
REFORMATION TODAY



(see inside front cover)

MAY-JUNE 1989

109

The Carey Conference for Ministers

2nd-4th January, 1990

College of Ripon and York St John, Yorkshire

Theme *Obstacles to Revival*

The subject of revival is one of urgency. The theme of revival has tended to be treated as one of academic interest. We have enjoyed reading about revivals but ceased to believe that revivals are for today.

The primary obstacle to revival is confusion as to what it is. There is the need to define revival in biblical terms. Genuine revivals continue to the present day and it is particularly important to have an accurate documentation of such awakenings.

A further obstacle is a distortion of the doctrine of God's sovereignty in such a way that human responsibility is nullified. The old view of revival we believe to be the correct one. That is we should study the promises of the Scriptures and earnestly fast, pray and work for revival. That in no way means that we can use a formula and force God's hand. The basic tension of sovereignty and responsibility exists for revival just as it does in evangelism.

Disunity and a lack of brotherly love is very widespread among the churches and this forms a major hindrance to revival. We need to work for greater evangelical unity based on biblical doctrine rather than unity at the expense of doctrine. The very nature of revival presupposes that those who are at present weak will be made strong.

The lack of clear and powerful gospel preaching is an obstacle to revival. Some still struggle to reconcile the Reformed Faith with uninhibited urgent gospel invitations. Lack of clarity still prevails as to the place of the law and its relationship to conviction of sin.

Further major hindrances to revival are the negative attitudes with regard to the subject. Some are complacent and see no need. Others are lethargic and some are cynical. That so much of the world is unreached is scandalous and we should be moved to prayer for revival at home and abroad.

Isaiah holds out the promise of revival for those who show practical concern and compassion for the needy (Is 58). Social concern must never supplant the gospel but a gospel which is not concerned for people in their need is no gospel. True spiritual awakening will have a profound effect not only on our churches but upon the whole fabric of the nation.

Book the above dates in your diary. We are working for an enlarged attendance and thereby better prices.

The Carey Family Conference is due to begin the week beginning 31st July, 1989. 400 have booked in. A further 100 places have been negotiated. These are rapidly being taken. Write soon to avoid disappointment.

Front cover picture: Dr Gaius Davies on the left is with Dr Ian Shaw. The photo was taken at the E.M.W. Conference at Bryntirion, Wales, which is reported in this issue.

Editorial



Patrick Rose, an early supporter of the Banner of Truth, recently retired from a lifetime of pastoral work, at the E.M.W. Conference

Caring for Each Other

In the news section of this issue there is a description of the Edgewood Reformed Baptist Church caring for a sister church in a third world country. Haiti is the poorest country in the Western Hemisphere. Caring for each other begins in the local church and from there reaches out to a wider circle. Is your church a caring church? It takes time and patience to engender and foster a caring attitude in ourselves and in a local church.

Immersion and Reformed Unity

The article by Murray Adamthwaite of Australia is not intended to provoke controversy. It is hoped that our Presbyterian brothers will at least be as generous as their founding father, John Calvin, who declared that, 'the term *baptise* means to immerse, and this was the form used by the primitive Church.'¹

For the sake of including this technical but important article this issue is increased from the usual 32 pages to 40 pages. Reformed unity is very important. We maintain our distinctives just as our Presbyterian brothers do, but in doing so we seek to avoid anything which might detract from our unity. If Murray Adamthwaite responds to one or two Presbyterian writers he does so on the basis of scholarship, since nothing should be claimed in writing which cannot be verified. As the article shows it is patently false to maintain that immersion was not viable in Jerusalem during the time of the apostles.

In defending their position Baptists should remember that the Greek Church practises immersion. They know their own language. We should remember too

that the Church of England rubric directs the minister to dip the child into the water discreetly, but provision is made for sickly children. Multitudes have been immersed as believers in the rivers, lakes and oceans of the world. However in some climates it is needful to construct pools suitable for the ordinance. As I have shown in my book *The Testimony of Baptism*², baptistries from the first three centuries have been uncovered and continue to be uncovered all over Europe. These demonstrate that the Christians took a pride in the construction of their baptistries, sometimes adorning them with mosaics. From a design point of view Adarnthwaite's article indicates that the miqveh was similar in size and construction to some of the pools of the early centuries and certainly similar to the way in which we construct baptismal pools today.

The material points to the subject of transition from Jewish to Christian practice. I found footnote 36 significant as it refers to the work being done by B. E. Thiering and others on the connection between Jewish purification practices, John's baptism and Christian baptism.

The article casts light on such texts as Hebrews 10:22, 'having our hearts sprinkled³ to cleanse us from a guilty conscience and having our bodies washed with pure water.' The notion of ablution would be familiar to the Jews. But we who have been immersed when baptised can say truly that our bodies have been washed with pure water. Likewise since it was a vivid experience for them Peter can speak in a natural way of the water of baptism, making the qualification that the ablution is symbolic and not a literal removal of dirt from the body (1 Pet 3:21).

Jim van Zyl and the Preaching of the Puritans

Under preparation for the next issue is Part 2 of the work by Jim van Zyl. The delay has been due to pressure on our side and not his.

Tom Nettles

Tom Nettles begins at the Trinity School of Divinity, Deerfield, Illinois, in October. He has been working on the subject of the influence of the 1689 Confession in the USA and hopes to send this for *R.T.* soon. His chapter in 'Shepherding God's Flock' is reviewed by Dean Olive. As from 7th July Tom Nettles' address will be 535 Lange Court, Libertyville, IL. 60048, USA.

A Vision for all Nations

This title has been used to describe the recent R.B.M.S. Conference in California. In addition there is a description of visits made to seven churches.

A new church, Atlanta, Georgia

Subsequent to writing the report describing the visits made to the seven churches we have heard that about 100 are now attending the new church in the Atlanta area. There is a steady increase every week. The work is led by Steve Martin whose address is: 130 Adams Court, Fayetteville, GA 30212 (phone 404 487 1770).

¹ The Institutes. Beveridge Edition, volume 2, p 524

² 'The Testimony of Baptism' is available from Carey Publications at £2.40

³ The Greek word for sprinkle is *rantizō* and the word for baptise *baptizō*. If sprinkling was intended only one letter would make the difference.

'Caring for One Another' was the theme of a weekend conference sponsored by E.M.W. (Evangelical Movement of Wales) at Bryntirion, Bridgend, Glamorgan, 21st and 22nd April. The conference organised by Dr Ian Shaw was fully subscribed. The benefit of the occasion was the emphasis on practice. Saturday was devoted to workshops. The schedule permitted each delegate to attend two workshops led by those well experienced in specialist areas.

1. *Caring for those under stress: Dr. Gaius Davies.¹*
2. *Caring for the Pastor: Pastor Neil Richards.*
3. *Caring for the Elderly: Dr Betsan Melville-Thomas.*
4. *Caring for the Missionary: Colin Nicholas.*
5. *Caring for those in the Workplace: G. Wyn Davies.*
6. *Caring for the Handicapped: John Giles.*

The plan was to base the whole theme of caring on Scripture. Hence the Friday evening was devoted to exposition. There was no regard to time. It was possible therefore to open up both the doctrines of grace and the doctrine of the Church in one session. The outline follows.

How can we motivate care for each other?

An ideal church is a caring church. An ideal church is one in which there are biblical preaching, scriptural church government, the ordinances of baptism and the Lord's Supper and the evidence of spiritual life. That life will be seen in spiritual worship, holiness of life, brotherly love, evangelism and good works.²

Certainly in large assemblies few leadership groups manage to sustain continual and loving care for all the needy in the membership and regular congregation. Pastoral care is needed for those under stress, the handicapped, the elderly, the singles, and the depressed, not to mention the special care required to uphold missionaries on the field. In addition there is the need to provide support and backing for pastors who themselves are exposed to severe pressures.³

My purpose is to stir up the desire to care as Paul urges, 'Serve one another in love' (Gal 5:13). Jesus declared that if we aspire to be the greatest in his kingdom then the way to that greatness is to take the most humble place as servants. To be spiritually great is to serve others with humility. Jesus himself came from the highest realms of glory to serve and give his life as a ransom for many (Mk 10:43-45). He gave us an example of lowly service by washing his disciples' feet (Jn 13:4-5). All members of Christ's Church serve in one way or another. The word 'deaconing' is used in a wide and general sense (Eph 4:12; Gal 5:13; Rom 16:1)⁴ as well as in a more specific sense to describe those who are recognised in an

official capacity to, organise and administrate the affairs of the church (Acts 6:2-3; 1 Tim 3:13).

Ephesians 4:11-12 (NIV) declares that Christ has given teachers and pastors to 'prepare God's people for works of service.' The text can be translated, 'for the perfecting of the saints to the work of serving'. Hendriksen cites Lenski's construction as helpful, namely, 'Pastors and teachers are given to provide the necessary equipment for all the saints, for the work of ministering to each other so as to build up the body of Christ'.

It is not enough to preach correctly from the pulpit. The teaching must be applied at the personal level (Col 1:28). Both publicly and privately inspiration is needed to motivate mutual practical care in the church. Hospitality is one way in which care is shown. We should remember that hospitality is a necessary qualification for eldership (Tit 1:8).

How can caring for one another be motivated? My answer is that both the doctrines of grace and the doctrine of the Church should inspire care.

The Doctrines of Grace

By the doctrines of grace I mean those biblical truths which show that we are saved by grace alone. We should note that not only are we saved by grace alone but that grace which we receive is immeasurable in its proportions.

I will refer to four doctrines of grace as expressed in the letter to the Ephesians: election, regeneration, adoption and hope.

1. *Election* In some churches you seldom if ever hear of the doctrine of election. Far from hiding this truth Paul begins his letter to the Ephesians by referring to it. 'For he chose us in him before the foundation of the world to be holy and blameless in his sight' (Eph 1:4). The teaching is practical. Election is to holiness. The effect of election on the Thessalonians was to make them bold in evangelism. From them the gospel sounded out far and wide (1 Thes 1:4-8).

The doctrine of election is awesome. I am saved only on account of God's initiative and calling. Behind election is the love of the Father. My response to that love is to love his people. God has proved his love by action, the action of giving his Son. To those who have been so loved (*agapetoi*), John says 'since God so loved us, we ought also to love one another' (1 Jn 4:11). Love is shown in deeds and not by words only (Jam 2:14-19). Caring for each other is the way in which we demonstrate our thankfulness for God's election.

2. *Regeneration* Ephesians 2:1-10 provides us with a powerful description of the sovereign grace of God. There is no life in a corpse. You can marshal 1,000 trumpeters to blow their trumpets by a grave, but that will not raise the dead person to life. Spiritually speaking we were dead in sin. It required a supernatural work of creation, a spiritual resurrection, to raise us up in a new

birth to spiritual life (Jn 5:24; Rev 20:5; Heb 8:10). How can we show our gratitude for grace so immense as that which has raised us from spiritual and eternal death? If we apprehend the marvellous grace involved in this we will surely respond by giving ourselves in willing service (Rom 12:1,2).

3. *Adoption* Says Paul: 'He predestined us to be adopted as his sons' (Eph 1:5). By grace we are made 'heirs of God and co-heirs with Christ' (Rom 8:17). 'How great is the love the Father has lavished on us that we should be called children of God!' (1 Jn 3:1). Love for other members of the same family, which in practical terms means care for each other, is the immediate and obvious application of this truth. It simply does not make sense for churches to claim to be reformed if there is little evidence of the down-to-earth outworking of the doctrines of grace. It is possible to have a cold and clinical understanding of doctrine without any heart experience of its power.

4. *Hope* Hope forms part of the doctrine of grace because it stands for the final realisation of our full inheritance which is God's gift to us. Paul prays that, 'we may know the hope to which he has called us, the riches of his glorious inheritance', which says Peter can 'never perish, spoil or fade – kept in heaven for us' (1 Pet 1:4). Our faith and love are strengthened by the knowledge of this hope (Col 1:5; Tit 1:2). Our hope envisages that, 'in the coming ages God will show to us the incomparable riches of his grace, expressed in his kindness toward us in Christ Jesus' (Eph 2:6). If we all share this one hope (Eph 4:4), which embraces our inheritance of inexpressible glory it follows that *now*, in this world, we should be zealous in caring for our brothers and sisters. Since our estate is so vast in the next world it will not harm us to share the goods we have in this one.

The Doctrine of the Church

The nature of the Church as the Body of Christ also underscores the need to care for one another. Ephesians 4:15,16 sums up this teaching well which I will explain under four headings.

1. *Every member derives his life from the Head*

'In all things we grow up into him who is the Head' (Eph 4:15). Colossians 2:19 expresses the matter slightly differently: 'the whole body grows as it is connected to and supported by the Head' (Christ). John Owen comments, 'this is the foundation of all gospel unity among believers'⁵. In his work on the Unity of the Churches, Owen points to the fact that all believing churches throughout the world are in fact One, all united because they all spring from the same head. All without exception derive their present life from that same head, even Christ⁶. The practical implications of this are enormous. Christian unity and love does not extend to one church only but to all gospel churches similarly. Hence we cannot say to a needy member of another church who cries for comfort, 'Go away! We only care for our own!' The Church universal is one Church (Eph 4:4-6).

