

REFORMATION TODAY

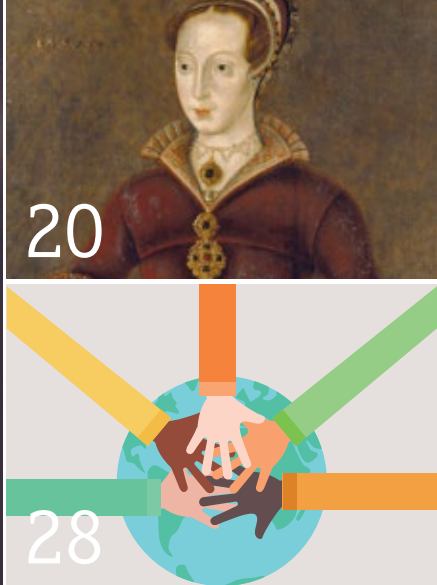
rt

- ▶ Erroll Hulse (1931 – 2017): A Tribute
- ▶ The Secret Things and the Revealed Things
- ▶ Biblical Antidotes to Racism
- ▶ Help! I can't Forgive (part 5)

Revelation, Reformation, Racism



📷 Erroll Hulse at the APC in Empangeni, South Africa (2013)



Inside this Issue

- 04** Erroll Hulse (1931 – 2017)
Sharon James
- 11** The Secret Things and the Revealed Things (part 1)
Geoff Thomas
- 20** 'Faith only Justifieth': The Witness of Jane Grey, An Evangelical Queen
Michael A G Haykin
- 28** Biblical Antidotes to Racism (part 1)
Ronald Kalifungwa
- 37** African Pastors' Conferences News
- 37** New Books
- 38** Carey Ministers Conference 2018
- 40** Help! I Can't Forgive (part 5)
Phil Roberts

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

rt

Design and Print
www.PepperCollective.com

Editorial

KEES VAN KRALINGEN

This issue of *RT* has turned out differently from what I had planned. For various reasons, the material on the issue of transgenderism was not yet complete. The plan is to publish articles on this topic in *RT* 280. But I am very happy to introduce to you what has become plan B. Admittedly, the articles in this issue are more of a mix of different topics than usual. There is, nevertheless, a common line of thought that binds them together.

First, we have an article by our associate editor Michael Haykin on Lady Jane Grey. This continues the theme of the Reformation started earlier this year and which culminated in the previous issue of *RT* with a particular emphasis on the rediscovery and widespread availability of the printed Word of God.

Scripture is God's revelation to us which climaxed in Jesus Christ our Lord. Everything we need for our salvation has been revealed to us. This does not mean, however, that everything we may want to know can be known. There are still secret things that belong to the Lord our God (Deut 29:29). The message of this text is still hugely important to us in the 21st-century, a time in which we human beings pretend to know so much more. I am therefore very grateful to Geoff Thomas for allowing us to print his sermons on this text which he preached in Aberystwyth at the time of the annual EMW Conference in 2011.

Coming back to the theme of the Reformation, we may be familiar with

the Latin phrase *semper reformanda*. This refers to the need for continued reformation in the church. This applies to our need to practise forgiveness as Phil Roberts shows in his series of articles. Another particular area where reformation may be needed concerns our view of the human race and the different human beings that make up humanity. I am referring to the issue of racism. This may seem an unlikely target for reformation, but it is more important than we think. How do we as Christians and churches respond to the fact that in almost every country we are living with people from an increasing number of different backgrounds, nationalities and ethnic origins?

These are not just hugely difficult issues in society at large. All too often they are causes of tension and difficulty in the churches. I am therefore most grateful to Pastor Ronald Kalifungwa from Zambia for the first of two articles on this topic. The topics of reformation, revelation and racism in this issue of *RT* have more in common than we may think.

During preparation of this issue of RT, the news reached us of the death of Erroll Hulse, our founding editor. Although we mourn the loss, we are profoundly grateful and praise the Lord for the rich blessing he has been to so many of us, and to the wider Reformed Baptist community around the world through his life and ministry. I am therefore very grateful to his daughter Sharon James who wrote a special tribute for this issue of RT. May our Lord graciously provide his rich comfort and blessing to his family. ■



Notice to non-UK subscribers:

Please ensure payment of your subscription as soon as possible after receiving the **early** reminder in order to guarantee uninterrupted delivery of your copies of *RT*.

ERROLL HULSE

1931 – 2017



The priority of the Gospel

Erroll was brought up in a very privileged and nominally Christian family in South Africa. An only child of loving parents, his father was a gifted architect, who ended up leading major projects, and his mother was a highly successful business woman, who owned a flourishing photography business.

As a youngster Erroll was an accomplished athlete, competing at a high level. He studied architecture at Pretoria University (using the Afrikaans language). His great friend David Cowan, a fellow architect, witnessed to him and invited him to an evangelistic service at

Pretoria Baptist Church in 1953. Erroll was powerfully converted. At the same time, his fiancée, Lynette was clearly converted when the Lord convicted her during a mighty thunderstorm. They covenanted together to live for the Lord; to meet with his people morning and evening each Lord's Day, and never, if they could possibly help it, to miss the midweek prayer meeting. They married in 1954, and right through their lives they endeavoured to keep this solemn covenant.

Ever since his conversion, Erroll's passion to witness to others and his confidence in the gospel never waned.

In 1962, Erroll was called to his first pastorate at Cuckfield Baptist Church. During the 1940s and 1950s, the membership had declined to just one member. In 1956 a letter was sent to the pastor of The Tabernacle, Strict Baptist Church in Brighton asking whether the church would be prepared to attempt a work of revival in Cuckfield. Erroll believed, with his fellow worker in the church restoration project, Stanley Hogwood, that the work should be built through conversions. They believed in prayer and they believed in action.

Evangelistic activity included door to door work, open air preaching and constantly working on contemporary and relevant evangelistic literature to deliver around the village. Most powerful was the regular exposition of Scripture and the preaching of the gospel week by week. The preaching was anointed through the work of the Holy Spirit in the hearts of many who were saved during these years.

On a personal level, Erroll witnessed very naturally to neighbours and others he met. He has always sought to witness when on planes. He took the opportunity of meeting Nelson Mandela at Johannesburg airport, engaging with him graciously in a conversation lasting about fifteen minutes – and reminding him of the need for salvation through grace. Erroll has continued to be eager to share the good news with those who have cared for him in later years. His enthusiasm has always been infectious.

Erroll became committed to the Doctrines of Grace, and he was equally passionate about the Free Offer of the Gospel. He strongly resisted the dangers of 'Hyper-Calvinism'. One of hymns we often used to sing at Cuckfield was: 'Come ye sinners'.

The Concert of Prayer for Revival

In the early days at Cuckfield, in addition to the weekly Wednesday prayer meeting, a highlight of church life was the 'cottage prayer meeting' on Saturday nights. We met in homes to pray for conversions on the Lord's Day. The Lord heard and answered many of those prayers and we saw remarkable conversions. There was a spirit of great expectancy, urgency and trust in those meetings. We also had Saturday morning prayer meetings to pray for revival.

In 1990, Erroll joined with Glyn Williams of Tinsill Church, Leeds, and they tried to stir up support for a 'concert of prayer for revival'. At that time there was little interest. Since 2011, a good number of churches especially in the North-East have responded to this call and meet to pray regularly for God's blessing in our nation

and internationally, and the leadership of this concert of prayer has passed on to Jonathan Bayes and others.

Passion for God-centred and God-honouring church life

Erroll and Lyn were both converted in the context of an Arminian Baptist church in Pretoria. They were grateful for the absolute devotion to the Lord and emphasis on a consecrated life of that church.

But when they came over to London in 1954, they were thrilled to come under the teaching of Ernest Kevan at London Bible College, and under the preaching of Dr Martyn Lloyd-Jones at Westminster Chapel. And they read voraciously. Erroll testifies: 'it was reading the recently published commentary by Robert Haldane on Romans in five volumes, that cured me completely of Arminianism. By the end of Romans chapter three I was a firm five-point Calvinist'.

A formative friendship was with Iain Murray. Iain had founded the *Banner of Truth Trust* with the aim of reprinting great Reformed literature. Erroll was appointed as the Business Manager. Many other significant and lasting friendships were forged during those years, including with Humphrey Mildred and Roger Hodgkinson.

The sea change in embracing the Doctrines of Grace was like a Copernican revolution for Erroll and Lyn. Both fought against it. They had been taught that Calvinists hated the gospel and evangelism! But they were compelled by Scripture to change their views.

They had been involved in evangelistic tours around Europe with the Nurses' Christian Fellowship. This organisation operated at that time as a 'Faith Mission'. When they explained their change of views to the Fellowship they were effectively expelled. Many former friends shunned them. This was a very painful time, but they had to be true to Scripture as they understood it.

Erroll and Lyn had both worked as counsellors in some of the great London Crusades of Billy Graham. Both had been involved in open air evangelism back in South Africa and in Europe, but they came to be disillusioned with the invitation system. Back in South Africa they had found that when they delivered the invitation to 'come to the front' to make a decision, the same people kept coming back again and again. In the case of the Billy Graham crusades, without doubting the fact that some were genuinely converted, they found from the follow-up work that they did personally that the dropout rate was high; and as Erroll looked carefully into the follow-up work of others, he found they had the same experience.

Erroll and Lyn began to question the need to invite people to 'come forward'. They believed that that could plant false expectation of assurance. Dad's first book, *Billy Graham: The Pastor's Dilemma* was a compelling critique of the invitation system, which incorporated a strong apologetic for the biblical and Reformation doctrine of the 'bondage of the will' with regard to salvation.

This was an extremely controversial topic and his book attracted attention from

the national secular press as well as the religious press.

A Believers Church made up of Baptised Believers

Erroll was blessed to minister at Cuckfield Chapel for twenty-three years. He was absolutely committed to the local church. Erroll and Lyn dearly loved the church family. They loved the Lord's Day as the day when the church family met together. They loved the prayer meeting, as the time the church family met to speak with their Father in Heaven. They never regarded the local church as a 'preaching centre' where the minister 'does the ministry' and members merely listen. Erroll's convictions about believer's baptism meshed with his convictions about the local church being made up of believers who have a credible profession of faith, who covenant together to love and serve God and their fellow members. He wrote several books on this theme, including *The Testimony of Baptism*. His booklet *Baptism and Church Membership* has been widely used to introduce new believers to these truths in many churches. He also edited a series of books gathering together papers given at the annual Carey Ministers Conference. He founded this along with others in 1970, as a meeting place for Reformed Baptist church leaders.

When Erroll took over the editorship of the magazine the *Christian's Pathway*, he quickly moved to transform this into *Reformation Today*, a much more contemporary magazine promoting Reformed Baptist truths in a fresh and relevant way.

He then networked with Reformed Baptists internationally, and travelled widely

to encourage the planting of Reformed Baptist churches in places as far afield as Fiji, New Zealand, Australia, Cameroon, Southern Africa and Argentina. He also supported the planting of churches locally. Cuckfield sent out elders to plant a church in Crawley.

Biblical worship

Erroll was not an exclusive Psalm-singer, but he was passionate about the mandate to sing Psalms in worship, and he spent a great deal of time in collaboration with David Preston to that end. They published *Book of Praises – Psalms for Today*.

Many of David Preston's renderings of the Psalms were then incorporated into *Praise* hymnbook. This offers a fresh rendition of all the Psalms, making each one accessible in a new way to congregations today. Erroll was a great admirer of *Praise* hymnbook.

Erroll was always passionate about the value and benefit of the Lord's Day. He saw a day of rest as the Creator's good gift to all people; and in particular he saw it as a means of grace to believers – the 'market day of the soul'. He believed that the day should begin and end with worship and sitting under the Word of God.

He believed that God speaks in a living way through his Word, and through his Word preached. He did not think that the preacher had done his work if he merely delivered a 'Bible lesson' or teaching slot. He believed that Biblical preaching is when truth comes alive and is delivered with authority and passion and Holy Spirit power (the old term for this is 'unction'). The rest of the Lord's Day he believed

should be given over to ministering to others – especially through hospitality. In the Cuckfield days the Hogwoods were sterling examples of generous open hospitality, especially on Sundays. But Erroll and Lyn, all through their lives, were hugely hospitable as well.

Passion for Biblical World View

God's sovereignty extends to all of life. Erroll believed in Kuyper's vision of Reformed Christianity: that Christ is King over every square inch of life. Biblical Christianity has something to say to art, architecture, music - all of life. He was a great admirer of Francis Schaeffer, and helped organise the key Schaeffer trip to the UK to promote the film series *Whatever Happened to the Human Race?* and *How should we then live?* These were formative in turning Evangelicals away from the rather pietistic and withdrawn attitude that had characterised the period up to the 1970s.

In the 1960s an extremely permissive lobby was starting to introduce explicit sex education into schools. Erroll took the lead in Sussex in campaigning against this. He worked with our local doctor, not himself a Christian, but a man of good will who saw clearly what pernicious effects such sex education would have.

