

PRESBYTERIAN NETWORK

EVANGELICAL PRESBYTERIAN CHURCH IN ENGLAND & WALES

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SPRING 2023



PENAL SUBSTITUTION: THE GLORY OF THE CROSS



LET US THINK HOW
WE CAN WIN SOULS



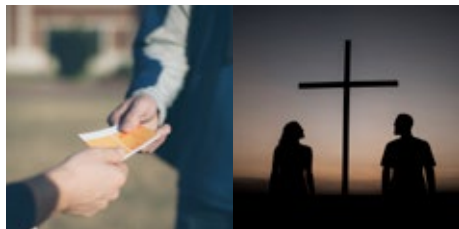
PRAYING WITH JESUS
(PART 5)



GOOD WORKS
AND REWARDS



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EDITOR'S NOTE

When Moses asked the LORD to show him his glory, the LORD began by showing him that he is 'compassionate and gracious, slow to anger and abounding in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin...' (Exod. 34:6-7).

These words re-echo through Scripture until we come to John's declaration, 'God is love' (1 John 4:7-11).

The stunning truth is that the glory of God is to be seen also in the church of the Lord Jesus Christ – that Christ might dwell in our hearts, that we should be rooted and grounded in love... and he will be glorified in the church in Christ Jesus for ever (Eph. 3:17-21). Indeed, as Christ has loved us, so he calls us to love one another and that is the badge of our discipleship (John 13:34-35).

Easy to talk about, perhaps? But hard to practise! Indeed, it demands the work of the Holy Spirit in his omnipotence, to raise us up to love one another. We are not able; but God is able to accomplish this in us. ○



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SPOTLIGHT on the Churches

BARRY - CHRIST CHURCH

'Bless the Lord, O my soul, and forget not all his benefits' (Ps. 103:2). The Lord has brought improvement in the health condition of several members who experienced unusually long hospital stays. The Lord has kept them, and they are back with us on the Lord's Day. Their perseverance has been an encouragement that the Lord's grace is all-sufficient in our trials. While attendance fluctuates, Christ Church has about 25 members and regular visitors. We hosted a youth outreach consisting of a chess night with a Bible lesson during the February half term. We are

Drew teaching a group of young people



encouraged by the participation of a growing number of women from various churches in Barry and Cardiff in a ladies Bible study hosted at Christ Church for women and teenage girls. Drew Goodman and his family will be moving to Uganda in the summer to work with African Bible University. We pray for the Lord to enable our Session to put in place suitable ministry and pastoral care during an interim and to lead us in our search for a pastoral candidate.

 Lauren Goodman

BERLIN

Berlin is coming back to life. The weather is getting warmer again, and tourists are returning more and more after the last of the Corona virus restrictions have been lifted. As a church we see God's grace. For about nine months we have been fasting and praying once a month for church growth (especially conversions) and financial stability. In the last few months we have been welcoming guests and are especially happy to have two men who have recently come to faith and are showing interest in membership. We will begin



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membership classes in the next few weeks. God willing, we will be adding new members to the visible church of Jesus Christ through the sign and seal of baptism in the coming months.

Our usual church activities continue to consist of two worship services on Sunday and a prayer meeting on Wednesday. In the morning service I preach through the Gospel of Luke and in the afternoon through the Shorter Catechism. On Wednesdays we have been working on different topics (e.g. God/Trinity, fasting). Over the next few months we will be exploring a theme of the Sunday sermon in more depth.

 Johannes Müller



BLACKBURN

We are encouraged that a new family, former missionaries, have started attending, and have asked for baptism. Rev. Norman Green asks for prayer for unction from on high for his preaching of the Word each Lord's Day; and prayer for the church as it seeks to restart evangelistic open-air preaching. The church is currently without an organist, and is praying that the Lord would supply this need, that an organist might come in to assist with their worship. We are very thankful to God for his faithfulness over so many years.

 Norman Green



BURY ST EDMUNDS

We opened the year with a week of gatherings for prayer and thankfulness which were fortifying. We have been particularly grateful for the number of children joining us, and for the recent baptism of two of them, Caleb and Joshua Eley; the addition of a children's sermon to the service has been a joy, and the growth of the Sunday School a great blessing. In addition to the youth classes there is a group investigating the Westminster Confession of Faith — led cogently by our Elder, Kevin McGrane — as well as a Friday study group for the women of the church at which they can enjoy a meal together. In these and all the activities of the church we are most thankful for many encouragements.

 Josh Townsend



CAMBRIDGE

The first signs of spring are in the air which does lift the spirit, all part of God's goodness to us as we look afresh at his great creation. We have also been lifted, as it were, by being able to welcome new folk into membership, such a joy after saying our farewells to dear friends over the summer period. It is an encouragement to us and we



SPOTLIGHT on the Churches

look, not selfishly I hope, to the Lord to do more...and more! He is too good a God to miss out on.

We have spent some time of late thinking and praying about a building of our own, and we have even looked at certain sites, but all it seems to no avail. There are key players in the property market in Cambridge and they have a voracious appetite, as well as very deep pockets, for real estate. Do pray on for us in this regard, as we remind ourselves, 'the cattle on a thousand hills...'.

We are going through the required process to appoint a new deacon, a couple of our members are beginning a meeting for internationals hoping to be able to reach them with the gospel, and there have been two missions this term at the two universities in the town. We continue to be thankful for all the good folk who labour tirelessly to keep the church going in its various activities as well as the day-to-day concern shown for one another in a host of ways.

We press on through the ups and downs of church life delighting in the good things God grants to us.

 Peter Leverton



CARDIFF – ARCHER ROAD

God has blessed our recent community outreach events, bringing in visitors and new children joining our Sunday School. Fresh teachers in the Lord's Day morning Sunday School and volunteer leaders in our Friday evening Youth Group have added a dynamism to these learning and fellowship contexts. Georgia and Emily Swain, (the second set of twins in this family of seven!), recently received the sign and seal of God's covenant, in a service which saw both sacraments celebrated – an occasion of great joy and thanksgiving. A local school has welcomed our partnership with their scheme to help the needy in our neighbourhood, which is one of the most deprived in the city, who struggle to afford basics such as cleaning products and toiletries.

Rev. Philip Haines has reached Hebrews chapter 11 in his ongoing Sunday morning series, bringing us much encouragement and challenge. Sunday evenings have been taken up with the great prophecy of Isaiah, through which God is graciously reminding us of His sovereignty, justice and mercy.

 John McCabe

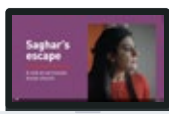


SPOTLIGHT on the Churches

CARDIFF – BETHEL

Our minister, Andrew Graham, has had a busy time, including representing the EPCEW at the ICRC in Namibia last October. During November, we began a week of prayer and awareness for the suffering and persecuted church and invited Saghar Mansouri, an Iranian Christian, to share her testimony of her struggles in her country. The following link gives more information:

<https://vimeo.com/544931343>.



Farzin and Saghar Mansouri

In January, we took up the Government initiative of 'Warm Spaces' and invited our local community to join us for refreshments and a bite to eat. A number of visitors have entered the doors of the church and we pray that we may build on this connection with them.

Following a study in the book of Proverbs on Sunday evenings, we are now looking at the book of Ezra, whilst continuing with the Gospel of Luke on Sunday mornings. God has blessed the church with the promise of two new covenant babies this year, the first, Lucas David Pinches, arriving in February.

Our Easter Services were well attended and we pray that members of our community will also want to hear the gospel. Our annual Easter Egg Hunt was very well attended with 114 children registered to take part, offering a great opportunity for us to welcome them and their families to Bethel Church.

Our minister is also travelling to South Korea in April to speak about the work of the gospel in Cardiff, and to raise awareness of the gospel needs in the UK. These meetings will provide various opportunities to speak and preach, as well as to network and Lord willing, form partnerships. We would value prayer for his safekeeping and travelling mercies.