2. *Every member is vital to the body*

'Held by every supporting ligament the body grows and builds itself up in love, as each part does its work' (Eph 4:16). The analogy of the human body is used here as it is in Romans 12:4ff, and in greater detail in 1 Corinthians 12:12-26. We must never think that the local church to which we belong is better off without its weaker members. Declares Paul: 'Those parts of the body that seem to be weaker are indispensable' (1 Cor 12:22). Every part is precious. Paul compounds his own word which is translated, 'fitly framed together'(KJV) (*sunarmologoumenon*), 'joined and held together' (NIV Eph 4:16). With regard to the analogy or illustration of the building, Paul uses the same term (Eph 2:21). All the living stones are fitly framed together. If one stone is missing then the building will be defective just as the human body is defective if one eye, or ear, or finger is missing.

In down-to-earth terms this teaching concerning the Church reinforces the absolute requirement of caring for each other in the body. By common grace all people know the difference between caring and non-caring. A nurse from Kenya came to work in a London hospital to gain experience in geriatric care. After six months she could endure the poor treatment dealt to the aged no longer. She returned to Kenya saying that the treatment of the old people in Western society was barbaric compared with her culture.

3. *Every member needs to grow in love*

'Every ligament grows and builds itself up in love' (Eph 4:16). Every member must be increasing in love for the other members. Do you love your fellow believers more now than a year ago? Heaven is a world of love. Perfect love will prevail in the new world. Hell is a world of hate. Jesus gave us the new commandment to stress the necessity of love (Jn 13:34,35). Every member of the body is required to increase in love for the other members.

Is there any true Christian that you hate? A fellow believer may be provocative, even exasperating, yet we may not cease in our love for that believer. A fellow Christian may be caught in a sin. Restoration should be applied with gentleness (Gal 6:1). Peter denied the Lord but he was not cut off. It may be that a leader falls into a scandalous sin which will deprive him of his ministry even if he repents. If that tragedy takes place we are not to cut that brother off for he will need the love and comfort of Christian fellowship more than ever.

The warning is clear. You may deem yourself a Christian but if you hate your brother you are in darkness (1 Jn 2:11). To hate your brother means you do not have eternal life in you (1 Jn 2:15). If you hate your brother then do not pretend to yourself that you love God because you do not. You are deceiving yourself. You are a liar if you claim to love God and yet hate your brother (1 Jn 4:20). Moreover this is not a matter of words but of deeds. It is hypocritical to use fair words about your brother and then stab him in the back.

You might say all this is negative! Right! Let us be positive! If you love your brothers, are you prepared to lay down your life for them (1 Jn 4:16)? Choose the brother you like and love the least. Are you ready to lay down your life for that brother? The idea seems unreal. Perhaps it is hyperbole used to provoke us to sacrifice our lives in the service of others? Perhaps it should challenge us about our giving? Are you faithful in so basic a matter? If we love our brothers and sisters then we will be practical in our giving and we will not be selective and say we are only prepared to help those in need who we like, but not the ones we don't like (1 Jn 3:17; Jam 2:1-4; 14-19).

4. *Each member has a work to do*

'As each part does its work' (Eph 4:16). Literally we could translate the text 'according to the operation in measure of each one part'. The Holy Spirit energises every member as Paul says, 'we have all been baptised into one body and made to drink of the one Spirit' (*ebaptisthemen kai epotisthemen* 1 Cor 12:13). And Paul again, 'we who are many form one body, and each member belongs to all the others'. The application is that a measure of grace has been given to every member and all have different gifts with which to serve the body (Rom 12:5ff; Eph 4:7).

The task of the pastors and teachers is to encourage every member in the service of caring for the other members (Gal 5:13), and to recognise and encourage the practice of spiritual gifts in individuals for the wellbeing of the whole. The most mundane service is included. Are we spiritually motivated in such a way that we are glad to take water, and a bowl and a towel and wash each others' feet? I am not suggesting that we do that literally but rather that in terms of service we are ready to perform the most humble tasks.

When our prayers are answered for an outpouring of the Holy Spirit then loving care will abound in our churches. The word preached will be powerful. Then all the needy ones will be included in the embrace of love and care and unity to the glory of our great Redeemer, the Lamb of God.

¹ Dr Davies' recently published book on stress is commended. The title: *Stress*, Kingsway Publications, p 286, £6.95. Dr Davies is Consultant Psychiatrist at King's College Hospital, London.

² A full exposition of the 'Ideal Church' is to be found in *Local Church Practice*, Carey Publications, currently available at £2.10. Walter Chantry has helpfully reminded us in his chapter in 'Shepherding God's Flock' (see review, part 1, *R.T.* 108), that in fact there is no such thing as an ideal church on earth. We know what he means. Downfall is surely impending for any church that thinks itself ideal (Rev 3:17). What local church anywhere cares for all its members fully?

³ Neil Richards has been asked if he is willing to prepare for publication the outline 'Caring for the Pastor' which he distributed at the E.M.W. Conference.

⁴ Some take Phoebe to be a deaconess by way of office in the church.

⁵ John Owen, *Works*, vol 15, p 107.

⁶ *ibid.*, vol 16, p 189.



David Straub, Coordinator of the R.B.M.S. at the 5th annual R.B.M.S. Conference, March 1989, held for the first time in California

A vision for reaching all nations

A description by the editor of the R.B.M.S. gathering in Los Angeles and of his visit to several churches

Our greatest responsibility is to take the gospel to nations as yet unevangelised. In that context the opportunity to be involved in the R.B.M.S. (Reformed Baptist Missions Services) annual meetings made this the most meaningful visit for me to America so far. The task of reaching the unreached is enormous. It requires the dedicated commitment of all evangelical denominations. The most effective way for us to contribute is by working together with other churches which hold to the 1689 Confession of Faith, the tercentenary of which we celebrate this year. What we cannot do on our own as individuals and what is impossible for a single church is possible when a number of like minded churches unite. 24 member churches

were represented at Buena Park, in the Los Angeles area on March 8 and 9. We benefited from sharing our knowledge of needy countries and by praying and working together to encourage missionary endeavour.

It was my privilege to describe the historical background of the 1689 Confession and trace out in particular the essentially 'Puritan' flavour of that historic document. The 1689 Confession is as needful now as it was in 1677 when it was printed secretly and in 1689 when it was officially published and circulated openly.

'The Challenge of Liberation Theology' was presented in a powerful way by Jim Adams. He described vividly the



Mike Castle and Jim Adams at the R.B.M.S. Conference

situation pertaining in South America. Brother Adams has had several years of experience in Columbia. I will not attempt to give a full report of the conference or the work of R.B.M.S. but rather urge readers to write for *Missionary Update*, P.O. Box 289, Carlisle P.A. 17013, U.S.A.

A review of the world situation

The R.B.s (Reformed Baptists) have increased steadily. More and more nations are involved. I was given the opportunity to describe the world wide R.B. situation as I have observed it grow from very small beginnings in a variety of countries across the world. The facts make us aware of the unity we have been given, a unity in which there is great potential for mutual encouragement and practical cooperation. The principal function of R.B.M.S. is to focus on areas of need and encourage a united response to meet those needs. The primary need always is to send missionaries which is an enterprise requiring patient preparation. For instance say you were called to Latin America, had learned Spanish, were

adequately equipped with the necessary gifts being commended by your church, and wished to move forward, to whom would you turn for information? R.B.M.S. would be able to assist you.

While in California I had the opportunity to minister in churches I had not been to before, Sovereign Grace Baptist Church, Ontario, (Pastor C. R. Martina), Placerita Baptist Church (Pastor Mike Garman) and Trinity Baptist Church (Pastor Earl Blackburn). It was refreshing to see black families in the church at Ontario, a subject to which we will return later when we come to Birmingham, Alabama.

Trinity Church was host to the conference and fulfilled that role to perfection having carefully made provision for all the details beforehand. However it was not only a question of organisation but prayer because we could sense the warmth and love of the hospitality provided.

While at Placerita I was told we were in the vicinity of the ministry of the



At the R.B.M.S. Conference, Larry and Rose Thornburg, who work in Spain



Pastors Jim Moore and Tom Lyon at the R.B.M.S. Conference

well known Bible teacher John F. MacArthur, Jr., who has come to embrace the Reformed doctrines. *R.T.107* carried a review by Dean Olive of MacArthur's controversial book *The Gospel According to Jesus*. We have always believed that there is no potential to equal that which exists in the U.S.A. Jonathan Edwards believed that the millennium would begin in America. If the leaders there become modern Luthers, not only will a great nation be saved from falling apart morally, but great resources will be utilised for the gospel throughout the world, not a cheap gospel of easy believism (which John F. MacArthur Jr. is denouncing) but the robust gospel which truly does transform lives.

While with Ron and Thais Edmonds we discussed Brazil. Ron maintains contact with Brazilian pastors. The increase of evangelical believers in Brazil has been quite extraordinary since about 1965 and according to 'Operation World' they form 18 percent of the population. Allowing for superficiality that is still a remarkable proportion. The need for reliable books is enormous. Not only are books needed but who will com-

mend them and promote their worth especially to the Brazilian pastors?

Seven churches visited

Bellaire Reformed Baptist Church, Houston, Texas, Pastor Drew Garner

A fresh chapter in the life of the Bellaire Church is opening as they move toward the acquisition of a new site and plan an ideally situated new building. Drew has been a faithful supporter of the R.B. movement from its inception and has always been active to maintain unity in our ranks. The church has provided financial support for missionary work in France, Israel and South America over many years. Bellaire also supports a missionary who labours effectively with an Indian tribe in South America.

Grace R.B. Church, Bossier City, Louisiana, Pastor Andy Hamilton

Another name for this area is Shreveport. Huge military aircraft constantly circle the area flying low. They look like giant gliding birds of prey.

Andy Hamilton came to the doctrines of grace subterraneously while a student



Pastor Drew Garner at the site where it is hoped to build a new church.

at Dallas Seminary. In the deep caverns of the library he discovered the Banner of Truth and *R.T.* magazines. (Please note the importance of actually taking the trouble to place relevant literature in public libraries and especially in College and Seminary libraries!). Andy lives in the country. His home adjoins a marshy lake which reputedly has the highest population of alligators per square mile in America. One cannot but be alligator conscious in those parts. When you step out of the house you need to note carefully where you walk! The alligators relish dogs and the latter are not encouraged to take swims in the lake.

We had a memorable meeting at Shreveport. Andy Hamilton has caught the vision of the 'Concert of Prayer' as originally conceived of by Jonathan Edwards in 1748. (See article by Michael Haykin, *R.T.* 104, p.9ff.) This concept was implemented by the Association of Baptist churches in Northamptonshire from which base sprang the work of William Carey. To this basis is also attributed the steady increase of the Particular Baptists of 300 churches in

1789 to 1,374 churches in 1851.

With the present opening up of the world together with facilities for publishing and communication there could hardly be a time more propitious for churches to concentrate on prayer together with active practical endeavour. Groups of individuals here and in Ireland have also responded and continue faithfully in regular intercession. It is helpful when several ministers or Christians covenant at specific times to fast and pray for revival in their own families, local churches and for the nations. Basic to all this is the quality of our own devotional and prayer lives. Important too is information. It is not possible to pray intelligently without information and that comes by way of working closely with others. Spiritual love and unity are vital.

*Texarkana R.B. Church,
Pastor Randy Booth*

About two hours distant from Shreveport by car is Texarkana. The R.B. assembly led by Randy Booth, Jimmy de Moss and Henry Wood is



Pastor Andy Hamilton

well instructed in Church history. The advantages of such knowledge are immediately evident to any preacher who refers to historical events. He does not have to stop to explain because by the light on their faces he can see that they understand.

As noted above the importance of unity with like-minded assemblies is especially important when churches are isolated. The Texarkana leaders have taken action and a family conference at Shreveport was arranged on April 29th. The tercentenary of the 1689 was the theme. Randy Booth spoke on 'The Confession as a Statement of Unity'; Larry Dean, 'Practical benefits of a Historical Faith'; Tom Nettles, 'The Doctrine of Assurance and the 1689', and also 'The Influence of the Confession on American Baptists.' Henry Wood's subject was, 'The Confession and the Need for Perseverance'. If you are interested in the cassettes write to Pastor Randy Booth, Texarkana Reformed Baptist Church, 1801, South Stateline, Texarkana, AR 65502.

*First Baptist Church, Clinton, Louisiana,
Pastor Bill Ascol*

Since our visit last year I could see the progress made in the church at Clinton, especially with regard to a desire and appetite for the truths of the Word. Jonathan Edwards suggested we should plead the promises. What promises? Prompted by that I ventured for the first time to open up Zechariah 8:20-23.

