 4HA
Sun. 10.30am & 3.30pm,
Thu. 7.45pm
Minister: Rev. Phil Baiden
☎ 01916 700972
✉ philbaiden@yahoo.co.uk
🌐 depcc.org.uk

Ⓐ GATESHEAD

Lobley Hill Community Centre
47 Scafell Gardens, Gateshead
NE11 9LS, Sun. 10.30am & 6pm
Minister: Rev. Dr Bill Schweitzer
☎ 07939 071404
✉ contact@gatesheadpres.org.uk
🌐 gatesheadpres.org.uk

Ⓐ HEXHAM

The Torch Centre
Corbridge Rd (near hospital)
Hexham NE46 1QS
Sun. 10am & 5pm, Wed. 7.30pm
Minister: Rev. Joshua Rieger
☎ 07930 016785
✉ joshuamrieger@gmail.com
🌐 hexhampres.uk

Ⓐ HULL

Rear of 336 Holderness Rd
Hull, HU9 3DQ
Sun. 10.30am & 6pm
Minister: Vacant
Contact: Rev. Dr Kevin Bidwell
☎ 0114 2431720 / 07954 546487
✉ kevinjbidwell@me.com

Ⓐ SHEFFIELD

Hill Top Chapel, Attercliffe
Common, Sheffield S9 2AD
Sun. 10am (SS), 11am & 5pm
Minister: Rev. Dr Kevin Bidwell
☎ 0114 2431720 / 07954 546487
✉ kevinjbidwell@me.com
🌐 sheffieldpres.org.uk

Ⓐ SOLIHULL

37 Faulkner Road
Solihull, B92 8SB
Sun. 11am & 5pm,
Thu. 7.30pm
Minister: Rev. Dr Stephen Dancer
☎ 0121 707 1826
✉ info@solihullpres.org.uk
🌐 solihullpres.org.uk

Ⓐ TRANÅS

Höggatan 8,
57333, Tranås
Sweden
Sun. 10am & 4:30pm
Minister: Rev. David Bergmark
☎ +46 70 244 7241
✉ d.bergmark@erkis.se

CLERK OF PRESBYTERY

Rev. Chris Kavanagh
24 Homespa House
37 Christ Church Rd
Cheltenham GL50 2NY
☎ 01242 576808 / 07724983959
✉ Fax: 01245 330071
✉ cjkavanagh@btinternet.com

ANNOUNCING PRESBYTERY CONFERENCE 2017



The annual conference for elders is 'vital for the unity and development' of the church.

The aim is mutual encouragement by means of helpful papers or seminars on a mixture of subjects, stretching and practical, and time spent with each other and with the local church that hosts the conference.



27TH - 28TH JANUARY 2017



DURHAM PRESBYTERIAN CHURCH

LABURNUM AVENUE, DURHAM, DH1 4HA

WWW.DEPC.ORG.UK

Speakers

John Burn

Former principal of Emmanuel College, Gateshead, founding trustee of the Christian Institute

William Schweitzer

Minister of Gateshead Presbyterian Church

Jonathan Winch

Elder of Gateshead Presbyterian Church and executive principal of Emmanuel Schools Foundation

Stephen Johnston

Elder of Naunton Lane Presbyterian Church, Cheltenham

Peter Naylor

Minister of Immanuel Presbyterian Church, Cardiff

Papers/seminars

'LEADING IN CONGREGATIONAL PRAYER', **Bill Schweitzer**

'CHRISTIAN EDUCATION',
John Burn

'EXILIC AND POST EXILIC CONNECTIONS.' **Peter Naylor**

'FAMILY WORSHIP'
Jonathan Winch

'WORKING TOGETHER AS ELDERS',
Stephen Johnston



THIS YEAR, AN OPPORTUNITY FOR WIVES TO MEET DURING THE FIRST SESSION ON SATURDAY MORNING.

INFORMATION ABOUT ACCOMMODATION, CAR PARKING, AND BOOKING, IS AVAILABLE ON THE WEBSITE: WWW.EPCEW.ORG.UK