

REFORMATION TODAY

rt

- ▶ Predestination and Election
- ▶ News from Africa
- ▶ Leslie Land: A Preaching Ministry

To the praise of his glorious grace





36

12

24

Inside this Issue

- 03 Editorial
- 04 Jesus Defends Himself and His Ministry
- 11 Carey Ministers' Conference 2016
- 12 Predestination and Election
- 22 African Pastors' Conference
- 24 News from Kenya
- 26 A Leicester Awakening
- 36 News
- 41 Book Review

- **Editor**
Kees van Kralingen
- **Founding Editor**
Erroll Hulse
- **Associate Editors**
 - UK Mostyn Roberts
David Kingdon
 - USA Tom Nettles
Michael Haykin
 - South Africa
Irving Steggles
 - Australia
John Campbell

rt

Design and Print
www.PepperCollective.com

Editorial

The theme of this issue is 'To the praise of his glorious grace'. This is the recurring phrase in Paul's one long and wonderful sentence in his letter to the Ephesians describing God's eternal plan of salvation in Christ Jesus. He lists the glorious truths which together describe this plan and all the spiritual blessings we have in Christ.

This phrase has been chosen to mark this special issue of *RT* for two reasons. The first has to do with *RT* itself. You have just opened our magazine featuring a completely new design and layout. We are profoundly grateful that the Lord has enabled us to take this step in the history of our magazine. We thank the staff of Pepper Collective from Belfast for the great work they have done, and also for taking on the task of printing and distribution. The above theme is appropriate as we pray that our magazine and especially its contents offered in an attractive design will not only be a blessing to our readers, but will be to the glory of our gracious God.

The second reason has to do with the contents of this issue. Our series of articles on key doctrines continues with a summary of the doctrines of predestination and election. This difficult subject, if properly understood, can only lead to praise for God's glorious grace. God's decree and his great plan

of salvation will most certainly come to pass and this is a tremendous source of comfort to all true believers. Again, if properly understood, these doctrines should also stimulate us to preach the gospel, to mission and evangelism. This understanding marked the preaching ministry of Pastor Leslie Land as described by Ian Shaw in this final article on the life and ministry of this servant of Christ. The same spirit marked the ministry of 17th-century Benjamin Keach (see book review).

These doctrines remind us of our privilege that God chose to 'make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory' (Col 1:27). The exposition of John 5:17-30 by Bob Davey which shows the unity and harmony between the work of the Father and the Son fits with the theme of this issue.

The theme for the next run of African Pastors' Conferences will be 'Christ building his church in Africa Today'. News from Kenya shows how this is happening today and this is a reason to praise God's glory.

We kindly ask you all to pray for our Lord's blessing on the ministry of our magazine such that our lives and our ministry will be 'to the praise of his glorious grace'. ■

Jesus Defends Himself & His Ministry

John 5:17-30

This is the first of two articles expounding John 5:17-47; part one expounds John 5:17-30 and part two John 5:31-47.

Jesus has healed a paralysed man at the pool of Bethesda in Jerusalem (5:1-15). The Jews, the religious leaders in Jerusalem, were scandalised that this miracle had taken place on the Sabbath day. As a result they were seeking to have Jesus put to death (5:16,18). Jesus defends his act of mercy performed on the Sabbath by explaining his authority and the nature and full extent of his mission (5:17-30).

Jesus claims unity of action with the Father (5:17-18)

5:17: But Jesus answered them, 'My Father has been working until now, and I have been working.'

My Father has been working until now, and I have been working. Jesus asserts that his act of mercy performed on the Sabbath was done with the authority of God his Father because all his ministry was as a result of the united action of his Father and himself together. They worked together in complete harmony.

Jesus knew exactly what would happen when he called God his Father. It would harden the hearts of the religious leaders against him the more. But the truth had to be told.

18 Therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also said that God was his Father, making himself equal with God.

Jesus said that God was his Father, making himself equal with God. The Jews recognised clearly that Jesus, by claiming that God was his Father in a unique way, was claiming to be equal with God. That Jesus is indeed divine is central to the doctrine of salvation. It gives infinite value to all his work.

Jesus now speaks of himself continually as the Son of God as he explains his mission.

The Father and the Son work together in complete harmony in the whole mission of Jesus (5:19-30)

Jesus reviews the scope of his ministry and the ways in which, from beginning to end, there was complete harmony in purpose and action between him and the Father. There was complete unity between them.

Jesus shows seven ways in which the Father and the Son work together in complete unity (5:19-30).

1. Complete unity between the Father and the Son in everything in his ministry (v 19).

THAT JESUS IS INDEED DIVINE IS CENTRAL TO THE DOCTRINE OF SALVATION. IT GIVES INFINITE VALUE TO ALL HIS WORK.

2. Complete unity in love and trust between the Father and the Son (v 20).

3. Complete unity between the Father and the Son in the almighty power that produces salvation (v 21).

4. Complete unity between the Father and the Son in Jesus being Judge (vv 22, 27, 30).

5. Complete unity in the honour to be received by the Father and the Son from the work of salvation (v 23).

6. Complete unity between the Father and the Son in the giving of everlasting life (vv 24-26).

7. Complete unity between the Father and the Son in the physical resurrection of all the dead, the final Judgment, and in the eternal state (vv 27-30).

Jesus shows seven ways in which the Father and the Son work together in complete unity.

Jesus will state his case in a logical and progressive order. He does not waste words by unnecessary repetition. Every word which he speaks matters.

1. Complete unity between the Father and the Son in everything in his ministry (5:19)

19 Then Jesus answered and said to them, Most assuredly, I say to you, the Son can do nothing of himself, but what he sees the Father do; for whatever he does, the Son also does in like manner.

Most assuredly I say to you. Everyone must take to heart what he is about to say because he is speaking with divine authority. If they disregard him it is at the peril of their immortal souls.

The Son can do nothing of himself, but what he sees the Father do. Jesus now speaks of himself (Jesus of Nazareth) as the Son of God. In everything – thought, word and deed – he was in constant communion with the Father and only desired to please him and do his will in all things great and small. Jesus had no independent programme of his own.

For whatever he does, the Son also does in like manner. Jesus received and obeyed everything which the Father revealed, and did nothing other than what the Father willed for him to do. Thus Jesus was in his humanity both perfect and sinless. Where the first Adam failed, the second Adam succeeded. This perfect obedience and righteousness equipped Jesus to be a worthy Saviour for mankind.

Thus the Son and the Father were so linked that the Son, in his human nature, would only speak and only do whatever the Father showed him. They worked together in complete unity and harmony in everything.

2. Complete unity in love and trust between the Father and the Son (5:20)

20 For the Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel.

For the Father loves the Son, and shows him all things that he himself does. Jesus explains why there is such complete harmony between him and the Father. The

harmony is based on infinite and perfect love. This love between them is one of absolute equality of honour and trust.

He will show him greater works than these. The 'greater works' of which Jesus speaks are his works of salvation. Physical miracles of healing, like the healing of the paralysed man, were nothing in

value compared with Jesus' future death and resurrection. As a result of his death and resurrection there was going to be a great harvest of saved souls brought into the kingdom of God. At the time when Jesus was speaking there were only a few people being saved. But ever since Pentecost there has been a great harvest of saved souls being gathered into the kingdom of God.

That you may marvel. The death and resurrection of Jesus, together with Pentecost, will bring this salvation in all its glory fully into the light. It will cause astonishment.

3. Complete unity between the Father and the Son in the almighty power that produces salvation (5:21)

21 For as the Father raises the dead and gives life to them, even so the Son gives life to whom he will.

Salvation is in view again. Salvation is a spiritual raising from the dead. The new birth brings the spiritually dead to life (Eph 2:1-6; Titus 3:4-7). Salvation in a

person is an act of creation, brought about by almighty power. It is a joint working of the Father and the Son through the Holy Spirit. It can be said that the Father raises the spiritually dead, the Son raises the spiritually dead and the Holy Spirit raises the spiritually dead. They together work in the same people, at the same time. They work together in unity.

The Son gives life to whom he will. The Son gives salvation through the exercise of his resurrection power. His will is to exercise that power in all whom the Father gives him (6:37). So there is unity between the Father and the Son in the exercise of divine power which brings about salvation in a person. In this verse the final resurrection on the last day is not directly in view.

4. Complete unity between the Father and the Son in Jesus being Judge (5:22)

22 For the Father judges no one, but has committed all judgment to the Son

On the cross Jesus upheld the absolute justice of God in a supreme way. Therefore he has earned the right to be the Judge at the Day of Judgment. The Father has gladly given this right to his beloved Son out of appreciation for the holy work done by him. Who then can possibly contest the right of Jesus to be the Judge at the last day?

For more on Jesus as Judge see verses 27 and 30.

5. Complete unity in the honour to be received by the Father and the Son from the work of salvation (5:23)

23 that all should honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father who sent him.

SALVATION IN A PERSON IS AN ACT OF CREATION, BROUGHT ABOUT BY ALMIGHTY POWER.

That all should honour the Son just as they honour the Father. Equal honour and worship has to be given to the Father and to the Son. Jesus must be honoured, worshipped, and obeyed just as the Father is to be honoured, worshipped and obeyed. It is impossible to please the Father without honouring the Son in the same way as the Father.

He who does not honour the Son does not honour the Father who sent him. If we think that we can honour the Father and yet not give equal honour to the Son who was sent by the Father, then we are under a delusion.

6. Complete unity between the Father and the Son in the giving of everlasting life (5:24-26)

24 Most assuredly, I say to you, he who hears my word and believes in him who sent me has everlasting life, and shall not come into judgment, but has passed from death into life.

Most assuredly, I say to you. For the second time Jesus tells his hearers that they must give careful attention to what he is about to say. He is about to give the promise of personal salvation.

He who hears my word and believes in him who sent me has everlasting life, and shall not come into judgment, but has passed from death into life. Jesus declares that everlasting life will be given to any person who receives his word wholeheartedly and believes in the Father who sent him.

Six things are said about salvation:

- a. Salvation consists of everlasting life.
- b. Salvation comes by having saving faith in Jesus, through the gospel.
- c. Everlasting life starts immediately on conversion.
- d. Salvation saves from condemnation by God. There is nothing to fear from the Day of Judgment.
- e. Salvation is radical. It is nothing less than a change from a state of death to a state of life.
- f. The offer of salvation is for everyone.

