

REFORMATION TODAY



JULY - AUGUST 2012

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Websites www.reformation-today.org

The editor's personal website is <http://www.errollhulse.com>

<http://africanpastorsconference.com>



200 registered at the African Pastors' Conference in Bulawayo APC held in the Presbyterian Church in Fifth Street. The demand for books was great. See report on page 21.



INCREASE IN POSTAL COSTS

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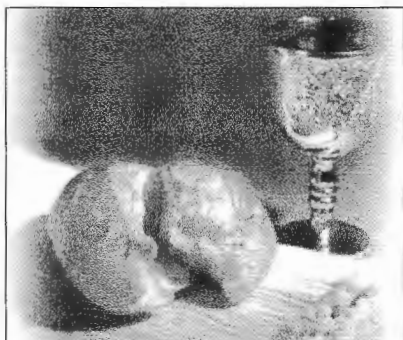
Front cover picture. Dr Grave Singogo of Zambia is seen here in the main street in Bulawayo. He was the principal preacher at the APC.

The Mass and the Lord's Supper

LORRAINE BOETTNER IN HIS BOOK *ROMAN CATHOLICISM* (1962)

includes a 28-page section on the Mass. He writes, 'It must not be supposed for a minute that modern Roman Catholics do not literally believe in this jumble of medieval superstition. They have been taught it from infancy and they do believe it. It is the very sternest doctrine of their church. It is one of their chief doctrines, if indeed it is not the chief doctrine, upon which their church rests.'

There are several reasons why we reject the Mass. The first is that it contradicts the once-for-all sacrifice of our Lord of himself on the cross. 'For by one sacrifice he has made perfect for ever those who are being made holy' (Heb 10:14). No more sacrifices are required. It is a slur on his finished work to imagine that more sacrifices are necessary. The second reason why we reject the Mass is that the Lord's Table is a fellowship of believers who are celebrating the perfections and achievements of our Lord. The table is a table of remembrance not a re-sacrifice. The third reason why we reject the Mass is because it is cannibalism. The Bible forbids the drinking of blood. A fourth reason



why we reject the Mass is that the physical body of our Lord is intact and is in heaven at the Father's right hand. It is a complete human body and cannot be omnipresent. Besides these reasons we note that the Mass has been used to raise money. The Irish have a saying: 'High money, high Mass; low money, low Mass, no money, no Mass'. Masses are said to reduce the length of time for those suffering in purgatory. Apart from the fact that purgatory does not exist, it is fraudulent to collect money to pay for Masses.

In the article 'Controversies, Confession and Confrontation' Frederick Hodgson reminds us of the fact that the Mass was in dispute between Radbertus and Ratramnus during the 9th century. Transubstantiation did not become an official part of Roman Catholic doctrine until the Lateran Council

of 1215. How does that fit in with the claim that the Roman Catholic Church is infallible when there is contradictory teaching on this matter over a long period of time?

It is all very well to reject the Mass. We need to make sure that we honour the Lord Jesus Christ by following his instructions.

So what is the Lord's table? It is four things.

First, the Lord's Supper is remembrance. We remember the Lord's death. 'Do this in remembrance of me' (1 Cor 11:24). This is a command. 'Do this' in the present tense suggests repetition. Our Lord's death took him to the very extremities and limits of suffering. His physical agonies were extreme. His soul's sufferings in bearing the wrath of God due to us are beyond human description. We are called to remember that. We remember Gethsemane and all that followed. We reflect with wonder, worship and gratitude on what it cost him to redeem us.

Second, the Lord's Supper is the new covenant.

'This cup is the new covenant in my blood, which is poured out for you' (Matt 26:27-28; Mark 14:24; Luke 22:20). Jesus transformed the annual Passover supper into the

new covenant supper. In the Passover supper the wine was passed around four times.

The new covenant (Heb 8:7-12; 10:15-17) is the writing of God's law on our hearts and minds together with the guarantee that our sins and lawless acts will be remembered no more. The word 'new' reminds us of the old covenant which failed. The new covenant is infallible. It cannot be broken. This is assuring to all who partake in faith.

I know that the writing is there on my heart and mind. I know that the promise of the remission of my sins is absolute. The shed blood of God's one and only Son represents the price paid to achieve both the writing (my regeneration) and the absolute remission of my sins - not some of my sins only but all my sins. The blood of the sinless God-man is precious. It is shed blood that saves. John the Baptist cried out 'Look, the Lamb of God, who takes away the sin of the world!' (John 1:29). In the communion we look to the Lamb of God. He is our Passover lamb (1 Cor 5:7).

Third, the Lord's Supper is fellowship. It is together as believers that we show our dependence on the Lord's death for our salvation. It is something we proclaim together in unity as

believers. This is conducive to love because he has commanded that we love one another (John 13:34-35). We are all forgiven sinners. We humble ourselves as we show that we are repentant toward God. Together we proclaim our faith in Christ.

*One loaf, one cup, one body
shared,*

*One faith, one mutual accord,
One precious blood, one death
declared,*

*One Jesus loved, one coming
Lord.*

Alec Motyer - *Praise!* 655

Fourth, the Lord's Supper reminds us of hope. 'For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes' (1 Cor 11:26). For the redeemed the next world is pictured as a great banquet. 'Blessed are those who are invited to the wedding supper of the Lamb!' (Rev 19:9). The feast in the kingdom of God will be the celebration of redemption. All that has been involved in our rescue from sin and perdition will be recalled. The Lord's Supper is a foretaste of that. 'You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel' (Luke

22:28-30). We look forward with eager expectation to his return. Then we will be like him in his resurrection body (1 John 3:1-3). At the table we look not toward a dead Saviour but to a Saviour who is alive. He has all power in heaven and on earth which he exercises for us until he returns in glory.

A few further matters call for comment. The Lord's Supper should not be separated from the preaching of the Word. Much detail is provided in the Gospel accounts concerning the betrayal, trial, condemnation, flogging and crucifixion of our Lord. The Lord's Supper should always be set within its historical context.

The Lord's Supper should be preceded by self-examination (1 Cor 11:27-32). It is for believers. Baptism should precede taking communion. That is the order suggested by Scripture (Acts 2:38-47). This order is important because children coming to faith in the church wonder when it is appropriate for them to come to the Lord's Table. Historically the question of Open or Closed Communion has been debated in much detail.¹ In the UK the open or closed question has been solved in some churches by separating the service of the Lord's Table from the public services. No matter how clearly you spell out that the supper

is for believers only there are nominal believers who without any credible profession of faith will still presume to partake of the elements.

Some assemblies have forgotten the visible pouring out of the wine from one vessel into a cup or cups to be shared by the participants. Little containers have taken the place of the communion cup. This has come about through fear of infection. Those who oppose the change to little cups argue that if fermented (alcoholic) wine is used that kills infections.² In some churches there is no visible breaking of the bread. Rather small pieces (sometimes microscopic pieces) are prepared. This moves the participants away from the idea of a supper where you actually eat a piece of bread broken off the loaf. However, whatever form is decided congregationally we should submit to that and maintain peace.

In the service it is appropriate that thanks precede the visible breaking of bread and then thanks be expressed before the wine is shared. This is a communion together. Different members or office-bearers can be asked to give thanks. It does not all have to be done by the pastor or by one leader. It is the blessing of Christ's presence by the power of the Holy Spirit in the communion service which assures, comforts and strengthens the participants.

Nevertheless it does help to get close to the format of the original supper.

The two ordinances given to the Christian Church both focus on the centrality of the Lord's death and resurrection. In the case of baptism it is union of the believer with Christ in his death, burial and resurrection. That union achieves both imputed righteousness and the gift of the Holy Spirit in the indwelling work of progressive sanctification. The Lord's Supper also points to the centrality of the cross. In baptism there is a visible portrayal of a burial and a resurrection. You bury a dead person. At the Lord's table we are reminded visually of a broken body and of the shedding of blood, that is of blood poured out.

Postscript Now out of print but worthy of a new edition is E F Kevan's *The Lord's Supper*. 71 pages, EP, 1966.

¹ An excellent survey of this has recently been published in a 410-page volume, *The Lord's Supper*, edited by Thomas R Schreiner and Matthew R Crawford, 2010, B&H Publishing ISBN 978-0-8054-4757-6. A 28-page study by Gregory Wills describing the history of the practice of open or closed communion is included and is highly commended.

² *Ibid.* Gregory Wills traces out the history of Baptist practice as does Ray Van Neste in his chapter, 'The Lord's Supper in the Context of the Local Church'.

House churches in today's China



Roger Weil in China

By Roger Weil

IN MAY OF THIS YEAR I WAS INVITED TO REVISIT A SPIRITUALLY vibrant, relatively new house church in an affluent part of one of China's numerous boom cities along its eastern coastal belt. The members are part of China's new middle class, brimming with energy, optimism and enthusiasm, strong in faith and fervent in prayer. Since I was last here, the church had grown and was obliged to meet in two apartments rented exclusively for this purpose. The leader, in his mid-thirties, had left his job and is supported by the church to serve full-time. During my stay five new members were baptised. I was interested to know where this baptism would take place as it was in the middle of a densely populated city chock-full of high-rise office and apartment buildings. I was told, '*One of our members owns a large beauty salon with some baths and it will be held there!*' I confess that in all my years of visiting Christians in foreign lands, this was my first experience of a baptism in a beauty parlour!

The rise of the house church movement in China is the unique spiritual phenomenon of our times, and therefore worthy of our closest attention.

Tony Lambert in his highly informative book, *China's Christian Millions*, estimates (Appendix Two) that there were approximately two million Protestant Christians in 1950 when the Communists began their war on the church. By the end of the Cultural Revolution in 1976 all churches had been closed, all meetings proscribed and many thousands of Christians either killed or imprisoned.