Bill Ascol described to me the unhappy instances of some resignations from the church. The reason given repeatedly by individuals is, 'Pastor, you do not make me feel good!' The holiness of God often makes us feel exceedingly bad and certainly the holy law of God when rightly set out makes us feel the sinners that we really are. Only the righteousness of Christ can give us sound reasons to feel good. Those feelings will not be complacent but rather joyful only on account of what has been accomplished for us. But how can a person ever be made to see his need of forgiveness and the necessity of the imputed righteousness of Christ if he has determined in his mind that the purpose of church



Pastor Ron Rumberg (left) and one of his supporters



Pastor Steve Martin and David Vaughn. David is due to be married to Nicola (from Johannesburg S.A.) in July. They are preparing to take up missionary service in the Ivory Coast

services is to make people feel good?

*Dominion Baptist Church,
4932 15th Street, Hueytown, Alabama,
Pastor Ron Rumberg*

Ron Rumberg leads a church which meets in a house remodelled for meetings. There are plans to build a church on that property and the transition will not be easy. Ron pastored alongside Ferrell Griswold for a number of years, then pastored in Virginia, before returning to Birmingham, Alabama, to lead the work at Hueytown. The members of the church are scattered. Association with likeminded churches is not easy because distances are great. I used the opportunity to describe the worldwide development of R.B. churches and the role in the U.S.A. of the R.B.M.S.

Ron has an excellent library, both in theology and Church history. He sustains a crucial witness for historic Christianity in an area which is not well served in that way. We discussed the separation of the Black assemblies from the White congregations. The separa-

tion factor is severe whereas in countries like Malawi you hardly notice any difference of race. However often the whites are a small minority and it is not viable for them to have separate churches. In Birmingham, Alabama there is a seven to four black majority. What can be done to promote more unity among the believers, black and white? It takes time to build personal relationships and Ron has always sought to build bridges.

*A new church in the making,
Atlanta, Georgia,
Pastor Steve Martin*

My arrival coincided with the most critical juncture so far in the life of an assembly of about 150 believers of a non-confessional church. Not to have a clear doctrinal basis for a church is a formula for perplexity because it means that as soon as a pastor begins to teach clearly, however gentle he may be in the process, his distinctive doctrinal teaching will seem controversial. The only way to avoid difficulty under such circumstances is to be eclectic which means that various views are set out and

the hearers are invited to take their choice. While there is room under some circumstances to be eclectic we should note that the apostles did not teach the gospel in that way.

The worst form of eclecticism is to place the gospel alongside other faiths as though they are equal and as if it matters little which choice the hearers make. The problem for any faithful expositor of the Bible is that he cannot say that God is sovereign and yet is not sovereign. He cannot say that salvation is relative, a mixture of human merit and God's grace. The Scriptures are decisive and clear. For instance Ephesians 2:1-10 declares that man is dead in sin and also declares the absolute nature of grace. Is a preacher going to be less clear than the text?

After several years of the pastor's teaching in this assembly a few reacted in a negative way against distinctive Reformed doctrine. That is normal. Most of us have had difficulty coming to terms with the doctrines of the Bible. However a crisis was precipitated which resulted in an ultimatum which forbade distinctive teaching in that assembly. The weekend I was there a peace formula was initiated whereby the goodwill of the 'non-confessionals' was being pleaded in order that the 'confessionals' could be free on an amicable basis to go out to a neglected area and plant a new church which obviously would have the 1689 Confession as its basis. We await further news.

All of Grace Baptist Church and West Chester R.B. Church, United meetings, Pastor Tom Wells and Dr George Gray

In addition to the evening meetings I spoke at the ministers' fraternal at Dayton. The day before I decided on the subject of 'The Pastor and the Quality of Gentleness,' having noted that most pastors' wives heartily

approve the need for that subject. Said Paul to the Corinthians, 'By the meekness and gentleness of Christ, I appeal to you,' (2 Cor 10:1). The two words (*prautes* and *epieikeias*) both mean gentleness but with slightly different connotations.

This essential quality is required in preaching the gospel, in pastoral care, in exercising discipline, in responding to personal criticisms, in maintaining the unity of the church, and in conducting disputes and controversies. If someone criticises my ministry my response must be gentle. I must not respond by declaring that a gallows seventy foot high has been prepared upon which the critic will be hanged forthwith for the crimes of disaffection, conspiracy and treason! Remember the article by Tom Lyon, 'How to benefit from mediocre preaching?' (*R.T.81*).

It does help if the preacher is able to point out that his preaching is well prepared, structured, always biblical and informative and if it does lack sparkle, it may indicate the need for more prayer and support from the church members. A further factor may be the need for outsiders to be part of the congregation. It is almost impossible for a truly called preacher to be boring or dull if there is the challenge to be relevant to the unconverted. It always helps when members load the pulpit with notes such as 'Pastor my R.C. neighbours are here today!' or 'My Muslim friend Hashib has come this morning!' or 'My friend Roley has come with me today and he says he is an atheist!'

Profitable discussions about prayer and education for the ministry

In answer to the question, What were the most profitable conversations during your trip? I would say that discussion about the place of intercessory prayer was the most challenging



Russel and Carla Whalen and son at the R.B.M.S. Conference. Russel has learned two languages in preparation for the mission field

to me personally. Why is there little power, little prevalence and little unction in public intercessory prayers? This is something which we must work at. Unction in prayer is not something that can be worked up. That is artificial and repugnant. Praying in the Holy Spirit can be very soft in tone. It certainly is not repetitive in style. It is a spiritual activity of great value which most believers quickly recognise and appreciate.

Another conversation with a pastor concerned ministerial education and the divinity schools at present operating in the U.S.A. Some of these have deliberately set out to attain very high academic standards but in doing so have failed to produce powerful preachers and godly pastors. In some there is no attempt whatever to culture the spiritual life and from one year to the next students are not even questioned as to their spiritual condition. The mistake is being made in some seminaries to follow the idea that liberals can be refuted by clever scholarship.

Dr M.L.J.'s little book called *Authority* published by the Banner of Truth concludes with a chapter on the authority of the Holy Spirit. That seems the forgotten factor. All the learning in the world will never convert a liberal because his basic problem is the need for regeneration. He needs to be humbled rather than further puffed up with the pride of his learning. However having said that we must never be obscurantist. We always need to defend the faith. That is why we rejoice in men like B. B. Warfield. As far as refuting liberals is concerned it takes only one David to slay Goliath.

In any case the stance of immense learning is to be questioned when a divinity school requires as mandatory one specific prophetic viewpoint for all its tutors, a viewpoint which would automatically exclude the aforementioned B. B. Warfield, Jonathan Edwards, most of the Puritans and a host more beside!

We also discussed the problem of a one tutor or one church academy for pre-



Pastors Walter Chantry and Joseph Gwynn at the R.B.M.S. Conference, California

paring men. That system was forced upon non-conformity after 1662. In spite of tremendous difficulties due to persecution the one or two tutor Academies did a good work. There was no other way open then for dissenters to prepare themselves for the ministry. But there is no doubt that evangelical Christianity in Britain was vastly poorer for being excluded at that time from Oxford and Cambridge, especially Cambridge from which so many great Puritan leaders had come, men of exceptional calibre who had the advantage of being trained in the broadest and best sense of education, ministers capable of preaching with authority to monarchs or to Parliament.

International Fellowship

As we labour in our own spheres we can derive substantial encouragement from the knowledge of our oneness with fellow labourers in other nations. We are one and we strive together in a grand unity of the Faith. Our unity in sharing the vision of world conquest for Christ

is a resource from which constant spiritual strength may be derived. The R.B.M.S. in the U.S.A. and G.B.M. (Grace Baptist Mission) here in the U.K., are agencies raised up to promote practical missionary enterprise.

The above descriptions of various churches are a reminder of our need for information about enterprise and progress in a variety of nations and the viability of sharing that together. Hence this report, which I conclude with a reference to a seldom used benediction, namely, Romans 16:25, where Paul reminds us that the purpose of the Scriptures is that all nations might believe and obey. As never before we are moving into the age of all nations coming to believe. May we be enthused with that vision and earnestly plead the promise made to Habakkuk. In context God was saying, 'Habakkuk the scene for you is truly dismal and discouraging but be of good cheer, "For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea"' (Hab 2:14).

Dagg's two volume *Manual of Theology and Church Order* totalling 691 pages was published by Cano Books, U.S.A., in 1982. In spite of severe handicaps Dagg fulfilled an eminently useful ministry as a pastor, preacher, theologian and author. This sketch of his life was written by Pastor Wayne Woods of First Baptist Church, Alma, Georgia.

John Leadley Dagg

by Wayne Woods

Dagg was born in Loudown County, Virginia, on February 13th, 1794, the son of Robert and Sarah Davis Dagg. Though he had little formal education, a quick mind and a tenacious spirit produced a well-educated young man. Hebrew, Greek and Latin were all mastered. So obvious were his abilities that at the age of fifteen he became the teacher at a school in Landmark Hill, four miles from Middleburg, Virginia.

Soon after accepting that position, Dagg became deeply concerned about his salvation. In his autobiography he records the events leading to his conversion:

On the night of February 12th, after I had gone to bed, I thought much on the words of Christ, 'Blessed are they that hunger and thirst after righteousness, for they shall be filled.' A glimmer of hope, feeble and transient, now first entered my mind. The next day was my birthday; and on my way to school I prayed that as I had been born on this day into the natural world, so the Lord might bring me this day into the spiritual world. In the evening after returning from school, I took up Boston's *Fourfold State*, and read until I came to a passage, 'Think not of want of time while the night follows the busy day; nor of want of place, while fields and out-houses may be got.' I rose, and retired behind the corn-house. Here, while in prayer to God, my soul was relieved by a joyful sense of divine acceptance. The prayer of the morning seemed to be

answered; and the following words, though originally spoken in a far higher sense, appeared applicable to my case: 'Thou art my son; this day have I begotten thee' (*Autobiography*, p. 9).

Three years later, in 1812, after careful study of the practice of infant baptism, he concluded that arguments supporting it were defective and fallacious. Fully convinced of his duty, he presented himself for baptism and became a member of the Baptist Church of Ebenezer, Virginia.

In an effort to determine his life's work, Dagg pursued various vocational interests. His father's occupation, making saddles and harnesses, occupied his early years. He studied medicine from 1811 until 1814, when he was called into the army for the last part of the war of 1812. It was then, at the age of 20, that signs of a lifelong struggle with failing health began. After returning home from the war, he began teaching as a private tutor, being forced to become provider for his family due to the deaths of his mother and father. His employer, Dr Cuthbert Powell, was so impressed with Dagg's intellectual skills, that he strongly pushed him to consider the legal profession. This he could not do.

'The question regarding the ministry was at length pressed on my conscience,' Dagg said. Over against Dr Powell's persuasions he 'contemplated the reproach of being a Baptist minister, and the poverty to be expected. In full

view of the contrast, my heart said, "give me reproach and poverty, if I may serve Christ and win souls". From that hour, I never doubted my call to the ministry. My first sermon was preached in December of this year (1816)' (*Autobiography*, p. 20).

Thus began a ministry which would span another 68 years and would affect many for the cause of Christ. Though Dagg suffered from extreme disabilities most of his adult life, he was not deterred from faithful service. By 1823, he had aggravated a lameness problem to the point that he would have to use a crutch the remainder of his life. That same year, his wife passed away, leaving behind four small children. In addition, his duties now as a school principal and Greek professor saw the beginning of what would eventually be a loss of sight, caused by study by candlelight in the hours before dawn.

Despite his handicaps, he was called to the pastorate of the Fifth Baptist Church in Philadelphia in 1825, where he was instrumental in founding the Philadelphia Missionary Association. His steady ministry of preaching and teaching gave rise to a soreness in his throat, resulting in loss of his voice during 1834.

After losing his voice, he continued his ministry in a series of college presidencies and finally a prolific writing ministry. From 1834-36 he was president of Haddington College, near Philadelphia. There he began his career as a professor of theology. In 1836 he accepted the presidency of Alabama Female Athenaeum, in Tuscaloosa, Alabama, where he remained until 1844, when he was appointed professor of theology and president of Mercer University. He went to Mercer on the strength of the recommendation of one Basil Manly, another name too often forgotten today. It was also at Mercer that Dagg began what would become a

strong friendship with the Rev. P. H. Mell. Mell and Dagg shared more than just friendship. They shared a whole-hearted commitment to the teaching and preaching of the doctrines of the sovereign free grace of God as the only biblical framework for the gospel.

Resigning the presidency of Mercer in 1854, Dagg also gave up his teaching position in 1856. It was only then that his most significant contribution began: his writing ministry. Dagg's *Manual of Theology*, part one, appeared in 1857 when he was sixty-three years old; part two appeared the next year. For the purpose of writing these books, Dagg invented a writing board. The board held the paper firmly, and a guide could be shifted down one line at a time by turning a crank. This enabled him to write even though he was by now virtually blind.

In 1859, his ethics text, *Elements of Moral Science*, appeared. Ten years later (1869), when Dagg was seventy-five years old, a book on apologetics, *The Evidences of Christianity*, was published. In 1879, when Dagg was eighty-five, the Southern Baptist Convention asked him to write a catechism for children, a firm testimony to the unshamed support and confidence that Southern Baptists had in the theological position of John Leadley Dagg.