25 Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. 26 For as the Father has life in himself, so he has granted the Son to have life in himself.

Most assuredly, I say to you. This is vital truth that everyone needs to know and experience.

The hour is coming, and now is. The here and now is in view here.

When the dead will hear the voice of the Son of God. Jesus is not speaking about physical death but rather he is speaking about people who are physically alive yet are spiritually dead. The one thing which is able to bring spiritual life to the spiritually dead is the gospel message of salvation in Jesus the Son of God.

The one thing which is able to bring spiritual life to the spiritually dead is the gospel message of salvation in Jesus the Son of God.

And those who hear will live. Receiving and believing the gospel message of salvation in Christ gives saving faith. At conversion Jesus himself speaks to the soul with his resurrection power. It is an act of new creation. He brings himself, and with himself a conscious knowledge of the forgiveness of sins, reconciliation with God, and union and communion with himself. 'And you he made alive,

who were dead in trespasses and sins' (Eph 2:1).

For as the Father has life in himself, so he has granted the Son to have life in himself. Again Jesus stresses the unity between the Father and the Son in the giving of salvation (v 26).

The Father . . . he has granted the Son. In the plan and purpose of God the Father, he has granted to Jesus of Nazareth, the Son of God, this honour of giving salvation, so 'that all should honour the Son just as they honour the Father' (v 23).

to have life in himself. Because Jesus the Son of God has achieved salvation by his death and resurrection, he has salvation to give, which means sharing his resurrection life, eternal life, with believers. Jesus, the

Son of God, has the fullness of divine life, resurrection life, in himself. 'For it pleased the Father that in him all the fullness (of the Godhead) should dwell' (Col 1:19). Divine honour belongs to Jesus.

7. Complete unity between the Father and the Son in the physical resurrection of all the dead, the final Judgment, and in the eternal state (5:27-30)

27 and has given him authority to execute judgment also, because he is the Son of Man.

Those who reject Jesus and his Word can only receive condemnation and the judgment awaiting them. The Father has appointed him to be the Judge. Justice will be served and then judgment carried out. Jesus, as the Son of Man (the God-man), will be both Judge and executioner of that justice (vv 22, 30).

28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear his voice, 29 and come forth – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

Now Jesus speaks about the Resurrection Day. This great event, the climax of the history of the world, will occur at the Second Coming of Jesus. There will be a resurrection of every human being who has ever lived. The resurrection will reunite the body and soul of all the dead. At the same time, the resurrection ushers the universe out of existence (2 Pet 3:7, 10), brings in the final Judgment, and ushers

in the final state. It will all be one event (2 Tim 4:1). It will all happen 'in the twinkling of an eye' (1 Cor 15:52).

The hour is coming. Jesus takes us forward in time to his Second Coming, to a time known only to the Father (Matt 24:36).

All who are in the graves will hear his voice and come forth. Jesus has already stated that, by his word, the spiritually dead would receive eternal life (v 25). Now Jesus tells his hearers that, also by his

word, there will be a physical resurrection, the physical resurrection of all the dead.

Will hear his voice and come forth. Only the almighty power and omniscience of God could possibly achieve a universal, physical resurrection of all the dead, by just speaking a word. The full deity of Christ will be revealed at that day because it is Christ who will speak.

A twofold division and destiny

Jesus says that there will be a division into two parties in the resurrection. These are the saved and the unsaved. It is at that point in time that the separation of the 'sheep' (the saved) from the 'goats' (the unsaved) will happen. The 'sheep and the goats' together with the fallen angels are then judged. This is called the 'judgment of the great day' (Jude 6).

Those who have done good (the saved) *to the resurrection of life.* All the redeemed who have died from the beginning of time will be raised with glorified bodies.

THIS GREAT EVENT, THE CLIMAX OF THE HISTORY OF THE WORLD, WILL OCCUR AT THE SECOND COMING OF JESUS.

All the redeemed who are alive at the time of the Second Coming will be perfected and be given glorified bodies. The saved will be saved not because of their good works but because their good works evidence them to be true believers. All these redeemed ones (the Body of Christ, the Bride of Christ) will rise up together to meet the Lord in the air and for ever be with him in glory (1 Thess 4:15-5:11). These are the 'sheep'.

And those who have done evil (the unsaved) to the resurrection of condemnation. All the unsaved who are alive at the Second Coming will remain behind with their mortal bodies and they will be joined by the unsaved dead who will be raised with their old mortal bodies. These are 'the goats'. For all the unsaved it is called 'the resurrection of condemnation' because it leads directly to the Judgment and the carrying out of its sentence.

All who have not heard the gospel will be condemned by their lives. All who have rejected Jesus and his saving work will be condemned by their lives and their rejection of Christ.

Jesus' teaching here is expanded in detail by him in his great teaching about his Second Coming in Matthew 24 and 25. His teaching there, as here, culminates in Jesus being universal Judge. This Judgment is to be followed by the eternal state of the unsaved and the saved (Matt 25:46). Let us not think that God will be for ever merciful toward a world living in rebellion against him.

30 'I can of myself do nothing. As I hear, I judge; and my judgment is righteous, because I do not seek my own will but the will of the Father who sent me.'

All judgment by the Lord Jesus Christ will be made in absolute righteousness and justice. There will be no favouritism on his part.

As I hear, I judge; and my judgment is righteous. All judgment by the Lord Jesus Christ will be made in absolute righteousness and justice. There will be no favouritism on his part. All will be done strictly according to the evidence.

Because I do not seek my own will but the will of the Father who sent me. Everything done as the Judge by Jesus will be done in the

Father's will and with his approval. There is unity and harmony in the Judgment and its verdicts.

Thus Jesus completes his review of the scope of his ministry in which he has declared that, from beginning to end, there is complete unity in purpose and action between him and the Father.

Jesus has now defended his action of healing the cripple on the Sabbath by explaining the nature and full extent of his mission. His claims are either true or he is a man under strong delusion!

Jesus goes on to call five witnesses to witness the truth of his claims. ■

Bob Davey is the pastor of Looe Christian Fellowship, having pastored FIEC churches in South London.

Carey Ministers' Conference 2016

The theme of the conference was 'The Gospel and the Church'. Mike Bullmore, senior pastor of CrossWay Community Church, USA spoke three times on the functional centrality of the gospel. Other speakers included Gary Brady, Hicham El Mostain, Julia Jones, Dan Strange, Phil Heaps and Andrew King. Bosco Bukeera from Uganda, currently in Milnrow Evangelical Church in Rochdale for a ministry apprenticeship, gives his impressions of the conference below:


'I found the topic of the functional centrality of the gospel really helpful and a great reminder of the basic truth needed in our day. It came out as the most crying need for our church today, for in many cases we can find our preaching becoming more about the norms and morals of Christian living without giving a clear reason as to why. I was reminded that as an aspiring pastor I need to be able to show my people the operation of the gospel to bring about regeneration and bring about growth and to present the gospel as a connection to all areas of thought. When the gospel becomes central, our manner of life will be worthy of the gospel. The deep personal understanding of the gospel will bring about deep personal application of the gospel.



Two of the speakers:
Phil Heaps (left) and Mike Bullmore (right)

'It was so good to sit under such teaching with my wife and then later to discuss how good it was.

'The whole conference was well organised; the book table had an amazing selection which gave us a real variety from children's books to commentaries and books on preaching. As it was our first time there my wife and I found the pastors and pastors' wives very friendly; we felt at home with them and they showed their interest in knowing more about us which was nice. We really enjoyed the conference and we look forward to coming back.' ■



OUR ELECTION
AND OUR
SALVATION
ARE PURELY
OUT OF LOVE
AND OF GRACE.

Predestination and Election

When the apostle Paul went to Corinth (Acts 18:1-11) he preached the gospel first to the Jews as was his custom. Although some people believed, including the ruler of the synagogue, many others opposed and reviled Paul.

It would have been natural for Paul to become discouraged at this stage. He had already suffered his imprisonment in Philippi from which he was rescued in a wonderful way. He had also met with opposition in Thessalonica and Berea. He had seen the rampant idolatry and paganism in Athens. And now in Corinth there is opposition again and he feels compelled to preach the gospel to the Gentiles. This also seemed humanly speaking a daunting task as the Gentile population of Corinth was very cosmopolitan and steeped in idolatry and immorality.

At this moment the Lord speaks to Paul and encourages him not to be afraid, but to go on speaking and not to be silent (18:9). The reason is: 'For I am with you, and no one will attack you to harm you, for I have many in this city who are my people.' The Lord assures him of the fact that there

are many people in this city who already belong to the Lord, even though they still have to hear the gospel and come to repentance and faith. This message from the Lord must have been a tremendous comfort to Paul. This message essentially refers to what we now call the doctrine of God's election. And what is Paul's response? Does he now

THIS
MESSAGE
FROM THE
LORD MUST
HAVE BEEN A
TREMENDOUS
COMFORT TO
PAUL.

conclude that the Lord will achieve his purposes anyway no matter what he does? Does Paul now sit down to watch what the Lord is going to accomplish? No, not at all! Paul continues to preach the gospel for one and a half years (18:11).

This is precisely how the doctrine of God's election should function in our Christian life. Individual Christians, pastors and evangelists can all be encouraged that the Lord knows who belong to him (2 Tim 2:19). This is a great comfort when we look at our own weakness, and the difficulties we can perceive on all sides as we look at the cause of the gospel in our own families, our neighbourhoods, our villages, towns and cities, our countries and the wider world. We may just observe the (threats of) persecution, the indifference of people, the progress of the false prosperity gospel, aggressive expressions of materialistic atheism etc. In the midst of all of these challenges this doctrine as exemplified in the Lord's words to Paul encourages us to press on. This doctrine stimulates us to 'expect great things from God, and attempt great things for God', as William Carey said.

At the same time, many people see the doctrines of predestination and election as stumbling blocks. If God has determined everything that comes to pass, there is nothing we can do; we

might as well give up. Some people even apply such reasoning when it comes to their own salvation. The Bible gives us no ground for such thinking at all. It is therefore important that we discuss these doctrines carefully, based on what the Bible really teaches.

Individual Christians, pastors and evangelists can all be encouraged that the Lord knows who belong to him.

