

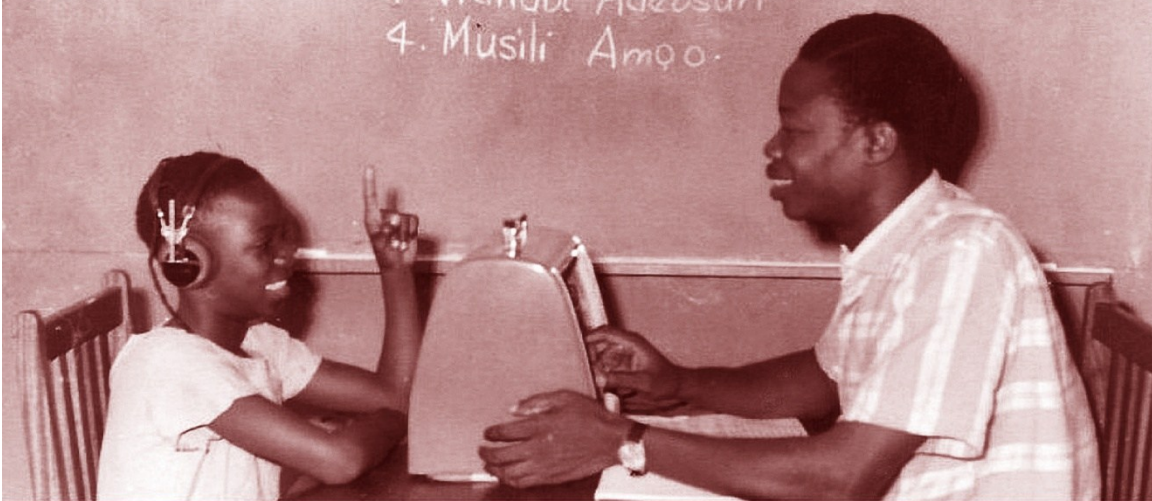
HADDINGTON HOUSE JOURNAL

• AN INTERNATIONAL THEOLOGICAL PUBLICATION •

TESTING HEARING LOSSES.

Children to be tested today:

1. Shadia Dawodu
2. Yidiatu Bello
3. Wahabi Adeosun
4. Musili Amoo.



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front cover image: Andrew Jackson Foster conducting a hearing test, Ghana early 1960s. Photo courtesy of the Foster family. Used by permission. For more on the life of Andrew Foster, see Volume Two A Survey of Presbyterian Mission History in Africa, (Wellington: SA Barnabas Academic, forthcoming 2025). See ad pages 115-117 of this journal.

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Editor's Preface

We have been delayed in finishing the combined Volumes 26 & 27 (2024–2025) of the *Haddington House Journal* because of focusing upon completing Volume Two in the series *A Survey of Presbyterian Mission History in Africa*. Finally, now that the Volume Two galley proofs have been returned to the publisher in South Africa, our attention is able to focus upon completing this combined volume of the Haddington House Journal, and we are happy to be able to release it electronically.

There are three things to mention about the seven articles in this combined volume. First, there is a wonderful ‘cross-over’ and inter-relationship with the two Surveys mentioned above and this journal volume. Second, the theme of Christian ministry clearly comes out through four of the seven articles. And third, church and mission history is the other theme of two of the articles.

There are four articles which cross-over with the two African Survey works. The first is the English translation by Sabine Bajahr (from the German, written by Franz Michael Zahn) of an important source for the history of the Bremen Mission work in West Africa. We hope this will be helpful to those wanting further information about the Bremen Mission, which was the antecedent to what became after World War One the Scottish Mission of the United Free Church’s mission in West Africa. This article will compliment very much what Hans Blix Duodo wrote in Chapter 12 in Volume One of *A Survey of Presbyterian Mission History in Africa*. The second article related to these surveys is by Marcone Carvalho (translated from the Portuguese by Joffre Swait) which provides a helpful backstory to developments of the Presbyterian Church of Brazil (IPB) as they were moving towards becoming a missional denomination overseas. This will prove a good article to read alongside Carvalho’s Chapter 7 in Volume Two of *A Survey of Presbyterian Mission History in Africa*. A third article, written by Jim Weaver, connects to Chapter 9 (also in Volume Two of the *Survey* series) as it relates to the work

of MTW in West Africa. Finally, I mention my own article on Developing Christian Scholarship in Africa and point five in that article which relates to research into African diaspora in the last chapter of the second Volume in the survey series.

The four ministry-themed articles begin with two contributions from Australia, one by Douglas Milne and the other by Allan Harman. Both are excellent challenges for Christian ministry and Christian workers to read and meditate upon. The third ministry-themed article is by Manfred Kohl and comes to us from a Haddington House evening talk Manfred gave on the theme of biblical integrity. I urge leaders to use this article to host a seminar event and go through this together. There are many creative ways that Kohl's article could be used. Finally, the fourth article on ministry is the one by Jim Weaver (mentioned above) which is a wonderful story of a ministerial training programme in West Africa, The Timothy House Model.

I am not sure if we have ever managed such an international collection of writers and translators coming from five continents if we have ever managed to see such a collection of four articles in a single issue all dealing with themes related to Christian ministry. Likewise, I am pleased to see two articles which in many ways come from marginalised stories of mission and church history and help to expand our insight into the larger global church and missions.

We have twelve reviews in this combined volume representing a variety of publishing houses and a variety of topics.

I want to express my thanks to all the writers and the two translators who have contributed to this volume. Your labours have and will enrich us as we read.

As of this combined volume, we will be ceasing publication of this journal series. The reasons for doing this are three. First, over the last five years much energy has been spent working on the textbooks for Africa and for the global market which is now a series in its own right called Africa's Burning Bush Series. There appears to be much yet to do in this series, as the Lord enables. Second, we have a limited staff and resources, and we find ourselves not able to continue to do both the Haddington House annual journal series and also develop and publish books for the newly named Africa's Burning Bush Series. To try and keep both series going is proving too much. Third, we have witnessed major changes in the world of serial journals since we began doing the journal series. There has been a shift to exclusively electronic publications, something which we were reluctant to embrace, but this last combined volume will be exactly this to save on printing and shipping costs. Related to this shift is the proliferation in electronic publishing of other regular articles and reviews through podcasts, etc. and now often with full transcriptions made available. Things have greatly changed over the last three decades. So, for the above three reasons, we see it best now to concentrate only on one series and not try and do two.

We have certainly been blessed to be able to produce these 27 journal volumes. Many thanks to all who have served so well in preparing these for typesetting, layout, illustration, distribution etc. and the large number of writing contributors whom we have worked with now for close to three decades. This has taken a whole team; I want to acknowledge and honour all who have played vital roles in this serial journal. I have found myself having grown in a variety of ways yet also am aware of many shortcomings over these years and areas for continuing improvement and further growth. I can truly say the proverb is correct, “iron sharpens iron” and all of you have helped in this.

The HHJ is archived electronically at the *Biblical Studies.org.uk* website, and we are also approaching a couple of other sites to archive it as well. This way we hope that it will be available for years to come globally as an electronic resource. Of course, we have the hard copies archived in our HH library which will include making a print copy of this electronic version for the archives here.

I give thanks to the Lord for the privilege of being able to serve as editor for these almost three decades. To all readers and contributors who have brought such encouragement over these many years, I also express thanks. Now, may the blessing of the Lord be with all who may read this last volume.

Jack C. Whytock
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Let us Go on to Maturity (Hebrews 6:1)

Douglas J. W. Milne*

**The following address was given by Professor Douglas Milne at Presbyterian Theological College (PTC), Melbourne, Australia in 2023 at the graduation exercises. Dr Milne also served at PTC as principal from 2001 through 2011. He is the author of Let's Study Luke (Banner of Truth) and was involved as a lecturer also at the Biblical Graduate School of Theology in Singapore.*

Introduction

The purpose of college training is more than learning the biblical languages, knowing theology, and the practicalities of pastoral ministry, preaching skills; it is equally about what we call “spiritual formation”, or growing in the knowledge of Christ and the power of the gospel in our own hearts and lives.

This is the interest and reason for the passage in Hebrews 5-6 that we are considering now. It seems some of the Hebrews had given up on their growth and progress in the faith, what the preacher calls ‘immaturity’, by issuing the call to go on to maturity (6:1).

So, from the whole context of this text we will consider ‘What immaturity looks like and why it is avoidable’, ‘What maturity is and what it looks like’, and finally, ‘How we can move from immaturity into maturity’. There are four points for immaturity, four for maturity, and two for the last section.

1. The Signs of Immaturity and its Faults

First, immature Christians are easily satisfied. In verse 1, the preacher says that they have laid a foundation in their faith-knowledge, but that they have not

been building on it. A foundation is laid for building on it, but, in their case, they were content to hear about the foundational ideas and beliefs over and over again, without progressing beyond these. The preacher gives a list of six such basics in verses 2–3, ideas and beliefs all Christians share.

Such believers only want a simple gospel that makes no demands upon them, that allows them to remain at the start of the race but without demanding any effort or sacrifice from them. This was the spiritual condition they were content with being in.

Secondly, immature Christians show no taste for the deep things of God. They were ‘hard of hearing’ (5:11), unable and unwilling to listen carefully and openly to the fuller word of God.

What was it that they were guilty of shunning? They were weary of learning about the Lord Jesus Christ, they were bored with hearing about him. In one of the most compact and richest expositions of the person and work of Christ in the New Testament, the preacher in Hebrews 5:5–10 delved into the Old Testament to extract truths about him in the days of his flesh, concerning his struggles and prayers in Gethsemane, his willing obedience though he was God’s own Son, and his deliverance by God in hearing his prayers because of his godly fear, and, finally, of his deserved lifting up to heaven and being appointed as a great high Priest forever in our interests.

The preacher had more to say about him but it was made difficult by the hearers’ lack of interest and attention. It was all too difficult, and so they had tuned out of the wonderful Old Testament revelation of Jesus Christ and his glory as God and Man for us.

Thirdly, immature Christians are unproductive Christians. The preacher likens these believers to individuals who still needed other people to help and instruct them, when in fact they ought to have become useful and fruitful Christians themselves (5:12). They had had ample opportunity to grow and develop in their knowledge and service, but they were still at the stage of going over the basics.

He also says that they were ‘unskilled in the word of righteousness’ (5:13). Peter in his first epistle calls on all Christians to be ready and able to give an answer to those outsiders who ask them about their hope in Jesus Christ, by making Jesus Lord within their own hearts first (1 Pet. 3:15). Those Hebrew Christians were unable to answer this call because they did not yet know how to deploy their faith and knowledge in the service of Christ, in public witness to the truths of Jesus Christ.

Drones in a beehive look for all the world like normal bees, but actually they do not make honey. They contribute nothing to the welfare and health of the hive. So immature Christians have the appearance of genuine Christians, but they too contribute nothing to the health and strength of the Christian body of believers to which they belong. They are, in effect, ‘useless.’

Fourthly, immature Christians are childish (5:12–13). This is the preacher's own analogy, when he likens them to babies who need constant feeding with milk, and never graduate to eating meat. Drinking the mother's milk is only a temporary stage before more adult tastes and abilities come about. It is unnatural and unhealthy for children to remain on a milk diet for the rest of their lives.

One characteristic of little children and babies is their absorption with their own needs. In similar ways, immature Christians are focussed wholly on their own wants, troubles, and interests. They have never graduated in Christ's school in life to become servants of others as he was. 'I am among you as one who serves', he said (Luke 22:27).

2. The Signs of Christian Maturity and its Fruits

So, let us turn from this dark and discouraging picture to what the preacher in our text is calling us to become and be, and that is to advance to maturity. But what is his idea of maturity? He uses a word in the Greek that suggests the idea of completeness, of someone or something that has reached its goal or *telos*. This is not a state of sinless perfection, nor the idea of some kind of second blessing that Christians can attain to once for all. Rather, maturity is a balanced and all-round Christian faith in practice and under all circumstances. It lacks nothing that is important (Jas. 1:4).

Using the same terminology and imagery the preacher calls Jesus the 'perfect' high Priest (5:9), meaning that through his learned obedience to the Father's will, he grew to completeness in becoming our great High Priest. In other words, there is nothing lacking in his being, because he has a fully developed knowledge and experience for this role. In the same way, we are being called to become complete Christians, who can serve and witness in the changing scenes of our life and world.

First, mature Christians are exercised in their faith (5:14). The preacher uses the word from which we get in English the word 'gymnastics' (5:14). It appears again with the same meaning in Hebrews 12:11. In other words, mature Christians have a work-out of their faith every day, and under all events that happen to them. Their own life-experience is the gym where they work out with God, so as to grow strong and fit in his service.

From a daily, exercised faith they gain and show discernment in facing good and evil. They can recognise the difference between people, choices they have to make, and what God's will is for them in different relationships and pathways. Unlike immature Christians, who imagine that all churches, ministries, theological colleges, and sermons are the same, mature believers recognise the differences that exist and consistently choose the better ways to go. See 1 Corinthians 2:15–16.

Secondly, mature Christians are characterised by services of love (6:10). They love Christ's name first of all, and this leads them to love his saints as well. They remember and understand Christ's counsel to Peter after

the resurrection when he guided Peter's professed love for him into nurturing and caring for his lambs and sheep (John 21:15–17). The preacher will speak more about the place and use of love in his extended sermon, how it should be seen at work in every healthy church gathering, and as something that must continue in practice (10:24, 13:1).

The humanist psychoanalyst from a former generation, Erich Fromm, referred to love as spoken about in the Christian command, 'Love your neighbour as yourself', as being the most important rule for living, and how its violation is the main cause of human unhappiness and mental illness. He defined love as the ability and willingness to affirm, have concern, respect, and desire for another person and their personal growth. Fromm defined the goal of his profession as an attempt to help patients gain or regain a capacity for love and loving. Without that he said, nothing but surface changes can be managed.¹

Thirdly, mature Christians show an assured hope (6:11). Unlike the immature believer who assumes and presumes a lot that may or may not be true, the mature believer knows what and whom he has believed, and the hope that comes with that. This hope is the result of the believer's earnest zeal, meets the prayers and longings of their pastors and teachers, and should continue to the end of their earthly life. Without hope, there is no future to look forward to. The maturing Christian is learning to live eschatologically.

In his sermon on this passage of Hebrews, Richard Phillips speaks of this hope as a growing awareness and experience of the unsearchable riches that are ours in Jesus Christ, together with an ever-increasing joy in the Lord Jesus himself. This, he says, is what the Hebrews' zeal or earnestness in their faith had brought them. Like Abraham (Rom. 4:18) the mature and growing Christian will dispense with a fallible, human hope in preference for this living hope that is generated and fed by the rich promises of God.

Fourthly, the mature Christian practices a mimetic faith (6:12). With this the preacher completes the triad of what are sometimes called the 'theological virtues' – faith, hope and love – because they are grounded in God himself and his written word. This faith is mimetic in the sense that the mature believer keeps his attention centred on the best examples of an active faith, those believers who by faith and endurance inherited the promises of God.

Nor has the preacher left his audience wondering where they may find such good models to learn from and follow in practice. In fact, he provides three such types of faith and perseverance. *First*, there is the succession of exemplary believers right through the pages and histories of the Old Testament, starting with godly Abel in Genesis 4, and the many others he describes in chapter 11, the hall of fame, as it has been called.

Again, he reminds them of their own leaders who founded their church and who lived out faith in an exemplary way (13:7). We all share church

¹ Erich Fromm, *Psychoanalysis and Religion*, (Yale University Press, 1950), pp. 86-87.

fathers like John Calvin, whose leadership and enduring faith in founding the city of Geneva as a Christian centre of education and mission, is as valuable as reading through his other great legacy in the *Institutes*.

Lastly, the preacher refers his hearers to Jesus Christ who is the best of all examples for beginning and completing the life-journey of faith, as seen in his endurance of the cross. Use him as your analogy or touchstone, says the preacher, when you face the antagonism and hate-speech of sinners, that you may not weary or fail in your faith (12:3).

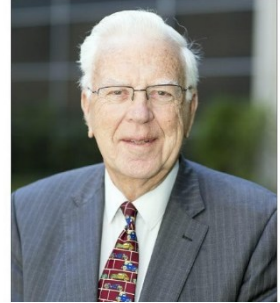
3. How to move out of Immaturity into Maturity

The answer to this question comes in verse 3, following the call to go on to maturity. ‘And this we will do,’ he says, ‘if God permits.’ There are two sides to this, a human one and a divine one.

First, when he says ‘this we will do’ the preacher has in mind this sermon that he is preaching and will expand on for another seven chapters! A good test of maturity is the response you have to the call to immerse yourself in this precious part of the completed New Testament canon of writings, and indeed in all the Scriptures. The author has been led and taught by the Holy Spirit to achieve this very end, of leading, instructing, and encouraging his readers, by various illustrations, reasonings and expositions, to aim for and achieve maturity in Christ. Here is the primary means for reaching that goal.

Secondly, when the preacher adds a condition, ‘if God permits,’ we can agree with Calvin when he reminds us that completing our course with joy is really the gift of God alone. We must seek him for the mature Christian life and work that he calls us for. But we also know that God expects our co-operation in bringing this about. ‘Work out your salvation with fear and trembling, for God is at work within you to will and do for his good pleasure’ (Phil 2:12–13).

So, let us all go on to maturity!



‘Stand Firm!’ 2 Thessalonians 2:13–17

Allan Harman*

**This article was originally given at Presbyterian Theological College, Melbourne, Australia for a 2023 Saturday meeting day to encourage men. Dr Harman served as Old Testament professor and for twenty years as principal at Presbyterian Theological College, Melbourne, Australia. He has written and researched extensively on Matthew Henry.*

1. Introduction

Before looking at this passage, I need to comment on two aspects relating to its context. First of all, there is the broader context of the geographical location of Thessalonika. The account of Paul’s visit to it is related in Acts 17. Thessalonika was situated at an important place on the great east-west road of the Romans, the Ignatian Way. This was the Roman ‘freeway’ which carried much traffic to and from Rome. But perhaps even more importantly, if one went north from Thessalonika, there was access through the mountains right up to the Danube River. In time, this was the route by which the Bible, and the Gospel, were transported to northern Europe. Thessalonika was at the main gateway to the north.

Secondly, there is the context in this epistle itself. Adhering to the Gospel brought with it persecutions and afflictions (1:4). Believers were suffering for the Gospel, and it would only be at the coming of the Lord Jesus that the persecutors would be repaid (1:5–8). Associated with that coming was going to be the appearance of the lawless one, the man of sin (1:7–12). Many different proposals have been made as to the identity of this figure, but the strongest lines of interpretation point to him being identified with the anti-Christ. We have to remember that ‘anti’ in the term ‘anti-Christ’ indicates not so much one opposed to Christ but a substitute, another and a different Christ.

This is brought out by the use of the same terms being used in relation to the coming of the man of sin as are employed in relation to Christ's return ('reveal', 'worshipped', 'parousia'). For the present time, God is holding him back ('restraining him', 2:6), so that by some express action of God he is not able to exert all his malicious action against God's kingdom and God's Christ.

These two contexts are important as we move onto the text of the latter part of chapter 2. They set the background for what Paul writes to the Thessalonians, encouraging them in their mission and longing to see their steadfastness maintained in the face of godless opposition.

2. God's Sovereignty in Salvation (verse 13)

But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you from the beginning¹ to be saved, through sanctification by the Spirit and belief in the truth.

There is one main concept that dominates this verse, and it is God's sovereignty in salvation. The apostle is still delighting in what had happened in Thessalonika (see Acts 17:1–9), when God's eternal purpose had been demonstrated in the salvation of the first believers there. The triune God was involved in their salvation, with God the Father choosing from eternity those who would be brought into fellowship with the Lord Jesus, and who sanctified them by the work of the Holy Spirit.

This is typically Pauline language, found elsewhere in passages such as Ephesians 1:3–10. The late Dr J. I. Packer was asked to contribute a chapter to a book dealing with how the authors came to faith in the Lord Jesus Christ. In proceeding to write on this, he was surprised to find that the title of the volume had become, *The Greatest Decision of My Life*. He began his contribution by telling what had happened in relation to the book's title. Dr Packer then wrote: 'The greatest decision of my life is that I asked Kit to marry me.' He went on to say that there was another decision made long before by the Triune God who chose to awaken in his heart a desire for Christ, and to call him to faith.

Another prominent Christian leader who has written to the same effect is the late Dr John Stott:

Why I am a Christian is due ultimately neither to the influence of my parents and teachers, nor to my own personal decision for Christ, but to "the hound of heaven".² That is, it is due to Jesus Christ himself, who pursued me relentlessly even when I was

¹ While I am using the ESV, yet there is a textual variation here. Some manuscripts have 'as the firstfruits', but others have 'from the beginning'. I consider that that the latter has the strongest support, and is line with what Paul says elsewhere, such as in Eph. 1:4, 'even as he chose us in him before the foundation of the world'.

² The reference is to Francis Thompson's poem, 'The Hound of Heaven'.

running away from him in order to go my own way. And if it were not for the gracious pursuit of the hound of heaven I would today be on the scrap-heap of wasted and discarded lives.³

Or a very recent testimony is given by Christopher Watkin:

I have been a Christian since 1993. I was called before the creation of the world. I was crucified with Christ. My sins are forgiven. I have the privilege of knowing the One in whom all the treasures of wisdom and knowledge are hidden.⁴

That is the biblical perspective on coming to faith in Christ. In love, God ‘predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will’ (Eph. 1:5).

A very important and distinctive feature of what Paul says here about God’s choice is the verb he uses, for instead of the normal word, which Paul uses elsewhere, he employs a word (*heilatô*) that occurs in the Greek Old Testament. This version, often called the Septuagint, was the one made about 250 BC, and which was widely used by Greek-speaking Jews and by many early Christian converts. This use of the word appears to be drawn from two passages in the book of Deuteronomy in which Moses is speaking of God’s sovereign choice of Israel: ‘And God chose (*heilatô*) you today to be a special possession’, and the compound form of this verb (*proeilatô*) in Deuteronomy 7:7: ‘It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples’.

Paul encourages the believers in Thessalonika to praise God’s electing love (see Eph. 1:4–5: ‘in love he predestined us for adoption’), and this is what many of our hymn-writers have done. Their stress is on the sovereign choice that God makes in our salvation. This is how Josiah Conder (1789–1855) expressed it:

My Lord, I did not choose You
for that could never be;
my heart would still refuse You
had you not chosen me.

But for me, a verse by Robert Murray M’Cheyne, stands out as a great expression of God’s love and of the response of the Christian believer:

³ Roger Steer, *Inside Story: The Life of John Stott* (Nottingham: Inter-Varsity Press, 2009), 262.

⁴ Christopher Watkin, *Biblical Critical Theory: How the Bible’s Unfolding Story Makes Sense of Modern Life and Culture* (Grand Rapids: Zondervan Academic, 2022), xxiv.

*Chosen not for good in me,
Wakened up from wrath to flee;
Hidden in the Saviour's side,
By the Spirit sanctified,
Teach me, on earth to show,
By my love, how much I owe.*⁵

God's grace in salvation should humble us, and produce a response of thanksgiving and love. We have to love him who first loved us (1 Jn. 4:19).

This is one of the great truths we have to take from this verse, but in addition we have to be encouraged in our evangelism by it. How impossible it often seems to us to expect particular people to be changed by the Gospel! I remember as a young Christian standing listening to a group in the city of Newcastle in NSW preaching each Saturday night outside a hotel near the dock area. How, I thought, can they expect drunken dock workers to be gripped by their message! Then one Saturday night a man got up on the platform and told his story. He had often frequented the hotel, and abused the speakers as he passed them as he went into it. But God sovereignly spoke to his heart as he listened to the Gospel message, and he was converted. The reality of his experience was shown by the fact that on the following Monday morning he turned up at the dockyard with his truck filled with all the tools he had stolen over the years!

We need to follow the message here. On the one hand, we have to look back on the way free grace found us, and the Holy Spirit brought new life to us. On the other hand, we go with the Gospel to others knowing that hard hearts can be softened by God, and he can bring into his kingdom the most unlikely individuals, and often in the most unusual circumstances. That is something that was reinforced to me over and over again as I worked with theological students during most of my ministry. I would ask new students how they came to know the Lord, and they would tell me of the amazing ways that God had laid hold of them. Time and again, I heard remarkable stories of how God had intervened and turned a rebellious sinner to himself.

3. God's Calling (verse 14)

To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

In the New Testament the word 'calling' is used, not just of the hearing of the gospel message, but especially of the work of God bringing us into union with the Lord Jesus Christ. The latter is the most frequent usage. When I am to speak or preach, and I notice a particular biblical topic is going to occur, I often look up some summary of Christian doctrine, such as J. I. Packer's

⁵ Robert Murray M'Cheyne, 'I am debtor', in Andrew A. Bonar, *Memoir and Remains of R. M. M'Cheyne* (Edinburgh: The Banner of Truth Trust, 1978), 637.

Concise Theology. I did so again on this occasion, turning to p. 152, only to find that under the topic ‘Effectual Calling’ he had quoted from the Westminster Confession of Faith! That should not surprise, for as Packer as an Anglican often said, it was an English production, largely accepted and used, not in England, but in Scotland!

Packer’s definition of effectual calling is that ‘it is the many-sided reality of Christian conversion, involving illumination, regeneration, faith, and repentance. It is being analysed as a sovereign work of God, ‘effectually’ (i.e., effectively) performed by the power of the Holy Spirit. The concept corresponds to Paul’s use of the verb *call* (meaning “bring to faith”) and *called* (meaning ‘converted’)’. Paul emphasised this when writing his first letter to the Thessalonians because twice he refers to God as the ‘calling one’ (*ho kalôn*, 1 Thess. 2:12; 5:24). That’s a great way in which to refer to God. He seeks out sinners, and powerfully touches their hearts, so that they want the Saviour to be *their* Saviour. He is ‘the caller’ who powerfully invites sinners to come to him and find life.

Let me suggest to you also, that in thinking about how we are to present this truth of God’s gracious calling, we repeatedly look to Professor John Murray’s little book, *Redemption: Accomplished and Applied*. Our understanding of how redemption comes to sinners, and our preaching of the Gospel, would be much sharper if we read, and re-read this book. Dr Peter Jensen, the former Archbishop of Sydney, has referred to it in a recent interview. He spoke of how formative he found Professor Murray’s discussion, and he said: ‘John Murray’s little book ... has meant so much to me. It has formed part of who I am’.⁶ May that be true of many of us!

In this verse, Paul goes on to say that calling results in ‘obtaining the glory of our Lord Jesus Christ’. This seems to point to all that is embraced in salvation when we believe. It is as if this phrase is virtually substituting for Paul’s other phrase, ‘in Christ’. What is treasured up in Christ becomes ours through faith.

I remember as a boy having to learn the Shorter Catechism, and there is a question (Ques. 31) concerning the nature of effectual calling. The answer is: ‘Effectual calling is a work of God’s Spirit whereby convincing us of our sin and misery, and enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ as he is offered to us in the Gospel’. I knew those words long before I knew what they meant in my own personal experience. It was only later that I could look back upon what had happened to me, and realise that I had been brought under conviction, and then I was graciously led to lay hold of the Lord Jesus, as he is offered in the Gospel. I had to know myself lost, before I could appreciate the remedy that is provided in the Gospel.

⁶ *Unio cum Christo*, 8.2 (October 2022), 217.

4. God's Mission for His Church (verse 15)

So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

Although the New Testament contains many letters written by the apostles to specific churches, nowhere is there an account of how an individual letter was read to, and received by, a particular church. We can imagine something of the chatter as people gathered for worship, and for them hearing that another letter from the apostle Paul would be read in the service that day.

Had I been a member of the church at Thessalonika when the second letter from Paul was received, I would have asked the elders, 'Can I be the reader of it today?' When reading it, I would have come to this 15th verse of the second chapter, and I would read in Greek, *ara oun adelphoi, stêkete! Therefore brethren, Stand firm!* At that point, I think I would have stopped in order to remind the congregation that Paul's instruction was exactly what he had said to the Christians at Rome, and to those at Philippi, and, indeed, to those at Corinth as well. The fact that he had said it to so many churches indicated how important the instruction really was, and it remains so for us today.