When churches were re-opened in the early 1980s it is unlikely that the 1950 estimate of two million had increased during the years of severe persecution. But today, thirty

years on, experienced China-watchers estimate that there are probably eighty million Protestant Christians in all types of Chinese churches. If this is true, it would chart a growth rate of seventy-eight million in just thirty years, arguably the fastest in Church history and a rate which shows no sign of abating!

Now, of course, the Communist party is deeply worried about this uncontrolled growth and is using all means at its disposal to prevent it, but so far with little sign of success. Persecution seems to be the only weapon in their armoury and has been deployed inconsistently and with no lasting effect. But it has constrained rural Christians to adapt to meeting wherever they can, be it in homes, caves, barns, forests, fields or mountains. Urban Christians have proved equally adaptable, meeting in schools, flats, restaurants, hotels, offices, privately owned shops, factories and even prisons!

EIGHT TYPES OF HOUSE CHURCH

The experienced China analyst, D W Lin, commenting on the diverse nature of the movement has noted eight types or models.

1. The Traditional Model

Born during the dark days of repression, believers met wherever they could in conditions of great secrecy and danger. Person to person witness was the only safe way to spread the gospel. This proved effective everywhere in China and laid the foundations of what was to come.

2. The Amphibious Model

'Amphibious' means living in two different environments. This applies to those who retain their links on Sundays with the Government-registered church, but organise themselves into independent house fellowships during the week.

3. The Western Mission's Model

Foreign Christian organisations send their representatives to China under many different guises (teachers, engineers etc.) to witness to those they meet. This has led to the formation of small groups who owe their origin and allegiance to the parent Mission, its theology and idiosyncrasies.

4. The Overseas Returnee Model

Since the 1980s China has sent upwards of half a million students to study abroad. Many come into contact with true Christianity for the first time. Some return home truly converted and take leadership roles in their professions. In big cities, like Beijing or Shanghai, they often form Christian meetings with men and women of the same elite academic background as themselves.

5. The Cultural Model

Some of the top Chinese universities have conducted courses on the influence of Christianity on Western culture. Some students have pursued the subject further, read the gospel and come to faith in Christ. These are among the most highly educated people in China. They tend to seek fellowship among their own peer group on the university campuses of major Chinese cities.



Students at work

6. The Virtual Church Model

During the Cultural Revolution, when all churches were closed, believers all over China gathered round their radios listening to short-wave broadcasts from TWR and FEBA. By these means hundreds of thousands heard the gospel for the first time. Churches, Sunday school classes and even Bible Schools were formed in this way (computers now often replace radios). In some rural areas whole villages meet around a radio set; this is their model of the church!

7. The Imperialist Model

In 1950 the Communists expelled all Western organisations as 'Imperialists' exploiting the Chinese people and their resources. Foreign-owned universities, schools, hospitals and orphanages were all confiscated. Some of these organisations have been allowed back into China to continue their humanitarian work. Former Christian Missions have covertly commenced gospel work, but are jealous to preserve their denominational name and distinctives. Hence the house churches connected with them are prevented from co-operating with other groups.

8. The Synergetic Model

'Synergy' is defined as the co-operation of two elements that when united produce a greater effect than in their separate existence. An example of this combining of different models can be seen when rural Christians move into the cities seeking work. They join fellowships quite different from what they have been used to, leading to the benefit of both models. This is beginning to happen right across China as people move from one place to another.

9. CONCLUSION

This brief survey of God's work in China today must cause us to give him all the glory. As Isaiah had said of him long ago,

Before the day was, I am he, and there is no-one who can deliver out of my hand; I work and who can hinder it? (43:13).

Engaging with Martyn Lloyd-Jones

The Life and Legacy of 'the Doctor'

Edited by Andrew Atherstone and David Ceri Jones

Inter-Varsity Press, 370 pages £16.99
ISBN 978 1 844 745 531

THE LIFE AND LEGACY OF 'THE DOCTOR' have been well covered by his devotees and so it is good to observe that these mostly young scholars outside that orbit have taken time to research thoroughly and write eleven chapters on the life and legacy of ML-J.

To those outside the UK the controversies over the charismatic movement, the Anglican secession crisis, ML-J's view of Karl Barth and of Roman Catholicism are of limited interest. The influence of ML-J in his native country of Wales is inspiring and an example of a ministry much blessed. I observed that the author of that chapter is far from accurate in his concluding paragraph (p. 90).

ML-J's work in terms of encouraging interest and study of Church history is massive. This is described well by John Coffey who tells of the initiation of the Puritan Conference in 1950 by J I Packer and ML-J, a Conference which continues today as the annual two-day Westminster Conference. I find Coffey's criticism of the Banner of Truth publishing program feeble (p. 300) for the simple reason that the

Banner editors gave priority to recovery of the Reformed faith and deliberately avoided an eclectic approach.

THE FINDER published by Tentmakers and available electronically records the papers given at the Puritan/Westminster Conference. These reveal a gold mine of materials covering a broad spectrum of Church history with special emphasis on the Reformers and Puritans but also on revivals from the 18th century onwards. ML-J inspired this wide scope of study. The committee he appointed has followed in that tradition.

A further legacy is the manner in which ML-J steered evangelical churches away from compromise with ecumenism and away from liberal theology especially when it comes to training for the ministry. Hence Philip Eveson's chapter on ML-J and ministerial training is important.

Essentially ML-J was a gospel preacher and evangelist. If I were to give a first prize for the best chapter in this book I would award it to Ian Randall – 'ML-J and Revival'. And second prize to Ben Baillie for his chapter 'ML-J and the demise of preaching'. ML-J was the foremost Nonconformist preacher in the UK during the 20th century. We learn most from him in that sphere.

Editor

Thomas Doolittle the Last Puritan?

THIS YEAR IS THE 350TH ANNIVERSARY OF THE GREAT EJECTION of 1662. It is estimated that 2029 ministers were forced out the Church of England. This dreadful event was called 'Black Bartholomew's Day'. Of the ejected pastors 194 were Independents by conviction. The great majority were Presbyterian. 1662 is the most significant date in British Church history because that year saw the end of Puritanism and the beginning of the age of dissent or Nonconformity. Lewis Allen tells the story in his excellent paper *Puritanism: where did it all go wrong?*¹

A prime meaning of Puritan is that the Puritans strove for the reformation of the Established Church. The Puritan movement began during the reign of Queen Elizabeth I (1558-1603). Three generations of Puritans can be traced from that time through the reigns of James I and Charles I. John Howe (1630-1705) and Thomas Doolittle (1630-1707) were two well-known Puritans who lived on into the 18th century.

Thomas Doolittle was born in Kidderminster. While he was at grammar school he heard the sermons of Richard Baxter. Baxter's preaching led to Doolittle's conversion. Thomas left his work as assistant to a lawyer

who had required that he work on the Lord's Day. He studied for the ministry at Cambridge earning his Master's degree in 1656.

Doolittle was a gifted powerful preacher. The cogency of his evangelistic preaching can be discerned in his sermon 'Eyeing Eternity'. This is one of the most awesome sermons ever preached. That hell is eternal is overwhelming. What? For ever and for ever! Doolittle drives this appalling reality home.

Doolittle married Mary Gill. They had three children when the ejection of 1662 resulted in poverty for them. Thomas organised a boarding school in his home. When this grew he was assisted by another well-known ejected Puritan minister, Thomas Vincent. When the great plague came to London in 1665 Doolittle moved his pupils to the country. Thomas Vincent stayed on to minister to the dying in London.² 68,000 died in the plague. Vincent survived. Then in 1666 the great fire destroyed much of London. Doolittle defied the law against Nonconformists and built meeting houses in place of churches that were lying in ruins after the fire. Congregations grew in size. Persecution followed. At one point Doolittle narrowly escaped arrest. Next day an ejected pastor called Sare preached in his place. He was interrupted by soldiers who threatened to shoot him. Sare defied them and told

them that they could shoot him if they wished. He survived but the building was confiscated.

Doolittle was persecuted by way of heavy fines. At one point all his household goods were confiscated. His family had increased to eight children. His wife of 40 years died in 1692. He re-married a few years later. His second wife survived him by five months.

Nonconformists were denied the privilege of study at the universities of Oxford or Cambridge. Always uncompromising and resolute Doolittle defied unbiblical and ungodly laws by establishing a theological academy in London. This was to train Nonconformist men for the ministry. The famous Bible commentator Matthew Henry began study there. But as Allan Harman shows in his recently published biography of Matthew Henry that did not last more than a couple of months because Doolittle was compelled to move the academy.³ At one point he had to close the academy. But soon he opened it again. Over 35 years Doolittle's academy of learning had a major impact on hundreds of students. Endued with exceptional energy Doolittle sustained his preaching ministry. He preached to large congregations. All in all he wrote 23 edifying treatises. His exposition of the Lord's Supper (200 pages) was published in 1665 and in due course went through 28 English editions in England, 22 in Scotland and 20 in New England. This book explains twenty properties of the blood of Christ.

Doolittle died in 1707 the last of the well-known Puritan preachers. If we define Puritans by their style of Bible ministry then Matthew Henry (1662-1714) could be regarded as the last Puritan. His commentary on the whole Bible has held first place over the centuries. Go to Google and you can read it in large print on your computer. It is still the best complete commentary on the whole Bible because, 1. It is theologically reformed from cover to cover, 2. It combines doctrine, experience and practice to perfection, and 3. It maintains an eschatology of victory throughout. Whatever battles and trials the end result is certain. 'Jesus shall reign where'er the sun does his successive journeys run, His kingdom stretch from shore to shore till moons shall wax and wane no more.'