God's decree

The doctrines of predestination and election are part of the wider doctrine of God's decree: the doctrine that teaches that God has sovereignly decreed whatsoever comes to pass, as the Baptist Confession of 1689 says in paragraph 3.1. Chapter 3 of the Confession addresses these doctrines and begins with God's decree followed by election

in paragraphs 3.2 – 3.7.¹ Predestination refers to God's decree regarding the eternal destination of all human beings, whereas election refers to God's decree regarding the people who will be saved.

We find the doctrine of God's sovereignty in many places in Scripture. It already begins with God speaking, acting and accomplishing his purpose in creation when man had not yet been created (Gen 1). God's dealing with people in history offers many examples. A particularly instructive case is found in the story of Joseph and his statement in Genesis 50:20. Another one is King Nebuchadnezzar who is brought to the conclusion that only God is sovereign as he expresses that 'his dominion is an everlasting dominion', and

'he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?"' (Dan 4:34-37). The prophet Isaiah states that God says: 'My counsel shall stand, and I will accomplish all my purpose' (Is 46:10). This is shown climactically in what God has done through his Son the Lord Jesus Christ in his work of redemption (Acts 2:23; 4:27-28).

The Confession states six positive features of God's decree.² It is eternal (Eph 1:4). It shows God's wisdom (Ps 33:11; Prov 19:21; Eph 3:10-11); in other words, it is not a random decree decided in some arbitrary fashion. God's decree is called holy; it is only focused on God's holy purposes aimed at his glory. God's decree is free; God is sovereign and there is no external power whatsoever that compels him to bring about certain events or purposes. It is unchangeable; God's plans are not subject to change due to unforeseen developments.

Finally, God's decree governs all things: all that should happen in time without exception. This also includes, for example, the times and places of our lives (Acts 17:26) and the events in nature (Matt 10:29-30).

The Confession also states that God's decree does not rule out human will or the role of second causes. God does not ordain things as a series of unrelated events. God has ordained things to come to pass in connection with each other.

In many cases, this means a connection of cause and effect. As Nicole says: 'It is by God's appointment that causes produce effects.'³ God has also ordained the means by which things occur.

God's decree means that he works all things according to the counsel of his will (Eph 1:11; see also Is 46:10). This has given rise to a question whether we should obey this will of God. To answer this, we have to distinguish between God's decretive will and purpose which is not known to us on the one hand, and God's

preceptive will on the other hand. The latter is all that God has commanded us to do and to observe in his Word. This distinction is based on Deuteronomy 29:29 where we read, 'The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.' This distinction also becomes apparent in Genesis 50:20. As Waldron stated, 'The rule of our conduct is God's law, his preceptive will.'⁴

GOD IS SOVEREIGN AND THERE IS NO EXTERNAL POWER WHATSOEVER THAT COMPELS HIM TO BRING ABOUT CERTAIN EVENTS OR PURPOSES.

¹ *A Faith to Confess. The Baptist Confession of Faith of 1689. Rewritten in Modern English* (Leeds: Carey Publication, 1975); later citations of the Confession in this article are from this version.

² Roger Nicole, *Our Sovereign Saviour* (Fearn: Christian Focus Publications, 2002), chapter 3.

³ Nicole, p40.

⁴ Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith* (Darlington: Evangelical Press, 2nd edition 1995), p71.

Election

One of the most important and most debated elements of God's decree concerns the eternal destination of man in God's sovereign purposes. Election is defined by Wayne Grudem as follows: 'Election is an act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure.'⁵

The biblical basis

This doctrine is found in Scripture in the Old Testament and in more detail in the New Testament. We read that Noah finds favour in the eyes of the Lord, which already indicates God's purpose (Gen 6:8-9). God's elective purposes became especially clear in his call of Abraham. God promised him not only a large number of descendants, but especially and specifically that in his 'seed' the whole world would be blessed (Gen 12:3), thereby referring to the Messiah, the Lord Jesus Christ (Gal 3:7-16). God showed that he would fulfil this purpose in a specific line of Abraham's descendants. That is why he chose Isaac, not Ishmael, Jacob not Esau (Gen 17:18-21; 21:12; 25:23; Mal 1:2; Rom 9:7, 12-13; Heb 11:18). This also means that God chose the people of Israel as the people through whom he would fulfil his saving purposes (Deut 7:7-8; Ps 147:19-20; Amos 3:2a).

THE TEXT STATES THAT GOD FOREKNEW THESE PEOPLE AND NOT THEIR FAITH.

The New Testament makes clear that God ordained who would be saved. The statement in Acts 13:48 could not be more clear: 'And as many as were appointed to eternal life believed'. Reading this in its context also makes immediately clear that although we see God's sovereignty in this verse, we also see human responsibility underlined in verse 46: 'Since you thrust it aside and judge yourselves unworthy of eternal life.'

Paul's statement in Romans 8:29-30 also teaches election: 'For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.' A few important points need to be made here.

Paul first of all mentions God's foreknowledge as preceding predestination. This has been read by some people as if God in his omniscience foresaw that certain people would believe and that God then decided that he would save these people. This is not what the text says, however. The text states that God 'foreknew' *these people* and not *their faith*.⁶ The word used here and translated as 'foreknew' means that God knows these

people to be his. To be known by God implies a personal saving relationship (1 Cor 8:3; Gal 4:9; 1 Pet 1:2).⁷

God's election is also discussed by Paul in connection with the unfolding of God's redemptive purposes in history in Romans 9 (especially 9:6-29). Paul here also answers several objections to which we will come back later.

Paul also mentions election as part of his great and long opening sentence in his letter to the Ephesians in which he describes all the wonderful spiritual blessings we have in Christ. This includes that we have been chosen in Christ before the foundation of the world and that we have been predestined for adoption as sons through Jesus Christ (Eph 1:4-6).

It is sometimes asked how we can know that we have been elected. On the one hand we cannot know God's eternal decrees, but on the other hand we can know our election from the fruits which we see in our lives. Paul shows this in 1 Thessalonians 1:4-5 where he says: 'For we know, brothers loved by God, that he has chosen you, because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.' Election as manifested in sanctification by the Spirit and belief in the truth is therefore also a great cause for thanksgiving as Paul says in 2 Thessalonians 2:13 (see also 1 Pet 1:2,5).

We learn another important truth about election from Paul's statement in 2 Timothy 1:9 where he says that God saved us and 'called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began'. Our election and our salvation are purely out of love and of grace, and not because of any merit in us, or any works that we might have done. Even our faith is not a meritorious act, but only an instrument by which we receive God's grace. This is also shown in several other texts (Rom 9:16; 11:5-6).

Our election and our salvation are purely out of love and of grace, and not because of any merit in us, or any works that we might have done.

Peter also refers to election when he calls the believers a chosen race (1 Pet 2:9). This (and other texts) has brought some people to state that election is not personal but refers only and always to groups of people: the nation of Israel, or all believers. This is, however, a mistaken conclusion as if groups of people do not necessarily imply the people who constitute the group. Groups of people obviously cannot exist without the people forming the group.

This is affirmed by the Lord Jesus himself when he says, 'I know whom I have chosen' (John 13:18), referring in this case specifically to the inner circle of his disciples (but specifically excluding Judas!). But he mentions in his prayer to his Father in John 17 that he has given eternal life to 'all whom you have given him' (17:2). And in verses 6-7 he refers again to those people

⁵ Wayne Grudem, *Systematic Theology* (Leicester: IVP, 1994), p670.

⁶ Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan, 2011), p. 310; See also Waldron, p.69-70; Grudem, p676-7.

⁷ Grudem, p676.

given to him. In this part of his prayer this refers to those who have believed in him during his earthly ministry. But Jesus uses similar words in verse 24 when he refers to people who later will believe in him through the words of the disciples. If we read this also in connection with the other texts we have considered, we have to conclude that Jesus here is not speaking about some undefined and unnumbered group, but rather a group of which all members are known individually. Paul talks about the believers in Corinth in a similar way (1 Cor 1:26-31).

Reprobation

Election essentially means selection: God has chosen people to salvation in Christ. But this means that others are left out. This is precisely the way the Baptist Confession of 1689 expresses this: 'Others, whom he has left to perish in their sins, show the terrors of his justice.' This doctrine has rightly filled people over the centuries with awe towards God. Many people also vehemently object to this idea of reprobation. This doctrine is, however, based on Scripture: Paul mentions this in Romans 9:22-23. Both Peter and Jude mention that the ungodly are destined for condemnation (1 Peter 2:8; Jude 4). This means they are left in the condition in which they have brought themselves because of their rebellion against God. People are responsible and held accountable for their response to God's message of salvation (Matt 23:37; John 3:18; 5:40; 8:43-44).

GOD WILL BE GLORIFIED BOTH IN HIS JUSTICE AND IN HIS GRACE.

We have to handle this with extreme caution as it is easy to misrepresent God's

Word at this point. The way the 1689 Confession expresses this doctrine avoids the wrong impression that God has made a decision about the ultimate fate of a morally neutral or innocent humanity based on totally arbitrary grounds. Two points are essential to realise. First of all, the reprobation of the ungodly does not happen outside God's decree. All that happens is because God has

decreed it and this also applies to this subject. Secondly, Scripture speaks about the just condemnation of the ungodly and the gracious election of people who do not merit salvation. In other words, reprobation is because of God's justice, and election is because of God's grace. This leads Waldron rightly to conclude that, 'God's relation to reprobation is not the same as his relation to the decree of salvation' (Ezek 33:11).⁸ Referring to this last text, Grudem says that 'reprobation is viewed as something that brings God sorrow, not delight, even though God knows that this will ultimately lead to greater glory for himself.'⁹ God will be glorified both in his justice and in his grace.

Frequently asked questions

The fact that God has elected us to be heirs of a glorious inheritance through the work of his Son Jesus Christ redeeming us from the misery and guilt because of our sin should give us cause for humility and

praise of God. This doctrine is, however, also one of the most questioned topics in the history of the Christian faith. It is impossible to deal with every question ever asked within the space of this article. Some questions and objections have already been addressed above; some of the other most frequently asked questions are discussed below.¹⁰

Does the doctrine of God's decree not lead to fatalism?

The doctrine of God's sovereignty does not mitigate human responsibility. D A Carson has expressed these two elements in the form of two statements as follows:¹¹

1. God is absolutely sovereign, but his sovereignty never functions in Scripture to reduce human responsibility.
2. Human beings are responsible creatures – that is, they choose, they believe, they disobey, they respond, and there is moral significance in their choices; but human responsibility never functions in Scripture to diminish God's sovereignty or to make God absolutely contingent.