 Patricia Stowell



SPOTLIGHT on the Churches

CARDIFF – IMMANUEL

It is so good to welcome new visitors to our services. The Lord has encouraged us in this and also in the steadfastness of many members. But the last few months have also brought some trials. Some members have been suffering illness. Rev. Richard Holst has needed hospital care and surgery. Our brother John Llewellyn is grieving over the recent death of his mother (at age 102), which came less than a year after the loss of his wife, Mavis. At the end of February, Dr John Naylor was taken home to the Lord. In the last few weeks of his life, Peter and Pam were nursing him. We are grateful that Paul, Benjamin, and Jonathan Holst were able to provide ministry during that time.



Dr John Naylor

Recently we have adopted a more focused approach in the church prayer meeting. We have chosen one vital need for each meeting (for example, praying for our outreach and conversions; and another time, for the young of the church and neighbourhood). Members have been invited to bring a verse of Scripture that bears on the main petition and contribute that as we begin to pray. We have found this helpful to our prayers together. Ministry is currently in Revelation and Mark's Gospel and we are about to begin a study of Hebrews in the midweek.

 Peter Naylor

CHELTENHAM – NAUNTON LANE

The last few months have been very encouraging with most weeks seeing a number of visitors coming to the church. Some have been on holiday but some have been seeking a church, and it has been encouraging to get to know these folks after the services. At the end of December, Alf Roberts, a long-standing member, passed away after a short illness. The funeral service was a time to give thanks for his long and faithful service to the Lord. It was good that Matt was able to preach the gospel with many non-Christians in attendance. We remember Alf's wife Mary and their family in our prayers.



SPOTLIGHT on the Churches

We have enjoyed real blessing with teaching on Nehemiah and currently 1 Peter. We have now established two house groups that meet once a month and are currently studying Ephesians using a resource by Sinclair Ferguson. Football fellowship has experienced a recent revival, led by Lucas, our Assistant from Brazil. We are hoping this will now be a regular fixture once a month!

 Dave Doughty

CHELTENHAM – WHADDON ROAD

We are encouraged as a church. We have had some new folk come into membership and two infant baptisms. In the mornings, we have recently paused in a series on Romans (having reached chapter 8) and have been going through 1 Timothy in the evening. In our midweek meetings we are working through Book III of the Psalms. Toni Saad, married to Carie and with three children (Heloise, Margot and Edmund), has been approached and agreed to begin eldership training. The congregation have been informed and there will be a vote in late May/early June. The church building needs modernizing and we have made an application for funding for this. We are also looking at potentially expanding the capacity.

 David Pfeiffer

HEXHAM

This February marks the eighth anniversary of the start of Hexham Presbyterian Church. We give God all the praise for sustaining and growing us during this time.

Throughout 2022, 25 different men supplied the pulpit at Hexham, leading us in worship and preaching the gospel, whilst we began the search for a man after the Lord's heart to minister to His people here more permanently.

Since mid-December, we have been greatly blessed by the ministry of retired PCA pastor Rev. Bob Davis, who, with his wife Kim, has come over from the US to serve the congregation until May. We have been much encouraged by, and are very thankful for, this wonderful provision.

Florea family:
Daniel and Otilia with baby Theophilia





SPOTLIGHT on the Churches

A few weeks ago, we were able to celebrate the Lord's goodness to His church in bringing the recent addition to the Florea family to covenant baptism; our first at HPC. Two new families have begun to worship with us regularly, one of them now considering coming into membership. So, there is much to be encouraged about and to give thanks for. With some recent interest in the ministerial vacancy, we would value prayer for wisdom for the search committee. Also, for the congregation, that we would continue to grow in love, wisdom and discernment, and that Christ would be glorified in all.

 Chris Schroeder

HULL

We are hoping to have two Lord's Day services from the end of March and to continue this until October. Then we will have one service only for the winter period. The midweek prayer and Bible study are continuing twice per month. These meetings are faithfully attended by a core group. The monthly coffee mornings have just been re-established after Covid. It is a good time for fellowship and an opportunity to present the gospel to any non-believers that come.

We are waiting for an estimate for a small amount of work on the church

building; and the spare land which is looking untidy at the moment. Also rubbish is being dumped around the side of the church.

Two who worship with us are having difficulties at work regarding their faith. One member may have lung cancer and another is waiting for a knee operation.

 Chris Lawson

OXFORD



New location for Oxford

Please join us in giving thanks to God that we have secured a long-term tenancy for the North Gate Hall in central Oxford. Originally built in 1871 as a United Free Methodist Church it was subsequently used by the Oxford Intercollegiate Christian Union (OICCU) for more than 50 years. More recently it was a restaurant. It was in the basement in the 1950s that J. I. Packer discovered the works of John



SPOTLIGHT on the Churches

Owen which contributed to a revival of Reformation and Puritan theology around the world. Discussions about a possible move to the North Gate Hall began in 2020, culminating in planning permission for the change of use in late 2022, and our gaining the keys in early 2023. With God's further help, we plan to restore the building with a galleried chapel at street level and a hall and other ancillary rooms beneath.

This is a remarkable answer to prayer. We have been privileged to see our great God do amazing things and we encourage you to give him all the glory. We hope that by the middle of 2023 the old restaurant fittings and furniture will be removed and we will be able to start using the building for worship. Please pray for us as we transition the life of the church into the North Gate Hall and begin fund raising for its restoration.

 Andrew Young



SOLIHULL

This summer we hope to hold a focused 'mission week' reaching out to friends and those in the local area. Please pray for the planning involved, and that as a congregation we would grow in our desire to reach our neighbours, friends, colleagues and

local residents with the good news of Jesus. We have a new members' class starting soon, with a handful of regular attenders keen to join the church. Encouragingly, there has been a solid core of committed 'pray-ers' on Thursday evenings - we recently enjoyed welcoming Fran Newby and hearing about the Newby family's plans to serve the Lord in Kosovo. We also look forward to hearing from Tim Burden about the work of Middle East Reformed Fellowship (MERF) within the next few weeks. Many in the congregation are facing 'trials of various kinds' whether that be health issues, family issues, mental health struggles or work pressures. Please pray that we would continue to bear one another's burdens, and point one another to the Lord Jesus Christ.

 Ali Umpleby



ZÜRICH

The first official service of our church plant took place on 7 February 2020. At that time, we were still renting the Free Evangelical Church of Zürich-Trittligasse, about 100 metres away from the Grossmünster, where the reformers Zwingli and Bullinger once preached. We look back with gratitude on the last two years in which God has blessed the congregation, especially



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through his means of preaching, the sacraments and prayers.


Most recently, we had to deal with some discouragements as a lovely family left the church. However, there were also encouragements such as a better evening attendance and a tangible moving together of the congregation. Also the visit from the Towers' family from the Durham church on Christmas Day was a happy occasion. It is very good to see other Presbyterians in town!

In February, we had a special guest in church, a professional violinist, who was in Switzerland for a concert. He contacted us ahead of his visit asking

where our church meets as he would like to spend the Lord's Day in church. It was very moving to hear some of his testimony. He grew up in Kazakhstan; he and his family were converted through a Korean church plant, and very early in his Christian life he was told by his minister: 'God first, violin second.' He now lives in the US, and studied there. During his studies, he got into trouble because he would not play on a Sunday, but he stayed faithful and the Lord blessed him. Now he plays all over the world, but always tells anyone who wants to book him: I don't play on Sunday.

 Simeon Krumpaszky

MEETING BROTHERS FROM ABROAD

On 4 March, Presbytery met representatives from sister churches. Falko Drijfhout, the clerk of Presbytery, commented, 'What a great encouragement it has been to us to hear from our sister churches and friends about the Lord's work in their denomination.' 