Stand firm! This command comes with military overtones. It is the instruction of a commander getting his troops ready either for defence, or for battle. As it is used by the apostle Paul, the instruction to 'stand firm' in the faith (as it occurs in Galatians 5.1), seems to have both the idea of defending the faith, and also holding the truth that is going to be proclaimed. 'Stand firm' is not just negative. It implies maintaining Christian truths, which are to be passed on as Christian teaching to the next generation. Paul says here that the Thessalonians had received the Christian traditions by spoken and written word. We know that the gospel message and its implications were passed on authoritatively from the Lord Jesus to his apostles. They in turn were instructed to pass them on to faithful believers. The apostolic word was definitive for the early churches, and what was written to one was shared with others (see the example of the Colossians and the Laodiceans, Col. 4:16).

An older generation knew what Christian warfare meant, for we have many hymns that speak of it. However, we seem to be hearing these hymns far less today in Christian gatherings, and there seems to be a shortage of new songs that are dedicated to this theme. We need in song to remind ourselves that battle awaits us as soldiers of the Lord Jesus.

Stand firm! There is another important truth here too. As the instruction of Paul, this comes, not in the singular, but in the second person plural – 'You' (the individual members of the church) 'stand firm against the enemy'. It is not the collective body being addressed but rather all those individuals who comprised the church at Corinth. The Gospel individualizes, though it doesn't make us individualists! Paul is writing to the individual members at Thessalonika who each one carried a responsibility in regard to the Gospel. It had become *their* Gospel, just as Paul says it is 'our Gospel' (vs.

14). This was the good deposit entrusted to their care (2 Tim. 1:14). Don't let go of the gospel entrusted to our care.

We face opposition today such as we have never known in the past. Not only do we have responsibility in the face of this, but we have to prepare for carrying out the instruction. We need to think how we are going to face various challenges that may come our way. What will be our response at work if we are asked where we stand on current ethical issues, for example? Or if there is a discussion at our children's school regarding appropriate curriculum items?

I have found that I need to isolate situations where I can be alone with a person, so that conversation can be sustained. These include visits to the hairdresser, where I deliberately get there first thing in the morning before anyone else arrives. I want to continue conversations started previously. All of us must know of situations in which we have the opportunity to defend what we believe, or to initiate conversations which lead into fruitful expression of our Christian convictions.

Let me tell you of one occasion in which I had a remarkable experience. I had been speaking in the capital cities on the eastern seaboard of Australia on behalf of the Bible Society and Thomas Nelson, the American publisher. In Sydney, it was a breakfast address at a hotel in central Sydney. As soon as it was over, I went downstairs to get a taxi to go out to the airport, for I was returning to Melbourne. As I got into the taxi, the driver said to me: 'You're a doctor'. 'No', I said, 'I'm not a doctor'. 'What are you then?'. I replied: 'I teach Hebrew and biblical studies in a theological college', and the driver immediately answered me in modern Hebrew! He was a young Czechoslovakian Jew. The next question came immediately, and with an intensely bitter tone. 'And who killed Jesus?' I replied: 'We killed Jesus', thinking of the old Negro spiritual that asks the question, 'Were you there when they crucified my Lord?' The response demanded to that question is: 'Of course, we were there, in the crowd shouting out, 'Crucify him, crucify him'.

I wondered where the conversation was going to go, but the young driver was silent. He clearly had never had any one say to him that 'we' had killed Jesus. He doubtless expected me to say that it was the Jews who had killed him. I went on to tell him the story of the crucifixion, and he remained absolutely silent all the way to the airport. Even there he switched off the engine, and listened to my explanation. Finally, he said he would have to go, but thanked me for what I had said. This was a fleeting few minutes of unexpected conversation on the Gospel with a young Jew.

5. Conclusion

When the statue in honour of the great confederate leader, Robert E. Lee, was being erected in New Orleans in 1884, he was placed on a statue 60 feet in height (18 m). From its erection, comment was made that it seemed to be not in keeping with its surrounds, as the statue was facing north. Those who made

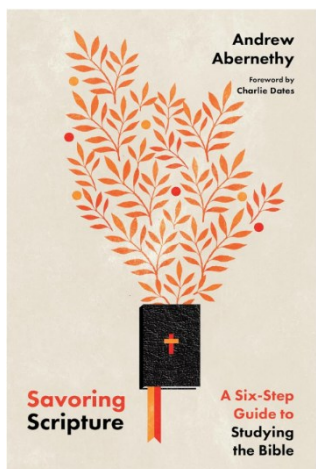
the comment didn't appreciate that the builders were simply following one of Lee's famous sayings: 'Never turn your back to the enemy!' His statue was positioned so that he was looking to the north, the direction from which the Unionist forces could be expected. Which way are you and I facing in the present battles in which the Christian church is engaged? I fear that too many are content to turn their backs to the enemy instead of facing them, challenging their positions.

To at least four of the early churches, Paul gave the same command: 'Stand firm'. To the Ephesians, he told them how to prepare for battle (Eph. 6:10–20), and said: 'And having done all, to stand firm'. Where does that leave us? Like the Thessalonians, we have to work out where the Gospel can make inroads, but also how we keep it safe in the midst of persecution. Even when in difficult times, our eyes have to be watching for gospel opportunities. Let us encourage each other to be firm in the faith, and to hold forth the word of life. Our day needs us to 'be steadfast, immovable, always abounding in the work of the Lord' (1 Cor. 15:58).

Book Reviews

Biblical Theology

Savoring Scripture: A Six-Step Guide to Studying the Scriptures.
Andrew Abernethy. Downers Grove, IL: IVP Academic, 2022,
200 pp., paper. ISBN 978-1-5140-0409-8



Abernethy is a professor of Old Testament at Wheaton College and has authored books and articles on prophetic literature, particularly Isaiah, and hermeneutics. Although *Savoring Scripture* is published by an academic press, it is written for a general Christian audience. In the prologue the author recounts his father's request for a book on how to read the Bible. Abernethy was unable to recommend one. This initially puzzled me as there are numerous popular books out there such as Fee and Stuart's *How to Read the Bible for All Its Worth* and Rick Warren's *Bible Study Methods: Twelve Ways You Can Unlock God's Word*. Abernethy's intent here was to avoid reducing Bible reading to an academic exercise. Using this

six-step method the academic and spiritual aspects of Bible reading would be brought together.

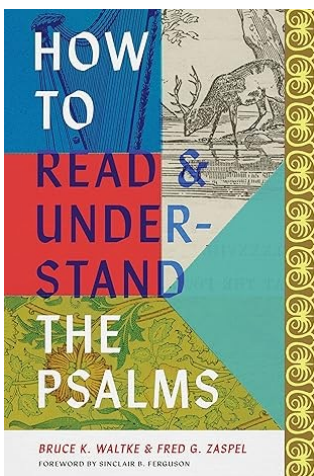
The book is divided into: Posture, Flow, Context, Whole Bible, Savor God, and Faithful Response. In Posture he explores traits like teachability and trust in preparation to read the Bible. Flow describes how to read the Bible looking for natural subunits of thought and in keeping with the genre of that passage. Step three is divided into two chapters: Context – Historical and Context – Book. The first chapter encourages the reader to explore the historical context of the passage and offers an overview of Bible history. There are helpful timelines, charts, and maps. The next chapter explores the importance of reading a passage in its literary context, and asks “why has this passage been included here?” Step four, Whole Bible, directs the reader to consider the passage within the grand narrative of the Bible: a salvation history pointing to Jesus. Using biblical covenants, he leads the reader from the creation ideal to the end of God's redemptive story. Steps five, Savor God, and six, Faithful Response, return to the author's central concern. Step five offers

methods to meditate, to contemplate, and to pray the Bible so that we enjoy God through his Word. In step six we have a template for responding faithfully to our reading. The epilogue reviews the six steps and suggests how to apply them to personal and group study. Most chapters have discussion questions. There is a Scripture index as well as some footnotes. There is no bibliography, but some books are suggested in the text. There are two appendices: a short guide to word studies and a six-step journal template to assist the reader in applying the six steps.

I enjoyed reading the book and was challenged by it. Chapters one, five, and six on the spiritual aspects are the strengths of this book and rightly so as they are most neglected. I was particularly interested in the methods and examples in the Savor God step. Although a good introduction, I found chapters two to four on the academic side of Bible study too selective and brief. This is where additional book recommendations would have been helpful for the reader who wishes to explore further. For me, the academic and spiritual themes never integrated in the way the author intended, and in fairness, it is likely too much to attempt in 200 pages. I would recommend the book to others for its focus on heart transformation, though I might pair it with another Bible study book for a more complete coverage.

Reviewed by David H. Michels, the Public Services Librarian and Legal Research Instructor at the Sir James Dunn Law Library, Schulich School of Law, Dalhousie University, Halifax, Nova Scotia.

***How to Read and Understand the Psalms.* Bruce K. Waltke and Fred G. Zaspel. Wheaton, IL: Crossway, 2023, 588 pp., hardcover. ISBN: 978-1-4335-8433-6**



Bruce K. Waltke is professor emeritus of Old Testament Studies at Regent College and distinguished professor emeritus of Old Testament at Knox Theological Seminary. His work includes the noted *An Old Testament Theology: An Exegetical, Canonical and Thematic Approach* and commentaries on Old Testament books such as Genesis, Micah, and Proverbs. Fred G. Zaspel serves as a pastor at the Reformed Baptist Church in Franconia, Pennsylvania, and is an adjunct professor of systematic theology at the Southern Baptist Theological Seminary. Zaspel is the author of *The Theology of B. B. Warfield: A Systematic*

Summary and Warfield on the Christian Life: Living in Light of the Gospel.

The book's chapters cover everything from Psalm genres to more technical and theological considerations. To give the reader a flavour, the book is arranged in the following way: The Historical Setting of the Psalms, The Royal Orientation of the Psalms, The Liturgical Setting of the Psalms, Hebrew Poetry, Form Criticism and Psalm Forms, Praise Psalms, Lament Psalms, Individual Songs of Grateful Praise, Songs of Trust, Messianic Psalms, Appendix Rhetorical Devices and Structures, and lastly The Final Arrangement of the Psalter.

The introduction traces the influence and centrality of the book of Psalms from the Old into the New Testament and beyond throughout Church History. They mention an often-overlooked fact,

Still today when the New Testament is published separately, the book of Psalms is often included with it. As Christian mission makes its advance, the book of Psalms is often one of the first books to be translated (p. 2).

In *Hermeneutics: Interpreting the Psalms as Believers*, the authors urge us to recognise that before we approach the literary aspects of interpreting the text, biblical hermeneutics seeks to establish a divine source and understanding of the Psalms. They rightly cite Psalms where David's words are given by the spirit (2 Sam 23:1–3). This is echoed in the New Testament in numerous places where David is said to speak as a prophet by the Spirit.

When it comes to understanding the Psalter, a spiritual commitment is assumed to be central.

God's revelation cannot be received apart from a spiritual commitment to him in faith, hope, and love. The doctrine of illumination entails the responsibility on our part to read Scripture in a spirit that is harmonious with God's Spirit, and it demands that we stand under the text to respond in service to its Author, not to stand in judgment above it in order to critique the text (p. 26).

Moreover, they say,

An understanding of the inspired human authors likewise requires a distinct sympathy with them. Advanced learning should not be neglected, but to understand the biblical authors rightly we cannot stand above them as their judges but must position ourselves sympathetically as their students and disciples (p. 27).

An area where I was challenged and corrected was in the section on “The Historical Setting of the Psalms.” Having been often in two minds of the origin of the superscripts, I found the authors make a strong case for the superscripts as being original. As they say, though this has been a matter of debate through the years, it ought not to have been. They state,

...in Bible publication the superscripts are routinely printed in italics, inevitably leaving the impression that they are not part of the original text. This against all textual evidence, for no ancient manuscript lacks these superscripts (p. 34).

Touching on Davidic authorship they also assert, “That the expression “of David” in the superscript was, in fact, intended to assign authorship is its most obvious understanding” (p. 38). That Jesus and the New Testament writers further attest to these seals the deal for them!

The reader will be enormously helped in their chapter on “The Royal Orientation of the Psalms.” In summary, they assert that though the King is not mentioned in every Psalm, the King was meant to embody the ideal human. The authors say that,

...it determines how we ought to read and understand the Psalms. Who is the “I,” the “me,” the “my,” and the “he” who speaks in the Psalms? If these refer to “everyman” or even “every pious man,” that is one thing. But if they refer to David or the Davidic king who represents the kingdom of God and the people of God, quite another understanding arises (p. 74).

This orientation is why Psalm 2 leads the psalter early on. The Psalms, they argue, are Royally oriented, not in part but in whole.

In the “Liturgical Setting of the Psalms,” the authors helpfully lay out the incorporation of the Mosaic cultus in the Psalms. The temple and all its rituals were wonderfully fused into the sung praise of the people, who were not kings only, but priests unto God. They state, “In the progress and unfolding of biblical revelation this temple theme develops significantly, beginning in Genesis and climaxing in Revelation. The Psalms were composed as librettos to accompany the Mosaic rituals.” As they would go on to state so beautifully later in the book, “...Moses gave Israel her cultus, and David transformed it into an opera” (p. 484).

In “Hebrew Poetry,” they take us through such elements as the various forms of parallelism, some parallelism of emphasis and some of contrast. Other sections include the usual areas of imagery, figures of speech and poetry and structure.

No commentary on the Psalms would be complete without an analysis of critical scholarship. They highlight how Wellhausen’s theory was so widely embraced that any who rejected the theory was rejected from publication and most academic circles (p. 165). The Psalms fell prey to this theory as much as the rest of the Bible. The Psalter was seen, by and large, as being late in its composition. Suffice it to say that the authors show how that has been soundly refuted in the last century. Psalm 29, for example, contains language found in the Ugaritic texts which date back as early as 1400 BC. This has been persuasive in modern scholarship toward accepting an early date for the Psalms (p. 37).

In “Petition-Lament Psalms” they grapple with the paradoxes of lament and faith.

We may wonder how lament or complaint can coexist with faith, so it is worth recalling well that over a third of the Psalms are laments. This observation by itself informs us that lament and faith are not incompatible (p. 235).

This idea of the frequency of lament is recurrent throughout the chapter. They illustrate this paradox by likening it to,

... a child receiving a painful injection at the doctor’s office, not understanding the reason for it, he just clings to his father or mother in loving trust, so the psalmist clings to the Lord in the knowledge of his unfailing love. And by this, he is emboldened to bring his petition (p. 274).

Just as each one of these psalm types points us to Jesus, here it is seen in the life of the one who was the man of sorrows and acquainted with grief who in the days of his flesh offered prayers with loud cries and tears. This alone is justification for the ubiquity of the Psalms of lament.

The sub-section to the lament Psalms concerning the imprecations in the Psalms is almost worth the price of the book! These are some of the most challenging portions of scripture an expositor will face. Yet, the authors give us helpful direction for preaching. They observe that there is no rebuke from the Lord for these prayers, and in fact, “The imprecatory psalms...are still being prayed in heaven today” (p. 309). This is because “...they serve as types of God’s eschatological judgement on the world” (p. 310). This, they say, is not the whole, but part of the answer as to how we can still make use of them today. Going back to the royal orientation of the Psalms, they assert that “... the king’s enemies are in fact God’s enemies...His motives are theocratic, not self-centered” (p. 311). In looking at Psalm 139:21, they state bluntly that “he was a good hater, for he hated only those who hated good” (p. 312).

Treated separately from the “Royal Orientation of the Psalter” is a specific and substantial treatment of the “Messianic Psalms.” While there are excellent books dedicated to just that subject, Waltke distills many years of study and teaching down to all the preacher would typically need in handling these Psalms. It is noted,

...of the New Testament’s 283 direct citations of the Old Testament, 116 (41 percent) are from the Psalter, overwhelmingly in reference to Christ. Jesus himself cited or alluded to the Psalms more than 50 times, again, overwhelmingly with reference to himself (p. 369).

More broadly, these Psalms not only served the worship of the day but provided a framework for the prophets as their own messianic hope was shaped. “The messianic hope, then, grows significantly from this covenant that God enters with David. The Psalms present the ideal messianic King in terms of joyful hope...” (p. 374).

Statements like the following are typical of the richness of reflection in this chapter:

The royal psalms and the messianic psalms were therefore like robes put on the shoulders of the historical kings who represented the ideal. But for all of those kings, the robes were too big, and their shoulders too small, and so the royal robe slipped off of them, as it were. The robe was draped on the shoulders of each successor, and some filled the robes better than others (e.g., Hezekiah). But the ideal was just too high! The shoulders of each successor, in fact, became smaller until there was no king at all. The tree of Jesse had been cut down to a mere stump, and all that was left was the robe itself, awaiting one who was worthy of it. At last, the Lord Jesus Christ donned the robe, and it fits him perfectly; he lives up to its every ideal (p. 398).

In “The Final Arrangement of the Psalter” Waltke and Zaspel explore the many ways in which the Psalter as a whole has been broken up. But they themselves see the arrangement of the Psalms by its final editor as expressing, at once paralleling the Torah, but also paralleling the lifespan of the nation. They lay out the arrangement as follows:

“Books 1– 2 are principally by David and represent the triumph of the king... Book 3 anticipates Israel’s exile... Book 4 is oriented to Israel in exile... Book 5 praises God for Israel’s restoration and return from exile, and here praise is offered to him from among the nations” (p. 487).

Strictly speaking, this book is not a commentary on the Psalms, but as they state in the preface,

We provide exposition and theology primarily as illustrative examples. Our aim is to enable the layperson as well as the preacher to “get behind” the Psalms, as it were, and into the minds of the psalmists to grasp how they themselves conceived their work and how they shaped and stated their message (p. xviii).

They give a generous exposition of many Psalms that exemplify each of the genres (Lament, praise etc.) considered throughout the book.

Put simply, their stated intention,

... is to equip Christians to read the Psalms profitably. We have sought to keep the material at the lay level for wide accessibility, but our leading hope is that those who preach and teach the word of God will be equipped by this book to read, teach, and preach the Psalms with greater insight and confidence (p. xviii).

It is hard to imagine a work better suited for teaching or preaching the Psalms. An expositor would be terribly impoverished not having first consulted this volume for its rich detailing of the theological and textual treasures of the Psalms. Since much of the book is the result of Waltke’s years of lecturing, the natural habitat for such a book would be in a course in the Psalms. But the book is laid out so that the reader can go as deep as they want, passing over the more technical parts and focusing on the richness of theological reflection.

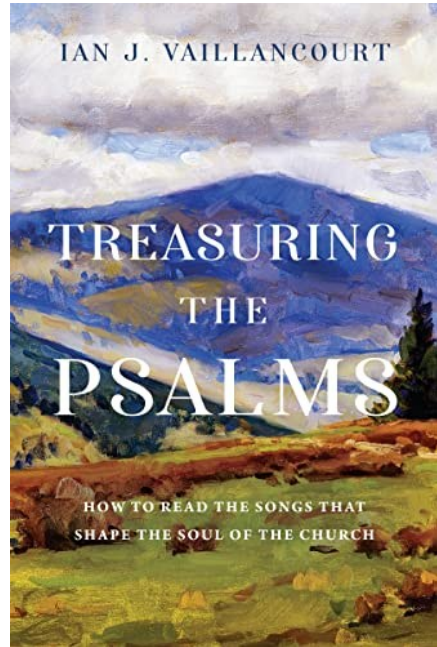
An excellent table of contents, a full bibliography, and a scripture index cap off a very user-friendly and at the same time majestic study of arguably the most centrally important book of the Old Testament.

Well-priced and well-constructed, *Crossway* is to be commended for pulling together these scholars for this important work! Enthusiastically recommended!

Reviewed by Kent I. Compton, the minister of the Western Charge of the Free Church of Scotland, Prince Edward Island.

***Treasuring The Psalms: How to Read the Songs That Shape the Soul of the Church.* Ian J. Vaillancourt. Downers Grove, IL: IVP Academic, 2023, 223 pp., paper. ISBN 978-1-5140-0511-8.**

Vaillancourt is associate professor of Old Testament and Hebrew at Heritage Theological Seminary, Cambridge, Ontario, Canada. He is the author of *The Dawning of Redemption* and *The Multifaceted Saviour of Psalms 110 and 118*, as well as several articles on the psalms and their interpretation, so he is well qualified to undertake this task. Given the books published in the past five years by authors such as Waltke and Brueggemann, the question is whether we need another text on reading the Psalms. First, this is neither a commentary nor a devotional. It does not explore the genre of Hebrew poetry, except in passing. This was written as a textbook, and an introduction to the Psalms. The author



has tried to make it accessible for church studies as well by removing some of the more technical material to thirty-eight pages of six “digging deeper” appendices. These appendices can be downloaded from the publisher’s website, although the longevity of bonus material links is always a concern.

In this book, Vaillancourt introduces us to reading the Psalms canonically, the topic of nearly half the book, building on the work on Brevard Childs and Gerald Wilson. He then shifts to his remaining two topics: reading Christologically and reading for direct application to the Christian life. In part 1, entitled “The Story”, he presents the canonical approach, reading the Psalms informed by their arrangement within the Psalter as opposed to the historical-exegetical approach that focuses on the psalmist’s original setting. Vaillancourt argues that the canonical reading is an historical approach and traces its history in an appendix. He builds his argument moving from the individual Psalms to the superscriptions, Psalms 1–2 as introduction and frame, the narrative structure of the five books, and finally, a key concept: the portrait of the king. In part 2, “The Savior”, Vaillancourt explores how to see Christ in the Psalms, using four methods: redemptive-historical progression, promise fulfilment, contrast, and typology. He next considers how the Psalms are understood by the New Testament, and finally how the Psalms can be applied to the Christian life. He demonstrates two approaches to do this with a

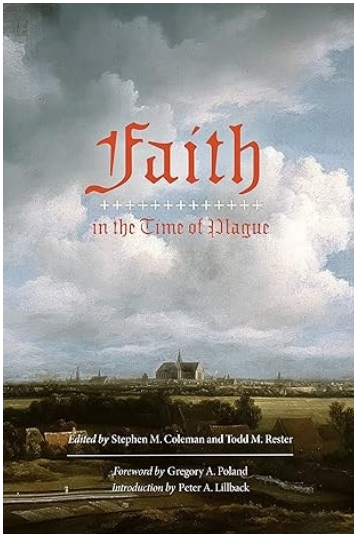
test psalm. In part 3 “The Soul” he expands on his second approach, direct application of the psalms. He uses three themes in the Psalms: lament, thanksgiving, and praise to illustrate how to apply different psalms to Christian living. In his conclusion, Vaillancourt admits he touched only a few themes, but this is his invitation to dig deeper into the Psalms and to read them as a window to the Psalmist’s soul. He recommends reading other materials on the Psalms, and although he does not offer a reading list, the book includes an extensive bibliography. Each chapter includes discussion questions and some footnotes, and there is a Scripture index. An author index might have been helpful especially for a textbook.

If I were teaching psalms, I would certainly refer to this text both as an introduction to the canonical approach and for the examples of direct application. Although it can be heavy in a few places, I could see the interested lay reader benefiting from this material, while the more advanced reader has the appendices.

Reviewed by David H. Michels

Historical Theology

***Faith in the Time of Plague*. Edited by Stephen M. Coleman and Todd M. Rester. Glenside, Pennsylvania: Westminster Press, 2021, 361 pp., hardcover. ISBN 978-1-7336272-5-2**



This book is an anthology of some of the most significant writings from the Reformation and Post-Reformation period on the topic of faith and plague, and while not comprehensive, the editors do recommend additional works. The collection is co-edited by Stephen M. Coleman, assistant professor of Old Testament, Westminster Theological Seminary, and Todd M. Rester, associate professor of Church History, Westminster Theological Seminary. Rester also translated several of the essays.

The COVID pandemic has sparked renewed interest in historic pandemics, as well as a wealth of writings on the current pandemic by Christian authors. This collection engages with writers who shaped

Reformation theology and who ministered in times of plague. In this collection, the authors wrestle with fundamental questions like the nature of plague and its relationship to the sovereignty of God, appropriate and inappropriate Christian responses, faith and mortality, and the task of faithful ministry in the time of plague—questions we still wrestle with today.

The book is divided into two sections. Part 1 is a translation of the 1655 pamphlet *Variorum Tractatus Theologici De Peste* (*Various Theological Treatises on Plague*). The four essays by Theodore Beza, André Rivet, Gisbertus Voetius, and Johannes Hoornbeeck, seek to provide biblical and theological responses to the above questions. Of note is how they handled the Scriptures, as well as how they engaged with both their contemporaries and earlier writers.

Part 2 is a collection of Reformation and Post-Reformation plague writings, including a variety of genres such as Huldrych Zwingli's plague

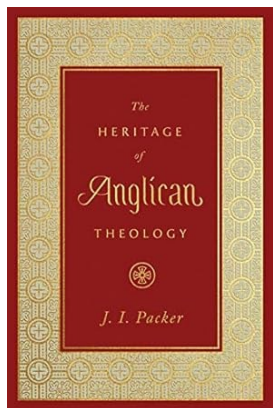
hymn, letters from Martin Luther and John Rawlet, sermons or expositions by Ludwig Lavater, Jerome Zanchi, and Zacharius Ursinus, and a treatise by George Abbott. Although some of these are more theological, all are pastoral and often very personal. Zwingli's hymn traces his experience before, during, and after his illness from the plague, and Rawlet's letter, reflecting on mortality and faith, was written to his mother in the event of his death.

Each work in this collection is prefaced by a brief introductory essay explaining the historical context and introducing the author. There are two appendices: Cyprian's "On the Mortality" (a euphemism for The Black Death) and "Prayer and Thanksgiving from the Book of Common Prayer, 1662." The former is cited by several authors in this collection, reflecting the influence of this 3rd century bishop on their own thinking. The collection includes a bibliography, a subject and name index, and a Scripture index.

The translations themselves, both new and revised, are very readable. With multiple translators, there are variations in style among the essays, but this is minor. Although there is general agreement throughout these essays on the central questions, there are also differences, and these disagreements are also instructive. This collection, like the original essays, is directed to pastors and theologians. Some familiarity with historical theology and church history would be helpful, but the themes transcend their contexts. Considering today's COVID debates in the church, we may have learned too little from history, and perhaps this anthology can help address that. May we heed the Reformers' warning: to steer clear of the rocks of stupid boldness on one side and exceedingly vicious fear on the other.

Reviewed by David Michels

***The Heritage of Anglican Theology.* J. I. Packer. Wheaton, IL: Crossway, 2021, 384 pp., hardcover. ISBN 978-1-4335-6011-8**



Those who have benefitted from the long and prolific writing career of Dr J. I. Packer (1926–2020) will no doubt be interested in this posthumous work. In the foreword, the late Donald Lewis, a friend and colleague of Packer's at Regent College, wrote, "It was his [Packer's] hope that this book would communicate some of his enthusiasm for the great tradition of Anglicanism and convince many that the evangelical Anglican tradition is a proper and valued expression of Anglicanism, with its roots in the Anglican formularies and its Prayer Book" (p. 13).

Packer became well-known in the Christian world for his work as a champion of evangelical thought and as a populariser of the Puritans, but, in this work, his readers will

be reminded that the man was also an Anglican, and indeed, an Anglican with a deep interest in the tradition of which he was a part. Packer's expressed purpose in this book is to study, appreciate, and take the measure of Anglican theology as theology, which is to say, as a body of thinking about God. Though there is a good deal of history and spirituality in the book, Packer does well at giving the reader a broad sense of how Anglicans have approached theology over the years.

The book is basically chronological in structure, taking the reader from the English Reformation of the sixteenth century to the Anglican modernists of the last few centuries. All along the way, Packer gives you a sense of the contribution that a particular individual, group, or movement has made to the 'heritage of Anglican theology', pointing out how these players have built upon the past or endeavoured to take Anglican theology in a new direction.