But to return to the irrepressible Thomas Doolittle. He is an example of a powerful preacher who combined his preaching with a vigorous industry of training others. He could not be silenced by persecution. As fast as he was deprived of his possessions so fast did the Lord provide for all his needs. He persevered through all losses and all setbacks. He went from strength to strength. Let us do likewise.

¹ Westminster Conference paper, December 2011. For details write to John Harris, 8 Back Knowl House, Mirfield, WF14 9SA.

² This is described by Martin Holdt in a Westminster Conference paper *God's Terrible Voice in the Nation* read in 2002.

³ Allan Harman, *Matthew Henry*, Christian Focus, 207-page paperback, 2012.

The Philippines



Students are delighted with their new books

By Stephen Nowak

WITH THE SUPPORT AND ENCOURAGEMENT OF MY WIFE, fellow elders and congregation I embarked on my third trip to the Philippines in May 2012. I had been invited back by Pastor Rusty Ocampo of Heavenly Bible Baptist Church, Lipa City to continue the work started over the last few years. On my first two visits I had many opportunities to preach to different congregations, Bible College students, pastors' fraternals, a youth camp, medical missions, prisons and various gatherings of the Philippine National Police. Pastor Rusty and other pastors gave me a busy schedule.

A major part of my work is distributing books to pastors, assistant pastors and final year Bible College students. This has been the main emphasis of my last two visits. On my first visit I was limited in the amount of books I had and could only give 250 books away to 15 pastors, 10 assistant pastors and 30 students. On my second trip I had raised funds for 1000 books to be distributed to 127 different pastors, assistants and students. This year the Lord provided more prayer and financial support. With the exceptional generosity of the Banner of Truth and a number of Reformed book distribution agencies I had 73 boxes of books to distribute.

Friends prayed and 400 preachers and students came to the meetings. This was a considerable increase from the 127 of the previous year. On arriving I was overjoyed to see all of the boxes had arrived safely.

Sometimes we travelled only a few hours for a gathering of twenty pastors; on other days we had to travel nearly six hours to preach twice and distribute the books to about thirty pastors. At other meetings we had nearly one thousand Christians present with over seventy preachers present to collect their books. Some travelled for five hours themselves to collect books. Many of the pastors and students I have given books to in the last year or two testified to the help that the books had given them in really understanding the theology of the Reformers. I continue to get emails and facebook messages thanking me for the books and commenting on what they have been reading. There are thousands of Baptist congregations in the Philippines but a minority embrace the theology of the 1689 Confession. I had 600 copies of the 1689 in Tagalog/English to distribute. After nearly three weeks of travelling and preaching 427 sets of books had been distributed. Only two boxes of books are left for my next visit. I have many more contacts now so am praying for the Lord's provision for a fourth trip.

Many Arminian Baptist pastors are being introduced to reading the theology of Spurgeon. Any book written by Spurgeon or with his name attached to it is valued by them. The 1689 Confession promotes cohesive theology and makes clear the sovereignty and glory of God. Commentaries are vital. I encourage the pastors to preach expositionally and systematically rather than topically.

In contrast to the overall moribund situation in the UK these churches in the Philippines are growing rapidly. Churches are seeing more than thirty conversions a year. There needs to be theological maturity as well. If you would like more details for prayer please contact me on stephennowak@btinternet.com and if you feel led to contribute towards the growing financial costs of this ministry please write cheques to Stowmarket Baptist Church and send them to Stephen Nowak, 25 Finborough Road, Stowmarket, Suffolk, IP14 1PN.

The Concert of Prayer

THE NEXT CONCERT OF PRAYER IS ARRANGED FOR SATURDAY July 14th at strategic locations around the county NORTHALLERTON, WHITBY, YORK, HULL, SHEFFIELD, MIRFIELD, BRADFORD AND LEEDS. All the meetings will run from 10 am till 12 noon.

It is encouraging to know that once again friends in other counties are also planning to meet for prayer at the same time.

And for your diaries: the next event after July 14th is planned for October 6th. That time we hope to have a central prayer gathering in Leeds and a Whitby satellite. Further details will follow in due course, but please book the date straight away.

Much encouragement has been derived from the Concerts of Prayer. These have been occasions of unity (Psalm 133). Our minds and hearts have concentrated on the major works of our Triune Jehovah in reviving his Church and advancing his kingdom. In order to pray the Person of the Holy Spirit is essential to inspire intercession. 'I will pour out on the house of David and the inhabitants of Jerusalem the spirit of grace and supplication' (Zech 12:10). One observer said of a recent Concert 'I have never in my life heard praying like that'. On the one hand we must not become self-conscious about this. On the other we need ability to express our burden for our churches and nation. When Jacob wrestled with the Lord he said 'I will not let you go unless you bless me' (Gen 32:26).

A number of articles varying in length from two to 32 pages have been posted on the *Reformation Today* website (see page 40).

Please encourage as many of the members of your church as possible to attend one of the meetings. If you have fellowship with others in your area who may as yet be unaware of these united gatherings, please feel free to circulate the details obtainable from:

Jonathan Bayes
15 Thirlmere Close,
Carlton Miniott,
Thirsk,
YO7 4LP
Phone 0113 8151228

Erroll Hulse
75 Woodhill Road,
Leeds,
North Yorkshire,
LS16 7BZ.
Phone 0113 2612513

We pray that the Concert will not only spread across the British Isles but also throughout Europe and even to countries abroad. See article *Lets Pray for a Global Revival* (see page 40).

Making Godly Choices

Making Godly Choices

For Church Youth Groups (ages 13-18)

A Lovewise Production

MAKING GODLY CHOICES SEEKS TO PROVIDE teenagers with a biblical view of marriage, sex and relationships and is designed for use primarily within church youth groups where there is openness to what the Bible has to say on these subjects. It has been written by two paediatricians, Dr Chris Richards and Dr Liz Jones.

The CD contains seven sessions covering the following themes: Session 1 – Being wise about relationships; Session 2 – The promises of marriage; Session 3 – The design and purpose of marriage; Session 4 – Sexual intimacy; Session 5/6 – Temptation and what to do about it; Session 7 – Marriage: A picture of Christ's relationship with his people. Each session is intended to be about 30 minutes in length and be interactive. To encourage discussion the DVD includes a mixture of video clips, illustrative games, Power Point presentations and PDF documents to guide those leading. However, the material is not designed to be complete but supplemented by observations and examples from those leading.

Overall this DVD is a thoroughly biblical and comprehensive resource that will help youth leaders address an issue that is on the front line of our young people's lives. As well as being grounded in Scripture it is contemporary in format and addresses some issues that churches can be prone to neglect such as pornography, masturbation and the use of social networking sites. It is a vital resource at a time when the attitudes of our society and teaching within schools about relationships with the opposite sex are producing much confusion and damage amongst Christian young people.

The CD is designed for use on computers using a Microsoft operating system and Microsoft Power Point 2003 (or later version). The computer must also have a Windows Media Player installed. An Apple Mac compatible version is available on request.

Roger Barden

Our nine year-old

Kurt Strassner

‘OUR 9 YEAR-OLD LISTENS TO THE SERMONS.’ This is the thankful comment I recently received from a family in our church. I had come to them proposing to write about how their 13 year-old son follows along every Sunday morning and Wednesday night, gleaning as much from the preaching as many adults. But his parents’ response was, ‘Even his 9 year-old sister is picking up a lot of what you’re saying!’

What an encouragement for a preacher! Even the little ones are paying attention! Yet, in many countries it is assumed that such an ability to digest the Sunday sermon is beyond the average child. ‘Perhaps a few select children are intellectually bent this way, and capable of listening right alongside mum and dad,’ the line of thinking goes. ‘But most children are far better off spending the sermon time in a children’s service, hearing the Bible taught on their own level.’

Let us not be foolhardy. Children *do* need to be taught Bible truth at a child’s level. Indeed, the church has a long and esteemed history of seeing the Lord’s blessing on Sunday Schools, catechisms, Bible clubs and so on. This article does not address the needfulness of such activities. It is assumed that parents and churches should and will engage in them. My contention, however, is that we not make such children’s activities a *replacement* for the public preaching of the Word, but an *augment* to it. When care is taken and thought put in, children really can (and should) follow Bible sermons, and benefit from them!

Allow me to suggest three areas in which such planning must be made, and such thought put in, so that children may profitably join their parents in the pews and under the preaching of the Word:

1. The parents

If a child is going to benefit from the preached Word, much of the onus lies on faithful, diligent parenting. Much of that faithfulness and diligence, moreover, begins not first in the *pew*, but in the *home*. If father and mother regularly teach the Bible to their children; if there is a daily time in which sitting still and giving attention to the Word of God is expected and practised, such self-control will slowly transfer to Sunday worship. The Lord's Day, in other words, ought not to be foreign or unintelligible to our children, but rather a delightful extension of the happy habits formed on the other six days of the week!

But what of the Lord's Day? How do we help our children, once we have arrived at Sunday service, to fully participate in the worship and Word of God? Partly by way of *expectation*; and partly by means of *example*.

We parents, without exasperating our children (or forgetting that they *are* still children), must make it clear to our little ones what is appropriate as we sit together in the pews. We must have clearly defined *expectations* for their participation in worship – in terms of reverence, stillness, attention, singing and so on. Perhaps they should also anticipate, over lunch, being asked a few basic questions about the sermon. As with school, household chores, or any other area of childhood self-control, parents who expect their children to meet certain standards usually see the best results.

