

NEW HORIZONS

≡ *in the* ORTHODOX PRESBYTERIAN CHURCH ≡

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Resemblance //
by Camden M. Bucey

APRIL 2016

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New Horizons

in the Orthodox Presbyterian Church

Editor: Danny E. Olinger
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Editorial Board: The Committee on Christian Education's Subcommittee on Serial Publications

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Articles previously published may be slightly edited.

New Horizons (ISSN: 0199-3518) is published monthly except for a combined issue, usually August-September, by the Committee on Christian Education of the Orthodox Presbyterian Church, 607 N. Easton Road, Bldg. E, Willow Grove, PA 19090-2539; tel. 215-830-0900; fax 215-830-0350.

Letters to the editor are welcome. They should deal with an issue the magazine has recently addressed. Their language should be temperate, and they may not charge anyone with an offense. They should be brief, and they may be condensed by the editor.

Send inquiries, letters to the editor, and other correspondence to the editor at olinger.1@opc.org.

Send address changes to CCEsec@opc.org. Allow six weeks for address changes.

The digital edition (PDF, ePub, mobi) and an archive of previous issues are available at www.opc.org.

Views expressed by our writers are not necessarily those of the editors or official positions of the Orthodox Presbyterian Church.

Copies are distributed free to members and friends of the Orthodox Presbyterian Church. Nonmembers are asked to donate \$20.00 for an annual subscription (USD \$30.00 if sent to addresses in Canada; \$40.00 elsewhere abroad). A free e-mail PDF subscription is also available. Requests for a subscription should be sent to CCEsec@opc.org or the address below.

Periodicals postage is paid at Willow Grove, Pa., and at additional mailing offices. **Postmaster:** Send address changes to *New Horizons in the Orthodox Presbyterian Church*, 607 N. Easton Road, Bldg. E, Willow Grove, PA 19090-2539.

On Tuesday, February 2, Adam Hartlaub was interviewed for church membership by the session of Calvary OPC in Glenside, Pa. Adam, a professional designer, drew this illustration of the warm reception he received from members of the session (clockwise from lower left around Adam): elders David Nakhla, Bob Jones, Phil VanVeldhuizen, John Livingston, (pastor) Mark Sallade. Not shown: elders Bob Meeker, Mark Bube, and Ed Tress, and intern Dan Adams.



AN UNBREAKABLE AND ETERNAL RELATIONSHIP WITH THE RISEN LORD



WILLIAM B. KESSLER // **What is your relationship with the risen Christ? The first disciples believed their relationship with him had ended. These disciples were convinced, on that first Easter Sunday morning, that their relationship with Jesus was cut off, severed—a painful, debilitating, unrecoverable severing, like having**

your right arm freshly amputated. Grieving the loss of their rabbi and their future dreams, convinced his body was tucked away in some dark, dank, borrowed tomb, certain he died a cruel, shameful death—like a flower cut, fallen, fading, stepped on, and crushed—those disciples believed Jesus was dead. Death, the sharpest and coldest scalpel, severs the most precious relationships we have on earth.

But the Gospels record a most startling historical event—the most profound irony with which the human race has ever been confronted: Jesus was no longer dead, but alive—having been raised, even raised from the dead! The flower that had been crushed had blossomed again, to live forever.

Jesus' resurrection has cosmic significance. As Adam's sin affected the entire universe, introducing the principle of death, so Jesus' resurrection affects the universe, restoring and advancing the principle of life, even eternal life. His resurrection is the genesis of a new creation. It is the fulfillment of the glorious existence originally promised in

the Tree of Life.

The Scope of the Resurrection

The resurrection is *big* in its scope. It is the climax of the *big* picture: Israel's destiny reaching its fulfillment, allowing the nations of the earth to be blessed. The resurrection is the fulfillment of *big* power: raised from the dead, ascended to the Father's right hand, given all authority in heaven and on earth, Jesus is Lord, not Caesar (nor any other earthly power). The resurrection is the accomplishment of *big* salvation: Jesus' atoning sacrifice, accepted by the Father, saves the most depraved sinners. The resurrection is the beginning of the *big* transformation: Jesus is the firstfruits of the new creation, the new humanity. And the resurrection is the inauguration of a *big* task: the church is now called to proclaim the good news to all nations, testifying to the risen, living Christ.