Those who are unfamiliar with the long story of Anglican theology will find that Packer's work is both clarifying and illuminating, and one will finish the book with a deeper sense of why Anglicans do what they do and sound like they do. For example, the chapter on the Oxford Movement and Anglo-Catholicism will give one a sense of why there is a 'Catholic' or 'Catholicizing' party in the Anglican Church today and how that party interacts with the other parts of the tradition. Packer not only explains where this and other elements come from, but he also, in his typically generous and irenic fashion, helps those who are not predisposed to appreciate certain elements to find sympathy with them and check some of their prejudices. In this sense, the book is also a lesson in clear and fair thinking, encouraging the reader to recognise the good with the bad.

Those looking for a polemical work will likely be disappointed. Though Packer is open and honest about his own Reformed and Evangelical persuasion, he is not keen to simply lambast those who differ from him. He wants the reader to know exactly what they're dealing with when they enter into the complex and messy world of Anglican theology. It is almost as if he's saying to his reader, "You do not have to think in this way, but you have to deal with people who do if you are going to take part in this larger conversation." The simple truth is that the Anglican tradition is a diverse tradition with a series of ongoing dialogues that need to be understood before they are engaged with. Packer's book gives you a chart of the waters before you set sail.

The chapters which I believe forward the conversation about Anglican theology the most are chapters three and four, the first of which deals with the Puritans and the second of which deals with Richard Hooker. With regard to the chapter on the Puritans, Packer reminds the reader that there is a robust tradition of conformist Puritanism (i.e. Anglican Puritans or Puritan Anglicans) that is well worth taking a look at. Many who know a little bit of history may have come to think of Anglicanism and Puritanism as two

traditions that are fundamentally at odds, but Packer shows us that this is simply not true. Though there were fractures and splinters, many bright minds found it more than possible to stay within the Church of England whilst pursuing Puritan ends. This was not only true in the past, but true today with men like Packer himself, who was both a latter-day Puritan and an enthusiastic Anglican. This chapter shows that the Reformed tradition of the Puritans is very much a part of the Anglican heritage and ought to be seen as such.

To pull one interesting example out of this chapter, Packer encourages his readers to think of the Westminster Standards as Anglican theology. He writes:

I have written in various places on the theology of the Westminster Confession and Catechisms and the Directory for Public Worship of God, all documents produced by the Westminster Assembly in the 1640s. I claim these documents as part of the Anglican heritage because they were produced by a body of theologians 90 percent of whom were Anglican clergy (p. 71)

This may not be a majority view (Packer admits it is unique), but it is a persuasive one. The sort of thinking and theologizing that led up to the Westminster Standards was worked out previously in the Elizabethan Church of England. The ideas and emphases which would go on to define Puritanism were hammered out and given a certain amount of breathing room well before Cromwell's Protectorate. And, in fact, Packer reminds the reader that Cromwell, with his commitment to Independency, was ultimately the one who brought an end to the Westminster Assembly.

This chapter forwards the conversation on Anglican theology because it casts the Anglican world back to what may be a forgotten moment. It encourages the reappropriation of Puritan theology as Anglican theology, which, in many cases, is exceedingly appropriate. This chapter also helps to dispel the silly rumour that Anglicanism is somehow devoid of a Reformed heritage. Though Packer's chapter on the English Reformers helps establish this point as well, it is important to see that the themes of the Reformation were carried through the centuries and into the future. The chapter on the Evangelicals of the eighteenth and nineteenth centuries also shows that Reformation concerns persisted. This all goes toward saying that along with providing a survey of Anglican theology, Packer is also helping his reader to trace a golden thread of Reformed, Evangelical theology through the Anglican tradition.

The second crucial chapter in this book is the chapter on Richard Hooker, who, more than anyone else, can lay claim to being the Anglican theologian *par excellence*. In this chapter, Packer points out that all Anglican theology runs through and downstream of Hooker. The man left an indelible

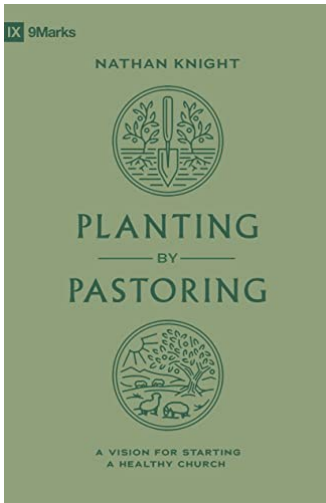
mark on Anglican thinking, and indeed, Packer gladly says that he left an indelible mark on him. Through this chapter, Packer marks out the sort of influence that Hooker has had and shows how Hooker's thinking has given Anglicanism some of its distinctiveness. In short, Packer suggests that until you have read Hooker, you have not understood Anglicanism. I suggest that this chapter will be remarkably helpful for those trying to understand why Anglicanism differs in some ways from other Protestant traditions.

In the end, Packer's book is a brilliant survey of Anglican theology up to date. And, at the end of the book, his encouragement is to dive back into the tradition for the sake of moving forward into the future. Those interested in reading more on the subjects covered in this book would do well to flip to the back of the book and attend to Packer's recommended reading list (pgs. 353–356). One would also do well to look through the resources published by the Latimer Trust, an evangelical Anglican publisher.

Reviewed by Colton Carrick a minister at Redemption Church in Charlottetown, PE; a church in the Anglican Network in Canada.

Applied Theology

***Planting by Pastoring: A Vision for Starting a Healthy Church.* Nathan Knight. 9Marks. Wheaton, IL: Crossway, 2023, 154 pp. paperback. ISBN 978-1-4335-8811-2**



“It’s a good rule,” C. S. Lewis writes, “After reading a new book, never to allow yourself another new one until you have read an old one in-between.” This wisdom has been almost impossible to follow for those searching for church planting resources. While Nathan Knight’s *Planting by Pastoring* is a new book, it feels like the pastoral wisdom often found in old books.

Knight’s work is both simple and a prophetic correction to much of the prevailing wisdom in the church planting world. He seeks to correct three misconceptions he encounters as a church planter seeking wisdom from church planting resources.

First, Knight wants church planters to know that they are not superheroes nor the special forces in the pastoral world, but they are first and foremost pastors. He writes, “Church planter isn’t an additional office above or beyond or different from that of pastor-elder” (p. 31). Whereas church planting literature often leaves readers seeing the best church planters as entrepreneurial, charismatic, and cultural influencers, Knight wants the reader to understand that church planters must be pastors committed to loving and serving Christ’s sheep. He points out that the superhero view of church planting often promotes a highly subjective, individualistic, mystical view of calling that can overshadow clear Biblical character expectations for planters.

Second, Knight wants readers to question the metrics of success often found in church planting literature. He questions the 4 S’s of success: size, speed, sufficiency and spread. These metrics can push planters to use church attenders as means to an end. A pastor needs to be distinguished from an entrepreneur. A pastor wants something *for* the people under his care, but an

entrepreneur wants something *from* the people on his team. Another way that Knight drives home this point is by stating we are to plant churches “who aim at names, not numbers” (p. 75).

Third, Knight seeks to incorporate healthy New Testament ecclesiology into the church planting discussion. He writes “I wanted to write this book because I can’t help but notice the absence of the *church* in most *church-planting* resources” (p. 47). With most church planting literature focusing on multiplication, the purpose of the church can appear to be multiplication for multiplication’s sake. Knight wants to correct this and ensure church planting efforts have the goal of creating a community that “trusts and treasures Christ together” (p. 114).

Knight writes to a reader with some previous engagement of contemporary church planting resources. He is confrontational at times but fair and not overly combative. Because this work is corrective, the reader will need a measure of discernment. This reviewer fears it possible that an idealistic reader could pick up this work and conclude that every pastor could thrive in church planting.

Though writing from a congregationalist perspective, the ecclesiology does not isolate anyone planting from other theological vantage points. For some readers, the sample Membership Covenant, Membership Order of Service and example of Statement of Beliefs found in the appendix will be a valuable resource.

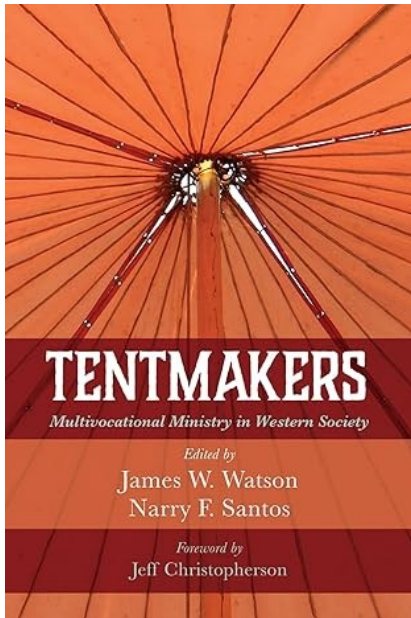
This work is a great resource for anyone considering church planting, anyone mentoring a potential future church planter and any church that desires to see more churches planted. As this book acts as something of a corrective to a larger conversation, this book will make the greatest impact when read in conjunction with other church planting resources and manuals. *Planting by Pastoring* is a welcome addition and much needed correction to the church planting conversation in the evangelical world.

Reviewed by Kyle Hackmann pastor and church planter of Christ Church (PCA), Toronto, Ontario.

***Tentmakers: Multivocational Ministry in Western Society.* Eds. James W. Watson & Narry F. Santos. Eugene, OR: Wipf & Stock, 2022, 139 pp., paperback. ISBN 978-1-6667-3997-8**

It was fascinating to read on the website of Southern Baptist Theological Seminary and Boyce College, Louisville, Kentucky about a bi-vocational degree option between these two sister institutions. The announcement stated: “The future is bi-vocational. Over 60% of Southern Baptist pastors work a

second job in order to effectively fulfill their calling to pastor.”¹ The information goes on to describe the economic realities of providing for your family and also endeavouring to grow and plant churches. Bi-vocational ministry is now global in discussion, and it is the reality of a trend for serious engagement. Most denominational entities are discussing it very seriously, maybe some for the very first time, and a tiny minority, not at all. The foreword alone, by Jeff Christopherson, is a worthy read to gain perspective on trends in a nutshell. So, this new book was of great interest to me. I have an older book which I find very helpful on this subject but have been also looking for newer materials.²



I find myself still using the older terminology of bi-vocational over the newer term multi-vocational/multivocational, but I understand why some prefer such. This book is very much a Canadian contextual study. There are select chapters which will clearly have broader and universal appeal, but the bulk of the work is certainly set in the context of Canadian ministry. There are clear realities here: declining churches across the land and also the increase in smaller ethnic congregations. Therefore, bi-vocational ministry crosses both of these realities and, as the book shows, there is much more than these two realities as well. This book explores the biblical rationale for why such ministry is not for everyone. It

also explores multivocational ministry as a strategic decision to be more engaged in the community they seek to reach with the gospel.

The book flows out of the Canadian Multivocational Ministry Project which partnered with the Wycliffe Wellness Project—“a qualitative and community-based research project among tentmaking pastoral leaders across Canada.” Thus, the book brings together reflections on the current state of affairs regarding tentmaking in Canada and has a second agenda, namely to consider the present challenges of such an approach but also the opportunities and where this may go in the future.

¹ <https://boycecollege.com/academics/teacher-education-programmeme-> accessed on 12 July 2023.

² J. Christy Wilson, Jr. *Today's Tentmakers: Self-Support: An Alternative model for worldwide witness*. (Wheaton, IL: Tyndale, 1979).

There are fourteen contributors to this book. Two parts will clearly have universal relevance: part two, Biblical and Theological Reflections on Tentmaking, and part three, Issues Arising from Multivocational Ministry. A universal readership will easily engage with the chapters here. One could use Santo's chapter, "What multivocational Ministers Can learn from Paul's Tentmaking Experience" as a good starting point for class discussion or at a pastor's workshop and likewise Mark Chapman's, "Sabbath Rest in Multivocational Ministry."

The first two chapters of part one are very much the survey and qualitative research approach popular in social sciences. I suspect some will be drawn to chapter one more here than chapter two depending upon your research style and background. Of course, underlying all such research approaches as this is ever the debate—has enough quantitative research really been done or is it not much beyond a case study approach? From what I could discern, these projects have truly endeavoured to be quite encompassing. Yes, case studies do make up some later chapters, such as in part four, but here in part one there is a real effort to see what is happening in Canada. Readers should read the three questions asked of interviewees carefully (page xxii) as this is very important. It is most interesting to see the huge diversity of what ministry leaders are now doing bi-vocationally to be sustainable in ministry.

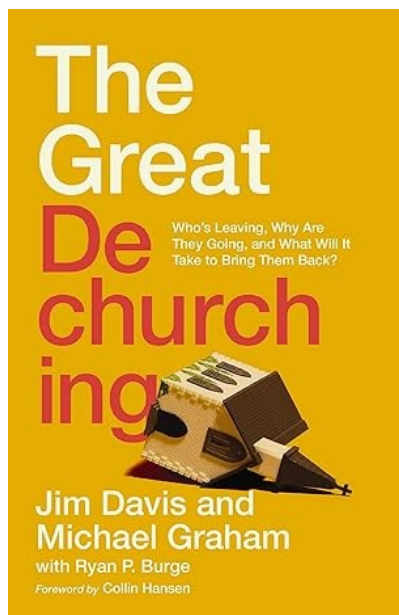
The chapters almost all (some 'case study' chapters do not) include excellent bibliographies and all include discussion questions. The book will be helpful to many *individuals*, but I would also encourage ministry leader *groups* to work through at least select chapters. It is a book which calls for reflection. It is good to read something like this which is current. The book could have benefitted from some type of epilogue or conclusion to somehow bring unity.

Reviewed by Jack C. Whytock

***The Great De-Churching: Who's Leaving, Why Are They Going and What Will it Take to Bring Them Back?* Jim Davis and Michael Graham with Ryan P. Burge. Grand Rapids: Zondervan, 2023, 272 pp., hardcover. ISBN 978-0310147435**

In 1972, the author Dean Kelly made waves in the world of mainstream Christianity by the release of his book, *Why Conservative Churches are Growing*. His book challenged the then-dominant view that American churches would inevitably follow the script being played out among their European counterparts: they would melt away in the face of an unrelenting process of secularisation. Kelly pointed out that conservative churches, more definite in their teaching of the Christian faith and more demanding in setting out standards of Christian living, were growing even while their more

moderate and liberal counterparts were in process of evaporating. At that time, evangelical Christians surmised that they surely had their priorities right. It was wryly pointed out that what had been called the ‘mainline’ was rapidly becoming the ‘sideline.’



What a difference a half-century makes! The tale told by Florida pastors, Jim Davis and Michael Graham indicate that while the rapid decline of long-established denominations continues (as before), conservative and evangelical churches—earlier designated as growing in the face of secularisation—are now themselves suffering precipitous declines. As the authors put it, every Christian believer knows someone or some family who have disappeared from an evangelical church; every Christian believer knows a Christian family in which one or more grown children have disappeared from the visible church. This is all sadly true.

Davis and Graham have not directly blamed secularisation as the bogeyman, though this force is definitely part of the larger picture portrayed by the book. They have pointed out that the ‘de-churching’ of recent times has accelerated during the Covid epidemic (and the conflicts spawned by governmental attempts to require masking and to control the size of assemblies); it has been accelerated by the provision of electronically-streamed services originally intended as a Covid stop-gap. They indicate that de-churching has been propelled by the divisive state legitimization of same-sex marriage and parallel efforts of LGBTQ forces to have their lifestyles validated in society at large. De-churching has also been fueled by political polarisation among professed Christians: Christians determined to co-exist with the diverse social order now represented in our lands find themselves at odds with more strident ‘Christian nationalists’ who want to see courts and legislatures enforcing Christian norms. De-churching has also been accelerated by the appalling occurrence of the sexual abuse of women and children in many denominations, too many of which have covered up the evil.

Obtaining truly satisfactory answers to the question of why evangelicals too are abandoning their churches requires that a rigorous and painstaking methodology be used. *The Great De-Churching* met this need by enlisting a believing social scientist, Ryan P. Burge, of Eastern Illinois University, assisted by Dr Paul Djupe of Denison University. Their designing of questionnaires and their casting of the net wide enough to gather the volume

of responses required to produce statistically-significant findings was absolutely critical. The surveys were also first approved by the Institutional Review Board of Djupe's university. It is important to ponder what these design choices and policies have brought with them.

In order to be considered scientific, the project could not simply poll evangelicals or ex-evangelicals as to their reasons for remaining in or departing from their churches; for design purposes there needed to take place simultaneously a polling of mainline Protestant and Roman Catholic Christians—both church-attending and de-churched. While justifiable from the perspective of survey design, this method seemed to the reviewer to muddy the waters, so to speak. Dean Kelly (1972) observed the decline of many of these churches a half-century ago and traced it to what they feebly taught (or failed to teach about Christ and the way of salvation). Evangelical churches have been more consistent in their communication of the gospel and so this fundamental dis-similarity has been obscured by the comparison of the de-churching simultaneously taking place within what are indeed variant groups.

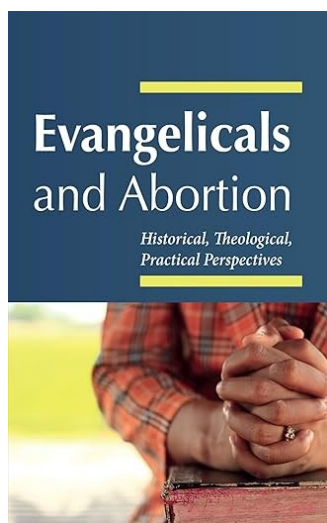
Second, while admirable attention has been paid to the theological beliefs (affirmations of the Nicene Creed) of those remaining in church compared to those who have discontinued affiliation (with the de-churched remaining remarkably orthodox in what they affirm), the preponderant focus of the surveys tends towards what might be called 'consumerist' attitudes. Individuals want to find 'community' in a church and won't stay if they don't experience it. They do not expect to find their sexual behaviour touched upon in the church's teaching and will absent themselves if a particular congregation invades this space. While for many, a church connection is understandably ended through a relocation of residence (and not easily replaced after re-settlement), there is a surprising number of church dropouts who simply indicate that church attendance/affiliation no longer figures among their highest priorities. They are too busy.

Third, while Davis and Graham try repeatedly to draw attention to the fact that a good portion of the de-churched surveyed would consider returning to church if invited by a friend (urging readers to develop strategies for doing just that), one comes away with the lingering sense that there are some basic theological questions which have simply not been faced. Of course, we do not affirm in an unqualified way the dictum of Cyprian, "Outside the Church, no salvation"; yet it is hard to avoid the conclusion that Davis and Graham conceive that myriads exist in a state of salvation with no connection to the church whatsoever. In our rapidly secularizing culture, the energies of Davis and Graham are focused upon the recalling of wanderers, which while urgent, is not the same thing as carrying the gospel to the unbelieving in keeping with the Great Commission. The pervasive underlying problem which has contributed to the "great de-churching" among evangelicals is the widespread neglect of pastoral care and discipleship; for lack of this church attenders have

been left to function as mere consumers, exercising the option of buying or not buying.

Reviewed by Kenneth J. Stewart, Professor Emeritus of Theological Studies at Covenant College, Lookout Mountain, Georgia.

***Evangelicals and Abortion: Historical, Theological, Practical Perspectives.* J. Cameron Fraser. Eugene, OR: Wipf and Stock Publishers, 2024, 206 pp., paper. ISBN 978-1-6667-8451-0**



In this book, J. Cameron Fraser traces the history and theological development on the topic of abortion and how evangelicals should address the issue today. Fraser frames his discussion on evangelicals by appealing to David Bebbington's commonly accepted definition, which can be summarised as: the belief in the inspiration of the Bible; the need for personal conversion; the centrality of the cross in salvation; and the need to actively engage culture in terms of world missions and social action (p. 23). Much of the book is focused on the American church and Fraser does point out that evangelicalism takes on a unique political meaning in the American context that is not part of its historic tradition (p. 44).

As the subtitle explains, the book is organised into three sections. The first section provides an historical overview. It begins by considering the views of the early church before focusing in on the development of evangelical thought in the twentieth century. In this section, he shows that evangelicals differed on when exactly human life begins (pp. 58–68).

The second section looks at the theological issues and makes a case for why evangelicals should be pro-life. This is done in large part by examining the *Report of the Committee to Study the Matter of Abortion* that was submitted to the thirty-eighth General Assembly of the Orthodox Presbyterian Church in 1971. Fraser points out that this report would have a shaping influence on evangelical scholars going forward. The report is largely focused on the proper interpretation of Exodus 21:22–25. Fraser points out that the report was “needlessly cautious” in its use of passages such as Psalm 51 and Psalm 139, as well as Jesus' incarnation and John's leaping in his mother's womb. Fraser does appeal to these passages very briefly in support of seeing human life as beginning at conception, however, a stronger case could have been made if more space had been given to commenting on these and like passages (Jeremiah 1 and Psalm 22). This section ends by addressing the issue of the

image of God and the origin of the soul before applying these matters to issues like contraception, embryonic research, the legitimacy of vaccinations including the COVID-19 vaccine, and the question of inconsistency as it relates to capital punishment.

The final section of the book deals with the pro-life position in society today. Fraser has a helpful chapter on the topic of adoption. He points out that adoption can sometimes be held out as an easy fix without appreciating the challenges involved. While Fraser is not negative towards adoption, having adopted an older child himself, he stresses the need for Christians to show sensitivity and compassion and to avoid mere sloganeering (p. 119). In the final chapters, Fraser stresses that change in legislation is not enough or even primary since enforcement of the law is difficult and dependent on public opinion. Fraser stresses the importance of persuasion and of supporting ministries like pregnancy care centres to broaden the pro-life message and save unborn lives (p. 147).

In an appendix to the book, there is an article by Daniel Williams that looks back on the life of Norma McCorvey whose alias was “Jane Roe” in *Roe v. Wade*. The article uncovers the messiness of McCorvey’s personal life, the difficulties experienced by her three daughters who were given up for adoption, and the fact that many of the individuals involved in the court case had sympathies for abortion rights and had abortion stories in their own families. The intended takeaway is to see that we should be cautious about looking for easy solutions rather than engaging in the hard work of gospel driven transformation (p. 177).

With plenty of footnotes and an extensive bibliography, this book would be ideal for anyone looking to do research on the topic. The study questions at the end of each chapter could be used in a small group study.

Reviewed by Peter Aiken who serves as a pastor in the Free Church of Scotland in Charlottetown, PEI.

***Deep Discipleship for Dark Days: A Manual for Holding Fast to What is Good.* Paul Dirks. Grimsby, ON: Ezra Press, 2023, 198 pp., paperback. ISBN 978-1989169285**

I have a book in hand by Paul Dirks entitled *Deep Discipleship for Dark Days*. Paul Dirks is currently pastoring in New West Community Church in New Westminster, BC. His church is described on their website as “an intercultural church in the Sapperton area of New Westminster, BC, dedicated to exalting the name and word of our God, the Lord Jesus Christ, in our community and world.” Dirks has led with courage in the public square in Canada, especially in his defence of Biblical definitions of gender.

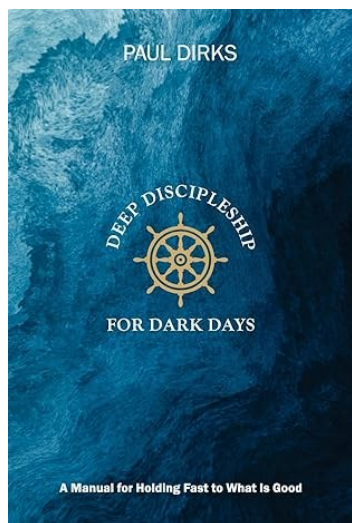
This book is both an encouragement and a challenge to the layman, the Christian in the pew. It is also an encouragement and a challenge to pastors and elders as they lead the church to live godly and pure lives in a crooked and perverse generation. In chapter three, Pastor Dirks lays out a robust vision for the Canadian Church: “More than ever, the church of Jesus Christ must be committed to the life of the mind, and to a robust and distinctly Christian view of philosophy, science, arts, politics and education. Pastors need to preach to the mind, and through

the mind to wills and hearts, as seen in the approaches of John Calvin and Jonathan Edwards” (p. 83).

In this book, Dirks writes in a fresh and engaging manner. He uses various sources, from Joel Beeke to Joe Boot, from Gad Saad to Jordan Peterson, from Thomas Watson to JRR Tolkien and GK Chesterton. The book is not limited to one tradition in modern day Christendom. It is comprehensive in approach and brings various traditions together in defense of the church, while standing firmly within a robust and historic Christian tradition. He engages with the western tradition, while

having a keen understanding of the needs of the present day.

The order of this book follows a number of the concerns that the author has with regards to the trajectory of society. He is writing as a pastor and a public theologian. In chapter one, he warns about a false peace that leads to passivity amongst Christians when we are in fact living through a spiritual battle. In chapter two, he calls on Christians to lead in society rather than living a passive life of pursuing ease and entertainment. In chapter three, he encourages Christians to be a thinking people who “test the spirits.” In chapter four, he focuses reflection on the family and the need to restore this institution to what God intended it to be. In chapter five, he encourages Christians to look outward and to start reforming and rebuilding and building new institutions in a time of compromise and moral decay. In chapter six, he seeks to expose the abominations among the world powers that threaten the purity of the Christian and the Church. In chapter seven, he sends out a rallying call for Christians to find and serve in faithful churches in



the midst of all the ethical compromise that has affected so much of the modern church.

Chapter six has important issues for the church to understand as we raise the next generation to be faithful to Christ. Dirks warns about the culture of death, the great evil of pornography, and the occult (idolatry). Parents are warned that if their children have access to the internet, then they have access to all of this. It is also easy for young men and women who have unfettered access to the internet and weak supports at home to get sucked into the occultic end of the web. Young men (and women) need to be taught when to look away and how to fight back. If a classmate is headed down the path of death, young people need to be backed by families who will support them as they contend for the souls of their friends.

Chapter seven is a warning about what happens when Christians retreat from engagement in the public sphere and instead use their positions of power and influence to bring the latest fads and philosophies and scientific studies and winds of doctrine into the Church. The author encourages Christians to seek out, not the glitz and glamor of pop Christianity, but the scars of suffering in their leadership.³ Are you as a pastor or an elder ready to go to prison for your fidelity to Christ in leading the church? Are you willing to cheerfully endure the scorn of both a compromised church and a watching world? Even imprisonment can be an opportunity to minister to the needs of a dying world. We see this so aptly in the example of the Apostle Paul.

I recommend this book for anyone of high school age and above and possibly younger. It has heavy material in it. The overarching spirit of this book is a cheerful optimism in the Christ who conquers through the faithful suffering of His people. I recommend that fathers and sons read it together or that a high school principal assign it as reading material in the grade 11 or 12 high school classes. A discussion group would be highly valuable in light of the content of this book. I believe that pastors and elders would find it helpful in thinking through how to shepherd the souls in their care through some of the issues of the modern day.

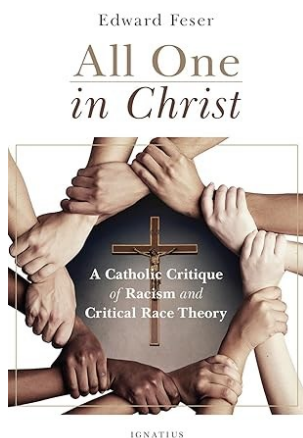
We find this description of the men of Issachar in 1 Chronicles 12:32: “*Of Issachar, men who had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen under their command.*” The work that Paul Dirks has done in this book is in the

³ Ibid., 189.

spirit of the men of Issachar. We are desperately in need of more men of Issachar in the church, who know the times and who know what to do. So, I encourage you to grab this book, read it, reflect on it, pray about it and get to work developing deep discipleship in our times.