Carson proceeds to show these twin truths from a detailed exegesis of a number of texts that all prove these points such as Genesis 50:19-20; 2 Samuel 24; Isaiah 10:5-19; John 6:37-40; Philippians 2:12-13; Acts 18:9-10; Acts 4:23-30.

What does human freedom mean, given the doctrine of God's decree?

Again Carson's response summarised as follows answers this. Many people think that human freedom must mean that we are able to act outside God's sovereignty, and that it involves absolute power to be contrary, to break any constraint. On the basis of the biblical evidence mentioned above, we should not tie freedom to absolute power to act contrary to God's will.

Freedom is rather tied to what human beings want to do. At the same time, human beings do what God's power and will had decided beforehand (Acts 4:27-28).¹² Carson continues by stating that it is vital to see that God does not stand behind evil and good in the same way: 'He stands behind good in such a way that the good can ultimately be credited to him; he stands behind evil in such a way that what is evil is inevitably credited to secondary agents and all their malignant effects.'¹³

Finally, the above twin statements about God's sovereignty and human responsibility are tied to the nature of God. God is at the same time transcendent and also personal. He is transcendent and exists beyond time and space. He has created everything and sovereignly rules over the works of his hands. He is also personal and presents

⁸ Waldron, p73.

⁹ Grudem, p686.

¹⁰ More extensive discussions of misunderstandings, questions and objections are found in the literature cited in this article; see especially Waldron, pp70-73; Nicole, pp131-142; Grudem, pp674-684.

¹¹ D A Carson, *A Call to Spiritual Reformation. Priorities from Paul and His Prayers* (Leicester: IVP, 1992), p148f.

¹² Carson, p157. ¹³ Carson, p158; see also Horton, p311.

himself as Father and Lord and enters into a personal relationship with us. When he gives us his commands and if we obey, we obey him.¹⁴

How can we be motivated for evangelism if we know that God will save his elect people anyway?

Just imagine that everything was not decreed by God! We would be terrified by the huge responsibility that the eternal fate of people would be totally dependent on us and our efforts. Instead, in God's sovereign purpose, he has also ordained that we are privileged to share in God's work in this world. The purposes of God are fulfilled through the means he has also appointed to this end such as the preaching of the gospel (Rom 10:10-15). As already stated above, it is our duty to obey the clear command of the Lord to go out into all the world and to preach the gospel (Matt 28:18-20; Luke 24:47; John 20:21; Acts 1:8). God's free offer of salvation in Christ should be preached to all people. God's provision is sufficient to save; we can be sure that nobody will ever be turned away because of a lack in God's gracious provision (John 6:37).

We should also realise that we do not know whom God has elected. The fact that someone has not yet been saved does not mean that he or she is not elected. Who might have thought that Saul of Tarsus as he is described in Acts 7 and 8 would

be elect? Humanly speaking, this seemed most unlikely. Nevertheless he was clearly chosen by God (Acts 9:15). No unbeliever ever will be too bad for us to conclude that he or she is outside of God's elective purpose.

Many great preachers, missionaries and evangelists were firm believers in the doctrines of grace including divine election such as Calvin, Edwards, Whitefield, Carey, Spurgeon, Lloyd-Jones etc.

A proper understanding of the doctrine of election, realising the great and undeserved grace given us, and the certainty that God will achieve his purposes, should stimulate us as it did Paul (see introduction above and Acts 18:9-10). Many great preachers, missionaries and evangelists were firm believers in the doctrines of grace including divine election such as Calvin, Edwards, Whitefield, Carey, Spurgeon, Lloyd-Jones etc. It has always been a tremendous source of encouragement in evangelism to know that God has his people whom he will save.

How can we reconcile the doctrine of election with the biblical statement that God wills to save everyone? Is it not unfair that not everyone is saved?

God does reveal in his Word that he 'desires all people to be saved and to come to the knowledge of the truth' (1 Tim 2:4; see also 2 Pet 3:9). This is his revealed will and we should act accordingly and preach the gospel to everyone.

We cannot give the final answer to the question why God does not save everyone.

All we can say is that God is both more merciful and more just than we can imagine. Tim Keller said: 'He is perfectly loving and perfectly righteous, and neither can be preferred over the other or he would not be God.'¹⁵

A similar question is raised by Paul in Romans 9:14. He gives the answer in what follows. The key point to understand is that it is by mercy, not by merit, as David N Jones says in his explanation of this passage.¹⁶

This ultimately leads to the question raised in Romans 9:20-24. Who are we to answer back to God who is both our Creator and who is sovereign? Doesn't he have a right to do what pleases him? He will achieve his gracious purposes and fulfil all his promises to make known the riches of his glory (v 23).

How should we use the doctrine of election with benefit?

First of all, as our Confession states, these doctrines should be handled with special prudence and caution as it would be so easy to misrepresent the nature of our sovereign and gracious God. Secondly, this doctrine serves a number of wonderful purposes. We are directed to

the will of God revealed in his Word, and to the certainty that God will achieve his sovereign purposes for us. This is shown

in the wonderful passage in Romans 8:31-39 which follows Paul's statement regarding predestination in verses 28-30. All things work together for good, for those who are called according to his purpose. Nothing will be able to separate us from the love of God in Christ Jesus our Lord. In the middle of all the perplexities of life this will give abundant comfort and strength to all who sincerely believe and obey the gospel.

The doctrine also assures us that our preaching and witness to the gospel will be effective (Is 55:10-11). This allows Paul to say that he will 'endure everything for the sake of the elect, that they may obtain the salvation that is in Christ Jesus with eternal glory' (2 Tim 2:10). All of this leads to the praise of his glorious grace, the recurring phrase that we read in Ephesians 1:6,12,14. This is how we should understand these doctrines as Horton says: 'Only when we are led to praise have we truly understood that part of the mystery of God's decree that he has revealed.'¹⁷

Soli Deo Gloria ■

THE DOCTRINE ALSO ASSURES US THAT OUR PREACHING AND WITNESS TO THE GOSPEL WILL BE EFFECTIVE.

¹⁴ Carson, p159.

¹⁵ Tim Keller on the doctrine of election on the website of The Gospel Coalition; accessed 26th Jan 2016.

¹⁶ David N Jones, *Overflowing Grace. Romans 9, 10, 11, 15* (Bridgend: Bryntirion Press, 2012), pp22-26; see also Horton, p311.

¹⁷ Horton, p313.



AFRICAN PASTORS' CONFERENCE

An overview of recent conferences is as follows:

SOUTH AFRICA

LOCATION	PROVINCE	DELEGATES	NO. BOOKS Sold & Free
Estcourt	KwaZulu Natal	58	246
Amanzimtoti	KwaZulu Natal	10	99
Hillcrest	KwaZulu Natal	78	1484
Newcastle	KwaZulu Natal	69	405
Standerton	Mpumalanga	17	151
		Total	2385

Note: Newcastle and Estcourt had good attendance but many of the Zulu delegates had a poor command of English, hence the poor sales – the need for translated Zulu books is very great especially in rural areas

Irving Steggles has written the first of what will hopefully be regular prayer letters to churches, pastors and other individuals who have a burden for the work of APC. Below are some extracts from that letter. If any RT reader would like to receive the letters on a regular basis, please contact the Editor or e-mail isteggles@gmail.com.

The upcoming conferences after February are listed below:

Date	Town/City	Country	Speakers	Theme
March 14-15	Livingstone	Zambia	Speakers will be Joshua Bolaji (RSA) & Rod Wilton (USA).	The theme for these conferences is 'Christ building his church in Africa Today'
March 17-18	Mazabuka	Zambia		
March 22-23	Gabarone	Botswana		
April 7-8	Bulawayo	Zimbabwe	Speakers will be Michael Bwembya (Zambia) & Rod Wilton (USA).	
April 11-12	Kwekwe	Zimbabwe		
April 14-15	Harare	Zimbabwe		
April 18-19	Victoria Falls	Zimbabwe		

Also in **April** from 4-8 there will be two conferences in Abuja, Nigeria on the theme 'Creation and New Creation'. The speakers will be Andy McIntosh (UK) and Irving Steggles (RSA). In **May** the conferences will be in the eastern part of South Africa and Swaziland. Please pray for these conferences. ■

NEWS FROM KENYA

Encouraging news about Kenya has come from two different sources underlining the progress of gospel ministry and the Reformed faith in this country:

5th Reformed Family Conference

Pastor Naphtally Ogallo has sent a report on the 5th annual Reformed Family Conference held in Eldoret from 7-11 December 2015. About 200 people gathered for ministry and fellowship. Conference attendees came from many different churches, Christian organisations and institutions of learning.

The main speakers were Pastors Roland Kalifungwa from Lusaka Baptist Church and Ndonji Kayombo of Kitwe, both in Zambia. These two men handled the conference theme 'Being right with God and being more like Christ', using mostly passages from Romans to preach on this theme.

The keynote address was delivered by Pastor Bill Issa of Reconciliation Bible Church, Kampala, Uganda. Bill used Philippians 2:12-13 and exhorted the delegates that first they need to be right with God before they can labour to be 'light in a dark world'.

Pastors Michael Maura and Naphtally Ogallo led two separate groups of adults

in conference workshops on 'The Holy Spirit'. Many are ignorant of the work of the Holy Spirit in salvation and so John 3:1-8 was crucial. Equally, there is a deplorable lack of biblical understanding of 'What is Pentecost?' Therefore these two topics profitably occupied the conference workshops and the participation proved the point!

The church in Eldoret has now started to have the services on the site of the new building using the temporary tent which was in use for the last 10 years.

Africa Inland Church, Bumala, Kenya

This news is based on a report by Pastor Eric Ngala Mutumbi.

This church is situated in the outreach area of Western Kenya in Busia County. This church was planted in 2002 in the outreach area, ie an area where the early missionaries never reached and before there was a Bible teaching church. The late Rev Josia Ogallo had introduced in his Bible messages the teaching which today is commonly referred to as Reformed theology.