But having the right expectations for our children is not quite enough. We must also provide for them an attractive *example* of what it looks like to worship the Lord and give attention to his Word. Children get more out of the sermons than we sometimes give them credit for. But Voddie Baucham points out that, even when they aren't quite picking up on *everything* the pastor says, children learn a tremendous amount about following Jesus simply by observing how eagerly their parents give attention to the preached Word; how heartily they join in the singing; and how reverently they approach the house of God.

So, if we parents – both at home and in the pew – prepare our children to get something out of the Sunday sermon, will they come home and be

able to rehash all seven of the pastor's points and sub-points? Probably not! I am the preacher, and I may not always be able to do that myself! But if we help them along in the above ways, our children will surely get far more from the preached Word than we might think!

With all of the above said, let us also say, however, that the responsibility for helping children benefit from public worship – and particularly from public preaching – does not fall solely on their parents. We must also, along these lines, consider ...

2. The preaching

Let us be frank. One reason parents and churches wonder if children can really get anything out of the sermon is because these same parents and church-members often get very little themselves! And one reason why so many people find their minds wandering on Sunday morning is because their preachers are far too theoretical, or academic, or sedate, or just plain boring! I have preached some of these sermons myself, so I do not mean to throw stones! But if the *adults* cannot stay with us, pastors, surely we are far above the heads of their *children*!

I grew up in a context where the regular Sunday sermon was often preceded by a 'children's talk'. The pastor would sit down on the pulpit steps, pull out some little visual aid, and proceed to give a very simple biblical devotion to the children before he focused his attention on their parents in the main sermon. Often the talks were quite good. Indeed, I have heard it said more than once that many adults seemed to get more out of the children's talk than out of the sermon! Is that a reflection on our people's spiritual maturity? In some cases, yes. But in many cases it may also be an indication to us pastors that our pulpit work is far less intelligible and compelling than it ought to be!

So I say it again, if school-age children cannot at least follow the basic plotline and meaning of our sermons, perhaps we need to work a little harder at simplicity. I am not calling for oversimplification, mind you. Nor am I suggesting we avoid challenging topics or passages. But we must find ways to preach the Trinity, or the immutability of God, or the

doctrine of propitiation in such a way that the 9 year-old understands what we are talking about.

Sometimes it may even be helpful to address the little ones directly. ‘Children, let me stop and ask you: How might you explain the fact that God is three-in-one to your friends next door?’ An apt illustration and simple explanation to follow will then surely get their attention. Further, such occasional words addressed directly to the children will remind them that the sermon is for them, too ... even when they do not receive their own sub-point!

Finally, in considering what sort of preaching reaches the ears and hearts of children, let us note that there *is* a distinction between preaching and simply teaching. Both, of course, are necessary in the church of Jesus Christ. But they are not the same. While teaching primarily informs the mind, preaching is also aimed (through the mind) at touching the conscience, and moving the will, and reaching the heart. Preaching has an edge to it, an authority and a compulsion and (hopefully) an unction that pierces the soul.

What has this to do with preaching to children, specifically? In an address on ‘The expository ministry of Dr. Martyn Lloyd-Jones’ (available at *monergism.com*), Iain Murray perceptively points out that it is precisely academic, theoretical ‘preaching,’ aimed only at the mind, that so often leaves children untouched. If we consider the Sunday sermon a mere academic lecture, we should not be surprised to find our people pleading for some other spiritual milk for their children. But if the preacher brings a word from God that is passionate, and calls for action, and addresses the conscience ... well then, even children whose *minds* have not caught up with their parents will still get something for their *souls*! And they will listen!

Along these lines I believe I owe more to the parents in my church than to my own preaching. There is work yet to do! So let us preachers labour alongside the parents whom we serve to provide digestible spiritual food for their children’s souls.

Finally, if children are to listen to and benefit from the preaching of the Word, then church leaders must give thought to the programme.

3. The program

I am no authority on children's ministry. I am not the pastor of *your* local church. I certainly do not claim, pastors, to know better than you how to shepherd the flock of God over whom the Holy Spirit has made you overseers. But as a pastor who loves children and wants to see them flourish, I would encourage churches to consider structuring their children's programs so that children are a part of Lord's Day worship – including the sermon.

During Sunday worship our congregation provides child-care to children up to age 36 months. After that we encourage parents to bring their children along to worship, and to begin putting the aforementioned expectations and examples in place. Perhaps in your context age 4 or 5 might be the best age. But, whatever the exact age, I believe there are real benefits to inviting children, at a very early age, to hear the Word of the Lord alongside their parents. They get to see their parents (and the other adults) going hard after the Lord. They get more out of the sermons than we give them credit for. They learn to understand, and know, and respect their pastor. And, perhaps just as importantly, they learn to be a part of the whole body of Christ, not just the children's ministry or youth club.

Is it possible that one reason many evangelical churches seem to lose their young adults in droves is because these young people have always had church catered to their age group? While the grown-ups were off doing their thing in public worship, these young people were always in children's and youth services where the music, the activities, the messages, (and often the silliness!) were always geared only to their own age-set. Now that they are older, however, they are expected to sing the same songs and listen to the same grown-up preaching as their parents. But they've never developed a palate for such things! Therefore, as teenagers, they endure their pastor's sermons, but consider them mostly irrelevant to themselves. And, as soon as they are out from under their parents' direct influence, they leave the church, considering the adult activities 'too boring', or 'only for people my parents' age.' In the best of cases they find another church that better fits their 'style' (still not the best solution!). In the worst of cases they leave church life for good, because it is no longer accommodated to their particular demographic!

Are there other explanations for the exodus of young people from many evangelical churches? Certainly. Are there more serious issues contributing to this divide? I am sure there are. But what would happen, in our churches, if three, four, and five-year-olds were brought to be a part of the large congregation? If they no longer thought of preaching as just ‘for folks my parents age’? If they never remembered anything *but* hearing a real Bible sermon every Sunday morning? If they got to know and respect their pastor from early childhood, and to benefit from preaching aimed at the conscience? I suggest that, by God’s grace, many of those 3-5 year-olds would eventually grow into 8-12 year-olds who know how to follow a sermon; and into 13-17 year-olds who actually enjoy the preached Word; and into 18-24 year-olds who will stay with us for the long haul. In God’s mercy, we have begun seeing just these effects in our congregation since we began bringing our young ones to worship with us seven or eight years ago.

Will the three, or four, or five year-olds be wiggly and squirmy at first? No doubt. Will they distract their parents for those first few weeks of learning to sit in ‘big church’? Surely they will! Will such movement and minor distraction require extra patience from the rest of the congregation, sitting in the pews around these young families? Absolutely! But if we apply the suggestions above, it will not be long until the average child is still and quiet and very little distraction at all. And once they’ve learned to be still and quiet, they will begin to notice how eager mum and dad are to hear the Word of Christ ... and it will not be long until the average child begins benefitting from the sermon him or herself!

Jesus said ‘suffer the little children to come to me’. Surely every Christian has a great desire to do so. My contention is simply that, in our efforts to suffer the little children to come to *Jesus*, we can make a great deal of headway by suffering them to come to *the Sunday sermon* as well!

Kurt Strassner is pastor of Pleasant Ridge Baptist Church in Cincinnati, Ohio. He and his wife Tobey have five small children.

African Pastors' Conferences

ALL THE APCs THIS YEAR HAVE BEEN SUCCESSFUL in terms of books sold and for enthusiasm. Three APCs in particular have grown, namely Welkom, King William's Town in South Africa and Livingstone in Zambia.

During April and May it was my privilege to be involved in five APCs.

Mike Marsland who has both pastoral and book-business experience is now a full-time APC worker. He drove the main vehicle with its trailer full of books to all these conferences.

The team of voluntary workers consisted of Pastor Irving Steggles, Gayle Staegemann (book-manage), Pastor Thomas Winn, Reformed Baptist Church, Jackson, Mississippi and deacon Jeff Storck of the same church and myself. Principal preachers were Dr Grave Singogo of Ndola, Zambia, and Pastor Kennedy Sunkutu of Lusaka, Zambia. Irene Sungogo accompanied her husband.

Reaching Bulawayo from Johannesburg takes two days. We chose to drive through Botswana staying overnight just outside Francistown.

200 registered for the fifth three-day APC in Bulawayo. The venue was ideal namely City Presbyterian Church in down-town Bulawayo.



Erroll's gym in Botswana. It is needful to keep fit for long journeys. Thomas Winn is the fellow athlete!

Paul Schlehlein (young Shangaan-speaking Reformed missionary from the USA) joined us and presented an excellent paper on women's ministries in the local church under the main conference theme of Biblical Manhood and Womanhood. All the attendees received gift books and a certificate. Books sold and given added up to 4,218. Meals were prepared by the church and the food was provided by APC for these very poor pastors. There was a basic conference fee and the rule was applied that only registered conferees were able to buy the books. The church was full to capacity. If numbers increase there would be a space problem next year.

Zimbabwe has given up its currency

and now uses South African rand and USA dollars. This has brought some stability to a very stricken nation.

After our return from Zimbabwe via Botswana we set off again this time to Swaziland. At the border we hit a major problem. The books were not allowed into Swaziland without paying excessive tax. On principle we are not agreeable to this. However free books were brought in next day by Dr Wayne Mack. Great appreciation was shown by these pastors of the efforts made to serve their needs. 34 registered.

At Kabokweni in South Africa we arrived an hour early to face a major problem. The manager of the premises refused the use of his facilities. He claimed that we had not paid the required deposit. We understood that there was agreement that we could pay all on the day of commencement. At this point of crisis one of the pastors arrived. Seeing our dilemma he offered us the use his church facilities only three minutes' drive away. But how could the pastors be informed at this late stage with only one hour to go? No problem! They all have cellphones. About fifty soon assembled. The scary setback turned out for good. We were able to use a better facility and that free of charge!