Reviewed by Nathan Zekveld, the pastor at Christ Covenant Church of Grande Prairie (CREC), Grande Prairie, Alberta, Canada.

***All One in Christ: A Catholic Critique of Racism and Critical Race Theory.* Edward Feser. San Francisco: Ignatius Press, 2020, 163 pp., paperback. ISBN 9781621645801**



The book is concise and well-structured. The first section of three chapters lays out historical Roman Catholic doctrine concerning racism, slavery, and the “rights and duties of nations and immigrants”. Feser roots Roman Catholic positions against racism and slavery in man being created in the image of God and stresses that the Church has always opposed racism. The second section of three chapters covers what Critical Race Theory (CRT) is and its philosophical and social scientific deficiencies. The final section, chapter seven, asserts the incompatibility of Roman Catholicism and CRT. The book has a good index.

The book’s second and third sections will be of especial interest to Evangelicals. Chapter four makes a convincing case that CRT is absolutist; proponents such as Robin DiAngelo and Ibrim X. Kendi declare that all social inequities are caused by racism and racism exists only in whites, who are, to the man, racist: “To be antiracist, Kendi says, ‘is to view the inequities between all racialized ethnic groups as a problem of policy, rather than cultural values, behavior, or any other factor’” (p. 56). CRT is a closed-system of thought that sees any objections to it as evidence of its truth. To deny you are a racist is to prove that you are. The only remedy is submission and handing the reins of power over to the “anti-racists”. This suggests they view themselves as the ideologically and “racially” pure—which is eerily reminiscent of the German Nazis, as Feser himself suggests in chapter seven.

Chapter five offers a withering critique of the philosophical deficiencies of CRT. Feser confirms what many have probably suspected that CRT is, as philosophy, lousy. Rooted in Marxism and postmodernism, its argumentation is largely, if not completely, fallacious. Among the logical fallacies detected by Feser (a philosopher himself), are: ad hominems,

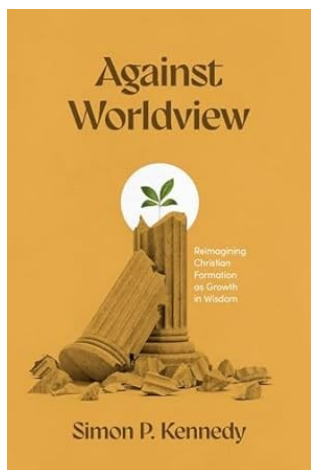
poisoning the well, the genetic fallacy, presumption, begging the question, hypostatization, special pleading, division, and subjectivism (p. 75ff): “[Kendi says,] ‘When we racialize any group and then render that group’s culture inferior... we are articulating cultural racism.’ Yet that is precisely what CRT writers do when they make negative general characterizations about *whites* and *their* culture... (p. 86). One is left with the impression that, if CRT advocates were called up on their argumentation, they would dismiss the use of logic itself as racist.

Chapter six addresses CRT as social science. While CRT advocates insist that race is the *only* factor in unequal outcomes, Feser suggests empirical evidence indicates other factors, such as parenting and culture are at work. He concludes, “CRT’s extreme claims are in no way supported by any empirical evidence. Rather, they are read into the evidence by ideologues whose thinking is... influenced by various cognitive distortions and logical fallacies” (p. 126).

Critical Race Theory’s pervasive influence on western culture may be seen in the CRT terms Feser identifies and exegetes: “implicit bias,” “micro-aggressions,” “white fragility,” “whiteness,” (p. 58f) and “intersectionality” (p. 67). This book is a good source of sound argumentation against CRT and its offspring—Diversity, Equity, and Inclusion (DEI) initiatives, now spreading across western academia, governments, and, increasingly, corporations.

Reviewed by Rick Ball, rector of St Bede’s Anglican Church (United Episcopal Church of North America), Tucson, Arizona.

***Against Worldview: Reimagining Christian Formation as Growth in Wisdom.* Simon P. Kennedy. Bellingham, WA: Lexham Press, 2024, 133pp. ISBN 978-1-68359-781-0**



The author is an evangelical Presbyterian and a lecturer at Christian Heritage College and at Queensland Theological College (both in Brisbane, Australia) and a scholar of legal history and political and Christian theory. His writings have bisected with such names as Samuel Rutherford, Abraham Kuyper, Francis Schaeffer, Herman Bavinck and Charlotte Mason. He is a scholar who is interested in the history of ideas and also in higher Christian education; in particular, the liberal arts and catechesis training.

The book’s main title, *Against Worldview*, is not throwing out worldview but rather is ‘against’ the current way worldview, he believes,

is primarily used as a combative framework apologetically. Hence the subtitle, *Reimagining Christian Formation as Growth in Wisdom* which is basically saying that wisdom is missing from worldview studies and that the pursuit of wisdom needs to be brought into the equation otherwise students will perceive they have arrived in their Christian worldview but have not!

This book is well-structured around five questions: Can Worldview Work? (Chapter 1), How Did We Get Here? (Chapter 2), How Do We Learn? (Chapter 3), What About Sophia? (Chapter 4), When Do We Arrive? (Chapter 5), and the Conclusion: Wisdom *and* Worldview. The Conclusion's subtitle really is the thesis of this book and here the italic *and* says it all. Kennedy contends that worldview needs to be 're-worked' —“I believe there is a way forward that does not involve scrapping worldview or altering it beyond recognition” (p. 2), hence the idea of a rethink or a reframe. To be clear, Kennedy is not the first to do this.

His use of the Ravenna mosaic is a unifying metaphor for this book, and one does need to ponder this to gain the full impact. Worldview, he contends, is a constructive project between the teacher and the student. Its aim is for a beautiful, finished product, the mosaic, but it takes many small pieces to make the whole and each piece of that mosaic is an aspect of wisdom about God, the world and the student.

Chapter two is really a delightful history of worldview and one which should be carefully studied. It seems that many are not familiar with the rise of this discipline. In Chapter three, Kennedy discusses two heroes here. The first is Herman Bavinck and the use of one's senses and building upon natural law, yes in a fallen world, and the second hero, Charlotte Mason and education as the “science of relations.” Chapter four is very much rooted in Proverbs. A great quotation here is “Each tile is a piece of wisdom, and a Christian education is the process of placing wisdom tiles on the worldview mosaic....as the process of helping students think and act in accordance with the wisdom of God” (p. 74) and also real wisdom is “seeing God's world properly, reading his word truly, and acting rightly in light of this” (p. 81). Chapter five is a challenge to develop stronger catechesis as a scaffolding in Christian education not just the combative approach of teaching worldview—“The current approach often results in students who are ready with the worldview-related answers, but ill-equipped with the basics of Christianity” (p. 111). Next, the study of the great books is encouraged. He includes the powerful quotation from Calvin's commentary on Titus 1:12 which is worthy of quoting here: “All truth is from God; and consequently, if wicked men have said anything that is true and just, we ought to not reject it; for it has come from God. Besides, all things are of God; and, therefore, why should it not be lawful to dedicate to his glory everything that can properly be employed for such a purpose” (pp. 115–116).

In his Conclusion, Kennedy lists his seven theses and then proceeds to briefly explain them (pp. 123–126). These could serve well for engagement as

a senior college or theological seminary seminar dealing with the nature of worldview as a study or discipline or for Christian educators reading the book and then discussing these theses together.

Readers may want to go back and do some reading in previous works such as J. Mark Bertand's *(Re)thinking Worldview: Learning to Think, Live, and Speak in This World* (Crossway, 2007). Kennedy is not extensively quoting from Bertrand, but it does help us gain perspective that there have been other voices raising questions about modern worldview teaching. If one would like a good introduction to Kennedy's thinking, one can read an article online which will serve as an entry way into this book.⁴

The question that readers will need to wrestle with here centres around the current worldview approach in much of contemporary Christian education. Does Kennedy capture this correctly, or does he at times, as one reviewer suggested, draw straw men, and thus finds the worst possibilities for worldview approach, more like a caricature? As I read the book, I reviewed my experiences and found myself often saying "Yes, he has put his finger on something here and I have seen this." I would suggest that perhaps there has been a failure to properly integrate worldview *with* wisdom, *with* spiritual formation, and *with* true pursuits of learning with the liberal arts in many circles.

The book is a challenging read and is not the final word but is certainly worthy of serious engagement. Christian educators should read it for themselves and enter discussion with one another and not be afraid to take a second look at this subject of contemporary worldview and education. I believe iron will sharpen iron as we do such.

Reviewed by J. C. Whytock

⁴ Simon P. Kennedy, "Christian Worldview and Cosmic War: Contexts and Origins of a Religious Combat Concept." *Church History* 93, no. 1 (2024): 63–84.
<https://doi.org/10.1017/S0009640724000064>.

Academic Articles



The Presbyterian Church of Brazil (IPB) and its Missionary Journey, c.1850s–c.1960s

Marccone Bezerra Carvalho*

**Marccone Bezerra Carvalho is a minister of the Presbyterian Church of Brazil (IPB) and has a PhD from the Universidad de los Andes in Chile. He is Brazilian and studied at Mackenzie University. He has authored Reflections on the 150 years of Presbyterianism in Chile and was co-organiser of Faces of Calvinism in Latin America. He is also a contributor to A Survey of Presbyterian Mission History in Africa, Modern Beginnings, c.1940s to c.2020s Volume Two (forthcoming). This article is a helpful prelude to his chapter in the abovementioned Survey where Carvalho carries on with the IPB mission work in Africa 1970s to 2020s. It was translated from the Portuguese by Joffre Swait.*

—The Editor

To better understand how the Presbyterian Church of Brazil (IPB) has awoken to evangelisation efforts both within and without its home country, it is necessary to mention some of the denomination's experiences along its journey.

Between 1859 and 1869 the first missionaries of the northern Presbyterian Church (PCUSA) and southern Presbyterian Church (PCUS) were sent from the United States to Brazil. From then through to the beginning of the 20th century, foreign and national missionaries reached the most remote

areas of the country. In general, the environment encountered by Americans and Brazilians were favourable to the dissemination of God's Word. From a political, social, and religious perspective, Brazil was at the time a far more tranquil country than the nations of Spanish-speaking Latin America. While the ancient Spanish Empire fragmented and gave rise to many different countries, Portugal's ex-colony remained mostly unified and stable. From 1822 until 1889 the country was known as the Empire of Brazil, and its citizens were governed by Dom Pedro II for five decades (1840–1889). It is worth noting that many Portuguese continued to live in Brazil, especially in Rio de Janeiro. This population of Portuguese citizens left its mark on early Brazilian Presbyterianism, with many Presbyterian congregants and even pastors having been born on the other side of the Atlantic.

The American missionary labourers brought with their cultural baggage a strongly evangelistic and anti-Catholic Protestantism. Since 1837, with the formation of the Foreign Mission Board, missionaries had been sent to India, Thailand, China, Colombia, and Japan. What is more, the arrival of Catholic immigrants in the United States provoked an energetic response on the part of Protestant churches. It can certainly be said that some missionaries came to Brazil imbued with the North American revivalist spirit.

In 1859, the Reverend Ashbel Green Simonton established himself in Rio de Janeiro. At the end of the American Civil War, he maintained his connections with the northern church (PCUSA). Pastors Edward Lane and George Nash Morton, on the other hand, arrived in 1869 (*1969 foi escrito no documento original*) representing the southern church (PCUS). Initially their purpose was to minister to their compatriots who had immigrated to the interior of São Paulo in search of a new life after the defeat of the South in the war. When Lane and Morton arrived, they found that the missionaries of the PCUSA had already organised six churches, a presbytery, a seminary, and a religious newspaper. However, none of these achievements equalled in importance to the ordination of ex-priest José Manoel da Conceição in 1865. It was Rev. Conceição who, during his short and itinerant ministry, evangelized dozens of towns in the interior of São Paulo and in the south of Minas Gerais (a neighbouring southeastern state). He was the principal evangelist of the early days of Brazilian Presbyterianism. Several churches were founded by those he evangelized.

In the following years more missionaries arrived, and as the numbers of Brazilians ordained to the sacred Gospel ministry increased, the labour progressed through the various regions of the country. In 1888 the Presbyterian Synod was organised, an event marked by Brazilian Presbyterians as the true beginning of the national church. With the creation of this council a fourth presbytery was formed—until then there had been three—which were no longer connected to mother-churches in the United States, but to their own Synod. At that time there were twenty foreign missionaries, twelve Brazilian

pastors, almost three thousand communicant members and around fifty local churches in thirteen of the twenty provinces of the country.

It would be a mistake, however, to think that it was all good news. In 1903, on account of disagreements regarding the role of schools connected to the missions, with the influence of missionaries within the presbyteries and questions regarding the participation of Christians in masonic lodges, the denomination experienced a schism. From this division the Independent Presbyterian Church of Brazil (IPIB) emerged, marked by a strong anti-missionary posture,¹ taking with them almost a third of the members and congregations of the IPB. Paradoxically, the years that followed the division of 1903 were ones of great growth for the IPB. By 1910, when the General Assembly was established, the denomination had ten thousand communicant members in more than ninety local churches. At that first General Assembly the establishment of a mission to Portugal was approved, in support of a church which the Rev. Manoel Antônio de Menezes, of the IPB, had pastored from 1880 to 1886.²

Throughout the history of the IPB, the relationship between Brazilians and foreign missionaries was generally harmonious. This is not to say that there were no disagreements or exceptions to the trend. For example, the financial support of many pastors—principally in the north of the country—was guaranteed by American dollars. Officially they belonged to the IPB, but their place of work and the coverage of their expenses depended on the missionaries. In order to avoid greater problems, and to set the terms of collaboration between the IPB and foreign missionaries, various agreements were signed. In 1917, the “Modus Operandi” required that missionaries should disconnect themselves from the care of the Brazilian presbyteries and should labour in areas distinct from those in which the presbyteries were operating. In 1955 the Inter-Presbyterian Council (CIP) was founded, composed of representatives from the IPB, the PCUSA, and the PCUS. The CIP updated the “Modus Operandi” and paved the way for the handover of missionary fields from American to Brazilian control. From 1960 until the mid-1980s, this process intensified, and in 1985 the last remaining missionary fields were formally handed over, thus closing a history of one hundred and twenty-six

¹ Not until the 1980s would the IPIB approve any collaborative project with missionaries in its ranks.

² The Rev. Menezes (1848–1941) was Portuguese but had lived in Brazil from the age of six until he was twenty-nine and became a member of the IPB. In 1880 he was ordained in Portugal by a commission which counted among its ranks two pastors of the Free Church of Scotland. In 1884 he founded the Presbyterian Church of Lisbon. In 1886 he returned to Brazil and became an advocate for the involvement of the IPB with evangelistic labours in his natal land. See, Alderi Souza de Matos, *Os pioneiros presbiterianos do Brasil: 1859–1900* (São Paulo: Cultura Cristã, 2004), 349–353.

years since Simonton’s arrival.³ In 1964, at the apex of the foreign missionary presence in the country, there were two hundred thirty-four labourers serving in various ministries connected to the IPB.

The missionary origin of Presbyterianism in Brazil, as well as the ongoing presence of a great number of labourers (men and women) from the United States serving in the country over a long period of time, contributed to a native understanding of their role in the task of evangelisation. The dedication of the majority of the missionaries motivated many pastors to imitate their examples. What is more, through the offerings sent from the United States, properties were acquired, a few prominent church buildings were erected or remodelled with foreign funds, and young men were able to prepare for pastoral ministry. In some places more than others, the need for financial assistance was greater. For example, in the northern city of Maranhão, where the author of this text was born, for one hundred years (1885–1985) the opening of new churches depended, in the majority of cases, on the heroic efforts of American missionaries.

During the greater part of the 20th century, the work of missionary labourers sent by the PCUSA and PCUS was organised in the following fashion:

PCUSA South Brazil Mission	PCUSA Central Brazil Mission	PCUS Southern Brazil Mission	PCUS Northern Brazil Mission
Rio de Janeiro	Bahia	São Paulo	North and Northeast
Paraná	Sergipe	Minas Gerais	
Santa Catarina		Goiás	

Just as the contribution of foreigners is undeniable in chronicling the historical journey of the IPB, it is fair to note that the same grace that sustained the missionaries was the grace that awoke and maintained many native missionary labourers who served God with exemplary dedication. In retrospect, it is noteworthy that the denomination was able to take on the challenge of advancing without depending upon human resources and *matériel* coming from abroad. The IPB learned to walk her path upon her own two legs.

In order to empower evangelistic action from within the country, the Joint Council of Domestic Missions (*Junta Mista de Missões Nacionais*) was

³ Frank L. Arnold’s book chronicles these events very well: *Long Road to Obsolescence: A North American Mission to Brazil* (Bloomington: Xlibris Corporation, 2009), 232 pp.

formed in 1940. This council was the predecessor to today's Domestic Missions Council (*Junta de Missões Nacionais*, or JMN) and brought together representatives of the IPB with the American missions. This Joint Council occupied fifteen regions throughout the country until 1958. In June of 2021 the JMN fielded 334 missionaries in more than 180 fields.

Two other missionary entities that make up an important part of the history of the IPB are the Kaiwá Mission and the Presbyterian Mission to the Amazon. The first was an organisation dedicated to serving the Kaiwá natives; the mission was headquartered in the city of Dourados, in Mato Grosso do Sul in western Brazil. Education, medical care, and evangelisation are still its principal approaches to serving that people. The American couple Rev. & Mrs. Albert and Mabel Maxwell founded the mission in 1928. Today the mission is administered by missionaries from the IPB and the Independent Presbyterian Church of Brazil (IPIB), and includes a hospital, a school, and a Bible college, ministering in seven areas of the state of Mato Grosso do Sul. In 1985, the New Testament was made available in Kaiwá. The Presbyterian Mission to the Amazon (MPA) was conceived and organised by the Rev. Antônio Teixeira Gueiros in 1950. It was created to meet the growing need for coordination of evangelistic efforts in this vast region of Brazil, which to this day is challenging to access. Certain places can only be accessed by means of boats which go up and down the many rivers of the Amazon River basin. In 1959, the MPA consisted of three pastors and six laymen who worked in the states of Pará, Amapá, Acre, and Rondônia (an area larger than Alaska). Upon the organisation of the Presbytery of the Amazon in 1962, the MPA's missionary fields were taken over by the presbytery, and the organisation was dissolved.

As is seen, the IPB was blessed by God not only through its brothers from the United States who brought the Gospel in the 19th century, but through the support of their spiritual descendants throughout almost the entirety of the 20th century. In the same manner, its members have witnessed the movement of the Holy Spirit in the lives of Brazilians stirred to missionary labour, whether within the borders of their country, or without. The flame that ignited the heart of young Simonton and of many of his compatriots is still lit in the souls of men and women who have been called to missionary work in the bosom of the IPB, with some of them being sent to the very same continent from which so many millions, over centuries past, arrived upon western shores and imprinted their strong identity upon the people now known as Brazilian.

Before commenting upon the presence of Brazilian missionaries in Africa, it is pertinent to acknowledge the IPB's experience in collaboration with sister denominations from other countries. This contextualization is important because, in broad strokes, the first levy of pastors from the denomination that served on the other side of the Atlantic repeated their partnership experiences with the Dutch Reformed Church, similar to those that the IPB had had with sister churches since 1911. That is, the arrival of the Rev.

Mário Manoel Alves in Pretoria at the beginning of 1972 was preceded by sixty years of sending Brazilian pastors to foreign churches.

Pastors in Portugal

As early as 1900, the Rev. Álvaro Reis, pastor of the oldest congregation of the IPB, the Church of Rio de Janeiro, spoke of the creation of a society whose end would be to aid and maintain an evangelistic mission to Portugal. When the General Assembly met in 1910, one of its decisions was to begin this missionary work in the country to which Brazil owed its foundation. The best-known advocates for the enterprise were the Revs. Álvaro Reis and Erasmo Braga, both the offspring of Portuguese parents, and the Rev. Manoel Antônio de Menezes, Portuguese himself, who had spoken to the new assembly about the precarious situation of the tiny Presbyterian church in Lisbon. Toward the end of 1910, the first IPB missionary labourer to Lusitanian lands disembarked, two months after the installation of a republican government in that country.

The graph below lists the name, city, and tenure of the pastors who served in Portugal.

Pastor	City	Tenure
João Marques da Mota Sobrinho	Lisbon	1910–1922
Pascoal Luiz Pitta	Lisbon	1925–1940
Natanael Emmerich	Lisbon	1944–1947
Samuel Sydrack Rizzo	Lisbon	1946–1948
Aureliano Lino Pires	Azores/Lisbon	1946–1951
Natanael da Silveira Beuttenmüller	Bebedouro	1947–1949
Theófilo Carnier	Madeira/Figueira da Foz	1949–1951
Gerson de Azevedo Meyer	Lisbon	1952–1959
Claude Emmanuel Labrunie	Carcavelos	1957–1958
Luiz Pereira Boaventura		1962–1963

The work of IPB pastors in Portugal was of two phases: that of Mota Sobrinho and Luiz Pitta (1910–1940) and that which kicked off with the arrival of Emmerich (1944). The former were maintained by the IPB and performed admirably, despite the scarcity of financial resources. Mota Sobrinho pastored the Church of Lisbon, founded the church of Figueira da Foz, planted two congregations (Santo Amaro and Alhadas), and opened an evangelistic work in Coimbra. He pastored more than two hundred people. Three years later, when Luiz Pitta took his place, the number of faithful had gone down to fifty-five. During his ministry, various preaching points were opened, a Bible college founded, and a presbytery established. Upon his return to Brazil, he left behind three churches, two unparticularized congregations, and three Portuguese pastors who cared for three hundred and fifty communicant members.

In 1944 the IPB created the *Junta de Missões Estrangeiras* (Foreign Missions Board, or JME) which, in the same year, allied itself with the American denominations—PCUSA and PCUS—in their effort to send missionaries to Portugal. Essential to this accord were the Revs Samuel Sydrack Rizzo⁴ and Richard Lord Waddell, both born in Brazil and with strong ties to the IPB but serving through the PCUSA. Because of this alliance, in the following years more Brazilian pastors, as well as others sent by the American denominations, landed in Portugal. In 1952 the Presbyterian Council for Cooperation in Portugal was created, uniting all the missionary workers for the IPB, PCUSA, and PCUS in the country under one tent.

Unlike the pioneers Mota Sobrinho and Luiz Pitta, the other Brazilian labourers remained in-country for short tenures. The majority of them pastored churches and taught at the old Presbyterian Theological Seminary of Portugal, founded in 1946 and which, in 1949, moved from Lisbon to Carcavelos, and subsequently called itself the Evangelical Seminary of Theology.

Pastors in the United States

During the period just before and coinciding with the arrival of the first Brazilian missionaries in Africa, some IPB labourers exercised pastoral ministry in the United States amidst the Portuguese immigrant community. These men were:

Pastor	City	Tenure
Samuel Sydrack Rizzo	Newark, NJ	1929–1946
Paulo Lício Rizzo	New Bedford, MA	1946–1947
Wilson de Castro Ferreira	Newark, NJ	1947–1948
Edijéce Martins Ferreira	Newark, NJ	1974–1976
Joel Paulo de Sousa Filho	Newark, NJ	1976–1979

Four of the five names listed were pastors at St. Paul's Presbyterian Church, which was birthed upon the initiative of a group of Portuguese Protestants who suggested to the Rev. Samuel S. Rizzo—who was engaged in academic studies in the United States - that he found a congregation in Newark, New Jersey. He accepted the challenge and labours began in 1929. Six years later, the congregation was particularized by Newark Presbytery of the PCUSA. The church's current name was adopted in 1937, as it had previously been known as the Evangelical Portuguese Church. Rev. Rizzo received the title of Pastor Emeritus in 1946, and after his tenure other ministers of the IPB occupied this pastoral post⁵.

⁴ Rev. Rizzo had lived in the U.S. since 1926. He was the IPB's representative at the organising assembly of the World Council of Churches in Amsterdam (1948).

⁵ This church has also had pastors connected with the Independent Presbyterian Church of Brazil (IPIB). The best-known of these is the Rev. João Wilson Faustini, who held the pastorate from 1982 to 1996.

Another Portuguese community that was served by an IPB minister was the Presbyterian Christian Church in New Bedford, Massachusetts. In 1946 and 1947, the Rev. Paulo Lício Rizzo, nephew of the Rev. Samuel S. Rizzo, was at the front of that congregation.

Pastors in Chile, Argentina, and Venezuela

The sending of labourers to Chile, as well as Argentina and Venezuela, is directly connected to the PCUSA's policies regarding missionaries. At that time, halfway through the 1950s, there was on the part of American missionaries a desire to make old missionary fields independent. Anti-American sentiments were on the rise in Latin America, especially after the Cuban Revolution of 1959. American Protestantism itself had undergone significant changes since the first missionaries had been sent. Now, the movement in favour of dialogue and relationship with the Catholic Church was gaining momentum.

One fact in particular bore implication for the involvement of the IPB with ongoing work in South America. In 1958, the PCUSA and the United Presbyterian Church of North America merged and gave birth to the United Presbyterian Church in the United States of America. This union brought about the dissolution of the Board of Foreign Missions and the creation of the Commission on Ecumenical Mission and Relation (COEMAR), and a new attitude was taken, namely, the acceleration of the process of the ecclesiastical nationalisation of daughter churches.

Chile and Venezuela were old missionary fields, where American pioneers had also arrived during the 19th century. What is more, the Presbytery of Chile oversaw a church in Argentina and was committed to supporting the Evangelical College of Theology (*Facultad Evangélica de Teología*) in Buenos Aires, Argentina, where they sent some of their candidates for sacred ministry. Given that the number of national pastors was not sufficient to serve the number of churches, and that the presence of Americans was not well received, COEMAR and the IPB—who at that time had a friendly relationship—agreed to send “brother labourers” to Chile, Argentina, and Venezuela. It was because of this accord that Brazilian pastors had the opportunity to serve in the region. This experience in transcultural partnership happened at just the moment that communication and relationships between Reformed Christians on the continent were at their peak. Evidence of this is that, in 1955, the Commission for Presbyterian Cooperation in Latin America (CCPAL) had been formed, and, in 1966,⁶ joined the World Alliance of Reformed Churches.

Here are the missionaries who served in the above-mentioned countries.

⁶ This was the year the CCPAL took on the name of Association of Presbyterian and Reformed Churches of Latin America. Since 1997, it has been known as the Alliance of Reformed and Presbyterian Churches of Latin America.

Missionary	City/Country	Service years
Aristeu Pires de Oliveira	Buenos Aires, Argentina	1958–1959
Ruben Alberto de Souza	Chillán, Chile	1958–1960
Nephtali Vieira Junior	Antofagasta and Valparaíso, Chile	1959–1967
Nelson A. de Paula Bonilha	Buenos Aires, Argentina	1960–1962
Anísio Saldiba	Rancagua, Chile	1960–1962
Odayr Olivetti	Concepción e Santiago, Chile	1961–1965
João Emerick de Souza	Chillán and Copiapó, Chile	1961–1971
Sylvio Pedrozo Freitas	Antofagasta e Copiapó, Chile	1962–1967
Joás Dias de Araújo	Maracaibo, Venezuela	1962–1965
Moacyr Jordão de Almeida	Buenos Aires, Argentina	1965–

In Venezuela and Argentina, the work of the Brazilian missionaries was very specific. In the former, the IPB missionary served as a pastor, in a single city. In Argentina, three missionaries gave classes at the Evangelical College of Theology for about ten years and assisted with the labours of one or two local congregations. In Chile, on the other hand, the Brazilian missionaries stayed for more than twelve years, pastoring churches in various regions and taking office in presbyteries and at Synod. The rupture between the Presbyterian Church of Chile and COEMAR, in December of 1967, made the continuing residence of these Brazilians in Chile unviable, as part of their salaries were paid by the American agency. With the return of the Rev. João Emerick to Brazil in 1971, the curtains closed on the first chapter of the IPB's pastoral presence in Chile.⁷

Some conclusions

In light of this history, we can affirm the following:

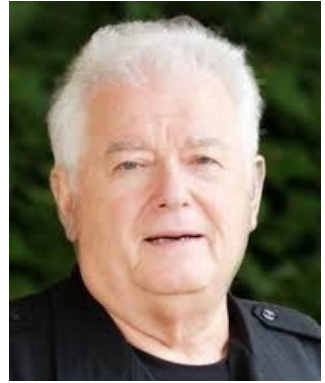
1. Both in Brazil and in their work abroad, the IPB counted upon the help/collaboration/mediation of American missionaries for a long time. In their missionary evolution, the relationship with American missionaries and/or mission boards was a predominant factor until the mid-1960s—in the case of Portugal and the countries of South America—and the 1980s—in the case of evangelisation within Brazil. This partnership was beneficial to the denomination. Unfortunately, because of theological differences between the American mission boards and the IPB, this relationship eroded during the latter years of this period. “We recognise the great good that their missionaries have done. For the most part, they are proclaimers of the Gospel in Brazil and our brothers, and we will very much miss them,” declared the IPB

⁷ Since 2001, the Presbyterian Church of Chile has again benefited from the presence of IPB missionaries. At least seventeen pastors and one evangelist have served the denomination. As of February 2022, four missionaries remain in Chile.

representative at the meeting that marked the end of that relationship, in 1983.

