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Websites www.reformation-today.org
<http://africanpastorsconference.com>

Email address of Kees van Kralingen kees.vankralingen@online.nl



Raymond Zulu preaching at an APC
in Kwazulu Natal

Front cover picture. Vineyard in Mosel area of Germany: Is the Word of God producing fruit in our lives and ministries? See book review.

Editorial

HOW CAN SINFUL HUMAN BEINGS BE RESTORED to a right relationship with God?

How can we know God, the only one and true God, who is holy, righteous, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no-one has ever seen or can see (1 Tim 6:15-16)? This is a vitally important question for all of us. The Bible tells us that we will have to appear before him one day to give an account of how we have lived our lives. How can we now know him and come into a right relationship with our Creator who will be our Judge?

God has unfolded his plan of redemption in the Bible, culminating in his Son, the Lord Jesus Christ, the only Saviour. Until that time God has given wonderful insights which address the above questions. One fascinating example is found in Exodus 3 where we read about Moses' call by the Lord to lead the people of Israel out of slavery in Egypt. The Lord appears to Moses in the burning bush. Two remarkable things can be observed. Normally, fire needs fuel to keep burning. In this case, however, the bush is not consumed. In this way the Lord shows that he is totally independent of his creation. He does not need us. The technical term is God's

aseity, which means that God is self-existing, perfect, and independent. In his free grace and goodness he has 'come down' (Ex 3:8) not just to meet Moses and the people of Israel but to deliver them from their misery. Secondly, the fact that the bush is not consumed is of course most unnatural. The Lord shows that it is nothing less than a miracle that someone like Moses can come into his presence without being consumed by the fire instantaneously. To highlight this, Moses is commanded to take his sandals off his feet and the Lord speaks to him.

God shows his grace and mercy in that he knows his people and will deliver them from bondage. Later on the Lord has shown in many ways in the ceremonial laws given to his people Israel that this requires a sacrifice. The supreme element of these institutions was the Day of Atonement. These laws served to underline that atonement was absolutely necessary to come into a right relationship with God. At the same time the history told in the Old Testament clearly indicates that all the animal sacrifices were not sufficient. They highlighted the need for the ultimate, once-for-all, effective sacrifice. We know that this sacrifice has been found in Jesus Christ, the Son of God. He alone has performed the work by which we are reconciled to God, the great work of

atonement. And this work involved nothing less than his horrible death on the cross in our place, bearing the punishment and shame that we deserved. In this way he has fully satisfied the demands of God's justice. He was deserted by God so that now nothing can separate us from his love.

This is the heart of the gospel that we have received, in which we stand, and by which we are being saved (1 Cor 15:1-4). It is therefore essential that we continue our doctrinal series with the next article by Mostyn Roberts about the atonement. This is the work that God had given Christ to do on earth, as the Lord Jesus himself says in his prayer to his Father recorded in John 17: 'I have finished the work which you have given me to

do.' He has finished it! This is the great message of the gospel. The exposition of the first part of what is known as the High-Priestly prayer in John 17 by Bob Davey is therefore a very appropriate introduction to this issue of *Reformation Today*.

We are also most grateful to Tom Nettles for the first of two articles about Charles G Finney. The article in this issue on his life will be followed by a second instalment in the next issue about his ministry and an assessment of his work and influence. News, a book review, and information about important new books complete this issue which I hope will be a means of blessing to you all.

Kees van Kralingen

The High-Priestly Prayer of Jesus

by Bob Davey

THIS IS THE FIRST OF THREE EXPOSITORY ARTICLES ON THE HIGH-PRIESTLY PRAYER OF JESUS AS RECORDED IN John chapter seventeen. The prayer is an official prayer of Jesus, as Mediator of the New Covenant. As such Jesus is praying for his Church right through to the end of time and into eternity.

The context implies that the prayer is made by Jesus as he and the apostles are about to leave the upper room to go to the garden of Gethsemane. The prayer is spoken aloud in the presence of the eleven remaining apostles so that it would be an encouragement to them and to the people of God for all time to come.

Jesus' earthly ministry is coming to a close. He commits his earthly

ministry – past, present and future to his Father. He offers up to his Father a completed work (v 4) because its completion on earth is already a certainty. Six times in this one prayer Jesus calls upon his Father. This indicates both his intimate relationship with the Father and his whole-hearted involvement in the prayer. In his sinless perfection Jesus is praying fully in the mind and will of the Father. The prayer stands in heaven, and its efficacy is ongoing. Its efficacy also stretches back through time to cover all believers, just as the atonement does.

It was the duty of the high priest to offer up both sacrifices and prayers on behalf of the people of God. Jesus is the abiding High Priest of the people of God (Psa 110:4; Heb 5:1-10). He is about to offer himself as the sacrifice, once and for ever, for sin on the cross. On the grounds of that sacrifice, certain to be completed, Jesus prays for the people of God. The prayer never needs to be repeated, just as his sacrifice never needs to be repeated. This is why it is rightly called the High-Priestly prayer of Jesus.

The prayer falls naturally into three parts. Jesus prays for himself (verses 1-5), for the apostles (verses 6-19), and for all future believers (verses 20-26).

Firstly, Jesus prays for himself 17:1-5

17:1 Jesus spoke these words, lifted up his eyes to heaven, and said: ‘Father, the hour has come. Glorify your Son, that your Son also may glorify you.’

Jesus spoke these words, That is to say the words recorded in chapters 13-16.

lifted up his eyes to heaven, This is the customary attitude in prayer (11:41; Psa 123:1). The next prayer that Jesus will pray will be a very different kind of prayer. It will find him prostrate on the ground, face down, his soul in anguish. That would be in the garden of Gethsemane. (Matt 26:39).

and said: Father, Jesus prays to his Father in the fullness of intimacy – the intimacy that can only be true between the sinless Son of God and God the Father, his Father from all eternity.

the hour has come, Jesus has in mind the time of his last sufferings, of his betrayal, trial and death by crucifixion. The hour of his self-sacrifice as a sin offering was now upon him.

Glorify your Son, Jesus' prayer is that the Father will carry him through his sufferings to his ascension into heavenly glory. Jesus is asking officially for the just reward of his faithful obedience to his Father's will unto death. It was both right and necessary for him to be glorified.

that your Son also may glorify you. In the kingly power of his glorified state Jesus will bring the whole kingdom of God to completion in the Father's good time. He will then submit the completed work to the Father, giving the ultimate glory to God the Father (1 Cor 15:24-28; Phil 2:11).

The glory of God is the grand purpose and end of everything. God is glorified when the radiance of his attributes is displayed. Nothing will bring greater glory to God than the final completion of the redeeming work of Christ because in salvation the glories of God's mercy and grace are revealed and displayed. Also his wisdom is made known (Eph 3:10,11). The display of these divine attributes in the gospel is a revelation even to the angels in heaven (1 Pet 1:12). After all, no grace and mercy had been shown toward the fallen angels (2 Pet 2:4).

2 as you have given him authority over all flesh, that he should give eternal life to as many as you have given him.

'Father, let your Son glorify you by saving souls, even as you have appointed that he should do so. You have given him power and authority over all flesh (people), to give eternal life to all whom you have given to him out of every tribe, tongue, people and nation. So bring them to me that I may save them.'

to as many as you have given him. Six times in this High-Priestly prayer Jesus stresses the fact that the saved have been given to him (vv 2, 6, 9, 11,12, 24).

Jesus had already taught in his public teaching that :

'everyone who has *heard and learned from the Father comes to me .. therefore* I have said to you that *no one can come to me unless* it has been *granted* to him by my Father' (6:44,65; Matt 16:16,17).

It is very clear that Jesus believed and taught that people are chosen by the Father in order to be saved, and given to Jesus for him to save. Saved because chosen, not chosen because saved. This gives the credit of personal salvation entirely to God. Faith is the gift of God.

What Jesus taught in public he prays now. Surely this shows that the truth of the sovereignty of God in salvation, the doctrines of grace, were absolutely central in the consciousness of Jesus at all times. This is holy ground. The Holy Spirit seals this truth to the heart of every humble Christian, especially when praying to God and in devout worship. It hardly needs to be said that human pride rejects this truth.

3 And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.

This great statement of Jesus defines what eternal (everlasting) life is for man. It consists in restoration of fellowship with God through Christ. To have eternal life is to have fellowship and communion with God the Father and God the Son by the power and working of God the Holy Spirit. To have eternal life is another way of saying knowing God, having a living personal relationship with God.

It cannot be over-emphasised: no living personal communion and fellowship with Jesus and with the Father means no salvation, no eternal life.

the only true God. There is only one true God. All other gods, of whatever nature, are false (Gen 1:1; 1 Thess 1:9; 1 Tim 2:5).

Jesus Christ. We must note that this title is used by Jesus only here. It is appropriate because this is his official High-Priestly prayer.

He is Jesus, Joshua, Saviour, who will save his people from their sins (Matt 1:21).

He is the Christ, the anointed one, the God-appointed Messiah. The angel at the time of Jesus' birth called Jesus 'Saviour who is Christ the Lord' (Luke 2:11).

'Lord' is the divine name Jehovah/Yahweh. This divine name was ascribed to Jesus by the Church from Pentecost onwards (Acts 2:36). The full title 'Lord Jesus Christ' appears thirty-eight times in the New Testament, from Acts 11:17 onwards.

whom you have sent. Jesus was always conscious of his divine mission. In his public teaching and privately to the apostles he has already emphasised more than thirty times the fact that he had been sent by the Father. In this High-Priestly prayer Jesus refers specifically to this divine commission no less than six times (verses 3, 8, 18, 21, 23, 25).