Erroll was a great supporter of the Christian Institute since its formation, and engaged regularly in a friendly and consistent way with his local MP.

He was committed to the truth of biblical creation. He loved travel, wildlife, and all aspects of God's good creation including sport and music.

Conviction that Christ is King of all the Earth – Missionary passion

Like many of the Puritans, Erroll was utterly confident that God is going to glorify his name by the extension of the Kingdom of Christ in all nations. He pleaded the promises of God in prayer. 'The earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea' (Hab 2:14).

"My name will be great among the nations, from where the sun rises to where it sets. In every place incense and pure offerings will be brought to me, because my name will be great among the nations," says the LORD Almighty' (Mal 1:11).

I remember the very first edition of *Operation World*, and Erroll's excitement when it arrived. He was committed to using it every day. He has remained faithful. During these later years he has literally worn out several copies of this prayer manual for the nations. Right through his life he would quiz his children and grandchildren on the nations of the world and, in later years, his carers and nurses didn't escape! He quizzed them too with enormous good humour.

He loved those Psalms which point to the Kingship of Christ, especially Psalms 2, 72 and 110. Favourite hymns, often sung during his pastorate at Cuckfield included 'Hail to the Lord's Anointed' and 'Jesus shall reign' (both from Psalm 72).

He believed that God's honour and Christ's Kingship demands that many from all nations will eventually turn to Christ. And he never wavered in his conviction that

many Jews will ultimately be converted; his second book was *The Restoration of Israel*. Erroll loved and enjoyed all of his friend Iain Murray's books as they appeared, but one of his favourites was *The Puritan Hope*.

He travelled widely. On average he crossed the Atlantic twice every year during the key thirty-five or so years of his ministry. He believed that biblical churches should be planted in every nation. He was active in convening the first meeting of the International Fellowship of Reformed Baptists in Toronto.

Erroll was always willing to 'rough it', he travelled in harsh conditions in places like Nigeria and Cameroon. Straight after Lyn was taken home to glory, he travelled to South Africa to take his part in some African Pastors Conferences. This was where his heart was.

African Pastors' Conferences

I believe that time will show that the most strategic part of Erroll's ministries was the inauguration of the APCs. During Lyn's long years of illness he not only cared for her, but would often work through the night on the APCs.

The vision was to use godly and gifted African pastors and preachers to deliver high quality training to African pastors in all the different ethnic groupings, in their own language, in culturally sensitive ways, and at an absolutely affordable price. Conferences now take place regularly in over forty locations in Southern Africa, and huge quantities of excellent Reformed and appropriate literature have been sold at minimal price.

Erroll remained passionate about this work right up until the end of his life, and was always eager for detailed reports of each conference.

The gift of encouragement

Many from all over the world have contacted the family to say that for them Erroll was 'the great encourager'. His constant instinct to encourage sprang from the way that he constantly prayed for others. Having prayed for them, he was then prompted to phone, write, email, visit or phone: sometimes at unearthly hours. Erroll needed little sleep, and always innocently assumed that others would be awake at the same time as he was.

He truly wanted others to know the joy of knowing God and the thrill of serving wholeheartedly. His encouragement was not sentimental. It could take the form of challenging questions, giving out good books to read, offering to cover costs of helpful conferences, spurring others to stretch themselves in using undiscovered gifts and abilities, and, especially, offering opportunities to serve. Such challenges were invariably offered with enthusiasm and humour.

A positive spirit

Erroll was relentlessly optimistic, and hugely energetic. Right through the difficult years, as Lyn suffered increasingly with Alzheimer's disease, his love for her enabled him in a remarkable way to slow his pace in order to care for her, which he did with ongoing good humour.

As soon as Lyn was taken to glory in September 2013, Erroll's immediate instinct was to throw himself back into active ministry. He went straight over to

South Africa to take his place preaching for the African Pastors' Conferences. It was there, in November 2013, that he suffered a massive stroke which left him paralysed down one side for the rest of his life.

For such an active man to be totally dependent on others for care was hard to witness. But friends and family were inspired by his contentment, his acceptance of God's sovereignty, and his ongoing positive spirit. Friends and family were enormously grateful for the excellent and loving care he received, especially in the final year and four months from the staff at Wetherby Manor.

His church family at Emmanuel Church Leeds (formerly Leeds Reformed Baptist Church) were faithful in visiting and encouraging him, as were many other Christian friends, including those from Tinshill Free Church Leeds and many from further afield. He was always eager for news of the APCs, and loved sections of *Operation World* to be shared for prayer..

Love for the Triune God

Erroll was truly blessed with sixty years of marriage to Lyn, a gentle, compassionate and godly wife and mother. They were loving parents to us four children. They were deeply caring of our various other family members. They were good friends to many.

But above all else, Erroll loved the Triune God. He was incredibly active. But his faith was not just about activity, he was absolutely committed to sound doctrine. His faith was not just academic, it was a heart passion. He wrote *The Believer's Experience* and *Crisis Experiences* to refute the claim that Reformed Christians do not emphasise

religious experience. Both these books developed a positive biblical and practical treatment of genuine religious experience.

He loved the work of John Owen on *Union and Communion with the Triune God*, and wrote a popular length summary of that, which is freely available online through the Chapel Library. I remember a highlight of the early Cuckfield days was Dad's weekly expositions of the Song of Solomon, with the theme of a personal and profound love for the Lord Jesus, and a sense that that love is truly reciprocated.

He is now with the Lord whom he loved so dearly. ■

NOTE:

Chapel Library USA provides free online resources, including several booklets by Erroll Hulse:

Fellowship with the Triune God

is a short summary of John Owen's Union and Communion <http://www.chapellibrary.org/files/5614/2049/8380/fwtt.pdf>

Let's Pray for Global Revival

is a call to prayer for God to be gloried in every nation <http://www.chapellibrary.org/files/1414/0485/2768/lpfg.pdf>

The vital place of the prayer

meeting <http://www.chapellibrary.org/files/7513/7643/3398/vpot.pdf>

For further resources see the Reformation Today website: www.reformation-today.org/



The Secret Things and the Revealed Things

'The secret things belong to the LORD our God, but the things revealed belong to us and to our children for ever, that we may follow all the words of this law.'

Deuteronomy 29:29

In this chapter God is reminding the people that they are in covenant with him. He is their God and they are his people, and that knowledge brings in its wake tremendous responsibilities. For example, he warns them about worshipping the gods of the other nations (v18) and about persisting in doing things their own way (v19). Such behaviour will bring disaster upon them. He tells them, 'All the curses of

God will fall upon you because you have received such blessings, and yet you've disdained the LORD. The whole land will become like Sodom and Gomorrah' (v23). There will be occasions when the people will cry out 'Why? Why has the LORD done this?' (v24). The answer is plain; it is their disobedience. They have sown a wind and hence they've reaped this whirlwind. The judgments of God are not a secret; they

are no mystery. The warnings have been made spectacularly clear. In the great Day of Judgment lying before all of us no one will be perplexed. No one will say, 'But we didn't know.' God has written the things of his law on the hearts of every man. But mysteries do abound. Why should this person fall away? Why should he or she embrace error? Why should this church collapse? Why should the Puritan movement become Unitarian? Why should suffering enter this life but not that life? We don't know. Those questions have secret answers that belong today to the Lord our God.

However, we may not collapse in sorrow that God keeps things to himself. There is much glorious truth plainly revealed to us. The Lord Jesus has told us that it is life eternal to know the true God, and Jesus Christ whom God has sent. This knowledge of God is ours because God has chosen to reveal himself to us. God has drawn aside the veil which obscures his own glory. He has let us know something of the deepest intentions of his own heart and the innermost purposes of his mind. Not only is heaven a world of knowledge but the kingdom of God here below is a kingdom of knowledge. Now we know – through the prophets and through Jesus Christ the Son of God – that God has graciously given us a rich revelation, an unveiling and a disclosure of his character and nature, his achievements, his redemptive love to men and women, and his own purposes for this cosmos.

The revelation we have is in the Bible and it is one which is full of profundities.

However, we may not collapse in sorrow that God keeps things to himself. There is much glorious truth plainly revealed to us.

It plumbs the depths, and it reaches the heavens. It stretches the human intellect and in many ways it informs fully the human mind, and it informs it to the utmost of its capacity. Yet it is also possible to stand before that revelation and ask it questions which it is not in a position to answer. It is, on the one hand, a comprehensive revelation, adequate for all God's purposes, adequate for our salvation and adequate for our being conformed to the image of Christ, and yet it is not an exhaustive revelation. It doesn't tell us everything about God. It

doesn't answer even all those questions which we are able to formulate. And even as we say that, we know that there must be many questions which we cannot even formulate. Now a great lesson stands behind this text. It tells us above all that we men and women possess a true and reliable divine revelation, and that it is an adequate revelation for

all we need during our lives. We know that the wages of sin is death. We know that the Bible can fully equip us for all the good works we are required to do during our lives. Yet Moses also tells us that that revelation from God has its limitations; there are secret things that God chooses not to reveal to us now, either temporarily, until the new heavens and earth or perhaps for eternity. I want to explore some of these different emphases in these articles. I want to begin in this first article by reminding us of the secret things which belong to the Lord. Knowing about them will save us from worry, frustration and needless speculation.

1. How evil could have originated is hidden from us

1. No answer is given in Scripture to the question of how sin originated. It began in heaven, in the heart of Satan, and he was an angel created by God, of superhuman moral and spiritual strength. Yet, at the heart of that perfection sin began. The Lord Christ was there. He was a witness of the rebellion; he was the Judge that condemned the rebel angels to be cast out of heaven and reserved in everlasting darkness for the day of judgment, but he said nothing about it when he was on earth. In none of the four Gospels does he make any reference to the event. Yet every metaphysician, and every amateur theologian, and every thinking Christian student is going to ask, 'Why?' How was it possible for such an angel to sin? How could sin begin in heaven? How could it begin among the sons of God – those great and glorious beings? How? It is utterly irrational; it is anomalous; there is no coherence in this fact at all. It came from nowhere. It has no logic. It makes no sense. It is a black hole, and the Lord Jesus was silent about it. We do not know how it could happen. Certainly it was not because of anything God did or failed to do. Elihu says, 'Far be it from God that he should do wickedness, and from the Almighty that he should do wrong' (Job 34:10).

2. Or again, how did sin come into the human race? It came into the Garden of Eden. It began in the heart of Eve and then speedily in the heart of Adam also. They were perfectly upright; they were made in the image of God, temptation-proof it would appear. Everyone seeing them on that fateful day when Satan came in the form of a serpent and began to speak to

Eve would have said, 'It's OK; they will never sin.' We all would have said that. The angels looking down from heaven would have said that. They were so pure, godly, biased in favour of holiness, contented, blessed, deeply in love with God. They were a pure and blessed couple. When God looked at them he saw a flawless image of himself. 'They will never listen to a talking serpent and defy the glorious loving God.'

But he came and began to talk to Eve, asking her a few direct questions, and in seemingly a short time her resistance and the resistance of her husband were broken, and sin began in our world, in the Garden of Eden, in the heart of spotless purity which God had created in that context. How could it have happened? Certainly it was not because of God. Moses says, 'His work is perfect; for all his ways are justice. A God of faithfulness and without iniquity, just and right is he' (Deut 32:4).

3. Or again, why do you, a justified, pardoned, adopted child of God, living your life in union with Jesus Christ, sin? You are a new creation; you have a new heart; you have limitless access to an indwelling Saviour; greater is he that is in you than he that is in the world and you sin. Here is something equally astonishing; it defies logic; it defies explanation, but isn't it the case that everyone thinks that sin in the Christian is the most understandable, explicable action, that we all do it, and we shrug . . . Yet the whole thing is monstrous. Remember how John starts the second chapter of his letter, 'My dear children, I write this to you so that you will not sin.' He is writing to men full of the Holy Spirit, indwelt by God, seated in the heavenlies in Christ Jesus, partakers

of the divine nature, and they could be sinning people! It is utterly unthinkable. What is fornication? Paul tells the Corinthian congregation that it is to take the members of Christ and make them members of a harlot. How shocking! And we need in moments of temptation to bring this fact powerfully to our own consciences – as Joseph did in Potiphar's house: 'How then could I do such a wicked thing and sin against God?' (Gen 39:9). This is written for us, so that we will not sin. We would be doing the unimaginable, the absurd, the impossible, the thing that cannot be when we sin. There is no explanation for the origin of sin in heaven, or sin in Eden, or sin in my life. We often bear testimony to our sense of shock at such sin as we say to one another, 'He's the last person we'd imagine sinning like that. . .' Let us vow to be the very last person to sin.

2. Why our lives should experience grief is hidden from us

There are Christians here who are asking 'Why?' They have been walking through a dark valley. They have fallen into a fearful pit. They are being overwhelmed with trials and tribulations and they are not coping very well with them, but they are coping much better than I would if I were experiencing the pain of their providences. I am thinking of child abduction, a car accident, cancer, a genetic illness, a birth deformity, the violence of wicked men, war and religious persecution, the death of our loved ones. Months of anguish, years of crippling weakness, long times of crushing,

loneliness and despondency. We have read of the difficulties that some eminent servants of God have passed through.