Let us think how we can

WIN SOULS

*'HE THAT WINNETH
SOULS IS WISE'*

Prov. 11:30



REV. MAURICE ROBERTS

Worldly wisdom is to live for pleasure and money. Sadly, it is the usual modern way in which people look for what they think is wisdom. But God's wisdom, as the above text tells us, is to live to win sinners to become believers in the Lord Jesus Christ.

Wonderful is the change which a sinner experiences when, by God's grace, he is lifted out of his sins into the experience of salvation. The unbeliever is by nature on the way to eternal death. But the soul won to faith in Christ is on the way to heaven and to glory. The unbeliever ignores God and wishes no one would ever tell him about God. But the sinner who is saved loves God and changes his whole life so as to please God and to love him. Believers should seek to win souls.

It is a wise way to live our life by doing whatever we can to win souls to faith in Jesus.

Young men should pray to God and ask God to guide them. This is a short and simple prayer: 'Lord, show me if I should spend my life seeking to win souls to believe in Christ. I am willing, Lord, to become a preacher or a missionary. Please guide me in the way to study and to live. My great desire, O Lord, is to win souls for Christ.' This is a wise prayer. It will be honoured by God, who will guide the person who prays in this way.

Ladies are not called by God to become preachers, as we see from what God says in the New Testament: 'I suffer not a woman to teach, nor

to usurp authority over the man, but to be in silence' (I Timothy 2:12). But Christian men should be concerned to pray to God to show them if they should set their mind on becoming preachers of the gospel. It is a very important work to do for God. Young men should seriously ask God to guide them. A suitable prayer is this: 'O Lord, show me if it is thy will for me to prepare to be a preacher. I wish, O Lord, to be wise by seeking to win souls to be saved.'

Not only ministers should be concerned to win souls for God. Both men and women, and also boys and girls, should seek to win souls to faith in the gospel.

There are practical ways in which we can try to win souls to God. One way is to get to know someone and to invite him, or her, to come to church. Both men and women can do this.

Another way to seek to win souls to Christ is to give a Bible or a good Christian book to someone who lives, or works, near to us. Then, ask the person to come with you to church and tell him, or her, why it is very important for them to give their heart to God. People need to have it explained to them that there is only one way to get to heaven. It is by faith in Jesus Christ as the Saviour who died for us.

It is very important that we should seek to be friendly and kind to the people whom we meet. If unconverted people meet us and

realize that we, as Christians, are willing to have them as our friends and to be kind to them, they are more likely to welcome us.

In this way we may have the opportunity to win their confidence. If we invite them to church, they may be more ready to listen to our invitation if we are kind to them.

Unconverted people are usually unwilling to welcome Christians as their friends. But some do. We must remember that God may be at work in the heart of an unconverted person who is in our workplace, or school, or college. We should not lose the opportunity to talk to unconverted persons about God. We want to tell them that no one goes to heaven unless their sins are forgiven. And no one has his sins forgiven except those who believe in Jesus, the Saviour of the world.

It is a good thing to get unconverted people interested in the gospel by asking them simple questions: 'Why did Christ die?' 'Do all people go to heaven?' 'Do you know that all people are sinful – including you and me?' 'Do you know that God hears all that we say and sees all that we do?' 'Do you know that the Bible was written for us all to read?' 'Do you know that it is God who gives us the Bible because it is in the Bible that God tells us what to believe and how to live our life?'

People who have no interest in God or in the Bible may be helped if we tell them the great and wonderful truths

about our Lord Jesus Christ. When we are talking, at work or at school or at home, to a person who is not yet a Christian we might start by talking to them about the Person of Jesus Christ. We might start by telling them some of the wonderful things about Jesus which are true of no one else who ever lived.

Examples of what to tell them are these:

1. Jesus had a mother but no earthly father.
2. Jesus did all sorts of miracles: turned water into wine; healed people with a touch; calmed the sea and wind with a word. Jesus raised the dead back to life.
3. Jesus was such an important person that thousands of people went out to hear Him preach.
4. Jesus' miracles should be studied.
5. He raised Himself from the dead after being dead three days. Who else could do that?
6. Jesus told us wonderful things about Himself so as to encourage us all to believe in Him and to be saved. He said: 'I am the light of the world'; 'I am the way, the truth and the life.'

It is a way to win souls to God if we can show love to our friends and tell them how even young children may come to faith in Jesus Christ and so get safely to heaven when they die. After all, everyone must die. But if we believe in Christ as our Saviour, our soul will be saved and we shall go to heaven at last forever. ○

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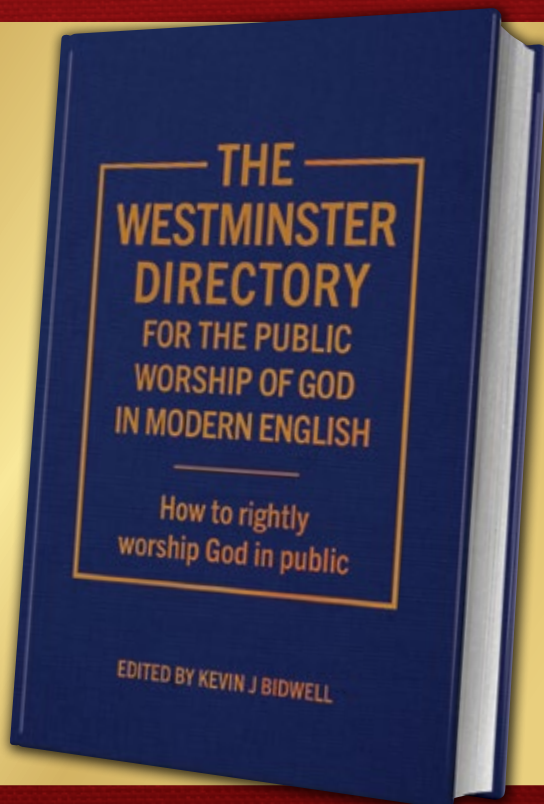
THE WESTMINSTER DIRECTORY FOR THE PUBLIC WORSHIP OF GOD IN MODERN ENGLISH

How to rightly worship God in public

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FROM:

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- Timothy K. Hoke
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REV. DR IAN
HAMILTON



PENAL SUBSTITUTION: THE GLORY OF THE CROSS

The cross of Jesus Christ is the centrepiece of the gospel cf. Gal. 6:14; 1Cor. 1:21-23; John 3:16. Throughout the 2000 years since Jesus died on Calvary's cross and his glorified spirit was reunited with his once dead body on the third day, Christians have pondered the meaning of the cross.

In the two centuries or so after the death of the apostle John, many of the church's leading theologians saw the significance of the cross in Jesus' 'spoiling principalities and powers'; 'The reason the Son of God appeared

was to destroy the works of the devil' (1 John 3:8). This *Christus Victor* motif is a much neglected aspect of Jesus' triumph on the cross. He died and then rose in triumph over him who had the power of death. This is the third dimension of the cross, the defeat of Satan.

Later another view began to impact the thinking of the church, that 'Jesus died as an example'. The exemplarist view of the atonement is another motif that we should not ignore (cf. 1 Peter 2:21). We should be slow to dismiss these views, or to play down their significance. They are biblical. They have a place in a full-orbed understanding of Christ's atonement. They belong to the multi-faceted glory of Jesus' cross.

Having said that, even a cursory reading of the Bible, and especially the New Testament, leaves us in no doubt that the heart and glory of Jesus' cross lies, not in Jesus' defeat of Satan, not in his perfect example of humble, accepting suffering, but in its penal, substitutionary, propitiatory nature.