 *Pastor Eric Ngala in the library of Trinity Baptist College, Nairobi*

Eric Ngala Mutumbi (married to Dorcas, with four children) is the pastor of the church who does most of the preaching and teaching in the church assisted by two evangelists (Wilfred Makokha and Hurbert Ochieng) and an elder (William Achola). Having finished a systematic exposition of Romans, Pastor Eric now has started preaching through Colossians.

Adult classes for thirteen new believers are currently under way, and they are expected to be baptised by April 2016 after completion of the catechism teachings.

Pastor Ngala wrote the following about the spiritual situation in the area: 'The traditional churches which were planted here by local people failed to teach the pure gospel and so mixed up traditions and the Bible, which confused them. As we came with the biblical gospel, many local people are still not willing to come out of

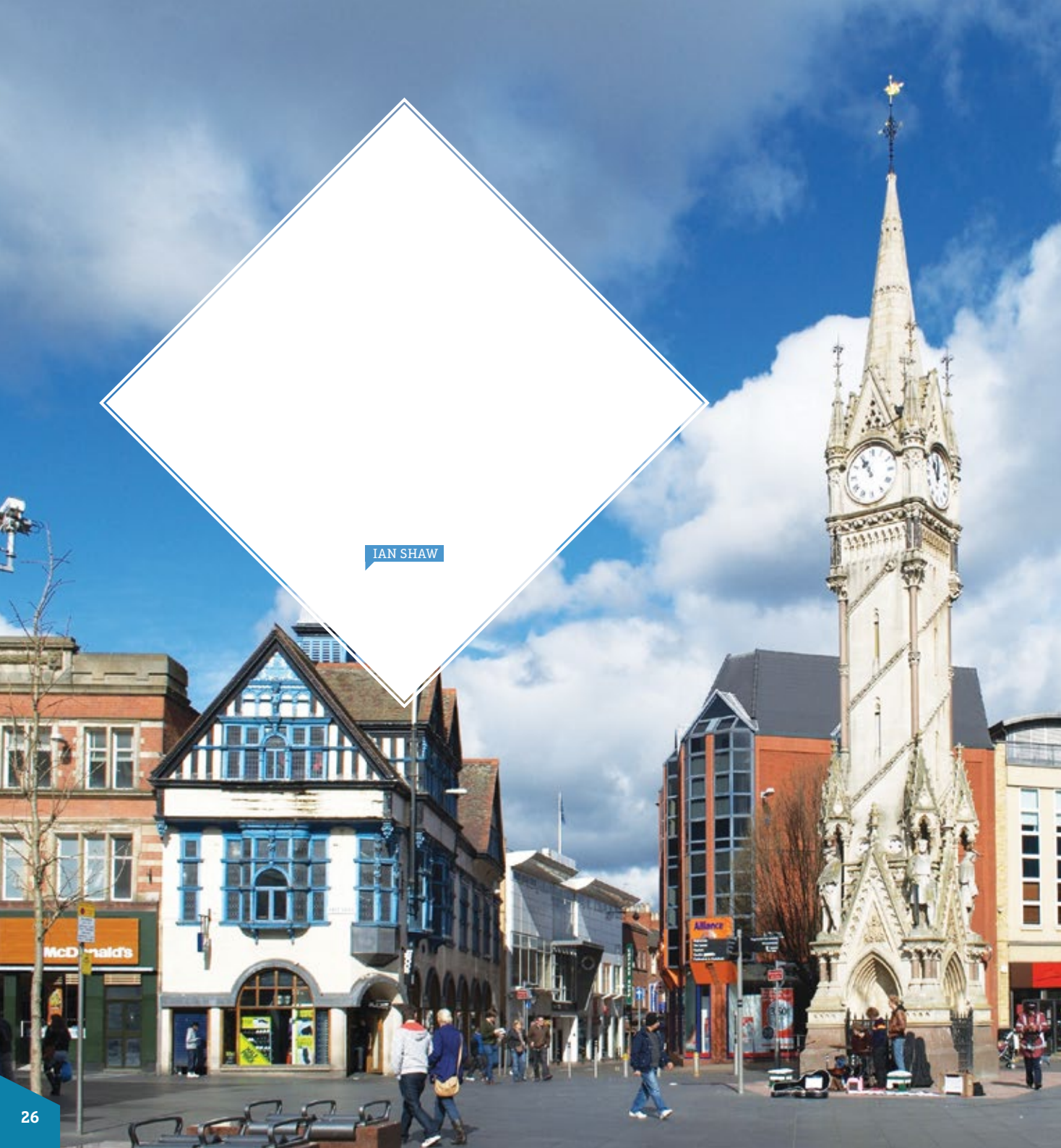
their so-called traditional gospel. There is even more confusion from rampant cults here like JW's, Bran Hamites, Mormons, the self-declared prophets etc. Some of these cults come with some handouts, messages of healing and financial breakthroughs to attract people. This, however, motivates us to continue to witness and carry on with preaching and systematic studies of the Bible.'

The church is working to plant a Reformed church in Butere in the early part of 2016. A group of Dutch believers is helping with the construction of church buildings.

Pastor Ngala also acts as the local tutor for 17 pastors to complete the distance training programme from Mukhanyo Theological College of South Africa. This work is supported by friends from the Netherlands who pay for the training modules and have also supported the setting up of a library. Several people including Dr John Benton and John Blanchard have kindly donated books for this purpose. The need to have more preaching pastors trained here is huge but there are not enough resources. There are currently 20 more pastors on the waiting list for this training. ■

 *Pastors participating in Distance Learning*





IAN SHAW

In the opening article¹⁸ in this series we saw how Leslie Land's arrival in Leicester, and to Melbourne Hall in the late Spring of 1947 heralded a ministry of fourteen years that was to prove more far-reaching than any period in that church since F B Meyer became its first minister late in the 19th century. In encountering him as person, pastor and preacher, we have met him over the first three years, and seen how from the detailed record in the church magazine his ministry was marked by an almost immediate blessing through an influx of new members and baptisms. Christians, ministers included, travelled from all over the city and county to attend his weekly Bible School.

Preaching was at the heart of what Leslie Land consciously saw as the nature and not merely the instrumental means of the gospel.

Preaching was at the heart of what Leslie Land consciously saw as the nature and not merely the instrumental means of the gospel. That Land took this view of preaching is not in doubt. Speaking in August 1948 on 'The Foolishness of Preaching', he starts from the decline of preaching even in some evangelical circles. In words that may be thought to anticipate contemporary images he laments that 'the idea commonly held is that preaching is an intrusion upon our worship'. On the contrary, 'God has *done* something in history. . . But Christmas is not a story in *mime*. God has clothed the drama of our salvation with words. God has spoken.' 'Christianity is no mysticism, no vague aesthetic feeling. It is a revelation made and given in Jesus Christ, made known by a direct preached word . . . and all down the ages the power of God has accompanied that preached word, power to change men's lives¹⁹, power to "turn the world upside down"'. Hence

¹⁸ This is the third and final article in a series on the opening years of W Leslie Land's ministry at Melbourne Hall, Leicester, 1947-1950, under the general title 'A Leicester Awakening'. A brief bibliographic note followed the first article in the series.

¹⁹ In the universal habit of the time Land uses 'man' to refer to humankind in general.

‘The apostles did not go about simply ‘giving talks’. No! One favourite word in the New Testament for *preaching* means to proclaim as a herald, with certainty and authority, demanding – even commanding – a hearing. *Preaching* in the New Testament has all of God behind it.’

He refers to the decline of preaching in earlier centuries and how it ‘became buried beneath a mass of forms and ceremonies, priestly accretions and other external paraphernalia’. Then came ‘the great Protestant reformation’ – Luther, Calvin and the Reformers – ‘names to conjure with.’ In a word the Reformation was a *rediscovery of the Word of God*.²⁰ He rejoiced that he was ‘free to worship Almighty God in august and dignified simplicity; free from all the tawdry, priestly accretions of those Middle Ages’. It was in this context that he believed, ‘We need humbly to pray for our many faithful brethren in the State Church.’

We are fortunate in being able to gather a full understanding of his preaching, due in part to the extant recordings and also because of the very unusual ways in which he prepared his monthly sermon summaries for the magazine. Indeed, ‘summary’ is the wrong word. They were not synopses. To appreciate this point we need to know what written notes he took into the pulpit. He had no detailed outline or extended text.²⁰ Despite the gift from the young people of the ‘shining

Rather like the preaching of Jesus, if the comparison may be made, Land would gently draw hearers into his theme before relating it to God’s big picture.

office typewriter’ it seems that the use of this was reserved for other purposes. His notes were simplicity itself – longhand brief headings in tiny writing on small sheets of paper. After preaching any given message he would sellotape the notes in his Bible at the text he had chosen. In a letter written by Kathryn Land the year following her husband’s death she remarked, ‘Actually he never looked down at any notes, but maybe to see the references.’ The magazine

entries seem to be partly transcripts²¹ of selected moments in his preaching along with direct recapitulations of the headings from his notes.

Land’s preaching had the following characteristics:

1. Always set in God’s wider purposes.
2. A constant eschatological awareness.
3. Marked by pointed application.
4. Often delivered with – and producing in his hearers – a sense of awe.
5. A readiness to develop his own interpretation.
6. An ability to draw from various stylistic and linguistic means to bring spiritual force to bear.
7. An unsentimental but welcoming acceptance of the God-given qualities of humanity.
8. An unflinching faithfulness.

I will work through each of these, taking the liberty of repeating one or two instances from the previous articles.

1. God’s wider purposes

Rather like the preaching of Jesus, if the comparison may be made, Land would gently draw hearers into his theme before relating it to God’s big picture.²² It occurs strikingly in his words at the memorial service for the previous minister, Benjamin Gibbon, who died not long after Land arrived in Leicester. He chose to speak on Joshua 1:1-5 (‘Moses my servant is dead:

now therefore arise, go over this Jordan, thou and all this people . . . As I was with Moses, so I will be with thee’), in so doing showing he has in mind the succession and not only the past. Posing the question how God came to choose Benjamin Gibbon, he picks a theme that often recurs in his ministry.

‘The strange thing is, that all down the ages it has *seemed* as though the worldly setting were the thing that mattered, with religion as a kind of extra for any who happen to have a taste for it.’ He suggests how the table talk in Egypt would have been about Pharaoh’s council decrees, and later about Nineveh, or the glory of Greece. Later ‘your “nine o’clock news” would have been Rome – Caesar – the Senate.’ And ‘today it is just possible you are tempted to think that what *really* matters is what happened at Geneva – or was it Potsdam? Or is it Moscow, or Washington, or Westminster?’