4 I have glorified you on the earth. I have finished the work which you have given me to do.

I have glorified you. During his life on earth Jesus had brought glory to the Father by everything which he had done. In particular he had glorified his Father by his obedience in carrying out perfectly the plan and purpose of the Father.

I have finished the work which you have given me to do. Jesus speaks in the past tense though he has still to face his sufferings on the cross. That he would complete his task faithfully was a certainty (Heb 3:1-3). Down to the minutest detail, everything which had been planned and purposed by the Father for him to do would be done. It was impossible for it to be otherwise. The Father's actual purposes, including those for Jesus, always happen. They are perfect, never change, never fail (Num 23:19; Is 46:9,10; Rom 11:29).

on the earth. Jesus had come from heaven to earth to carry out this work of salvation (Jn 3:17; 6:38; 10:36). Having finished the work, he would return to heaven (Jn 16:28).

5 And now, O Father, glorify me together with yourself, with the glory which I had with you before the world was.

O Father, glorify me together with yourself. Jesus yearns to be back where he truly belonged, in the glory everlasting, face to face with his Father.

the glory which I had with you. Jesus looks beyond the pain and suffering of the cross, to the full splendour of divine majesty, unmixed with suffering, which he will once again possess (Heb 12:2). The period of his self-humbling and weakness in this world will soon be over.

with you before the world was. There could not be a clearer statement of the eternal pre-existence of Christ than this! A state of infinite

blessedness and glory was enjoyed by the Son within the Godhead from all eternity. 'In the beginning was the Word (God the Son) and the Word was with God (the Father) and the Word was God' (1:1).

Secondly, the prayer of Jesus concerning the apostles 17:6-10

Before making specific requests for the apostles, Jesus tells the Father why he is praying for them. He prays for them because they belong to him. They have been separated from the world and given to him by the Father.

Jesus has given the apostles all the teaching which the Father had given him for them and they had taken it all to heart. They truly believed that he was the Son of God from heaven and had been sent into the world on a divine mission from the Father.

As Mediator on behalf of his people, the ministry of Jesus is that of grace and mercy. He treasures the grace of God at work within the apostles, however imperfect their faith was. Believers should also treasure the grace of God at work in other believers.

17:6 I have manifested your name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your word.

I have manifested (made known) your name. The word used here means 'displaying that which was hidden or unknown'. Jesus has made a display of God's true character (name) by revealing his truth, will, and purpose in the gospel. It is the glorious gospel of the blessed God (1 Tim 1:11). A right knowledge of God was what Jesus taught the apostles.

to the men. In spite of their slowness to learn, the apostles had grasped the truth in a saving way.

whom you have given me out of the world. No one can get to know, or inwardly grasp the right knowledge of God in its essence and saving power unless it is revealed to him by the Father (Jn 6:44; Matt 16:17). The apostles were saved men. They were a love-gift from the Father to his Son. They had been separated to Jesus from the world. They had also been entrusted into his care as the Good Shepherd.

They were yours, you gave them to me. In the eternal council before the world was, the Father planned and purposed salvation, the Son agreed to be the Saviour and the Holy Spirit agreed to be the agent of salvation. There in eternity everyone to be saved was chosen by the Father and given to the Son by divine decree (Eph 1:3-6).

and they have kept (guarded) your word. The apostles had held fast to the teaching from the Father.

7 Now they have known that all things which you have given me are from you. 8 For I have given to them the words which you have given me; and they have received them, and have known surely that I came forth from you; and they have believed that you sent me.

Now they have known that all things which you have given me are from you. The faith of the apostles had reached the level of complete trust in Jesus about everything. Their conviction was that everything Jesus was, everything which he spoke, everything which he did, was from God. Happy the person who has the same faith. Have you?

For I have given to them the words which you have given me; and they have received them. How did the apostles arrive at such a faith in Jesus? They had received all his words as from God and had taken them to heart.

And have known surely that I came forth from you, and they have believed that you sent me. As a result the apostles had come to believe that Jesus was the Son of God from heaven, sent by the Father into this world on a divine mission.

It was faith like this that equipped the apostles for their task. It is on faith like this that Jesus builds his Church (Matt 16:16-18).

9 I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. 10 And all mine are yours, and yours are mine, and I am glorified in them.

Jesus makes it clear that he is praying here for the apostles.

I do not pray for the world. Unbelievers have no part in his kingdom so, as unbelievers, they have no place in this High-Priestly prayer. The world with its mindset is alienated from God and will always remain

so to the end of time. So the world, as such, has no place in this high-priestly prayer.

I pray for them .. for those whom you have given me (out of the world), for they are yours. Jesus is praying specifically for the eleven faithful apostles. They have all been chosen by the Father and have the right to call him their heavenly Father. They belong to Jesus as well, because they have been given to him by the Father and he is their Saviour.

All mine are yours, and yours are mine. What is true for the eleven faithful apostles is true for all the body of true believers, past, present and future. Jesus is, as it were, standing back at this point, viewing the whole picture. All the people of God, as a whole body, belong to Jesus and to the Father. The efficacy of the prayer stretches back through time to cover all believers, just as the atonement does.

all mine are yours, and yours are mine. All the redeemed belong to Jesus because they have been given to him and he is going to die for them. They are 'bought at a price' (1 Cor 6:20). They also belong to the Father because he has chosen them and given them to Christ. There is solidarity here. Such solidarity means the work of salvation is unbreakable. Jesus knows this as he faces the imminent ordeal of sin-bearing on behalf of the people of God.

I am glorified in them. The salvation of his people brings great honour to Jesus. As the Father is glorified when the radiance of all his divine attributes is displayed in his works, so it is with Jesus in his saving work. There will be an open display of the beauty and excellence of this salvation at his second coming with the holy angels 'when he comes in that Day, to be glorified in his saints and to be admired among all those who believe' (2 Thess 1:10).

'For the Lord himself will descend from heaven, with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words' (1 Thess 4:16-18).

The Atonement

by Mostyn Roberts

The Facts

WHEN WE CONSIDER THE DEATH OF CHRIST AND WHAT GOD ACCOMPLISHED THROUGH IT, WE MUST NOT BEGIN WITH doctrine but with facts. The facts are in the Gospels. John devotes over half his Gospel to the last week of Jesus' life. In Matthew, Mark and Luke the cross overshadows the life of Christ. Take Mark, for example. As early as chapter 3 the Herodians and Pharisees are plotting to kill Jesus (v 6). There is a watershed moment as Jesus, shortly after Peter recognises him as the Messiah, turns his face to Jerusalem and for the first time clearly predicts his own death: 'And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and be killed, and after three days rise again' (8:31; see also 9:31; 10:33,34). It becomes clear that it is not just the malice of the religious and political leaders that will put Jesus on the cross; it is his own will, for it is necessary for the salvation of sinners: 'For the Son of Man came not to be served but to serve and to give his life as a ransom for many' (10:45).

Yet it is more than just the will of Jesus. In Gethsemane Jesus is wrestling not only with his own fearful anticipation of his death, but with his Father's will and without in any way rebelling against it, he recoils at what it means for him. 'Yet not what I will but what you will,' he affirms (14:36). John tells us in his Gospel that it was because God so loved the world that he gave his only Son (3:16).

Jesus also affirms in John that the Father was with him all the way (16:32), yet on the cross the Son experiences forsakenness (Mark 15:34). The Father's love is no longer experienced by him. On the cross, as Donald Macleod says, 'He had to be dealt with not as Son but as Sin.'¹

It would be a mistake, too, to think that the cross was distinct from the rest of Jesus' life. Mary was told that her infant child was a sign who would be opposed and that a sword would pierce her soul also (Luke 2:34,35). What theologians call the 'humiliation' of Christ began at his birth; the cross and the grave were the climax of a life of suffering and perfect obedience that was a priestly offering to God for the Father's glory and the salvation of sinners.

¹ A Faith to Live By, Christian Focus 2002, p 147.

Now we are moving into doctrine. But begin with the facts. The history of the cross is to be traced into eternity – the lamb foreknown before the foundation of the world (1 Pet 1:20, cf Rev:13:8) – but the events of Jesus’ life introduce us to One who came to die a death that was *planned* and *purposeful*. As Peter preached on the day of Pentecost, ‘This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men’ (Acts 2:23). In Octavius Winslow’s words, ‘Who delivered up Jesus to die? Not Judas for money; not Pilate, for fear; not the Jews, for envy; – but the Father, for love!’² – without denying, of course, the human agency and responsibility of these others!

The Doctrine

A word about words...

Atonement is an old English word meaning ‘making at one’, bringing two parties (here, God and man) together in a new relationship. It is strictly what we might now call reconciliation. We tend to reserve that word however for one of the wonderful consequences of the ‘atonement’. I use the word atonement in the usual way - for the work of Christ, and of God in Christ, which *makes satisfaction for sin* and thus accomplishes and undergirds reconciliation.