Before we look at the one passage more than any other that establishes this, consider these texts: Mark 10:45, especially the phrase 'a ransom for many' (*λυτρον αντι πολλων*); 1 John 4:10, especially the phrase, 'and sent his Son to be the propitiation for our sins' (*και απεστειλεν τον υιον αυτου*

ιλασμον περι των αμαρτιων ημων); Gal.3:13, especially the phrase, 'Christ redeemed us from the curse of the law by becoming a curse for us' (*χριστος ημας εξηγορασεν εκ της καταρας του νομου γενομενος υπερ ημων καταρα*).

2 CORINTHIANS 5:21

'For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.'

“

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

'There is no sentence more profound in the whole of Scripture', wrote Philip E Hughes. Similarly, James Denney, wrote that verse 21 'is the focus in which the reconciling love of God burns with the purest and intensest flame; it is the fountain light of all day, the master light of all seeing in the Christian revelation'. This verse completes the message with which the

Christian ambassador has been entrusted. But simply to proclaim, 'Be reconciled to God', is not good news, indeed it is bad news, a counsel of utter despair, unless you tell people **how** they can be reconciled to God. In these few astonishing words, Paul highlights the ground or basis of our reconciliation to God, and why we should with all haste respond to the summons, 'Be reconciled to God'.

This verse answers the question of all questions: How is God, the Holy One, able to forgive and accept into

his fellowship and family unholy, unrighteous, rebel sinners? More than ever today we need to be reacquainted with basic biblical truths, and nothing is more basic than the doctrine of Jesus' penal substitution, dying 'the righteous for the unrighteous, to bring us to God'.

First, Christ is described here as having no sin. This is a truth the New Testament is at constant pains to underline cf. Matt. 3:17; 17:5. Five times in Luke 23, Jesus' sinlessness is affirmed, even by his enemies. Why then does Paul here feel the need to state what every Christian knew to be true? Because only he who had completely and uninterruptedly obeyed the law of God was fitted to suffer the punishment due to those who have wilfully disobeyed that law. Only he who was entirely without sin of his own was free to bear the sin of others. And only God-become-Man could achieve this victory over sin and death and Satan 'for us'. No other could suffer for our sins, 'the Righteous for the unrighteous to bring us to God' (1 Peter 3:18).

We were helpless to reconcile ourselves to God. Our sin had utterly disabled us and damned us. But there was One, like us, whom sin had not disabled and had not damned. There was One fitted to do for us what we could never do for ourselves. You may not like John Henry Newman's theology, but his hymn is magnificent: 'O loving wisdom of our God, when all was sin and shame, a second Adam to the fight and to the rescue came'.

Second, Paul goes on to tell us that '**he** made him...to be sin for us'. It was **God the Father** who made his own Son 'sin for us'. Octavius Winslow asked the question, Who delivered up Jesus to die? Not Judas for money. Not the Jews for envy. Not Pilate for fear. But the Father for love.

This is where so many stumble. They say, 'God is love and does not require a propitiation to deal with sin'. Paul and the whole Bible says, 'God is love and therefore provides a propitiation to deal with the sin he must righteously and justly punish.'

Never forget that the prime mover in the work of salvation is God himself (John 3:16; 1 John 4:10; Rom. 3:25; Isa. 53:10).

What does this mean? It does not mean that God made Christ 'a sinner', that could never be. He was 'holy, harmless, undefiled, separate from sinners'. What then does it mean? It means this: that God the Father made his innocent incarnate Son the object of his wrath and judgment, for our sakes, with the result that in Christ our sin is judged and taken away. He took responsibility for our sin as our covenant Head. He endured its curse in our place. What our sin deserved, God's own Son suffered. This is the gospel wonder of substitutionary atonement cf. Isa. 53:5-6. This is what it meant for God's own Son to be made sin for us.

An understanding of the Passover Lamb in the Old Testament provides significant insight on the concept of

substitution. For example, the sacrificial lamb had to be 'unblemished' (Exod. 12:5; Lev. 4:3, 23, 32). At the time of the sacrifice, a hand would be laid on the unblemished sacrificial animal to symbolize a transfer of guilt (Lev. 4:4, 24, 33). Notice that the sacrificial lamb did not thereby become sinful by nature; rather, sin was imputed to the animal and the animal acted as a sacrificial substitute. In like manner, Christ the Lamb of God was utterly unblemished (1 Pet. 1:19), but our sin was imputed to him and he was our sacrificial substitute on the cross of Calvary. Simply because our sin was imputed to him does not mean he changed in nature or actually became sinful.

But why did he come as our Substitute? The answer to that question lies in the 'arrangement' the triune God made before the creation of the universe. Jesus came into our world as our 'representative or covenant head' to take all our liabilities upon himself. There is no legal fiction here. Jesus is the Head of his people. He was forsaken that we might never be forsaken. On his cross he annihilated our condemnation in himself. And all this is 'from God' (v. 18). Salvation has one source,

“

We were helpless to reconcile ourselves to God. Our sin had utterly disabled us and damned us. But there was One, like us, whom sin had not disabled and had not damned.

“

Jesus is the Head of his people. He was forsaken that we might never be forsaken.

God's love. You must never think that the Son was either an unwilling victim or that by his death he secured for us the Father's love. It was the Father's love that sent him into the world to be our great Substitute cf. John 12:27. John Owen puts it simply and beautifully, 'The love of God is the fountainhead of the gospel'.

Third, why did the Father in love for us make his own Son 'to be sin'? So that 'in him we might become the righteousness of God.' Paul is describing here the sinner's justification. How can we ever be acceptable to God? In this way: God reckons all our sin to Christ and the absolute and spotless perfection of his righteousness is reckoned to us (Rom. 8:1). In a moment, in an instant, God justifies believing sinners, 'in Christ'! It is not to sinners as such that God is reconciled, but to sinners in Christ. It is altogether breathtaking that when God looks on believers, he sees us always 'in Christ', and 'in Christ' clothed with the righteousness of God. This alone is the ground or basis of our acceptance with God. We are 'accepted in the Beloved'. Nothing you can or could ever do can add to your justification, it is a settled fact, an unassailable fact.

It does not rise or fall depending on how you feel. It does not ebb and flow depending on whether you sin (Do you find that 'dangerous' doctrine?). Justification is not the end of the Christian story, it is the beginning. In justifying us, God begins, at the same time, the work of sanctifying us in union with Christ, but everything rests on this sure foundation cf. Rom.5:1.

All our sin was reckoned, graciously but rightly to him, and all his righteousness was reckoned, graciously but rightly to us. And this double imputation is imbedded in the believer's union with Christ.

'All this is from God' - and so we sing with the Psalmist, 'Not to us, O Lord, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness' (Ps. 115:1).

In our Lord Jesus Christ, God exhausted and annihilated our sin and his just judgment on it in the Person of his own beloved Son, our covenant Head, Jesus Christ.

John Bunyan tells us, in *Grace Abounding*, of his discovery of this glorious truth: 'I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness, and [would have] perished therein, had not God in mercy showed me more of my state by nature...One day as I was passing

into the field...this sentence fell upon my soul. Thy righteousness is in heaven. And methought, withal, I saw with the eyes of my soul Jesus Christ at God's right hand; there, I say, was my righteousness; so that wherever I was, or whatever I was doing, God could not say of me, he [lacks] my righteousness, for that was just before

him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse, for my righteousness was Jesus Christ himself... Now did my chains fall off my legs indeed. I was loosed from my afflictions and irons...now went I also home rejoicing for the grace and love of God.' Is that not wonderful?



All our sin was reckoned, graciously but rightly to him, and all his righteousness was reckoned, graciously but rightly to us.

