

PRESBYTERIAN NETWORK

ISSUE

31/1

SPRING 2020

EVANGELICAL PRESBYTERIAN CHURCH IN ENGLAND & WALES



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THEY COULD SEE ONLY THE GIANTS

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JOHN CALVIN

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EVERYTHING AT STAKE

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THE NAME OF GOD

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Annual Subscription: £7. Cheques payable to the 'EPCEW' should be sent c/o the Editor to Immanuel Presbyterian Church.

Design & Print by www.PepperCollective.com

“ EDITOR'S NOTE

Visiting Blenheim Palace recently reminded me how kings and queens honour and reward victorious soldiers.

This Oxfordshire estate was given to John Churchill, 1st Duke of Marlborough, in 1702, as a reward for his military triumphs.

Jesus Christ is *the* Victorious One. He triumphed in an infinitely greater way, over the devil, sin, and death, and is now seated in the throne of heaven. After Calvary's conflict, God the Father raised him to honour and reward. 'Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors' (Isa. 53:12).

Our Lord calls us all to the battle; and he promises us victory and that we will share his reward. 'To him who overcomes, I will grant to sit with me on my throne, as I also overcame and sat down with my Father on his throne' (Rev. 3:21). 'And behold, I am coming quickly, and my reward is with me' (Rev. 22:12). ◦

🎁 SUBSCRIPTIONS AND GIFTS

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📍 SPOTLIGHT on the Churches

📍 BARRY - CHRIST CHURCH

Our congregation has settled into our new church premises in Barry's town centre. Since relocating, there has been a notable increase in visitors, some of whom have become regular in attendance at worship services and other church meetings. We look to the Lord that he might increasingly use our witness to call and strengthen his saints.

Rev. Drew Goodman is preaching through Exodus and Hebrews in the Sunday services. We have been studying selected Psalms in the mid-week meeting.

The church offers a coffee morning on Tuesday mornings once a month. The first of these afforded an opportunity to speak to many people in the community with whom we had no previous relationship. We will add an evangelistic book table in conjunction with coffee mornings. We pray that such occasions will facilitate friendly contact and conversations about our Christian hope.

The Goodman family will spend six months in the USA for a period of missionary home assignment. During their absence, the Lord has graciously provided ministers and a licentiate to supply the pulpit. We are especially grateful to Rev. Richard Holst who will serve on the session and provide regular ministry over this period. Others include Rev. Lee Shelnutt, Rev. Charles

Edgar, and Mr Ethan McConnell from the Associate Presbyterian Church, and Rev. Dr Bob Letham and Rev. Philip Haines from local churches.

We continue to uphold in prayer three church members who have on-going medical conditions – two of whom are patiently waiting for surgery.

Now that our congregation has settled into our new location, we are taking steps to stabilize the historic Welsh Calvinistic Methodist chapel. We have been encouraged by an offer of initial funding and have taken the first steps in this next phase of building work.

The session prays above all that the congregation may increasingly speak the truth in love and grow up in all things into him who is the head of the church, to the glory of God the Father, Son and Holy Spirit.

✍️ Russell Young

📍 BERLIN

We are thankful the Lord. Since the church was constituted in 2015, we have received new members every year. God is adding to the number and we are encouraged to see people from different countries, languages and cultures worshipping together every Lord's day.

SPOTLIGHT on the Churches

As the Lord gives growth we long to see conversions. Our prayer therefore is to find ways to proclaim the gospel to the lost. With almost four million people, Berlin is the third largest city in Europe, but we are the only reformed witness in this city. We praise God for other gospel preaching churches, but still see the need for more.

With more and more children being added to the congregation, we see the challenges with our current meeting place. Therefore, we have decided to look for a new place. This is no easy task in a city like Berlin. We hope to be able to move this year.

 Johannes Müller

BURY ST EDMUNDS

The church has been blessed with several encouragements in recent months, with a few new families attending. Having a mix of those new to the faith and more mature believers has been a particular blessing in the evening service. Some of the new attenders are gifted singers and we have even sung a hymn based on psalm 24 written by a new member. There is nothing quite like the joy of hearing God's people singing the psalms on the Lord's day, especially in parts.

We continue to pray for several members with long term health issues or who care for vulnerable family members.

We continue to be blessed with good attendances in our weekly outreach events; a mums and tots group, a youth

club, and a coffee morning. The church is also enjoying a monthly *Pilgrim's Progress* study which has introduced the book to some folks for the first time.

We are beginning to gear up for another summer mission week and hope to be helped once again by a team from Trinity Presbyterian Church, St Louis, MO, in the USA.

In the ministry we have been hearing from Romans in the morning and the Gospel of Mark in the evening..

 Matthew Jolley

CAMBRIDGE

We were delighted to baptize three covenant children at the end of December (Penny May Baker, Daniel Peter Aiken, and Elijah Allister David McCallum) and then three more at the end of January (Eli, Edinam and Edudzi Worlanyo). We also welcomed their mother, Dorothy, into membership at the same time. Please pray that all of these children would grow up to be faithful servants of the Lord Jesus.

We recently started a *Life Explored* course as a follow-up to the Christianity Explored course we ran last year. Please pray that the one lady attending this course would come to saving faith in Christ. We are also planning to do a 'Guest Service' in March, focusing on the question of belief in God in a world of evil and suffering, which we hope some non-Christians will come along to.

SPOTLIGHT on the Churches

One of our members, Sam Tunnicliffe, recently started a post-evening service teaching series called 'The Christian Mind', which this term is considering the subject of the means of grace. This is usually very well attended and has been an excellent addition to the life of the church.

 Douglas McCallum



CARDIFF - BETHEL

Bethel has held several outreach events recently, including a men's curry night and a 'Decorate your Christmas Cake' evening for women, which included a gospel address. This month we are planning a fish and chip supper and quiz. The Women's Institute uses our church building regularly and held its carol service in Bethel, inviting our minister to speak. Two women have since been attending evening services regularly.

At our mid-week meetings, we recently used the Christian Institute video series

Living Christianity, on the challenge of living as Christians in today's world. We are now using a Ligonier video series on *Pilgrim's Progress* by Rev. Derek Thomas, for our midweeks. Rev. David George, representing the Middle East Reformed Fellowship, spoke recently about challenges facing Christians in other countries but also about the impact of the gospel, particularly on those who have become dissatisfied with Islam.

We have been blessed with our pastor's ministry from John, Ezekiel, Philippians and are now considering different aspects of grace. We also welcomed four new members to our fellowship and continue to pray for those who suffer chronic illnesses but persevere in their trials of faith.