Bushbuckridge is a large area of sprawling townships not far from the Kruger National Game reserve. 45 pastors came to this the first APC in Bushbuckridge and 354 books were sold.

One sermon can change a person's life completely and sometimes one book can change the direction of a pastor entirely turning him from unprofitable ways to Word-based practice.

Prayer is basic to this work. Please pray for the following coming APCs.

1. APCs in Malawi are scheduled for September 2012. Monkey Bay, Mzomba and Lilongwe.
2. APCs are scheduled for October 2012: Bloemfontein (new), Louis Trichardt and Pretoria North (Soshanguwe and Ga Rankuwa townships) (new).
3. APCs are scheduled for November 2012. KZN Midlands, Phoenix (large area of Indian population north of Durban), Empangeni and possibly, Mseleni.

Support for the APCs has supplied our needs so far but we are now accelerating rapidly with the amazing prospect of 25 to 30 APCs across Southern Africa annually. While the doors are open and while there is stability let's supply Africa with the most valuable books ever published in the history of the Christian Church and at the same time share preaching of the highest calibre which is mostly from Zambia. UK donations can be gift-aided. Cheques should be made out to African Pastors' Conferences and mailed to Rachel Rothwell, 4 Hall Close, Bramhope, LS16 9JQ.

Controversies, Confusion and Confrontation

Frederick Hodgson

FRANCE IN THE EIGHTH AND NINTH CENTURIES WAS MARKED BY GROSS DARKNESS AND SUPERSTITION despite the efforts of Charlemagne who seemed to believe that education and force of law would effect the reformation of society. There was an underlying assumption that Church and State were one, but the political leaders did not universally accept the supreme authority of the pope. On occasions they intervened in doctrinal matters. The priests were poorly educated and were not equipped to teach the people. Sermons were written for them. Learning was concentrated in the monasteries and rather than appealing to biblical arguments, scholars were inclined to ask what earlier Church leaders had taught.

The monasteries established during this period were the seats of learning. Some academics were particularly influential and the matters debated by them had a major influence on the subsequent development of theology.

Controversies over communion

In the early Church all Christians joined in the communion services but by the fifth century fewer members of

the 'laity' actually took part and by the sixth century these Christians were only expected to 'take communion' at Christmas, Easter and Pentecost. Soon this fell to once a year. However, the priest celebrated Eucharist every Sunday, except that he was the only one to take the bread and the wine. The other members of the congregation simply watched. The closing words of the Western Liturgy were 'Ite, missa est' which effectively meant 'Go, the congregation is dismissed'. The new name for communion was 'Mass' and it was derived from these Latin words.

There were two reasons at least as to why the 'laity' stopped taking communion. One reason was that those attending the service were too much in fear and awe of taking the elements. By this time many church attendees had come to believe that the bread and wine had literally been converted into Christ's body and blood. A second reason was that the most spiritually minded and better educated among the clergy believed that many of those wanting to take communion were unfit to do so. The would-be communicants had simply been swept into the Church because their political leaders had insisted on their embracing Christianity and they had nominally become Christians without ever having received Christ himself.

During the ninth century there was a serious conflict of opinion over the nature of the bread and the wine. Two Frankish monks headed up the two sides of the debate. Paschasius Radbertus, head of the school of Corbie Monastery in north-eastern France, was elected by his fellow monks to serve as abbot in 844. In his book *Concerning the Body and Blood of the Lord* he argued that in the communion service the bread and the wine were literally changed into the body and blood of the Lord. Although they seemed to be bread and wine to the senses, in reality they were the body and blood of Christ. He argued that when communion was celebrated, the sacrifice of Christ at Calvary was present and became effective for the forgiveness of sins. The believer ate Christ's body and drank his blood in a spiritual sense. This was not true for the unbelieving person who took the bread and wine. Hincmar, the energetic, powerful but at times unscrupulous Archbishop of Rheims supported him in this view.

One of the monks belonging to Corbie monastery actually held a different view from that of his abbot. In his book *Concerning Christ's Body and Blood* Ratramnus argued that the bread and the wine remained as they were, but when the believer ate and drank them the Holy Spirit secretly strengthened the believer with the risen life of Christ. He was asked to write this book by King Charles the Bald. Like Charlemagne before him this king was

inclined to intervene in theological debate.

It is of interest that the views of Radbertus and Ratramnus were both tolerated at the time. The positions they held were not new; it was just that the different views of what happened at the Eucharist came into a heightened conflict at that time. Earlier Ambrose of Milan had argued in favour of the bread and wine becoming the body and blood of Christ, whereas Augustine had taken the view that they were symbols of the body and blood of Christ. Archbishop Cranmer in England was influenced by Ratramnus' work when he rejected the Roman Catholic doctrine of transubstantiation. Strangely, Roman Catholics have continued to regard Ratramnus as a 'son of the Catholic Church' despite his obvious appeal to Protestants.

Controversy regarding the grace of God and the nature of man

Gottschalk (805-69) was placed by his parents in Fulda Abbey (Germany) to serve as a monk. He was forced to remain a monk by its abbot even though he wanted to break his monastic vows. The abbey became the greatest centre for religious and secular education in Germany at the time. Gottschalk was a prolific writer of commentaries, theological works, hymns and poems. He was allowed to leave Fulda and go to the monastery at Orbais in north-eastern France. Gottschalk was an ardent disciple of

Augustine and he passionately taught the same doctrines of sin, grace and predestination. He taught election and the predestination of the reprobate. He travelled widely including in Italy and Dalmatia propagating his understanding of the Bible. At the Council of Mainz (848) he defended his views that Christ died only for the elect and that the precise number of the non-elect was specified by the eternal decree of God. He was condemned as a heretic at Mainz and Archbishop Hincmar of Rheims, who held a semi-Pelagian view, had him flogged and imprisoned in Hautvilliers Monastery near Rheims. Gottschalk eventually died there in 869 but he courageously continued to dispute with Hincmar. His stand for the doctrines he held so dear encouraged others to join the debate against Hincmar. Remigius and Florus of Lyons, Prudentius of Troyes and Ratramnus of Corbie supported his Augustinian views against the semi-Pelagianism of Hincmar. Matters came to a head and King Charles the Bald called a council at Toucy in 860 following councils and synods in Quierzy in 849 and 853, Valence (855), Langris and Savonnières in 859. The theological fudge that came out of this council favoured the semi-Pelagianism of Hincmar. This Archbishop was a powerful, energetic, disingenuous politician and theologian. For thirty years his influence was immense in the Western Frankish state. It was of no surprise that the council at Toucy declared that God wills the salvation of all mankind and that Christ died for all.

Despite this, Augustinianism continued to be held widely within the Western Church.

John Scotus Erigena and the dispute about communion

John Scotus Erigena probably originated from Ireland but came to France round about 843 and took the place of Alcuin as head of the palace school at the invitation of Charles the Bald. He knew Greek and was influenced by Greek philosophy. He was an opponent of Gottschalk and, although he sided with Hincmar, he despised the latter and wrote that he was a thief and the very best thing he did on the earth was to die. His humour tended to be crude and this is brought out by a statement that the only thing that separates an Irishman from a drunkard is a table.

He is reputed to have held that bread and wine in communion are merely symbols, but the book that he wrote on this subject has been lost. If this were his belief on the bread and the wine, it indicates that although the teaching of Radbertus became dominant in the Western Church at the time it was not the only view held. In the eleventh century Berengar of Tours, a theologian known for his knowledge of the Scriptures and persecuted by the Roman Church for his view that the communion elements were not changed in their nature, declared that his views were those of Erigena.

Paganism in France

France in the eighth and ninth centuries was not free from raw paganism. Agobard (779-840 approx.) was born in Muslim Spain and immigrated to Lyons in 799 becoming Archbishop of Lyons in 816. He is reputed, probably incorrectly, to have written a book *Concerning Images*, in which image worship was condemned along with the invocation of saints. The book exalted Christ as the only mediator between God and mankind and said that he should be the sole object of religious trust. However, a book that was written by him showed that paganism was rife within France. It seemed that it was commonly believed that evil spirits controlled the weather. Magic spells could induce the spirits to give good weather. These popular beliefs were challenged by his book *Concerning Hail and Thunder*.

Agobard was troubled by the pagan practice of trial by ordeal that had been embraced by some churchmen at the time and he opposed this superstitious and unjust practice. This practice nonetheless continued to be used in determining guilt or innocence. Agobard opposed the heretical adoptionist doctrine of Christ emanating from Spain but was responsible for a vigorous attack on the Jews, who had been given special protection by Louis the Pious from Christians who sought their conversion. Louis opposed the forced baptism of slaves belonging to Jews in his

Frankish kingdom. Agobard probably saw the undermining of Christendom by Jewish influence that was strong at the time.

Confrontation and confusion

After the death of Charlemagne his empire split into three distinct parts. The three parts lived in an uneasy alliance with the Bishop of Rome (pope). There was considerable friction between these four elements as kings and popes strove for dominance. These struggles were responsible for suffering and warfare. There was another powerful politico-religious block at the time and this was the Muslim empire embracing North Africa and even Spain in Europe. It included most of the Middle East and had its roots in the Arabian peninsular. Muslims and Christians thought in a territorial way. The world was divided into two distinct parts. Christendom was not Islam and vice-versa. Little room was left for individuals to exercise personal responsibility without either State or Church censure. Christians found it hard to think of the kingdom of God as being different from the 'church-state' or 'state-church'. The politically correct medieval world opposed independent thinking and stultified biblical reformation. It led to oppression and persecution of anyone who challenged the existing way of life. It was safer to be ignorant. Knowledge was often locked away in monasteries. A largely ignorant Christendom allowed and encouraged the use of

idols and images as these lifeless objects were incapable of challenging anyone and causing repercussions. Ignorant Christendom being spiritually enfeebled was unable to bring the grace of God to the Muslims. All it could do was to fight using soldiers that resulted in further hostility and mistrust. The Crusades are still a stumbling block to Muslims.