In the South, Dagg's volumes eventually replaced those of Francis Wayland as texts used in Baptist colleges. His was the first full system of theology produced by a Baptist in America, says Dr Paige Patterson. On the jacket of a reprint edition of Dagg's *Manual*, Dr Patterson goes on to say that today we Baptists need to rediscover our heritage, and can do it through Dagg's volume. He desires that 'every pastor, professor, and seminary student should avail himself of the opportunity to become acquainted with one of the most sublime of our Baptist fathers'. □ □ □

News

The Philippines

In April 1988 the editor and his wife were privileged to spend a week in the home of Steve, Carol, Andy and Becky Hofmaier. It was a blessing to fellowship with pastors and members of several churches and also to see at first hand the encouraging growth in the local church at Moonwalk, the nearest suburb to the Manila airport. The official title of the church is the Moonwalk Community Bible Fellowship.

There has been a gradual growth in the membership of the church which has been meeting in a rented house converted to accommodate the assembly. The church was required to vacate the property by the end of April 1989. There is a spirit of unity and faith among the members which has led to the securing of a vacant site in the area the equivalent in size for two modest size homes with small garden surrounds. In a depressed Filipino economy it is difficult for us to understand values but in this instance the building site cost the equivalent of 23,400 American dollars (£13,800), and amazingly by our standards only about 14,000 American dollars would be required to build. That is £8,470. The plans for the building must be very modest because in our culture with what is known as wet wall construction you could scarcely build a garage to house two cars for that amount!

The Moonwalk members have themselves raised about a third of what is required for the building. We need to pray that this whole enterprise, which is well beyond the experience and resources of this very young church, will be successfully negotiated to the advantage of the gospel in that area. Gifts irrespective of size will encourage and give the assembly at Moonwalk a sense of spiritual concern and support. Money should not be sent to the



Steve and Carol Hofmaier with Andy and Becky

Philippines because of mail pilfering, but directed rather to the deacons of Trinity Baptist Church, 160 Change Bridge Road, P.O. Box 569, Montville, NJ 07045, U.S.A.

Haiti

Haiti forms the Western third of the island of Hispaniola, shared with the Dominican Republic. A slave revolt against the French in 1804 brought into being the first black republic in the world. Right up to the present this country has had a history of political upheaval and violence. One tyrannical dictatorship has followed another.

Roman Catholicism is the official religion but the real religion of the people is Voodooism, a mixture of African spiritism and witchcraft. It is estimated that about 80 percent of the population of six million are in bondage to Voodooism.

Haiti is the poorest country in the Americas, the average income being only two percent of what it is in the USA.

In order to encourage a struggling Baptist mission work 21 men from the Edgewood Baptist Church, Anderson, Indiana (pastor Tom Lutz) gave just over two weeks each to labour in the work of constructing a school, hospital, church building and seashore camp. Of course buildings cannot

be completed in a fortnight. However the variety of skills possessed by the visitors were used with zeal to give the work a great impetus and at the same time provide unusual encouragement. The practical and spiritual impact is likely to be felt for years to come.

This example of one church caring for another is certainly newsworthy as it may stir the imagination of others to contemplate and expedite enterprises in which skills are shared to the furtherance of our Lord's cause and glory.

Italy

In our generation we have seen for the first time in a millennium a change as far as religious freedom is concerned in countries like Spain and Italy. In Italy which has a population of 57 million, freedom to preach the gospel is a new experience.

Unfortunately it is Jehovah's Witnesses (about 300,000) who have made the most of this freedom. The JW's outnumber the evangelicals. The Roman Catholic Church has lost nine million members in the last forty years and less than 15 percent of the population now practise Catholicism.

The Protestant churches of Italy represent only about 0.7% of the entire population. The Protestants can be divided into three main streams:

1. The Federation of Italian Evangelical Churches (Waldensian, Methodist and Italian Baptist) who are largely liberal or neo-orthodox
2. The Pentecostals and Charismatic churches which form the majority of the Protestants (Assemblies of God 190,000) and,
3. Independent churches (which in many cases are financed from abroad in support of foreign missionaries) and Brethren Assemblies with 15,000 members.

Except for the Waldensians, who claim to be Reformed but who are so in theory only and not in practice, no other denomination



Nino Ciniello of Rome, Italy

has ever claimed to embrace Reformed theology. Some years ago I was able to read Calvin's 'Institutes' in Italian only because a secular publishing house had translated them. It is interesting to note that these secular publishers realised the value of Calvin's work.

In spite of the overall weakness that prevails there are some encouragements. One of them is the way the Holy Spirit is moving in a reforming way among the Brethren assemblies. Recently in Padova in the North East a centre called IFED (Institute of Evangelical Formation and Documentation) was set up to stimulate and encourage biblical thinking in every area of life. It aims to promote this vision in the following ways:

- a. The establishment of a library/study centre.
- b. The organisation of lectures, seminars and conferences.
- c. The publication of a theological magazine, *Studi di Teologia*.
- d. The publication of theological and biographical information.

The IFED library is still small and in need of theological books to encourage valid research in all areas of Christian discipline. We would be very grateful for recommendations to any organisation or individuals who could contribute in this way. The contact address is, IFED, C.P. 756, 35100 Padova, Italy. Above all we need your prayers.

This report is from Nino Ciniello of Rome who is at present studying at London Theological Seminary.

1989 marks the tercentenary of the 1689 Baptist Confession of Faith which is being translated into other languages. It is important for other nationalities to understand the origin of the Confession. To meet this need the editor has provided this brief description. Suggestions by way of improvement are welcome.

An Introduction to the 1689

Until the time of the conversion of the Roman Emperor Constantine the Church of Christ prospered in spite of severe persecutions from the State. During the Middle Ages Church and State became increasingly allied. Under popes who were astute politicians the Church gained ascendancy to the point of assuming authority over both Church and State. Eventually a situation prevailed in the Holy Roman Empire in which whole nations in their entirety were 'Christian'.

Total conformity by all was required. The 16th Century Reformation brought a dramatic change when whole nations became Protestant. England was one such nation in which Church and State remained monolithic. The change was from Roman Catholicism to Anglicanism. All without exception were obliged to hold to the same faith. Uniformity was required by law. Scotland became Presbyterian, which meant that the National Church was governed by ministers meeting in a national synod or conference, rather than by bishops and archbishops as in the Episcopal system of Church government as found in Roman Catholicism and Anglicanism.

Those of Baptist persuasion multiplied in England during the 17th century, producing their first Baptist Confession of Faith consisting of 52 articles in 1644. 1640-1660 is known in English history as the Commonwealth period, when the country was ruled by Parliament and led for much of that time by Oliver Cromwell. It was a very exceptional time because a large measure of religious freedom prevailed. Until that

period the most stringent conformity to Anglicanism was required and those who did not conform were cruelly persecuted. Many ministers emigrated to the Netherlands and later to America, seeking a place where they could enjoy freedom of religion.

England reverted to the monarchical system in 1660 when Charles II came to the throne. Rigid religious conformity was soon asserted, even more severely than before. In 1662 over 2,000 ministers and doctors of divinity (men who held lectureships or teaching positions in Bible instruction) were ejected from their livings.

For Baptists it was a period of great tension. Many of their ministers suffered heavy fines or imprisonment for attending worship services regarded as being against the law.

In 1677 the Baptists published their second Confession of Faith which was modelled almost entirely on the best known of all Confessions in the English speaking world, namely, the Westminster Confession of Faith, which is a document of 33 chapters written by Christian leaders during the period 1643-1648. The idea was that it would become the Confession for the whole nation in place of the Anglican religion. This, we have seen with the return of the nation to monarchy, was not to be. Nevertheless, the Westminster Confession of Faith has become the Confession of Faith used by Presbyterian denominations throughout the world, with one important modification which is the principle of the absolute separation of Church and State.

Likewise the Congregational or Independent Churches embraced the Westminster Confession in what is called the Savoy Declaration (1658). The Savoy Confession contains only minor amendments. Similarly, the Baptists made only slight changes in adopting the Westminster Confession but did make two radical and complete alterations: first with regard to baptism of believers by immersion and the subsequent nature of the Church to consist only of those who have a credible profession of faith and who voluntarily submit to believers' baptism, and second, the separation of Church and State.

The pressures of persecution in 1677 were such that the Baptists published their Confession almost in secret. The printers did not put their name in the edition. However, in 1688 when William of Orange became King an Act of Toleration was passed by which Nonconformists who were called Dissenters were able to register their churches and thus became officially recognised.

The time was now propitious for the Baptists to publish their Confession which has subsequently become known as the 1689 Baptist Confession of Faith.

Most Confessions of Faith are produced to combat heresy. Maximum clarity is required. In this way in the early centuries from the Councils of Nicea and Chalcedon the Christian Church was endowed with brilliant statements describing the unity of the Trinity. Also set forth was the person of Christ in the unity of his person: two perfect natures, divine and human, united in one person without confusion.

The great worth of the Westminster Confession is that it sets out to provide a comprehensive systematic statement of what we believe based on Scripture. The biblical references are provided from first to last.

The reasons for the Confession are the same now as they were in 1677 and 1689. During the Commonwealth heterodox fanatical sects sprang up. The Baptists wished to express the essence and fulness of their Faith and dissociate from false sects, some of which were a threat to civil order. For instance, in 1660 a band of 50 men led by one named Venner led an armed rebellion in London. All Nonconformists came under increased suspicion as a result of this.

The Baptists had also been badly embarrassed by the fact that one of their most popular and successful evangelists, a man named Collier, had suddenly veered into heresy. A further reason was that the Baptists were losing members to the Quakers, who consisted of a body of very sincere believers who put inner feelings above the authority of Scripture. The Baptists also required a Confession by which they could express their unity. The 1689 Confession has been an instrument of unity for Baptist Associations of Churches for over 300 years.

In 1744 Baptist groupings in America adopted the 1689 Confession amending it slightly and calling it the Philadelphia Confession.

Today the Confession is embraced by churches not only in European nations but all over the world, including Black churches in Africa and Chinese and Filipino churches in the Far East. The primary reason for the enduring quality and usefulness of the Confession is its closeness to Scripture as well as its balance.

The ability to express the truth so clearly was given to a group of ministers of outstanding godliness and talent the like of which has seldom been seen. England has never been more blessed than she was during what is known as the Puritan period of 1558 to 1662. Godly pastors who preached with great

Shepherding God's Flock

A Review Article by Dean Olive – Part II

Shepherding God's Flock: essays on leadership in the local church. Edited by Roger O. Beardmore, 247 pages, paperback, Sprinkle Publications, \$8.00. Obtainable in U.K. from E.P. at £4.95. 12 Wooler Street, Darlington, Co. Durham DL1 1RQ.

The third section of 'Shepherding God's Flock' is entitled *Leadership and the Application of Authority*. Four chapters comprise this section of the book. Correctives as well as positive scriptural suggestions are offered to which church leaders should pay close attention.

Geoffrey Thomas writes on the subject, 'The Reformation of a Church'. This chapter should greatly encourage those who are labouring in churches that are

power multiplied in the land. John Bunyan was a man of that time and class.

Bunyan and C. H. Spurgeon are the most famous of all Baptist preachers and writers. Spurgeon loved the Puritan writers dearly and recommended their expositions of Scripture as the most helpful. In 1855 when he began his famous ministry in London, Spurgeon republished the 1689 Confession of Faith.

In a day when biblical Christianity is being challenged by other religions and when it is so often misrepresented by false teachers, it is an asset for Bible believing churches to have this well-proven Confession as a guide and teaching aid.

Reference has not been made to the fact that the Savoy Confession of 1658 added a chapter (chapter 20) to the Westminster Confession. The Baptists

in need of extensive reformation. Mr. Thomas begins by giving a personal testimony of what has happened along these lines in his own church. He speaks with the voice of experience. Under the gracious hand of God, Mr. Thomas has worked to bring his church, the Alfred Place Baptist Church, Aberystwyth, Wales, to a place of spiritual renewal.

After the word of personal testimony, he elaborates on five requirements for church renewal. The first requirement is that it must be a minister's long-term commitment. 'To grab a church by the scruff of its neck and start shaking it requires both divine authority and mutual trust.' Divine authority is inherent in the Word but trust must be earned, and that takes time. Change cannot be expected overnight so the

likewise added this same chapter, which unlike the rest of the Confession is poorly written. That section concerns the obligation to preach the gospel to all nations. There is nothing to hinder any church adopting the 1689 Confession while at the same time spelling out with the utmost clarity the urgent necessity of fulfilling the Great Commission of Christ to proclaim the good news of salvation by faith alone and by grace alone, to all without exception.

Scripture alone is supreme but there are sects which distort its meaning. It is important therefore to express the precise meaning of the great central doctrines of our Faith. But it is as a teaching aid that the Confession is most valued. The 1689 Confession is in itself a reminder that the minister of the gospel is to proclaim the whole range of God's Word with clarity of doctrine to the building up of believers and the salvation of the lost. □□□

pastor must be committed to a long-term ministry.