 Patricia Stowell

CARDIFF - IMMANUEL

We have just suffered the loss of a dear brother, Mr Arthur Trask. Arthur became a Christian as a teenager and has been part of our church life since the 1950s. He was one of the church's first deacons. Although he will be sorely missed, his widow Marian and his children and grandchildren are comforted, knowing that those who die in the Lord are blessed, and we wait for Christ to return and for the resurrection on the last, great day.

In January we rejoiced at the birth of another covenant child. Our two catechism

SPOTLIGHT on the Churches

classes are making great progress. We are also delighted that some children from our neighbourhood are coming to services on the Lord's Day, as well as the youth group, which is working through Mark's Gospel.

The Lord's Day ministry is currently on Ephesians and 1 John. In the midweek meeting, several of our men are giving studies in Romans and we hope that gifts will emerge and develop. We are thankful to the Lord for faithful elders and deacons, and pray that they will persevere; but we also hope that the Lord will soon strengthen the offices of the church.

 Peter Naylor

CHELMSFORD

Over the last few months we have welcomed quite a few visitors to the church, and it has been encouraging to see a good number of people in the Sunday services. Some we see only once, but others are showing an interest in worshipping with us regularly.

There has been reduced contact with students recently, but the International Café at the local university is still running, led by Zoe Newby, assisted by various members of the congregation. A few of the students come to church every now and then, and an interest has been expressed by one to join a *Christianity Explored* course.

'Impact', our meeting for students and those in their 20s, is held at Darren's house fortnightly, and 'Gap', our meeting

for children of secondary school age also meets in a home once a fortnight. Although numbers at these events are currently on the small side, those who attend receive good teaching and participate in lively discussion. They also benefit from getting to know each other better and from forming friendships which extend beyond the walls of the church.

Recently we held the fourth of our 'Forum' events, when we meet one evening in a local Costa and Darren talks about a topical subject for a short while. After coffee people are invited to submit questions by text, so that if anyone wishes to preserve their anonymity they can do so. Last month the subject was the reliability of the Bible, and a number of searching questions provoked interesting and useful answers for anyone who is searching for the truth.

As a congregation we have a number of members who are going through difficult times, either with health or family issues, and we are looking to the Lord to sustain them, trusting that he will answer our prayers for them.

We are delighted that one of our members, Hadden Turner, has become engaged to Kiara Autenrieth. Kiara is from Germany and worshipped with us while she studied at the local university, seeing her time with us as an important part of her Christian journey. As individuals they have both been a real blessing to us and we look forward to seeing how the Lord will lead and bless them as a couple in the future. They will be married in Chelmsford in October.

 Ruth Ferguson

SPOTLIGHT on the Churches

CHELTENHAM - NAUNTON LANE

We are glad to say that Matt Faux has accepted the invitation to come to us in the summer in a ministerial training position after graduation from the Union School of Theology. We look forward to welcoming Matt and Rachel, and their boys, William and Joshua, in July. A particular need is for them to find accommodation in an appropriate location.

Michael and Laura and Fox Cochran will be leaving us in April to start a church plant in Gloucester. Although they have been with us longer than anticipated at first, we thank God for all the help and encouragement they have been to us, and we will miss them. They will be aided by a local family from the Whaddon Road congregation.

Paul Tudor, a faithful member at Naunton Lane long before it became part of the EPCEW, passed away in December. We all remember him fondly, as a successful horticulturist and longsuffering supporter of Cheltenham Town Football Club. He is survived by his wife, Cathy.

Do join with us in prayer for some members of the congregation who have long-term illnesses.

 Tai-Tuck Yu

CHELTENHAM - WHADDON ROAD

We continue to be encouraged as a church. On 14 February, we welcomed a new member to our congregation - little Hazel Hope Clark, born to Kevin and Alicia Clark! We have also had one or two new faces come through the doors. It is a real blessing to experience an increase in numbers and we pray that it will be accompanied by a continued growth in holiness.

In September 2019 we began a study group for students/20s/30s fortnightly on Saturday evenings (see the picture). The group meets at 6 pm for food and is working through Sinclair Ferguson's book *Maturity*. They then have time to socialize afterwards. It has been a delight to see this group gel under the leadership of Larry and Mandy Wilkes who have opened their home and hearts to the young people.

Two things on the horizon: on 1 April we hope to have a children's choir concert followed by an evangelistic message. We also hope to vote on calling Larry Wilkes as a minister at Whaddon Road; he is currently working through the presbytery process for this.

 David Pfeiffer



SPOTLIGHT on the Churches

HEXHAM

We continue to praise the Lord for His goodness to us - 'You are good and you do good' (Psalm 119:68). In answer to prayer the Lord has brought a number of Christians from the area to come and worship with us. We have greatly appreciated their fellowship. A number of them will be coming into communicant membership soon. We continue to have an evangelistic outlook as a church (Acts 4:20). At our midweek meeting we regularly pray that our sovereign Lord would convert people every Lord's day through our pastor's preaching. We also held a Christmas carol service for the local community and intend to follow this up with further door-to-door evangelism, handing out church invites in town, and running a *Christianity Explored* course.

We will be holding our next Bible conference on 25 April. The speaker will be a minister from one of our supporting churches in the USA.

My two-year internship at Hexham came to an end in March. It was a privilege to serve the church in Hexham, and I will miss them dearly. I will now be serving at All Saints Newcastle.

 Benjamin Mitchell



HULL

The church is continuing under the purview of the Committee for Church Planting. We have a healthy supply of preachers from the presbytery and locally. Some of these visiting preachers combine preaching duties with pastoral visits on another day. Rev Andrew Woolsey from Northern Ireland stayed and preached for two Lord's days during November and is scheduled to come again in May. We also have increased support from Rev. Benjamin Wontrop, our new assessing elder, who comes monthly to take the midweek meeting.

The monthly outreach at an old people's home continues. We sing a few hymns with the residents and have a short address from the Bible. The monthly coffee morning continues and occasionally we have opportunity to speak something of the gospel there. Some members are struggling with ill health. One member who has served the church for many years is now having treatment for cancer.

The church was burgled over the Christmas period. There is a little damage to the building and a few things were stolen. However, we are positive that the Lord has placed us here and has proved it by providing a good solid building for us.

 Chris Lawson

SPOTLIGHT on the Churches

LINCOLN (Church Plant of Sheffield)



The Lincoln church planting work continues well. This past autumn, we picked up the pace from monthly Bible studies to twice monthly Bible studies/prayer meetings. Then in January, we increased the frequency to weekly prayer meetings. By God's grace, we began monthly worship services in September, with our first morning service on 23 February. On 25 January, Ben Thomas was installed as a member of the Sheffield session for the work of church planting in Lincoln. It was a joyous service for everyone, especially for the Thomas family.

It seems little by little we are becoming more known as we have had some first-time visitors come to worship services and some of the midweek prayer meetings. We praise God for the work that was done before the Thomas family ever arrived in the UK, and for the growing desire of the core group to see a lasting church planted in Lincoln.