Satisfaction is the word that most accurately describes what is happening in the atonement. AW Pink entitles his book on the atonement *The Satisfaction of Christ*.³ There is the satisfaction of God’s justice as his laws have been broken and the sanction (death) has to be suffered; there is the satisfaction of God’s glory, of which sinners have fallen short (Rom 3:23); the satisfaction of his holiness and of his wrath (the response of that holiness to sin) which God warns he will ‘spend’ upon his people (Ezek 7:8); but also the satisfaction of his love, for Scripture reveals a God who longs for the restoration of his people without destroying them (Hos 11:8,9) yet which cannot be attained without a radical and ‘satisfactory’ dealing with sin. Satisfaction simply means that in atoning for sin, Christ did all that was necessary on earth for God and sinners to be reconciled.

Why was atonement necessary?

The necessity for the atonement is touched upon throughout the Bible but it is systematically set out in the early chapters of Romans. Paul declares that in the gospel the righteousness of God is revealed to faith, and he

² Quoted in John Stott, *The Cross of Christ*, IVP 1986, p 61.

³ Pietan Publications, 1955.

proceeds to say why this must be so. He describes the world in sin in chapter 1 – ‘The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men...’(v 18). God deals with us on the basis of *retributive justice*. We get what we deserve, no more, no less. The ‘worst’ men receive from God is justice; anything else is unmerited mercy.

This revelation of God’s wrath is not only in the present, in the course of history, but in the future. Not only Gentiles but also Jews are ‘storing up wrath’ for themselves ‘on the day of wrath when God’s righteous judgement will be revealed’ (2:5). ‘ “None is righteous, not one”, ’ concludes Paul (3:10, citing Pss 14:1-3, 53:1-3, showing that this was an insight of the Jewish Scriptures). Paul insists too that no-one will be justified ‘by works of the law’ (3:20), ruling out all reliance on good works and also the peculiarly Jewish reliance on circumcision and other symbols of ‘privileged nation’ status.

The righteousness man does not have, but desperately needs, to be right with God, is to be found in Christ alone. This righteousness comes through faith in Christ. All have sinned and fall short of his glory, and are justified by God’s grace as a gift, ‘through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood...’(3:24,25).

In other words God is ‘enabled’ to justify sinners by grace, through faith alone, because of the redemption that Christ wrought. The atonement is the ‘justification for justification’. Paul says as much in Romans 3:26 when he says that Christ’s being ‘put forward’ was to ‘show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus’. It is the pouring out of wrath on Jesus and the satisfaction of justice by Jesus, that allows God (if we may say that reverently) to freely justify sinners.

The doctrine of justification we shall look at in a later article, but now we stay with the work of redemption that lies behind it.

Redemption

This is the deliverance, by payment of a price, from bondage or slavery – in the Bible, to law, sin and all its consequences including death, and Satan.

1. We are in bondage to the law because we are under its curse; Christ became a curse for us to release us from it (Gal 3:13).

2. We are in bondage to sin in that we are slaves to it (John 8:34; Rom 6:17). We need to be delivered from its *guilt*, and this is accomplished in justification (Rom 3:24); and from its *dominion*, which is achieved in our

death in union with Christ as explained in Romans 6. This is sometimes called our 'definitive sanctification' which is the basis of the process of ongoing sanctification in the believer's life.

3. We are in bondage to death and the fear of it (Heb 2:14,15). Christ 'through death' destroyed the power of death exercised (under God) by Satan so long as sin, for which death is the punishment, has not been put away.

4. We are enslaved to Satan (Luke 11:19-22). Christ portrays himself as stronger than Satan, destroying the power of the evil one; see also Acts 26:18; Ephesians 2:1-3; Colossians 1:12-14 – we are transferred from the kingdom of darkness to that of God's Son.

Jesus had said that he came to give his life as a 'ransom' for many – basically the same word as used for 'redemption'. How did Christ's death accomplish this liberation from bondage?

(i) Remember the price is paid to God, not to Satan (as some in the history of the Church have taught)⁴. In his death Christ takes the condemnation sinners deserve – death in all its forms – spiritual death in separation from God, physical in the separation of soul and body, and above all eternal in enduring the unmitigated wrath of God (hence the cry of forsakenness on the cross). In this way he satisfies the justice of God; there is no more penalty to be paid or punishment to be suffered. The debt, to use another picture, is paid. Thus we are released from the law's curse – death, the ultimate punishment.

(ii) We are released from Satan's power too. In what does his power over sinners consist? He blinds the minds of unbelievers (2 Cor 4:4) and keeps them in bondage to sin (Eph 2:2). However, they are in danger of hell, which is the greatest danger anyone could ever face, because they are under God's condemnation. Remove that, and they are free; Satan has no hold over them (Rom 8:1). Once the guilt and power of sin are taken away, Satan has no dominion over a person, even though he may be allowed by God to tempt, hurt and deceive a believer for a time, but never can he 'harm' him ultimately (1 John 5:18). He cannot successfully accuse a Christian any more, though he will try (Rev 12:10, 11); the Christian simply points to the death and resurrection of Christ as his acquittal and to Christ as his righteousness. The redemption that is in Christ Jesus has removed the believer from bondage to Satan. Many texts refer to Christ's victory over the devil – Luke 11:22; John

⁴ Much as I like the Narnia books, *The Lion, the Witch and the Wardrobe* is misleading when it portrays Christ/Aslan as giving his life to the White Witch. Christ never gave his life to Satan.

12:31 (Satan cast down at the cross); Colossians 1:13-15 (transferred from Satan's kingdom to God's); Hebrews 2:14,15 (delivered from the power of death); 1 John 3:8 (the reason Jesus came).

Redemption is therefore an all-embracing word to describe many aspects of Christ's accomplishment. He paid the ransom which liberates from every form of spiritual bondage and one day that redemption will be complete when even the presence of sin and death are gone, and Satan is cast into the pit, and a new creation has been ushered in.

Another word Paul uses in Romans 3 (v 25) is:

Propitiation

This means a sacrifice that quenches, or assuages, the wrath of God, or which appeases God. This is not a word that appears in every English translation; the old NIV for example says 'sacrifice of atonement' and puts the longer meaning about 'turning aside' God's wrath in a footnote.

The words which 'propitiation' translates in the ESV are found in Hebrews 2:17; 1 John 2:2 and 4:10. The Greek word group⁵ translates the Hebrew word which is usually translated 'to atone', 'to ransom' or 'to cover' (eg Exod. 21:30; 30:15-16). The word can mean simply 'removing or cancelling sin', and so could be translated 'expiation'. This does not in itself refer to the wrath of God. Many have argued that 'expiation' is sufficient where the idea appears in the New Testament. However, others point out that though sin is certainly 'expiated' or cancelled by the death of Christ, something else is happening as well, without which the work of Christ is not complete. That 'something else' is of course the averting of God's wrath, hence 'propitiation'.

This argument is sound, and should prevail. 'Propitiation', while not being strictly required by the Greek word itself, is required by the context, especially in Romans where one can see how central to Paul's argument for the gospel is the background of the wrath of God, both being revealed and to be revealed. Expiation has sin as its object and is part of the picture; but propitiation has God as its object and reminds us of the whole picture – sin is an offence against a holy God, not just the breaking of an impersonal law. God's glory is impugned, his majesty is denigrated, by every sin. Wrath is

⁵The *hilaskesthai* word group; *hilasterion* (Rom 3:25) can also mean 'mercy seat' but the language of temple ritual is not in the forefront of Paul's mind in Romans 3. See Leon Morris, *The Apostolic Preaching of the Cross* (Eerdmans, 1965), for the classic discussion of this subject, and JI Packer, 'The Heart of the Gospel', in *Knowing God* (Hodder, 1973 – recently reprinted).

not just the impersonal application of a system of justice by a judge who himself is part of that system. Behind the necessity for the atonement is the character of God, and the work of Christ must ‘satisfy’ that, not just a system of justice.

Penal substitution⁶

From what we have said, we can see that at the heart of Christ’s work was what we call ‘penal substitution’. Christ died instead of his people, bearing their punishment. This has come in for heavy criticism from different directions in recent years. Scholars claim that there are other aspects to the atonement, and we would not disagree – Christ’s victory over Satan, for example; and we remember that he is always our representative, standing in for us, and doing for us what we could not do ourselves, as well as our substitute on the cross. We gladly admit these things, but if it is argued that Christ’s bearing our load of guilt and punishment is not in Scripture, or if the doctrine is derided as a form of ‘cosmic child abuse’, or if it is suggested that it is only one ‘model’ of the atonement among many, we must resist strongly. Penal substitution is not all there is to the atonement, certainly, but it is the hinge on which all else turns. Without it there is no victory over Satan; or moral influence on sinners; or demonstration of God’s justice.

It is the *penal* nature of Christ’s work that culminated in his cry of forsakenness on the cross. In those hours of darkness he was undergoing the wrath of God and was separated from his Father in his experience, though in fact the Father loved him for his obedience more than ever (Mark 15:34; John 10:17).

One might summarise the atonement in these words: *wrath active through retribution was removed by satisfaction accomplished through substitution.*

Is penal substitution moral? The Son of course was a willing participant, laying down his life for the sheep (John 10:11,15); it was certainly not the caricature of an angry father venting his anger on a helpless third party. But the basis of the justice of the atonement is that the Son and those for whom he died are ‘one’. We are *in* him. By imputation, our sins for which Christ died are his. By imputation, his righteousness becomes ours. This is not a legal fiction but an exchange within the divinely constituted union of Christ and his people.

⁶ There are many good books on this important subject; see e.g. *Pierced for Our Transgressions*, Jeffrey, Ovey and Sach, IVP 2007; and *In Our Place Condemned He Stood*, Packer and Dever, Crossway 2007.