Isn't it the case that everyone thinks that sin in the Christian is the most understandable, explicable action, that we all do it, and we shrug . . . Yet the whole thing is monstrous.

Consider the two major traumas that Horatio Spafford passed through. The first was the great Chicago fire of October 1871 which ruined him financially, and shortly after, when crossing the Atlantic, all four of his daughters died when the ship they were sailing on collided with another ship. His wife Anna survived and sent him a telegram with two words on it, 'Saved alone'. Several weeks later he sailed across the Atlantic and on that voyage wrote his famous hymn,

'When peace, like a river, attendeth my way,
and sorrows like sea-billows roll.
Whatever my lot Thou hast taught me to say,
It is well, it is well with my soul.'

Most of us have heard of that grief, and other similar difficulties that eminent servants of God have passed through. We have listened to older Christians mentioning the trials they have known, the struggles and falls, and we have wondered whether the Christian life could possibly be all that arduous.

There is another side to this, of course. There are great days and years, there are highs; there are mountain tops; there is joy unspeakable and full of glory. There is the possibility of being content always and in all things. There is melody in our hearts. We can say, 'Every day will I bless thee and I will praise thy name for ever and ever' (Ps 145:2). There is the promise

God makes that his grace is sufficient for us, that his strength is most perfectly experienced when we have no strength ourselves and simply fall onto his outstretched arms.

I may not tell you from the day you become a Christian, 'From now on everything's coming up roses.' I may not hide from you sober realities. Many a day the road is rough, and I know the paradox that it is rough by God's own ordering: 'For he commands and forth in haste the stormy tempest flies'; that is how the psalmist saw it (Ps 107:25). We have known some stormy tempests in our congregations, and in our families and in our own personal lives. There are days when the church cries out (as the Old Testament church cried), 'Can there be knowledge in God of things below?' Does God know what he is doing? Is he aware of the pain of all this? Does he know of the shame that is being brought on the name of Christ? Where is there light in this darkness? There are humble believers today who are close to God and they are perplexed. They are holy men and women and their hearts are broken; their hopes are shattered, their worst fears realised; they are bruised and broken. They don't know why God has done it this way, and we don't know. It is a secret matter known only to God; it is past finding out, and we have to live our lives within the framework of that limitation. Often the Lord has to say to us what he said to Peter, 'You do not realise now what I am doing, but later you will understand' (John 13:7). John Flavel famously said, 'God's providences, like the Hebrew letters, are to be read backwards.' Certainly from the perspective of glory we shall understand

our griefs. All things will become clear when we pass into the region of light.

Heaven is a world of knowledge. It is not a place of eternal perplexity. Now we see through a glass darkly but there we shall know to our eternal satisfaction why God has been dealing with us as he has. The voice of trust says, 'Later I will understand.'

'Blind unbelief is sure to err,
and scan God's work in vain;
God is his own interpreter,
and he will make it plain.'
(William Cowper)

This world is not in the grip of chance and fate or under the control of the devil. 'He has the whole wide world in his hands.' When the tower of Siloam fell on 18 people and killed them, some people were thinking that they were worse than the men in the tower who'd been spared. Some thought that is why they had been killed, because they were particularly wicked. It was their karma. But Jesus said to them, 'I tell you no! But unless you repent you too will all perish' (Luke 13:5). We do not know why some are struck down and others spared, but we do know this, that unless we show repentance towards God and faith in our Lord Jesus Christ we are all going to perish. Why particular Christians experience particular suffering we do not know. It is a secret thing belonging to the Lord.

I was listening to the testimony of Joni Eareckson Tada speaking of her initial suicidal despair when she realised as an 18-year old that she was paralysed from the neck down for life. She longed for a friend to help her commit suicide, and

then one day a fellow teenager came and sat with her. His name was Steve and later he went to the same theological seminary that I went to. She asked him why God had done this to her if God were all-powerful and all-loving. Imagine as a 19-year old being asked by a paralysed, beautiful, despairing girl that question. But God helped Steve to answer her. He spoke to her of the cross of Calvary where the Son of God was nailed. He also couldn't move. God allowed wicked men to do that to his Son, and out of it God brought deliverance and eternal life to billions. Steve planted those seeds in Joni's anguished mind and said no more. God gave him that wisdom. We know, fifty years later, that out of Joni's life multitudes have received hope and blessing. Her example and teaching have been life-transforming. But why her in particular . . . why you in particular . . . is a secret thing.

3. The date of the second coming is hidden from us

We cannot know the time of the end of the world. It is a secret thing. It is not that our minds couldn't cope with it. It is that God has deliberately kept that information to himself. The Lord Jesus himself has said, 'No-one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father' (Mark 13:32). He has kept the knowledge of the times and seasons in his own power, and yet time and again the mind of the church, and the curiosity of God's people has had the audacity to pit itself against that declared limit on the part of God's revelation.

A few years ago the peace of the evangelical church was shattered by the pronouncement of a 90-year old Californian named Harold Camping that on Saturday 21 May 2011 believers would be raptured to heaven and a giant earthquake would bring destruction to those left behind. Millions would die. Harold Camping is the president of Family Radio International, a well-known figure in America. He grew up in the Christian Reformed Church of which Louis Berkhof

Our preparedness and alertness is not a response to any definite knowledge of the time of his return, it is in fact a response to the total uncertainty of his return.

was a member. For years he has had a daily radio broadcast in which he answers listeners' questions, and most of the time he gives good advice, but now for the second time he'd announced a date for the end of the world. Millions were spent on the publicity. One man, Robert Fitzpatrick, gave his life savings of \$140,000 paying for adverts all over America. When I was travelling on the New York subway at the end of May, a week after the predicted event,

I happened to sit under one of the adverts and saw people coming in, looking at it and smiling at one another. People did not get married; they gave up their jobs, they did not have children, stopped paying their mortgages, went around the country driving vehicles announcing the end of the world on 21 May, and the day came and went and life went on. Then Harold Camping announced that it was going to happen on 21 October – incidentally my mother's birthday.

The Lord says, 'Nobody knows.' It is past finding out. It is absolutely impossible for any sinner to announce that this date is

the day of the return of the Lord of glory. We have to live with that limitation. We have to submit to it. The great argument of the New Testament with regard to that fact is that 'in such an hour as you think not the Son of Man comes' (Matt 24:44). Our preparedness and alertness is not a response to any definite knowledge of the time of his return, it is in fact a response to the total uncertainty of his return. You don't know when he's going to come, and because of that the church must keep itself in a state of constant preparedness. Our loins are girt about and our lamps are lit. We are ready for the appearing of the Bridegroom by being good and faithful servants regarding our families and children. Be wise and truthful with what God has entrusted to you. Our Lord desires fruitfulness and increase; this brings glory to God. Stay faithful to the Lord as your first love. Never be ashamed of his gospel. Stay devoted to Him.

If I have Christ as my Lord and Saviour, if he is my teacher, my great High Priest and my Shepherd King, then and only then will I know that I am elect.

4. Whether God has chosen is in eternity to be his children is hidden from us until we trust in him

Some people get so perplexed over the question, 'Am I elect? Has God chosen me? Am I numbered amongst that great company which is as vast as the grains of sand on a beach?' Sometimes people have become very interested in the gospel and are on the threshold of faith, pondering whether to follow Jesus and then they start to say, 'But what if God has not chosen me? Have I got any right to come to Christ?' They get tormented by this question, 'Am I elect?'

There is no way before you put your trust in Jesus Christ that you or any single person can know whether he's a believer, or that he's been numbered amongst the elect. We cannot look into the Lamb's Book of Life and see if our names are recorded there. It is a totally inaccessible list. We cannot look into the depths of the divine heart and see whether our names are written there in marks of indelible grace. To try to look for it is a futile undertaking. We don't know if it is there before we come

to Jesus Christ, and put our trust in him. We know in saving faith, because our faith in Christ alone is the sign of our election. Or we can say it like this, that Christ is a sign of our election. If I have Christ as my Lord and Saviour, if he is my teacher, my great High Priest and my Shepherd King, then and only then will I know that I am elect. If I can say from my heart, 'I am trusting Thee, Lord Jesus, trusting only Thee,' then I can know that God

chose me from before the foundation of the world. That is the order you get at the opening of the letter to the Ephesians; first, 'Paul to the faithful in Christ Jesus' (v1), that is, to those whose faith is in Christ Jesus: 'he chose us in him before the creation of the world' (v4), that is, to the chosen ones. You trust and then you know that, wonder of wonders, he chose you in Christ before the creation of the world.

Let me ask you what is a sinner's warrant to come right up to Jesus Christ and trust in him as Lord and Saviour? What right do we have to receive him as our God? Do we come because we know we are elect? Did any single soul come because he knew

before his conversion that he was an elect person? No. He came because he was invited to come and commanded to come. He came because there is a universal offer of God in the gospel. We came because to every sinner of mankind – to every such soul – God says, ‘Come!’ All of you labouring and heavy laden, all of you stand within the orbit of God’s offer of his Son to become your Saviour. It doesn’t matter who you are. We all have all kinds of disabilities and disadvantages. We all possess all kinds of excuses. We are so sinful. We are so hypocritical. We have all left it too late. We are so unconvinced and unprepared. We are different from other people. We are unusual people. We are all willing to find some point at which by our own uniqueness we are disqualified from coming to Christ.

We have no right before God to do that. We don’t know whether we are elect. No one knows whether he is elect, but we do know that we are bidden. We do know that God is beseeching us to come to Jesus Christ. The Lord has given all men a warrant to come to him. It’s in the invitation he makes to all who labour and are heavy laden. If today you are able to understand the most elementary invitation, then you respond to it. When Daddy or Mummy says to you, ‘Come here for a moment, my lovely girl,’ then you can understand what they are saying, and you should honour them by obeying. You go to them. You are only three years of age but you know what your parents are saying and you respond to that invitation. When you start to walk to them then they don’t say, ‘What are you doing? Who gave you the right to come to me?’ They’d never say that, would they? You’d rightly be so hurt if they said that, and

you’d cry and protest, ‘... But you asked me to come to you. I am only obeying your invitation.’ So it is when Jesus says to you, ‘Come to me,’ then he is giving you the right to come, and he is urging on you the response of obedience. So if you are so old enough to know that you are a sinner, then you need a Saviour from your sins, and that Saviour says to you, ‘Come to me and I will give you rest from your convicted conscience, and rest from the burden of your guilt, and rest from having to walk through life alone. Take my yoke upon you and learn of me, for I am meek and lowly of heart ... for my yoke is easy and my burden is light.’

Maybe you have lived for long years right to old age without God, often hearing the gospel, and always saying no, I am saying that you still have the right to come to him. He has not taken it away. It is still a day of grace. His mandate, his invitation is still sincere. Come to him, just as you are.

‘If you tarry till you’re better,
You will never come at all:
Not the righteous –
Sinners Jesus came to call!’

I find it useful to distinguish between two great words, a Christ who is *offered to all*, and a salvation that is *promised to believers*. The two words are ‘offer’ and ‘promise’. I do not promise salvation to everyone in this distinguished congregation today. I don’t say to every one of you, ‘I promise each one of you heaven and the fullness of joy at God’s right hand for evermore. I want to guarantee this for everyone here.’ I cannot preach that. I can say to every single one who trusts in Christ, I promise you salvation. I guarantee you salvation. If

you have mustard seed faith ... if it is as fine as a spider’s thread, if it is lodged in Jesus, then I promise you that Jesus Christ keeps his word and that everyone who believes in him will not perish but will have everlasting life. That is the guarantee of the gospel, no matter how immature, and how hesitant and how backslidden and inconsistent your faith might be. If it is there, and if it is in the Lord Jesus ... if you say, ‘I shall live and die trusting in Jesus’ ... then I promise you salvation.