Some items for prayer: Please remember the Thomas family in prayer as we are looking for housing in Lincoln that will suit the needs of our family and the ministry. Please also pray for more contacts in Lincoln and that the Lord would add to our number.

 Ben Thomas

NEWCASTLE - ALL SAINTS

This year All Saints will focus on a particular theme: Evangelism. We have started another course of *Christianity Explored*, are hosting Evangelism classes and planning is under way for October's conference on Evangelism. Our church building has proven a blessing for outreach already as we have many people who walk in off the street. We hope that we can be an effective witness to them and that they will return. The seminary has had a few intensive courses this year already. Furthermore, we are grateful for some recent visits of prospective students (even one from Switzerland!). It would be encouraging to see 2-3 new students being added this year.

As a church we give thanks for the birth of Ezra James Wontrop in February, and look forward to more new arrivals in the coming months. Sadly, two families in our church have suffered bereavement. We have also had to say goodbye to two of our very active students, both of whom have moved back home. We are praying for their future and also that we might see others filling in the gap they have left.

 Veronica Weicken

Peter and Ina Winch, with Emma at Emma's baptism



**SPOTLIGHT** on the Churches**OXFORD**

We thank God that in recent months we have seen a marked increase in attendance at our morning services. Whilst this is very encouraging it poses something of a problem – we are beginning to outgrow our current venue of St. Luke's Chapel. Please pray the Lord would open doors for a larger, and ideally more permanent, location in the future.

Please pray especially for conversions. We are involved in a Monday night coffee shop outreach called 'The Search' that is run by the Christian Union. This attracts a good number of non-Christians who hear a gospel talk and then engage in discussion about a Bible passage and the claims of Christ. We also have a number of non-Christian contacts who have attended services or are having serious gospel conversations with regular members and attenders. Please pray for the Lord to work in their hearts and draw them to Christ.

We are also thankful for some new US Church supporters. Please pray for Andy as he travels across the pond again in April for another fund-raising trip.

Andy Young

SALFORD, MANCHESTER

We rejoice together with heaven and our brothers and sisters in East Asia, as Chris had the privilege of baptising an overseas student. The seed was sown elsewhere, watered in Salford, and God has given the

growth. We pray for the Lord's protection for her and for all his little flock here.

There are now several in their early twenties attending services and enjoying Christian hospitality each Sunday. There are also people with us who are not baptized but are showing interest: we pray for the Lord to grant salvation. Chris has been working with Salford University Christian Union in reaching out more widely in student evangelism.

In the morning services, we have been hearing from Exodus, applying each of the Ten Commandments as our way of life. Pray that as we hear of God's gracious love, our love would grow and that we would serve willingly and gladly. Our core of committed members is small, which has a limiting effect on what we can do practically. Pray for our strengthening in loving commitment in the family of God, and for more labourers for the harvest field.

Rosemary Statter

SHEFFIELD

The 25th January was a day of joy in our congregation as Rev. Ben Thomas was installed to the session of Sheffield. The commission (elders of Presbytery sent to participate in the service) and visitors represented a number of our congregations, but it also included Peter Szabo who is the minister of Budapest Reformed Presbyterian Church. His denomination from Hungary, Romania and Ukraine has sister relations with the EPCEW. Chris Statter preached from 1 Peter Chapter 5

**SPOTLIGHT** on the Churches

and Bill Schweitzer's charge to Ben as a minister was received with great attention and appreciation.

Some particular joys as a congregation are the development of the church planting work in Lincoln led by Ben Thomas and the ongoing development of the Sheffield work. Indeed the pastoral dynamic and burden grows as new people become members and visitors come weekly. However, the joy of seeing the Word of God take root in people's lives, the dissemination of the Westminster confession and catechisms in many directions and sitting under expositional preaching every week far outweigh the obstacles.

Kevin Bidwell

SOLIHULL

Our Sunday School has re-started with new leaders. The children are benefiting from studying the passage for the morning sermon at their own level and from fellowship with one another. We have been looking at Colossians in the mornings and Jeremiah in the evenings.

We have been sad to see some members leave to move away to different places and glad to welcome other new members. Two of our members were married (to other people) at the end of last year and another family welcomed a new baby. We have also been joined by a minister and his family who have moved here as missionaries to the West Midlands. He and another evangelist in the area are in the process of planting a church on the other side of Birmingham.

We are planning another mission week in August with friends coming to join us from the USA to run a Vacation Bible School and to reach out to the community as we have previously done. Many in Solihull are content with their situation. Pray that God would open eyes to eternal things and the plight they face if they are not in Christ..

Rachel Morgan

SUNDERLAND

2019 came to a delightful conclusion with our Christmas Eve service. Sixty people, many of them new, gathered to celebrate Christ's incarnation. Looking to the New Year, we are excited to see the faithfulness of several local people, affectionately named our 'semi-regulars', who frequently attend worship services and share our zeal for bringing the gospel to Sunderland. In February our minister Nathan Hilton was in the United States for nearly three weeks, visiting existing friends and raising further support. He travelled to various churches within Georgia and Alabama and was greatly encouraged by the love of the saints there. In his absence, we benefited from the ministry of Rev. Maurice Roberts. His wisdom, maturity and evangelistic heart have been a blessing to us.

Please pray for our little flock, as we are aware of our fragility in face of great opposition. Yet God has chosen the foolish things of the world to put to shame the wise, and as we approach our first anniversary this April, we have so much for which to return thanks..

Anna Hilton

SPOTLIGHT on the Churches

TRANÅS, SWEDEN

We continue our worship services almost all Sundays. Trygve Lundblad, our assessor elder Phil Baiden, and other visiting preachers, give good Bible teaching in the services. Hugo Heij has had to step back from his role as an assessor elder due to job changes. We are very grateful for his contributions.

Phil and his entire family visited us recently for a weekend, a much appreciated visit. He participated in our annual business meeting, where we mainly discussed the possible future of the church, and what our major needs are at this time. Phil also preached in two worship services on Sunday.

One family will be moving from Tranås in the coming weeks, so our church is getting a bit smaller in numbers, but we try to move forward with the resources we have, wanting to serve and honour God as well as we can.

 Sune Jäderberg

ZÜRICH

Monthly Bible studies started in October 2019. Since then 10-15 people have been meeting regularly and we have been grateful for help from Peter Winch and Johannes Müller. Particularly encouraging has been the earnestness of prayer in our meetings. Please pray for at least a couple more devoted families more to attend our meetings.

We are currently in contact with the Swiss Reformed Church about the possibility of renting one of their rooms/buildings. This would be a significant point for the church plant as it could make it more accessible. Preparations for forming a charitable body in Switzerland are under way and would also constitute an important step forward.