Communion with the Risen Christ

But as big and significantly cosmic as the resurrection is, it also makes

possible a penetratingly deep, personal communion. Yet how can we have communion with the risen Christ? How can we have a relationship when we cannot have face time with him while we are on earth? How can we have a relationship with one whom we do not directly see or hear? How can we commune with the risen Christ since he has ascended and cannot be embraced or seen? Our relationship with Jesus can be easily misunderstood.

The believer's relationship with the risen Christ and some of the difficulties that are associated with it are highlighted by Luke's account of the two disciples on the road to Emmaus in chapter 24, verses 13–35.

Granted, Luke's account of Jesus' resurrection and his appearances over forty days testifies to the fact of his resurrection. But his account also includes a further purpose. Jesus met with the disciples before his ascension in order to teach them about the kind of relationship they would have with him after he was gone. Herman Bavinck gives a reason for Jesus' postresurrection

appearances with his disciples:

Physically and locally restricted, time-and-space-bound contact [with Jesus] will then make way for spiritual, inward, deep, unbreakable, and eternal fellowship. The forty days, accordingly, were of the utmost importance for the disciples. In that period they were introduced to the practice of communion with the—indeed—living but at the same time glorified Lord. They were becoming accustomed to the idea that in the future Christ would exist and work in another mode and another form. (*Reformed Dogmatics*, 3:443–44)

The disciples would enter into the classroom of spiritual communion, learning how to have a relationship with the risen Christ, being “introduced to the practice of communion with the ... living [and] ... glorified Lord.”

How does Jesus on the road to Emmaus teach his disciples, including us, the practice of communion with him?

Communion by Grace

First, he remains incognito. The two disciples walking with Jesus do not recognize him. Why? He was received into their company as though he was an ordinary fellow traveler. Was it the weather that clouded their vision—a cloudy, misty morning? Was it the clothes he was wearing—a hooded garment that, perhaps, shrouded his face? Or could it have been their emotional state—so grief-stricken that they were psychologically blinded?

The text says that their eyes were prevented from recognizing him. It was a sovereign act of God that withheld their ability to recognize Jesus. He remained incognito to teach the disciples that communion with the Savior would not be the same as they had experienced with him during his earthly ministry. Any communion henceforth would be enjoyed only by sovereign grace.

Our communion with Jesus is not a simple, manipulative act that we initiate and control. He is the sovereign Lord, now glorified. He remains opposed to

the proud. Although he is accessible, gracious, patient, and kind, and though we are urged to humbly call upon him with the assurance that he will answer, we should not think that he can be manipulated by religious ritual, formulaic piety, or self-centered demands.

Christ Unseen but Present

There is more that we can learn from the fact that Christ appeared incognito. There may be times when we feel that Jesus is far from us in our disillusionment, grief, and despair. The two disciples on the road to Emmaus are described as sad, and the narrative indicates that they were disillusioned with the promise of the redemption of Israel and skeptical about the rumors generated by the women that Jesus was alive.

The irony was that Jesus was alive, and very close to the disciples, having accomplished an even greater redemption than they could have imagined. The further irony is that he is close to us today. In fact, we are mystically united to him, a union that cannot be severed, even though we may “lose sight of him.” And we have a communion with him, a communion in grace and glory, that assures us that he is with us always. To use Luke’s language, Jesus is walking with us, though our eyes are prevented from seeing him.

Conversing with the Risen Christ

Another point that we can take from the narrative is this: though he is incognito, Jesus converses with his disciples. He initiates a conversation with them while they are talking and discussing the circumstances of the crucifixion. Jesus asks what they are talking about. Cleopas issues a mild rebuke: “Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?” (v. 18). (Jesus a mere visitor to Jerusalem? Jesus unaware? Hmmm. Interesting irony.)

Who was most aware of the things that occurred during those days? Who understood in greatest depth the things that occurred in Jerusalem? Who knew the shame of being falsely accused,

beaten, bound, brutally stripped, slashed with thorns, publicly slandered, crucified, forsaken, dead, buried—“all for sinners’ gain”? Who but the very one who receives Cleopas’s rebuke. Jesus asks the follow-up question to gauge, and engage, the misunderstanding and unbelief of his disciples: “What things?” (v. 19). Both disciples answer, “The things about Jesus the Nazarene” (v. 19). Answering Jesus’ question, they remain in the dark, not realizing that they are conversing with the risen Lord.