But I don’t promise salvation to all. I offer salvation to all. I have good news for every sinner in Aberystwyth. I can go to the worst man in the town and I can say to him, ‘I have a Saviour here for you; I have a teacher who will tell you what you must do to be saved and how you should live; I have a great high priest whose atoning blood can make the foulest clean, who ever lives to make intercession for us; I have a Shepherd here who will guide and provide for you all through your life and will not leave you when you walk through the valley of the shadow of death, and he is for you. I offer this full salvation to you, from condemnation to glory, an infallible and effectual salvation, an utterly free salvation to be taken without money and without price, the free offer of this divine salvation accomplished by Jesus Christ, and it is here and it is being offered to you now and to everyone here. I don’t know if you’re elect, and you don’t know if you’re elect, but you know that you are called by Jesus Christ to come to

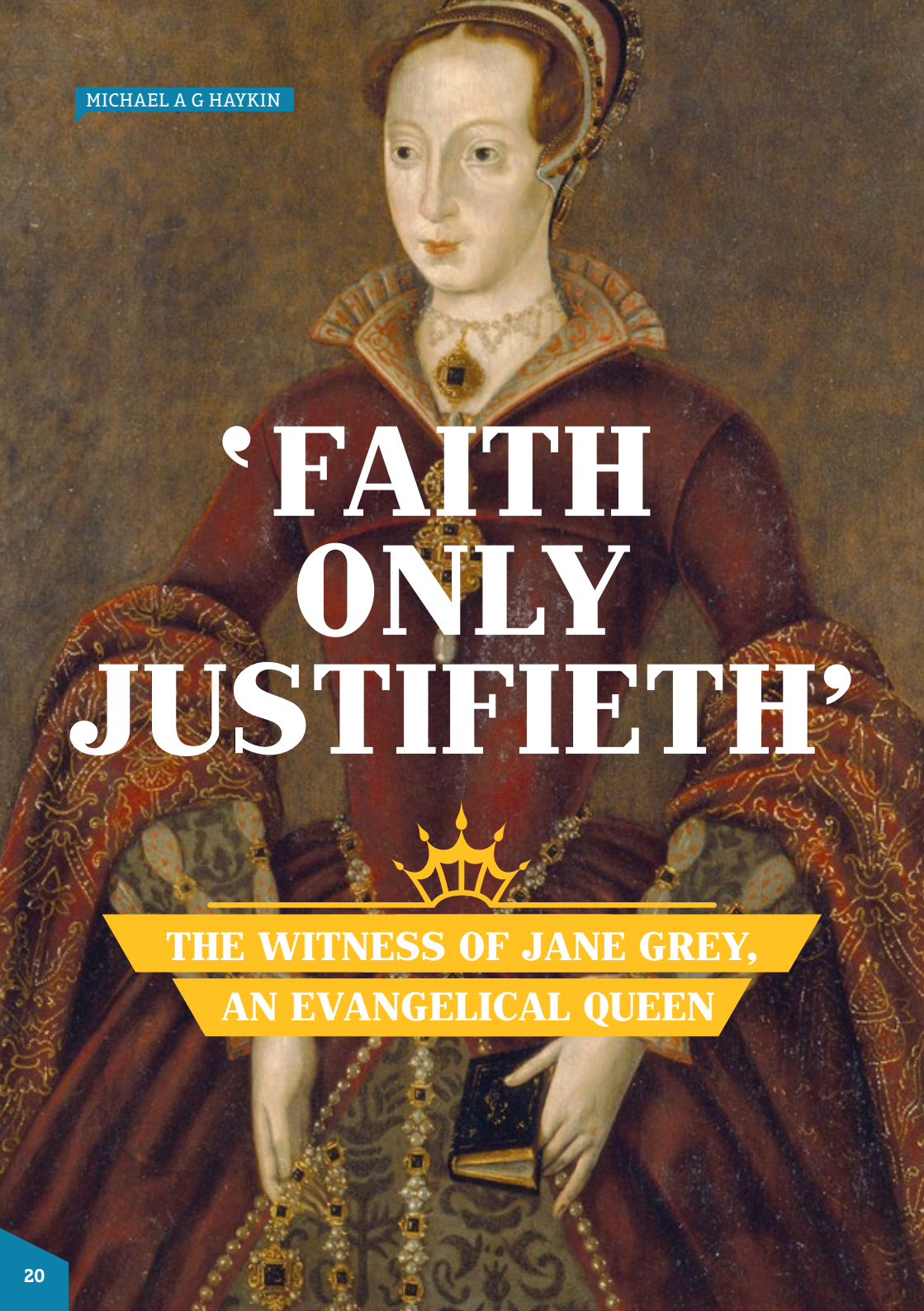
him. So often you’ve had the invitations of God’s gospel and that it is a sincere and unembarrassed divine offer to every single soul. God desires you to hear and believe it and come to his Son. In that offer there is no more to find out. There is no small print that says: only for those who have the tingle factor, only those who know they are elect. No! There is nothing

at all like that. Then don’t let’s trifle with our soul’s salvation over the decree of election. Such a decree exists but you may not wrest it to your own destruction by demanding from God that you know first of all that he has chosen you before you will trust in his Son, because no one has ever known whether or not they are elect before they trust in Christ. Not one. What we know is this, that at this moment God’s desire is that you become his child, that you become saved from sin through the cross of his Son.

I DON’T KNOW
IF YOU’RE
ELECT, AND
YOU DON’T
KNOW IF
YOU’RE ELECT,
BUT YOU
KNOW THAT
YOU ARE
CALLED BY
JESUS CHRIST
TO COME TO
HIM.

We know that we are called by God to come to Jesus, and we know that God is calling us to him now. There is nothing secret about that; it is revealed to us and to our children that we come to the Saviour as he pleads with us to come. We drop every argument now for our refusal to come, and we come just as we are. You come to him now: everyone here who is not a Christian (and you know who you are) come to Jesus Christ and be saved. ■

Dr Geoff Thomas served Alfred Place Baptist Church in Aberystwyth for over 50 years until his retirement in 2016.



'FAITH ONLY JUSTIFIETH'

THE WITNESS OF JANE GREY,
AN EVANGELICAL QUEEN

It is 10 February in the year 1554. We are in a room in the Tower of London, where the Lady Jane Grey (1537–1554), who had been Queen of England for little over a week the previous year – from 10–19 July 1553 – is imprisoned. She has been condemned to death by her cousin Mary I (1516–1558), also known to history as 'Bloody Mary'. Though Mary, a die-hard Roman Catholic, is determined to end Jane's earthly life, Mary also wants to save Jane's soul. And so she has sent one of her most able chaplains, a Benedictine monk by the name of John Feckenham (c1515–1584), to speak to Jane and convince her of her theological errors. Feckenham was no stranger to theological debate, since he had debated with a number of leading Protestant theologians in the early 1550s, men like John Hooper (1500–1555) and John Jewel (1522–1571). He may well have thought that a young woman like Jane would be hard-pressed to withstand the power of his reasoning.

Jane recorded the conversation after Feckenham had left her. According to Jane's account – and we do not have a similar account from Feckenham, though there seems no reason to doubt the veracity of Jane's recollection – after Jane had confessed her faith in the Trinity of God, she affirmed that people are saved by faith alone. Feckenham responded to this by citing 1 Corinthians 13:2, 'If I have all faith without love, it is nothing.' In other words, Feckenham was maintaining that salvation was the result of both faith and love shown by good works. Jane stood her ground and replied:

Jane: 'True it is, for how can I love him in whom I trust not? Or how can I trust

in him whom I love not? Faith and love agreeth both together, and yet love is comprehended in faith.'

Feckenham: 'How shall we love our neighbour?'

Jane: 'To love our neighbour is to feed the hungry, clothe the naked, and give drink to the thirsty, and to do to him as we would do to ourselves.'

Feckenham: 'Why then it is necessary to salvation to do good works and it is not sufficient to believe.'

Jane: 'I deny that and I affirm that faith only saves. But it is meet for Christians, in token that they follow their master Christ, to do good works, yet may we not say that they profit to salvation. For, although we have all done all that we can, yet we be unprofitable servants, and the faith only in Christ's blood saveth.'

Who was this remarkable young woman and how did she come to be in this precarious position in the infamous Tower of London?

In some ways, Jane's story is a difficult one to tell since it cannot be understood without due consideration of the politics swirling around her life. So as we remember her story, while our focus is going to be on her Christian faith, the political scene cannot be ignored. Jane was the granddaughter of Henry VIII's (1491–1547) youngest and favourite sister, Mary Tudor (1496–1533), and was thus that wily monarch's great-niece. During Jane's life she stood fourth in line to the English throne after Henry's three children

– Edward VI (1537–1553), Mary, and Elizabeth (1533–1603) – and was elevated to the crown after the death of her cousin Edward VI in 1553. Thus, any consideration of Jane's life inevitably involves looking at the politics of the day.

Jane's early days

Jane Grey was born to Henry Grey (1517–1554), the Marquis of Dorset, and his wife, Frances (1517–1559), the niece of Henry VIII, at their palatial Leicestershire home, Bradgate Manor, early in October 1537. She appears to have been named after the queen of the day, Jane Seymour (c1508–1537), the third wife of Henry VIII and the mother of the future Edward VI.

Jane's parents were highly ambitious, callous individuals who balked at nothing to get ahead. They initially hoped that they could marry Jane off to Henry VIII's only son, Edward, who had been born in the same month as Jane. Thus, Jane's parents imposed on her a rigid system of education, requiring her to master Latin, Greek, French and Italian, so as to make her attractive to the future monarch. Roland H Bainton argued that her tutor, a certain John Aylmer, was an Evangelical, and no doubt he helped instil in Jane evangelical convictions. How she developed her profound evangelical convictions is not known. What we do know is that Jane herself developed a close correspondence with Johann Heinrich Bullinger of Zurich. There are three of Lady Jane's letters to Bullinger in the Zurich Library.

In 1546, when Jane was nine, she was sent to Henry's court, to live under the guardianship of Queen Katherine Parr

(1512–1548), the sixth and final wife of Henry VIII. All of this was part of her parents' selfish scheme to marry her to Edward and so advance their standing in society. But in the providence of God this led to Jane's coming under the influence of Katherine Parr (see also *RT* 278), one of the most charming and intelligent women of the day, a woman who, moreover, was a genuine Christian. In the words of one of her chaplains: 'Her rare goodness has made every day a Sunday.' It may well have been the case that it was during this stay in the household of Queen Katharine that Jane came to a living faith in Christ. As Paul Zahl has noted, Katherine was 'Jane's real mother in Christianity'.

In 1547, though, Katherine Parr was widowed as Henry VIII died and as a result Jane soon returned to her parents' home. Henry was succeeded by his son Edward, who was crowned Edward VI on 20 February 1547. He was nine years of age. Yet he was surrounded by a number of godly counsellors, including Thomas Cranmer (1489–1556), the Archbishop of Canterbury, who were determined to make England a bastion of the Reformed faith. The great French Reformer John Calvin (1509–1564) actually wrote a letter to Edward's guardian, his uncle Edward Seymour (c1500–1552), in which he likened Edward VI to King Josiah. And in time the young English monarch was indeed like Josiah, eager to have his subjects learn biblical truth. Of a hundred or so extant treatises from Edward's hand, a number clearly evidence Edward's commitment to the evangelical faith.

When Jane returned to her parents' home in Bradgate, they seem to have

considered her a 'symbol of failure and a wasted effort' – and they treated her accordingly.' Jane's response was to pour herself into her continued studies. She began to excel in Greek and even entered into correspondence with such continental Reformers as Martin Bucer (1491–1551), then living in Cambridge, and Heinrich Bullinger (1504–1575) of Zurich. She was growing in grace and becoming articulate in her faith, though there is also evidence that she was strong-minded and at times displayed a very stubborn streak like many of her Tudor relatives.

Marriage and Edward's death

In the spring of 1552, King Edward had the measles, and not taking time to recover, he soon began to show symptoms of tuberculosis. As the year wore on, it became increasingly clear to those who were close to the king that he would not reach adulthood. Now, Henry VIII's will had named his daughter Mary as next in line to the throne. If Edward did not marry and produce an heir, a Roman Catholic would rule England. Edward's chief Minister, John Dudley (1504–1553), the Duke of Northumberland, well knew that he would be punished by Mary for his support of the Protestant cause. He began to seek a way to prevent her being queen. Jane Grey was fourth in line to the throne, and represented, for Northumberland, his only real chance to retain the power and status he had attained. He thus began to foster a close association with Henry and Frances Grey and in due time convinced them to wed their daughter Jane to his son, Guildford Dudley (1535–1554). Early in May 1553 Jane was told by her parents that she was to be married to Guildford. Though Jane protested and utterly refused, for she

despised Guildford, it was ultimately to no avail. After her father had sworn at her and cursed her, and her mother had given her an awful beating, she relented. So it was that on 25 May 1553, Jane was married to Guildford at Durham House in London. Eight weeks later, on Thursday, 6 July 1553 the fifteen-year old King Edward died, surrounded by his counsellors, who had gathered at his bedside. In his final days, encouraged by John Dudley, but also very much in accord with his own thinking, he had changed his father's will and made Jane his inheritor. Both of his half-sisters, Mary and Elizabeth, had been disinherited by their father before Henry VIII's death and Thomas Cranmer, the Archbishop of Canterbury, had declared both of them illegitimate, and thus technically neither could inherit the throne.

News of Edward's death was kept from Jane until Sunday, 9 July when she was informed that she had to go to the Duke of Northumberland's residence, Syon House at Isleworth on the Thames. When, two hours later, Jane entered Syon House from the riverside she first went into what was known as the Great Hall, where she was told of the death of King Edward and her succession to the throne. Overwhelmed with the news of the death of her cousin, and coupled with the shock of hearing herself proclaimed queen, Jane fainted. None apparently went to help her until she eventually revived by herself and stood up and adamantly maintained that she was not the rightful queen. That was Mary's right. Dudley responded by telling her: 'Your Grace doth wrong to yourself and to your house.' He then recounted the terms of Edward's will, which named her as his heir. Jane's parents joined in, demanding

that she accept. At this, she knelt in prayer and found the inner strength to say a little while later, while still kneeling: 'If what hath been given me is lawfully mine, may thy divine Majesty grant me such grace that I may govern to thy glory and service, to the advantage of this realm.'