Pictorial representation of the tabernacle in the Old Testament; the Day of Atonement was the great ceremony pointing forward to the once-for-all atonement Jesus Christ would bring about.

The work of Christ our great high priest

It is too easy to study the atonement as something Christ *did* and lose touch with the person who did it. The atonement was only effective because it was the work of the Son of God – more precisely, the God-man.⁷ We come to God not because of a transaction effected by Christ as a ‘mere’ sacrifice at some distant point in history, however important it is to remember the historical work at Calvary. We come to God in and through our great high priest whom we have (now) in heaven, whose intercession is as important for our salvation as his sacrificial work on the cross. It is all the work, ongoing in its heavenly aspect even now, of Christ in his priestly office.

The Lord Jesus as Messiah, the Anointed One, fulfilled the ‘anointed’ Old Testament offices of prophet, priest and king. As prophet he teaches us and leads us into all truth; as king he rules, governs, shepherds and guides his people; as priest he offers gifts and sacrifices for sins (Heb 5:1), prays for us and brings us to God. It is in this office that he performed his atoning work. While we distinguish his atonement and intercession, we should never separate

⁷ See previous article in this series in RT 263.

them, for they are both one, different aspects of his work as high priest. They are two aspects of his total self-consecration and self-offering to God.

This is foreshadowed in the sacrificial system of the Old Testament. The highlight of the Day of Atonement (Lev 16) was when the High Priest entered the Holy of Holies with the atoning blood into the presence of God – and emerged again. Christ however ‘entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption’ (Heb 9:12). In other words, the effectiveness of the atonement depends on the blood entering the true holy place – ‘heaven itself’ where Christ appears ‘in the presence of God on our behalf’ (v 24).

Of course the work of paying the price for our sins was complete on the cross (‘It is finished’, John 19:30) but that was not the end of Christ’s priestly ministry, just the end of one phase of it, the phase of his humiliation, suffering and death, the end of the ‘satisfaction’, what we call the atonement. But our salvation would not have happened had Christ not continued his work by interceding for us (Heb 7:25).

Worship

J H Thornwell says that the whole of Christ’s priestly work is ‘an august glorious act of worship...it vindicates the divine glory in every step of the proceeding by making every step an act of adoration and praise’⁸. Surely this is implied when Jesus says, ‘I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed’ (John 17:4,5). The high priest is returning to heaven where he will continue to serve his people in intercession, now in a fully glorified state. The true high priest will be in the true tabernacle. But surely as the God-man and high priest he will, according to his human nature, continue to lead the worship of his people (Psalm 22:22; 40:6-9). His self-consecration to the Father is the basis of ours, and the reason ours is acceptable.

It is to be remembered that Christ’s priesthood is said to be of the order of Melchizedek, combining kingly and priestly roles, king of righteousness and of peace, an eternal priesthood.

He was a qualified high priest too – he was fully divine (Heb. 7:26-28) and fully human (2:11-18, 5:1-10). He was appointed not by himself but by God (Heb.5:5); and he had something to offer (8:1-3; 9:14, 25-26) not an animal sacrifice but ‘through the eternal Spirit [he] offered himself without blemish to God’ (9:14).

⁸ James Henley Thornwell, *Collected Writings* (Banner of Truth, 1974) 2:265.

Remembering the work of Christ in relation to his person also enables us to put his resurrection into proper relation to the cross. Sometimes the resurrection is made to sit uneasily with the atonement and seems almost irrelevant. But when we remember it is all the work of the great high priest in his humiliation and exaltation – incarnation, earthly life and ministry, suffering, death, resurrection, ascension, heavenly session at his Father’s right hand and intercession – we see that not one step could be omitted. The atonement, meaning his work of satisfying the Father’s requirements in relation to human sin, was the greatest demonstration of God’s love, the place where above all God meets sinners and the ‘trysting place where heaven’s love and heaven’s justice meet’, but had any link in the chain of Christ’s ‘career’ been missing, our salvation would not have been accomplished.

Obedience

At the heart of Christ’s work – indeed in John Murray’s words the ‘integrating principle’⁹ of the atonement – is obedience. This is only another way of saying that his whole life was one of perfect worship and righteousness. In Philippians 2:5-11 Paul traces Christ’s obedience and humility from heaven to earth, from being in the form of God to taking the form of a servant and being found in human form, making himself nothing by *adding* to himself something – humanity – not by divesting himself of anything, least of all his deity. He then took obedience a step further – to death on a cross. His reward was exaltation. From submitting to being born of a woman to burial in a borrowed grave (from a virgin womb to a virgin tomb, as Matthew Henry puts it), Jesus obeyed his Father and served his people. This was his ‘meat’ (John 4:24; Matt 26:39; Heb 10:7). He came not to be served but to *serve* – in all he did as Mediator, he was a servant.

Two sides to the obedience

This was of course why he was sinless – he never disobeyed. But that was not the only significance of his obedience. Sinners need not only their sins forgiven, but a perfect righteousness to be given to them. The grace of justification is not only that our sins are reckoned to Christ, but that his righteousness is reckoned to us. ‘For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God’ (2 Cor 5:21).

We therefore talk of two aspects to Christ’s obedience in his atoning work which can be distinguished but must never be separated. Traditionally these have been called ‘active’ which refers to his obedience to the precepts of

⁹ *Redemption Accomplished and Applied*, (Banner of Truth 1961) p 19.

God's law throughout his life; and 'passive', which refers to what was *done to him* – he suffered; his obedience throughout his life included what was inflicted upon him. This of course culminated at the cross. But we cannot simply assign active obedience to his life and passive obedience to his death. All his life was wholly 'passive' and wholly 'active'. Both aspects of obedience were necessary for there to be 'satisfaction' of God's law claims, the precepts and the penalty. In fact I prefer to call the two aspects of his obedience 'penal' referring to the fact that in his suffering he was bearing our punishment, the penalty of the law, and 'preceptive' in that he was obeying the precepts or commands of God's law. As a result of his total obedience we do not bear the penalty we owe – it was imputed to him – *and* his righteousness is imputed to us.

Sacrifice

As a priest, Christ had to bring an offering (Heb 5:1). The Levitical priests brought animals or meal offerings. Salvation came to believers of the old covenant through the Mosaic system, but not by virtue of it. Saving merit was only and always in the work of Christ, and saving efficacy was only in the one great sacrifice he offered. It is 'once for all' (Heb 7:27; 9:28). It is effective backwards as well as forwards in history, to save those of the old as well as the new covenants.

The sacrifices of the Old Testament were 'effective' therefore only as instruments through which forgiveness of sins came to those who believed, but the cause of salvation was always the promised cross of Christ. Indeed the sacrifices did not even cover all sins, such as sins with a 'high hand' (Num 15:30,31)¹⁰. Not only did the blood of bulls and goats not take away any sins in itself (Heb 10:4) but even in the Old Testament they did not represent atonement for all sins. They also had to be repeated, thus demonstrating their ineffectiveness as a real atonement (10:1,2). They were a shadow of things to come. To those with faith it was clear that a true and effective atonement had to be made and this came in Jesus.

The Old Testament foreshadows this – the offering of Isaac (Gen 22); the Passover lamb (Ex 12) and the 'Suffering Servant' (Isa 53) all point to Jesus.

¹⁰ Sins with a 'high hand' were sins committed rebelliously. Sins against the Ten Commandments were generally not covered by the sacrifices and were punished by the death penalty, though such sins could be forgiven, as were David's adultery and murder, on sincere repentance. Of course even in the New Testament there is sin which cannot be forgiven – blasphemy against the Holy Spirit (Matt 12:31; see also Heb 10:26-29; 1 John 5:16,17) but in these cases the person concerned has shut himself off from grace. People who have committed this sin will not be worried about it!

In the New Testament Jesus is repeatedly referred to as a sacrifice: the Lamb of God (perhaps referring to Isaac, or the Passover, or to the sacrificial system in general) – see John 1:29; the Passover lamb (1 Cor 5:7); a sweet smelling sacrifice (Eph 5:2); and as a sacrifice or offering throughout Hebrews 9 and 10, especially as the great high priest who offered himself.

Analogy with the Old Testament will particularly draw our attention to:

- i. the sinless perfection of Christ as an offering (Ex 12:5, 1 Pet 1:19).
- ii. the imputation or transfer of the sinner's sin to the animal (Lev 1:4; Isa 53:4-7; 2 Cor 5:21).
- iii. the resulting substitution of Christ in place of those whose sins are imputed to him – 'instead of' or 'in place of' (Mark 10:45; 14:24; John 6:51; Rom 8:3; 1 John 3:16).
- iv. the shedding of blood without which there is no forgiveness (Heb 9:22); see Leviticus 17:11 – the life is in the blood and God has given it to us to make atonement;
- v. the taking away of sins by the scapegoat (Lev 16:7-10). The whole ceremony of the Day of Atonement is alive with truths fulfilled in the death of Christ and brought out in Hebrews 9 and 10.
- vi. the entry of the priest with the blood into the Holy of Holies (Heb 9:24).

One major difference is that in the New Testament the sacrificial victim is not brought by the sinner, but provided by God himself.

The Extent of the Atonement

Did Christ die for the whole world or just for his Church? The answer is to be found in the nature of the atonement itself. It is the payment of a ransom, the purchase of a people, the perfecting of a bride, the securing of known sheep (Mark 10:45, Rev 5:9, Eph 5:23-26, John 10:11). It is the work of the Son putting into effect the Father's saving decree which applies to the elect; and which in turn is applied to those people by the Holy Spirit. If millions are not saved 'for whom Christ died', as some would have it, then the persons of the Trinity are working against each other.