2. The areas of ministry in which Brazilian missionaries laboured abroad were primarily pastoral (Portugal, the United States, Chile, and Venezuela) and theological instruction (Portugal and Argentina). In Chile, some pastors also occupied important positions at presbytery and synod levels.

The IPB was enriched in several ways by the experiences their pastors had abroad. After returning to the country, Mota Sobrinho, Luiz Pitta, Natanael Emmerich, Wilson de Castro Ferreira, Edijéce Martins Ferreira, Aristeu Pires de Oliveira, Nephtali Vieira Junior, Odayr Olivetti, João Emerick de Souza and Joás Dias de Araújo all went on to blessed and well-known ministries within the denomination. Some were simply pastors of local churches. Others, besides their pastorates, took on administrative roles of national scope. It is difficult to quantify their contribution to the ecclesiastical life of the denomination. What is certain is that, once they began to interact with other cultures, to a certain degree they broadened the vision of the IPB in regard to its mission to the world.



God's and Man's Perspective on Integrity¹

Manfred Waldemar Kohl*

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Who are we, as human beings, to know or understand “God’s Perspective on Integrity”? He is God, the Creator of heaven and earth, and we are just a little part of His creation.

He—God Himself—has told us countless times in word and deeds that He loves each of us. He desires to have a loving Father-child relationship with each of us. Because of our sinfulness and disobedience, He sent His Son, the God-Son, Jesus Christ, to establish the right relationship with us once again. If any fallen and sinful human being accepts in faith the God-Son, Jesus Christ, she or he will become a God-child forever. Every believer in the God-Son, Jesus Christ, is automatically a God-child. As a child of God, we can have insight and understanding about what God’s perspectives are on integrity.

In the Word of God, integrity is defined as being honest, upright, sound, complete, whole, incorrupt, or, as truth. The God-Son, Jesus Christ,

¹ An evening talk as one of the annual Haddington House Trust Summer Evening Talks, Desable, Prince Edward Island, Canada, 27 August 2024.

said in John 14 “I am the Way, the Truth, and the Life”. And, in John 8, He said “If you follow my teaching, you will know the Truth and the Truth will set you free.”

We human beings cannot determine our own truth although many do it all the time. We like to determine what is the truth—what is right—and we follow the advertisement that says: “Just do it”. As children of God, the decisions in our lives and our actions must be in accordance with “the Truth which is the God-Son, Jesus Christ.”

The God-Son, Jesus Christ, is the Truth, is Life, is Agape Love. He was, He is, and He will always be the same. Jesus Christ is God and He can never be divided. Therefore, He can only be the Truth with no lies or evil. He can only be Light without darkness. The God-Son, Jesus Christ, is the Truth, and in all situations, He is the same. We, as God’s children, should be the same. Integrity as a moral value therefore means that a person is the same on the outside as he or she is on the inside. There is no discrepancy between what we say and what we do, between the talk and the walk. If Christ is in us, and in faith we are in Him, we experience the Truth. That Truth, which is Christ, can make us free.

When we speak about integrity, we must begin with the condition of our own lives. To strive to practice integrity we have to be open to reformation by God and become more holy like Christ is. It is not enough to condemn big bribery scandals or power-seeking individuals, corrupt governments and businesses, or evil even in the church. We have to examine ourselves first. Are we in tune with the truth? Are we obeying all that Christ has instructed us to do as recorded in Matthew 28:20. Millions of sermons have been preached on the subject and countless books have been published on the topic of the Great Commission.²

Integrity is not only dealing correctly with money. It also includes our dealing with all the gifts God has given us, like talents, experiences, especially time, finances, various resources, and even special assignments. Let me give you a unique example:

I know of a very spiritual person who lived a life close to God. For me, and for others, that person has been an example in many ways. That person practiced regular periods of devotion. That person spoke to God and listened to what God had to say. That person understood what God wanted to be done. God spoke very clearly saying, “Go and be a witness... tell the people to turn away from their sinful activities and to turn to God Almighty.” But, that person, who clearly understood God’s instruction, did exactly the opposite. Instead of going East, our friend Jonah went West. Instead of obeying God to go to Nineveh in the East, he went on a Mediterranean cruise to travel West. He disobeyed God and he did what he wanted (a ship was waiting, the cabin

² The latest Publication on the topic is: Steven Loots, *Disciple Makers* (to be published in late 2024).

was available, sufficient money was ready, and Jonah even gave a powerful testimony). A kind of Christian schizophrenia—I know what God wants me to do but I do what I like. Integrity begins with obeying God.

To be very honest, we hear what we want to hear, we see what we want to see, and we do what we want to do, even if it is contrary to Scripture, or if we hear God's voice in our consciences. We need help. We can learn from Jonah.

Chris Wright, in his 2010 Cape Town presentation at the Lausanne Congress III said, "The overwhelming witness of the Bible is that the greatest problem for God in His redemptive mission for the world is His own people. What hurts God most, it seems, is not just the sin of the world, but the failure, disobedience and rebellion of those God has redeemed and called to be His people, His holy distinctive people... We must deal with:

The idols of power and pride

The idols of popularity and success

The idols of wealth and greed."³

Jesus Himself was tempted in all three areas and resisted the temptation (Matthew 4:1–11). With the help of our God-Son, the Lord Jesus Christ, we can distance ourselves from all of these idols that tempt us, often on a daily basis.

Only a few years ago in 2017, we celebrated the 500th anniversary of the beginning of the Reformation. I had the privilege to be in Wittenberg, Germany, in the church where Luther nailed his famous "95 Theses" on the church door. For me it was a very unique experience. The term "Reformation," however, refers not only to the beginning of Protestantism; we should realize that it also means "reformation," to remove the false, the defects, the abuses, and to refuse bribes. "Reformation" begins with me.

Integrity is the integrating element that unifies character, conduct and one's lifestyle. A simple working definition is given by Mr Daffee, he said:

Integrity is playing by the rules

Integrity is playing by the rules when no one else does

³ Christopher Wright. "Calling the Church Back to Humility, Integrity, Simplicity," in *Christ Our Reconciler: Gospel, Church, World: The Third Lausanne Congress on World Evangelization*. Julia E.M. Cameron, ed. (Downers Grove, IL: IVP, 2012), 149–158. See also, Rose Dowsett. *The Cape Town Commitment: Confession of Faith and Call to Action*, study edition (Peabody, MA: Hendrickson, 2012), 119–131.

Integrity is playing by the rules when one is playing alone.⁴

Let me share with you a few examples:

A businessman who is a good friend of mine, and a member of our Integrity team, told us that he turned down a lucrative government contract because he was unwilling to pay a large bribe. Another businessman, a member and elder of the church, received the contract, because for him paying a bribe is part of doing business.

Parents received a letter from the school telling them that their son was stealing pencils from his classmates and creating a real problem. The parents were shocked and spoke with their son. The father said “Son, why are you doing such terrible things? Don’t you know that I can bring home from the office as many pencils as I want?” Like father, like son.

The tax authorities received a letter from an anonymous citizen that stated: I have cheated with my tax returns. My conscience tells me that I did wrong, and I cannot sleep well anymore. I am a Christian and I want to do the right thing. I enclose a cheque for \$1000. If I am not able to sleep now, I will send you the rest.

Traveling internationally, one constantly finds “culture” cited as an excuse for the practice of corruption, lying, or telling half-truths, even from committed Christians. I believe that for us as Christians, the Word of God must be above culture.

A good friend shared with me after a worship service that he just landed his dream job due to the efforts of a wealthy and influential family member, although there were many other applicants with better qualifications.

So often I discover that cheating, telling half-truths, and stealing, are accepted as normal as long as a person is successful.

My friends, often we use “little lies” or “white lies” without realizing that we have abandoned the foundation of integrity and the truth. How often do we use the phrases:

I have not forgotten you...

I was just about to write to you...

I am so busy but you are on the priority list...

You can count on me, I will be there...

I pray for you regularly...

....and many, many more similar phrases that are not the truth.

Two decades ago, the Lausanne Movement and the World Evangelical Alliance established a network dealing with “Integrity and Anti-Corruption.”

⁴Jerald Daffee, “Integrity: A Foundational Principle,” in Donald S. Aultman, ed. *Leading With Integrity* (Cleveland, TN: Church of God, 2024), 77–80 (77–78).

The Global Executive Team of 15 is led by three Co-Catalysts. They have meetings regularly and they organise global conferences, workshops and virtual café sessions. This network gives guidelines and recommendations on how to deal with integrity.⁵

A great help for me is to set priorities. I have to know what comes first and second and third. For me the priorities are:

My relationship with God... obedience

My relationship to my spouse or spouse to be, or family

My relationship to my children and grandchildren

My parents and other family members in need

My ministry and/or my job

⁵ The 'Integrity and Anti-Corruption Network' is sponsored by the Lausanne Movement and the World Evangelical Alliance. Its specifics are:

Vision: A Church of visible and vibrant practice of integrity and anti-corruption transforming the world.

Mission: Empowering the people of God to champion the value and practice of integrity and effective anti-corruption campaign.

Strategies: Identify and advance good governance, accountability, structures, and anti-corruption advocacies.

Pursue and engage in the movement of ethical life discipleship

Promote and teach models, studies, initiatives, and best practices of integrity and anti-corruption lifestyle, in different spheres of society.

Imprint: A person of integrity and anti-corruption is moral in character, ethical in action, truthful in dealings, accountable at all times, and engages in transforming the society.

The three Co-Catalysts are:

Bishop Efraim Tendero (Philippines), Dr Manfred Kohl (Canada), Dr Lazarus Phiri (Zambia).

Several of the members of the Executive Team have published the following:

Gershon Mwiti, *The Incorruptible: Leading with Integrity and Dignity* (Nairobi, Kenya: Nairobi Academic Press, 2016); Arpit Waghmare, "Choosing to be Salt & Light," in November 2012 issue of Lausanne Global Analysis;

Kelly and Michele O'Donnell, "A Summons to a Global Integrity Movement," in March 2018 issue of Lausanne Global Analysis; and Manfred W. Kohl, "Do We Care About Corruption," in *Lausanne Global Analysis* 8:3 (May 2019), 1–10, and "Integrity Begins With Us," in *Visa Journal* (Radcliffe College, 2020), 105–114.

So often we think that our ministry and our job should be in first place. Learn to pray daily, “Lord show me what is important and what is not important.”

To be praised and recognised by man is good for a few moments. If God sees me as being honest and correct in every way, then it will have lasting and eternal results. Let us strive to be individuals who have integrity as the platform of our character. The Scripture tells us there should be “yes” or “no”, nothing in the middle, like half-truth. There should be hot or cold, no room for lukewarm attitudes (Matthew 5:37 and Revelation 3:15).

Turning to the early church in Jerusalem, the first person who died was not Stephen the Martyr in Acts 7—the first two people who died were Ananias and Sapphira because they lied, as recorded in Acts 5:1–11. How often have we lied or deceived ourselves, others and most of all God, when it comes to making a sacrifice or giving an offering? God sees the heart, the seed of integrity.

My friends, the Scriptures, the Word of God, underscore the profound importance of Integrity, as a cornerstone of faith and moral conduct. Integrity is a pathway to Divine favour and human trust. It not only shapes the individual character but also communal well-being. Integrity integrates thoughts, speech, and action, and urges believers to live out faith with transparency and consistency.⁶

The Apostle Paul, in all his writings, discusses integrity in terms of his ministry, from highlighting his sincerity, refusal of deceptions, and emphasising his reliance on God rather than on human wisdom. Let me give you some of his statements:

In the Book of Acts 24:16, we read: *“Keep watch over yourselves... strive always to keep your consciences clear before God and man.”*

In the Letter to the Romans (12:17) he writes: *“Be careful to do what is right in the eyes of everyone.”*

In the Letter to the Ephesians (4:25) he writes: *“Therefore, each of you must put off falsehood and speak truthfully.”*

In the Letter to the Corinthians (II 1:12) he says: *“Our consciences testify that we have conducted ourselves in the world, and especially in our relations with you, in integrity and Godly sincerity.”*

In the Letter to Timothy (I 4:12) he writes: *“Set an example for the believers in speech, in conduct, in love, and in purity.”*

⁶ Willy Kotiuga, a businessman from Montreal Canada wrote a booklet entitled, *What Does Integrity Look Like?* in 20 ‘chapters’ he explains how integrity should be practiced (such as in personal life, in business, in education, in government, in sports, in journalism, in social media etc.)

In the Letter to Titus (2:7–8) he says: *"In everything, set them an example by doing what is good. In your teaching, show integrity, seriousness, and soundness of speech, that cannot be condemned."*

For further Bible study, a list of 25 Old Testament passages and 25 New Testament passages is attached. After each passage there is a statement of context.⁷

These 25 passages from the Old Testament not only provide insights into the moral expectations set by the biblical texts but also show the high value placed on integrity in various aspects of life and leadership.

1. **Genesis 20:5–6**

Text: *"Did he not say to me, 'She is my sister,' and didn't she also say, 'He is my brother'? I have done this with a clear conscience and clean hands."*

Context: Abimelek defends his integrity to God after unknowingly taking Abraham's wife, Sarah, emphasising his honest intentions and innocence.

2. **Job 2:3**

Text: *"Then the Lord said to Satan, 'Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason.'"*

Context: God praises Job's steadfast integrity despite severe suffering and unwarranted calamity, highlighting his unwavering righteousness and fear of God.

3. **Job 27:5**

Text: *"I will never admit you are in the right; till I die, I will not deny my integrity."*

Context: Job vehemently asserts his commitment to maintaining his integrity, refusing to concede any wrongdoing in the face of his friends' accusations.

4. **Job 31:6**

Text: *"Let God weigh me in honest scales and he will know that I am blameless."*

Context: Job invites divine examination of his life, confident that his integrity and blamelessness will be evident.

5. **Proverbs 10:9**

Text: *"Whoever walks in integrity walks securely, but whoever takes crooked paths will be found out."*

Context: This proverb emphasises that living with integrity ensures security and stability, whereas dishonesty leads to exposure and downfall.

⁷ Willy Kotiuga, a member of the Integrity and Anti-Corruption Network has prepared these lists of selected texts and the brief note about the context. Scripture quotations taken from The Holy Bible, New International Version®, NIV®. Copyright © 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

6. Proverbs 11:3

Text: *"The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity."*

Context: Integrity is portrayed as a guiding principle for the upright, offering protection and direction, contrasting with the destruction that duplicity brings to the unfaithful.

7. Proverbs 19:1

Text: *"Better the poor whose walk is blameless than a fool whose lips are perverse."*

Context: This proverb values integrity and blamelessness over wealth, indicating that moral character is superior to financial status, especially when coupled with foolishness.

8. Proverbs 20:7

Text: *"The righteous lead blameless lives; blessed are their children after them."*

Context: The proverb highlights the legacy of the righteous, who live blameless lives, suggesting that their integrity will bring blessings to future generations.

9. Proverbs 28:6

Text: *"Better the poor whose walk is blameless than the rich whose ways are perverse."*

Context: Similar to Proverbs 19:1, this proverb asserts that integrity and blamelessness are more valuable than wealth, especially when the wealth is accompanied by corruption.

10. Psalm 7:8

Text: *"Let the Lord judge the peoples. Vindicate me, Lord, according to my righteousness, according to my integrity, O Most High."*

Context: The psalmist appeals to God for justice and vindication based on his righteousness and integrity, trusting God to rightly assess his character.

11. Psalm 15:1–2

Text: *"Lord, who may dwell in your sacred tent? Who may live on your holy mountain? The one whose walk is blameless, who does what is righteous, who speaks the truth from their heart;"*

Context: This psalm describes the qualities of those who may dwell in God's presence, emphasising blamelessness, righteousness, and sincerity as key attributes.

12. Psalm 25:21

Text: *"May integrity and uprightness protect me, because my hope, Lord, is in you."*

Context: The psalmist prays for protection through his integrity and uprightness, showing his dependence on God and his commitment to moral conduct.

13. Psalm 26:1

Text: *"Vindicate me, Lord, for I have led a blameless life; I have trusted in the Lord and have not faltered."*

Context: The psalmist asserts his integrity and trust in God as reasons for divine vindication, emphasising his consistent faith and upright life.

14. Psalm 26:11

Text: *"But I lead a blameless life; redeem me and be merciful to me."*

Context: Again, the psalmist links his plea for redemption and mercy to his commitment to leading a blameless and upright life.

15. Psalm 41:12

Text: *"Because of my integrity you uphold me and set me in your presence forever."*

Context: The psalmist credits his integrity as the reason God upholds him and grants him the privilege of divine presence, suggesting a reward for moral steadfastness.

16. Psalm 78:72

Text: *"And David shepherded them with integrity of heart; with skillful hands he led them."*

Context: This verse describes King David's leadership over Israel, noting his integrity and skill, which guided his rule and care for the people.

17. 1 Kings 9:4

Text: *"As for you, if you walk before me faithfully with integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws..."*

Context: God's covenant with Solomon, conditional upon his walking with integrity and faithfulness, reflecting the expectations set by David's example.

18. 2 Chronicles 19:9

Text: *"He gave them these orders: 'You must serve faithfully and wholeheartedly in the fear of the Lord.'"*

Context: Jehoshaphat instructs judges appointed in the land to serve with full commitment and reverence for the Lord, emphasising integrity in their judicial duties.

19. Proverbs 2:7

Text: *"He holds success in store for the upright, he is a shield to those whose walk is blameless,"*

Context: This proverb suggests that God rewards the integrity of the upright with success and protection, highlighting the benefits of a blameless life.

20. Proverbs 11:5

Text: *"The righteousness of the blameless makes their paths straight, but the wicked are brought down by their own wickedness."*

Context: Integrity and righteousness are depicted as stabilizing forces that lead to a secure and straight path, in contrast to the downfall that wickedness brings to the unrighteous.

21. Proverbs 12:22

Text: *"The Lord detests lying lips, but he delights in people who are trustworthy."*

Context: This proverb emphasises God's approval of honesty and trustworthiness, highlighting the divine preference for integrity in speech and behaviour.

22. Proverbs 13:6

Text: *"Righteousness guards the person of integrity, but wickedness overthrows the sinner."*

Context: Integrity is seen as a protective shield for the righteous, while wickedness leads to the downfall of the sinful, illustrating the protective power of moral living.

23. Proverbs 20:28

Text: *"Love and faithfulness keep a king safe; through love his throne is made secure."*

Context: This proverb advises rulers on the virtues that safeguard their reign, specifically love and faithfulness, which are foundational to integrity and stability in leadership.

24. Proverbs 21:29

Text: *"The wicked put up a bold front, but the upright give thought to their ways."*

Context: The contrast between the outward bravado of the wicked and the thoughtful consideration of the upright highlights the reflective nature of integrity in decision-making.

25. Proverbs 29:10

Text: *"The bloodthirsty hate a person of integrity and seek to kill the upright."*

Context: This verse shows the conflict between the corrupt and those with integrity, underscoring how righteousness can provoke hostility from those committed to evil.

The 25 New Testament passages provide a look at the theme of integrity throughout the New Testament, demonstrating the emphasis on moral uprightness, honesty, and ethical behaviour in various contexts.

1. 2 Corinthians 8:21

Text: *"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."*

Context: Paul explains the careful handling of offerings for the Jerusalem church, emphasising honesty both to God and people.

2. Titus 2:7–8

Text: *"In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us."*

Context: Paul instructs Titus on how to be a good role model for young men, highlighting the importance of integrity and sound speech.

3. Ephesians 6:6

Text: *"Obey them not only to win their favour when their eye is on you, but as slaves of Christ, doing the will of God from your heart."*

Context: This verse is part of Paul's advice to slaves, urging them to serve sincerely as if serving Christ, not just when watched.

4. Philippians 4:8

Text: *"Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things."*

Context: Paul encourages the Philippians to focus on virtues and moral goodness in their thoughts and actions.

5. 1 Timothy 1:5

Text: *"The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith."*

Context: Paul highlights the ultimate goal of Christian instruction: love emanating from a pure heart and sincere faith.

6. 2 Corinthians 1:12

Text: *"Now this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, with integrity and godly sincerity. We have done so, relying not on worldly wisdom but on God's grace."*

Context: Paul defends his conduct among the Corinthians, stressing his integrity and reliance on God's grace.

7. 1 Peter 3:16

Text: *"Keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander."*

Context: Peter advises Christians to maintain a clear conscience so that those who slander them will be put to shame.

8. James 1:26

Text: *"Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless."*

Context: James warns that religion is worthless without control over one's speech, emphasising the importance of integrity in communication.

9. James 3:17

Text: *"But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere."*

Context: James describes the characteristics of divine wisdom, including sincerity and impartiality.

10. Colossians 3:9–10

Text: *"Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator."*

Context: Paul urges the Colossians to embrace honesty and renewal, reflecting the image of the Creator.

11. 1 Thessalonians 2:3–4

Text: *"For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. On the contrary, we speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts."*

Context: Paul defends his ministry, asserting that his preaching is honest and driven by a desire to serve God, not to please men.

12. 1 Timothy 4:12

Text: *"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity."*

Context: Paul encourages Timothy to be an example in behaviour and purity, inspiring other believers regardless of his youth.

13. 2 Corinthians 4:2

Text: *"Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone's conscience in the sight of God."*

Context: Paul distinguishes his ministry from those who practice deceit, committing to preach the gospel transparently.

14. 1 John 3:18–19

Text: *"Dear children, let us not love with words or speech but with actions and in truth. This is how we know that we belong to the truth and how we set our hearts at rest in his presence."*

Context: John exhorts believers to show their love through actions and in truth, ensuring their hearts are at peace before God.

15. Matthew 5:37

Text: *"Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one."*

Context: In the Sermon on the Mount, Jesus teaches the importance of straightforward communication, letting 'Yes' be 'Yes' and 'No' be 'No'.

16. Romans 12:17

Text: *"Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody."*

Context: Paul instructs believers to live honourably, ensuring that their actions are right in the eyes of all people.

17. 1 Corinthians 4:2

Text: *"Now it is required that those who have been given a trust must prove faithful."*

Context: In discussing stewardship, Paul notes that it is essential for those entrusted with responsibilities to be found faithful.

18. 1 Corinthians 10:31

Text: *"So whether you eat or drink or whatever you do, do it all for the glory of God."*

Context: Paul encapsulates the guiding principle for Christians to do everything for the glory of God, including everyday activities.

19. 2 Corinthians 8:20–21

Text: *"We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of man."*

Context: Paul explains the measures taken to ensure integrity in the collection of funds for the church in Jerusalem.

20. Galatians 6:9–10

Text: *"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers."*

Context: Paul encourages the Galatians not to grow weary in doing good, highlighting the broader ethical conduct expected of believers.

21. Ephesians 4:25

Text: *"Therefore each of you must put off falsehood and speak truthfully to your neighbour, for we are all members of one body."*

Context: As part of instructions on new life in Christ, Paul emphasises the importance of truthfulness in the community, reinforcing the bond among believers.

22. Philippians 2:14–15

Text: *"Do everything without grumbling or arguing, so that you may become blameless and pure, children of God without fault in a warped and crooked generation. Then you will shine among them like stars in the sky."*

Context: Paul calls on the Philippians to act without grumbling or arguing to be pure and blameless, shining like stars in a corrupt world, demonstrating integrity through their behaviour.

23. 1 Timothy 6:11

Text: *"But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness."*

Context: Paul advises Timothy to pursue virtues such as righteousness and godliness, distinguishing himself as a man of God and setting a standard of integrity.

24. Titus 2:11–12

Text: *"For the grace of God has appeared that offers salvation to all people. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age."*

Context: Paul describes the grace of God as a teacher that instructs believers to reject ungodliness and live disciplined, upright lives, highlighting the moral transformation that comes with grace.

25. Acts 24:16

Text: *"So I strive always to keep my conscience clear before God and man."*

Context: During his defense before Felix, Paul testifies about his efforts to maintain a clear conscience through honest and upright living, reflecting his commitment to live with integrity.

We can summarise this topic with Jesus' statement: "If you follow my teaching, you will know the Truth and the Truth will set you free" (John 8: 31–32).



The Timothy House Model: A Communal and Church-based Approach to Pastoral Training in West Africa

Jim Weaver*

Jim Weaver serves as the West African regional director for Mission to the World (MTW) of the Presbyterian Church in America and is also chair of the board for West African Reformed Mission (WARM). See: <https://www.wareformedmission.org/about>

Introduction

With the Christian population in Africa expected to grow from 718 million to over 1 billion by 2050, Africa will need to train an additional 2.5 million pastors in under three decades.¹ Africa is producing pastors and doing it quickly, but many lack training and biblical faithfulness. How can we train a new generation of pastors that are sufficiently equipped? The missiological challenge before church, seminary, and partnering mission agency isn't merely, or even primarily, numerical. It's also deeply contextual. Even if we

¹ Aaron Earls, "Seven Encouraging Trends for Global Christianity in 2023," *Lifeway Research*, (19 September 2023), accessed 11 October 2023, <https://research.lifeway.com/2023/09/19/7-encouraging-trends-in-global-christianity-for-2023/>

could build brick and mortar seminaries fast enough to train these pastors, or distribute high-quality video courses in multiple languages across multiple platforms, or send candidates to Europe or the US for seminary—are these models, delivery methods, and content appropriate for non-western learners and the African church?

The goal of this short paper is to present the basic architecture of the Timothy House model for pastoral training. The Timothy House is a contextualized model for pastoral training in West Africa that seeks to close the gaps in personal, theological, and pastoral preparation for ministry. The model is the on-going collaborative work of the local church and Mission to the World (MTW). It was developed by the Presbyterian Church of Senegal in 2019 and is now being refined and replicated in The Gambia, Guinea Bissau, and Burkina Faso. What follows is a brief discussion of the model, the mode of delivery, and the content of the Timothy House programme.

Model

In the 1950s and 1960s psychologist Benjamin Bloom gave the educational world the helpful categories of cognitive, behavioural, and affective learning.² We might recognise these as the familiar learning rubrics of “knowing, being, and doing” or “head, heart, and hands.” With this in mind, our missiology must answer three fundamental questions when it comes to pastoral training models. First, how does the culture of our students impact their cognitive, behavioural, and affective learning? Second, what is a culturally sensible, or advantageous, model for integrating learning across these categories? Third, and perhaps most important, what model will help students acquire not only cognitive knowledge of God and ministry skills but also an intimate relational knowledge of God that results in thinking, feeling, and acting more like Christ? Researcher Perry Shaw describes this as a knowledge of God “that speaks less of acquiring a master’s degree in divinity than of being mastered by Divinity.”³ The Timothy House model answers these three questions with a *communal* and *church-based* approach.