France and the Muslim world

There was little interest in evangelising Muslims by Christians in the West. This at one level was understandable in that converts would at least theoretically be subject to the death penalty. The spirit of the age was 'believe or die'. This was true of Christian and Muslim worlds to some extent. Charlemagne had used force in *Christianising* German tribes. Religious allegiance was enforced and preaching the cross simply did not fit in with the way people thought. There is little evidence of French-based missionary work among the Muslims. Preaching the Word of God to Muslims was rare from anyone else in Western Europe. Exceptions were Francis of Assisi (1182-1226), and Raymond Lull (1232-1316). Lull was born into a wealthy Catholic family on the island of Majorca that had recently been conquered from Spanish Muslims. He developed a concern that Muslims should be taught the gospel and he learned Arabic from a Spanish Muslim slave whom he redeemed from slavery. He then established a Franciscan

convent at Miramar on Majorca where monks could learn Arabic with a view to taking the gospel to Muslims. He went on three missionary journeys to Algeria and Tunisia and wrote books in Arabic, persuading Pope Clement V to establish the teaching of Arabic in Western universities so that Christians could evangelise and refute Muslims. He believed that Muslims should be converted through prayer rather than military means.

French attitudes towards Muslims in the Middle Ages were hostile. Perhaps one factor was the invasion of France by Muslims in the first part of the eighth century. The Arab empire started to break up when Muslim Spain seceded from the rest of the Muslim world in 756. In the ninth century Morocco, Tunisia and Libya followed suit and in the tenth century Egypt became an independent country. Subsequently in the eleventh century Seljuk Turks, an Asiatic tribe, invaded Persia. All this was a long way from France but the conquests of these Sunni Muslims were to have a profound influence on Western Europe. They overran parts of Eastern Turkey (overwhelming the Byzantine army in the Battle of Manzikert in 1071). Before this they had conquered Iraq, Syria and Palestine taking control of Jerusalem in 1055. For centuries Christian pilgrims had visited Jerusalem, hoping to obtain special grace by being close to objects and places associated with the Lord. Unlike some of the previous Muslim rulers of

these areas the Seljuks treated pilgrims badly. Christians returned to Western Europe carrying tales of barbarity and persecution. This fuelled the anger of Westerners towards the Seljuk Turks.

The call for the first Crusade

In 1094, the Byzantine emperor Alexius of Constantinople urged Pope Urban II (1088-1099) to send an army to help recover land conquered by the Seljuk Turks.

Pope Urban II, born into the home of a French knight in Chatillon-sur-Marne (Champagne) turned out as one of the greatest popes. He was a zealous supporter of Hildebrand (Pope Gregory VII). Although Hildebrand had been insignificant in appearance, he had been strong-willed and devoted to justice and purity within the Church. He had been determined to purify the Catholic Church from being controlled by kings or emperors and believed that he had the right to depose emperors, although he died in exile having been deposed himself by the Holy Roman Emperor Henry IV. Hildebrand's view of the papacy as being supreme over kings was a reaction to the reforming Cluniac movement that saw the Christian king as the hope of the kingdom of God on earth. Hildebrand saw secular rulers as being agents of darkness that oppressed the poor. Urban was elected pope in exile and held to the principles of Hildebrand. Henry IV had established his own Pope Clement III in Rome. He was a pope from 1080 to 1100 and is now regarded as an anti-

pope by the Catholic Church. Urban II responded to the request of the Byzantine emperor to raise an army to fight the Seljuk Turks at just the right time to ensure huge popular support for his cause over that of his rival.

In 1095 at Clermont in the south of France Urban called his supportive clergy and nobles to consider the developments in the east. On the ninth day of this conference he urged the French nobles in particular to stop fighting each other and unite in forming an army to liberate the Holy Land. Aspects of his emotional appeal to the French delegates of this conference included an appeal to personal purity and social moral righteousness, along with an urgent request for Western Christians to relieve the miseries of Christians in Eastern Europe and the Middle East, using whatever means that were available. Any Christian soldiers that were killed or died in any other way in going to the aid of their fellow Christians were promised immediate 'remission of sins' and entrance to heaven. The language of fundamental Muslims engaging in war against those they perceive as infidels today carries similar promises.

Earlier in the eleventh century Catholic kings and their armies had been successful in expelling Muslims from parts of Western Europe such as Sicily and parts of Spain. It was believed that Muslim dominance could be broken by military action. Urban was simply urging Christians to follow the same policy. In later centuries military action

by the followers of the Catholic Church would be exercised against the Hussites of Bohemia and the Albigenses of France. It was the mindset of medieval religion, which neglected the power and grace of God and confused the state/church with the kingdom of God.

In the meantime a French monk born in Amiens called Peter the Hermit (c1050 – 1115) provided further fuel to the strong feeling. There is some evidence that Peter visited Palestine and brought news of the suffering of Christians to Urban II. Possibly he was at the conference at Clermont. It is certain that this eloquent, persuasive monk, renowned for his care of the poor, and ability to preach repentance, went about France and elsewhere in Europe fanning support for western intervention in the east. It is thought that his zeal was inflamed by visions and dreams. He gathered a large army of 20,000 to 40,000 or so ordinary men and women, including peasants and this unofficial *people's crusade* set off for the east before the well-equipped army of knights and their supporters left for the first crusade. Peter's army, including experienced fighters, was ill-disciplined and badly equipped. Many died or were taken captive and made slaves in Eastern Europe on the way to Turkish territory and this in spite of Peter's promise of divine protection. Such a large group of poverty-stricken people was not welcome by those they came to help as they had to depend upon the resources of the Christians in the East. It is not surprising that its hasty attempt to engage the Turks in

Asia Minor resulted in a crushing defeat.

A well-equipped army composed of war-seasoned knights on horseback and foot soldiers set out for the east in 1096. The knights were a warrior class of nobility who had subscribed to a special code of behaviour. This code of chivalry for Christian knights included courage, justice, chastity, sobriety, loyalty and prudence and was inspired by the example of Charlemagne. Young gentry had to swear to defend women, orphans and churches and Christianity from its enemies. The oath was made in the context of the feudal system in which lesser nobles were ruled and protected by greater nobles and so on up to the greatest Lord of all, Jesus Christ. At the ceremony in which the nobles swore their fidelity, the church blessed the knights' sword. This meant that in Western Europe the knights were viewed as a spiritual entity, alongside priests and monks. Abbot Guilbert of Nogent (died 1125) declared in north-eastern France, 'In our times God has instituted holy wars, so that knights may find a new way of gaining salvation. They do not have to abandon secular affairs completely by choosing the monastic life or any religious profession, as was once the custom, but they can in some degree attain to God's grace by pursuing their own knightly careers, in the freedom and armour which is their habit.'

These knights formed the backbone of the army sent out in response to Pope Urban's appeal and further motivated

by the preaching of Peter the Hermit. In going to war, these knights had the sign of the cross sewn into their outer clothing, reminding them and others that they believed that they were going out in the name of Christ. Their belief that they were serving the Lord was impressed upon them by Urban who reminded them of Mark 8:34, 'Whoever desires to come after me, let him deny himself, and take up his cross and follow me.' This misuse of Scripture is a grim reminder of the importance of having sound principles of interpretation. The knights who 'had taken up their cross' in this way were known as crusaders and the Crusade of 1096-99 was the first of a number of Crusades.

The first Crusade and its aftermath

The size of the army that collected in Constantinople before doing battle with the Seljuk Turks was about 300,000. This massive army attacked the Turks when the latter were lacking unity. It liberated Asia Minor, recapturing Nicaea in 1097, marching on and defeating the Turks at Dorylaeum before besieging Antioch. This was captured in 1098 and after repulsing a counter-attack the army went on to besiege Jerusalem. By this stage only 20,000 troops were left as a result of losses through battle, famine and disease. However, Jerusalem fell to this diminished army, which then behaved in a merciless manner, killing the entire Muslim and Jewish population, including women and children.

Not only did the crusaders from the West behave badly to Muslims and Jews, they also greatly offended the Eastern Christians by taking over their churches and insisting that their own bishops be installed. This oppression did much to alienate the Christian population in the east. Many of these people actually took up arms and fought against the intruders alongside the Muslims.

The non-Christian behaviour by a so-called 'Christian army' has permanently damaged relationships with Muslims and hindered the proclamation of the gospel. Muslims continue to use this appalling behaviour as a reason for rejecting Christianity. Despite the use of the abhorrent name 'Crusade', Christians have sometimes advertised their evangelistic campaigns in this way. Use of Crusade terminology by Christians in modern times is insensitive to the Muslim mind and hardly fits Paul's teaching that 'to the Jews I became a Jew'.

It was round about this time that the term 'church militant' came into being. In earlier times Christians talked about the 'pilgrim' church and the church 'triumphant'. Use of the vividly descriptive adjective 'militant' has connotations from the Middle Ages that are unhelpful for Muslim evangelisation.

The next article in this series features Bernard of Clairvaux and his part in the Crusades.

The Eucharist

Richard Bennett

THE CHURCH OF ROME officially calls its Eucharist 'the source and summit of the Christian life'. Its International Eucharistic Congress is therefore of utmost importance to the Vatican. Rome also states that, 'The Eucharist is the sum and summary of our faith.' Therefore, an examination of the Catholic doctrine of the Eucharist is essential to reveal the heart of the Vatican. We should be careful and sensitive in this subject.