There is much to be said on this subject but I am convinced that the Bible's teaching on the nature of the atonement points conclusively in the direction of *particular* redemption or, as some less happily call it, limited atonement (limited in extent, not forgetting that the alternative view means that it is limited in efficacy for not all 'for whom Christ died' are in fact saved).¹¹

¹¹ For a readable discussion see Tom Wells, *A Price for a People* (Banner of Truth, 1992). Belief in particular redemption is completely compatible with preaching the gospel to all indiscriminately and with the belief in the total *sufficiency* of Christ's death to save every single individual had God so intended.

The Fruit of the Atonement

One could list all the spiritual blessings in the heavenly realms (Eph 1:3) as fruit of the atonement in the sense that without the cross we would receive nothing of God's saving grace. In particular one can mention redemption, which I have discussed above, and forgiveness of sins (Eph 1:3-7). It is well argued that even the blessings of God's providence, his 'common' grace, come from the cross, in that had Christ not died, there is nothing to keep the whole world from being condemned immediately. We can surely trace the renewal of creation to the cross (Rom 8:19-22).

I shall however restrict my remarks to the most direct and greatest of blessings, reconciliation, the original meaning of at-one-ment. Christ died, the righteous for the unrighteous, to bring us to God (1 Pet 3:18). We have peace with God and can be assured of being saved from his coming wrath (Rom 5:1,10,11). In Christ God was reconciling the world to himself, not counting their trespasses against them, though of course this can only be received by faith (2 Cor 5:17-21, Col 1:19-22). He has made of Jew and Gentile one new man (Eph 2:14-16); reconciliation brings about a new community. The Church is conceived in the cross and born at Pentecost.

So again – was the atonement necessary?

Looked at systematically, this can become a philosophical question about how God might have done things, but in straightforward terms, the Bible presents the atoning work of Christ as necessary *once* God has freely determined to save a people (John 3:16). 'If it be possible...' prayed Jesus (Matt 26:39) – but the cup could not pass from him. Hebrews 9:22 tells us there is no forgiveness without shedding of blood. Romans 5:8; 1 John 4:10 teach that the cross is the greatest demonstration of God's love – but how could it be *love* or *wisdom* if another way could have been found? Given that eternal decree to save, made in his sovereign love, the only course consistent with God's character is the satisfaction of his justice by the death of a suitable substitute. God's law cannot be broken with impunity or the universe's moral order would collapse and God will suffer loss in his manifest glory. Death is the decreed penalty for sin (Gen 2:16,17) and so the substitute must die. A mere man could not suffice, even if perfect, for he owes God a righteous life anyway and could not give anything for others. God could not do it simply as God, as it is man who owes the debt. The only acceptable substitute therefore is the God-man, the Mediator, and so Christ came.

The love of God in determining to save a vast multitude of sinners whom no man can number made it necessary to deal with sin. It was God's *justice* that made atonement necessary. It was the *wisdom* of God that caused him to allow a substitute for the offender (not a substituted or alternative penalty

as some have argued) and it was the *love* of God expressed in the eternal covenant between Father and Son that sent Christ into the world – not a third party, but God’s ‘self-substitution’ – so that everyone who believes in him shall not perish but have everlasting life.

A Definition of the Atonement¹²

‘Moved by his incomprehensible love for mankind the triune God was pleased not to abandon our rebellious and corrupt race to the misery and hell that it justly deserved, but to undertake to save a great multitude of human beings who had absolutely no claim on his mercy. In order to bring this plan into execution, the Second Person of the Godhead, the Son took unto himself a full human nature, becoming in all things like his brethren and sisters, sin excepted. Thus he became the ‘last Adam’, the head of a new covenant, and he lived a life of perfect obedience to the divine law. Identifying with his own, he bore the penalty of human sin on the cross of Calvary, suffering in the place of the sinner, the just for the unjust, the holy Son of God for the guilty and corrupt children of man. By his death and resurrection he has provided the basis for the reconciliation of God to humans and of humans to God; for the propitiation of a righteous Trinity, justly angry at our sins; for the redemption of a multitude of captives whose liberty was secured at the great price of his own blood. He offered himself as an expiatory sacrifice sufficient to blot out the sins of the whole world and secured the utmost triumph over the enemies of our soul: sin, death and Satan. Those who repent of their sins and believe in Jesus Christ are thus to be absolved from the guilt of all their sins and are adorned with the perfect righteousness of Christ himself. In gratitude to him they are to live lives of perfect obedience and service to their Saviour and are increasingly renewed into the image of Christ by the power of the Holy Spirit. This good news of salvation by grace through faith is to be proclaimed indiscriminately to mankind, that is to every man, woman and child that we can possibly reach.’

‘Unto him that loves us and loosed us from our sins by his blood, and made us a kingdom and priests unto his God and Father, to him be glory and dominion for ever and ever’ (Rev 1:5,6).

¹² Roger Nicole, *Standing Forth*, (Christian Focus, 2002) p 244.

Carey Conference 2015

by Paul Brunning

THE CAREY CONFERENCE HAS NOW BEEN A FIXTURE IN MY CALENDAR FOR FOUR YEARS. I APPRECIATE THE CONFERENCE for the good variety of historical, topical, and theological papers, warm and practical preaching, heart-felt prayer, mission interest and encouraging Christian fellowship with others serving Christ's Church. Carey also stands out for its Reformed Baptist ethos, and the timing, early in January, ideal for being refreshed after Christmas and spurred on for another year of ministry!

This year's keynote speaker was Dr Greg Beale from Westminster Theological Seminary. His three sessions on Revelation started with a carefully argued case for interpreting the visions symbolically – unless there are clear contextual reasons to take a literal view. Dr Beale showed how the language of the very first verse suggests this approach; the text alludes (we would be left in no doubt about the importance of Old Testament allusions in Revelation) to Daniel 2:28 & 45, where truth is shown *by symbolism*. We were then ably led through several other OT prophets, and into the Lord's ministry, to see how vivid symbolism and parable were commonly used during times of widespread apostasy. In this way the truth could be declared so that the wilfully blind remain blind, whilst the believing remnant are roused to respond and act. Scripture repeatedly says, '*He who has ears, let him hear.*' This pattern, Dr Beale said, is followed in Revelation.

His second and third sessions were case studies that demonstrated his interpretive method in action. His message from the two witnesses in Revelation 11 was that God's presence now protects us spiritually through suffering. Dr Beale examined other uses of the phrase 'temple of God' to show that it represents the people of God among whom he dwells. God's presence continually abides with his people; he knows us fully and protects us *spiritually* even if our *physical* lives and belongings are lost. He assures us of his presence so that we are empowered to witness boldly for Christ.

Dr Beale's key lesson from the fall of Babylon in chapter 18 was our need to separate from the world's sin so that we will not share the world's judgement. He highlighted the danger of becoming comfortable and secure in the world – the sin of self-sufficiency that particularly marks the unbelieving world.



Dr Greg Beale addressing the Carey Conference.

I was happy to be able to take my wife along this year for her first Carey Conference – and Katrina reported that the ladies met together to learn about grace as shown in the lives of Zechariah and Elizabeth in Luke 1. Jane McNabb spoke very helpfully in the first session about Evidence of Grace, and the next day about the Testimony of Grace. Both sessions were followed by a discussion in smaller groups on the theme, and a time of prayer.

During the women's first session, the men were treated to a stirring call from John Hawley of the Open-Air Mission to take the gospel *out* to where the 95% non-church-going population are. During their second session Bill James spoke to the men about the valuable benefits of holding to a historic Reformed confession in our churches (one Confession in particular being most warmly commended!). In the other plenary sessions we were treated to a helpfully applied overview of the life of Menno Simons (Ray Trainer), a gracious and encouraging paper on the hope of the gospel for those who experience same-sex attraction (Jonathan Berry of True Freedom Trust), and a most uplifting closing sermon from Ed Collier on God's use of weak men and women in his work. 'Every time we feel weak it is a fresh opportunity to go to Christ for his power.'

A Summary of the Life and Influence of Charles Grandison Finney

by Tom J Nettles

Early Life and Conversion

CHARLES FINNEY WAS BORN IN WARREN, LITCHFIELD CO., Connecticut. His family moved to Oneida Co., NY in 1794. He was reared with no gospel privileges for his parents were not believers. For education he attended common schools in the area and then went to preparatory school, Warren Academy in Connecticut, preparing to enter Yale. Deciding against attending Yale, he spent two years teaching.

In 1818 Finney returned to Adams, New York, and studied law with Benjamin Wright. He recalled, 'Altogether I was, when I went to Adams to study law, almost as ignorant of religion as a heathen. I had been very much brought up in the woods, I had paid very little regard to the Sabbath, and had no definite knowledge of religious truth whatever.' Gaining acquaintance with the Bible through his law books, he began to attend church in Adams, New York, and for the first time sat under an educated ministry. He considered the pastor, Rev George W Gale, to be of

the Old School type, thoroughly Calvinistic. Finney testified that he 'was rather perplexed than edified by his preaching'.

According to Finney's testimony, he was converted remarkably on October 10, 1821. Having heard of conversion, presumably under the preaching of Gale, he made up his mind that he would settle the question of his soul's salvation at once and make his peace with God.