In contrast, those called ‘to point men and women to Jesus’ were not great men. ‘They

were great because they were nothing, and Christ was everything.’ Like Moses when his face shone it was ‘because they had communion with God. They had no light of their own.’ He took this as his arresting theme at the very end of his Leicester ministry. His final Sunday morning sermon on the opening words of Luke 3 left on the author an indelible impression. To take for a farewell message

this decidedly unpromising text on the powers (‘hegemonies’) of the then world, and apply it with such authority and relevance to show how God bypassed the ruling powers, political and ecclesiastical, and spoke through John the Baptist in the wilderness, was for me a revelation. It undergirded the interweaving of light and darkness throughout his ministry. Drawing out the application of the Joshua story

he says, ‘The days are grievous, but I believe we are on the eve of great things for God. Yes, amid the confused scene, there is a people waiting to cross over into God’s kingdom. “Arise – go over this Jordan: thou and all this people.”’

2. Eschatological awareness

His sense of the wider picture of God’s purposes was linked to an emphasis that was distinctive in his preaching – his sense of living in the end times. Needless to say, this is expressed fully in his *The Appearing of Jesus* – a series of studies given to his weekly Bible School during

‘THEY WERE GREAT BECAUSE THEY WERE NOTHING, AND CHRIST WAS EVERYTHING.’

²⁰ Following his death in 1986, and following brief appreciations of his life in the Christian press, I was sent samples of his sermon notes by his widow Kathryn.

²¹ The story of how his messages came to be recorded is told in *The Appearing of Jesus*.

²² This also can be seen graphically in his early address to the Band of Hope temperance movement in the first article in this series.

the last period of his ministry. He drew those studies to a close with the conviction that

‘I am going to preach grace while he lends me breath, and I am going to invite sinners, whether they are Jews or Gentiles, to put their trust in Jesus. You can trust him now. If Jesus comes tonight, at midnight, or in the morning, you will be with him for eternity.’

It permeated his preaching. In a message on ‘not forsaking the assembling of ourselves’ he pauses on the phrase ‘And so much more as you see the day approaching.’ ‘Here is a lovely thought – the word translated “gathering together” is the same word used elsewhere in connection with his Second Advent’ (2 Thess 2:1). ‘Here is the choicest, the most urgent reason of all why you and I must not – will not – neglect the gathering of ourselves together.’ Because we are a ‘gathered church’ and we await ‘a mighty “gathering together”’. He did not duck the teaching in Scripture that ‘You, brothers, are not in darkness so that this day should surprise you like a thief’ (1 Thess 5:4).

‘That day will overtake the world as a thief, but we are not in darkness that it should overtake us quite like that. There is a certain sense in which we can read

the signs of the times, but we should do so reverently, discreetly and not in any cranky way. We are children of the light – we are not in the darkness.’²³

But he always warned against looking for times and seasons in the Bible. ‘The Bible

was never meant to satisfy morbid curiosity, as to times and seasons. It is more like a trusted physician: his job is twofold – diagnosis and cure.’ He developed this on another occasion.

‘I am speaking to those who want to come with a fresh love and simple faith to the Word of God. They do not know all this intricate prophetic detail, this labyrinthine, pigeon-hole detail which has divided even believers. And I am not sorry that some of them do not know it!’

3. Pointed application

We need say little more

about Land’s pointed *applicatory* style of preaching, but in case the uncomfortable directness of this has been missed, this is how he concludes his message on the foolishness of preaching.

‘Shame on us if our preaching has been replaced by a “five minute talk”. Shame on us if our prayers have become flights of pious oratory or vain repetitions. Shame on us if our hymnody has substituted

daffodils, subjective phenomena and soppy sentimentalities for the great objective facts of our Redeemer and Lord!’

We never gain the impression that he got his application from commentaries or others’ sermons.

4. A sense of awe

Likewise we have observed the sense of awe that Land brought to his preaching, and was evoked often in his hearers. It was this that David Kingdon heard during his time as theological editor for the InterVarsity Press as lingering in the memories of colleagues in the ministry who had attended his Bible School, and it will bear repeating from the previous article.

‘I lived in Leicester for a number of years after Leslie Land finished his ministry in Melbourne Hall. Occasionally I would hear his name mentioned especially by members of the generation who had felt the impact of his remarkable ministry. One day an elder of the Bethel Evangelical Church, Wigston told me a story which illustrates the impact of that ministry on the lives of many of Leslie Land’s hearers. It was my friend’s custom to attend his weekly Bible School in Melbourne Hall with a group of his friends. More than once such was the sense of awe that came over them that no one spoke in the car as they went home!’

5. Originality

His originality in approach, interpretation and application also has been evident. His choice of language and figures of speech helped

drive through his apt inventiveness. In a relatively lengthy introductory study to the book of Revelation his characteristic approach is clear – a deep interest combined with a caution and care. Thus after comparing the book to the ‘Deutsches Museum’ in Munich and calling the book an apocalyptic gallery, or unveiling, he says:

1. ‘This Gallery was not designed by God just to satisfy our curiosity . . . But the main purpose of this apocalyptic Gallery is to inspire all Christians to be faithful and true to the Captain of their salvation.’

2. ‘The things you see and hear in this Gallery are *symbols* or *signs* . . . They signify spiritual truth and realities. Do not try to translate everything into dull prose’.

He then outlines the book as a series of ‘halls’ in the Gallery. For example, ‘You will find the first hall of this great Gallery given up to a kind of private interview between the risen Christ and His followers . . . He is generous with His praise and commendation, but His rebuke is terrible.’

6. Language and rhetoric

‘Do not try to translate everything into dull prose’ was an injunction he did not limit to the message of the book of Revelation. ‘Dull’ is no accident. Not that he thought prose as such was dull, but he persistently brought the power of language to bear to persuade his hearers. A common rhetorical device was to build up the force of his argument by

repeating a key word. The ‘Shame on us’ quotation above is a good example. He also

‘I AM GOING TO PREACH GRACE WHILE HE LENDS ME BREATH, AND I AM GOING TO INVITE SINNERS, WHETHER THEY ARE JEWS OR GENTILES, TO PUT THEIR TRUST IN JESUS.’

HE PERSISTENTLY BROUGHT THE POWER OF LANGUAGE TO BEAR TO PERSUADE HIS HEARERS

²³ This quotation is from *The Appearing of Jesus*, and he has a chapter on ‘The Signs of the Times’. It seems that this theme preoccupied him more towards the close of his ministry, and this chapter fully captures his position.

Heb. 6:1 Title of Baby —
 1. A Start. Are you —? Trying —? —like one.
Right v. God? God's way
So — something — can't — increase
All Xt's merit / forgiveness.
Can 'go on' —> (1) Knowledge (2) likeness
Justifⁿ — Sanctifⁿ
 2. A good start. Read — (cf. School)
We never leave them —
cf. Xtian babes.
You have every opportunity —
 3. T. — going back! Jn 6⁶⁶ Phil 2²¹ 2 Tim 4¹⁰
Heb. 6:4-6. But — 8:39.
 4. Do we mean business? — a man can use?
Practical: — 1. All resources in Xt.
(a) Jn 7¹⁷ = knowledge
(b) Phil 4¹³ = practice.
"Yes — I do intend to go on"
Then: — God uses MEANS Word / Prayer
What happens? What gets reflected?
→ the means!
A. Jealous Watch — means.
B. May mean letting go — His / people.
cf. "religious mania".
Looking — Jesus

would string three or four negatives as a preliminary to drive home the particular point he wanted to make. We see examples of this when he said, dealing with the world post-Hiroshima and Nagasaki, 'It is not the atom they really fear. It is not science. It is these things in the hand of man they fear', and still more powerfully in a message to the Band of Hope that once again bears repeating from the opening article.

'I am not concerned merely with the "alcoholic" — the poor man or woman in the grip of that awful disease — I am not concerned only with men and women who, otherwise gifted and talented, are sapping and destroying their mental powers and prospects with this accursed habit — I am not thinking only of broken, ruined homes and marriages, or of the crime of cultivating acres for brewing purposes when nations, women and children are perishing for want of wheat and bread. No, I am thinking rather of a level of life which is the best that multitudes of our fellow men and women know — a life roofed in by *this* world — a life which misses the goal and purpose for which Almighty God created men — a life which ends, like the book of Genesis, "in a coffin in Egypt".'

7. An unsentimental but welcoming acceptance of the God-given qualities of humanity

This is a slightly cumbersome way of expressing the point, but the interweaving of darkness and light to which we have referred mirrored his view of humanity. When he speaks of the world of science he retains deep respect for the creativity of humanity alongside the recognition of the potential for harm it brings. A sermon

he calls 'The New Look' illustrates both his readiness to welcome the qualities of humanity and his distinctive mastery of the English language. In using the phrase 'The New Look' he has picked up a fashion chain name, still present today, and turns to the verse, 'They looked unto Him and were lightened' (Ps 34:5). He then takes the idea of becoming like what we love, and the transforming consequences of looking to and meeting Christ. 'As a sinner and his new-found Saviour walk and talk together day by day, there steals a likeness, a Christ-likeness, into the heart and into the look.' He finds everyday metaphors to make his point.

'Have you ever looked down in your garden at some shapeless, lifeless, motionless thing, and then, all at once, it moves... "It's alive!" Well, it's possible for years to go on toying with a dead religion, a creed, a code of ethics, and then — all at once one day — to meet Christ. "It's alive!" "He's alive!" Anything may happen.'

He further develops his point by saying, 'Christ brings not only a new look, but a new way of looking, a new way of looking at other men and women as 'men and women for whom Christ died.' Yet 'I do not believe that conversion renders any man unnatural or unsexed; nay, rather... human love, human relationships, human laughter are all enriched and enhanced when Christ is in them.' Not that he held sentimental attachments to the experience of daily life. Speaking in the 1949 New Year on Matthew 2:12 he says we have also seen the Christ, 'we have had an encounter with the God-Saviour.' Now 'we must return to "our own country", we must return to the humdrum and toil of

everyday life, but we must surely return “another way”. . . We cannot, we simply cannot go back to the old life.’