The International Eucharistic Congress 2012

A major news item across the Catholic world for the summer of 2012 is that the International Eucharistic Congress (IEC) is to be held in Dublin, Ireland from June 10th to 17th. The Congress is expected to attract 25,000 people a day, including '12,000 international pilgrims representing 99 different countries'.¹ Just what is a Eucharistic Congress? A Catholic source replies:

'It is a gathering of Catholics – priests, religious and laity who come together to express their devotion for the Holy Eucharist... The International Congresses are usually 3-5 years apart, which allows for preparation, as they are always held

worldwide. Catholics come from all over the world to participate in the ceremonies and to celebrate Jesus in the Blessed Sacrament. ...All believers – clergy, religious and laity line the streets following the Blessed Sacrament.'²

Thus it appears that many Catholics take it as fact that the Lord Jesus Christ is present in what they call the 'Holy Eucharist'. The Church of Rome teaches all its adherents this very basic Catholic dogma:

'The mode of Christ's presence under the Eucharistic species is unique...In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained*".'³

Thus has the Papacy proclaimed that its Eucharist under the form of bread contains the Lord's identical body, soul and deity. They claim all of the bread, except the appearances, is transformed into Christ in his Godhead, and in his manhood with all its component parts: soul, body, blood, bones, flesh, nerves, muscles, veins and sinews. What a horrific insult this notion is – for it both ridicules Jesus Christ the Lord and deceives people, defrauding them of the truth. Our Lord spoke about such

a blasphemy as this when he forewarned, *'If any man shall say to you, lo, here is Christ; or, lo, he is there; believe him not.'*⁴ In contrast to the Catholic teaching the truth is declared in the Scriptures, *'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'*⁵ There is a day appointed in which the Lord will physically return in like manner to his ascension. One must not expect him to return until that appointed day when *'he will descend from heaven with a shout, with the voice of the archangel, and with the trump of God'*.⁶ Consequently, to propose that the glorious Lord Jesus Christ has come back to earth in the lifeless form of bread is an attempt to replace the preaching of the biblical gospel with a mere physical connection to a Roman Catholic sacrament.

Rome endeavours to prove its Eucharistic dogma by citing chapter 6 of the Gospel of John

Persistently the Church of Rome asserts as fact its dogma that Christ is actually present in its sacrament. For example, it states, 'It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament.'⁷ This dogma is necessary to support another unbiblical premise, 'Life in Christ has its foundation in the Eucharistic banquet.' The proof text they use is, 'As the living Father sent me, and I live because of the Father,

so he who eats me will live because of me (John 6:57).'⁸ According to Catholic teaching, 'The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus.' The proof text attached to their reasoning is, 'He who eats my flesh and drinks my blood abides in me, and I in him' (John 6:56).

Moreover, the Vatican goes so far as to state that the Lord himself *urges us to receive him in the sacrament of the Eucharist*. They officially state:

'The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: "Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you" ' (John 6:53).⁹

The alleged change of bread and wine – into the actual body and blood of the Lord – the Vatican calls 'transubstantiation'. Thus, they state:

'By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about.'¹⁰

The change that is claimed to happen by transubstantiation is dumbfounding. The Lord is said to exist on earth, not as man, but as bread and wine. The Papacy claims to be in possession and control of elements in which he presumably is contained. Its law goes so far as to say that their 'Eucharistic Christ' is to be 'locked in' the tabernacle.¹¹

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What is so mind-boggling is that Aristotelian physics on which the concept of transubstantiation is based has long been disproven, yet the thirteenth-century idolatrous dogma is still the centerpiece of the Catholic sacramental system.¹² Thus, it is still taught and practised in every Catholic Church and parish worldwide.

The factual meaning of John 6 vis-à-vis Catholic dogma

‘Life in Christ’ does not ‘have its foundation in the Eucharistic banquet’. Neither is ‘an intimate union with Christ Jesus’ any part of the ‘Eucharist of Holy Communion’. To buttress its argument, however, Rome cites quotations from John 6 as proof texts. The particular verses have been wrenched out of their biblical context, which will not support the Catholic interpretation, and carefully placed within the Catholic tradition. The effect is to give a superficial but deceptive credence to the humanist reasoning that is the real foundation of Catholic dogma. Since there can be no synthesis between the authority of the Bible and the authority of Catholic tradition, the Vatican must ignore the true meaning of what the Lord clearly stated in chapter 6.

Earlier in the chapter the Lord taught that our spiritual desire as believers is not ‘*for the meat which perisheth*’, but rather ‘*for that meat which endureth unto everlasting life*’ (John 6:27). When the Jews asked the Lord, ‘*What shall we do, that we might work the works of God?*’ (John 6:28), he answered, ‘*This is the work of God, that ye believe on him whom he hath sent*’ (John 6:29). This answer sets the stage for what was to come. Believing on him alone whom the Father has sent is central to what Christ Jesus proclaimed, for ‘*There is one Mediator between God and men, the man Christ Jesus.*’¹³ On the authority of the Bible alone, to believe on Christ Jesus alone, by God’s grace alone, through faith alone, is the foundation of life in Christ.

Christ Jesus also explained the standard by which his teaching was to be understood. He said, ‘*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*’¹⁴ His words are to be understood spiritually, and not after a physical and literal manner. He is the true food of the soul by faith, not of the stomach by digestion, which is implicit in Catholic teaching on the

Eucharist. The Lord's teaching is so clear that he equates spiritual thirst with believing on him. '*He that believeth on me shall never thirst*' (John 6:35). '*And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life*' (John 6:40).

Then the Lord explains, '*The bread that I will give is my flesh, which I will give for the life of the world*' (John 6: 51). His flesh he gave willingly in his sacrifice, declaring, '*Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you*' (John 6:53). This speaks of the essential requirement of faith alone in the Lord Jesus Christ alone. The issue is so serious that if one does not trust in the Lord's sacrifice alone on the cross, he does not have eternal life. Eating the flesh and drinking the blood of the Son of man is a metaphor that signifies spiritually trusting on the Lord in his sacrifice. Christ Jesus accomplished all the benefits of redemption: pardon from sin, acceptance with God, the adoption as children of God, access to the throne of grace, and eternal life.

Receiving this by faith alone is aptly called eating his flesh and drinking his blood. Eating his flesh and drinking his blood is being totally identified with him by faith alone. His sacrificial death must be appropriated by faith alone, if men are to be saved. 'Eating and drinking'

is equivalent to 'believing' and confirms the central theme of what he proclaimed which he summarised as, '*He that believeth on me hath everlasting life*' (John 6:47). Everlasting life is not a product of an institutional ritual but a work of God the Holy Spirit by his sovereign power. Individual, personal faith is what the Lord requires. It is this faith alone, given by God's grace alone, which brings the forgiveness of sins when sinners believe on the Lord Jesus Christ alone for everlasting life. The Apostle Paul clearly states the evidence of one having received Christ as Saviour and Lord, '*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*'¹⁵

The New Testament says nothing about looking to physical signs to have union with Christ. Rather, believers are to look '*unto Jesus the author and finisher of our faith*'.¹⁶ He is the Author and Finisher of their faith: its beginning and end. Rome's sacraments look to physical rituals for life. Thus, the sacrament of the Eucharist cannot deliver the 'intimate union with Christ Jesus', which purportedly is its principal fruit. Just as Buddhists look to their votive offerings before a statue of Buddha for enlightenment, so also Catholics look to worship before a piece of bread for spiritual life. But Jesus

prayed to his Father in the garden for those who are his own through God's grace alone and who believe on him alone through faith alone. *'Sanctify them through thy truth: thy word is truth.'*¹⁷ There can be no compromise of the truth with the traditions and imaginations of men, as the Catholic Church has sought to do.

Obligation to worship the Eucharistic bread

In spite of the clarity of the Lord's teaching Rome disregards Scripture, the evidence of the senses, and reason itself when they teach on the Eucharist. The eternal, glorious Lord is now seated on high. To propose a Christ that, in the words of the Vatican, is in 'danger of decomposition',¹⁸ is to put forward a fallacious Christ. As Mediator and Redeemer the Lord Jesus Christ is endowed with the highest dignity, honor, and authority. He also is *'the same yesterday, today and for ever'*.¹⁹ A claimed presence of Christ in bread that could decompose is totally unrealistic and foolish; worse, it is blasphemous. Despite that, the Church of Rome strongly commands that the bread is to receive the worship due to the true God. Thus, she declares:

There should be no doubt in anyone's mind 'that all the faithful ought to show to this most holy sacrament the worship which is due to the true God, as has always been the custom of the Catholic Church. *Nor is it to be*

*adored any the less because it was instituted by Christ to be eaten.'*²⁰

It is an irrational and impious doctrine that by necessity imposes worship of something that is eaten and carried into the stomach. Not without the dreadful crime of idolatry can the worship due to God alone be transferred to the communion bread. Nevertheless, on April 7, 2012, the Pope himself spoke about the Host's being God as he said, 'Today we are invited to fix our gaze on the consecrated Host: it is the same God! The same Love!'²¹ In fact, the Pope and his Church have *'changed the glory of the incorruptible God into an image ... changed the truth of God into a lie, and worshipped and served the creature more than the Creator'*.²²

'This sham of a congress'

The Catholic priest Kevin Doran, the Secretary General of IEC, describes what he has called 'this sham of a congress'. The exact context and Kevin Doran's words are the following:

A unique element of the 50th International Eucharistic Congress, which will take place in Dublin from June 10th - 17th 2012, is the extensive involvement of Christians of other traditions in both the pastoral preparation and the official program for the Congress week ... Fr. Kevin Doran (Secretary General of IEC2012) commented that,

‘historically, there has been a tendency for Catholics to use the word ‘conversion’ as if it only applied to other people ...The principal liturgy on this first full day of the Congress will be a “Liturgy of Word and Water” celebrated by Most Rev. Michael Jackson (Church of Ireland Archbishop of Dublin). The homily will be preached by Metropolitan Hilarion Alfeyev of the Russian Orthodox Church. Meanwhile Brother Alois Löscr, prior of Taizé will give the Catechesis (or teaching) on the theme of Baptism. Other significant ecumenical interventions during the week include: Rev Nicky Gumble, of Alpha International, who will address the theme of reconciliation, and a presentation by Rev Ruth Patterson, Director of Restoration Ministries, on being “Companions on the Journey” of faith. Prof William Reville will give an address entitled “Celebrating the Mystery of Life”. Then tell me if I’m going too far when I say I do not believe that any of those involved in organising this alleged Eucharistic Congress believe in Transubstantiation, and they certainly do not believe that the Catholic Church is necessary for salvation. Not for a second. And something else. As far as I know the Pope is unlikely to visit Ireland for this sham of a congress... the reader who alerted me to this latest scandal asked if I thought the Pope knows what he is “walking

into”...I really don’t care what he knows or doesn’t know. If I can work out that the Church is in dire straits and souls are being lost through all this ridiculous ecumenism, why can’t he work it out?”²³

Indeed, while Kevin Doran vehemently disapproves of the Pope’s ecumenical agenda, vis-à-vis the Congress, it is clear that Doran believes very strongly in transubstantiation and that there is no salvation outside the Catholic Church. For Doran it is too much that the Pope would defile something as solemn and treasured as the Eucharistic Congress by allowing these ecumenical intrusions.

In fact the wily Pope has his own agenda. He has purposely chosen ranking leaders of other churches and important groups for this very Roman Catholic occasion. Pope Benedict understands how such an honour can help soften opposition and smooth over dogmatic differences. The IEC is to be a highly visible public event. How better to demonstrate to the world that other major churches and religious groups are joining with Rome? If it were otherwise, how could they be participating in the liturgy of this very Roman Catholic ritual? This showy event provides yet another occasion that can be used to advance the present Catholic-driven narrative that Catholics are Christians.

It has ever been the objective of the Papacy to gather power unto itself. If devout but lesser men like Kevin Doran are offended and confused when their own leaders trample their primary beliefs, it means nothing to the Pope. Rather, the primary objective of the Papacy is to gather all Christendom to the Catholic Eucharist.²⁴ Pope Benedict XVI is simply staying true to course.

What hope is there for religiously devout idolaters?

Because God's justice had to be satisfied, the Lord Jesus drank the dregs of the cup of God's wrath. He said, *'The cup which my Father hath given me, shall I not drink it?'*²⁵ In the garden of Gethsemane he proclaimed the words, *'My soul is exceeding sorrowful unto death: tarry ye here, and watch ... And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.'*²⁶ The next day, on the cross of Calvary, the Lord Jesus drank all of the cup of God's wrath. At the height of his suffering, he appealed to his Father. *'And at the ninth hour Jesus cried with a loud voice, saying ... My God, my God, why hast thou forsaken me?'*²⁷ Thus, the Lord Jesus utterly drank of God's wrath against sin and finally cried out, *'It is finished.'*²⁸ Consequently, the tremendous wrath and curse due to believing sinners was paid in full by the Lord Jesus Christ. As the

substitute for his believing people the Lord drank the cup of God's wrath. Now in the gospel the sinless Lord presents to sinners his finished sacrifice. If you are anxious to be right with God, look at what the Scripture proclaims, *'But now the righteousness of God without the law is manifested.'*²⁹ This means that God has provided another way to be declared righteous than through the law, and that is through faith in Jesus Christ alone. The moral perfection of God is imputed to us sinners, but only as we believe in Jesus Christ alone whose own body was sacrificed on Calvary as substitution for us.

Indeed, we are all sinners deserving the wrath of God, but the glory and the magnificence of the gospel is further proclaimed as our *'being justified freely by his grace through the redemption that is in Christ Jesus'*.³⁰ Believing sinners are justified freely by God's grace through the redemption that is in Christ Jesus. The Lord God of heaven draws sinners to Jesus Christ's righteousness. This is the only hope for religiously devout idolaters. As Scripture proclaims for sinners, *'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.'*³¹ The consequence of Christ's faithfulness in all that he did, culminating in his death on the cross, is that his righteousness is credited to the believing sinner. It was God who legally constituted Christ to be 'sin

for us'. He was 'made sin' because, before the all holy God, full payment for sin had to be made. Thus the sins of all his people were transferred to Christ Jesus; and in like manner, his faithfulness is imputed to them.³²

Since it is the nature of the Triune God to be gracious, we can expect him to move as a result of our prayer and of our making known abroad the gospel of grace before, during, and after the Eucharistic Congress of 2012, 'to the praise of the glory of his grace'.³³

Conclusion

The Papal Church purports to be worshipping Christ as it legislates the adoration of the Eucharistic bread. This is not simply unchristian; it is gross idolatry. Scripturally speaking, Jesus Christ alone is worthy to receive adoration. He himself declared, '*I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*'³⁴ Thus, he is worthy of our worship. Round the throne of God in heaven it is proclaimed, '*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*'³⁵ Furthermore, the Scripture reveals how gracious Christ is. It is he who '*dwelt among us, full of grace and truth*'.³⁶ Grace comes only by Christ. '*Grace and truth came by Christ Jesus,*' '*and of his*

fullness have all we received, and grace for grace.'³⁷ Not only do we adore him as totally gracious, but we draw deeply from his grace. Christ Jesus came to give his life for the people whom he loves. His life and death are not only for our salvation, they are also the source for our living fruitful Christian lives. Moreover, as he says, his words are spirit and life. His words are to be taken into the believing mind and heart even as physical food is taken into the physical body. The Lord's words, having been absorbed by the mind and believing heart, give life and strength, spiritual nourishment, to the believer so that he is able to do that for which the Lord calls him.³⁸

The Lord declared, '*This is my commandment, that you love one another as I have loved you.*'³⁹ We love one another by means of his love. Christ Jesus' death is not just held up as an example, but as the source of our love. It is clearly the model of our love, but most importantly it is the means for us to show our love for our brothers. Thus, it is only as his love is perfected in us that we can love one another in the same manner as Christ loved the Church. '*No one has seen God at any time. If we love one another, God abides in us, and his love has been perfected in us.*'⁴⁰ His love accomplishes what it was designed and adapted to do, to be the power by which we love one another. We love by means of his faithfulness and his

love. Consequently we adore Christ Jesus while at the same time drawing grace from him. How utterly different this is from the blasphemous pagan worship of the Eucharistic bread during the Eucharistic Congress. Because Jesus Christ is worthy of all praise, adoration of him must be apart from all deceitfulness. As Scripture states, '*God is a Spirit: and they that worship him must worship him in spirit and in truth.*'⁴¹

Richard Bennett's DVDs are easy to view and forward to others on
<<http://www.bereanbeacon.org/dvd.php>>

¹ <<http://lite.rte.ie/news/2012/0314/pope.html>>

² <www.therealpresence.org/eucharst/misc/excite.htm> 3/20/2012

³ *Catechism of the Catholic Church* (1994), Para. 1374

⁴ Mark 13:21

⁵ Acts 1:11

⁶ I Thessalonians 4:16

⁷ *Catechism* Para. 1375

⁸ *Catechism* Para. 1391

⁹ *Catechism* Para. 1384

¹⁰ *Catechism* Para. 1413

¹¹ *Code of Canon Law*, Canon 938 Para. 3. 'The tabernacle in which the Most Holy Eucharist is reserved habitually is to be immovable, made of solid and opaque material, and locked in such a way that the danger of profanation is avoided as much as possible.'

¹² *Catechism* Para. 1374

¹³ I Timothy 2:5

¹⁴ John 6:63

¹⁵ Romans 10:9-10

¹⁶ Hebrews 12:2

¹⁷ John 17:17

¹⁸ *Redemptionis Sacramentum* Para. 48; 'The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition.'

¹⁹ Hebrews 13:8

²⁰ No. 9, '*Eucharisticum mysterium*' in *Vatican Council II Documents*, Vol. 1, Para 3. Emphasis not in the original.

²¹ <www.vatican.va/holy_father/benedict_xvi/angelus/2008/documents/hf_ben-xvi_ang_20080525_en.html> 4/7/2012

²² Romans 1:23&25

²³ <www.catholictruthscotland.com/blog/2012/01/ireland-hosts-eucharistic-congress-2012-gives-a-whole-new-meaning-to-the-term-irish-joke/> 5/15/2012

²⁴ Vatican Council II Document No. 32 Section II, '...ecumenical dialogue... aims at preparing the way for their unity of faith in the bosom of a Church one and visible: thus "little by little", as the obstacles to perfect ecclesial communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist...'

²⁵ John 18:11

²⁶ Mark 14:34, 36

²⁷ Mark 15:34

²⁸ John 19:30

²⁹ Romans 3:21

³⁰ Romans 3:24

³¹ II Corinthians 5:21

³² Romans 3:22

³³ Ephesians 1:6

³⁴ Revelation 1:8

³⁵ Revelation 5:12

³⁶ John 1:14

³⁷ John 1:17&16

³⁸ Ephesians 2:10, '*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*'

³⁹ John 15:12

⁴⁰ I John 4:12

⁴¹ John 4:24

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