All this should mean at least these three things:

1. If, in Christ, God has reconciled you to himself, at such a cost, your life and mine should be filled to overflowing with adoring thankfulness (cf. Eph.5:20, the third mark of the Spirit filled life).
2. If, in Christ, God has reconciled you to himself, at such a cost, you should seize every opportunity to share this good news.
3. If you are not yet reconciled to God in Christ, 'be reconciled to God'. God himself implores you. ○

PRAYING WITH JESUS

Thy kingdom come

 REV. JOHANNES MÜLLER



**Westminster Shorter
Catechism Question 102:**
***What do we pray for in the
second petition?***

Answer:

In the second petition, which is, Thy kingdom come, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

Let us clarify the important question right at the beginning. What is the kingdom of God? This question has already led to much confusion and even if it seems to be answered correctly, it does not mean that the application is always correct. From charismatic excesses to absolute passivity, we find all kinds of things. As always, the first step is a proper understanding of what God's Word teaches about the kingdom of God. For we are convinced that content determines form. What we believe is revealed in how we live. So what is the kingdom of God?

A KINGDOM IN TWO PARTS

Perhaps you know the theological principle often expressed in the phrase 'Already, not yet'. Some realities that are described for us in the Word of God have already come to pass, but are not yet complete. Such is the case with the kingdom of God. It has clearly dawned, for Christ himself proclaims the coming of this kingdom again and again. For example, in Mark 1:15 he says: 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel!' But at the same time it has not yet appeared completely.

Our catechism speaks here of the kingdom of grace and the kingdom of glory. These two terms already indicate that we are talking about ages rather than different kingdoms. Nowhere does Scripture suggest that there are two different kingdoms of God. Rather, we see a difference in what the kingdom of God is like at different times.

So when the Westminster Catechism speaks of the kingdom of grace, it means God's kingdom now. The catechism uses this to describe the Church. The Westminster Confession tells us in chapter 25.2 that the visible Church is also called the kingdom of Jesus Christ. Jesus himself makes it clear that the kingdom of God does not appear in power and glory.

Instead, he says: 'nor will they say, "Look, here it is!" or "There!", for behold, the kingdom of God is in the midst of you' (Luke 17:21). He has brought the kingdom of God and those who believe in him have been brought into the kingdom of God.

The Church is called the 'Kingdom of Grace' because it depends on God's grace for everything. The Church works with the so-called means of

grace. These communicate the grace of God to us and they are dependent on the gracious working of the Spirit. For neither are the means effective in themselves, nor do they become effective through the one who administers them. It is God's activity that makes them effective. Therefore, we come before God in prayer (a means of grace) and ask that His kingdom of grace be increased. Only when God blesses does his Church grow.



Nowhere does Scripture suggest that there are two different kingdoms of God. Rather, we see a difference in what the kingdom of God is like at different times.

But then the catechism also speaks of a kingdom of glory. This kingdom is not a second kingdom, but the same kingdom perfected. While the visible church suffers from its members being sinners and hypocrites living among them, the kingdom of glory is perfectly pure and holy.

We see this kingdom described many times in Scripture. The most common description is of the new

heavens and the new earth. Especially the last chapters of Revelation make it clear that the new creation is the kingdom of God. In this kingdom, our King, Christ, sits on the throne, in the New Jerusalem (the perfect Church), shining brighter than the sun or the moon (Rev. 21:23). It is already described to us in the Old Testament as a kingdom of peace. This is exactly what the Pharisees and also the disciples of Jesus were waiting for.

That is why they ask him shortly before his ascension: 'Lord, will You at this time restore the kingdom to Israel?' (Acts 1:6). They expected a kingdom like David's. Secure borders, peace and prosperity. But the kingdom of glory will be perfect and therefore better than any kingdom we can imagine.

What are we praying for now when we pray: Thy kingdom come? The catechism gives us three specific prayer requests.

1. THE EXPANSION OF THE CHURCH

'In the second petition, which is Thy kingdom come, we pray ... that the kingdom of grace may advance, that we ourselves and others may be brought into it and preserved in it ...' So we pray for the Church of Jesus Christ. In doing so, we ask for two things.

First, we pray for growth. The kingdom of grace is to progress, that is, to grow. Christ promises us, 'you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.' (Matt. 16:18). This is what we trust in. That is why we pray that God will grow his church throughout the world. We pray for church planting and church growth.

The Church should grow in many places. That is why we also pray for the gift of the Holy Spirit. Our catechism exhorts us to pray that we and others will be brought in. This means we ask God to give both us and our neighbour faith in Jesus Christ through his Spirit. We pray that through the preaching of the Word, people who are dead in their sins will receive new life.

Thus we pray for evangelism and mission. Our Saviour asks us to petition our heavenly Father for more churches, with more true believers. For this is how the kingdom of grace grows.

But at the same time we pray for God's faithfulness and preservation. The catechism reminds us that it is the kingdom of grace. We need God's grace to enter it. But it is also God's grace to remain in it. This does not teach us that we can lose our salvation. Rather, we are reminded that all our salvation depends on God's grace. Thus also our entrance and abiding in the kingdom of God.



The kingdom of grace is to progress. That is why we pray that God will grow his church throughout the world.

2. THE SECOND COMING OF JESUS

Jesus teaches us to pray for the Church, but he also teaches us to pray for the Kingdom of Glory. Our catechism says it is to progress rapidly. So what do we pray for if this kingdom is the new creation? We pray for the return of Christ, because with his second coming the kingdom of God will come in fullness.

Christ comes again as judge to establish absolute justice, and he comes as redeemer finally to save his people. Revelation describes to us the new creation as a place where God will wipe away all tears from their eyes, and death shall be no more, neither shall there be sorrow, nor crying, nor pain anymore: for the former things are passed away. (Rev. 21:4). It is a place where sin no longer reigns, where all cowards and unbelievers and those stained with abominations and murderers, fornicators, sorcerers, idolaters and all liars, will be punished (Rev. 21:8). In short, it is a place we all long for. We all want to be in that glory. Thus the prayer, your kingdom come, is an expression of that longing. A longing that all of creation shares with the children of God (Rom. 8:19).

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We pray for the return of Christ, because with his second coming the kingdom of God will come in fullness.

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God's kingdom began in the Church with Jesus' first coming, but will only be completed in the world to come.

The language of the apostles leads us to expect that Christ's return is near. We do not know when, because the day of the Lord comes like a thief in the night (1 Thes. 5:2). In the meantime, over 2,000 years have passed, and yet we should still expect Christ and pray for him to come. 'He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!' (Rev. 22:20).

Thus the catechism gives us a good balance. It keeps us from looking too much on the one hand at what we have and could have here. At the same time, it reminds us that the Church exists in this world and that by God's grace we now take the gospel to all peoples. Thus we know that God's kingdom began in the Church with Jesus' first coming, but will only be completed in the world to come.

3. VICTORY OVER SATAN

So far, so good, but until now we have ignored the first part of the catechism's answer. We do know what the kingdom of God is and how to pray for the kingdom of God. But the first thing we are reminded of is an unpleasant

reality, the kingdom of Satan. We are shown that the adversary is not to be underestimated.

Paul warns us in Ephesians 6:11-12, 'Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.' Peter tells us that the devil goes about like a roaring lion seeking whom he may devour (1 Peter 5:8).

We can list several other passages that bring home the reality of the devil's dominion. Just by reading the Gospels carefully, we realize that God's kingdom and his King, Christ, are under constant attack. Jesus also reminds us that the world hates us because it hated him (John 15:18). So it is obvious that Satan and his kingdom want to attack and destroy the Church.

But with the exhortation in our catechism, we are not only prompted to pray properly, but also encouraged at the same time. For as soon as we think about Satan's kingdom, we must remember that God is stronger. Christ is the Seed who crushed the serpent's head. The devil and death are already defeated. Even though he still rebels, we have a confidence that is stronger than all attacks and goes far beyond death.