Finally, this new look ‘knows how to look out on the future’. While Christians are never uninterested in what for example Russia and America will do – indeed, he insists, a Christian should be more intelligently interested in world affairs than someone who is not a Christian – we ‘travel light’.

8. Unflinching faithfulness

Aspects of these various characteristics can be found throughout his preaching. Two final examples will suffice, which at the same time also illustrate his unwavering faithfulness. First, a message on ‘the earnest of our inheritance’ (Eph 1:14) is a good illustration of how he structured his preaching and unfolded and applied a theme. Second, his message on ‘the sign of Jonah’ (Luke 11:29-36) shows once again how he saw the times and the challenge for Christians.

‘The earnest of our inheritance’

His message from Ephesians starts with an explanation of ‘earnest’ – ‘It probably had its origin from the Phoenician traders. A transaction would be made and one party would hand over to the other “earnest money”, a part payment. It established the deal . . . It was more than an instalment, it was a pledge and guarantee that the remainder would, in due course, be honoured and paid over.’ After a comment on the verse he says, ‘Will you notice three simple, yet wonderful things about this earnest of our salvation?’

‘1. It is an instalment of the *same kind* as the full and final inheritance. The believer in Christ possesses life of the *same kind* as the life to be. The spiritual life of the true Christian is the same in kind as the glorified life hereafter, the same in kind though not in degree or glory.’ He observes, ‘Oh I know we Christians too

seldom and too little display this real instalment. The disparity, the discrepancy is not a challenge to the truth of God’s Word; it’s a challenge to us who profess and call ourselves *Christians*.’

‘2. But while the earnest instalment is the same in kind, we note, secondly, this is only an *instalment*. The same in kind but only a tiny fraction in degree of

the full and final inheritance. It has not, as yet, entered into man’s heart what good things God has prepared for them that love him.’

‘3. This “*earnest*” implies not only present privilege and guarantee, it also implies *obligation*. We are in danger of forgetting this. In accepting the earnest-money, you knowingly and solemnly place yourself under an obligation to go through with the transaction.’ Hence, ‘You are not your own, you are bought with a price . . . You cannot, you simply *cannot* go back to the world. To do so is to insult the Spirit of grace and to trample underfoot the Son of God.’

He concludes by saying, ‘The gospel brings unspeakable privileges and “untellable” prospects of glory, but may God, the Holy Spirit, remind us that it brings solemn responsibilities and obligations also.’

The spiritual life of the true Christian is the same in kind as the glorified life hereafter, the same in kind though not in degree or glory.

‘The sign of Jonah’

Knowing what we do regarding Land’s approach to the last things, his downplaying of reading signs of such things in the contemporary world is all we may expect. ‘It is interesting to recall that these early sign-seekers were surrounded by signs . . . Strange blindness of the human heart: Christ-rejecters ever seek a sign!’ There will be no other sign but Jonah. ‘There is evidently a “mystery” as well as a history in the story of the prophet Jonah. No other sign but the sign of the prophet Jonah! In other words, the Cross and the resurrection of Jesus Christ are God’s last words to mankind before the Judgment.’

He returns to one of his main themes – the state of the times. ‘We are witnessing in our time a darkness – a spiritual and moral darkness – in many ways unsurpassed in history, and this in spite of our tremendous advance in knowledge and human wisdom.’ It is ‘affecting every sphere and every phase of our modern life. It is manifest in our modern attitude to labour and toil, in our art and films and modern music.’

Yet he is never a mere doomsayer. He values advances in knowledge and always has his science education in the back of his mind. Also he makes the interesting remark that

‘It is true that in certain thinking quarters there are signs of an awakening, signs of a hopeful kind of despair – the despair that leads to salvation. Thinking men,

unlikely men, are coming to realise that man’s spiritual eye has long been focused on the wrong object.’

He applies his message to Christians as well as those who are not. ‘What are we to say to these things? What are we going to do about it? Well, as the Church of Jesus Christ we’d better take to heart his words, “There shall no sign be given them but the sign of the prophet Jonah” . . . Our Christian business is to proclaim the sign and demonstrate its power in our daily lives.’

It would be redundant to speak of his faithfulness were it not so central to

the man and his identity. In his resignation letter to the church on 25 November 1961 he reminded them, ‘I have not shrunk from passing on to you the whole counsel of God. I have sought to emphasise none other loyalty than Christ and his Word. It would be foolish to imagine that everyone in so large a fellowship is “with me” in the strong evangelical position I have sought to

maintain.’ He remarked in the final year of his ministry, ‘Oh, how I know it is not easy or even pleasant to have to say these things, and it does not make for popularity: but the days are perilous and the time is short. Faithfulness, not popularity, will count in the Day of Christ.’ ■

FAITHFULNESS,
NOT
POPULARITY,
WILL COUNT
IN THE DAY OF
CHRIST.

Dr Ian Shaw is a member of York Evangelical Church, UK, and a Professor of Sociology.

Retirement of Geoff Thomas from Alfred Place Baptist Church

Many readers of this magazine in many different parts of the world will be familiar with the name of Pastor Geoffrey Thomas. Many of you will have benefited from his ministry over the years either in person at conferences and in churches or through recorded or written materials on the Internet or in other forms. Such people will be interested to know that at the end of February his long ministry as Pastor of Alfred Place Baptist Church, a work he has given himself to for over fifty years, officially came to an end.

This is all part of the process whereby the church is seeking to move from the position where Geoff is the pastor of the church to one whereby they are pastored by a successor. The latter part of that equation is being handled with wisdom and care by the elders of the church and, although little can be said about it at the moment, no doubt how it all works out will become clear in due time. Meanwhile Geoff is seeking to stand aside in order to make way for that transition, while being ready and willing to continue to help the church in whatever ways are appropriate or necessary.

These latter years of Geoff's ministry have been marked by a number of

congratulatory gestures. Readers may know that in September 2011 Geoff was awarded an honorary doctorate by Westminster Seminary, his Alma Mater. In that same year the systematic theologian Wayne Grudem was also awarded an honorary doctorate.

In October 2013 a book marking Geoff's seventy-fifth birthday was published by RHB containing essays by Sinclair Ferguson, Carl Trueman, Fred Malone, Michael Haykin and others. It was called *The Holy Spirit and Reformed Spirituality*. The book begins with a short biographical essay which seeks to give some of Geoff's background from both before and after his call to the church in Aberystwyth in 1965. It focusses on Geoff's upbringing in the English-speaking South Wales Valleys, the influence of the Welsh-speaking milieu of North and South Wales, his time in Westminster Seminary and the influence of the United States and the resurgence of Reformed Theology in the United States during Geoff's formative years. It also alludes to the way that God in his providence has made time spent under Geoff's ministry part of the training for a score or more of men now in the Christian ministry, men such as Austin Walker, Derek Thomas, Graham Heaps, Tim Mills,



 Geoff and Iola

Alan Davey, Luke Jenner etc. Some of these reflect on what they have learned from Geoff in a subsequent chapter written by Paul Levy.

Then last year, in November 2015, there was a very well attended weekend of meetings in Alfred Place marking fifty years of Christian ministry. Joel Beeke preached and a huge tea was arranged where a number of men from Wales and beyond reminisced on the blessings that have flowed from the ministry of God's servant. Austin Walker from Crawley began by recalling what help he had received from Geoff as a student before heading off to Westminster. He was the first of several to choke a little. David Griffiths of OMF was very emotional describing what a help Geoff's little

booklet on dealing with remaining sin had been for a Filipino suffering with AIDS. Gareth Edwards spoke on his own behalf and the EMW (who, as he put it, are very thankful to be able to hold their conference as a sort of add-on to his own!). Meirion Thomas spoke again on his own behalf and the family's. Presbyterian Richard Holst was another who could speak with gratefulness of Geoff's help in student days. Robert Strivens of the London Theological Seminary had a brilliant story of Geoff jump starting his car at a Banner of Truth Conference when a young and diffident minister. He also brought a book of Calvin's sermons on Titus from the Banner trustees.

We do commend Geoff and Iola to the Lord. A number of things regarding the future are unclear at the time of writing. As many will know Iola is suffering the effects of cognitive decline and that brings obvious difficulties. The church have been a great help in this and Geoff's three daughters have begun to make more regular trips to Aberystwyth to help their parents.

Geoff himself continues to be well physically and mentally and it may well be that the itinerant ministry that he already has to some extent exercised will be extended. The plan is to remain in Aberystwyth where Iola's sister and husband also live. They are members of the Welsh-speaking church in the town. Do pray for Geoff and Iola and for the church as they look to the Lord in this time of change. ■

Gary Brady, son-in-law of Geoff and pastor of Child's Hill Baptist Church, London

European Missionary Fellowship (EMF) News

EMF has been very active in mission in Europe for many years. The current Mission Director, Martin Leech, is leaving in May. He has now announced the appointment of his successor(s) in the latest newsletter. The following is a summary:

EMF's Trustees have invited Ian Parry to succeed Martin as Director of the Mission and Steven Bowers has been invited to take up the new position of Assistant Director (Operating Officer).

Ian Parry (married to Liz; they have four children) studied at London Theological Seminary from 1992-94, and subsequently studied part-time for an MTh at WEST. From 1995 to 2003 Ian was pastor of Mount Elim Evangelical Church in Pontardawe in the Swansea Valley. In 2003 Ian and Liz moved to inner city Cardiff to initiate a new church plant in a fast-growing and diverse part of the city. Over the last 13 years 'The Bay Church' has been established. Ian has been a member of EMF's Executive Committee since 2004, continuing the Mission's long tradition of connections with pastors and churches in Wales. He plans to commence work with the Mission on 1 May.

The new post of Assistant Director (Operating Officer) will be taken up by Steven Bowers (married to Brenda; they have three now grown-up children and four grandchildren). Steven was born in Belfast, and moved to Yorkshire, England, in the early 1970s. It was in Yorkshire that Steven became a Christian and he has been pastor of Cornerstone Church in the town of Brighouse since 1980. Steven joined the Executive Committee of the

Mission in 2010 and has been actively contributing to various aspects of the Committee's work.

As the years have gone by, the Mission's administrative work has increased significantly and so Steven will take day-to-day responsibility for it. This will free up Ian's time to allow him to focus much more clearly on the pastoral and mission responsibilities of the EMF Director.