We are thankful to have heard from different churches and individuals who have pledged their support. Florian is currently planning a trip to the USA to raise more support and, with that in mind, he will be attending the Twin Lakes Fellowship this April.

 Florian Weicken



Oxford Interview



AN INTERVIEW WITH
REV. ANDY YOUNG
(Church Planting Minister of
Oxford Evangelical Presbyterian Church)
on a recent initiative called
'Gospel Reformation:UK'

Hi Andy, thanks for taking the time to speak to us today!

Recently, you have been involved in setting up a new initiative called 'Gospel Reformation: UK'. What led you to this new venture?

GR:UK is the culmination of a number of things. One of the catalysts was the need to raise the profile of Reformed church plants in the UK for the purpose of seeking financial support, especially (although not exclusively) across the pond in the USA. Another was some informal discussions

I had with a few EPCEW Ministers about the need for a UK based Reformed and Presbyterian podcast, 'blog', and 'vlog'. We agreed that social media could be used to both promote the EPCEW and advance the doctrines of grace that are so vital to the Reformed faith. A final factor was a desire to reach across 'denominational borders' and seek to encourage and publicise the church planting endeavours of the Free Church of Scotland, the International Presbyterian Church, as well as our brothers in Northern Ireland ... and of course the EPCEW. It amazes me how many people I meet who

are eager to worship in Reformed churches but who know so little about any of the Presbyterian denominations in the UK. I am also very conscious that in reality the Reformed world is tiny in the UK and so the need for us to foster closer relations, and cheer on other denominations' churches, is really very great.

What really got GR:UK kicked off was a fund-raising trip to the USA that Josh Rieger (of Hexham Presbyterian Church fame) and I made in the summer of 2019. We shot a slightly tongue in cheek video diary whilst on our travels and realized how easy it was and how much people seemed to enjoy it and learn about church planting in the UK. Since then we have roped in Darren Moore (Chelmsford Presbyterian Church) and Michael Cochran (ARP Missionary to the UK), and we hope to involve others as well. We have no desire for this to be 'self-promoting' or partisan. If you are Reformed and Presbyterian then we want to have your input! We would love eventually to shoot videos and interviews, or publish blogs and podcasts, with all of our Ministers, and especially church planters. Really the venture is only just beginning – and who knows where it will lead? If in some small way we can encourage Reformed church planting in the UK then we will be very happy men!

Tell us more about GR:UK and what it is all about.

GR:UK's goal is to see the recovery of Reformed, Confessional and warm-hearted Presbyterianism in the UK. We simply want to highlight and promote church planting and encourage Christians in their walk with Christ by doing the following things:

- ▶ making available helpful resources for teaching
- ▶ raising awareness and highlighting

financial needs

- ▶ fostering mutual encouragement within and across denominational boundaries
- ▶ promoting prayerful support

The main way we are trying to achieve this is through our website, Facebook page, and Twitter account. We are using social media to draw people's attention to church plants and planters, and to encourage Christians to pray and support them. We are also shooting a variety of videos – interviewing church planters, teaching on key issues, and informing about various needs. In addition, we want to encourage men to contribute blog posts and articles, as well as recording some podcasts on relevant topics to do with all things church planting.

How can we be praying for GR:UK?

The need is great, and the opportunity greater – for the gospel to advance in the UK, for sinners to be saved, and for the Reformed faith to be revived. To that end please pray, not so much for GR:UK, but for the current church planting work being done across the UK and Europe. Pray that the Lord would bless and establish church plants that they may quickly become self-governing, self-funding and self-propagating. And do pray for more church planters to be raised up, and more church plants to start!

If readers want to find out more about GR:UK, where can they go?

The best place is to check out our website: www.gr-uk.org. It is currently 'under development' but there are already some videos, blog posts and articles there.

You can also follow us on:
Facebook - @reformationuk
Twitter - @gospelrefUK. [o](https://www.instagram.com/gospelrefuk/)



JOHN CALVIN



REV. IAN HAMILTON

We live in an age when the word 'evangelical' has been seriously devalued.

It has become unmoored from its biblical and historical roots and evacuated of its essential meaning. Whenever I am asked if I am an evangelical, I never say 'Yes'; I always reply, 'Tell me what you mean, and I will tell you if I am'.

I say this with something of a heavy heart. At the Reformation the word 'evangelical' said something significant about a professing Christian. It was rich in content. No one more expressed that richness than John Calvin. In his *magnum opus*, *The Institutes*, which began life in 1536 as a brief exposition of the Reformed faith, Calvin explicated the biblical heart of evangelicalism. He had felt compelled to write a theological primer to encourage his fellow countrymen and to clear the evangelical faith of the charge of novelty.

By the early 1530s the Reformation was being opposed with increasing vigour and violence by the Roman Church, especially in Calvin's homeland, France. It was with the fires of persecution burning in his beloved France that Calvin wrote his *Institutes*, both to explain what the evangelical faith is (and what it is not), and also to feed the spiritual hunger of his fellow French men and women. In the following brief paragraph, Calvin beautifully explains the biblical lineaments of evangelical faith. I doubt there is a more succinct and elevating exposition of what it means to believe on the Lord Jesus Christ, to be an evangelical.

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The glory of evangelical faith is that it exists first to glorify God. Because faith is the gift of God, we can take no credit for possessing it: to God all praise and glory.

'For what accords better and more aptly with faith than to acknowledge ourselves (1) divested of all virtue that we may be clothed by God, (2) devoid of all goodness that we may be filled by Him, (3) the slaves of sin that he may give us freedom, (4) blind that he may enlighten, (5) lame that he may cure, and (6) feeble that he may sustain us; (7) to strip ourselves of all ground of glorying that he alone may shine forth glorious, and we be glorified in him?' Preface to *The Institutes* - my numbering)

Calvin specifies seven features of evangelical faith (he is not being exhaustive). What is most significant is the concluding consequential clause, 'that he alone may shine forth glorious, and we be glorified in him?' The glory of evangelical faith is that it exists first to glorify God. Because faith is the gift of God (Eph. 2:8), we can take no credit for possessing it: to God all praise and glory (Ps. 115:1; Rom. 11:36; 1 Cor. 1:29-31).

The professing evangelical church today is a parody of what it once was. What the world is too often confronted with are the antics of men rather than the greatness, majesty, glory, power and grace of God. Sadly, so many (not all) modern hymns focus on 'me', my worship, my needs, my hopes, my joys, my desires. None of these is inconsequential. However, when I go to worship, I want to be confronted by God and reminded of his transcendent greatness, his unchanging nature and character, his burning holiness, his unfathomable grace and love. I want to be



summoned to 'Praise my soul the King of heaven'. I want to hear of One who is kind to sinners, who does not treat me as my sins deserve. I want to hear that 'There is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains'. I do not want to focus on myself! My great need, and yours, is to 'Behold our God'. This is the great foundational note of evangelicalism, 'To God all praise and glory'.