Communal

There is an African proverb that says, “If you want to go fast, go alone. But if you want to go far, go together.” West African culture is at its heart *communal*. This suggests that a model that functions more like a home, or family, and less like a western-styled seminary might offer distinct advantages in West Africa

² Benjamin Bloom, et al., *Taxonomy of Educational Objectives, Handbook I: Cognitive Domain*. (London: Longmans, 1956).

³ Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning*, (Carlisle: Langham Global Library, 2022), 155.

and other communal cultures. The Timothy House model takes this approach. It starts by selecting four men to live together with their respective families in one apartment or house during the two-year residential phase of their preparation for ministry. This residential arrangement is not merely a solution to a student housing problem. It creates a very intentional learning community under the guidance of two dedicated instructors.

This communal model offers the advantages of (1) the inclusion of students' wives and children, if they are married, in vital aspects of ministry preparation, (2) the consistency of life-on-life modelling by godly and competent instructors, (3) the development and testing of Christian character and conflict resolution skills in close community, (4) the refinement of "team work" and "group decision making" skills foundational in Presbyterianism, and (5) the creation of an "in the world" missional community where service, simple living, and spirituality can be nurtured. This communal model mirrors the pattern for pastoral training we find with Jesus and his disciples and Paul and his proteges who formed dynamic, sacrificial, missional, learning communities that pushed personal, theological, and pastoral training beyond the classroom.

Church-Based

The church is central to the mission of Jesus in the world. The Timothy House is a "church-based" model that houses these students and their families near an existing church or church plant that serves as an *incubator* for pastoral development. Along with weekly worship, students participate together in the life and leadership of the church under the guidance of their Timothy House instructors and other church leaders. Church activities include Bible studies, evangelism, prayer meetings, elder meetings, counselling, and special events like weddings and funerals. The students' level of involvement in church ministry increases monthly as they demonstrate their competency for ministry. Within the two-year residential phase of the programme their involvement will cover the full range of pastoral ministry including worship service planning and regular preaching. Timothy House instructors are constantly assessing the personal, theological, and pastoral growth of each "Timothy" in the context of the local church which serves as an extension of the classroom.

On a practical level, ownership and oversight of the Timothy House is the local church's responsibility. This is demonstrated in three important ways. First, all funding for the Timothy House programme is from the local church/presbytery. Any funding sourced abroad through partnering relationships comes to the local church for management and disbursement. Student housing and modest living stipends are paid by local church leadership to free students up for learning in a deeply immersive church context.

Second, the Timothy House uses a two-instructor approach with at

least one of the instructors, the principal director, being a local church pastor.⁴ Having a local pastor serve as the principal director of the Timothy House (1) gives the church and presbytery ownership, (2) ensures that proper contextualization is happening across the board, (3) establishes consistent local modeling for future pastors, and (4) promotes longevity for the programme. Equally important is the relationship of these two instructors to one another as they intentionally model collegiality, friendship, and community. The importance of godly and competent instructors cannot be overstated.

Third, after the students have successfully completed the two-year residential phase of the Timothy House programme, the church oversees ordination, commissioning, transitional funding, further training, and mentoring in the second phase of the programme which lasts for three years. During the initial two-year, residential phase of the programme, students are matched to a community where they will serve and become acquainted with that community as part of their training. This might include regular visits to the community to build relationships or preaching in a cell group that started in a home. All of this is to prepare the student for ministry and often to assist in the development of an overall strategy for church planting in a community that the presbytery has identified. Timothy House students and their families are often selected with a view towards certain communities where church leaders believe they will be effective in ministry and where there is little or no gospel witness.

Mode of Delivery

In the Timothy House model, students spend two days in the classroom and five days studying and applying what they have learned in the church and community. Both the communal and church-based elements of the Timothy House model mentioned above contribute to a dynamic, highly participative learning environment that is carried into the classroom. In this section, we will highlight six aspects of the Timothy House's communal pedagogy.

Shared Meals

Each classroom day at the Timothy House begins quite literally by the sharing of a simple meal of bread and coffee. The meal is not only a shared acknowledgment that God has again met our need for daily bread, but it is also an opportunity to discuss the news of the day and apply theology to everyday life as a family. Later in the day, the community will sit together around a common bowl of rice and fish and continue the discussion.

⁴ Having the second instructor be a cross-cultural missionary offers the potential advantages of a diverse leadership team—experiences, training, and personalities.

Classroom Configuration

The Timothy House classroom does not take the configuration of a western university lecture hall with a teacher at the head of the room behind a lectern facing all the students. Rather, students and teachers sit in a circle facing one another to promote discussion and a more interactive classroom that is dependent upon every person.

Student-Led Prayer Time

After the meal, a designated student will open the day in a guided time of prayer that lasts for thirty minutes and includes adoration of God, confession of our sins, prayer for our time of learning, prayer for church planting works in the presbytery being undertaken by prior students, prayer for the other presbyteries, and any other special needs.

Weekly Preaching Laboratory

Once a week the classroom learning includes a preaching laboratory in which a student will preach a short sermon for review, first by fellow students and then by the instructors. This begins in the second week of the programme and continues for the entire two years, allowing each student the opportunity to preach approximately twenty sermons for review before ordination. In the Timothy House, preaching is not reduced to a single class in the curriculum but is an interactive weekly learning experience. Students learn in stages how to build and deliver a sermon and how to give each other valuable feedback as they preach through books of the Bible together. This approach also allows the learning community to carefully study the gospel of Mark and the book of Genesis and make application directly to their preaching. In the second year of their training, students will begin to preach their corrected sermons on Sunday mornings during a local church worship service.

Active Learning

The Timothy House uses a read, expound, contribute, and confirm approach to active learning. First, students are asked to *read* a paragraph or small section of classroom material aloud in turn. Reading is not only a form of active learning but essential for self-study as a pastor in the future. Second, teachers *summarise* and *expound* further on the content of that section in the form of a mini teaching. Third, students are asked to *contribute* by responding to questions asked by the teacher or asking questions of their own. Before teachers respond to student questions, teachers will ask the other students to respond. Fourth, students are asked to explain and illustrate in their own words the key principles or main ideas to *confirm* their comprehension level. On the second classroom day of the week, no new material is presented. Students arrive not knowing who will be called upon to lead a lengthy discussion on the

course content that was presented earlier in the week. During this discussion, both teachers say as little as necessary but are in the room to assess the students' comprehension of the subject matter and make only necessary clarifying comments. The goal is learning for the growth and success not only of the individual but of the entire community.

A Circular Learning Approach

Researcher Richard Nisbett, along with several colleagues from the University of Michigan, conducted one of the most extensive series of studies focused on the differences between Eastern and Western learning styles.⁵ Commenting on Nisbett's research in his book, *Transforming Theological Education: A Practical Handbook for Integrative Learning*, Perry Shaw writes, "Westerners tend towards information-processing that is linear, specific, analytical, theoretical and individualistic-competitive, while Easterners prefer to think through patterns that are circular, interconnected, holistic, experiential and communal."⁶ The Timothy House model employs a pedagogy that is mostly, but not exclusively, circular, interconnected, holistic, experiential, and communal. This is done using narratives and through the intentional overlap and connection of various courses in the curriculum. One might say that Jesus used a circular approach to learning when he taught his disciples about the nature of the Kingdom using a series of overlapping parables drawing on everyday life. In year one of the Timothy House curriculum, students will memorize three to five questions of the Westminster Shorter Catechism per week and review and discuss these questions in class. In year two, the curriculum takes students back over the same questions for review drawing deeper on the Confession, Larger Catechism, and scripture support and making connections to other material students are learning in their core subjects. Circling back through the Shorter Catechism a second time allows students to grasp key doctrinal concepts that were not accessible to them in the first pass.

Content

The Timothy House curriculum is designed with the goal of preparing church planters and pastors to plant and/or pastor churches that will be distinctively presbyterian, reformed, and Great Commission-minded in a West African context. Students will receive between 1400 to 1600 hours of classroom instruction in a two-year period on top of countless hours of practical ministry and weekly mentoring. While the nature of the Timothy House makes a one-to-one comparison with most other models impossible, students complete the

⁵ Richard Nisbett, *The Geography of Thought: How Asians and Westerners Think Differently and Why*, (New York: Free Press, 2003).

⁶ Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning*, (Carlisle: Langham Global Library, 2022), 184.

programme with significant exposure to Hermeneutics, Homiletics, Systematic and Biblical Theology, Biblical Studies, Church History, Apologetics, Counseling, and more. One of the distinguishing content features of the Timothy House model is a purposeful attempt to narrow the gap between the sacred and the secular in theological/pastoral education. It is beyond the scope of this short paper to discuss the long history of the sacred-secular divide in church and seminary work and its impact on mission.⁷ Suffice it to say that the sacred-secular divide in church and seminary have left many students ill-equipped, and even worse, unconcerned, to address issues like poverty, corruption, criminality, and social justice in their communities. The sacred-secular divide has also discouraged many pastors from honest, self-supporting work they might do in the community because they think a faithful pastor cannot simultaneously be working in the Word and the world.

The Timothy House model has taken steps to bridge the sacred-secular divide in theological education by integrating courses on sustainable development, African worldview, leadership, and business development into the curriculum and requiring students to start small income-generating projects/businesses with the training they have received. Students have started translation/interpretation services, construction companies, farming projects, and other small businesses that have not only given them a bridge into their communities but have also become an important source of income to sustain them in ministry.

Conclusion

In conclusion, the Timothy House model is one model that seeks to leverage the communal dimension of African culture, the church, and an active learning environment to fill the gaps in personal, theological, and pastoral training. The model also seeks to address the sacred-secular divide and the challenge of pastoral sustainability through an integrative and entrepreneurial curriculum. The model is not perfect, nor is it entirely new. We can find aspects of it in William Tennant's "Log College" which prepared men for ministry ahead of America's Great Awakening in the 1700's, Dietrich Bonhoeffer's underground seminary in Nazi Germany,⁸ and Christian "ashram" learning centres started by Delhi Bible Institute and other ministries in North India.

There are two remaining questions related to this model. First, is this model which trains only four men at a time sufficient to train the 2.5 million pastors that Africa will need in under three decades? The honest answer to this question is, "I don't know." But my sense of things is that this model, though

⁷ Ed. Mark Greene and Ian Shaw, *Whole-Life Mission for the Whole Church: Overcoming the Sacred-Secular Divide through Theological Education*, (Carlisle: Langham Global Library, 2021).

⁸ Paul House, *Bonhoeffer's Seminary Vision*, (Wheaton: Crossway Publishing, 2015).

small, packs a big punch as a more contextual, holistic, replicable, focused, and church-based model. This model calls upon pastors, churches, and presbyteries to take up the mantle for pastoral training. Second, is this model financially sustainable at a local level? The answer to this is, “yes,” but probably not in the short-term. In time, growing churches and presbyteries can fund Timothy House programme and, perhaps, other entrepreneurial projects overseen by the Timothy House can contribute. The sustainability of the Timothy House model can go a long way in the African Church to developing the pastors it needs to labour in the harvest.⁹

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⁹ I would like to thank the following individuals for reading an earlier version of this paper and providing helpful feedback and critique: Victor Nakah, Bob Davis, Matt O’Sullivan, José Aristides dos Santos Fiho, Ian Jones, Mamadou Diop, Edrissa Colley, Richard Joe, and Walt Nilsson.

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**The 1886 Festschrift for the Fifty-Year Jubilee Celebration
of the North German Missionary Society [Bremen
Missionary Society] and its work in the West Coast of
Africa**

Franz Michael Zahn,¹

Translated by Sabine Bajahr

The following 1886 document is a key primary source for the study of the history of the Bremen Missionary Society work in the West Coast of Africa. Readers should also refer to Hans Blix Duoda's, Chapter 12, in A Survey of Presbyterian Mission History in Africa: Historic Beginnings (c.1790s to c. 1930s) Volume One for further study and context.² We are grateful for his arranging this first-time English translation of this text. The illustrations have been added.

—The Editor

¹ Franz Michael Zahn, *The 1886 Festschrift for the Fifty-Year Jubilee Celebration of the North German Missionary Society*, translated into English by Sabine Bajahr in 2023 from the original German. (Bremen: North German Missionary Society Committee, 1886). For a short biography on Zahn see, <https://dacb.org/stories/nonafricans/legacy-zahn/>

² Hans Blix Duodu, "The History of Presbyterian Missionary Work in Ghana & Togo before WW2 (In Two Parts)," in *A Survey of Presbyterian Mission History in Africa Historic Beginnings (c.1790s to c.1930s) Volume One* (Wellington, SA: Barnabas Academic, 2023), 270–316.

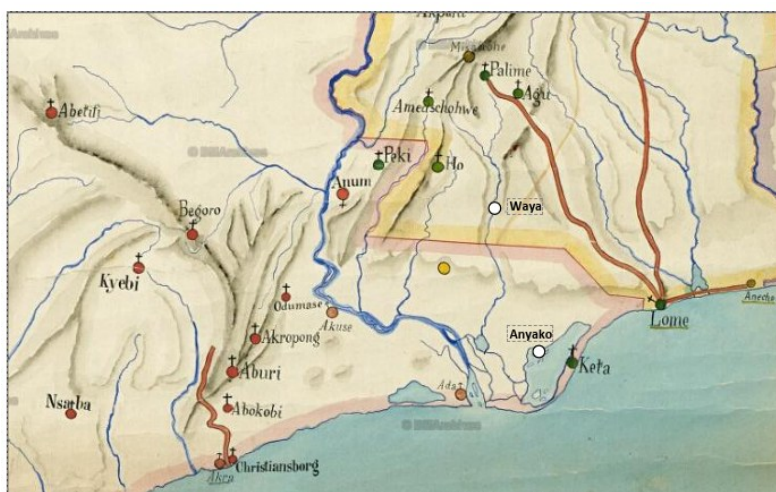
It was the case that young men were ready to look for a new mission field. And so, it came within half a decade that the third mission field started to be initiated.

Through God's guidance, we have found our main field of work on the slave coast of West Africa. It is a difficult mission field [work] that has been designated to us in March 1847. Wolf, Bultmann, Flato, and Graff went from Hamburg to West Africa.

If those men had and the executive managers of the mission society were given opened eyes into the future, would they have gone? This work led them through very difficult pathways, and many sacrifices were required. We do not intend to retell their story in detail, but even only a short overview would be sufficient to reflect over the path these men were pursuing.

Those four men were told to find a suitable mission station on the coast of Gabon or the whole stretch of the coast on Cape Lopez up to the third-degree meridian. Compliant to their order, they first stopped at Cape Coast Castle (West coast of Ghana) and from there Bultmann went to Gabon.

They found suitable land and a willing people and yet no open door. The French government used their circle of power, making it difficult for these protestant evangelists to operate – in this region or area, belonging to the French colony – and prohibited the German or Lutheran evangelists to start their work.



Map of Basel and Bremen Gold Coast Mission Stations c.1890³

³ Arbeitsgebiet der Norddeutschen und der Basler Mission nach 1890. See also, Jürgen Quack, "Bernhard Schlegel und der Schlüssel zur Ewe-Sprache," (2020), 21.

The missionaries had gone from Cape Coast to Accra on the Gold Coast, where, since 1828, missionaries from Basel were working. Through the Swiss missionaries, they [Bremen missionaries] heard about the Krepi land. They heard about the Ewe land, as we call it now, beyond the Volta River, which separates the slave coast from the Gold Coast. There is the king of Peki who is reigning over many tribes of the people and asked for messengers of the Gospel.

Yes, one did believe it will be better to start on the Coast, but the Anloga had just been in battle with their rulers, the Danish, so there could be nothing to start there.

However, from the Peki region, the son of the king was there [Accra, Christiansborg] and invited him [Wolf].

On the 14th of November 1847, Wolf arrived in the main town of the Peki tribe (we have always called this place Peki within our mission society). And what he saw confirmed and strengthened his conviction that God had guided us to our mission land and that Peki was the location where one had to start. He [Wolf] went back to Accra and when he came back from there, now about 38 years ago, our work in the Ewe land had started. However, he came on his own, since among the three [Bultmann, Graff, and Flato] who had come with him on the 17th of March 1847, no one was alive anymore.

Already on his journey from Cape Coast to Gabon, Bultmann had fallen sick of a fever, and he died on the 5th of June 1847 from his fever. When Wolf, lonely and downcast from misfortune, came back to Cape Coast, he was welcomed with the news of mourning that on the 14th of June 1847 Carl Flato also had died. And when he had been in Peki for three days, glad at last that an open door had been found, there in Peki, Jens Graff, whom he had for a short while left behind in Cape Coast, left him and also went the same way [died], having been his last companion. Thus, Jens Graff on 17th November 1847 in Accra went home to glory.

It is not our purpose to interrupt this short overview repeatedly through the sound of a toll of death. But it cannot be that we celebrate a feast on to which we look back to 50 years ago without mentioning this heavenly burden which God had put upon us. This would be an injustice against God WHO, regardless, has not allowed our Society to get crushed by this burden. It will be an injustice towards more than half a hundred of men and women who had given their lives if we forgot those dead.

Hardly anything can invite us in such a strong and insistent way to continue the work than the graves which are scattered here and there in which brothers and sisters have found their earthly rest who did not love their life and **who had given it into death for those Ewe people.**

Young men had gone out not in order to find work but to find their graves in Africa after a few weeks and to have suffered from the poison which seemed to be in the air and water or else who had suffered from the poison which filled the air and water and then turn back home with a broken health. Brides went out and did not find their bridegrooms alive, or who had become

widows after only a short time of being married. Older workers whom one deemed robust suddenly died because of the climate.

The longest working period for our African mission has been, including breaks, twenty-two and three-quarters of a year, breaks included. With most of them, one was thankful if they were spared for half a decade. From 17th March 1847 until today [1886], 71 men, 39 women, together 110 persons have been sent to Africa by the Society. Among those 40 (26 men and 14 women) have left, most of them with a desire to continue serving the Ewe people but whom however were prevented from doing so by ill-health.

Fifty-four (54) (36 men and 18 women) have died for the sake of Africa and in Africa. And if from the 56 children who were born to the families of the missionaries, 30 died in Africa, this too will amount to many sacrifices which loving parents had to make for the sake of HIM WHO equally had such love for HIS disciples. How should it be possible to forget such sacrifices? Would not those men and women remind us not to rest until the full harvest has been gathered of which their noble seeds had fallen into the ground?

Wolf was on his own and only in the spring of 1849 he got help from the two missionaries Quinius and Groth. These three now could devote themselves to the work. One year later in April, female help arrived in that Mrs Wolf went to live with them in Peki. Such help is so necessary for the missionaries and the ones they care for.

However, this work was not to last for long. Wolf himself had suffered from almost all plagues which a European could get in West Africa—fever, dysentery, sun stroke—had overwhelmed him. Altogether the missionaries suffered in the loneliness of Africa from the awful times in Europe; the year 1848 was not productive for the work of the mission. The needs and the struggles in their homeland of which we already have mentioned were equally oppressing [the revolutionary riots in Germany in mid-19th century].

Very soon it was evident within the heathen world that at home [Germany] not everything was as it should be. Therefore, one could not wonder, even though it was a sad surprise, when in 1851 suddenly in Bremen the message arrived that all the missionaries had arrived in Hamburg [from the Slave Coast – German Togoland]. Wolf was forced by sickness to leave Peki, the others accompanied him since they were under the impression that a conversation back in the homeland was necessary. When they arrived at the port, Wolf succumbed to his illness.

This was not an easy situation for the leadership in Bremen with the missionaries having returned, no mission school to provide new workers and so much testing back at home.

To gain certainty about which way to go, some members of the committee went to Basel and there one was given the advice not to give up Africa and the confirmation that from the mission school in Basel, workers [missionaries] would be provided.

The Committee in Bremen decided to remain firm and the first two missionaries from Basel, Menge and Daüble [pronounced “Doible”] were prepared to go out with Quinius. Just then the fraud was uncovered which we already have mentioned; the cashbox was empty but that obstacle was overcome by love and faithfulness.

A second assault was carried out towards the Ewe land, and that assault came from Peki. Also, this assault came to nothing. Steamboats did not yet go to West Africa, just the occasional sailing ship. And even though the missionary was on the Coast, it was far for him to get to Peki. The journey took six days until one arrives there [Peki]. With any need the missionary was left alone. Because of this difficulty, which would have been overcome in a healthy climate, the second attempt did not succeed. Menge, a very dear messenger of the Gospel lived only for four months in Africa. Quinius and his wife, who had to literally bury a small child, were suffering from fever and turned their thoughts homewards.

Daüble, on the other hand, strong and eager, who had plans, admitted that Ewe land could not be conquered from Peki. He wanted to get inland from the Coast. He expected to get permission in Accra as to how to proceed further, on what was the best strategy, and whether he would get fellow workers.

But the Committee was not as yet convinced that the first plan of action was to be given up, and two new missionaries, Plessing and Brutschin, who arrived in Accra at the end of January 1853 had the appropriate advice to move again to Peki. Daüble obediently moved with them. However, he was not convinced.

However, in only a few months’ time, in May 1853, all three were again in Accra. This time the war [Ashanti wars] had driven them out. And the Committee now thought they realised God’s guidance with the way which Daüble proposed to tackle the cause [mission] and to proceed from the Coast towards Peki which one did not wish to forget.

The People of Ewe are not united. The desire to be one people seems to have been brought to the people of Ewe by the mission. The desire to be one people would be realised when the missionaries bring God’s Word in the Ewe language. Politically it is not united but divided into many tribes which consist here or there of both smaller as well as larger clans. So, a clan consisted of a number of tribes at the helm of which was the King of Peki. On the coast, the tribe of the Anloga [the Anlos] was the most powerful and influential.

Also, the Europeans had gained power. First, the Danes and from the Danes, the English had bought the land that belonged to the Danes. And just in 1853 there existed the intention to build the port of this Coast, Keta, to expand this to a big city.

This plan has not been carried out; Keta was soon left behind by the English and only in the summer of 1874 it has been continuously occupied. But then this plan was one of the reasons which influenced the choice of Keta.

In September 1853, six and half years after the departure of the first West African missionaries, the oldest of the mission stations was founded [in Keta], from which up until today the work continues to be carried out.

We want to mention just briefly that following on from this first mission station, three other stations were rapidly followed the first station. **The guiding thought was always, “to Peki!”**

Expansion and Translation Work

Even with more precise knowledge of the land and people, it could be observed that our command of the language was limited. Even with more thorough knowledge of the country and the people, we came to recognise that our language area or region there had its limits. And extended rather towards the north and north-east.

At that time, there were no people living in Keta; in order to get among the people, one wanted a small station beyond the lagoon which separated a small stretch of coast from the mainland. However, the people of the northern side of the lagoon did not want the missionaries, therefore one of the missionaries turned further inland, about twenty hours further into the mainland, and started the second station in Waya in 1856.

However, it became apparent that this was a step too far. The missionaries thought it necessary, that between Keta and Waya, which was beyond the lagoon, that there should be planted a station in the interim. Thus, the third station Anyako, was started in 1857. However, now one turned one's attention further into the inner mainland, and the missionaries hoped it would be possible to reach Peki again, but this was not as yet possible.

However, a fourth station was added, which is eight hours beyond Waya, not quite into the direction of Peki, but more towards the North. This fourth station is located among the Ho tribe; we now call it Ho. This station was built near to the main place of Wegbe and formerly this was called Wegbe. In December 1859, the missionaries went from Waya up to Ho in order to start Wegbe-Ho. As our Society had started its three mission fields in three continents in the decade from 1840–1850, so the Society started its four stations in the decade from 1850–1860 amongst its most **difficult primary mission fields of the people of Ewe on the slave coast in West Africa.**

Practical Challenges

Briefly as follows: The Society founded four stations in the region of the Ewe people, but this was not to be done swiftly. It would have been done swiftly, if only the missionaries would have been able to settle in a rented accommodation, as once did the apostles of the Lord in one place or another mainly in some rented accommodation and from there started their work. But this is not to be. They were in a country where there is not a single house in which a European could have lived permanently, in a country in which so far

never anything has been built which will make for a proper house and where there has never been hewn any stone [carved out] nor bricks used, or else any boulders [rocks] have been worked upon that is in a country, where even if the messenger [ambassador] of Jesus will gladly forgo a king's palace, where however the climate stipulates that one has to live in a proper and wholesome way or environment.

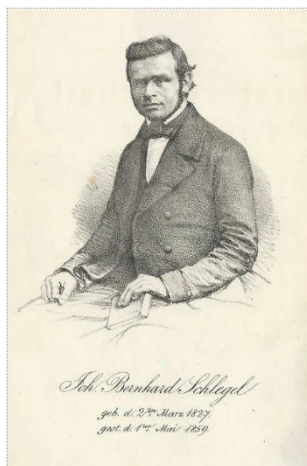
To start stations is difficult as it requires building homes for the missionary and their staff, schools, a Church, streets and gardens, and making sure that one has access to clean water. And would it just be a lack of knowledge, if one thought, that the missionary will do his work with his bible under his arm, and not also, will have to bring with him culture? Without anyone teaching him, he has to do all of these practical things. He often has to fear never getting down to preaching. It is a great work for the messenger of peace to start such mission fields in a hostile environment. Furthermore, in these days at mission stations, spiritual work is not always possible.

Our first mission stations came to a people in the country of Ewe, the language of which no European could understand and a country who did not understand any European language. **So, they had to start learning the language of the people, and this language never had been written by anyone before.**

Translation

And this too is one of the services our missionaries have—a written language. Quite from the start, our society has been given a man in the person of the missionary Schlegel,⁴ who in an extremely short period of time could write a grammar of the Ewe language and soon after could make the first translation.

And others after Schlegel have worked and produced the first books in Ewe. Of the bible, we now [in 1886] have the complete New Testament, and from the Old Testament, most historical books and the Psalms. Some bibles have already had second editions printed. Moreover, we also have in Ewe a historical book about the bible, a hymn book, confirmation booklets, and a liturgy.



Schools

For the school, a reading book (with a second one to follow) has been produced, and also an arithmetic book. Thus, the beginning of a literature in

⁴ Bernhard Schlegel, (1827–1859).

Ewe has been created through the work. Schlegel has called his grammar “Key to the Ewe Language”. It is right to say that the Ewe language as such, and whatever work has been done in it, has given the missionaries the key to the hearts of the Ewe. This work is far from being finished, but its start has caused us to be thankful to God that HE enabled us to do such great a work.

Spiritual Work of Evangelism

Of course, it is not the case that while building and learning the language has been going on, no missionary work as yet has been accomplished amongst the heathen. But it has been the case that, if and when possible, in word, by interpreting all stammering, mumbling and gradually by continuously giving the word more freely, the heathen peoples have been told what the king [the Lord Jesus] had commissioned to HIS messengers to speak.

It has been attempted or tried to gather regular audiences at field stations to proclaim the Gospel and by wandering the country to proclaim the Gospel to those who wanted to hear it. One has tried to reach the adults by preaching to the young ones through schooling, and certainly this has not been in vain. Small Christian churches have been gathered together; Ewe men have died in the faith of our Lord Jesus; Ewe men have come out of the darkness and have walked in the light. And HE Whose eyes are sharp, and who does not despise the small beginning, as when the flour is mixed among the sourdough and it begins to rise.

However, not much success was evident through this patient work, in the course of which so many men and women sank into the grave. They strived even when weakened and plagued by fever. In spite of this, even the doubtful would have had no other choice than to say the sewing has not been in vain.

And in fact, one storm after the other came and more than once it so looked the same as it has been the case with Peki, that our brothers were to be expelled from the land of the Ewe. As already said, the Ewe people are not one unified band of people, they are greatly fragmented. There is especially a divide between the tribes living in the interior and those living along the coast. And in connection with others, or through hostility against other tribes in the land or the borders of the land, and with or against the higher powers, both the indigenous, as for example the kingdom of the Ashanti, or the foreigners as the English, very many difficulties have arisen and are still arising. All this we cannot tell in detail.