The second rule for reformation concerns foundational principles. The chief object of the pastor's work is to glorify God and nothing, even other commendable goals, can be allowed to displace that overall aim. This task can only then be accomplished by the power of the Holy Spirit who works through the medium of the Word of God. It may even become necessary for a congregation to separate from a liberal, ecumenical organisation, but this should only be done with proper motives.

Third, reformation will come only where men faithfully preach the Word of God. Expository preaching in the power and demonstration of the Spirit is absolutely essential. Reformation will never occur without it! Mr. Thomas reports, 'I know of no church that has experienced reformation whose preacher has not worked through some books of the Bible in his pulpit ministry, giving full place to the Gospel narratives and tackling such Epistles as Paul's Letter to the Romans.'

Fourth, there must be a marked emphasis on the preaching of the great fundamental doctrines of the Faith. Care must be taken in the way we speak about secondary issues. He says, 'The cause of reformation is hindered if there is a move away from the emphasis upon the major truths of the gospel to those of secondary significance.'

The last point made in this chapter is that reformation is advanced in a church by much patience and self-vigilance. 'The preacher *must* show forbearance towards those in the congregation who may differ from him in matters that are not fundamental to the faith' (emphasis mine). A caring shepherd will exercise patience in leading the flock under his charge. These principles, if applied in the power of the Holy Spirit, should

lead to greater progress in church reformation.

The next chapter is entitled, 'Thoughts on the Regulative Principle', written by Ernest Reisinger. This is an excellent contribution to the present discussion of this subject in our modern era. Sometimes the 'reformed view' of the Regulative Principle is applied in such a way that it binds men to what the Scriptures do not assert. It is true that 'the only proper way to worship God is as he has commanded, instructed, or prescribed in his Word', but the New Testament does not provide us with a complete, detailed record of how we are to order our worship and church polity. However, while the Scriptures do not furnish us with minute details, 'general rules and principles, which are sufficiently elastic for human discretion and common sense', have been supplied.

The chapter contains much of historical interest. Mr. Reisinger takes a look at the 1689 Baptist Confession of Faith and the Westminster Confession. He tells us how Martin Luther and John Knox approached this issue. He quotes from John Newton and John Owen concerning the Regulative Principle. There is also much in the chapter of contemporary interest. The author discusses Sunday Schools, prayer meetings, and music in the church. He speaks of ecclesiastical traditions, ethnic backgrounds, and differing human traits and aesthetic tastes, and how these matters affect our worship and service. The problem we all face is not so much our disagreement over whether there is a Regulative Principle, but how we are to apply it!

Three important doctrines are discussed in relation to the application of the Regulative Principle. The first is the doctrine of Christian Liberty in the use of things indifferent. Guidelines are suggested that are in agreement with the tenor of Scripture. Then the concept of accommodation (not compromise) is

mentioned. And lastly, stress is placed upon the presence of the Holy Spirit in worship. All is vain without the presence, power, and joy of the Holy Spirit. The chapter closes with a needy warning. Two dangers in applying the Regulative Principle are set out. 'One is to allow our own principles to be so broad that everything is compromised. The other is that of driving certain principles to death — that is, having a kind of cast-iron system which provides black and white answers to everything.' Again, a balanced approach is sorely needed.

The next chapter under the section *Leadership and the Application of Authority* is called, 'How Should We Preach?' by Leon Blosser. This chapter exposes some of the weaknesses present in contemporary preaching as well as offering directives for preaching that is true to the Bible. The chapter is developed around factors that are marks of true preaching. True preaching is clear and understandable, it must reach the ear of the unbeliever, it asserts the authority of Scripture and not of the preacher, and it applies the Word of God carefully and properly.

Within this framework, three very helpful points are made upon which attention should be fixed. The first concerns what preaching is. Most people, including preachers, view it in a narrow and restrictive way. It is thought that preaching is what a man does at the appointed time in the appointed place on the appointed day, and nothing more! But preaching, according to the Scriptures, is much broader than that. Preaching in the New Testament often took place in informal settings. Much of what passes for preaching today is nothing more than pulpitering. The gospel needs to be proclaimed outside the walls of our sanctuaries! 'We fool ourselves if we believe that the formal hours of preaching before our congregations fulfil our obligation to proclaim the gospel

throughout the land.' The church needs desperately to recover this view of preaching. If that happens it will be because preachers come to realise that preaching involves more than the delivery of homiletical masterpieces one day a week.

The second observation that stands out concerns the subject of authority in preaching. The responsibility of the messenger is to call the attention of men to what God says. However, the manner in which some men preach causes their hearers to equate the sermon itself with the same authority as the Bible. Great care must be taken by the preacher not to elevate his interpretations and points of application on the same level as that of God's Holy Word.

Mr. Blosser also speaks about preachers that have tasted 'the sweetness of grace' and yet are 'unable to apply the principle of it'. Men who are stern by nature must learn to preach with grace lest they scorch their hearers. Sadly, the writer is correct when he says, 'Some current Reformed preaching seems to have in it a harshness similar to Jonah's.' If our speech is to 'always be with grace, seasoned with salt', how much more our sermons!

The last chapter in section three is written by Walter Chantry and is entitled 'Caution in Church Discipline'. The key word here is 'caution'. While many churches have failed to maintain any discipline over their members, others have gone to the opposite extreme and church leaders have abused their authority. This chapter deals exclusively with the heavy-handed approach to church discipline. The reason for that is because 'into many evangelical churches there has recently come an overbearing authority which is injuring the true flock of God'. This observation is made by one who has his finger on the pulse of the present reform movement. So caution is the necessary ingredient. Chantry says, 'We

must seek a biblical balance in the exercise of church discipline'.

What follows is a searching analysis of three passages of Scripture which speak of the abuse of authority by leaders. John 9 is the first portion examined. This is the passage which reveals the conduct of the Pharisees as they excluded the man born blind that Jesus healed. Five signs of abusive authoritarianism that characterised their actions are manifested. Numbers 20 is the next passage. The example of Moses shows how godly men are tempted to abuse authority. Matthew 23 is the last passage. Here, four evils present in the scribes and Pharisees as they misused their authority as teachers is brought to view. The issues raised in this chapter ought to be carefully weighed by those responsible in seeing that discipline is carried out in the church.

The last major section of the book is called *Leadership in the Wider Church Context*. Two chapters appear that explore the subject of cooperation among churches, especially in the areas of missions and education.

John Thornbury writes on 'Cooperation and the Autonomy of the Local Church'. He takes on the controversial task of arguing for the legitimacy of interchurch cooperation while at the same time defending the autonomy and independence of the local church. The scriptural evidence for holding both these concepts is examined as well as the historical examples of Baptists in the past and present.

One of the primary areas that Baptists have sought to work together in without losing their independence is in the area of missions. Six ways of cooperating together in carrying out the Great Commission are listed. There is 1. the mother church approach, 2. the convention approach, 3. the integrated agencies approach, 4. the association approach, 5. the approved agencies approach, and

6. the fellowship approach. Each of these methods has its own strengths and weaknesses, but prove that like-minded churches can work together.

Mr. Thornbury then takes a look at the New Testament Scriptures and shows that the legitimacy of independent churches cooperating together is a practice which is 'in harmony with the principles of the New Testament', though there is the absence 'of any specific command given there'. God has not been pleased to supply the church with a detailed blueprint for the operation of the church in every area. That the church is to be self-governed without any outside coercion is true, but the principle of churches working harmoniously together is also true. God is pleased when churches are able to work together in the advancement of the gospel. This must be a goal we seek to achieve.

The last chapter in 'Shepherding God's Flock' is entitled, 'Training Men for the Ministry'. Tom Nettles take a close look at several factors involved in the education of men for pastoral work. This task is usually larger than is possible for one church to handle, so some form of cooperation is needed in this enterprise.

The chapter begins with the question, 'Should preachers be trained?' Mr. Nettles says, while 'no command exists for the special training of preachers', there is sufficient evidence from the Scriptures to lead us to give a positive answer. The Old Testament tells us about a school for the prophets and the New Testament gives us the example of Jesus training the 12 disciples. These are just a few of the proofs cited in favour of this endeavour.

In the discussion of training men for the ministry, Mr. Nettles shows the various ways in which Baptists have worked together in the educational process.

Charles G. Finney

by Ernest C. Reisinger

Charles Grandison Finney 1792-1875 Revivalist and Reformer

Dr. Keith J. Hardman, Syracuse University Press, 1987, \$45.00, 448 pp.

Dr. Hardman, who received his Ph.D. from the University of Pennsylvania, is the author of *The Spiritual Awakeners, American Revivalists, American Revivalists: from Solomon Stoddard to D. L. Moody*, and numerous articles. He is Professor of Philosophy and Religion at Ursinus College in Collegeville, Pennsylvania, U.S.A.

Dr. Hardman has produced an excellent scholarly biography of Charles Grandison Finney. The book should be required reading for every minister and ministerial student.

I am quite pleased to write this review, first because of my keen interest in biblical evangelism, and secondly, because of my interest in Charles Finney. Before I had proper theological roots Finney was somewhat my 'patron

saint' and I read anything about Finney or by Finney that I could obtain.

The author brings to the reader's attention all of Finney's errors and heresies in a very clear and helpful manner.

Though the book is primarily the life and labours of Charles Finney, it is also much more because it contains a great deal of secular history, particularly the pre civil war period and the abolition question as it relates to religion. The author connects the whole secular, political and financial world to the religious activities of Finney. I do not know of anyone who has done this so judiciously. Dr. Hardman's work could be called 'a historical and theological biography of Charles G. Finney'.

All who will seriously study this book and what the author tells us about Finney's theology will get a course in theology especially as it relates to Reformed theology.

1. Free will — 'Free will set the stage for Finney' (p. 17).
2. Erroneous views about sanctification — perfectionism (pp. 224ff.).

Five different models are mentioned and the strengths and weaknesses of each are evaluated. Dr. Nettles has taught in three of these types of institutions. All of the different approaches can be successful and none 'can lay claim to possess the only way in which theological education should be carried on'.

In any theological institution, there is a need for safeguards. But 'how can legitimate safeguards be built into the structure of the institution so that genuine education is pursued while doctrinal absolutes are honoured?' There is a long list of schools which once taught the truth but have erred from the faith. What safeguards are there that will help prevent a theological school from being led to liberalism? Dr.

Nettles focuses on two. He says there is a need for an adequate confession of faith and there is a need for a governing body that can provide both form and freedom within the parameter of the confession. A full and valuable discussion is given by the author on these important points.

'Shepherding God's Flock' has been written at a time when the leaders of the Church are facing tremendous problems. It should prove to help men in local churches by providing biblical and practical direction in the discharge of their duties. It is permeated with wise counsel and practical helps, and it calls men to serve Christ with gentleness and grace. May the Lord be pleased to use this book as a tool to instruct the men he has set aside to lead the flock of God.

□ □ □

3. Finney's derogatory views and remarks about the Westminster Confession (pp. 28, 45, 179, 193, 279, 281-284).
4. Pelagianism — 'Finney simply reacted with the unordered Pelagianism' (p. 46). Asa Rand said, 'Finney espoused Pelagian views pure and simple' (p. 289).
5. Calvinism — William McLaughlin's quote (p. 279). 'Finney rejected Calvinism before he knew what it was' (see pp. 28, 145).
6. Second Blessing — 'Finney revived the second blessing' (p. 329).
7. Election — Finney's view (p. 62).

The author makes it very clear that methods of revival and evangelism can never be properly discussed apart from biblical doctrine. Finney had a faulty view of God and man, the proper understanding of which John Calvin teaches is essential to salvation. Calvin says there are two knowledges necessary for salvation — knowledge of God and knowledge of self.

I conclude from this book that Finney's view of the power of God over the sinner is limited to moral persuasion and that preaching is intended mainly as a means of persuasion. This led him to the conclusion that any technique and method likely to persuade the sinner to accept Christ is justifiable. Finney's view of God and revival led him to teach that revival could be promoted by man.

This book will also show that Finney was clearly motivated by a burning passion to honour God.

His misunderstanding of the gospel meant that the themes of grace and mercy were painfully neglected in his preaching. Speaking of the obstacles that stand in the way of conversion, he said, 'these obstacles in many instances are so great that God himself cannot, consistently with his wisdom, use the means necessary to convert the soul' (p. 335). Finney insisted that 'the Holy

Spirit uses no power except the power of persuasion, which is entirely external to the natural person' (p. 335).

No discerning reader will doubt that Finney was a thorough going Pelagian, and that he taught perfectionism. 'I have no fear of the doctrine of holiness, perfect, instantaneous, perpetual holiness; and I know full well that like justification sanctification is to be received by faith' (p. 326).

'Finney was being dishonest in claiming that theologians over the centuries were the first to regard the atonement as a transaction' (p. 387). In reading the book one wonders just what kind of a view Finney had of God. It comes through at times that Finney represents God as the helpless slave of his creatures' whims. It appears that Finney's God is sovereign in the physical realm but not in the moral realm. He is limited by man's free will so that his power over man is reduced to that of persuasion only.