Finally, notice the concluding phrase, 'and we be glorified in him'. The gospel of God unites us to a glorious Saviour, and in him we become heirs together with

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The gospel of God unites us to a glorious Saviour, and in him we become heirs together with him of the glory of God.

him of the glory of God. Whether union with Christ is the defining feature of Calvin's theology is a much disputed point. What cannot be denied, however, is that for Calvin union with Christ is the heart and wonder of the gospel. This is why the Lord Jesus Christ should never be merely a preaching application. He is the gospel.

So, may every truly Christian service of worship be God glorifying, Christ centred and Holy Spirit energized. May we 'find ourselves' by not looking to ourselves, but looking away to Jesus, the Author and Finisher of faith. That is evangelical religion. ○



“

We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit. Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there.

THEY COULD SEE ONLY THE GIANTS



REV. DR PETER J. NAYLOR

What is sin? The Shorter Catechism answers: ‘Sin is any want of conformity unto, or transgression of, the law of God’ (WSC 14). John wrote, ‘Sin is the transgression of the law’ (1 John 3:4). But in another place Paul says, ‘All that is not of faith is sin’ (Rom. 14:23). This deserves our attention.

Unbelief is sin.

The first generation of Israel, which came out of Egypt, was guilty of unbelief. The writer to the Hebrews exposes how sinful their unbelief truly was. Read Hebrews 3:7-19. He denounces them. They hardened their hearts in unbelief. There was found in them ‘an evil heart of unbelief’. They were hardened through ‘the deceitfulness of sin’. So they rebelled, they refused to enter the land to receive it from God’s hand. They were unable to enter in because of unbelief. Therefore the LORD swore in his wrath that they would not enter his rest, and their corpses fell in the wilderness.

We must also turn to Numbers 13-14, the story of the spies. Those 12 men were sent to spy out the land of promise for 40 days, and they brought back their report:

‘We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit. Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there. The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan’ (Num. 13:27-29).

Here, and in verses 32-33, we see that three things were on their minds: the people in Canaan are strong, the cities are fortified and large, and there are giants, descendants of Anak. Only Joshua and Caleb had a different view.

Those ten men did not believe in God and they carried the day. They led the nation into unbelief.

Can we defend them? Is it possible to mount a defence of the ten? Were they not simply acting with good common sense? Did they not weigh up the odds stacked against them? Were they not wise to think about saving their own skins? Most of the Israelites thought so. And many today would have sided with them.

But it was **unbelief**, and it was **sin** in God's sight – and we cannot justify them.

Consider what they had been given before they brought their evil report.

- ▶ They had the sworn promises of God, given to Abraham, Isaac, and Jacob.
- ▶ They had Joseph's coffin with them. 'And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob." And Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here"' (Gen. 50:24-25).
- ▶ Not long before, they had seen the plagues upon Egypt and had witnessed the destruction of Pharaoh and his armies at the Red Sea.
- ▶ They had seen God's wonders, the parting of the Red Sea and other acts of power.
- ▶ They had spent months at Sinai, being prepared to go to the land (Exodus 19 – Numbers 10).
- ▶ Moses' face was shining, reflecting the glory of God – and needed to be veiled.
- ▶ They were led by the pillar of cloud and fire, not a little wisp of smoke but a mighty billowing column of cloud and fire, a visible display of God's glorious

presence with them day and night. The ark of the covenant was in the midst.

- ▶ They had seen the folly of the golden calf.
- ▶ They had the silver trumpets, given to call them to war.
- ▶ The standard of the tribe of Judah went before them at the head of the tribes.

'Time would fail us' to account fully for all the assurances that God had given them. But it was all to no avail. They hardened their hearts. All the props to faith did them no good. **All that they could see were the giants** and they felt like grasshoppers, and they said, 'We are not able to possess the land'.

Caleb and Joshua opposed them. These two were not focused on the giants. They were looking at God. That is what faith does. The believer looks at God.

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible (Heb. 11:24-27).

Do you notice where Moses was looking, what he was thinking about? He looked to the invisible God and he looked to the future reward. Because his thoughts were fixed on God, he did not regard Pharaoh (even though that despot might have snuffed out his life with a word of command) and he did not value all the treasures of Egypt (which might have been his). No, his eyes were on God. This is the

hallmark of faith, according to Hebrews.

The same can be said of David, when, as a youth, he ran to meet Goliath. Israel's armies cowered in fear and fled; they saw his height, the weight of his armour, they felt the danger (1 Sam. 17:24). David had his eyes on the LORD. He remembered how the LORD had delivered him from the bear and the lion. He saw the contest with spiritual eyes. Goliath despised him: Who is this boy who dares to fight me with a stick? Read 1 Samuel 17, especially verses 45-47. This is faith.

It is the same story, time and time again. Following Christ brings us into battle. The enemy takes many different forms. And facing the foe, the mind is either controlled by fear or by faith. They are opposites. And this decides what we will do and the outcome.

If a person can only see the giants – if the dangers loom large, and he or she loses sight of God – then unbelief will prevail, and craven cowardice will govern everything. Retreat, hide, give in! Defeat follows. No doubt, cowards can find many justifications. But unbelief is sin. Not to trust God and obey him is rebellion.

Faith is fixed on God. That puts the dangers in perspective. In fact, Goliath is a grasshopper before the Almighty.

In our journey to the celestial city, we all face dangers and foes, trials

and suffering. And Satan certainly knows how to pull the strings of fear and make us run away.

Our Lord teaches us not to be afraid. 'And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell' (Matt. 10:28). 'God is our refuge and strength, a very present help in trouble. Therefore we will not fear, even though the earth be removed' (Psa. 46:1-2). 'But the cowardly, unbelieving, abominable... and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death' (Rev. 21:8). Oh, let it not be said about us, 'They could only see the giants.'

When a Christian is more aware of the giants than of God, when he or she sinks down in fear, and unbelief, they will go astray. It is sin in the heart, and the result will be that they step off the path of obedience, stop following Jesus, seek an easy way, and they will fall into a trap for their souls. Too often we see this played out in our churches.

How we need to pray, 'Lord, I believe; help my unbelief.' Elders and deacons are called on to set an example, to lead as men of faith. We need more of God's grace, more of his Holy Spirit's strengthening of our faith. Like Peter walking on the sea in the storm, we dare not take our eyes off our Lord Jesus to look at the boisterous waves. May our gracious God fill us with strong faith, to his praise and glory. ○



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When a Christian is more aware of the giants than of God, when he or she sinks down in fear, and unbelief, they will go astray.