Thus we pray confidently that Satan's kingdom will be destroyed. Christ was accused of casting out demons by the devil himself. But he clearly shows, 'if I cast out demons by the Spirit of God, then the kingdom of God has come to you!' (Matt. 12:28). Jesus brought the kingdom of God and with it victory over Satan's kingdom. In 1 John 3:8 this truth is confirmed to us: 'For this purpose the Son of God appeared, that he might destroy the works of the devil.'

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Jesus brought the kingdom of God and with it victory over Satan's kingdom.

The devil rebels and wants to keep as many people as possible in his kingdom of darkness. But the Son of God is more powerful and has already accomplished the victory. Paul was sure that the final judgement has already been made, so much so that he writes: 'But the God of peace will in a little while crush Satan under your feet' (Rom. 16:20).

GOD'S KINGDOM ALREADY, NOT YET

So let us turn our focus to what is essential. We do not look at the chaos that the devil creates, but at the peace that Christ has brought. So we pray that his Church will grow. We pray that he will add more and more people by his Spirit and keep us all in his grace until the end. We pray that he will finally destroy Satan's kingdom and establish his kingdom of glory. ○

GOOD WORKS AND REWARDS



REV. ANDREW GRAHAM



1. INTRODUCTION

Many of us are familiar with Eph. 2:8-9 which says, 'For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.' Rightly, using these verses, we defend the doctrine of justification, which says that the redeemed are saved by faith in Christ alone and accepted as righteous in God's sight apart from any works they have done. In discussions with unbelieving friends about the gospel, we correctly explain, perhaps using the Westminster Shorter Catechism (WSC), that justification is 'an act of God's free grace.'¹

But perhaps we are not as familiar as we should be with Eph. 2:10 which goes on to say, 'We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.' This verse says those who are justified are God's workmanship. As Adam was made by God to be his image-bearer in the world, so Christians have been 'created in Christ Jesus;' to do the good works that God has prepared for them to do, that they may reveal Christ to a world that does not know him. This is a great privilege and wonderful news for any discouraged Christian to hear. It provides the Christian with meaning in what seems, to many, like a meaningless existence.

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As Adam was made by God to be his image-bearer in the world, so Christians have been 'created in Christ Jesus;' to do the good works that God has prepared for them to do, that they may reveal Christ to a world that does not know him.

1.1. What are Good Works?

According to the Westminster Confession of Faith (WCF), good works are those works which 'God has commanded in His holy Word' and which 'proceed from His Spirit.'² These deeds are 'the fruits and evidences of a true and lively faith' and they are done in order to 'edify.'³ The WCF highlights the importance of believers doing good works to 'edify the brethren', but we should not conclude from this that our good works cannot edify those outside the Church. We should remember what the apostle Paul said, 'let us do good to **everyone**, and especially to those who are of the household of faith' (Gal. 6:10, emphasis added).

Scripture should always guide us when answering questions relating to faith and practice. Any list of good works from the Bible in such a short article is inevitably going to be incomplete. However, this should not stop us from considering certain passages. What might good works done by Christians look like? James tells his readers, 'Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world' (Jas. 1:27). Jesus urges his hearers in the *Sermon on the Mount* to love their enemies and to 'give to the needy'

(Matt 5:44, 6:3), while the prophet Micah asks the question, 'What does the Lord require of you?' He follows up with this answer: 'to do justice, and to love kindness, and to walk humbly with your God' (Mic. 6:8).

The Scriptures also teach us that doing good works is what we might call a 'whole-church-event.' When Paul writes to the Ephesians, telling them they are 'created in Christ Jesus to do good works', he is not writing to individuals, but to the body of Christ. In Ephesians 1:23, the apostle has told the Ephesians that Christ is the 'head over all things to the church, which is his body, the fulness of him who fills all in all.' It is Christ's *body* which fills the world, and which is to do good works in all the world. Each does his or her small part, thus contributing to the greater work of the whole. Our goal, therefore, is not to become the next big name in the Christian world, or the biggest giver to the next humanitarian crisis fund. Rather, our goal is to play our part as members of the universal body of Christ, wherever God has placed us, using the gifts he has given us, rejoicing in the good works that others do, and remembering that even the small part we play really matters.

2. WHY SHOULD WE DO GOOD WORKS?

Knowing now what good works are, let's think about why good works should be done. Again, the WCF is helpful when it says that by good works 'believers manifest their thankfulness,

strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify God.'⁴ From these words we learn at least two reasons why we should do good works.

2.1. First, Good Works Edify Those We Serve

This may seem rather obvious, but it is important to say it, as it is often forgotten about in discussions on good works. When we do good works, the widow and orphan are cared for, the hungry are fed, the enemy is convicted, justice is done, compassion is shown, the pride of man is confronted, the leaven of the gospel spreads, and God's will is done here on earth, as it is in heaven. The apostle Paul was big on compassion because he had experienced God's compassion. He said in 2 Cor. 1:3-4, 'Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.' If we have benefited from God's kindness, then we should be eager to show God's kindness to others and that's one of the reasons we should do good works.

2.2. Second, Good Works Honour God in Front of All

The WCF explains that not only are good works to be done because they

are edifying to all, but also because they honour God in front of all. Good works display to the world what God is like. Good works were prepared in advance for the body to do, so that in the body, the world might see that God is good. Describing the character of God to his readers in his 1658 book, *A Call to the Unconverted*, Richard Baxter said that God desires no one to be condemned, but rather ‘entices’ people to himself by his ‘daily kindness,’ giving them ‘all the mercies of this life, which are His means to lead [them] to repentance.’⁵ Christians are created in Christ Jesus then, to display God’s kindness to all people by their good works.

With this in mind, we might say that good works give us a reason to get up in the morning. The moment the alarm goes off, we can be praying, ‘Lord, give us the grace to walk in your way, doing the good works today that you have prepared beforehand for us to do.’ On ‘just another manic Monday’, we know that there are things to be done in school, in the workplace, in our church, and in our community, which will help others, bring glory to God, and should the Lord permit, lead others to bring glory to him. Jesus said in the Sermon on the Mount, ‘Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven’ (Matt. 5:16).

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If we have benefited from God’s kindness, then we should be eager to show God’s kindness to others.

3. WILL OUR GOOD WORKS BE REWARDED?

Finally, let’s think about the question of good works and rewards. In the Reformed Church we are familiar with our Reformation church history, remembering that the Reformers were adamant that good works in no way earn eternal life for us. The WCF says, ‘We cannot by our best works merit pardon of sin, or eternal life at the hand of God’, nor by them satisfy the wrath of God ‘for

the debt of our former sins.’⁶ But this shouldn’t stop us seeing the obvious, which is that the Scriptures teach that our good works, proceeding from faith, will be rewarded in the eternal life to come. The Dutch theologian, Herman Bavinck, is helpful when he says, ‘Blessedness is indeed the same for all’ (that is, the eternal blessedness of being in the presence of God), ‘but there are distinctions in brightness

and glory’ (that is, every believer will be rewarded in this eternal blessedness proportionate to the good works they have done on earth).⁷

The previous paragraph may be a little difficult to understand, so perhaps an illustration will be useful. The illustration comes from the mouth of Jesus when he says, ‘In my Father’s house are many rooms’ (John 14:2). According to our Lord, there is *one* house that consists of *many* rooms. These rooms are being prepared for us. And as one might expect in a great big house, not all the rooms are

going to be the same, nor is every room going to be in equal proximity to the master bedroom. But every room will be in the house, and that house will be a place of blessedness – it's a place everyone wants to be, because it is the Father's house!⁸

The Scriptures explain that rewards are being prepared for us in this place of eternal blessedness. The diversity of gifts given to the body for the edification of others is reflected in the diversity of rewards given to Christ's body in glory.⁹ Rather than encouraging competition among Christians to see who will be rewarded the most, this truth spurs them on to work together, using their gifts, so that the richness and diversity of the body of Christ may be seen here on earth, as it will one day be seen in heaven.