Queen Jane

The following day, 10 June, Jane was rowed up the Thames to the Tower of London where monarchs traditionally stayed until their coronation day. Proclamation had been made to the people of London on 9 June that 'Jane, by the grace of God, [is] Queen of England, France and Ireland, Defender of the Faith and of the Church of England and Ireland, under Christ on Earth, the Supreme Head'. Most of them would have been quite surprised since Jane was hardly known in the capital. From Sunday, 9 July, to Wednesday, 19 July, then Lady Jane Grey was queen. She signed a few documents, perhaps six in all, she dined once in state and made one or two appointments. She also resolutely refused to agree to the request of her husband and the violent demand of her mother-in-law that Guildford Dudley should be made king.

As soon as Mary had heard of Jane being made queen, however, she marched on London with an army, and all but one or two of those courtiers who had sworn to defend Jane to her death, melted away in the face of Mary's military might. Even Jane's own father declared Mary

the rightful queen, hoping that he could escape with his life. It is noteworthy that Thomas Cranmer, the Archbishop of Canterbury, did not desert Jane to her foes. Naïvely, Jane hoped she could simply

return to her home. But Mary – now Mary I – did not trust her and committed her to prison in the Tower.

Jane condemned to death

On 24 July, Jane's father-in-law, John Dudley, who had been arrested was also brought to the Tower as a prisoner. In the hope of securing a pardon from the queen he recanted his Protestant beliefs, saying that he had been seduced 'by the false and erroneous teachings' of the Evangelicals. He requested the right to attend mass, which was granted by Mary. With disgust, Jane watched from her window in the Tower as he was escorted

to mass, and she was heard to say, 'I pray God I, nor no friend of mine, die so.' Dudley was granted a small reprieve, but he could not escape death. He was beheaded on 23 August 1553.

Jane and her husband Guildford, Dudley's son, were put on trial on 13 November. Both were found guilty and sentenced to death. But Jane really did not expect to die in such a way and initially Mary probably had little intention of carrying out the sentence. But a civil uprising known as the Wyatt Rebellion changed her mind. Sir Thomas Wyatt (1521–1554) raised a small band of soldiers in Kent who were angered when they heard Mary was planning to marry King Philip II (1527–1598) of Spain.

At this, she knelt in prayer and found the inner strength to say a little while later, while still kneeling: 'If what hath been given me is lawfully mine, may thy divine Majesty grant me such grace that I may govern to thy glory and service, to the advantage of this realm.'

In their minds, to have a Spanish Catholic king on the English throne was utterly unthinkable.

Wyatt was able to win his way to London by 7 February 1554. But when he entered the capital, townspeople of London refused to countenance his cause and the rebellion collapsed. Now, intimately involved in this rebellion was Jane's father, Henry Grey. His involvement all but determined Mary to take Jane's life. On 7 February 1554, Mary accordingly signed the death warrants of 'Guildford Dudley and his wife'.

The conversation with Feckenham

It was thus that Jane met John Feckenham a few days later after her death warrant had been signed and had the conversation, of which part has been cited above. This conversation is important for it shows the way that Jane had clearly embraced the key doctrines of the Reformation as her own. According to Paul Zahl, there may well have been a number of others present at this conversation and thus it may have been akin to the public debates that took place between Roman Catholics and Protestants during the Reformation era. This would explain the way the conversation highlights three key areas of dispute during the Reformation: How are men and women saved? What is the meaning of the Lord's Supper? And upon what basis does one affirm answers to these questions?

As to how a person is saved, Jane maintains what had become the standard evangelical perspective: people are saved by faith alone. It is not faith and love or faith and good works that saves, but faith alone. This faith involves both love

and good works, in that true faith issues in works of love and goodness. But Jane affirms unequivocally that salvation is first and foremost based on simple trust in Christ.

Then, in the second area of debate between Jane and Feckenham, Jane maintains that the Lord's Supper is a memorial – '[it] putteth me in mind' – and a vehicle of assurance – it is 'a sure seal and testimony,' and not at all an event where Christ's physical body and blood become present to the believer. This was a decisive issue of the Reformation: what is the nature of the Lord's Supper and how is Christ present at his table? Though they could not agree among themselves as to the nature of Christ's presence, all of the Reformers denied the late medieval Roman Catholic doctrine of transubstantiation, that the bread and wine became the very body and blood of Christ during the course of the celebration of the Lord's Table. Jane also by implication denied this doctrine when she rejected the idea of the ubiquity of Christ's body.

The Reformers also opposed the Roman Catholic practice of only offering the bread, and not the wine, to the laity during the Lord's Supper, a practice that had become almost uniform by the late Middle Ages. For Jane, Roman Catholic practice in this regard was an indication that the Church of Rome was the spouse of the devil, not of Christ, since she flagrantly altered Christ's commands. This is part of a larger discussion that Feckenham had introduced by saying that Jane was listening, not to the church, but to various individual authors, whom he would have regarded as heretics. The question at

the heart of the exchange between Jane and Feckenham at this point had to do with the source of authoritative doctrine. For Feckenham, that source was indeed Holy Scripture, but Scripture as it was interpreted by authorised teachers of the church. Jane, on the other hand, insisted that she was basing her views on the Word of God alone. And it was by this Word that all doctrine had to be tested. She clearly rejected the view that only those doctrines were to be believed that were approved by the Roman Church.

Before Feckenham left, he told her he was sorry for her, since, he said, 'I am sure we two shall not meet,' that is meet in heaven, as he regarded Jane as a heretic. In the face of death, though, Jane's faith shone out clearly and she replied:

'Truth it is that we shall never meet, unless God turn your heart. For I am sure (unless you repent and turn to God), you are in an evil case, and I pray God, in the bowels of his mercy, to send you his Holy Spirit. For he hath given you his great gift of utterance, if it please him to open the eyes of your heart to his truth.'

Feckenham was so impressed by Jane's courage that he asked if he could escort her to the scaffold on the day of her execution, which was to be 12 February. Jane agreed, for Mary had refused her request to have an evangelical minister accompany her.

Some final words:

That night Jane wrote in her Greek New Testament a letter for her younger sister Katherine (1540–1568):

'I have here sent you, good sister Katherine, a book, which although it be not outwardly trimmed with gold, yet inwardly it is more worth than precious stones. It is the book, dear sister, of the Law of the Lord. It is his testament and last will, which he bequeathed unto us wretches, which shall lead you to the path of eternal joy. And if you with a good mind read it, and with an earnest desire follow it, it shall bring you to an immortal and everlasting life. It will teach you to live and learn you to die.'

'...And as touching my death, rejoice as I do, good sister, that I shall be delivered of this corruption, and put on incorruption. For I am assured that I shall for losing of a mortal life, win an immortal life.'

Here we see three things about Jane's faith. She shares the Reformation love of the Scriptures: 'it is more worth than precious stones.' Then, central to this love is Jane's clear understanding as to why the Bible was given to humanity by God: to lead sinners – those whom Jane calls 'us wretches' – to 'eternal joy' and 'immortal and everlasting life'. And then we also see here Jane's deep assurance of salvation, which the Reformers also generally affirmed.

Why did Jane have such assurance? Well, a final document that she wrote on the eve of her execution tells us. She wrote the following three sentences in her prayer book, the first in Latin, the second in Greek and the final one in English:

'If justice is done with my body, my soul will find mercy with God. Death will give pain to my body for its sins, but the soul

will be justified before God. If my faults deserve punishment, my youth at least, and my imprudence, were worthy of excuse; God and posterity will show me favour.'

She had assurance of salvation because she was justified before God, that is, made right with God, and was therefore confident of his favour.'

Jane's earthly end

Shortly before 11 o'clock on the morning of 12 February, Sir John Brydges (1492–1557), the Lieutenant of the Tower of London, came to lead Jane out to the scaffold that had been built against the wall of the central White Tower, at its northwest corner (the corner closest to the Chapel of St Peter-ad-Vincula). At the scaffold, Jane was met by Feckenham, along with several other Roman Catholic chaplains. An observer recorded what then took place.

'She mounted the scaffold stairs and standing there in that chill February morning, Jane briefly addressed the small crowd gathered and urged them to know that she died "a true Christian woman" and that "I do look to be saved by no other mean, but only by the mercy of God, in the blood of his only Son Jesus Christ". She then knelt and recited the fifty-first psalm in English. Feckenham followed in Latin, after which she told him, "God I beseech him abundantly reward you for your kindness to me." Feckenham was at a complete loss for words and began to weep. Seeing his distress, Jane apparently

leaned over and kissed him on the cheek and for a few moments the Roman Catholic chaplain and the evangelical queen stood hand in hand. She then gave her gloves to a lady in waiting and her prayer book to Sir

SHE HAD ASSURANCE OF SALVATION BECAUSE SHE WAS JUSTIFIED BEFORE GOD, THAT IS, MADE RIGHT WITH GOD, AND WAS THEREFORE CONFIDENT OF HIS FAVOUR.

John Brydges. The executioner, after he had asked Jane for forgiveness which she gave, told Jane to stand near the execution block. She knelt, fumbling to tie a handkerchief around her eyes. Once blindfolded she should have been directly in front of the execution block and then she could have easily laid her neck in the groove on the block. But she had misjudged the distance. Unable to locate the block, she became anxious. "Where is it? What shall I do? Where is it?", she asked, her voice faltering. No one moved to help her – perhaps unwilling to be an abettor in her death. Finally, after what must have seemed an eternity, a bystander leaped onto the scaffold and guided her to the block. Her last words were called out in a clear voice, "Lord, into thy hands I commend my spirit."

Further reading

See Faith Cook, *Lady Jane Grey: Nine Day Queen of England* (Darlington, Durham: Evangelical Press, 2004). Faith Cook's work has been very helpful in studying Jane Grey, as has the brief essay by Paul F M Zahl, *Five Women of the English Reformation* (Grand Rapids, MI: William B Eerdmans Publ. Co., 2001), 56–74. ■

Michael A G Haykin is Professor of Church History at The Southern Baptist Theological Seminary, Louisville, Kentucky.



BIBLICAL ANTIDOTES TO RACISM

Introduction

The 18th-century Swedish botanist, Carolus Linnaeus, is credited with the first 'scientific' classification of humans that he named *Homo sapiens*. He divided *Homo sapiens* into four subspecies: *Homo sapiens americanus* (Amerindians); *Homo sapiens europaeus* (Europeans); *Homo sapiens asiaticus* (Asians); and

Homo sapiens afer (Africans).¹ More importantly, Linnaeus did not restrict his racial observations to morphological traits, but evaluated temperament and psychology as well. 'Linnaeus was so far from accepting the idea of equality among men that he listed the mental qualities of each race as distinguishing characters, comparable with the physical

ones.'² Jewish anthropologist Jonathan Marks quotes Linnaeus's thumbnail racial descriptions as follows:

- » *Americanus*: 'red, ill-tempered, subjugated. Hair black, straight, thick; nostrils wide; face harsh, beard scanty. Obstinate, contented, free. Paints himself with red lines. Ruled by custom'.
- » *Europaeus*: 'white, serious, strong. Hair blond, flowing. Eyes blue. Active, very smart, inventive. Covered by tight clothing. Ruled by laws'.
- » *Asiaticus*: 'yellow, melancholy, greedy. Hair black. Eyes dark. Severe, haughty, desirous. Covered by loose garments. Ruled by opinion'.
- » *Afer*: 'black, impassive, lazy. Hair kinked. Skin silky. Nose flat. Lips thick. Women with genital flap; breasts large. Crafty, slow, foolish. Anoints himself with grease. Ruled by caprice.'³

Any unbiased observer will see that this is not an exact description of the various racial groupings. For example, not all Europeans have blond hair and not all Red Indians are ill tempered. Similarly, not all Asians are yellow in colour and neither do all blacks have thick lips and flat noses. Clearly these descriptions are based on insufficient or prejudiced information about the different peoples. And yet it is descriptions such as these that have coloured much of the world's ideas about what the different people

groups are like as well as fanned the flames of the sin of racism.

In many parts of the world racism has done untold damage to many people and nations. It has engendered hatred, has destroyed many people's self-confidence and self-image, has bred violence, has led to Genocide and ethnic cleansing and has torn whole nations apart.

Whether it takes the form of white supremacy, black consciousness, the Indian caste system, or tribalism, the effect is the same – man who is made in the image of God is demeaned, hurt and destroyed, and God who created him is insulted.