EVERYTHING AT STAKE

A Humble Exhortation to the Christian Reformed Churches in the Netherlands¹ to Uphold Biblical Faithfulness in Women's Roles



REV. DR WILLIAM M. SCHWEITZER

In January, Rev. Nathan Hilton and Rev. Dr William Schweitzer represented the EPCEW at the synod of the Christian Reformed Churches in the Netherlands.

The invitation letter from the CRC specifically asked us to speak to an issue with which they are currently in difficulty, the question of ordination of women to the office of elder.² Not long ago, the Reformed Churches in the Netherlands (Liberated) took the step of ordaining women to office in the church. This was a divisive step, and at least two new denominations were formed as a result.³ As a further consequence, many faithful Presbyterian and Reformed churches across the world, including the EPCEW, sorrowfully broke off sister church relations with 'the Liberated', and their membership of the International Conference of Reformed Churches was suspended and is expected to be terminated in 2021. Here is the statement that Dr Schweitzer made at the CRC synod. As we read, let us pray for these churches.

Jesus Christ. May grace and peace be multiplied to you!

I am thankful for the opportunity to address you regarding the role of women in the church. In the brief time I have with you, I cannot say everything I might want to. I hope only to make clear what is at stake for you in this debate.

So long as you regard this as an isolated issue, disconnected from essential doctrine, or a minor matter having no larger repercussions, you will be tempted to compromise and grant individual churches 'freedom' on the matter. No, this issue is inextricably bound up with the most important theological matter of all—the doctrine of Scripture. And the repercussions of a departure on this point are always far more serious than their proponents admit.

So, my fathers and brethren, please allow me to remind you of what is at stake in this debate: *your foundation and your future.*

INTRODUCTION

The Evangelical Presbyterian Church in England and Wales greets you in the Lord

1. YOUR FOUNDATION

All true theology is based upon the

foundation of Holy Scripture; not public opinion or the culture, but God's special revelation in Scripture. Therefore, everything that you and I hold dear—not least the gospel itself—rests entirely upon the bedrock of a valid understanding of Scripture.

Now the orthodox, Reformed doctrine of Scripture can be summarized thus: all Scripture is God-breathed, sufficient, clear and authoritative. So teaches the Belgic Confession:

Article II: 'He makes Himself more **clearly and fully known** to us by his holy and divine Word.'

Article III: 'We confess that this Word of God was not sent nor delivered by the will of man, but that **"men spake from God, being moved by the Holy Spirit."**'

Article V: 'We receive all these books, **and these only**, as holy and canonical, for the regulation, foundation, and confirmation of our faith: **believing without any doubt all things contained in them.**'

Article VII: 'We believe that those Holy Scriptures **fully contain the will of God**, and that whatsoever man ought to believe unto salvation is **sufficiently** taught therein. For since **the whole manner of worship which God requires of us** is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures; "nay, though it were an angel from heaven", as the apostle Paul says. For since it is forbidden to 'add unto or take away anything from the Word of God', it does thereby evidently appear that the doctrine thereof is most **perfect and complete in all respects**. [...] nor ought we to consider **custom, or the great multitude, or antiquity, or succession**

of times and persons, [notice these are all ways of describing what we call "cultural context"] or councils, decrees or statutes, as of equal value with the truth of God, since the truth is above all; "for all men are of themselves liars, and more vain than vanity itself". **Therefore we reject with all our hearts whatsoever does not agree with this infallible rule.**'

In summary, you confess that Scripture is God-breathed, sufficient, clear and authoritative. Your confession refutes the notion that Scripture is merely the product of the culture of its day, as well as rejecting the idea that we should take our direction from the culture of *our* day.

Now let us apply the doctrine of Scripture that we confess to the matter at hand. First of all, the *sufficiency* of Scripture means that we have no need to consult the culture in order to know the truth. I refer to the deeply mistaken notion of 'cultural-contextual hermeneutics' that is at the heart of the new liberalism. No, the Word of God is entirely sufficient to answer the question of whether we should have women ministers or not. That means that speculative reconstructions of the culture of Paul's day, or attempts at 'exegeting the culture' of our own day, are as irrelevant as they are fallible. Yes, we ought to understand the culture in order to communicate the truth, but it has no role whatsoever in *determining what that truth may be*.

Moving on, the *clarity* of Scripture means that the living God communicates clearly to his children. And in the case of women's roles, we find that the truth is especially clear. **1 Timothy 2:12**: 'I do not permit a woman to teach or to have authority over a man, but to be in

silence.' Notice, incidentally, that is a broader prohibition than ordination alone; it actually prohibits women from exercising any function involving teaching or exercising authority over men in the church. More to the point here, however, Paul grounds this prohibition not upon the passing cultural norms of the day, but upon God's own creation order: 'For Adam was formed first, then Eve' (v.13). Thus, any rejection of the church's complementarian authority structure is necessarily a disparagement of God's own design for men and women.

Now this teaching is confirmed in various other places, such as **1 Corinthians 14:34**: 'Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.' Paul underscores the authority of what he knew would be a controversial doctrine even in his day with these words: 'If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to *you are the commandments of the Lord*' (v.37).

So, the Word of God is eminently clear on this matter. If we really believed what we confess—that Scripture is God-breathed and entirely authoritative—we would simply obey it. And here we begin to see why this issue is so important. It is impossible to hold on to a valid doctrine of Scripture *and also* to ordain women. One of the two must go. It is up to you to decide which one goes, but

remember, apart from a valid doctrine of Scripture, you have no genuine basis for theology at all.

Let me just mention one further thing on this point. Jesus says in **John 10:27** that, 'My sheep hear My voice, and I know them, and they follow Me.' *If* we are his sheep, we will recognise his voice speaking to us in Scripture, and we will obey. That is why this issue is so important; those who either do not recognize this teaching in Scripture, or fail to obey it, are simply not acting like sheep.

This brings me to my second point..

2. YOUR FUTURE

What do you suppose would happen if you were to compromise on this issue? No one knows for sure, of course, but some things are more likely than others. In addition to the endless doctrinal decline which would surely come from the destruction of your theological foundation described above, I would just mention three other likely consequences.

First, your reputation as a faithful, orthodox denomination would be destroyed. One summarizes the liberal character of a denomination merely with the words 'they have women ministers.' Even if you were later to repent, your temporary compromise on this point would remain as an enduring stain.

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All true theology is based upon the foundation of Holy Scripture; not public opinion or the culture, but God's special revelation in Scripture.

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Yes, we ought to understand the culture in order to communicate the truth, but it has no role whatsoever in determining what that truth may be.

Second, faithful denominations who have relations with you would soon disfellowship you. I cannot speak for the others, but I know the EPCEW would. This is not *in spite* of our great love for you but *because of it*—we would want you to repent. We have recently trodden this path with the Reformed Churches (Liberated). I was a signatory to a letter warning them in Christian love – but it fell on deaf ears. I suppose if they refused to listen to Christ speaking to them in Scripture, they would not listen to us either. Yet as for you, dear brothers, please do not make us walk this dreadful path again.