It is disconcerting to find that Dr. Hardman misrepresents Asahel Nettleton. Note the following:

'While statements from Asahel Nettleton must be taken with caution . . . ' (p. 82).

' . . . Nettleton's pretence of friendliness . . . ' (p. 115).

'Nettleton, history shows, went on choosing to believe what he wanted of his archenemy' (pp. 144, 145).

' . . . Asahel Nettleton, was wise enough to realise that although he could not bring Charles Finney down in fair combat, he could still undermine him by exaggerated and false reports' (p. 179).

' . . . ignore Nettleton's wearisome prattling as much as possible' (p. 148).

This reviewer has read two full length biographies of Asahel Nettleton by

competent and trust-worthy biographers and the implications and ramifications of the above statements do not fit the man I read about. I believe you could take Nettleton's statement at face value. I do not believe Nettleton would pretend anything. I don't believe Nettleton considered Finney a personal archenemy. In fact, he made several attempts to correct Finney's erroneous beliefs and practices. I do not believe that Nettleton would exaggerate or give false reports. Nettleton was committed to the Westminster Standards.

Finney's theological convictions were diametrically opposed to the Westminster Confession, The Canons of Dort, and The Thirty Nine Articles of the Anglican Church, and this was the cause of their sharp differences.

Finney rejected authority: '... he chafed under the embarrassment of his rejection and governance of any authority' (p. 51). Nettleton was under the discipline of the Presbyterian Church.

The author gives some excellent quotes from Albert Dod, a respected graduate of Princeton Seminary (pp. 286ff.), and some excellent material from Charles Hodge, a most respected theologian of Princeton Seminary (pp. 236-238; 286; 292-294). These quotes are devastating to Finney's theology. Nettleton, however, would have agreed with both Dod and Hodge. I wish this able author would write a book on Asahel Nettleton with the same scholarly approach.

It was unfortunate for Nettleton that he was ever identified with Lyman Beecher, a man who was very divisive and lacked spiritual and theological convictions, as well as stability, integrity and sincerity. I had little respect for Beecher before I read this book, now I have none. He was a switch hitter — what John Bunyan described as Mr. Facing Both Ways.

This volume raises a mystery. Why did the Presbyterian ministers who licensed

Finney do so despite the fact that he was without any formal theological training, was at that time but a novice, and had been converted less than two years? Further, why did they then ordain him to the Presbyterian office of teaching elder less than six months after licensing? It is a defect in Dr. Hardman's book that he does not answer this. They ordained him without any commitment to the Westminster Standards. In fact, throughout the book the author shows Finney's antagonism to the covenant and confession (pp. 28, 45, 179, 193, 279, 281, 282, 284). Surely Mr. Gale and others are to be held responsible for allowing Finney's errors to go without discipline or censure. Finney was unwilling to follow any systematic plan of study (p. 51). How could a man be ordained to the Presbyterian ministry and have antagonism to the Westminster Confession? (Perhaps a reader who knows the facts will write to *R.T.* about this issue?)

This biography teaches us that it is not safe to form our doctrine from our experience, or to interpret the Bible by our experience, but rather, to get our doctrine from the Bible and interpret our experience by the Bible (pp. 330-332).

The author gives no personal conclusions as to Finney's value or harm to biblical evangelism; however, he gives enough facts so that the attentive reader will have no trouble arriving at his own conclusions.

When the serious discerning reader comes to the close of this book he will be longing for, not a new way of preaching, not new doctrine that seeks to make the strait gate wider, nor yet the mighty power of the intellect or burning eloquence; but rather the anointing of the Holy Spirit which is found by close fellowship and holy walking with God.

Note. A new edition of John Thornbury's biography of Asahel Nettleton with the title God Sent Revival has just been published by Evangelical Press at £4.95.

Baptism is Immersion!

Some recent discoveries bearing on the Jewish background

by Murray Adamthwaite

‘Can archaeology decide an issue of doctrine?’ asked one friend of mine in a recent discussion on this subject. The question is a fair one, as some imagine that an appeal to such discovery is a denial of ‘sola Scriptura’, as indeed it can be when it is used to dictate the interpretation of Scripture in violation of the normal rules of context, grammar and the meanings of words.

In reply, however, we believe in *grammatico-historical* exegesis, that a text must be illuminated by its historical background. Since archaeology, as a handmaid to historical study, can so often provide valuable information on that historical background, it will inevitably influence and illuminate our understanding of a given text, and if the latter bears on a doctrinal issue, then in turn archaeology most certainly will have a bearing on doctrinal issues.

Moreover, Christianity is an historical revelation, and comes into a real historical and geographical context, and in turn this context will have continuity with both preceding and subsequent history: the Jewish precursors and the early sub-apostolic period of the Church respectively. Archaeology will inevitably have its voice in the further understanding of that history.

A doctrinal issue which fits this discussion is baptism, still much debated as to its mode, and although Baptists have regularly claimed the uniform testimony of the Early Church to immersion as the mode of baptism, paedobaptists have regularly appealed to the Jewish background as instanced in Mark 7:3-4, Luke 11:38, John 3:25-6, Hebrews 9:10, and the Septuagint renderings of Old Testament texts as supporting either sprinkling or pouring. These, claim paedobaptist writers, should be the guiding criteria, because they evince the Jewish background, which is sprinkling. Indeed, Adams goes so far as to claim:

‘. . . immersion as a pre-Johannine, pre-Christian practice must be discounted for lack of sufficient evidence . . . (but) even if it were pre-Christian, it would prove to be a custom not only lacking scriptural support, but completely out of accord with the scriptural mode of baptism.’¹

or again:

‘It is crucial to note that the law *never* required immersions, but frequently required “sprinklings” ’ (emphasis his).²

These claims about the Jewish background seem to be based in part on Edersheim, though Murray in citing the Talmudic literature shows more careful scholarship, and not least when he admits, ‘there is oftentimes a great deal of help derived from the Talmud in the interpretation of the New Testament’.³

Precisely so, but below it will be shown in the light of excavations that Adams' confident but wild claims are palpably false, while Murray's discussion of the relevant texts containing *baptizō* in the Gospels is both slipshod and suspect. In short, his alleged exceptions to the *baptizō* = immersion equation are, when careful exegesis is done in the light of Jewish sources and the excavations, no exceptions at all.

On the positive side, these discoveries give important insights into both the practice and meaning of baptism in the apostolic church.

The Miqva'ot: Jewish Immersion Pools for Purification

The Jewish Mishnah (compiled AD200), sixth tractate *Miqva'ot*, contains ten chapters of stipulations regarding the *miqveh* or ritual immersion (plural *miqva'ot*). These pools, of prescribed size and capacity were for ritual purification according to the laws of Leviticus 15 and Numbers 19, i.e. for all who had contacted a corpse (Num 19:18-19) or any other defiling object, all with any sort of discharge, after marriage relationships, and menstruant women. Such were to 'bathe in water' (Lev 15:5 et passim), and the *miqveh* was to meet this need. Its origin may extend back to Solomon's Temple⁴ with its huge bronze laver containing 45,000 litres (1 Kgs 7:26), but quite certainly the *miqva'ot* proliferated in pre-Christian Judaism to meet the Jewish obsession with ritual purity, as the New Testament attests (Mk 7:4, Lk 11:37-8). Indeed, total immersion, it was held, was/is required for most cases of ritual impurity decreed in the Torah.^{4a} That this is a fair and proper interpretation of 'bathe (Heb. *raḥaṣ*) in water' is admitted even by a Christian paedobaptist writer such as Payne.⁵

As to stipulations, the normal capacity of the *miqveh* was a minimum 40 seahs (= 300 litres approx.), of clean, flowing (lit. 'living') rain or spring water. Drawn water could be used to 'top up' beyond this minimum capacity, but often water would pass through a secondary 'oṣar' or reserve pool prior to entry into the *miqveh*. Rabbis stipulated a minimum of 47 inches depth to enable total immersion of the candidate, preferably in a standing position.⁶ Steps led down into the pool (minimum 6), the person descending on the left, emerging on the right and making sure at this point he did not touch 'unclean' people on their descent, thus making the procedure invalid.⁷ The Mishnah also indicates that both seas, and flowing springs or rivers served as valid purification by immersion. We will explore the significance of this below, especially since the *miqveh* came to be used for immersion of proselytes to Judaism.⁸

Modern Discoveries of Ancient Miqva'ot

The Mishnah and Jewish practice accordingly persisted throughout the centuries, but until recently there was no evidence of the early use of these pools nor of their conformity to Mishnaic/Talmudic requirements. Then came the discovery of a fine example of Yigael Yadin's mid-1960 excavations at Masada⁹ (thus dating it prior to AD70); also several examples of Qumran dating back to the foundation of that community, c.200BC – one such was destroyed by an earthquake datable to 31BC;¹⁰ and one at the Herodion, one of Herod the

Great's several palaces where there was a synagogue and an associated miqveh (see photograph). However, by far the largest number have turned up in connection with the Temple Mount during excavations over the 1970's and 1980's: no less than *forty-eight* (!) have so far been found, plus others in the Jerusalem area and elsewhere connected with well-to-do private (Pharisee?) homes of the New Testament era.¹¹ Indeed, such pools were regularly connected with synagogues and private homes: for they were part of life. This evidence alone refutes the contentions of Adams above, citing dated literature, that there is no pre-Christian evidence of immersions. Recently, a miqveh has turned up at Gezer, dating to Maccabean times (mid-second century BC).¹² Moreover, John's Gospel (Jn 2:6) attests the existence of this rite when it mentions six stone jars of approximately 90 litres each (Gk. 'two or three measures') on hand in the house 'for the purification (rite) of the Jews'. Such large quantities were clearly to service the water supply for the miqveh.

One further point worthy of note is that when the Masada miqveh was discovered Rabbinic authorities were most interested to ascertain whether this early example conformed to the Mishnaic and Talmudic requirements.¹³ When this was found to be precisely so, the faithfulness of the Rabbinic tradition was in this respect at least confirmed. The implication is that we may also rely on it in its other miqveh stipulations.

We are now in a position to examine some passages of the New Testament, especially the Gospels, in the light of this evidence.

Texts of the Gospels using baptizō

A curious aspect of paedobaptist reasoning concerns their treatment of this verb. Despite the uniform testimony of the Greek lexicons that this word means 'immerse' or 'submerge', and then the standard Moulton and Milligan 'Vocabulary' giving the same meaning and inter alia even citing a papyrus (c. 4th AD) where *baptizō* is used to describe a ship sinking (!),¹⁴ the paedobaptist case insists on a different meaning in Scripture by arguing in part from the alleged incongruity of certain texts taking the meaning 'immerse'. Thus Prof. John Murray, commenting for example on Luke 11:38, dismisses any notion that the allusion is to the Jewish practice of immersion: 'The evidence is decidedly against it.'¹⁵ His 'evidence' is in fact thin at best, depending on a misreading of Leviticus 15 and the Jewish tractates. At best, even granting his 'evidence', he argues from the exception to the rule.

Mark 7:2-4; Luke 11:38

Knowledge of the Jewish background is essential to understanding these references. As the reference of Mark 7:3, paedobaptists rightly refer us to the Rabbinic handwashing ritual of Mishnah, Order Taharoth, Tractate Yadayim, as follows:¹⁶

'If one poured cleansing water over only one of his hands with one rinsing, his hand becomes clean.' Chap. 2, Mishnah 1;

and

'The hands are susceptible to uncleanness, and acquire cleanness by the cleansing water poured over them up to the wrist.' Chap. 2, Mishnah 3.

In the same chapter the amount of water is specified as 'a quarter-log' (= ½ pint approx.). This ritual seems to have arisen in the first century BC with the rabbis in regard to 'impurity of the hands', and was practised before, and sometimes after meals. It did not come in without opposition: Jesus opposed it, as Mark 7:3ff indicates, but apparently other rabbis did so too.¹⁷

However, to resume the argument, it is important to note here that the rituals of Mark 7:4 do not any more refer to handwashing, but go on to others, though still in the category of purity and impurity. Note also here that the hand ritual is called 'washing' (*nipsōntai*), but in 7:4 the rituals have to do with 'baptising'. It is here contended that this does indeed refer to the now attested widespread use of the miqveh. As Encyclopaedia Judaica declares, 'total immersion is required for most cases of ritual impurity decreed in the Torah',¹⁸ i.e. washing of the hands was an exception to this general rule. Here the miqveh or purification pool is in view, since the immersion of cups, utensils, even beds(!) is precisely what the Mishnah stipulates:

'If one took a bed to pieces to immerse it. . . .' Kelim Chap. 25, Mishnah 1.

Though the 'beds' reading in Mark 7:4 is poorly attested, even if accepted, it conforms to known Jewish practice.

And again,

'All unclean utensils and clothing must be immersed' (based on Num 31:22-3):

'If any handles of vessels be not fixed in their proper manner, . . . or not properly finished off, . . . or broken, then these defects intervene to render ritual immersion of no effect.' Miqva'ot Chap. 10, Mishnah 1.