He discovered an inordinate pride in his heart that made him afraid of others knowing that he was seeking salvation. As he described the experience, he discovered that salvation was something to be 'accepted' as a 'finished work'. 'I had to submit myself to the righteousness of God through Jesus Christ', he wrote, 'All that was necessary on my part,' as he perceived it, 'was to get my own consent to give up my sins, and give myself to Christ.' In order to effect this, he went to a grove of woods (seeking still to retain secrecy from

the observation of any man) with the determination, 'I will give my heart to God or I will never come down from here.' But still his pride surfaced at every rustling of the leaves, and he found, 'I cannot pray; my heart is dead to God, and will not pray.' He reproached himself for the rash promise that he would now be obliged to break.

He soon saw the incongruity of such a soul-destroying pride, its infinite sinfulness in being ashamed of the Savior before whom he had appeared for salvation. He thought through the implications of the text, 'Then shall ye go and pray unto me, and I will answer you. Then shall ye seek me and shall find me, when you search for me with all your heart'. He had known intellectually that the Bible was God's Word, but had never considered the meaning of the heart. He concluded that this meant a '*voluntary trust* instead of an *intellectual state*'. The 'When' of his search was at that moment. As he recalled promise after promise of the Old and New Testaments they all fell not so much into his 'intellect as into my heart, to be put within the grasp of the voluntary powers of my mind; and I seized hold of them, appropriating them, and fastened upon them with the grasp of a drowning man.'

He lost all sense of guilt and began

to think that his aggressive posture toward the Bible had grieved the Spirit who, consequently, left him. He thought perhaps he had committed the unpardonable sin. 'So perfectly quiet was my mind that it seemed as if all nature listened.' After dealing with several office matters that afternoon, in the evening he shut himself up alone, in the dark. His heart poured out to God and he seemed to meet the 'Lord Jesus Christ face to face'. He made confessions and seemingly bathed the feet of Jesus with his tears. Returning to a room where he had built a fire with large pieces of wood, he found that it was nearly gone out. There, he reported receiving 'a mighty baptism of the Holy Ghost'.

'Without expecting it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, at a moment entirely unexpected by me, the Holy Spirit descended upon me in a manner that seemed *to go through me*, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves, and waves of liquid love; – for I could not express it in any other way.'

After a couple of unusual personal encounters Finney went to bed, and had a mostly fitful night with intermittent doubt and periods of sleep from which he would awake because of the warmth of the Spirit still operating within him. The next morning he had another baptism interlaced with the question, 'Will you doubt?' He answered, 'No! I will not doubt; I cannot doubt.' God so cleared his mind on the subject that Finney believed 'that the Spirit of God had taken possession of my soul'.

This experience confirmed the 'doctrine of justification by faith' to his soul as a present experience. All sense of condemnation had dropped out of his mind, since the experience in the woods. 'I felt myself justified by faith; and so far as I could see, I was in a state in which I did not sin. Instead of feeling that I was sinning all the time, my heart was so full of love that it overflowed. My cup ran over with blessing and with love, and I could not feel that I was sinning against God. Nor could I recover the least sense of guilt for my past sins.' He added, in explanation, words about 'this experience of justification, and so far as I could see, of present sanctification'.

The next morning he informed a man whom he was to represent in

court, that he could not represent him for he had a 'retainer from the Lord Jesus Christ to plead his cause'.

Entrance into Ministry

Immediately Finney began to speak to people about their souls. He narrated several instances of remarkable success, including some where others had failed miserably. Finney said, 'My whole mind was taken up with Jesus and his salvation, and the world seemed to me of very little consequence. Nothing, it seemed to me, could be put in competition with the worth of souls.' With candor, he recalled encounters in which his reasoning seemed overpowering to those opposing the gospel. He used such phrases as 'The young man saw in a moment that I had demolished his argument' and 'I cannot remember one whom I spoke with, who was not soon after converted.' Concerning the young people whom he had led in a choir, he noted, 'They were converted one after another with great rapidity; and the work continued among them until but one of their number was left unconverted.' He went to his father's home along with his younger brother. 'We went in and engaged in prayer. My father and mother were greatly moved; and in a very short time thereafter they were both hopefully converted.'

A great revival followed in that town, Henderson, which had been, in Finney's words, 'a moral waste'.

Adams, where Finney had received his retainer from the Lord, became a center of revival in the region. Many periodicals reported the conversions and the elevated state of religion in many of the towns around Adams. Even the *Latter Day Luminary* included reports of these revivals in 1822.

Having observed the unusual promptness and power of the effects of Finney's preaching, nearby pastors encouraged him to go to Princeton. He declined; he was confident that 'they had been wrongly educated; and they were not ministers that met my ideal at all of what a minister of Christ should be.' When the presbytery appointed Gale to be his teacher, Finney noted that the studies were 'little else than controversy'. He wrote, 'These doctrines I could not receive. I could not receive his views on the subject of atonement, regeneration, faith, repentance, the slavery of the Will or any of their kindred doctrines.' He found nothing logical, convincing, or edifying in the theology books possessed by Gale. Finney noted, 'I have always believed that had not the Lord led me to see the fallacy of those arguments, and the manner in which the truth was to be established

from the Bible, and had He not so revealed Himself to me personally that I could not doubt the truth of the Christian religion, I should have been forced to be an infidel.'

The foundation of all the theological issues with Gale, and with the prevailing orthodoxy of the day, was over the issue of imputation. 'I could not receive the theological fiction of imputation.' He rejected the idea of imputation of Adam's sin to his posterity and all the implications of that. He rejected the imputation of Christ's righteousness to us. He rejected the imputation of our sin and condemnation to Christ in the atonement. Gale 'affirmed that Jesus literally paid the debt of the elect, and fully satisfied retributive justice.' Finney affirmed that 'Jesus only satisfied public justice and that that was all that the government of God could require'.

Not only did he conclude that Gale's education for ministry had been 'entirely defective', he challenged his practical views also. Gale pointed to every one of Finney's proposed methods and said that God would never use them. When Finney was successful, 'it completely upset his theological and practical education as a minister'. This probably was due, in Finney's estimation, to another defect in Gale's education. Open to the possibility that Gale had

never been converted, he was sure that 'he had failed to receive that divine anointing of the Holy Ghost which is indispensable to ministerial success'.

In demonstration of his doctrinal and experiential superiority, Finney narrated the results of a debate with a Universalist. When Gale's efforts proved fruitless, Finney asked to join the fray, informing Gale that he would argue based on a different theological rubric, for Finney believed Gale's views logically to entail Universalism. 'I delivered two lectures upon the Atonement,' Finney recalled. 'In these I think I fully succeeded in showing that the Atonement did not consist in the literal payment of the debt of sinners, in the sense in which the Universalist maintained.' He felt some newness and special insight in his view that the atonement 'simply rendered the salvation of all men possible; and did not of itself lay God under any obligation to save anybody'. He rejected as false any idea that 'Christ suffered just what those for whom he died deserved to suffer' with confidence that 'no such thing as that was taught in the Bible; and no such thing was true'. Instead, Christ died 'simply to remove an insurmountable obstacle out of the way of God's forgiving sinners; so as to render it possible for him to proclaim a universal

amnesty, inviting all men to repent, to believe in Christ, and to accept salvation.' Instead of the reigning view among Finney's Calvinist acquaintances that Christ's death had 'satisfied retributive justice, and borne just what sinners deserve', Finney argued that Christ 'had only satisfied public justice, by honoring the law in both his obedience and death; and therefore rendering it safe for God to pardon sin, and to pardon the sins of any man, and of all men, who would repent and believe in Christ'. He viewed the atonement as having accomplished 'that which was necessary as a condition of the forgiveness of sin; and not that which cancelled sin, in the sense of literally paying the indebtedness of sinners'.

At his ordination he confessed that he had paid little attention to the *Westminster Confession of Faith*. His strong belief, however, in the Trinity and the deity of Christ, the reality of the operations of the Spirit of God, the necessity of repentance and faith, the certainty of eternal punishment for unbelievers, and the success of his preaching in evoking conversion convinced his presbytery to ordain him and send him as a missionary to several counties in New York.

Missionary labors in upstate New York

His work as a missionary resulted in a series of intensive revivals known

as the Western Revivals. 'Having had no regular training for the ministry I did not expect or desire to labor in large towns or cities, or in cultivated congregations. I intended to go into new settlements and preach in school houses, and barns and groves, as best I could.' In the northern part of Jefferson County, when people complimented his preaching but did not give visible manifestation of repentance, as he viewed it, he began to use measures that were designed to get immediate response. He said that he could not spend his time with them if they were not going to receive the gospel. After remonstrating with them about the absolute necessity of taking a stand for what had been demonstrated as the truth to them, he said, 'You who now are willing to pledge to me and to Christ that you will immediately make your peace with God, please to rise up. On the contrary, you that mean that I should understand that you are committed to remain in your present attitude, not to accept Christ – please, those of you who are of this mind, to sit still.' Virtually the entire congregation resisted and turned to leave. When he became silent, they turned to look back and he announced that he would speak to them one more time. Finney and a Baptist deacon fasted and prayed the next day. That evening the church was filled 'to its utmost capacity'.

Finney noted, 'I had not taken a thought with regard to what I should preach, – indeed, this was common with me at that time. I was full of the Holy Spirit, and I felt confident that when the time came for action I should know what to preach.' Over the next few days Finney narrated the story of several conversions including that of a group of deists as well as the story of the death of one ardent opponent of the revival.