Third, many of your people would suffer in the battles that would inevitably lie ahead. Whether in terms of a wholesale split at the denominational level, or just countless conflicts and sad departures among individual churches who remain faithful, there would surely be years of destructive conflict. Many good people would endure great emotional suffering and loss before it is over. Do not forget to count this cost.

Yet even that is not the worst of it. I fear that God would eventually disown you. Now, we know that our God is merciful and slow to anger. He would surely give you ample space to repent. Yet Christ must guard his own holy name, and that of his church. He would eventually remove his hand of blessing upon you.

He would eventually ‘fight against you with the sword of his mouth’ (Rev. 2:16) or ‘remove your lampstand from its place’ (Rev. 2:5). That, beloved, is a truly frightening prospect.

CONCLUSION



I urge you to uphold God's design regarding women's roles in the church, and not to tolerate deviations from it in your midst.

What then, my friends? I urge you to uphold God's design regarding women's roles in the church, and not to tolerate deviations from it in your midst.

Please do not believe those who say that compromise would ‘preserve unity.’ Unity has already been broken by the churches that have ordained women in defiance of this court. There is only one way to restore unity now, unity with the universal church no less than with all the faithful churches that remain among you: you must discipline the offenders. That is the only way to regain unity.

Fathers and brethren, may the Lord bless your way as you make your decisions. May he frustrate any attempt at compromise and bless every determination to honour and obey him. We look forward hopefully to praise God together for your faithfulness in this matter at the next synod. Meanwhile, your humble brethren in the EPCEW shall ever pray that the Lord preserve and bless you by his Word and Spirit. ○

¹ Christelijke Gereformeerde Kerken.

² Other churches were also represented and spoke in unity with the EPCEW on this matter, such as the Evangelical Presbyterian Church in Ireland and the Reformed Presbyterian Church in Ireland.

³ The Reformed Churches (De Gereformeerde Kerken) which began to emerge in 2003 and Reformed Churches the Netherlands (Gereformeerde Kerken Nederland) began in 2009.

יהוה

The Name of God

REV. DR PETER J. NAYLOR

The name of our God appears for the first time in Genesis 2:4, where we read ‘the LORD God made the earth and the heavens.’ ‘The LORD’ stands for the divine name, YHWH (יהוה). Our God has made his name known, as well as the meaning of that name, and yet today *we do not know how it should be pronounced.*

Perhaps many Christians do not realize this, especially since they sing hymns such as ‘Guide me, O thou great Jehovah’ (William Williams). ‘The God of Abraham

praise!’ contains the line, ‘Jehovah, great I AM’. Is that not the name of our God?

But then, some recent songs instead have ‘Yahweh’. Phil Wickham’s ‘At your name (Yahweh, Yahweh)’ has been viewed on YouTube more than 3.6 million times. Some preachers can be heard using ‘Yahweh’ in the pulpit or in their books. Is this his name?

Despite all this, the fact remains that we do not know how to pronounce the name of our God, YHWH. Why is this so?

THE HEBREW ALPHABET DID NOT HAVE VOWELS

The Hebrew alphabet contains 22 letters, *all consonants*, no vowels. If this were so in the English language, it would look like this, for example:

'Shll w g swmmng tmrrw?'

Did you understand? Probably you did.

Ancient Hebrew was written without vowel signs and therefore the books of the Old Testament were written with the consonants only. This was not a problem as long as Hebrew was a living language. But when the Jews were taken into Captivity in Babylon (c.586 BC), they began to use the language of the empire, Aramaic,⁴ and this gradually replaced Hebrew in everyday use. Parts of Ezra and of Daniel are in Aramaic.⁵ Our Lord Jesus spoke Aramaic. *Talitha cumi* (Mark 5:41), *Ephphatha* (Mark 7:34), *Eli, Eli, lama sabachthani?* (Matt. 27:46), and *Maranatha* (1 Cor. 16:22) are all Aramaic.

In order to preserve an accurate knowledge of Hebrew, after the fall of Jerusalem in AD 70, the Jewish scribes developed a system of vowel signs, which they added to the text. For example, to the consonantal text of Genesis 1:1

בראשית ברא אלהים
were added vowels thus
בְּרֵאשִׁית בְּרָא אֱלֹהִים.

When Hebrew was revived and became the everyday language of the modern state of Israel, people were once again able to write without vowel signs. Newspapers, books, road signs and so on have only the consonants.⁶

JEWISH SCRIBES AVOIDED SAYING THE NAME OF GOD

Clearly, Moses knew how to say God's name⁷, as did the Israelites and even the surrounding nations. In an inscription of Mesha, king of Moab, we find 'YHWH'.



The Mesha Stele of Moabite Stone
(The Louvre, Paris)

But the scribes who added the vowels to preserve the language did not want God's name to be uttered. And so, when they came to it, they added the vowels of a different word - usually of *Adonay* - thereby instructing the reader to say 'Adonay', 'Lord', when they saw YHWH. The resulting written form *appeared* to be 'Yehovah'. But it was never intended to tell us how to pronounce God's name; it was designed to conceal it.

OPINIONS TODAY

We are aware that both Jehovah and Yahweh are sometimes used these days.

From around the 13th century AD, a few instances of Jehovah are found,⁸ and this even appears on four occasions in the King James Version of the Bible (Exod. 6:3; Psa. 83:18, Isa. 12:2; 26:4) and in some place names such as Jehovah-jireh (Gen 22:14) and Jehovah-nissi (Exod. 17:15). However, as we have seen, this arises because of a misunderstanding, and it is in fact *incorrect*.

Later scholars concluded that we should pronounce God's name as 'Yahweh'. But we should realize that this is far from certain. They were good linguists and they 'worked it out', treating YHWH as a form of the verb HWH ('to become'), giving it the probable meaning 'He causes to be'.⁹ They found some support in Greek transcriptions such as Ιαβε. Nevertheless, this vocalization remains uncertain and we are not on solid ground if we follow them.

All this is sufficient reason, I believe, to refrain from saying either Jehovah or Yahweh, lest we be responsible for misleading those who hear us. And, in any case, the New Testament shows us how to proceed.

IN THE NEW TESTAMENT

The apostle Paul writes: 'As Isaiah said before, "Unless the LORD of Sabaoth had left us a seed..."' (Rom. 9:29) and James says that the cries of the unpaid reapers have 'entered the ears of the Lord of Sabaoth' (James 5:4). Sabaoth is the Hebrew for 'hosts' (צְבָאוֹת). In many places, the Septuagint (the Greek translation of the Old Testament) has this exact phrase,



Lord of Sabaoth, Lord of hosts (ΚΥΡΙΟΣ σαβαωθ). Thus, consistently, on many occasions, the divine name YHWH is rendered 'Lord'.