Immersion must be total:

'These require for valid ritual immersion that the water enters inside them: the shoulder knot of underwear, the hem of a sheet . . . the thongs of a sandal' (i.e. water must penetrate to all parts). Miqva'ot Chap. 10, Mishnah 4.¹⁹

The same tractate (Miqva'ot) also has the most minute regulations for immersion of one's person in the many cases of ritual impurity. Since, as Encyclopaedia Judaica also notes, that the miqveh had far more extensive use while the Temple operated,²⁰ personal immersion was required to maintain purity. Impurity could be contracted by contact with an impure item, even by overshadowing or proximity (as with a leper or a corpse). Indeed, a double-tiered causeway went from an immersion place on the Mount of Olives to the Temple to allow the priests to pass over without contracting impurity from the graves in the Kidron Valley far below!²¹ Also, in New Testament Jerusalem the clean would walk on the footpaths while the unclean walked in the middle of the street! The rabbis held that impurity came by contact with (a) an idolater (b) a Gentile (c) a leper, or anyone else already unclean. For all these impurities the

miqveh was the proper means of purification.²² Furthermore, for the super-pious, every morning, after reading Torah, the procedure required immersion in the miqveh. At the Qumran commune the ritual immersion was part of the strict daily round, and always every evening before the evening meal.²³ Thus, contrary to Murray, there is every reason to suppose that when a Pharisee, in particular, or a common person for that matter, came from the maelstrom of the market place, he passed through his domestic miqveh to cleanse himself from all the defiling contacts of the crowd before settling to a meal or to study Torah, and to avoid defilement of his own dwelling by his own unclean presence. The discovery in recent years of several such pools in connection with private homes of Second Temple times lends strong support to this view.

Thus Jesus was criticised on two grounds: failing to wash his hands according to recent innovation, and failing to immerse himself, according to older-established order, for if he as a teacher of the Torah (handling this sacred text also rendered one impure) failed to pass through the miqveh, how could he be recognised as such?

As to the text in Luke 11:38, which also uses 'baptised' (even though most Bible versions render 'washed' as if the word was *nīptō*, which it is not), an understanding of Jewish purity laws plus the proliferation of *miqva'ot* for purification should make us consider that here also the expectation that Jesus 'baptise himself' after coming from the crowd outside (11:29) was that he should have passed through the miqveh.

The Miqva'ot and the Temple

Paedobaptists frequently appeal to the red heifer ritual of Numbers 19 as the referent of Christian baptism in general, and of Hebrews 9:10ff in particular where 'baptisms' are mentioned. Since, it is argued, the reference in Hebrews 9 is to sprinkling of either blood, or of ashes-plus-water, and that these are called 'baptisms', therefore baptisms = sprinklings.

Adams announces this in his triumphant tone:

'In both the Old Testament passages, and in the book of Hebrews, these baptisms are designated as sprinklings. This argument is impossible to refute.'²⁴

Likewise, G. H. Clark exclaims that the several Baptist works he has consulted all fail to give a satisfactory explanation of Hebrews 9.²⁵

The first thing to note, among several, by way of reply is that the red heifer ritual and the ritual bathing were co-ordinate but distinct items of the whole purification ritual of Numbers 19, such that the bathing in water normally presupposed the other. The purpose of the chapter as a whole is to provide for a purification rite less cumbersome than the sacrificial rites of Leviticus, but nevertheless expiatory, as the verb 'purify' ('de-sin') and the noun 'sin offering' in v. 17 indicate. Wenham comments as follows:

'This chapter provides an alternative remedy (to the Levitical purification rites in respect of a dead body) which marked the seriousness of the pollution caused

by death, yet dealt with it without the cost and inconvenience of sacrifice . . . the ash . . . mixed with water when required . . . thus acted as an instant sin offering. Both those who prepare the ash and those who sprinkle the water containing it become unclean, though . . . all they need to do is to wash and wait till evening (7-10, 21).²⁶

As to Numbers 19:19 the best exegesis would indicate that the *clean* person (not necessarily a priest) performs the sprinkling ritual on the third and seventh days, but from the middle of the verse ('and on the seventh day . . .') the reference is to the *unclean* person thus cleansed. *He* is to purify *himself* (reflexive) and bathe in water and thus be clean, cf. the explicitly reflexive verbs in vv. 12, 13 with which the admittedly non-reflexive verb from 'purify' in v. 19 is a clear parallel and amounts to a reflexive when seen with the suffix 'him(self)'. Noordtzijs (a paedobaptist) concurs with this exegesis.

'The person who has been sprinkled then washes his body and his clothes which marks the end of the period of uncleanness.'²⁷

Thus Carson is correct, and his critics (Hodges, Adams) wrong, when he avers that sprinkling was but a part of that purification, and the *unclean* person was bathed in water.²⁸ We need only add that for pre-Christian Judaism this 'bathing in water' was immersion in the miqveh. This was standard Jewish understanding and practice in Second Temple times and has been ever since. Hence the Rabbis quite rightly point out that the miqveh was used less after the destruction of the Temple than before, when the sacrificial system operated and ash of the red heifer was available.

This connection of the two explains why so many miqva'ot have been found around the Temple, and especially at the foot of the great Huldah staircase at the southern end (see photographs). Several were on the Temple platform itself, both for priests and worshippers, since for entry to the Temple one had to be ritually pure: both from the ashes of the red heifer in water and from immersion in the miqveh.

Thus when Hebrews 9:13, 19 refer to 'the ashes of the heifer' and 'water and scarlet wool and hyssop' (see Num 19:6, 17-18) this is indeed the sprinkling ritual, using the ashes plus water. The ashes as 'the burning of the sin offering' (Num 19:17), are expiatory as indicated above and thus find their fulfilment in Christ's atonement. This is explained in the Hebrews passage itself when the blood of bulls, goats and the ash of the (red) heifer for defiled persons are superseded by the blood of Christ which cleanses the conscience (9:13-14). Meanwhile, 'baptisms' in context with regulations about food and drink, are only at most the concomitants of the expiatory offerings and should be referred to the miqveh rite, which as seen above was an immersion rite. It is entirely gratuitous to equate the 'various baptisms' of Hebrews 9:10 with the ash/water sprinkling of 9:13, and the sprinkling of the book etc. in 9:19. Only paedobaptist polemical zeal and dogmatic 'cannot exclude' claims make these equations, in

ignorance of the operation of the then operating Temple ritual, which the writer of Hebrews is surely describing, and indeed warning his readers not to return to it.

As for the adjective ‘various’ (Heb 9:10), much urged by paedobaptists as only applicable to various sprinkling rites,²⁹ this will refer to immersions in the miqveh for various purificatory purposes: from contacts with lepers, Gentiles, corpses etc. Only when we realise the extensive use of the miqva’ot in Second Temple times, in connection with the Temple ritual, can we appreciate the import of these ‘various baptisms’.

Miqva’ot, the Water Supply, and Pentecostal Baptisms

As mentioned above, so far 48 miqveh pools have been discovered in connection with the Temple Mount dating to Herod’s Temple. Since Rabbinic rule stipulated running water (lit. ‘living water’) for the miqveh this entailed the need of an extensive water supply. Added to this were the various pools and cisterns either under the Temple platform or on its perimeter, 34 in all, the Israel Pool and the Strouthion Pool being the major ones; then there was a veritable network of subterranean conduits and channels threaded underneath the entire platform (see photograph).³⁰ These were to sluice away quickly the constant stream of blood from the multitudes of sacrifices into the Kidron Valley below, in particular from the base of the Great Altar where two large drain holes connected to this system. Then there were the pools in the Jerusalem area, e.g. the Pool of Bethesda at the northern end of the Temple Mount (John 5:2) – actually two pools of considerable depth (see photograph) – plus others, and also water for daily needs of the populace, viz ‘the pool of Hezekiah’, and the Serpent’s Pool outside the western side.

Where did the water come from for all this? Apart from rain catchment in Jerusalem itself, the main source came from the southern Judean hills, from springs and rain water, which fed by aqueducts into the reservoir system called ‘Solomon’s Pools’, south of Bethlehem. From there two aqueducts brought water to the Jerusalem area, a ‘lower aqueduct’ supplying a large cistern at the Temple Mount, and an upper aqueduct terminating at the so-called ‘Pool of Hezekiah’ on the western side of the city near the Jaffa Gate. The latter aqueduct remained in use throughout the Turkish period until less than 70 years ago and parts are still to be seen today in the Bethlehem area.³¹ Thus Herod, and his predecessors, saw to it that the water supply was abundant. As for the Temple area, it is a wonder it wasn’t washed away!

In the light of this information, available for some time, it is truly pathetic to read paedobaptist writers continually pleading the relative paucity of water in the Jerusalem area, or at the Temple in particular, and thus that immersion was a practical impossibility.

Adams quotes with approval a certain Wilbur Christy who attempts to construct a conundrum on the Baptist position whereby a horde of fanatics run the gauntlet of the Roman garrison to be immersed in the Pool of Solomon (he

means the Pool of Hezekiah) and thus pollute the water supply.³² This is based on gross ignorance of New Testament Jerusalem, excusable perhaps for the earlier author quoted, but not for Adams writing in 1976. Likewise John Murray, though more cautious, cannot resist a plug on this line and speaking of John's baptism he avers:

'We know only too well that in Palestine water supplies were jealously guarded ... apart from the actual water used for baptism, it would have been interference amounting to impropriety to deprive people of ready access to the water supply requisite for their daily needs.'³³

We 'know' nothing of the kind, and Murray is ignorant of a number of things: the twofold water supply and its respective outlets, its relative abundance resulting from the Herodian reservoir and aqueduct system, and the constant supply for manifold daily ritual use, including the many *miqva'ot*. Thus this claim cannot be maintained. Even at Qumran ritual immersion was regular and frequent, there being large supplies of water for both the *miqva'ot* and for common purposes, and this at a place where rainfall is almost nil and temperatures, and thus evaporation, are high. Bryant Wood has studied the Qumran establishment from this angle, and after considering the evaporation rates and the population of the community yet concludes, 'To dip or sprinkle? The members of the Qumran sect most certainly dipped.'³⁴ With even greater force this applies to Jerusalem. Hence this type of argument, so familiar in paedobaptist polemics, is yet so fallacious in the light of the evidence that paedobaptists should abandon it forthwith, if only to avoid acute embarrassment. The conundrum of Christy, and the (unsupported) inferences of Murray serve more for amusement than for serious attention.

On the positive side, the presence of the *miqva'ot* at or on the Temple site (the ones in the Temple itself were of course destroyed in AD70) helps us understand the logistics of baptising 3,000 people on the Day of Pentecost (as implied by Acts 2:41). If, as La Sor believes,³⁵ these pools, e.g. at the great southern staircase, were where the Pentecostal converts were baptised, and since there was a considerable number available, each with a flight of steps into and out of the pool, the whole task could have taken not more than say an hour, and that without demur since there was abundant water available and they were there for use by every Temple worshipper. They were simply invested with new meaning by the Apostles. Thus the merry pranks by paedobaptists who in an attempted *reductio ad absurdum* have them marching thirty miles down to the Jordan River, or cramming into the Pool of Siloam or elsewhere, are wide of the mark; eminently suitable baptismal pools with at least a meaning related to Christian baptism, i.e. purification, were right on hand at the Temple, and in prodigious numbers!

The Miqva'ot and Christian Baptism

This point regarding a relation of meaning of the *miqveh* and Christian baptism requires further development. Is the former the forerunner of the latter? Many

scholars believe so. Already much literature has proliferated on the relation of the Qumran miqva'ot to Christian baptism,³⁶ but with further discoveries of the same at the Temple Mount the question presses itself. La Sor writes, '... almost surely these Jewish miqva'ot provided the background for Christian baptism.'³⁷

Such a conclusion can be established along two basic lines:

(a) *John's Baptism*

With purification from defilement the basic meaning of the miqveh, and the flowing ('living') water of a river, stream or spring³⁸ being an acceptable substitute for an immersion pool, this standard Jewish rite would have provided for John an ideal symbol for his ministry. He was to prepare the way for the coming of the Messiah (Lk 1:76), to make ready for the Lord a people prepared (Lk 1:17) by urging repentance and a changed life appropriate (Lk 3:8). In other words his preaching was for people to purify themselves in readiness for the coming of the Lord, for if it was not then and now under his preaching, judgement was coming by the appearance of Messiah himself (Lk 3:17) who would thoroughly 'purify' by throwing the chaff into the fire. What more appropriate symbol than this Jewish rite of immersion, one which demanded total immersion for a complete purification (as above), as a testimony to their inward repentance, and their identification with this prepared people as they waited for the inauguration of the age of Messiah! Thus John would appear to have taken this familiar Jewish rite and invested it with a new but related meaning appropriate for this new age.

That this construction is likely to be correct appears from the lack of objection from the keen-eyed priestly critics to the rite he was using; after all they would have agreed that when Messiah came he would 'purify' as 'a refiner's fire' (Mal 3:2, 3). The purification rite John used was entirely appropriate. Their only question in this connection was his prerogative to use it in such a context if he were not, on his own insistence, the Messiah (Jn 1:25).