'One of the most urgent needs of today throughout the world is the need for the healing of strife between races. It is undeniable that tension exists between races. If ever there was a problem, which showed the sinfulness of man's nature, this is such a problem. If ever there was a problem to which the church of Jesus Christ needed to bring the sin conquering message of salvation, this is it.' (A Christian perspective in racial understanding.)

Such is the reality of the sin of racism, and it is my task in this article and the next to offer some solutions to this problem. My subject is 'biblical antidotes to racism' and I wish to begin by making some comments on the three words that constitute the substance of my topic: The first is the word itself,

¹ Reproduced in Andrew Hamilton, 'Taxonomic Approaches to Race,' *The Occidental Quarterly*, vol. 8, no. 3 (Fall 2008), p 17.

² John R. Baker, *Race* (New York: Oxford University Press, 1974) p 24, 28.

³ Jonathan Marks, *Human Biodiversity: Genes, Race, and History* (Hawthorne, N.Y.: Akldine, 1995) p 50.

Racism

According to the American Heritage Dictionary racism, is 'The belief that race accounts for differences in human character or ability.'⁴ It is further believed that those races that are perceived to be inherently superior (physically, intellectually, or culturally) to others have a right to dominate the particular racial groups that are deemed to be inferior.⁵

This definition suggests that there is a scientifically proven relationship between race, on the one hand and human character and ability on the other; and that some races have superior character traits ingrained in their DNAs that give them intellectual and cultural advantage over races that are not so well endowed, and that nature therefore gives such races priority over the others.

However, scientific proof in support of this claim is glaringly absent. A scientist at the advancement of science convention in Atlanta in 1997 stated that, 'Race is a social construct derived mainly from perceptions conditioned by events of recorded history, and it has no basic biological reality.'⁶ Those who think otherwise often have less than noble goals to attain. Indeed they may be inspired by the often times sly sin of racism.

Antidote

An antidote is a remedy or other agent used to neutralise or counteract the effects of a poison (in this case racism).

Biblical

Something relating to, or contained in the Bible or something in keeping with the nature of the Bible.

What I am suggesting in these articles therefore is, that racism is a sin/poison, which needs to be neutralised and

eradicated and that the Bible proposes the only means through which this can be done. And in this article I wish to propose five biblical antidotes to racism. The first antidote is that:

What I am suggesting in these articles therefore is, that racism is a sin/poison, which needs to be neutralised and eradicated and that the Bible proposes the only means through which this can be done.

(1) We must see the whole of humanity as originating from God.

Genesis 1:27 says 'God made man.' Man did not evolve from simple substances as evolutionists claim, nor did different people groups evolve from different sources. God created man and he created him male and female (Gen 1:26) and the two together constitute

the human species. All humanity therefore proceeds from the hand of God.

(2) We must view humanity through the eyes of God's image.

In Genesis 1:26,27 we observe that God made man in his own image. In a day when racism is lowering some humans

to the level of animals, we must remind ourselves of the nature of man as the image of God. In a time when some men sing the praises of their own racial superiority we must re-emphasise that they together with those that they look down upon are a reflection of the image of God. But what are we to understand by the fact that God made man in his own image?

We will attempt to answer this question from two perspectives: a biblical and a theological perspective:

a) A biblical view of the image of God

In Genesis 1:26- 27, Moses reveals that God made man in his own image, sometimes also referred to as likeness. The idea that man is made in the image of God is best understood as implying identity. That is to say, man in all that he is, is created as God's image or to be God's image. An image is normally understood to refer to a picture that is produced by a mirror. In this sense, man is something of a finite picture of God's infinite being. 'The idea is that that which was archetypal in God became ectypal in man. God was the original of which man was made a copy.'⁷

In 1 Corinthians 11:7 Paul is categorical when he says man 'is the image and glory of God'. The apostle speaks of man here as in his first creation, in his state of innocence before his Fall. And Paul appears to equate the image of God to the expression 'the glory of God' which chiefly

lay in the power and dominion he had over all the creatures, and even over the woman when made.⁸ The fact that man is the image of God distinguishes him from the animal and from every other creature including, in some sense, from angels.⁹ He stands supreme as the head and crown of the entire creation.

b) A theological view of the image of God

Medieval theologians introduced the idea of *analogia entis*. It stands for the analogy of being. It means that even though the Scriptures make clear there is a wide gap between the nature of God who has life in himself, is transcendent and majestic and the nature of any creature who is limited and dependent. Nonetheless, God is not so different and so far removed from man that there aren't any points of contact between him and the creature. As a matter of fact there is a similarity between God and man.¹⁰

Consequently, man will reflect in his own structured relationships, the eternal fellowship that exists between the persons of the Trinity. Furthermore, man, regardless of his skin colour or culture, will also reflect personality, spirituality, morality, authority, creativity and the capacity for dominion.

Man's standing in God's image is the basis in Scripture for some wide appeals and applications. Ian Hamilton, in a paper on a historical survey of the doctrine of the

⁴ American Heritage College Dictionary, accessed 6/6/2017.

⁵ Dictionary.com/browse/racism, accessed 27/4/2017.

⁶ Robert Lee Holz, 'Race Has No Basis in Biology, Researchers say', Los Angeles Times article quoted in: Ken Ham, et al., *One Blood, The Biblical Answer to Racism* (Green Forest: Master Books, 1999) p 52

⁷ Louis Berkhof, *Systematic Theology* (Pennsylvania: Banner of Truth, 1958) p 203.

⁸ John Gill, online commentary: www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/1-corinthians-11-7.html (accessed 19/4/2017).

⁹ Berkhof, p 206.

¹⁰ R.C. Sproul, *Everyone's a Theologian. An Introduction to Systematic Theology* (Sanford: Reformation Trust, 2014) p 101-3.

image of God spelled out the importance and relevance of this doctrine when he said:

'No biblical truth more confronts and challenges the naturalistic presuppositions and amoral values of our modern (or post-modern) world. It challenges the perceived autonomous character of man; it establishes an infallible bulwark against the trampling on and despising of the poor, the dispossessed, the infirm and the unborn; it speaks hope to the lonely; it challenges the rampant individualism that scars our world (and the Church); it condemns racism and anti-Semitism; and it clarifies the essential equality and dignity of men and women.'¹¹

According to Ian Hamilton, the fact that man is the image of God condemns racism and upholds the dignity of man.

Hamilton is suggesting that man as the image of God gives us a view of man that upholds:

First, the equality of all men. The nature of man as God's image is one and the same in all humans regardless of the colour of the body possessing that nature. William Dryness points out that the image of God is grounded in the human body and not just the soul.¹²

Second, the dignity of all men.

Dignity covers a wide breadth of meaning but I am using it in the sense of nobility and worth. Even the most ugly and unattractive of humans are dignified simply because they are expressions of God's image which is dignified.

Ultimately, true humanness and dignity is not about how white or black or brown we are, but how much we display the image of God. In Christ the dignity of man shines brightly.

The doctrine of man as God's image therefore gives us a vision of man that,

i) transcends gender.

In Genesis 1:27, the image of God is not restricted to just the male or to just the female. The true expression of the image of God is reflected in both the male and the female together.¹³

ii) transcends colour.

Man, regardless of his skin colour is a full expression of the image of God. Just as light is undefiled when it comes into contact with the foulest pollution and enters into the innermost recesses of darkness and rottenness, takes on no darkness, contracts no stain, but remains bright and unmarred; so the image of God remains unaffected by the racial specifications of the bearer of that image. Sin may have the ability to

affect the complexion of the image of God in man, race on the other hand does not. The image of God therefore remains intact regardless of the colour of body bearing it.

iii) transcends culture. In Acts 17:27, Paul refuses to acquiesce in the religious pluralism of Athens or applaud it as a living museum of religious faiths. Instead, the city's idolatry provoked him to jealousy (v16) for the honour of the living and true God. So he called on the city's people to turn in repentance from their idols to God. But Paul seems to have had a respectful acceptance of the diversity of cultures. He seems to be teaching us that the richness of each particular culture should be appreciated, but not the idolatry, which may lie at its heart. Our common origin in Adam and in the image of God must warn us against using diversity as a means of boasting or belittling. Our cultural differences are good and important, but secondary to our basic relationship as members of the same family, and sharers of the same image – the image of God.

In other words, the image of God is in essence one but has the capacity to accommodate itself to different forms of gender, colour and culture.

We also observe in Genesis 1:31 that God saw that what he made was very good. It is interesting to note that when God created the various aspects of the world, he saw that it was good. But after he created man, the superlative 'very' precedes the adjective 'good': 'He saw that it was very good'. God looks at his work of creating man in particular as

a very good work. Like God, we must learn to acknowledge the work of God as a good work. And like David, we must acknowledge that God has made all men and us fearfully and wonderfully (Psalm 139:14). If we learn this, we will have fewer problems related to self-esteem and to racism.

(3) We must view the whole of humanity as proceeding from one primary human progenitor.

In Acts 17:26 we read that God, 'made from one blood all the nations of men to dwell on all the face of the earth'. That means that all men come from one set of parents, namely, Adam and Eve. This is also made clear in Genesis 1:28 where, after creating Adam and Eve, God blessed them and said to them, 'Be fruitful and multiply, fill the earth and subdue it.' In Genesis 3:20, Eve is referred to as the mother of all the living and Adam is identified everywhere in the Bible (ie Rom 5:12) as the head of all humanity. Furthermore, all men are spoken of as the sons of Adam or man (Psalm 114; 145:12; 1 Sam 26:19; 1 Kings 8:39).

It follows, surely, that because all the peoples of the earth emanate from one blood, all the peoples of the earth are related. They are one family. It is therefore correct to speak in some sense, of the brotherhood of all men because ultimately, there is really only one race – the human race. The term race does not appear in the Bible. The Bible refers to differing peoples in terms such as family, tribe, people and nation. It groups people according to familial relationships and then into nationalities. An example of familial

ULTIMATELY,
TRUE
HUMANNESS
AND DIGNITY
IS NOT ABOUT
HOW WHITE
OR BLACK
OR BROWN
WE ARE, BUT
HOW MUCH
WE DISPLAY
THE IMAGE
OF GOD.

¹¹ Ian Hamilton, quoted in: Paul Brown, 'The Image of God in Man', *Foundations, A Journal of Evangelical Theology*, issue 45 (London: British Evangelical Council, 2000).

¹² S.A. Kulikovsky, *Creation, Fall, Restoration. A Biblical Theology of Creation* (Fearn: Christian Focus Publications, 2009) p 138.

¹³ Kulikovsky, p 138.

relationship is found in Genesis 10, where the genealogies listed are grouped by family and tribe. It should be noted that nowhere are the sons of Noah associated with race or colour. An important passage on this matter is found in Genesis 10:5: 'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations' (Gen. 10:5).

As mentioned above with reference to Acts 17, the fact that God ordained cultural and ethnic differences must warn us not to exalt the value of one group over another, nor to demean one group under another. We are from one blood and that should be more important and more decisive for our relationships than our cultural differences.

Readers will also be interested to note that the fact of the fall of the human race is the basis of the whole Pauline system (Rom 5:12ff; 1Cor 15:21ff), and beneath the fact of this fall lies the fact of its unity in Adam. Because all men were in Adam as their first head, all men share in Adam's sin and with his sin in his punishment.

That we are from one blood is also the basis for the entire plan of redemption designed by God in Christ for the salvation of the fallen human race. B B Warfield commenting on this matter wrote, 'The unity of the old man in Adam is the postulate of the unity of the new man in Christ'.

(4) We must learn from the example of one of our prominent forebears who demonstrated the relative unimportance of race in the contraction of human relations such as marriage.

Here I have in mind the example of Moses when he married an Ethiopian woman apparently with God's approval. In Numbers 12:1 we read, Miriam and Aaron

spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman.' Moses, a light skinned Jew, apparently married a Cushite which was approved by God. Cushite woman means a woman from Cush, a region south of Ethiopia, and whose people were known for their black skin. We know this because Jeremiah 13:23 says, 'Can the Ethiopian (the very same Hebrew word translated 'Cushite' in Numbers 12:1) change his skin or the leopard his spots? Then also you can you do

good who are accustomed to do evil.' Attention is here drawn to the difference of the skin of the Cushite people. But Moses didn't seem bothered about the difference because no doubt he had a better understanding of the value of man (regardless of their colour) than Miriam and Aaron had. Furthermore, God clearly appended his signature to Moses' action by reprimanding Miriam and Aaron and visiting Miriam with judgment. When we have a high view of man, it will not matter in what colour skin they are coated; rather, in as far as marriage

WE ARE FROM ONE BLOOD AND THAT SHOULD BE MORE IMPORTANT AND MORE DECISIVE FOR OUR RELATIONSHIPS THAN OUR CULTURAL DIFFERENCES.

relationships go, we will be more concerned about whether our prospective spouses belong to the Christian race.

(5) We must also note that Christ exemplified in his life what our attitude should be toward others regardless of their racial make up.