For example, David said to Goliath, 'I come to you in the name of the LORD (YHWH) of hosts (1 Sam. 17:45). The Psalmist said, 'The LORD (YHWH) of hosts is with us' (Psalm 46:7). And the seraphim cried, 'Holy, holy, holy is the LORD (YHWH) of hosts' (Isa. 6:3).

The inspired New Testament writers, following this, used 'Lord' for the name of God. The main English versions (such as the NKJV, ESV, NIV) do the same, putting it in capital letters, LORD.

THE 'I AM'

Several times, our Lord Jesus calls himself 'I AM' (ἐγώ εἰμι). For example, 'Before Abraham was, I AM' (John 8:58). In doing this, our Lord was deliberately using the name revealed to Moses at the burning bush. 'And God said to Moses, "I AM THAT I AM." And he said, "Thus you shall say to

the children of Israel, I AM has sent me to you.'" (Exod.3:14). From these places, we see that the name of God means 'I AM'.¹⁰ It expresses the absoluteness of God's being. Could there be a clearer and more emphatic assertion of Jesus' deity?

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We should rejoice that we do know him in and through Jesus Christ whom he has sent. 'He that has seen me has seen the Father' (John 14:9).

Furthermore, the angels who cry 'Holy, holy, holy is YHWH of hosts,' also say, 'Holy, holy, holy, is the LORD God almighty, who was and is and is to come' (Rev. 4:8).¹¹ These last words, 'who was, and is, and is to come', reflect the Greek of Exodus 3:14: ἐγώ εἰμι ὁ ὢν. 'I AM' (יהוה) is 'the one who is' (ὁ ὢν).

We should not be dismayed that the pronunciation of the Lord's name is uncertain or unknown to us. We should rejoice that we do know him in and through Jesus Christ

whom he has sent. 'He that has seen me has seen the Father' (John 14:9). 'For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Cor. 4:6). 'And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent' (John 17:3). ○

de Cusa, *Iehova* (1430) and John of Wessel (15th century), and to Raymond Martin, 1270, who has 'Jehova, sive Adonay, quia Dominus es omnium' (Latin).

⁹ BDB pages 217a-219b. Not all would explain it that way. Some would take HWH as an older variant of HYH 'to be', but it results in a very similar meaning - he causes to be, brings into existence, gives life. Theologically this shifts from God's being to his works. Note also, for example, Raymond Abba, 'The Divine Name Yahweh,' *Journal of Biblical Literature* 80(4) Dec. 1961, 320-328.

¹⁰ Hebrew 'ehyeh (יהיה) is from the verb היה 'to be' - in Qal indicative imperfect. I c s. 'I am'.

¹¹ Ἅγιος, ἅγιος, ἅγιος, κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

⁴ See 2 Kings 18:26.

⁵ Ezra 4:8-6:18; 7:12-26; Dan. 2:4b-7:28.

⁶ Edward Horowitz, *How the Hebrew Language Grew*, KTAV 1960, page 6.

⁷ Exod. 6:2.6.

⁸ Brown Driver and Briggs' Lexicon states: 'The pronunciation *Jehovah* was unknown until 1520, [correct date is 1518] when it was introduced by Galatinus; but it was contested by Le Mercier, J. Drusius and L. Capellus, as against grammatical and historical propriety' (page 218a). I am indebted to Kevin McGrane who has referred me to Porchetus, who used *Johouah* and *Jehova* (1303). Nicholas



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Minister: Rev. Joshua Rieger
☎ 07930 016785
✉ joshuamrieger@gmail.com
🌐 hexhampres.uk

▲ HULL

Rear of 336 Holderness Rd
Hull, HU9 3DQ
Sun. 10.30am & 6pm
Contact: Rev. Joshua Rieger (Hexham)
☎ 07930 016785
✉ joshuamrieger@gmail.com

▲ LINCOLN

Location: Please contact us for details.
Minister: Rev Ben Thomas
☎ 07387 748812
✉ bwthomas82@gmail.com
🌐 lincolnepc.org.uk

CLERK OF PRESBYTERY

Dr Falko Drijfhout, 63 Larchwood, Keele, Newcastle-under-Lyme, ST5 5BB
☎ 01782 611280 / 07811 387438 ✉ fdrijfhout12@gmail.com

▲ NEWCASTLE - ALL SAINTS

Church address: Pilgrim Street,
Newcastle upon Tyne, NE1 2ES
Office: All Saints Church Office
Third Floor, Alderman Fenwick's
House, 98-100 Pilgrim Street,
Newcastle upon Tyne, NE1 6SG
Minister: Rev. Dr William Schweitzer
☎ 0191 261 6933
✉ contact@allsaintspres.org.uk
🌐 allsaintspres.org.uk

▲ OXFORD

St Luke's Chapel, OX2 6HT (am)
The Friends Meeting House,
43 St. Giles', OX1 3LW (pm)
Sun. 10.30am & 6.30pm
Minister: Rev. Andy Young
☎ 07963 139683
✉ andy@oxfordpres.co.uk
🌐 oxfordpres.co.uk

▲ SALFORD, MANCHESTER

River View Primary School,
1 Wheaters St, Salford, M7 1QZ
Sun. 11am & 5pm.
Minister: Rev. Chris Statter
☎ 07914 048085
✉ salfordEPC@gmail.com
🌐 salfordEPC.org.uk

▲ 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

The Church Hall, Coppice Road
Solihull, B92 9JY
Sun. 11am & 5pm, Thu. 7.30pm
Minister: Rev. Dr Stephen Dancer
☎ 0121 707 1826
✉ info@solihullpres.org.uk
🌐 solihullpres.org.uk

▲ SUNDERLAND

Fulwell Community Library,
11 Station Road, Sunderland,
SR6 9AA. Sun. 10.30am & 5.00pm
Minister: Rev. Nathan Hiltton
☎ 07960 677510
✉ contact@sunderlandpres.org.uk
🌐 sunderlandpres.org.uk

▲ TRANÅS

Höggatan 8,
57333, Tranås, Sweden
Sun. 10am & 4.30pm
Contact: Trygve Lundblad
☎ +46 (0)70 238 70 75
✉ trygve.tranas@gmail.com

HEBREW BIBLE WEEK



27 APRIL –
1 MAY 2020

CANCELLED

Sadly this event has been cancelled
due to the Coronavirus pandemic.



THE EUROPEAN CONFERENCE OF REFORMED CHURCHES

We regret to announce that the scheduled EuCRC 2020
conference in De Glind, Netherlands has been **cancelled**
due to the current Coronavirus pandemic.