(b) *Jesus' Takeover of Baptism*

The second and more decisive consideration is the dispute recorded in John 3:25-6 regarding purification, which proves in the following verse to be about baptism. The complaint was that Jesus, in the view of these disputants, had hijacked John's ministry. But note the virtual equivalence of purification and baptism. Here paedobaptism waxes triumphant, e.g. Adams again:

'(Here) the Baptist "fort" of John 3, not only has collapsed, but has turned its guns upon its defenders, for it has been pointed out already that the Old Testament "purifications" were "sprinklings".'³⁹

At this point Adams appeals to Leviticus 14:6-7; Leviticus 15:11; Numbers 8:7; Numbers 19:11-13 et al, texts which have to do either with sprinkling of *blood*, or of the ash-plus-water mixture of the red heifer (the substitute sin offering as above), i.e. not water-purification. The only rite involving plain water is in the

Leviticus 15 text which refers to ritual *bathing* – for the pious Jew the familiar miqveh ritual as explained above.

Now in New Testament times the red heifer ritual was regularly practised only in connection with the Temple, in distinction from the Samaritans who held that only a valid priesthood was necessary, not temple or altar (the ash was kept by the priests in a special repository on the Mount of Olives). Meanwhile, John's baptism was in plain water. Thus it is implausible to say the least, to maintain that the latter was some revamped version or 'anti-type' of the red heifer purification as paedobaptist argument here seems to insist. The very hint of any such thing would have indeed brought the ire of the priestly critics!

Meanwhile, the immersion rite of purification was well-known and widely practised. Thus it appears eminently reasonable to conclude that the dispute about purification among John's disciples concerned this familiar rite, which they then used interchangeably with baptism. Thus when Berkhof, in arguing for baptism = sprinkling, declares that Reformed Theology finds the symbolism of baptism in purification, quoting inter alia John 3:25-6,⁴⁰ we can agree on that symbolism *but insist that for precisely that reason the mode is immersion according to the Jewish practice of the time!*

In context, whereby Jesus adopted John's practice as his own, such practical endorsement provides an important link between John's baptism and Christian baptism. Thus Jesus in his Great Commission needed only to command baptism for all professing disciples (Matt 28:19) without further comment or explanation. The apostles would know exactly what he meant, viz. the ritual immersion or purification-cum-initiatory baptism taken over from John, with the latter's full approval, 'He must increase, I must decrease' (Jn 3:30).

As a footnote to the argument about the miqveh and baptism, one should observe that Judaism itself quickly adapted the miqveh for an initiatory use as well as purificatory. All Jewish proselytes were immersed in the miqveh, a fact which has led to theories of Christian baptism deriving from this procedure. However, the relation of the two seems secure, without necessarily endorsing all the wild theories of various liberal scholars.

Concluding Notes

Much of the preceding has been on a polemical note, but the miqveh as the background for baptism may explain certain texts of the New Testament. Specifically, the word miqveh means not only 'a collection of water' but 'hope'; for the Jew, as God is the hope (miqveh) of Israel (Jer 17:13), then as the miqveh cleanses the impure so also will God cleanse Israel.⁴¹ Precisely this combination of hope and purification appears in 1 John 3:3, likewise in Romans 6 there is the combination of baptism into Christ and the certainty of sharing in his resurrection (Rom 6:3, 5). We could also cite the connection of 'one hope of your calling' and baptism in Ephesians 4:4, 5.

Clearly in the light of the latter passages baptism testifies to and assures of personal participation in that Christian hope, for the one who receives baptism

in a true saving faith. It conveys the promise of such to the individual believer. But what of hope and purification? Here the Jewish background of the miqveh may provide an explanation: just as purification in the miqveh expressed the Jewish hope, so immersion baptism testified to inward purification and the hope of 'being like him . . . as he is pure'.

In summary, this discussion has endeavoured to show that just as Christianity inherited and adapted from Judaism the synagogue for its own worship, so also it took over the associated immersion pool, used for both purificatory and initiatory purposes in Judaism, and adapted the same for its baptismal rite. The pioneer here seems to have been John the Baptist, then endorsed by our Lord himself both in practice and command, and followed by the apostles from Pentecost onwards.

Notes

- 1 J. E. Adams, *The Meaning and Mode of Baptism*, Presbyterian and Reformed, 1975, page 8.
- 2 *Ibid.*, page 10.
- 3 John Murray, *Christian Baptism*, Presbyterian and Reformed reprint 1974, page 16, note 7.
- 4 So declares the entry 'Miqveh' in *Encyclopaedia Judaica*, col. 1511.
- 4a Entry 'Ablution' in *Encyclopaedia Judaica*, col. 82.
- 5 J. B. Payne, entry 'Bathe' in G. W. Bromiley (ed.), *The International Standard Bible Encyclopaedia* (ISBE), Revised edition, Eerdmans, 1979ff., Vol. 1. Note that Payne's citation of F. M. Cross's conclusion that the Qumran pools were mostly reservoirs must be revised in the light of the discussion and refutation by Bryant G. Wood, 'To Dip or Sprinkle?' The Qumran cisterns in perspective, *Bulletin of the American Schools of Oriental Research (BASOR)* 256 (1984), pages 46-60.
- 6 Entry 'Miqveh' op. cit., col. 1536-7.
- 7 W. S. La Sor, 'Discovering what Jewish Miqva'ot Can Tell Us About Christian Baptism', *Biblical Archaeology Review (BAR)*, Jan.-Feb. 1987, pages 55, 56.
- 8 Entry Miqveh, op. cit., col. 1534.
- 9 Y. Yadin, 'The Excavation of Masada - 1963-64: Preliminary Report', *Israel Exploration Journal (IEJ)*, 15.1-2 (1965), pages 91-92.
- 10 La Sor, *BAR*, op. cit., page 58 and photograph.
- 11 *Ibid.*, pages 53, 54. For a plan diagram of a Herodian period home with a miqveh see W. H. Mare, *The Archaeology of the Jerusalem Area*, Grand Rapids, Baker, 1987, page 175.
- 12 See Ronny Reich, 'Archaeological Evidence of the Jewish population at Hasmonean Gezer', *IEJ* 31 (1981), pages 48-52.
- 13 Cf. Yadin, op. cit., page 91 and note 122, 'During our excavations the miqveh was examined by Rabbi D. Minzberger and by Aluf S. Goren; they concluded that all the rules of ritual law were observed in its construction.'
- 14 J. H. Moulton and G. Milligan entry 'baptizō' in *The Vocabulary of the Greek Testament*, Grand Rapids, Eerdmans, 1930 (repr. 1980).
- 15 Murray, op. cit., page 17.
- 16 All quotations from the Mishnah are from Philip Blackman (tr. and ed.) published by The Judaica Press, New York, 1964 (Hebrew and English). The earlier edition in English only by H. Danby, Oxford, Clarendon Press, 1933, is quoted only when stated.
- 17 See also entry 'Ablution' in *Encyclopaedia Judaica* col. 85.
- 18 *Ibid.*, col. 82.
- 19 Entry 'Miqveh' col. 1536 features a 14th century woodcut depicting the immersion of utensils in a miqveh.
- 20 *Ibid.*, col. 1534.
- 21 *Ibid.*, cols. 1541, 1543.
- 22 Entry 'Purity and Impurity' in *Encyclopaedia Judaica*.
- 23 Bryant Wood, op. cit., page 45.
- 24 Adams, op. cit., page 10.
- 25 G. H. Clark, *What do Presbyterians Believe?*, Presbyterian and Reformed, 1976, page 242.
- 26 G. J. Wenham, *Numbers*, Tyndale Old Testament Commentaries, Leicester, IVP, 1981, pages 146, 147.
- 27 A. Noordtjz (Ed. van dere Maas, transl.), *Numbers*, Bible Student's Commentary, Grand Rapids, Zondervan, 1983, page 173.
- 28 See discussion in Adams, op. cit., pages 53-56.
- 29 Thus e.g. J. Murray, op. cit., page 22 and a.13.
- 30 See also diagram in Mare op. cit., page 156.
- 31 For full discussion see A. Mazar, 'The Aqueducts of Jerusalem' in Y. Yadin et. al. (eds.), *Jerusalem Revealed: Archaeology in the Holy City 1968-1974*, Jerusalem, Israel Exploration Society, 1975, pages 79-84. A shorter discussion appears in W. S. La Sor, entry 'Jerusalem' in ISBE (rev. ed.), volume two, pages 1024-1025.
- 32 Cited in Adams, op. cit., page 46.
- 33 Murray, op. cit., page 28.
- 34 Bryant Wood, op. cit., page 58.
- 35 W. S. La Sor, entry 'Mikvah' in ISBE, volume three, page 353F.
- 36 See e.g. B. E. Thiering, 'Inner and Outer Cleansing at Qumran as a Background to New Testament Baptism', *New Testament Studies*, 26 (1980), pp. 226-277. The same article (p. 266) cites a list of 22 other studies on this or related themes. More studies have appeared since Thiering's contribution.
- 37 La Sor, *BAR*, op. cit., p. 57.
- 38 A spring could well be the explanation of Aenon (John 3:23), since recent identification appears to favour the springs of Umm el-'Amdan, 12km south of Beth Shean. This would yield an abundant supply of running water for the ritual immersion as required by Jewish law. See entries 'Aenon' and 'Salim' in ISBE, op. cit., vols. 1 and IV.
- 39 Adams, op. cit., p. 14f.
- 40 L. Berkhof, *Systematic Theology*, London, Banner of Truth, 1969, p. 628.
- 41 Entry 'Ablution' in *Encyclopaedia Judaica*, col. 86.

Editor
Associate Editors

ERROLL HULSE, 75 Woodhill Road, Leeds LS16 7BZ
DAVID KINGDON, JOHN DAVISON, JIM VAN ZYL, S.A.,
TOM NETTLES, WAYNE MACK, U.S.A.

Rates

1 year £5.50 — 2 years £9.50

1 year £5.50 — 2 years £9.50

1 year \$10.00 — 2 years \$18.00 AUSTRALIA

1 year \$10.00 — 2 years \$18.00 NEW ZEALAND

1 year \$12.00 — 2 years \$20.00 U.S.A.

1 year \$12.00 — 2 years \$20.00 CANADA

1 year R12.00 — 2 years R20.00 SOUTH AFRICA

1 year f20.00 — 2 years f33.50 NETHERLANDS

1 year \$20.00 — 2 years \$38.00 MALAYSIA AND
SINGAPORE

Subscriptions

BRITISH ISLES

IRISH REPUBLIC

AUSTRALIA

NEW ZEALAND

U.S.A.

CANADA

SOUTH AFRICA

NETHERLANDS

MALAYSIA AND
SINGAPORE

Agents

75 Woodhill Road, Leeds LS16 7BZ.

Alan Barker,

Bethany, Cartron Hill, SLIGO.

Ray Levick,

*27 Coven Avenue, Bayswater North,
Victoria 3153.*

Sovereign Grace Books

*P.O. Box 62-159, Sylvia Park,
Auckland 6.*

Great Christian Books Inc.,

*1319 Newport-Gap Pike, Wilmington,
DE. 19804-2895.*

Tom Lutz,

Edgewood Baptist Church,

3743 Nichol Avenue,

Anderson, IN 46011.

Bill Ascol

PO Box 552, Clinton LA 70722

Max Latchford,

*6020 154A Street, Surrey, B.C.,
V3S 7H6.*

Patrick Palmer,

Box 33226, Glenstantia 0010.

D. H. Gritter,

Laaghalerstraat 12

9414 AK Hooghalen.

Good News Enterprise

*Beg Berkunci 210, 43409 UPM
Serdang, Malaysia.*

Single copies one-sixth the above in each case which includes postage.

For airmail add £3 sterling equivalent p.a.

Gifts are welcomed and those who wish to support the Magazine should make out their cheques to "Reformation Today".

Bound volume available: 71-90 £12 or \$16, post free

cut here

**SUBSCRIPTION
FORM**

Please send to:

Name:

Address:

Reformation

Today

Bound

Volume

Tick

1 yr	<input type="checkbox"/>
2 years	<input type="checkbox"/>
71-90	<input type="checkbox"/>

I enclose..... Your name and address:

Please enclose gift card Yes/No

Please send me a receipt Yes/No

RT

1989

Nº109

May - Jun

CONTENTS

front inside cover — **Theme for the Carey Ministers' Conference 1990**

- | | | |
|-----------|--|--------------------|
| 1 | Editorial | |
| 3 | How Can we Motivate Care for Each Other? | Editor |
| 8 | A Vision for Reaching all Nations | Editor |
| 17 | John Leadley Dagg | Wayne Woods |
| 19 | News — Philippines, Haiti, Italy | |
| 21 | An Introduction to the 1689 Confession | Editor |
| 23 | Shepherding God's Flock — Part 2 | Dean Olive |
| 27 | Charles G. Finney — a review of the new biography | Ernest Reisinger |
| 30 | Baptism is Immersion! | Murray Adamthwaite |