Such a difficult involvement caused the affront which prevented Wolf to start along the coast. And similarly, there arose the war, which drove Dauble, Plessing, and Brutschin out from Peki. Then there was a longer break which enabled us to start our four stations in the land of the Ewe. However, peace was not to last long; in the mid-1860s, difficulties arose along the coast; war disturbances hindered the work, and it was feared that the two stations along the coast—Anyako and Ketawere—were not to be continued. However,

the storm passed over, yet only to be followed by a stronger storm. In 1869, the king of the Ashanti sent his army into the Ewe land which allied with tribes beyond the Volta, started a war which caused upheaval for the land for five years and which did not come to an official end until the summer of 1874. In the course of this war, the Waya station had been deserted temporarily, the Ho station (which included twenty large and smaller buildings) had been levelled to the ground, and Anyako had been completely destroyed.

Thus, great storms had shocked our work, storms from which we have not recovered even today [1886]. Ho has not yet been rebuilt in its former state, particularly we have not caught up with the loss of missionaries caused by the war either directly or indirectly. For other reasons and because of a lack of workers, we have not yet reinstated missionaries for the stations of Anyako and Waya up until today. Also, for these reasons we do not overall have as many missionaries on the field as would be necessary. It must be added that the years following the peace were very difficult years in which many missionaries who had been sent out died because of the climate.

In short, storms have shaken our work, through which we had feared that our work had come to an end. Nevertheless, God's thoughts are greater than ours, especially during this time of need, and since then things have turned around.

The land had not quite as yet come to peace when a Christian, who had been displaced, appeared in Waya with a highly regarded heathen who was from Kpengoe near Ho. The heathen wanted to become a Christian since he had become greatly disturbed in his occult spiritualism and felt deserted and lonely in the world. This heathen has become a Christian, together with two other heathen men, and was baptised in Waya. Others followed him.

Before the work at Wegbe, Ho could be restarted again, a baptism was celebrated there, which in our African mission had never been celebrated before.

Twenty-two adults were added to the Church within one day. It has been mentioned how difficult it was after the war to replenish the number of missionaries, yet the work has gone forward. Along the coast, where also last year the aftermath of the war has been felt again, it is not the same as in the interior but also there [the coast] it is the case that, if there is a missionary who can work, that there are heathen coming who want to become Christians, or that children are coming who want to learn. Yet in the interior such is not yet the case. Partly the seed, which the sowers had sown by faith and not by sight has blossomed, without them seeing how it blossomed; partly the war has led many Ewe out from the interior across the Volta, where they got to know larger and older Christian churches. Some Christians returned to their home and, having the seed in their heart, could continue to carry out the work there [their homeland]. Still there are no big numbers; however, they are growing.

Baptisms have been occurring: in 1881, forty-five (45); in 1882, twenty-three (23); in 1883, sixty (60); in 1884, seventy-two (72); in 1885, one

hundred and nine (109). The church is growing. And this growth [baptisms] is different from years gone by.

Individuals are coming from among the people and want to become Christians. Not only Christian churches exist in the stations of Keta, Anyako, Waya and Ho, but there are also churches in certain **places of the country under the care of indigenous teachers.**

Our missionaries, of which there are currently nine (9) in Africa, cannot meet all demands, and of the indigenous helpers, eighteen in total, there should be many more, in order to provide a teacher to every place along the coast which desires to have a school and to every place in the interior where there is a small church.

And these churches have begun themselves to bring offerings [practical contributions] for their schools, small churches, and their teachers. We have started along the way to form a Christian church within the Ewe land which is to be salt and light amongst their people.

One of the seven (7) places where there are now Christian churches among the heathen is Peki. But this is a tribe of the Ewe people who are living in different villages and of Christians living in different villages. One Christian village is near the main place or town of Blengo, which is near to where Wolf started 38 years ago and where there is Menge's grave.

Back then the Gospel messengers had to withdraw. The motto, "to Peki!" motivated their followers; however, literally, it was not carried out. And yet its banner is standing again in Peki. A Christian church of 114 souls exists in the villages of Peki, three indigenous teachers work in the church and teach in the school so to care for the church and to win the heathen for the truth of the Gospel.

Conclusion

The work has not been in vain. At the start we have asked whether our fathers could have known how hot the iron was which they had touched. We do not know. God's goodness veils the future from our eyes. But it is certain that they, and the helpers at home and abroad cannot regret what they have accomplished.

It is God who has justified them. Since then, one sailing boat [steamer] after another has gone to West Africa which back then hardly had a connection with Europe. The merchants, the statesman from all places including those of our own German people went there.

The first German Colonies which had been acquired were in the notorious West Africa, one of which is near us, so that we only hope to grow strong enough in order to continue our mission work there as well.

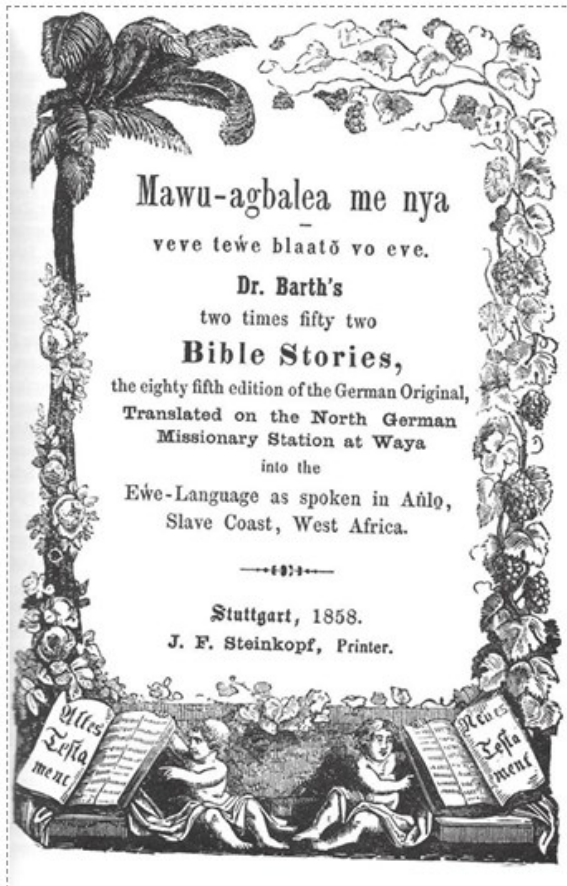
God has justified the choice of West Africa. The world's history here has become the world's judgement. HE has also justified it in that HE has given

the harvest after the sowing—a small harvest but still one which does carry within it the promise of a richer harvest to come.

With thankfulness towards God, we now want to confess that HE was committed to the work that was so difficult, and which often almost had to come to an end, and that he made it to last and to bring forth fruit.

The only one thing which with hindsight could make us regret is that we ourselves were the cause of damage through lukewarmness, unfaithfulness, and false behaviour [vices]. May God grant that this regret is of a godly nature. Then we can forget what is behind us and can press on towards what is before us.

We want to ask this blessing for this half centenary: that we begin the second one in thankfulness for God's goodness and mercy and ask Him to continue to work through His Spirit in order for us to serve him more faithfully so that we then also would reap a rich blessing.



Developing Biblically Faithful Scholarship for the African Continent

J. C. Whytock¹

Outline

1. *Developing Biblically Faithful Scholarship: The What*
2. *Academy and Church: The Vision*
3. *The 'Double V'—Vanities and Virtues: The Disposition*
4. *Universals and Particulars and African Scholarship*
5. *A Case Study—Scholarship on African Diaspora*

Introduction

Thank you very much for the privilege of speaking here at this consultation. It is a real honour to be with you and to see many faces that are familiar and also new faces. You have assigned a very large subject. I propose to look at it by walking through the title you have given, and as we do so, let's open with prayer.

Heavenly Father, we pray that today you will take this theme of scholarship and the life, and the work, and the calling of the scholar, and bring it to the cross of the Lord Jesus Christ. That it will be made low, it will be laboured over and considered in humility, that it will bring glory and exaltation to Christ the King, and edification to your people. Lord, we ask for this disposition and this attitude of heart. Thy will be done in this calling. For Jesus' glory we pray. Amen.

There are five points that we're going to look at today, as seen in the outline. Number one, we're going to talk about developing a biblically faithful

¹ A version of this paper was given at the Theological Education Association of Southern Africa (TEASA) Consultation meetings held in Johannesburg, South Africa in June 2025. See, <https://www.teasa.co.za/2025.html>
Appreciation is given for discussion with various individuals after the talk.

scholarship—the *what*, which is going to be the heart of this talk in many ways. Secondly, we’re going to deal with, that of *academy and church—the vision*. And thirdly, we’re going to look at what I call the double V—the *vanities of scholarship*, and *the virtues in scholarship*. Then we’re going to move into points four and five, the second half of this talk; that is, ‘for Africa’, and speak of approaching such scholarship with universals and particulars in view (point four), and then finally (point five), very briefly we will deal with one case study concerning scholarship on the topic of African diaspora.

I want to lay down in points one through three, what I think are principles for every continent. It does not really matter if you’re in Africa, South America, Asia, or Europe, etc. There are certain universals. There are certain biblical principles that never change regarding developing biblically faithful scholarship. We will talk about context, yes, when we come a little later to points four and five, but there are certain universals which we will see in points one through three. So, these first three points should have a universal geographic application and relevance for all Christian scholars and their pursuit of scholarship.

1. Developing Biblically Faithful Scholarship: *The What* *Scholarship/scholar*

Let’s start with the key word, the noun, *scholarship*, and the one who does this activity, *the scholar*. What is a scholar? What is scholarship? There are three ingredients that never change universally as we answer these questions. *A scholar and the pursuit of scholarship is done by one who seeks knowledge, who seeks to know*. So, all scholars must be seekers of knowledge. Secondly, *all scholars must be synthetic*. That is, they must be involved in the process of synthesising. What is the activity of scholarship? It is to organise. It is to sort. It is to classify. It is to undergo a process of analysis and to summarise. So that is the second stage. The first is the seeking of knowledge. The second is the process of collecting, organising. It is synthesising. You must be a synthesiser. The third element of the scholar and the work of scholarship, of course, *is then to communicate*. Scholarship, left in its own, in your mind, left in your own soul, is not the end. The great end is communication. You must pass it on, pass it along to others.

Communication is done in various ways. It is done orally, right at this minute I am passing along something that I hope I’ve gathered—knowledge, which has been synthesised, and now I will communicate to you. Every one of you who are lecturers in any type of environment, any of you who are preachers, you are communicators. You take the knowledge, you synthesise it, you make it your own, you then communicate it. So, it’s done orally, but it’s also done in written textual forms. Those books that are all around the tables at the back there that you’ve been eyeing up, and thinking about, as to whether or not you should buy them, that is a form of communication and much of

scholarship is conveyed in textual written form—books, articles, podcasts (cross-over between oral and transcriptions), consultation papers etc. All these are models of scholarly communications. So, what is scholarship? **Scholarship, being the scholar, it is the pursuit of three things: knowledge, synthesis, and communication. Those three fundamentals do not change on any continent or in history.** Scholars seek truth in knowledge, and we'll talk about that momentarily.

Now, to be a scholar, you must possess certain characteristics in that pursuit of knowledge. You need to be somewhat curious. You need to have that curious spirit. You also need to find joy in learning, the act of discovering. You should never stop being a child. A child loves to discover something new. They're amazed by it, there is joy, there is delight. So it should be in the Christian scholar, regardless of age, whether you're in your 60s or whether you're in your 30s. There is that pursuit of knowledge learning—the act of discovery—with curiosity and joy and all of scripture should be feeding into that. You bring those various pieces of knowledge together and you reorder, you analyse and evaluate, and you draw all the connections. You're in the great spirit and tradition of whether it be the great scholastics of old or of a more contemporary form.

knowledge, synthesis, communication

All of this takes time. It doesn't happen immediately. It must be a labour of love. That's how I'd like to refer to it as. It must be a labour of love. Two key words. Love is something that you're attached to, you have affection toward, you find joy in, you find delight in. Labour is hard work. The scholarly way is not for the lazy. The preacher is not for the lazy. It is a labour of love. Now, for the ancient Greeks, as you will know if you have gone back through the etymology of scholar and related words, scholarship is about enjoying leisure, devoting one's leisure to learning. Well, there's a truth to that. The point of it is it takes time to develop scholarship. It is a grand process of a lifetime. It is a labour of love. It may not necessarily be "leisurely" in our modern way of thinking; it is a labour of love over time. A scholar must exercise time in this pursuit.

Scholarship in the Bible and Church History

I have two very simple questions: **Do we find scholars or the way of scholarship in the Bible? And my second question related to it is, do we find scholars or the way of scholarship in Christian church history?** You say, well, the answer is obvious. The answer is yes to both. We do find scholars and the way of scholarship in scripture, and we find such in the Christian church and its history. Let me give you six quick biblical examples. (We will

just run through them quickly). Remember, Daniel. What do we read about **Daniel**? We will read these first few verses.

Then the king ordered Ashpenaz, chief of his court officials, to bring in some of the Israelites from the royal family and the nobility, young men without any physical defect, handsome, showing aptitude for every kind of learning, well-informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians.

Daniel 1:3–4

Note: “He was to teach them the language and literature of the Babylonians.” That’s the pursuit of a scholar. Scholarship. You might say, well, is that a good example or not? Daniel and his friends are a true example of scholarly endeavour and training. It’s in the scripture. There it is. God gave these four young men knowledge and understanding of all kinds of literature and learning. Daniel is a scholar—he is in the pursuit of scholarship as a diaspora believer in exile.

What about **Luke**? Every time you read Luke chapter one, and you read the great introductory verses of Luke 1, what are you reading? You are reading about a man who was a scholar. A type of scholarship was his pursuit. What was he doing? He was finding knowledge. He was finding truth. He was organising that truth. He was disseminating it. He was preparing it, communicating it for a purpose to others. He was doing such a scholarly pursuit under the guidance and inspiration of the Holy Spirit, so was Daniel, but they are scholars. We do not do that in the same degree. We are not canon scholars in that sense of Daniel, Luke. Yet, I remind you of Ecclesiastes chapter 12. Let me read to you in verse 9 to 11 in Ecclesiastes.

Not only was the Teacher wise, but also he imparted knowledge to the people. He pondered and searched out and set in order many proverbs. The Teacher searched to find just the right words, and what he wrote was upright and true. The words of the wise are like goads, their collected sayings like firmly embedded nails...

That is the life of the scholar. Knowledge, synthesis, communication, the pursuit. The Christian scholar, the believing scholar, pursues knowledge of the truth. He’s synthetic. He’s the crafter of words. He’s a wordsmith. A communicator.

Another example would be **Moses**. See Acts 7:22, where Stephen is speaking. You can read that on your own. What about the Apostle **Paul** under Gamaliel? Surely this speaks of a scholar. What about also **John**? An informal

scholar? The words of John 1 speak of a degree of scholarship as well. Knowledge, synthesis, communication.

Turning to Christian history now. The primary one we would note here is **Augustine of Hippo**, the great North African scholar, rooted in pagan scholarship, expressed as a rhetorician, taking that rhetoric and applying it then to the Christian tradition, that was homiletics. It was the development of scholarship, the development of scientific theological study, biblical theology, applied theology.

Think next of **Jerome**, the great scholar of Christianity and Bible translation, whatever the errors may have been and defects. You think of the great paintings of Jerome. Take note of a painting of Jerome and you will see two things in it, usually, if it's well done. You will see an owl, and you will see a book. That is the scholar. You want to be wise men and women of God, but you need the book of truth, knowledge, to take from that and then to gain.

Another example is John **Wycliffe**. He pursued the truth of Scripture and communicated that Scripture to the people. Likewise, **Martin Luther**, a theological man of the truth of Scripture, synthesizing Scripture, communicating Scripture. **John Calvin**, the same, taking theological truth of Scripture, synthesizing it, communicating it to the people, giving it to the people. And right here in Southern Africa, **Tiyo Soga**, one of the theologians that was developing and emerging in the 19th century in Africa. Gifted in linguistics, translation ability, theological truth, speaking out on liberalism, and the father of hymnody in one area of this land. These are six individuals who understood scholarship and cultivated it in their Christian life.

The nomenclature of the scholar

Now, let me just raise the question when we're talking about this. What about the nomenclature we use? It's been referred to a few times already in this consultation. The names that are assigned to scholars in the Christian community. And I'll just summarise them in five ways, and you can think about them. There is one category that I would call the *elite scholar*. The world calls them the true scholars. And the second is the *informal*, the third the *independent scholar*, the fourth the *pastor-scholar*, or the fifth the *scholar-pastor*.

Elite Scholar

Anyhow, what is this elite scholar? Some would argue this is the *true* scholar. There is a certain elitism in the world that looks down upon people. Do you know the name Francis Schaeffer? Well, when he used to go and speak in many Christian and non-Christian and secular places in the world, he would be introduced and then there would be the back row of scholars who would sit, you know, with their glasses down a little bit, looking down at him and saying, he's not a true scholar, you know. He's a generalist. And so there was a sense

that he didn't quite fit in the real world of scholarship. Because you see, you have to sort of pay your dues to be in the *real* world of scholarship. You have to be really focused on research and publication and exclusivity, and you're either in the club or you're not quite in the club. There is that about this scholarly world, and it arises very much from the post-Enlightenment world that we're all living in. It's the people who say, well, that's not my field, so I don't have to say anything about it. It's not my field. Well, what is your field? It's so narrow that you can't say anything about anything beyond that field. That's often what happens. Well, I've raised a few questions about that. If that's going to help the church a great deal, it may, but not necessarily.

Informal Scholar

Then there is what's called the informal scholar. Do you regard and do you read and regard Charles Haddon Spurgeon with delight? Do you enjoy perhaps, many of you, Martyn Lloyd-Jones? These men would be sort of more in the category of informal scholars. They have no MDivs behind their name. They didn't do a BTh. So, they may not actually pass even their presbytery entrance exams because they lack the technicality of a degree, according to today to some standards. But they're scholars nonetheless, aren't they? Is anyone here about to throw the words and say, "No, no, don't read Spurgeon, don't read Lloyd-Jones" or something like that, "They're not real scholars, you know." No, they understood, they knew truth, they studied well, they laboured hard, they had love for it. And for the people of God. They were not credentialed, perhaps in the same way, but they were God's gift to the church. They could also be put into the category of the pastor-scholar, but I want to stress an aspect of uniqueness here concerning technical qualifications.²

Independent scholar

Next category—those who are the independent scholars, they're not connected to a seminary, a university, or a post. but they work bi-vocationally, they're a great blessing. I've worked with many of those and they're wonderful. They possess great academic ability and service, but they're somewhat floating in an independent world in God's providence.

Pastor-Scholar

And then there's the category that I want to remind you about, which I hope we will all embrace, and that is of the pastor-scholar. And I think in many ways it's rooted akin to Ephesians 4:11. You think of that shepherd, that shepherd teacher. Should it be hyphenated? Should it not be hyphenated? You can do

² Readers could also see Timothy Gatewood's article which is a helpful way to deal with Spurgeon: "Was Spurgeon a Pastor-Scholar?" *The Spurgeon Center* (January 2019), <https://www.spurgeon.org/resource-library/blog-entries/was-spurgeon-a-pastor-scholar/>

your exegetical studies on that. Should you put a comma between the two or not? I'll leave you; you can work that out. But the shepherd is a teacher. The teacher is a shepherd. And the scholar has to be a pastor who's able to teach, to plunge and understand the truth and the gospel, and to know when the truth is being violated.

So, you must have knowledge, you must have wisdom, you must have that love for it, but you must synthesise it, you must analyse it, and you must communicate it. It seems to me the pastor-scholar is where we should be looking. You've heard this perhaps in past consultations, the example of someone like John Piper, combining pastoring of a local congregation with scholarly work, teaching, lecturing, writing, an integrated model, complementary model. Countless historical examples. Augustine was a pastor-scholar. He pastored; he wrote. Jonathan Edwards, what do you call Jonathan Edwards? He was a pastor-scholar. Pastoring churches. Only for a few months of his life did he not pastor a church (when he was president of Princeton College). But the rest of the time, he was a pastor-scholar. Tiyo Soga, the Southern Africa was a pastor-theologian, a pastor-scholar, who was theologically astute. Should not that be the goal of all pastor-scholars—to be theologically astute, aware they should combine the world of the pastor with the theologian, in the proper sense of the word.

Scholar-Pastor

Now some invert it. They don't like saying pastor-scholar, they would prefer saying scholar-pastor. You'll have to figure out which you are, *the* pastor-scholar or the scholar-pastor hyphenated—D.A. Carson, of course liked the second. You'll recall in that book, John Piper and D.A. Carson's book, *The Pastor is a Scholar and The Scholar is a Pastor*, 2011. (By the way, you can get it for free. Just download it. There's the link. But get it. It's free. It's good. Read it. It's a great model.) Two very different gifted men. We're not all equal in terms of that giftedness or place and calling, but there is an equality of desire in scholarly pursuit and pastoral care. But one may be, I hope, generally given to the pastor-scholar. Some, in their unique way, may be more the scholar-pastor. Now, if you really get excited about talking about your nomenclature and trying to figure all that out, read Michael Kruger's online article. (It's also free, so as you know, I like the free things.)

An adjective and an adverb

We've talked about scholarship, but next there's a beautiful adjective in this title. Whoever was organising this put that adjective in—*faithful*. They also put in an adverb that is also before that—*biblically*—faithful scholarship. What that's doing is it is setting up two types of scholarship. There is a scholarship that may not be faithful and may not be biblically oriented, but the goal and the pursuit of the Christian scholar, of course, should be that which

is, adjectively, faithful, and adverbially, biblically rooted. Yes, there are many scholars, Christians, who have left this, and scholarship has perhaps been one of the trajectories that has led to their spiritual decline. What we're seeing here by that beautiful adjective and adverb is a reminder that we are to be faithful to a standard. We are to be faithful to a calling. We are to be faithful to the Lord. And we are to be faithful to others.

Many years ago, Dr E. David Cook was delivering a public lecture at what was then called the Evangelical Theological College of Wales. It was 1995. He was to address basically the subject we're addressing here today. What is a biblical scholar? Not just a Bible scholar, but a biblically based faithful scholar. In the spirit of Jude 3, Cook's points were, number one, a faithful scholar must have the right view of God. Secondly, a faithful scholar must have the right view of scholarship. We'll be talking about that when we come to point two and three. A right view of God. You see, it is centred in the standard of the word 'truth', the faith delivered to the saints, Jude 3. The right view of scholarship, if I could just summarise, means that there must be an ability to distinguish truth and error, and of course this goes along with there must be a disposition that there must be a spirit, there must be a heart that is right, all of those things.

This framework of faithful scholarship, a biblically faithful scholarship is the theme really of this entire consultation. All this sounds like a Christian framework working through theological scholarship, where there's convictions to a Christian worldview framework, where the Christian scholar is operating according to presuppositions, which are theologically sound, orthodox, and Christian. And at times, it may even mean becoming defensive for the faith. There is a wonderful essay that I find very few people read by J. Gresham Machen. (It's a freebie, so it's on your list.) In 1932, J. Gresham Machen was invited to speak at Caxton Hall in Westminster, London, England to do a series of three talks for the Bible League. The series of talks were entitled, "The Importance of Christian Scholarship" and consisted of "The Importance of Christian Scholarship for Evangelism," "The Importance of Christian Scholarship for the Defense of the Faith," and "The Importance of Christian Scholarship for the Building up of the Church." Three brilliantly entitled addresses under a great common title. It's sort of the forgotten work of J. Gresham Machen. And I want to reference a few ideas here because Machen is making this very point that you have given in my title here on the adjective and the adverb. Let me paraphrase him and say: Christian scholars raise their voices when true Christianity is under attack. That too is their duty. But they themselves must be grounded in the word of truth and speak out from that. If scholars are not grounded in the truth, how can they speak out for the truth?³

³There are various sources for these three lectures. One address was first published in the old *Christianity Today* journal, in 3.7 (mid-November 1932); the three

So, there's a presupposition. "The objections have to be faced. God has raised up in time of need not only evangelists to appeal to the multitudes, but also Christian scholars to meet the intellectual attack. So it will be in our day...Intellectual slothfulness is but a quack remedy for unbelief." Can you believe Machen said that? Great line. "Intellectual slothfulness is but a quack remedy for unbelief." And he proceeds by saying, "The true remedy is consecration of intellectual prowess to the service of the Lord Jesus Christ"⁴—labour that is serious in scholarship, in scholarly endeavour, in knowledge and synthesis and communication. Machen said biblically faithful scholars will come to the defence of the truth of the gospel. What did Martin Luther do in 1517? He came forth as a well-trained scholar using his scholarship for the glory of God, for the advancement of the kingdom, to the restoration, the reform of the church, taking it back on that road. It was defensive, but it was truth engaging, and it was scripturally applied.

Let me mention it again. As Machen said, "*Christian scholarship is important in order that we may tell the story of Jesus and his love straight and full and plain.*"⁵ You have not laboured in scholarship until you are so crystal clear and plain that you have hit people through with a bullseye. That's what Luther was doing in 1517 and the years that followed. "Scholarship brings order out of confusion, places things in their logical relations, and makes the message shine forth clearly."⁶ That is your pursuit as a scholar-pastor. That is your pursuit as a preacher. And at times such scholarship may be critical, as we must engage subjects with a critical mind, but not with a critical spirit. For you follow the way of the Bereans, Acts 17:11. You investigate, you examine, you seek the knowledge, you know the standard of the word, the truth, and you go forth—biblically faithful.

Developing

Well, there's a verb missing. What is the verb in this assigned topic today? Developing. Developing biblically faithful scholarship. Developing implies something of action or activity as a verb and thank you to whoever composed that or inserted that verb here. You fed into my thesis. Scholarship is not

address were reprinted by Eerdmans in 1951, *What is Christianity? and Other Addresses*, ed. Ned Stonehouse, a book fairly rare to find today; the full three addresses were reprinted in *Education, Christianity, and the State: Essays by J. Gresham Machen*, ed. John W. Robbins (Jefferson, MD: Trinity Foundation 1987), 13–44; and selections were reprinted more recently in Machen, "The Defense of the Faith Through Scholarship," (2007) <https://www.modernreformation.org/resources/articles/christian-scholarship-and-the-defense-of-the-faith>

⁴ From the 1987 reprint version mentioned above, 34.

⁵ Machen, "The Defense of the Faith Through Scholarship."

⁶ Machen, "The Defense of the Faith Through Scholarship."

immediate. Scholarship is a process. It is a process of growth and development as in all education. To develop is to grow as scholars, to advance in your craft as wordsmiths, as organisers. It is to change; it is to be moulding; it is a calling. It is a calling that can be used of the Lord to bless the people of God. But you have to understand it is a process. You say, I just believe in the Holy Spirit. The Holy Spirit is going to make me a scholar. The Holy Spirit will never bypass the mind and great knowledge and truth of his word and of the great brothers and sisters who are around you and have gone before you and will come after you. The Holy Spirit uses means. Yes, I believe in the Holy Spirit. But the Holy Spirit uses truth and works through the mind. So don't slack off with some kind of false piety and false theology. Scholarship is intense, it's a growth process. Now we're going to talk about that a little more as we pursue this. There is no place for laziness in the Christian pastor-scholar's life. There is no place for such. You are not there yet. No one in this room, we're all developing. We must be, we have not arrived.

Now, with that, I want to turn to something that is maybe somewhat controversial, but I don't think it needs to be. That is, what is your vision for this scholarship and its relationship here to the academy and the church? Let's just look at that for a few moments, and then we will look at the disposition of your soul and heart as a scholar.