To begin with,

a) Christ shared in our humanity

(John 1:14; Heb 2:14). In so doing, God (and Christ is God) underlined the dignity of humanity. It's important to note that for Christ, what was important was not so much sharing in the racial details of his people (which of course he did), as in their humanity. He did not speak so much about being a son of David as he did a son of man (Heb 2:14). In this way he was elevating humanity regardless of its particular racial expression. Another point is that,

b) Christ related to all men, whether Jew and Gentile, in a manner that was dignified.

i) He obviously related to the Jews. It was to them he came (John 1:12), and in their nature and culture that he was brought up (Luke 2:21-24) And it was to them that he chiefly ministered while he was on earth. Although many of them did not receive him, he nonetheless related to them graciously and lovingly. He healed them; he fed them and ministered to them in ever so many ways.

ii) He also related to non-Jews. Christ gracefully accepted the Samaritan woman. He asked for water and talked to her even

though she was from a different ethnic group (John 4). Furthermore, Christ valued the Syro-Phoenician woman's faith notwithstanding her ethnic identity (Mark 7:26).

c) Christ took the sin of the world (John 1:29). The world in question consists of all that the Father has given to him, drawn from all the people groups (Rev 5:9). He valued their souls equally, whether they be Jew or Gentile. He shed one and the same blood for all of them and similar benefits will accrue to all of them as a consequence (John 3:16).

d) Christ sent his disciples to make disciples of 'all nations' (Matt 28:19, 20). On the eve of his departure to Heaven, Christ sent his disciples to go and make disciples of all nations. Christ's vision and passion was to swell his Kingdom with men drawn from every nation, language and clan. He himself declared in John 12:32, that when he is lifted up (crucified), he will draw all men to himself. This reveals a complete indifference to race on the part of Christ in the matter of accomplishing his purpose in redemption. Finally,

e) Christ will entertain and will be served and worshipped by all peoples in his heavenly and eternal kingdom. In Revelation 5:9, we don't get the impression that he will have different compartments for the various race groups in his Kingdom. Rather, all the peoples, regardless of their racial extraction, will be in the same place and the same choir, and their business it would seem will be to worship him who delivered them from sin (no doubt the sin of racism included).

The attitude that was and is in our Master must be our attitude in the matter of racial attitudes and relations.

Conclusion

If biblical principles are clear on the dignity of the human race, how has the human race found herself in a position where she is indulging in and encouraging racism? The answer is not hard to imagine:

a) First of all, behind all racist thinking and action lies the devil. The devil is intent upon destroying the beauty that God created in humanity. God meant humanity to be united in diversity; Satan wishes to see humanity divided and destroy itself. He wants to undo God's very good and turn it into very bad. We all must watch against his influence.

b) The other reason why racism rears its ugly head is the presence of sin in our hearts. Jeremiah 17:9 says, 'The heart of man is desperately wicked and deceitful. Who can understand it?' Sin in our hearts daily fights against the purposes of God, and where man should have been loving his neighbour as God demands in his law, sin within pulls him in the direction of hating and ranting. Sin is what keeps us from welcoming mixed churches. Sin is what holds us from entertaining inter-racial marriages. Sin is what makes us have a bad feeling when a member of a different race is moving into our neighbourhood. Sin is what makes us camouflage racist attitudes with smiles

And because He is the God of Redemption, you can't but affirm the glory of the Christian church in which all men regardless of their language, clan, nation or race are indwelt by one Spirit and are under one head – the Lord Jesus Christ.

and shows of outward friendship towards members of a different race, when inwardly there is hatred and resentment for them.

c) If you are guilty of racism, whatever form it takes, remember that there is an answer. Christ came to take away sin, including the sin of racism. He came to set it at nought so that it would not master us and accumulate for us an eternal weight of punishment. He can free you from it now, if you will repent and call upon his name.

d) Remember also to cleanse your mind of all the prejudice and error that you may have grown up with and clothe yourself with the truth of the Bible. Only a true biblical theology can deliver you from racial pride and prejudice. And when you study your Bible correctly, you will find that because God is a God of creation you can't but affirm the unity of the human race. Because God is a God of history you can't but affirm the diversity of ethnic cultures. Because he is the God of revelation, you can't but affirm the finality of Jesus Christ. And because He is the God of redemption, you can't but affirm the glory of the Christian church in which all men regardless of their language, clan, nation or race are indwelt by one Spirit and are under one head – the Lord Jesus Christ. ■

Ronald Kalifungwa is Pastor of Lusaka Baptist Church, Lusaka, Zambia



Update on Recent Conferences

The table gives an overview of recent conferences and books distributed. The table shows that this ministry is of course not just about numbers. This work is done for both large and small groups. The total number of books distributed since the start of APC in 2006 now stands at 106,272. ■

COUNTRY	LOCATION	DELEGATES	BOOKS Sold & Free
Malawi	Lilongwe	116	629
Malawi	Mzimba	19	58
Malawi	Blantyre	82	487
Malawi	Monkey Bay	9	20
Zambia	Ndola	104	654
Zambia	Lusaka	250	2339

New Books

The following books have been published recently and are recommended for your attention:

■ Michael P V Barrett, *Complete in Him. A Guide to Understanding and Enjoying the Gospel* (Reformation Heritage Books), 304 pages, ISBN 978-1-60178-543-5

■ Joel R Beeke (editor), *The Beauty and Glory of the Christian Worldview* (Reformation Heritage Books), 144 pages, ISBN 978-1-60178-552-7. Contributors include Derek Thomas, Michael Barrett, Joel Beeke, Paul Smalley, Mark Kelderman, Brian Cosby, Charles Barrett and Gerald Bilkes

■ James Dolezal, *All That Is In God: Evangelical Theology and the Challenge of Classical Christian Theism* (Reformation Heritage Books), 176 pages, ISBN 978-1-60178-554-1

■ Ray B Lanning, *Glorious Remembrance: The Sacrament of the Lord's Supper as Administered in the Liturgy of the Reformed Churches* (Reformation Heritage Books), 48 pages, ISBN 978-1-60178-562-6

■ Ian Hamilton, *Ephesians* (Reformation Heritage Books), 272 pages, ISBN 978-1-60178-542-8

Please note that we are unable to supply these books; please contact your local bookshop.

THE BELIEVERS' CHURCH

CAREY MINISTERS CONFERENCE 2018

Please plan to join us for the next Carey Ministers Conference on 2-4 January 2018 in Swanwick, UK. Pastors and their wives are warmly welcomed, along with all men and women involved in Christian ministry and leadership. The theme will be: **The Believers' Church**.

Speakers will be: Luke Jenner, Matthew Bingham, Ray Evans, John Benton, Robert Strivens and Bill James. Ruth Shaw will lead the women's track.

As Baptists we believe that the church is a voluntary association of believers. As each member is united to Christ, so we are united to one another in the church; Luke Jenner will be preaching on this foundational theme. How did this conviction of a Believers' Church develop from the time of the Reformation, when Church and State seemed inseparable? Matthew Bingham traces the origins of Congregational and Baptist ideas and practice.

Ray Evans will help us to put these principles into practice, encouraging all members to grow to spiritual maturity, and to develop their gifts in the church and the world. Ruth Shaw will speak on supporting one another in the tough times. John Benton will tackle the tricky subject of Christian Liberty; how can we accommodate the consciences of believers within the church?

Some emphasise the gathered local church so strongly that they become isolated, or in rejecting the State Church withdraw from engagement with society. Robert Strivens will speak on *Independency and Interdependency*, and Bill James will take the theme of being salt and light in the worldsignificance of Vatican II.

INVITATION TO CAREY CONFERENCE 2018



Venue:

The Hayes Conference Centre,
Swanwick, Derbyshire,
DE55 1AU
Tel: 01773 526000

Cost:

Full conference: £165
Bible college students: £120
(Additional lunch on arrival £7.00)

Booking:

Dates and timing: the conference opens on Tuesday 2nd January at 14:30 (with registration from 13:30), and ends on Thursday 4th January at 13:00 with lunch.

Contact Us:

W: careyconference.org
E: loiscollier@hotmail.co.uk
T: +44 (0)7953 453347

DETAILS OF THE SPEAKERS AND THEIR TOPICS:

Robert Strivens is the pastor of Bradford-on-Avon Baptist Church. He was formerly the Principal of London Seminary and, before that, was a pastor in Banbury. He lectures in Church History at London Seminary and has a particular interest in the history of the dissenting churches in Britain.

Independency and Interdependency:

Independency at its best avoids the Scylla of isolationism as well as the Charybdis of denominationalism. This paper will examine, from historical, biblical and theological perspectives, how independent churches should relate to one another and consider some of the practical implications.

Luke Jenner has been part of the team that pastors Grace Baptist Church, Halifax since 2010. He also teaches part of the New Testament course at London Seminary.

Living Stones: Luke will preach on the pivotal theme of union with Christ, particularly as it relates to the local church and its growth together.

Ruth Shaw is married to Spencer, who is the Pastor of Emmanuel Church, Chippenham. She is passionate about encouraging and supporting ministers' wives, women in ministry and those in training. Ruth was an author of the *IVP Ministry Wives*, and speaks to ministry wives at conferences and events, and the London Seminary wives' course. She studied Modern Languages at university and works part time as a supply teacher.

Women's Track: The circumstances that we're confronted with in both our personal and church contexts can so easily leave us on a downward spiral of discouragement, dread, disappointment or even despair. The book of Philippians shows us how we can support one another to persevere by refocusing our hope on Christ.

John Benton was pastor of Chertsey Street Baptist Church, Guildford for 36 years before taking up a new role in 2017 as Director of Pastoral Support at the John Owen Centre, which is part of London Seminary. He is also managing editor of *Evangelicals Now*.

Christian Liberty: Paul insists in Romans 14 that believers should be free to live according to their conscience. But what are the limits of such freedom and flexibility within the church? How can elders provide clear leadership without being authoritarian?

Ray Evans has been lead pastor at Grace Community Church, Bedford for 35 years. Recently he took up a part-time 'Leadership Consultant' post with the FIEC. He is the author of *Ready, Steady Grow (IVP)* and *Church Leadership* (10 Publishing), and teaches a Leadership course at London Seminary.

Leading a Believers' Church: In his two papers on developing every-member ministry, Ray will look at the key interface where vital spirituality meets good organisation, helpful structures and constructive teamwork.

Matthew Bingham has recently completed his PhD in history at Queen's University Belfast, focussing on the development and theology of mid-seventeenth-century Calvinistic Baptists. Before coming to Queen's, Matt served as the pastor of Flint Reformed Baptist Church in Albany, Georgia.

From National to Believers' Church: These papers trace the origins of the Particular Baptists in seventeenth-century England. As Congregationalists developed their convictions about the New Testament's teaching on the church, they rejected the idea of a National Church. This made the continuing practice of paedobaptism unsustainable. These historical developments are relevant to our situation today.

Bill James has been pastor of Emmanuel Church, Leamington Spa, for 26 years. He has been appointed Principal of London Seminary from January 2018. *Salt and Light:* While we reject a 'state church', this does not mean that we withdraw from society. Jesus speaks of believers as those who maintain a distinctive testimony in the world.

HELP! I CAN'T FORGIVE



A SERIES OF STUDIES ON FORGIVENESS

THIS IS THE FIFTH PART IN THIS SERIES; SEE RT275 FOR PART 1 / SECTIONS 1-3, RT276 FOR PART 2 / SECTIONS 4-5, RT277 FOR PART 3 / SECTIONS 6-7, RT278 FOR PART 4 / SECTION 8-9.

10. Must I forgive those who don't seek forgiveness? Forgiveness and love: I don't like them.

The command to love does not end with loving our brethren and those with whom we have a realistic prospect of being reconciled. We are also to love our enemies and in doing so to reflect God's character.

You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to

those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect (Matt 5:43-48).

Having considered at the outset of our study the fact of God's vengeance, it is vital that we consider his love and grace.

And the LORD passed before him and proclaimed, 'The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation (Ex 34:6-7).

But he, being full of compassion, forgave their iniquity, and did not destroy them. Yes, many a time he turned his anger away, and did not stir up all his wrath (Ps 78:38).

For you, Lord, are good, and ready to forgive, and abundant in mercy to all those who call upon you (Ps 86:5).

Therefore the LORD will wait, that he may be gracious to you; and therefore he will be exalted, that he may have mercy on you. For the LORD is a God of justice; blessed are all those who wait for him (Is 30:18).

Here is God's willingness to hear our cry. Contrast this with the attitude found in James and John:

Now it came to pass, when the time had come for him to be received up, that he steadfastly set his face to go to Jerusalem, and sent messengers before his face. And as they went, they entered a village of the Samaritans, to prepare for him. But they did not receive him, because his face was set for the journey to Jerusalem. And when his disciples James and John saw this, they said, 'Lord, do you want us

to command fire to come down from heaven and consume them, just as Elijah did?' But he turned and rebuked them, and said, 'You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men's lives but to save them.' And they went to another village (Luke 9:51-56).

Even the prophet Jonah was out of sympathy with God's love and compassion.

So he prayed to the LORD, and said, 'Ah, LORD, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that you are a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm (Jonah 4:2).