We thank God for clear evidence of his gracious leading and provision and we should pray for Ian and Steven, their families and their respective churches, which now will be looking to find new pastors.

There will be a special meeting scheduled for 12 March 2016 starting at 2.30 pm at Welwyn Evangelical Church to say farewell to EMF's outgoing Director Martin Leech and his wife Penny, and to celebrate God's goodness in providing a new Director, Ian Parry, and assistant Director, Steven Bowers. Another meeting has been scheduled for Saturday 16 April 2016, 2.30pm in Chorlton Evangelical Church, Chorlton Green, Chorlton-cum-Hardy, M21 9FG. The topic of this meeting is: 'Europe, the most secularized continent!'

The 2016 School of Biblical Studies commenced two weeks ago with just four students. Sadly, visa applications for six: five Ukrainians and one Nigerian, were refused, as were second attempts by five of them.

Please, remember the work of EMF in your prayers. ■

New Building for Cuckfield Baptist Church



Chapel exterior

Cuckfield is a small town in Sussex, situated on what in the 18th century was the main coach road from London to the south coast. It's about 65 km south of London, and mid-way between Gatwick Airport and Brighton.

Some Christian believers lived in Cuckfield in 1747, when 'William Walder of Cuckfield' is recorded as being admitted to membership of Ditchling Baptist Chapel, some 15 km or so away. James Walder opened the chapel building in Cuckfield in 1772 and served as pastor until 1777. Records are sparse; we know that in 1851 there were 54 members, but six in 1915, and in 1951, Miss Win Perry was the sole remaining member, and

she would sometimes sit alone in the chapel on the Lord's Day to pray for God's intervention.

In 1956 a last appeal was made to The Tabernacle, Brighton, where Ben Warburton was pastor. His son-in-law, Stanley Hogwood, had been converted, age 46, that year, and he formed a team to restore the chapel at Cuckfield and recommence gospel work. Sunday School opened in April and the first service was held on 12 May 1957.

Erroll Hulse often preached at The Tabernacle, and Mr Hogwood invited him to preach at Cuckfield. He accepted a call to the pastorate on a part-time basis, starting



📷 Chapel interior

on 1 January 1962. Progress was initially slow but, under God's blessing, momentum increased, people were saved and added to the church. Growth required the extension of the 1772 building at both ends during the 1960s. Erroll, who was trained in architecture, prepared drawings for a new building. However, this vision had to await its appointed time.

Erroll left Cuckfield in 1984. David Ellis was pastor 1987-96, and David Sprouse 1997-2015. Plans for a new building began in 2003, and the culmination of a long process was the opening of a spacious modern building in January 2016. It

has pleasing lines, a lot of glass, good flexible facilities, and a loving and united congregation. Membership is about 80. Local people were invited to an Open Day on 23 January, and about 300 people visited during the day. A large congregation, maybe 200, gathered on 24 January for a baptismal service. Brian Edwards, formerly pastor at Hook Evangelical Church, preached with vigour and challenge at the two services. The congregation had double reason to sing 'To God be the glory! Great things he has done.' ■

Bob Campen
(*treasurer of Reformation Today until 1984,*
and church member at Cuckfield since 1971).

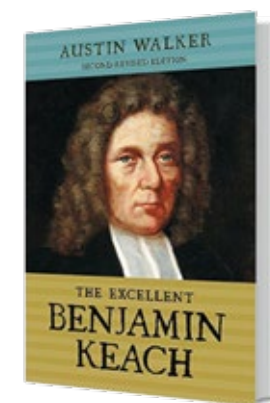
Note from the Editor:

Reformation Today started at the initiative of the founding editor Erroll Hulse at a time when he was the pastor of Cuckfield Baptist Church in 1970. It is a remarkable coincidence that now Cuckfield Baptist Church has obtained an entirely new building (see picture) and RT underwent

a major change in its design and layout! However nice this is, both the building and the magazine are means to an end: to support local churches in their ministry to promote the gospel of our Lord Jesus Christ for his glory. ■

The Excellent Benjamin Keach

Author: Austin Walker
Published: First published 2004;
Revised edition 2015
Publisher: Joshua Press
Pages: 449pp
ISBN: 9781894400633



We often look back to the reign of 'Bloody Mary' as the time of fiercest persecution for Christian believers – or maybe the sufferings of the Lollards during the fifteenth century. However, the years following the restoration of King Charles II in 1660 saw terrible times for those who could not conform to the state church, especially after the 1662 Act of Uniformity was passed. Daniel Defoe, author of *Robinson Crusoe*, wrote:

'Near eight thousand protestant dissenters . . . perished in prison in the reign of that merciful prince King Charles II, and that merely for dissenting from the church.' Fierce persecution continued until the 'Glorious Revolution', the accession of King William and Queen Mary in 1688 and the subsequent passing of the Toleration Act in 1689.

Benjamin Keach (1640-1704) was one of the most faithful and steadfast leaders of the dissenters during this time. He was converted at the age of fifteen, and at the same time was convinced of the truth of believer's baptism. By 1660, at the age of twenty, he was preaching regularly to a Baptist congregation at Winslow, Buckinghamshire.

He continued to preach even after the notorious Clarendon Code made it illegal. In 1664 he was maliciously accused and placed in the pillory. Far from being silenced, he preached courageously to the onlookers. Famously on one occasion he was tied up in readiness to be trampled to death by the horses of the soldiers sent against the dissenters, and was only spared in the nick of time when a superior officer intervened.



Keach and his family moved to London in 1668, and it was shortly after this that he became convinced of the doctrines of grace. He began pastoring a group of Baptist believers meeting in a home in Tooley Street, Southwark, which eventually would become the famous New Park Street congregation, and, later still, the Metropolitan Tabernacle (pastored by C H Spurgeon during the nineteenth century).

Keach is best known as having been the first to introduce congregational hymn-singing as part of regular worship. Many objected to this, but Keach wrote a definitive work entitled 'The Breach Repaired in God's Worship', or, 'Singing of Psalms, Hymns and Spiritual Songs, Proved to be an Holy Ordinance of Christ Jesus with an answer to all Objections'.

Keach was a prolific author as well as being a godly and courageous pastor.

He preached for forty-six years in total, thirty-six of those years in London. By the end of his life, in 1704, the church at Horsleydown was the leading Particular Baptist congregation in South London.

Austin Walker has written a comprehensive biography, and it is good news that a revised edition has been published by Joshua Press (2015), bringing this valuable resource, first published in 2004, back into print. It is inspiring and encouraging to remember this man of courage and action, whose whole ministry was fuelled by a life of prayer:

'By prayer we confess we are poor depending creatures, and cannot help ourselves, save ourselves, nor direct our paths, nor deliver ourselves from dangers feared, and that all our wisdom, strength and succour, is from God, and hereby we give glory to God' (Keach, quoted on p384). ■



Subscriptions

General Enquiries: Frederick Hodgson, 170 Coach Road, Sleights, Whitby, North Yorks., YO22 5EQ, UK, frederick.hodgson@gmail.com

Subscribe Online: Readers can subscribe on-line from any location using a credit card – www.tentmaker.org.uk

UK/Europe:

Frederick Hodgson,
170 Coach Road, Sleights, Whitby,
North Yorks., YO22 5EQ, UK
e: frederick.hodgson@gmail.com
(£16 for 1-year subscription)

New Zealand:

Mrs Priscilla Drake
43 Pilkington Road, Panmure,
Auckland 1006
e: priscilladrake@gmail.com
(\$35 inc. airmail for 1-year subscription)

USA:

Tom Lutz
Edgewood Baptist Church,
3743 Nichol Avenue, Anderson, IN 46011
e: tomlutz41919@aol.com
or Chapel Library,
2603 W. Wright St. Pensacola, FL 32505
e: chapel@mountzion.org
(\$30 for 1-year subscription)

Singapore & Malaysia:

Shalom Christian Media
8 New Industrial Road,
LHK3 Building
03-01, Singapore 536200
e: contactscm@shalomrb.com
(\$35 for 1-year subscription)

Australia:

Ray Levick
Unit 25, 61-67 Moverly Rd.
Maroubra 2035, Australia
e: rlevlick77@netspace.net.au
(\$25 for 1-year subscription)

Canada:

Janice Van Eck
52 Paulstown Crescent,
Guelph, Ontario, N1G 5H7
e: janicevaneck@rogers.com
(\$30 for 1-year subscription)

South Africa:

Matthews Nkuna
13 Dick Muller Drive, Norkem Park,
Gauteng, South Africa 1618,
Tel +27 72 635 8282
e: matthews.theinman@gmail.com
Cheques to Birchleigh Baptist Church
(specify – For RT subscription)
(R100 for 1-year subscription)

Kenya:

Naphtally Ogallo, Grace Baptist Church,
Eldoret, PO Box 170-30100
Mob: +254 723 918 943
e: nandhogallo@gmail.com
(950 Ksh for 1-year, discount for 5+
copies to one address)

Single copies:

may be purchased.
In this case the cost
is one-sixth of the
above cost. Postage
is included,
but please note
that we have to
charge extra for
airmail. A 1-year
subscription has
surcharge of £5.00
if airmail delivery
is required.



Donations

Donations can be made anytime via the above agents. (UK taxpayers may use gift aid. Reformation Today is a registered UK charity – number 1017000)

Please make any cheques out to 'Reformation Today'.

Donations to APC: These should be sent to Phil Roberts, 121 Hartshill Road, Hartshill, Stoke-on-Trent, ST4 7LU. Cheques should be made out to 'African Pastors' Conferences'. Could UK donors please let Phil Roberts know if they intend to use gift aid.



Further Details

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



The most secularized continent!

Saturday 16 April 2016, 2.30pm

Come and be inspired as you hear reports from both missionaries and students who are passionate about proclaiming Christ. We would love to see you there and to share with you the work of the gospel across the most secularized continent on earth: Europe.

Speakers to include: Sándor Kelemen (Romania);
Students of EMF School of Biblical Studies

Venue: Chorlton Evangelical Church,
Chorlton Green, Chorlton-cum-Hardy,
M21 9FG

Refreshments after meeting.

For further details please contact
Walter Johnston (0161 881 1023)

chorltonevangelical.org

emf europeanmission.org

Next Issue

Theme: The Church of Jesus Christ

► The Church and the Ordinances
(Robert Strivens)

► Confessionalism
(Bill James)