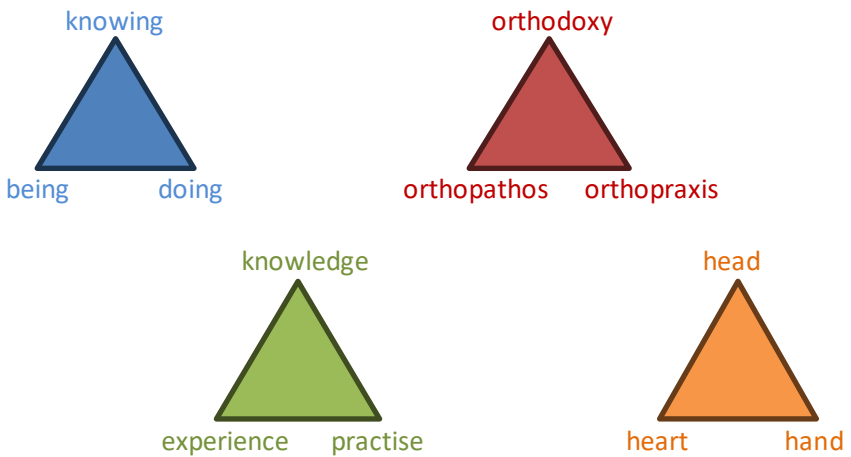
2. Academy and Church: *The Vision*

The Academy. Well, let's use that very broadly. Those of you who love etymology, you will immediately think of where does the Academy come from? Well, it comes from Plato. There was this beautiful tree within a grove of trees, and Plato had his students gathered around this tree. There you go. Doesn't sound like a very successful institution, does it? By the grove of trees, there he was gathering a group of scholars together. That was the beginning of the academy. Now, we have our academies. Some Christian scholars, of course, believe that their entire world is wrapped up in the academy. And then you have other scholars who say, "No, no, no, no, no. I love the church. I'm for the local church. I'm rooting for the assemblies of God's people."

So, does the Christian scholar only serve one of these, the academy? Or does the Christian scholar serve the church? Or is the answer both? And I would like to say ordinarily, it is both. You'd maybe say, "Well, he sounds a bit like a Presbyterian. They love that word 'ordinarily' in their church polity." But ordinarily, I believe the answer should be both; the Christian scholar is engaging for the academy and for the local church at the same time. I do not believe that Christian scholars should think of themselves antithetically. That they're in opposition to each other. That they're at war with each other or something. No, get rid of that concept. There should be a sense of unity here.

Well, every one of you in this room will know, there are four triangles that are floating around in Christian theological education circles. And everyone uses one of those four triangles. I've renamed one of them. I don't

like one of the names of the triangles, but you know the triangles. And they are all saying the same thing. We need to harmonize, synthesize, we need to hold together. So, when I think of triangle one, which speaks about knowing, being, and doing, I see that's trying to integrate. It is a synthesis model. I think of the other triangle that's very popular, orthodoxy, orthopraxis, so right faith, right living, and orthopathos, that is, right emotional experiential soul life, spiritual experience. And then mine, for those of you who know that, I like the stool. You have to begin with Christian knowledge. There has to be the experience of the soul, experimentalism, and there must be doing, practice of the life. The fourth one is the same. You hear it, "head, hand, heart," whichever way you want to triangulate it.



All four of these triangles are saying the same thing. What are they saying? They're trying to say that there should be a sense of harmony. I would say that should be the model in which the scholar-pastor operates. The scholar-pastor should see that there should be a synthesis of harmony between the academy and the church. There should be a holism of mind and heart and action. There should be a mutuality in which one benefits the other, one is a blessing to the other, and there should be a sense of harmony. So my thesis is very simple. Christian scholarship should serve the church, as it does, such that it will engage and impact the world also. Drake said it well, he said in his article, Christian scholarship for the church is to help the church see her errors. It is to help the church to analyse issues. That is what the Christian scholar should do. It should give opportunities for the church. The scholar in a sense becomes a prophetic voice. The scholars in their work can build up the faithful. "Christian scholarship, if it is rightly to bear the name, must be a servant of the

church organic. Its highest goal is to build up the faithful so that they might live fully into obedience to Christ and in the service of his kingdom.”⁷

And one more point. The Christian scholar is also an evangelist for the local church. To go back and to read Machen again is to see the role of evangelism, defence, apologetics all coming together to get the gospel straight, to cut through the world of confusion and error and heresy and compromise. So, now, our context is universally around the world. We live in the rise of specialized research-oriented universities, post-Enlightenment products, that have helped create the wedge of the academy, the elitist true scholar, which is divorced often from the Church. Yes, on occasion there will and may be such, but generally speaking, ordinarily speaking, the model should be God calls, and God gives for the unity and harmony of church and academy. The best and most worthy examples serve academy and church.

If I can give you one personal example. In my seminary days, I was privileged to study under a very fine preacher of the word and a scholar. And I still remember one of the best days of my seminary years was the day I accompanied my dear professor to a little church on the edge of the city to a congregation that had about 25 or 30 people. Now this man was the father of the modern Puritan revival movement that has sort of taken off since then. He was well known and well respected globally. Yet, on this Sunday morning, as on many Sunday mornings, he had taken an invitation to go off and conduct a worship service at one of the least of the churches, to speak in worldly terms. And I remember that day going to that church, being there and with him, and he was so tenderly praying for the people. Then the children all came and sat around him, and he talked to them about the Bible. He preached the word of God with simplicity. Following the service, he went out to greet the people at the door. Not once did anyone in that church have a clue who that man really was. It didn’t matter. It didn’t matter to him either. And that was the model. There was an integration of the scholar, the pastor, and the local church, the academy, that there was a harmony and there was the right perspective. Learning and scholarship in the academy and in ministry should be complementary. Is that your vision? Is that your vision for the academy, for the church, for the theological institution? Is it that of a vision of harmony? And is that what you would seek for? Or would you rather be the scholar who is aloof, irrelevant to the local church, but you have a great CV? Our aim and prayer in scholarship, as in all things, should be to be immersed in the real world for God’s kingdom and its advance.

⁷ Drake, “Christian Scholarship for the Church,”

<https://www.modernreformation.org/resources/articles/christian-scholarship-for-the-church>

3. The Double “V”—Vanities and Virtues: *The Disposition*

Vanities

Let’s turn now to the question of disposition. The double ‘V’ vanities and virtues. You probably knew this was going to come because Ecclesiastes has already been read. What is vanity? What are vanities? Meaninglessness. No lasting significance. Futility. Is it possible to become and to be a Christian scholar with no lasting meaning, no lasting realities, futility? You have many books, many peer-reviewed articles, many papers delivered at learned societies of which you have obtained wonderful grants. And what will the Lord say? Concerning all your research, what will He say over it all? I would encourage you to go back and read C. S. Lewis, *The Great Divorce*. If you’ve never read that book, it’s a little complicated at times, but take time to read it. There’s a section about scholars.⁸ It’s very humbling for any of us who pursue scholarship in any way, at any level. Lewis tells us, a scholar has been invited into heaven. He’s promised only forgiveness. Do you remember that? If any of you have read it? I won’t give you the whole thing. It’s a discussion, really, on self-righteousness, self-justification, and the creation of your own works to justify yourself. It is the addiction of research, not being willing to settle with the answers that are given already to your research, that are given by the Word of God. We grow addicted to research itself, in love with our own hard questions. An answer would spoil everything.

Vanity of vanities can be the life of the scholar. Beware. Sometimes you need to step back and ask, is this futile? Is it of lasting significance in the eternal perspective? Or have you fallen into a trap of dissatisfaction, which becomes the danger of some scholars, and it is rooted in one word, pride? You remember that there’s a powerful paragraph or two in *Knowing God* by J. I. Packer.

What do I intend to do with my knowledge about God, once I have got it? For the fact that we have to face is this: that if we pursue theological knowledge for its own sake, it is bound to go bad on us. It will make us proud and conceited. The very greatness of the subject-matter will intoxicate us, and we will come to think of ourselves as a cut above other Christians because of our interest in it and grasp of it; and we shall look down on those whose theological ideas seem to us crude, and inadequate, and dismiss them as very poor specimens. For, as Paul told the conceited Corinthians, ‘Knowledge puffeth up...’(I Cor. 8:1).⁹

⁸ Derek Kidner, *A Time to Mourn and a Time to Dance: The Message of Ecclesiastes* (Downers Grove, IL: InterVarsity Press, 1976), 106, where Kidner refers to the original 1945 edition of *The Great Divorce*, 40ff.

⁹ J. I. Packer, *Knowing God* (London: Hodder and Stoughton, 1975), 18.

The pursuit of the scholar is a dangerous pursuit at times. It is not one without its own spiritual problems. We may look down on those whose theological ideas seem crude and inadequate to us. Pride is the danger of the scholar. Paul Tripp said it well. Jesus spoke to the Pharisees and the scribes. How could you study scripture and not love me? What a question for me today. Do I walk away from my study of the Word of God, not just with more knowledge, but a deeper love of Jesus, a deeper sense of need for His grace? Or do I walk away with a little bit of pride of how knowledgeable I've become? Isn't it glorious what I know? And what a good theologian I now am. And looking for the next person to correct because I got what the Bible is all about. The disposition of the heart is at the heart of scholarship. Let me repeat that: *The disposition of the heart is at the heart of scholarship*. Beware of vanity. Such vanities are endless.

Virtues

Now, replace it then. Do your biblical counselling. Replace it with virtue. If I may, I prefer the Philippians 4:8, New King James, or King James on this verse:

*Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there's **any** virtue.*

I love the word **virtue** here. It is sort of out of vogue today because it simply means whatever is manly, well that doesn't go over as it sounds gender limiting, yet it is not to be in essence. Whatever is virtuous, has virtue, is valorous, if there's anything praiseworthy, meditate on it. See the life of the scholar is actually the pursuit of virtue. And what are those virtues? Well, we can summarise them, we can do a couple hours on it, but let's just summarise them. It must begin with one virtue, the virtue of humility. The lowly spirit, which is the same as the child that says, tell me, I want to know. Why, Daddy? Why, Mama? What does it mean? Curiosity, joy, but it's the spirit of humility. If that isn't there, you can't teach a child. You can't teach a theologian. Can God teach you? Or do you already know? Humility. Think of 1 Peter 5:5. Think of Romans that we heard yesterday, which Stephen referred to. Don't think of yourself more highly than you ought (Romans 12:3). You've got clay in your very being, your body. You're mortal. Pursue the virtue of humility. Of course, love, honesty, patience, self-discipline. Beware. Serve one another, Romans 12, excellent, yesterday. Serving others, not self. Scholarship isn't for yourself. And you thought it was, I thought it was. But no, it isn't. Scholarship is for others. It's not for individual ends. It is for the community. It is to edify, it is to strengthen, it is to bless. We must all accept that God is a God of sovereignty in the diversity of the way he equips the church.

You know, there are two great verses in the book of Acts, well there are many I know, but there are two that are beside each other. We usually memorize one of them. I have a suspicion everyone in this room has memorized one of these. And that is the whole idea that God alone is the way of salvation through Jesus Christ. So, in Acts chapter four and in verse 12 we read, 'salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.' You've memorized it, you use it in evangelism, right? Please memorize the next verse. And it'll keep you on the right road. Let me read to you the next verse. Do you know what it is?

When they saw the courage of Peter and John, they realized that they were unschooled, ordinary men. They were astonished, and they took note that these men had been with Jesus.

They were unschooled. They had never received a classical Greek education, and yet they had the ability to speak with great rhetoric. They had been with Jesus. They knew how Jesus taught rhetoric through question and answer, parable and simile, exhortation, exposition. You see, God's people are diverse. There will be those who are scholar pastors who have never received some of the blessings that you have received. But it is a virtue to respect and to understand that such exists. That's not suggesting that none of us should receive formal training, I'm just saying, these are the facts. Keep it in perspective.

Do you want to develop as a Christian scholar? Great, wonderful, but you've got to develop in the right way. You've got to be aware of your own pride, your own works righteousness, your own vanities. You've got to be prepared to labour and be self-disciplined. That is virtue. You've got to get rid of trivial research at times and let go of it and crucify it. And you've got to accept at times that you are premature yet in what you're trying to do and to publish and it's not ready. And there's always some publishing house that will take it but let it be laboured over with discipline and care first. Make sure you're not failing to integrate faith with your Christian scholarship. So, virtue must be in it all. You've got to put on Christlikeness.

4. Universals and Particulars in Africa

Now, universals and particulars. This is a very difficult subject to try to particularize for us here in Africa. And I say it for two reasons. One, there are universals in this field that apply to every continent, whether it's South America, whether it is Australasia, wherever. And so, I take the philosophy of the noted Scottish missionary, Alexander Duff, who admonished all ministerial students to "shape their practise, wherever their work might lie, to a careful theological assessment of the context." It doesn't matter where you are, you always shape your theological work and theological reflection

contextually. Remember, John Stott had a great phrase and in one of the editions of his preaching book it became the title—it was called *Between Two Worlds*.

What is your model when you preach? You stand between the town you're in, the country you're in, the tribe you're with, the people you're with, and you stand between them and the word of God, and you nuance things according to that. That is the fundamental model of good preaching. So, we take that model and we apply it here. If I say something right now on Southern Africa, it is going to be not applicable in some senses to North Africa, because Africa is so vast and so massive, and our experience and my experience in these 22 years has been, I can say it and it'll be true there, and yet it won't be true there. So, do you understand what I'm trying to say? I'm trying to be very careful here. And I've worked through a paradigm that we all live between two worlds. Let me rephrase that between two worlds and put it like this. All of us live in Africa between two worlds. The world of the truth of the scriptures and that localized contextual place you are. But what the scholar wants to try to do as he pursues that is to see that that word of Scripture and that world of theological understanding must relate between the universal and the particular. The two must come together. In good Christian scholarship we find that the universal or catholic orthodox beliefs are present, yet they are applied contextually.

I've struggled with trying to think how best to explain this, and I have come up with four examples of recent books that were published by Langham, all by African scholars. In each example I find that they deal with this reality of taking the universal and also dealing contextually, the particular. And I think if I use some of them to illustrate, you'll catch what I'm trying to say. Some of them are a little older than others, some of them are brand new.

Example one:

Some of you may have read David Taras's book, 2019, *A Different Way of Being, Towards a Reformed Theology of Ethno-Political Cohesion for the Kenyan Context*.¹⁰ Okay, Kenyan brothers, sisters who are here, this is a book for you. What is that book all about? It is rooted in Calvin's systematisation of the doctrine of the image of God in man. Now, here's my point—the image of God in man. He is applying it, Taras, to a particular context of ethno-political tribal Christian and non-tribal Christian warfare and tension in churches in Kenya. You see, it is a particular context, but there are universals that never change. The scriptural doctrine of the image of man and God, the Catholicity of the body of Christ. As I look at that book and summarise it and work my way through it, I see this. Ethno-political conflict of the tribes in Jesus Christ is not new. Nor is it limited to Kenya. No offense, Kenyan brothers. You are

¹⁰ David Taras, *A Different Way of Being, Towards a Reformed Theology of Ethno-Political Cohesion for the Kenyan Context* (Carlisle: Langham, 2019).

not the only people who have struggled with ethno-political Christian violence and division in the tribes. It is much wider than that. Different parts of the entire world struggle with it. So there is the particularity, the context, but there must be the understanding that there are universal theological principles given to us, human nature, depravity, sanctification, culture, drive—all need to come under the gospel of Christ.

Example two:

Conrad Mbewe's, *Insights from the Lives of Olive Doke and Paul Kasonga for Pioneer Mission and Church Planting Today: An Alternative Missionary Practice*.¹¹ Kevin Roy says it well. This work has value far beyond Africa. Because what are its roots here? Church planting, transition, indigenisation. You can take that to Asia. You can discuss it there. Yes, we are unique in Africa, but we also belong to a great tradition. We belong to a great family. We were drawn to the Holy Catholic Universal Church. There are theological structures that are rooted in paternalism that we fight with in Asia. Do I need to go to Korea for you and talk about paternalism and transition in leadership? You see, this is not just an African particularity, but it is rooted also in the universal. These are particulars with universalities.

Example three:

A new book by Aiah Dorkuh Foday-Khabenje, *Byang Kato: The Life and Legacy of Africa's Pioneer Evangelical Theologian*,¹² just came out. If you want to read a good Christian biography, I encourage you to read this. You should know about the life of Kato. He deals with ecumenical liberal theology in Africa. And is Africa the only place that's ever had a problem with liberal ecumenical theology? No. These things are rooted in particularities, applied, yes, in East Africa, but they have universal realities such as, syncretism, that he speaks of as an African issue. Guess what? It is a Western issue as well. It is a cultural issue for the Asian church as well, and I could go on.

Example four:

This year Robinson Kariuki Mwangi's *The Influence of Early Keswick Theology of Sanctification in the Socio-ethical life of the Eastern Africa Revival Movement: A Missional Perspective* was released.¹³ His work on the

¹¹ Conrad Mbewe, *Insights from the Lives of Olive Doke and Paul Kasonga for Pioneer Mission and Church Planting Today: An Alternative Missionary Practice* (Carlisle, UK: Langham Monographs, 2014).

¹² Aiah Dorkuh Foday-Khabenje, *Byang Kato: The Life and Legacy of Africa's Pioneer Evangelical Theologian* (Carlisle, UK: Langham Monographs, 2023).

¹³ Robinson Kariuki Mwangi, *The Influence of Early Keswick Theology of Sanctification in the Socio-ethical life of the Eastern Africa Revival Movement: A Missional Perspective* (Carlisle, UK: Langham Academic, 2025).

Keswick movement and the East African revival, going back to the 1920s, is a wonderful study because it reminds us that if we separate theology from its greater context, we're in great danger. I encourage you to read it to see that we must do theology and church history always with both the wide lens and the particular lens. The doctrine of sanctification can be studied in Keswick England and in East Africa and see how they are wrestling with many of the same root issues yet also manifested in uniqueness in their contexts.

§

Now let me offer some reflections here in a very candid way. Yes, Africa is unique, but Africa is not unique! This sounds like a grand contradiction! What we need to realise is that we have much more in common with brothers and sisters in other regions of the world than we sometimes realise. Why? Because the human condition is universal. As believers, we hold to the same Scriptures; we confess the same Faith; and yes, we do all this contextually within our particularity, but the underlying biblical principles are universal. The pendulum must not swing so wide that we forget this balanced tension between biblical principles and the particular *applications* of these principles within a local context. Otherwise, we will try to make ourselves so totally unique and different that we will actually undercut the great words of the Nicene Creed as to the four attributes of the Church as *one, holy, catholic, and apostolic* Church. I see this as a great trial currently in scholarship here in Africa and encourage us all not to fall prey to the temptation of losing sight of the universal as we particularise.

5. A Case Study: Scholarship on African Diaspora

My time is up, and I wish I could have taken you on a full case study of the African diaspora, and I will just say this. For the last several months, we, my wife and myself, have been working with a team of researchers amassing data about African diaspora churches, particularly in the self-identifying tradition called Presbyterian. It has meant conducting interviews, visiting many congregations, reading books, articles, websites, Facebook and other forms of social media. It has led to various charts being produced and short writeups on a variety of different types of diaspora African churches globally.

Let me give you one summary statement as we end this paper. Here is a fascinating statistic. In 2024, in one borough of South London, United Kingdom, there were approximately 20,000 Africans in worship on any given Sunday. It is the largest concentration of Christian Africans outside of the continent of Africa. There are 250 African churches in that one borough of South London on the South Thames. No, we didn't get to all 250 congregations! We didn't have that many Sundays.

Now, one common thesis in the global African diaspora is as follows: *The African diaspora is going to evangelise the Western world.* I have heard

this: “We are going to evangelise the United Kingdom.” “Praise the Lord,” I say. It is a wonderful statement, a wonderful thesis. Yet every thesis is to be analysed and dissected and this includes this thesis in popular jargon, “Africans are going to evangelise the UK.” I’m throwing that out to you without unpacking it: Is it happening? Will it happen?

The role of African Diaspora Christians in the West is going to be a leading subject for discussion for all of us in the next 25 years. Therefore, it is vital for us to begin to engage in analysing that role through scholarly research and study. That is just one example of the crying need for biblically faithful scholarship—knowledge, synthesis, communication—of this subject of African diaspora overseas.

You can read more about our recent research, which is only a beginning, in the last chapter of the forthcoming *A Survey of Presbyterian Mission History in Africa, c.1940s to c.2020s Volume Two*.¹⁴ We offer there seven conclusions in that chapter. It is my hope that many will now take these up and conduct scholarly work in this area.



June 2025 TEASA Consultation, Johannesburg

Conclusion

I will not rehearse here the five points of this talk. Rather let me offer you a closing quotation which I believe encapsulates the majority of what I have been speaking about. Elmer Harbison, a scholar of the Reformation of a former generation, made this perceptive comment about Calvin on scholarship:

Scholarship for its own sake, reading and writing for the sheer fun of it could never be justified. But if Calvin could keep

¹⁴ Wafik Wahba, Rowland S. Ward, J.C. & Nancy J. Whytock, “African Presbyterian Diaspora,” in *A Survey of Presbyterian Mission History in Africa: Modern Beginnings, c.1940s to c.2020s, Volume Two* (Wellington, SA: Barnabas Academic, forthcoming), 690–760.

*persuading his readers, and himself, that this was a particular sort of scholarship—sensitive to human needs, relevant to human ills, productive of Christian piety, conducive to better understanding of fundamental beliefs, concrete and vital where the older tradition of Christian learning had been abstract and dead—then scholarship could be a Christian vocation of high significance. This was the heart of his [Calvin’s] conception of scholarship as a Christian calling.*¹⁵

What I have been presenting here is, to borrow language from above, “a particular sort of scholarship.” Do you share this vision and this goal? Let’s pray.

Father, we thank you for allowing us to delve into the subject of scholarship. Allow us to continue to meditate and reflect on such. We pray, O Lord, that you will bless each of us and everyone here in this room and on this continent who desires to be a pastor-scholar for the kingdom of God. Grant us your blessing and grace in Jesus. Amen.

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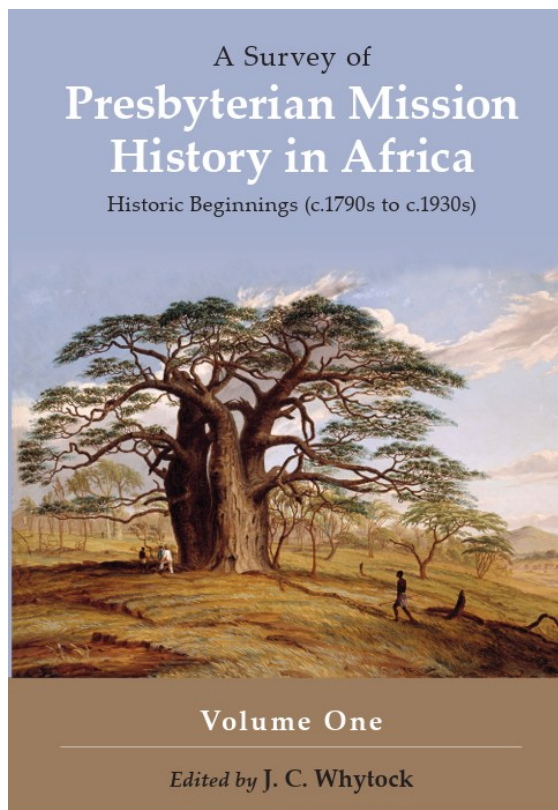
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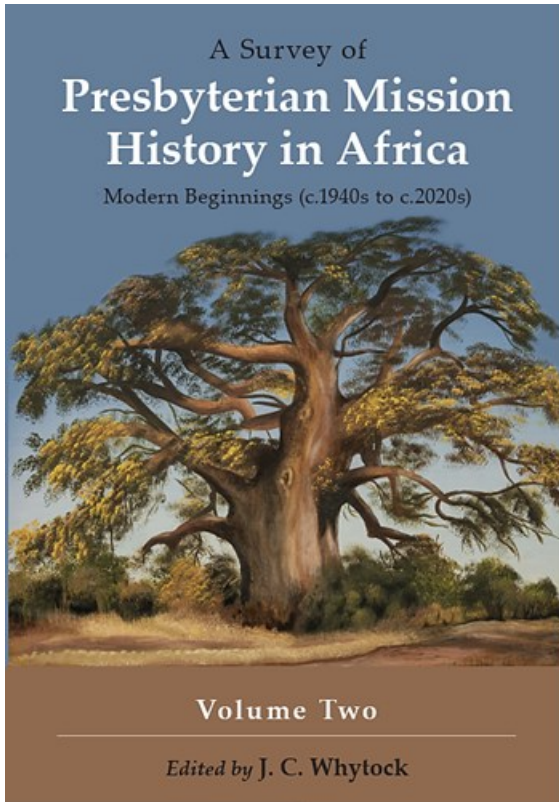
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The editor and contributors take us behind the scenes to understand the thinking, the cross-cultural challenges and the incredible faith of Presbyterian missionaries and African leaders who dared to obey God's command to go into all the world to make disciples. This they do with honest precision and unswerving intent to educate, equip, challenge and inspire believers by demonstrating the sovereign faithfulness of God amid broken humanity. This is a must-read for every student of church history and church leaders looking for encouragement and inspiration. The survey prompts deep reflection that will result in further research and publication.

Victor Nakah—International Director for sub-Saharan Africa with Mission to the World (MTW) and Supervisor for South Africa Theological Seminary.



Forthcoming

Africa – late 2025
Globally – early
2026



Building on the masterful foundation laid in Volume One, Volume Two continues to take readers on a compelling journey through the triumphs and challenges of Presbyterian missions in Africa. From the resilience of African Christians in the face of adversity to the innovative mission strategies that have borne fruit in diverse contexts in this modern period, this volume surveys the tapestry of Presbyterians in Africa and includes many histories recorded for the first time.

Wilbert Chipenyu – Principal, Dumisani Theological Institute, Qonce, Eastern Cape, South Africa

Volume Two is an immense and comprehensive survey, which draws on 45 writers. It is the story of many streams of Presbyterians, of evangelism, of education, of ecumenism, of medical struggles (blindness, HIV/AIDS, etc.), of murders of the innocent, and of much else. This will surely be a foundational textbook for the subject for many years to come.

Peter Barnes – Church History Lecturer, Christ College, Sydney, Australia

The reformed faith was brought to Brazil in 1859 through Presbyterian missionary efforts from a student of the late Charles Hodge, of Princeton – Ashbel Green Simonton. As the Presbyterian denomination approached and reached the 21st Century, it became a sender of missionaries, especially to the Portuguese Speaking countries of Africa, and pockets of refugees in other nations, who also spoke Portuguese, such as in South Africa. I am very pleased to see this history captured by able scholars, in this volume, in a comprehensive way that describes the work of all nations that have been involved in Presbyterian missions in Africa. I heartily recommend this book.

Solano Portela – former director of Education, Mackenzie Presbyterian University, online instructor, International Reformed Theological College, and Andrew Jumper Center for Graduate Studies, Brazil

As a Scottish Presbyterian, I am thrilled when I encounter Christian brothers and sisters from many parts of Africa who share the same tradition and convictions. Thanks to the efforts of my friends and colleagues Jack and Nancy Whytock and their many collaborators, the history of Presbyterian mission in Africa has been scrutinised and documented in these important volumes. I encourage fellow-Presbyterians and all others with an interest in World Christianity to engage with this excellent resource.

Alistair I. Wilson – Lecturer in Mission and New Testament, Edinburgh Theological Seminary, Scotland

By the mid-twentieth century, the historic Presbyterian bodies in Scotland and America had already laid a significant missions foundation in Africa. The fracturing of global twentieth-century Presbyterianism produced a fresh wave of missionary outreach by the newly established denominations and mission agencies. The new mission work infused Africa with fresh evangelistic outreach, church planting, education and medical ministry. The historic Presbyterian churches adopted new mission strategies, and long-term experienced diminished missionary activity. Meanwhile, the newer indigenous African Presbyterian denominations pursued growing ministries in their own countries and beyond. This second survey volume's coverage of wide-ranging Presbyterian missions in Africa since WW2 is impressive. It tells a remarkable story in an engaging manner with solid research that includes biographical sketches, pictures, maps, charts, timelines and bibliographies. Readers will be greatly encouraged by these missionary narratives of Presbyterians from around the globe labouring to reach the African continent for Christ.

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