The Lord is not slack concerning his promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance (2 Peter 3:9).

While we were yet sinners, Christ died... For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates his own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God through the death of his Son, much more, having been reconciled, we shall be saved by his life (Rom 5:6-10).

As we are not privy to who the elect are, we do not know whether our enemies will be vessels of mercy or vessels of wrath.

Does not the potter have power over the clay, from the same lump to make one vessel for honour and another for dishonour? What if God, wanting to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had prepared beforehand for glory, even us whom he called, not of the Jews only, but also of the Gentiles? (Rom 9:21-24)

God has no pleasure in the death of a sinner. 'Therefore I will judge you, O house of Israel, every one according to his ways,' says the Lord GOD. 'Repent, and turn from all your transgressions, so that iniquity will not be your ruin. Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? For I have no pleasure in the death of one who dies,' says the Lord GOD. 'Therefore turn and live!' (Ezek 18:30-32).

Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?' (Ezek 33:11).

Paul's own life is a testimony to God's longsuffering love

However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on him for everlasting life (1 Tim 1:16).

Or do you despise the riches of his goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? (Rom 2:4).

Longsuffering is often God's 'means' of bringing us to repentance. ...and consider [that] the longsuffering of our Lord [is] salvation – as also our beloved brother Paul, according to the wisdom given to him, has written to you (2 Peter 3:15).

Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven (Luke 6:37).

Behold, God works all these [things], twice, [in fact], three [times] with a man, to bring back his soul from the Pit, that he may be enlightened with the light of life (Job 33:29-30).

God's delight is mercy and salvation. For God did not send his Son into the world to condemn the world, but that the world through Him might be saved (John 3:17).

But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the [one] cheek, offer the other also. And from him who takes away your cloak, do not withhold [your] tunic either. Give to everyone who asks of you. And from him who takes away your goods do not ask [them] back. And just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend [to those] from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For he is kind to the unthankful and evil.

Therefore be merciful, just as your Father also is merciful ... Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you (Luke 6:27-38). If your enemy is hungry, give him bread to eat; And if he is thirsty, give him water to drink; For [so] you will heap coals of fire on his head, And the LORD will reward you (Prov 25:21-22).

God's forgiveness is our model

And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you (Eph. 4:32). Therefore, as [the] elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also [must do] (Col 3:12-13).

So it was, when they had come to Samaria, that Elisha said, 'LORD, open the eyes of these men, that they may see.' And the LORD opened their eyes, and they saw; and there they were, inside Samaria! Now when the king of Israel saw them, he said to Elisha, 'My father, shall I kill them? Shall I kill them?' But he answered, 'You shall not kill them. Would you kill those whom you have taken captive with your sword and your bow? Set food and water before them, that they may eat and drink and go to their master.' Then he prepared a great feast for them; and after they ate and drank, he sent them away and they went to their master. So the bands of Syrian raiders came no more into the land of Israel (2 Kings 6:20-23).

We saw in our last study that the first step in loving our enemies is to obey the injunction of our Saviour to confront those who do

injury to us. The desired result of this is restoration of the offender and renewed fellowship. If this fails, then there is a process instituted by which first one or two others accompany us and only if this fails is the matter to be handed over to the church.

Now these instructions are suited to an offence committed by a brother or sister in Christ, and similar procedures can be devised to apply this to other offences in society where the magistrate takes the place of the church ultimately, but what happens in the case of injuries done to us by our enemies? What of those situations where we are attacked unjustly and injured but where there is no opportunity to confront and rebuke or no prospect of reconciliation?

We saw at the commencement of our series that forgiveness involves at least three elements and that these are found in Leviticus 19:18. The first is that we must not avenge ourselves; the second, that we must not bear a grudge; and the third, that we must love our neighbour as ourselves. Now, lest we consider that our neighbour only includes those with whom we are friends and on a 'neighbourly' standing, our Lord told us the parable of the good Samaritan. This was in answer to the question, 'Who is my neighbour?'

We have also seen how the first and second parts of forgiveness are purely negative: we are not to do something. To obey these takes us some way along the line, but only so far. Charles Bridges puts it this way when commenting on the high standard required of loving one's enemies:

Circumstances may hinder open retaliation. Our enemy may be out of our reach, or

may be too great to offend with impunity. But the grudge remains. There would be a pleasure at his misfortune. We think of him only in connection with our injuries. The spark may be confined for years, and on some favourable opportunity burst out into a murderous flame. (2 Sam.13: 23, 28). How many haltings and shiftings are there at best, before we fully embrace the obligation!

He adds: *We are not bound to trust our enemies; but we are bound to forgive them. And yet too often our 'love' to them is only ceasing to quarrel with them. If we put off revenge, as inconsistent with our Christian name; yet do we 'put on, as the elect of God, bowels of mercies – forgiving one another, if any man have a quarrel against any' (Col 3:12, 13)?*

Paul in Romans 12 deals with this as well as forgoing vengeance. In verse 14 he states: *Bless those who persecute you; bless and do not curse.*

And in verse 17: *Repay no one evil for evil. Have regard for good things in the sight of all men.*

This is repeating the command of our Lord in Matthew 5:44 in his Sermon on the Mount. The nature of our response is to be the opposite of the action done to us. Evil is done, good is returned. Cursing is offered, blessing is returned. Why? Because we are acting in faith in God who orders all things for our good. We are bidden to wait for the Lord:

Do not say, 'I will recompense evil'; Wait for the LORD, and he will save you (Prov 20:22).

Do not say, 'I will do to him just as he has done to me; I will render to the man according to his work' (Prov 24:29).

The outcome does not rest upon our actions but upon our sovereign God. Rousas Rushdoony contrasts the ethics of faith with the ethics of anxiety. The former rests confident in God's total control and sovereign rule having done its duty; the latter sees all dependent upon our actions and their uncertain outcome.

But know that the LORD has set apart for himself him who is godly; the LORD will hear when I call to him. Be angry and do not sin. Meditate within your heart on your bed and be still. Offer the sacrifices of righteousness, and put your trust in the LORD. There are many who say, 'Who will show us any good?' LORD lift up the light of Your countenance upon us ... I will both lie down in peace, and sleep; for you alone, O LORD, make me dwell in safety (Ps 4:3-6, 8).

Such conduct, it is often claimed, is both unreasonable and ineffective. It is certainly unreasonable to those who have

no knowledge of the living God; to such it amounts to the height of foolishness! It is true that such a course may prove unsuccessful and in a day when pragmatism rules, will be discounted. But the important thing is that it is right. This is what Paul stresses: *Be careful to do what is right in the eyes of everybody (Rom 12:17b, NIV).*

This is Paul's emphasis elsewhere: *For we are taking pains to do what is right,*

not only in the eyes of the Lord but also in the eyes of men (2 Cor 8:21, NIV).

So we are to do good to those who do evil to us. Such is an expression of true love. It is love in deed, not merely in words. *If a brother or sister is naked and destitute of daily food, and one of you says to them, 'Depart in peace, be warmed and filled,' but you do not give them the things for the body, what does it profit? (James 2:15-16).*

My little children, let us not love in word or in tongue, but in deed and in truth (1 John 3:18).

The love that Paul requires here is love that is practical and expressed in actions. Calvin says that it means we are to be 'solicitous for the well-being of those who unjustly trouble us and seek our destruction'.

It was this love that was expressed by Elisha in 2 Kings 6:21-23 when he saw the Syrian raiders who were at his mercy in Samaria, the capital of Israel. Who knows but that Cromwell would have won a greater victory and secured a better name for himself had he spared the garrison in Drogheda rather than putting every single one of them to the sword (as the rules of war allowed for and was customary at the time)?

This response of love, undeserved and unexpected, can have a mighty effect. It will heap coals of fire on his head. There is much discussion and disagreement as to the significance of this expression. There are four main lines of interpretation, and each embodies a truth.

1. It refers to God's judgment which will be all the more severe and increased as

the offences are committed against those who do not fight back. There is clearly a truth in this as the judgment will be greater where such unwarranted evil is perpetrated. But can this be a motive for showing such love? Wouldn't this be most perverse – to love in order that your enemy might suffer the more?

2. It refers to the effect that intense heat has in melting even the hardest materials. The thought here is that such 'burning coals' produce 'keen anguish' in the offender, 'the remorse awakened by this unmerited kindness, resulting perhaps in repentance' (Shedd). This again is often true and even the hardest hearts have on occasions been melted by love, but is this the particular metaphor being used here?

3. It symbolises a change of mind. William Klassen points to a custom attested in Egyptian literature whereby a penitent person carried coals of fire in a bowl on his head and to contacts between Proverbs and Egyptian writings and says, 'In the Egyptian literature and in Proverbs the "coals of fire" is a dynamic symbol of change of mind which takes place as a result of a deed of love. (quoted by Leon Morris).

Again, this may well be true, but do we place the coals on the person's head in this instance? Surely if they have had a change of mind it is then that the coals are put on their head, not before.

4. It refers to 'a punishment which no one can bear; he must yield to it' (Charles Hodge). In this way of thinking the metaphor denotes a most powerful weapon, possibly drawing on the practice of the inhabitants of a besieged city

The nature of our response is to be the opposite of the action done to us. Evil is done, good is returned. Cursing is offered, blessing is returned. Why? Because we are acting in faith in God who orders all things for our good.

pouring down on their attackers' heads burning coals. Such a weapon, fearful in its intensity and effect, may have the effect of turning the enemy back and causing them to cease their attack.

Whichever of these is chosen, the basic message of the text is not lost: love is the means by which we oppose our enemies and overcome them. Such love can be amazingly powerful:

By long forbearance a ruler is persuaded, and a gentle tongue breaks a bone (Prov 25:15).

It is the Christian's equivalent of firing a broadside, or launching a nuclear attack. It is unexpected and the enemy is caught off-guard, possibly not knowing how to respond.

'No man ever conquered his enemy's heart by revenge; many by love' (Charles Bridges).

The world is torn apart by revenge. We have seen it in Northern Ireland and elsewhere. In Albania, where the Mafia originated, the vendetta is the order of the day. I saw a beautiful house built by three brothers, yet only one brother remains to live in it, the others being killed in a long-running feud with another family. Such a passion, 'if generally indulged, would propagate itself, so as to almost lay waste the world' (Bishop Butler).

The love spoken of here is not the isolated act, but the repeated acts of kindness and goodness: we are to 'heap' burning coals on their head.

Finally, Paul tells us that we are not to be overcome by evil, but to overcome evil with good. Notice that he does not say: 'Do not overcome evil with evil' but rather, 'Do not be overcome by evil.' There is a danger

of defeat. Injuries done to us, if not dealt with biblically in obedience to our Lord, can destroy us. We will be eaten up inside with bitterness and thoughts of revenge, with grudges and ill-will towards those perpetrating such acts. In the process we will be brought down to their level.

Our personal victory over evil comes in preventing it from warping us into a mind governed

by a reaction to evil, i.e. dominated by what has been done to us rather than by what the Lord requires of us (Rousas Rushdoony).

Instead we are to overcome evil with good because we ourselves have been defeated by good. It is grace that has conquered us. Our response to his grace is a thank-offering of love towards our enemies. It was said of Archbishop Cranmer, 'Do that man an ill turn, and you will make him a friend for ever.' We worship an all-conquering King but we are only on his side because we have been shown grace and mercy. We are disciples of him who died for his enemies. We are those who have been conquered by love and it is this that we are to display to our enemies and those who offend against us. Our desire is that they would learn of our gracious God by seeing his grace exhibited in our words and actions. ■

Phil Roberts is pastor of Hartshill Bible Church, Stoke-on-Trent, UK.

**'NO MAN EVER
CONQUERED
HIS ENEMY'S
HEART BY
REVENGE;
MANY BY LOVE'
(Charles Bridges).**



Subscriptions

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

Subscribe Online: Readers can subscribe online from any location using a credit card – www.reformation-today.org/subscription

UK/Europe:

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

New Zealand:

Mrs Priscilla Drake
15A Steeple Drive, Pakuranga,
Auckland 2010
e: priscilladrake@gmail.com
(\$30 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: reformation.today.sa@gmail.com
Cheques to Birchleigh Baptist Church
(specify – For RT subscription)
(R130 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 to RT 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 APC conferences are available from Phil Roberts (phil@tentmaker.org.uk) or Frederick Hodgson (frederick.hodgson@gmail.com)



THE BELIEVERS' CHURCH

The *Carey* Conference

2-4TH JANUARY 2018

THE HAYES CONFERENCE CENTRE

Swanwick, UK



Speakers:

- 👤 Luke Jenner
- 👤 Matthew Bingham
- 👤 Ray Evans
- 👤 John Benton
- 👤 Robert Strivens
- 👤 Bill James
- 👤 Ruth Shaw
(Women's Track)

Further information: www.careyconference.org (see also inside)

Next Issue

- ▶ What is the Transgender Agenda, and how should Christians respond?
- ▶ What the Bible says about gender