Many reading this will not be morning people. Your idea of a good morning is one that you sleep through. But here again is truth to get you out of bed in the morning. Nothing which is done for the Lord is wasted, not even giving 'a cup of water' to one who belongs to Christ (Mark 9:41). The WCF says that even the best of our good works are 'defiled, and mixed with so much weakness and imperfection.'¹⁰ Yet, looking upon them in his Son, God is pleased to accept that which is sincere, although accompanied with many weaknesses and imperfections.¹¹

4. CONCLUSION

The apostle Paul said that 'We are his workmanship, created in Christ Jesus

for good works, which God prepared beforehand, that we should walk in them.' When we go to sleep tonight, we can put our heads on our pillows, knowing that our meagre efforts are significant in God's eyes – what we have done for Christ really does matter. And we can wake up in the morning knowing that God has more good works he has prepared for us to do in the day ahead.

May what Paul said about the Romans be true of us in the EPCEW, 'I myself am satisfied about you, my brothers [and sisters], that you yourselves are full of goodness' (Rom. 15:14). In the words of Bishop Daniel Delany, let us be 'like a gold watch, open-faced, pure gold, quietly busy, and full of good works.'¹² ○

FOOTNOTES

¹ Kevin J. Bidwell, ed., *The Westminster Standards in Modern English* (Welwyn Garden City, UK: EP Books, 2017), WSC 33, 322.

² Ibid., WCF 16.1-16.5, 196-198.

³ WCF 16.2, 197.

⁴ WCF 16.2.

⁵ January 27 in Randall J. Pederson, ed., *The Puritans: Daily Readings* (Fearn, Scotland: Christian Focus, 2012).

⁶ WCF 16.5

⁷ Herman Bavinck, *Reformed Dogmatics: Holy Spirit, Church, and New Creation* (ed. John Bolt; trans. John Vriend; vol. 4.; Grand Rapids: Baker Academic, 2008), 728.

⁸ It was Bavinck who first drew my attention to these words being understood in the context of good works and rewards.

⁹ Ibid.

¹⁰ WCF 16.5

¹¹ WCF 16.6

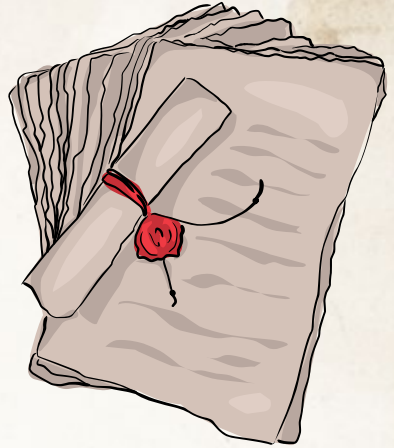
¹² Bishop Daniel Delany (1747-1814) was an Irish Roman Catholic priest who would not have shared the Reformed understanding of justification. However, when I came across this quote, I found it inspiring. When used within the context of Reformed theology, it is a great encouragement to the Christian to do good works.



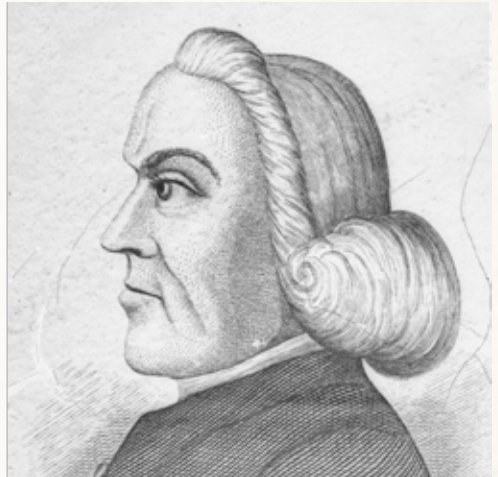
REV. C. H. RICHARD HOLST

1823

200TH ANNIVERSARY OF THE WELSH CALVINISTIC METHODIST CONFESSION OF FAITH OF 1823



The history begins with the conversion of Howell Harris on May 25, 1735, at Talgarth, Breconshire, when, at the age of twenty-one, he came to 'clear light as to the salvation of his soul'. He began to hold family worship in his mother's house and exhort his neighbours before Sunday morning services and in the evening. The official history also refers to Rev. Daniel Rowland, curate in the parish of Llangeitho some 60 miles west of Talgarth. Rowland was converted under the evangelical preaching of Rev. Griffith Jones of Llandowror and almost immediately began to preach with unusual power with many conversions following. The conversions of Harris and Rowland produced, respectively, a zealous organiser and a dynamic preacher. Under their leadership a revival began and prospered until, 78 years later, the Calvinistic Methodist denomination was formed.



Howell Harris

Converts were nominal members of the established church but received little from it in the way of spiritual nurture and much in the way of persecution. Harris organized converts into private societies with ministry provided by 'exhorters'. More

capable exhorters were appointed to superintend districts. The life of the societies was devotional, disciplined, pastoral and strongly experiential. Sometimes, quite detailed reports were delivered by superintendents to the associations. William Richard, the overseer of societies in Pembrokeshire and Cardiganshire, reporting on the Dyffryn Saeth society wrote: 'Thomas David, believing but subject to doubts, through the power of temptation; he desires and longs for greater liberty. David Morgan has tasted much of the love of God, believes daily and his experience is very clear.'¹

The constitution began to take shape with the formation of 'associations' (the word is still used by the Presbyterian Church of Wales for regional synods). At first they were confined to Welsh speakers but in 1743 a bilingual association was held at Watford, near the South Wales town of Caerphilly. It was attended by Harris, Rowland, George Whitefield (moderator), William Williams, John Cennick (he joined the Moravians in 1745), John Powell and Joseph Humphries. The aim was to clarify and re-affirm measures for the nurture of the societies and regulation of exhorters. The practice of examining and disciplining 'exhorters' had already been addressed by Harris in a series of measures written in 1742. At Watford it was resolved 'That no one is to be regarded as an exhorter ... until he has been first proved and accepted and that no one go beyond the limits assigned to him without previous consultation.'

With this and similar measures 'the organisational framework of the Welsh Methodist movement finally solidified.'² Its character was 'experimental' and its organization incipiently Presbyterian. When a formal constitution was agreed nearly a hundred years later, the method of ordination reflected the earlier need for flexibility in the deployment of exhorters. Rule 6 of the Method of Ordination states that 'No ordained preacher shall consider himself the minister of one church more than of another.'³

By the beginning of the 19th century, the relationship between Calvinistic Methodists and the parent church was so strained that some exhorters had already privately baptized infants of society members. Pressure to ordain reached a climax on June 20, 1811, when, at an Association in the town of Bala, North Wales, Rev. Thomas Charles examined eight exhorters, asking 19 questions about doctrine and two about commitment to the new body. These last were 'Do you sincerely approve of the present order of the Welsh Calvinistic Methodist connexion?' and 'Do you intend, as far as lies in you, to preserve the unity of the Connexion in the manner in which the Lord has so greatly prospered it? And do you purpose to withstand all useless and contentious debates which have a tendency to create strife?' This marked the end of a slow and sometimes painful journey towards a de facto denomination. Clergy, who had favoured the Methodists up to this point turned

against them, one pronouncing the ordination 'a serious mockery and caricature of heavenly ordinations ...'⁴

It remained for the denomination to formalize its doctrine. Responsibility was divided between the North and South and the combined result approved at Aberystwyth on 14 March, 1823. The Confession largely follows the Westminster but differs in some respects resulting in what someone described as modified Calvinism.