When other critics arose that lamented his preaching style and his direct addresses to the people, he pointed to the results of his preaching that far outstripped the results of theirs. They complained of the repetitive nature of his preaching. He would embrace a 'thought and turn it over and over, and illustrate it in various ways'. He assured his detractors, 'It was necessary to do so to make myself understood; and that I could not be persuaded to relinquish this practice by any of the arguments.' Such a style, they continued to object, would not interest the educated part of the congregation. 'But facts soon silenced them on this point,' Finney retorted. 'They found that under my preaching judges, and lawyers, and educated men were converted by scores; whereas under their methods such a thing seldom occurred.'

He continued to believe that little or no preparation was needed for

the pulpit concerning the immediate content of the sermon, but that the Spirit would give the subject and all of its parts on the spot. He depended on the Holy Spirit to suggest the text on each occasion, and 'to open up the whole subject to my mind'. As he recollected, he had no 'greater success and power than I did when I preached in that way. If I did not preach from inspiration, I don't know how I did preach.' When challenged that he boasted of an extraordinary inspiration not promised to ministers of the gospel in our age, he countered, 'I believe that all ministers, called by Christ to preach the gospel, ought to be, and may be in such a sense inspired, as to "preach the gospel with the Holy Ghost sent down from heaven". What else did Christ mean when he said, "Go and disciple all nations; -and lo I am with you always, even unto the end of the world"? What did he mean when he said, speaking of the Holy Spirit - "He shall take of mine and show it unto you"? And also "He shall bring all things to your remembrance, whatever I have said unto you"?... All ministers may be and ought to be, so filled with the Holy Spirit that all who hear them shall be impressed with the conviction that God is in them of a truth.'

His revivals continued in the Western and central part of New

York in Antwerp, Evan Mills, Gouverneur, De Kalb, and Western. Finney narrated remarkable events in each of these places. In a summary of this, he insisted that he wanted it understood that none of these things could have occurred without the agency of the Holy Spirit. He wanted to lay stress on the reality of the Holy Spirit 'underlying, directing, and giving efficiency to the means, without which nothing would be accomplished'. He then wrote about the spirit of prayer and especially of his sense of 'prevailing prayer'. In certain instances, he felt he had such a grasp of the promises of Scripture that he could not be denied; and he would approach God with this attitude, 'I hope thou dost not think that I can be denied. I come with the faithful promises in my hand, and I cannot be denied.' He went on to comment, 'At that time the Spirit of God made such an application of the promises to my mind, and so revealed their real meaning, as to lead me to understand better how to use them, and to what cases they were especially applicable, than I had ever understood before.'

The Opposition Arises

The unusual character of Finney's methods led to more widespread opposition and the call of a meeting of attempted reconciliation at New Lebanon in July 1827. The

opposition that defined the character of this conference later was dubbed 'hyper Orthodoxy' by one of the early converts of Finney, Truman Hastings, a lawyer from Cleveland who had been in Troy in Finney's 1826 revival there. Finney met with Lyman Beecher, Asahel Nettleton, and several others seeking to come to an understanding of the reports about his methods which had now gained the designation of 'New Measures'. A group of ministers from the Oneida Association, where these revivals had been occurring, wrote a 'Pastoral Letter . . . on the Subject of Revivals of Religion'. They listed 29 things that appeared to be evils or more or less connected with danger in the methods that Finney had employed in various places in that county and earlier (e.g. ostentation and noise, calling men hard names, making too much of favorable appearances, going to places to obtain the Spirit, or be converted, not guarding against false conversions, injudicious treatment of young converts, trying to make people angry, talking much about opposition, praying for persons by name in an abusive manner). Nettleton himself presented a letter describing the dangers that he saw in Finney's approach. Finney said it was all built on misrepresentation. As yet, it appears that the issue had not been addressed seriously at the level of Finney's theology.

Probably such an investigation would have been difficult at this point for his *Lectures on Revival* were not published until 1835 and his *Systematic Theology* until 1846. Beecher vowed that Finney should never come to Boston and if he tried he would fight him. Eventually, however, Beecher relented and joined with other ministers in inviting Finney to Boston.

From 1827 to 1832 Finney gave intense energy to revivals in the cities. His labors were built on the conviction that revival is 'not a miracle nor dependent on a miracle, in any sense. It is a purely philosophical result of the right use of the constituted means – as much so as any other effect produced by the application of means'. In essence, 'A revival is nothing else than a new beginning of obedience to God'. After having tried this conviction in these city campaigns, he published it in his *Lectures on Revival* in 1835, in part a response to an 1832 publication of the same title mentioned below. He promoted and preached at meetings that had large numbers of visible results in New York, Philadelphia, and Rochester. The 'Great Revival of Rochester', 1830-31, has been denominated as the most successful of Finney's career. Three decades later, Finney still was able to receive strong testimonials from pastors as

to the solid and persevering good done to their churches by Finney's preaching. He went to Boston from September 1831 through April 1832 only after the Congregational ministers united in their invitation. He was originally invited by the laymen of Boston's Union Church, an invitation the clergy sought to block. Beecher wrote what Hambrick-Stowe called a fawning letter praising Finney's intellect and usefulness but stating it would be better for Finney himself to enter New England in some place other than Boston. Lewis Tappan said that Beecher 'believed in the doctrine of expediency to a criminal excess'.

Finney was preaching in Providence in August 1831, and the pastor of Third Church, Boston, went to Providence to spy out the message and method of Finney. He was thoroughly pleased, found Finney to be engaging, and under his influence the invitation was received. Beecher consented because he believed that Finney had altered significantly since the New Lebanon conference, an impression that was stoutly denied by Finney himself. He wrote, 'I have always and everywhere used all the measures I used in these revivals, and have often added other measures such as the anxious seat whenever I have deemed it expedient.' Beecher did not overtly oppose Finney while he was there,

but sought to soften some of the demands for radical repentance and discipleship set forth by Finney. In this, Finney was disappointed. But he continued his labors and finally achieved some warming from the congregations to his calls to repentance.

The flurry of meetings that generated conversions connected to Finney's extraordinary means of concentrating attention on the necessity of immediate response led to another note of public opposition. In 1832 W. B. Sprague published *Lectures on Revival* that contained nine of his lectures on the subject and 20 appendices consisting of letters about revival from leading evangelical thinkers, 'the most distinguished clergymen of our country, and from six different religious denominations'. He had hopes of 'promoting such revivals as those for which Edwards, and Dwight, and Nettleton, and a host of others both among the living and the dead, have counted it an honor to labor' and help to give discernment so as to avoid spurious excitement and falsely conceived conversions.

Asa Rand, a Congregationalist (and Hopkinsian), launched into a criticism of Finney's theology as virtually humanistic. Rand was ahead of the crowd in theological analysis because he brought his critique

after taking notes on Finney's first presentation of 'Sinners Bound to Change Their Own Hearts' preached at Park Street Church in Boston in the Fall of 1831. Finney was defended by Wisner, the pastor who went on the reconnaissance mission to Providence, and others as not rejecting orthodoxy, but in making some advances in the integration of ideas concerning depravity and responsibility, the cross and the moral government of God, repentance and the work of the Spirit. He recognised that false impressions could follow from some of Finney's language about the will in relation to the work of the Spirit, but that the overall viewpoint was entirely consistent with orthodoxy. A young Charles Hodge investigated the developing controversy and entered the discussion with very negative evaluations of Finney as a crystallisation of Nathan W Taylor's Pelagianism, and also pointed to the seeming unimportance of Christ and his atonement to Finney's calls for a return to obedience to God.

Maturing His Style

Finney carried his revival techniques twice to England. In 1849-50, in addition to an itinerant ministry, he preached for a year at Whitefield's Tabernacle under the charge of John Campbell. In 1859-60 he traveled to many places, including Scotland,

where he had some success among the Evangelical Union churches. Although they felt at one with him in most theological concepts, Finney resisted that identification for he realised that their separatism created a barrier to widespread participation among the general populace; Finney felt smothered. In England his most memorable success was in Bolton, but he was disappointed in Manchester. Finney also experienced an increasing amount of embattlement on theological issues as the details of his *Systematic Theology* became more widely known among those favoring Calvinistic doctrine and views of conversion. In addition, Andrew Bonar had published Bennett Tyler's 1844 edition of *The Life and Labours of Asahel Nettleton* in 1854 with some added material. This highlighted the positive effect of Calvinism in revival preaching and also narrated Nettleton's objections to the tone and long-term impact of Finney's revivals. John Campbell, who had been such an ardent supporter during the first visit, and welcomed Finney with exuberance on this second sortie into the mother country, had paid more careful attention to the details of his doctrine and began to use the pages of *The British Banner* to criticise him and also referee letters both of opposition and support.

In the cases of more cool reception to his efforts Finney seemed to feel that denominational loyalties obstructed the necessary spirit of cooperation for an effective revival. From this experience, he developed another principle for the promotion of a revival that became something of revivalistic orthodoxy in America from this time, throughout the remainder of the nineteenth century, and through the twentieth century. Whether it will survive through the twenty-first remains to be seen.

‘Indeed, I found it to be true in England wherever I tried it, that the best way to promote revivals of religion was to hold independent meetings; that is, meetings in large halls, where they can be obtained, to which all denominations may come. ...And I am persuaded that the true way to labor for souls there is to have no particular connection with any distinct denomination; but to preach the true gospel, and make a stand in halls, or even in streets when the weather is favorable, where no denominational feelings and peculiarities can straiten the influences of the Spirit of God.’

He served three churches as pastor during his ministry, Chatham Street Chapel in New York, Broadway Tabernacle, New York, 1836-37,

and First Congregational, Oberlin, Ohio, 1837-1872. As a contributor to theological education he began his tenure as Professor of Theology at Oberlin in 1835 and served from 1851-1866 as President, succeeding Asa Mahan who had resigned under duress. During those days he preached regularly to the students, giving further development to the idiosyncrasies of his theology and promoting his technique, while at the same time seeking to moderate, without quenching, the zeal for abolition of slavery among the professors and students and their activity in the underground railroad.¹

Upon the urging of many friends who felt themselves indebted to Finney’s system of revival, he began writing his *Memoirs* in 1866 and completed them in 1868. His intent was to set the record straight concerning what he felt were misperceptions about his revivals. These misperceptions, which he largely ignored earlier in his life, were now set before the public by the *Autobiography of Lyman Beecher*, published in 1864-65. Finney did not publish his *Memoirs* during his lifetime but they came into print in January 1876. They were never intended to be an autobiography, but his *Memoirs* were a narrative of his revival career emphasising the purity and enduring effects of those revivals.

¹ This was a chain of safe houses that runaway slaves could use in their escape to freedom in Canada.

The last occasion of preaching that he recorded in his *Memoirs* was in the First Church at Oberlin on January 12, 1868. In many ways it demonstrated in microcosm both the theology and the method so central to his ministry.

‘Yesterday, Sabbath Jan. 12th, we had a very solemn day in the First Church. I preached all day upon resisting the Holy Ghost. At the close of the afternoon service first I called upon all professors of religion who were willing to commit themselves against all resistance offered to the teachings of the Holy Spirit, to rise up and unite with us in prayer under the solemnity of this promise. Nearly all the professors of religion, I should think, rose up without hesitation. I then called upon those that were not converted to rise up, and take the same stand. I had been endeavoring to show that they had always been resisting the Holy Ghost; that they were stiff-necked and uncircumcised in heart and ears, and had always resisted the Holy Ghost. I asked those of them who were willing then and there to pledge themselves to do this no more, and to rise up, and we would make them subjects of prayer. So far as I could see from the pulpit, nearly every person in

the house stood up under these calls. We then had a very solemn season of prayer, and dismissed the meetings.’

His Final Day

On August 15, 1875 Finney spent quiet time of Sabbath reflection and family enjoyment. Upon retiring for the evening, he was seized with heart difficulties and died at the dawn of the day on August 16, 1875. He had resigned his pastorate in 1872, but continued his lectures in theology at the college until July 1875, just a few weeks before his death.

The material for this article comes from several sources, most largely from Garth M Rosell, Richard A G Dupuis, Edd. *The Memoirs of Charles G. Finney*. Grand Rapids: Zondervan Publishing House, 1989. Some ideas and viewpoints come from Keith J Hardman, *Charles Grandison Finney: 1792-1872*. Grand Rapids: Baker Book House, 1990, originally published by Syracuse University Press in 1987. See also, Hambrick-Stowe, *Charles G Finney and the Spirit of American Evangelicalism*. Grand Rapids: Wm B Eerdmans, 1996. In another article, (DV) I will give more attention to Finney’s theological ideas and how they were expressed in his view of revival.

January APCs

The January run of African Pastors' Conferences is now behind us and was successful. The one-off theme was 'Creation and New Creation'. The speakers were Prof Andy McIntosh and Pastor Raymond Zulu, who both travelled from the U.K. Prof McIntosh addressed the issues of creation, helping equip the pastors against the onslaught of evolutionary thinking coming at their people, especially from the school system. Children are taught evolution from Grade 3 in the public schools.

The run of conferences occurred in KwaZulu Natal, the Zulu homeland and Raymond Zulu's home area. Pastor Zulu ably and efficiently addressed how being a new creation helps one interact with their home culture. Pastor Zulu dealt head-on with issues related to ancestor worship and African traditional religion. In addition, Pastor Zulu helpfully answered questions regarding the role of the Spirit in worship.

The January series of conferences is the oldest run APC does and has always occurred in KZN. As a result the conferences were very well attended, with over 260 pastors between the four conferences. The attendees were eager for the teaching and the books. Two of the four conference sites will have their own follow-up sessions led by the local organising pastor.

A brochure with a proposal to sponsor an individual African Pastors' Conference was included as an inset in the last issue of *Reformation Today*. During 2014 APCs were held in just over 40 places, over half of them in South Africa with others in Malawi (4), Zimbabwe (3), Zambia (3), Kenya (2), Uganda (1), Swaziland (1), Lesotho (1), and Botswana (1). Narratives of each of these conferences are available upon request by sending an email through the website: (<http://www.africanpastorsconferences.org>).



Prof Andy McIntosh preaching at an APC.

Book Review

Sinclair B Ferguson, *From the Mouth of God. Trusting, Reading, and Applying the Bible* (Edinburgh: Banner of Truth, 2014), 209pp.

The title of the book is taken from Jesus' words in Matthew 4:4 in the ESV translation. As the subtitle says, the book deals with three subjects. The first part is an exposition of the authority of the Bible and its properties. The author answers questions such as: 'Why should we believe that it is the Word of God?' 'When did it come into existence and how?' 'Is it inerrant?' The second part addresses the issue of how we should read the Bible by providing detailed guidelines for the interpretation of the text of the Bible. The final part deals with the question of how we should apply its teaching to our lives and is based on an exposition of 2 Timothy 3:16 and the parable of the sower in Matthew 13. Four appendices include two articles on divine guidance by John Murray and John Newton, suggestions for further reading, and a Bible reading plan.

This book is very easy to read dealing with subjects that remain of paramount importance to believers and the Church today. It gives a remarkably concise and comprehensive account of the doctrine of Scripture and is at the same time very practical with the guidelines it provides especially in parts two and three. The 'keys' to reading and interpreting Scripture are faithful to the authority of Scripture. The author makes a very good case for the literal reading of the text which also involves the recognition of literary genre in contrast to a literalistic reading which ignores this important dimension of written language. The author also takes into account the importance of progressive revelation in the Bible. An excellent example is his discussion of the Ten Commandments and how they function under the old and new

covenants (p81). Another highlight is his treatment of how we should read poetry in Scripture and the way he addresses the difficult issue of the so-called ‘imprecatory’ psalms like Psalm 137. He also gives an extended explanation of how to read the parables of Jesus in the Gospels which is helpful for reader and preacher alike. The author gives plenty of good illustrations of his approach with an exposition of the book of Ruth as a more detailed example. The appendices on ‘divine guidance’ are excellent and together with the author’s own book on this subject (*Discovering God’s Will*, also published by Banner of Truth) constitute the best material available on this important topic.

This book gives a stimulating introduction to the subject together with practical guidelines. The many examples illustrate the use of these guidelines. It is therefore most useful for every Christian as well as for church leaders and (lay) preachers, especially if this is their first introduction to the subject. Strongly recommended.

Kees van Kralingen

New Books

The following new books have appeared recently:

- *The Foundation of Communion with God. The Trinitarian Piety of John Owen.* Edited and introduced by Ryan M McGraw (Reformation Heritage Books).
- William Gouge, *Building a Godly home. Volume 3. A Holy Vision for Raising Children* (Reformation Heritage Books). This is the final volume in this series of books by this Puritan author. The second volume focused on marriage. The first volume on *A Holy Vision for Family Life* was reviewed very positively in RT 256 by Sharon James.

- Franciscus Junius, *A Treatise on True Theology. With the Life of Franciscus Junius* (Reformation Heritage Books). Well-known scholar of Reformation theology and history, Richard A Muller writes in his foreword: ‘Had Junius written nothing else, *True Theology* would have assured his place in the minds of his contemporaries. It provided several generations of Protestant theologians with the first fully developed prolegomena to theology.’ (Prolegomena are the things which need to be said first; in other words, the basis of true theology based on God’s revelation).
- Simonetta Carr, *Jonathan Edwards* (Reformation Heritage Books). This is part of a series of beautifully produced Christian biographies for young children.
- Stuart Olyott, *Known & Felt* (Bryntirion Press, 2014). Full title: *Something must be known and felt*. A missing note in today’s Christianity.
- Melvin Tinker, *Salt, Light and Cities on Hills. Evangelism, Social Action and the Church* (EP Books, 2014).
- Lee Gatiss, *The Forgotten Cross* (EP Books, 2015).
- Guy Prentiss Waters, *Acts; EP Study Commentary* (EP Books, 2015).
- Sandy Finlayson, *Thomas Chalmers* (EP Books, 2015); a new addition to the bitesize biography series.

Please notice that we are not able to supply these books; please consult your own bookshop.

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Further details about individual conferences are available from Phil Roberts (phil@tentmaker) or Frederick Hodgson (frederick.hodgson@gmail.com)

CONTENTS

- | | |
|--|---------------------------|
| 1. Editorial | Kees van Kralingen |
| 2. The High-Priestly Prayer of Jesus | Bob Davey |
| 10. The Atonement | Mostyn Roberts |
| 23. Carey Conference 2015 | Paul Brunning |
| 25. A Summary of the Life and Influence of
Charles Grandison Finney | Tom J Nettles |
| 37. News | |
| 38. Book Review | Kees van Kralingen |
| 39. New Books | Kees van Kralingen |