One point of difference is that it begins with the doctrine of God not Scripture. Article 2 on the inspiration of Scripture invokes the 'godliness and self-denial of the writers, the purity and holiness of the truths ... the consistency of all the parts' etc., as evidence that God is the author ... 'but lacks reference to the testimony of the Holy Spirit. In contrast the Westminster states that 'notwithstanding [the above], our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.' Article 12, on the Election of Grace states that 'God in righteousness left some persons unpredestinated' but the Westminster (III.3) states that 'some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.' Article 18 'Of Redemption' states that 'It was ordained that [Christ's] person should stand in the stead of those persons (and those only) who had been given to Him to redeem'. This is qualified

in an appendix of 1875, which arose because of a controversy among them. The appendix states that 'None will perish because of insufficiency in the atonement, but all because they will not come to Christ to be saved, and these men will have no excuse to make for their neglect of Christ.'

The general tone of the Calvinistic Methodist Confession reflects the experimental character of Christianity in Wales from the beginning of the revival in 1735, e.g. articles 36 (Of church fellowship) and 39 (Of the Lord's Supper). Article 39 states that 'by this means we profess that we truly receive him, believe in him, feed upon him by faith; are united to him, and in him to one another; and as good soldiers of Christ, live unto him who died for us.' o

POSTSCRIPT

The Confession was consigned to the historical archive in 1933, when the then Presbyterian Church of Wales was constituted under that name by a Declaratory Act, which committed the denomination to 'A Short Declaration of Faith and Practice' more notable for what it omits than what it includes.

FOOTNOTES

¹ Welsh Calvinistic Methodism p81: William Williams, Bryntirion press 1998

² Howell Harris From Conversion to Separation 1735-1750 p89: Geraint Tudur: University of Wales press, 2000

³ An appendix of 1875 recognised the validity of a call to a particular congregation in the context of connexional ordination.

⁴ Rev. Thomas Jones in the Welsh Looking-Glass.



EPCEW Church Directory

BARRY - CHRIST CHURCH

Christ Church Presbyterian, Jerusalem Chapel,
Tynewydd Rd, Barry, CF62 8HB.

Sun. 11am & 5pm, Wed. 4pm

Contact: Rev. Philip Haines

☎ 029 2059 6410 / 07703 859 258

✉ philiphaines@live.com

🌐 christchurchbarry.org.uk

BERLIN

Luisenstrasse 39, 10117 Berlin, Sun. 11am & 2pm

Kettinger Strasse 131, 12305,

Berlin. Midweek. 8pm

Minister: Rev. Johannes Müller

☎ +491763102904

✉ johannes.mueller@epkd.de

🌐 www.epkd.de

BLACKBURN

Fecitt Brow, Blackburn, Lancashire BB1 2AZ

Sun. 11am & 6.30pm, Wed. 7.30pm

Minister: Rev. Norman Green

☎ 07764 939 657

BURY ST EDMUNDS

1 Charles Place, Bury St Edmunds,
IP32 6TD,

Sun. 11am & 5.30pm, Wed. 7.30pm

Minister: Rev. Matthew Jolley

☎ 07891 201748

✉ matthewjolley@mac.com

🌐 bse-pc.org

CAMBRIDGE

Queen Emma Primary School, Gunhild Way (am)
Resurrection Lutheran Church, Westfield Lane (pm)

Sun. 10.30am & 6pm, Thu. 7.45pm

Minister: Rev. Douglas McCallum

☎ 07855 130526

✉ dmccallum1981@gmail.com

🌐 cambridgepres.org.uk

CARDIFF - BETHEL

Michaelston Rd, Culverhouse Cross, Cardiff CF5 4SX

Sun. 11am & 6pm, Wed. 7.30pm

Minister: Rev. Andrew Graham

☎ 029 2059 5000

✉ andrew.graham@bethelpcr.org.uk

🌐 bethelpcr.org.uk

CARDIFF - IMMANUEL

Heol Trelai, Caerau, Cardiff CF5 5LJ

Sun. 10.30am & 6pm, Wed. 7.30pm

Minister: Rev. Dr Peter Naylor

☎ 029 2040 5750 / 07773 093738

✉ peter.naylor@immanuel.org.uk

🌐 immanuel.org.uk

CARDIFF - ELY

Archer Road, Ely, Cardiff CF5 4FR

Sun 10:30am & 5:30pm, Wed 7:00pm

Minister: Rev. Philip Haines

☎ 029 2059 6410 / 07703 859 258

✉ philiphaines@live.com

🌐 epcreformed.org

CHELMSFORD

Hall Street Methodist Church

Chelmsford CM2 0HG

Sun. 11.30am & 6pm, Thu. 8pm

Minister: Rev. Darren Moore

☎ 01245 690559

✉ darrenmoore@chelmsfordpres.co.uk

🌐 chelmsfordpres.org.uk

CHELTENHAM - NAUNTON LANE

23 Naunton Lane, Leckhampton

Cheltenham GL53 7BJ

Sun. 10.30am & 6pm, Wed. 7.45pm

Minister: Rev. Matt Faux

☎ 07929 527 631

✉ MattFaux@cheltenhampres.org.uk

🌐 cheltenhampres.org.uk

CHELTENHAM - NORTH

Whaddon Road E.P. Church

Rear of Claremont, Whaddon Rd,

Cheltenham GL52 5LZ

Sun. 11am & 6.00pm

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

☎ 07714 340 892

✉ philbaiden@yahoo.co.uk

🌐 durhampresbyterian.church

GLOUCESTER

10:30am The Farmers Club (Greville Cl, GL2 9RG)
5pm St Mary's Congregational Church (GL1 2QS)

Minister: Rev. Michael Cochran

☎ 07810 268 284

✉ mcochran@worldwitness.org

🌐 gloucesterpres.co.uk

HEXHAM

The Torch Centre, Corbridge Rd (near hospital)
Hexham NE46 1QS

Sun. 10am & 5pm, Wed. 7:30pm

Contact: Mr John Cook

☎ 01434 609691

✉ johncookatmca@hotmail.com

🌐 hexhampres.uk

HULL

Rear of 336 Holderness Road,
Hull, HU9 3DQ
Sun. 10.30am

Contact: Rev. Chris Kavanagh
(Naunton Lane)

LINCOLN

Location: Please contact us for details.

Minister: Rev. Dr Kevin Bidwell

☎ 07954 546487

🌐 lincolnepc.org.uk

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. Benjamin Wontrop

☎ 0191 261 6933

✉ contact@allsaintspres.org.uk

🌐 allsaintspres.org.uk

OXFORD

10:30am at St. Luke's Chapel (OX2 6HT)
5pm at the Friends Meeting House
(43 St. Giles', OX1 3LW)

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

Tudor Grange Academy, Dingle Lane,
Solihull B91 3PD

11am and 5pm.

Minister: Rev. Dr Stephen Dancer

☎ 0121 707 1826

✉ info@solihullpres.org.uk

🌐 solihullpres.org.uk

SUNDERLAND

Fulwell Community Centre,
Sunderland, SR6 8HS

Sun. 10:30am & 5pm

Minister: Rev. Nathan Hilton

☎ 07960 677510

✉ contact@sunderlandpres.org.uk

🌐 sunderlandpres.org.uk

TRANÅS

Höggatan 8, 57333, Tranås, Sweden
Sun. 10am

Contact: Trygve Lundblad

☎ +46 (0)70 238 70 75

✉ trygve.tranas@gmail.com

ZÜRICH

Minister: Pfr. Florian Weicken

☎ +41763080787

✉ florian.weicken@zuerichpres.ch

🌐 zuerichpres.ch

CLERK OF PRESBYTERY

Dr Falko Drijfhout, 63 Larchwood, Keele,
Newcastle-under-Lyme, ST5 5BB

☎ 01782 611280 / 07811 387438

✉ f.drijfhout12@gmail.com

YD CAMP

2023

21st – 25th August
Ages 10–18

Speakers:

Jonathan Winch & Phil Baiden

Peat Rigg Outdoor Training Centre
Pickering, YO18 8EX

Contact for info:
aspc.ypcamp@gmail.com