The narrative continues with their discussion of Jesus’ crucifixion, their hope of redemption, and a rumor spread by some women that the tomb is empty and that Jesus is alive. Now Jesus issues the rebuke: “O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?” (vv. 25–26). Luke continues: “Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures” (v. 27). And their hearts burned within them as he spoke (v. 32).

Mediation through the Word

How does Jesus relate to his disciples that they might know him? Does he converse with us as he did with the disciples on the Emmaus road? Not exactly. But what is similar, what Jesus is teaching all his disciples, is this: communion with him is mediated through his Word. The fact that Jesus teaches the disciples from the Scriptures while remaining unrecognizable seems to be a central point in Luke’s narrative. The importance of Scripture is stressed as providing the way we know the Lord.

Earlier in Luke’s narrative, Jesus reports a conversation between a rich man in Hades and Abraham. When the rich man asks that Lazarus be sent from the dead to warn his brothers, Abraham responds, “They have Moses and the Prophets; let them hear them.” The rich man tries again: “No, Father Abraham, but if someone goes to them from the dead, they will repent!” But Abraham

replies, “If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead” (Luke 16:29–31). (Note the emphasis on speaking and especially on listening.) Through Scripture—opened up, displaying Christ, listened to—the Lord communicates with us.

Reading and Hearing the New Testament Testimony

But not only the Old Testament speaks. Unlike the disciples on the road to Emmaus, we have the testimony of the New Testament writers (including the gospel of Luke!). Does Jesus not converse with the church down through the ages? Does he not converse with each of us? Does he not speak from heaven, his voice mediated by ministers opening his Word from Moses and all the Prophets, and now from the apostolic witness? We are told that there is a voice from heaven to which we must give heed (Heb. 12:25), that God speaks to us now in his Son (Heb. 1:2), that there is a fellowship with the Father and the Son through a message proclaimed (1 John 1:3), and that there is a blessing to one who reads the Word and to those who listen (Rev. 1:3).

Communion at a Meal

Jesus, incognito but conversing, also teaches his disciples how communion is accomplished by disclosing his presence at a meal. The disciples urge Jesus, who still remains unrecognized, to stay with them as night approaches. As they share a meal together, he reclines at the table with them. And taking bread and blessing it, and breaking it, he gives it to his disciples. Luke then informs us, “Then their eyes were opened and they recognized Him; and He vanished from their sight” (Luke 24:31).

The way in which Jesus reclined and served the disciples sounds like the Lord’s Supper. It is at this meal that he discloses himself. The disciples’ eyes are opened; they recognize Jesus. Their immediate response is to recall and express how their hearts burned when he was conversing with them, explaining the

Scriptures (v. 32). It is as though the meal and the recognition become the seal of the scriptural message.

We believe that when the Lord’s Supper is celebrated, Jesus is not only represented by the bread and cup, but spiritually present. We also believe that the Supper is a sealing ordinance, confirming the promises given to us in the Word of God. Further, we believe that the Supper is an act of communion and

fellowship with our risen Lord. By his Word and sacrament, with the blessing of the Spirit, our relationship with Jesus is (repeating Bavinck’s words) a “spiritual, inward, deep, unbreakable, and eternal fellowship.” □

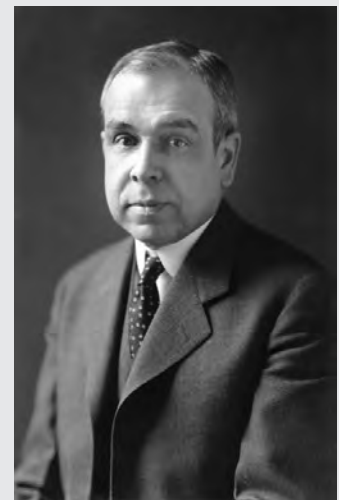
The author is the pastor of Grace Presbyterian Church in Columbus, Ohio. His Bible quotations come from the NASB (Updated Edition).

Appearances of the Risen Christ in the New Testament

J. Gresham Machen

According to these six books [the four Gospels, the book of Acts, and the First Epistle of Paul to the Corinthians], if their witness is put together, Jesus died on a Friday. His body was not allowed to remain and decompose on the cross, but was buried that same evening. He was placed in a grave chosen by a leader of the people, a member of the Sanhedrin. His burial was witnessed by certain women. He remained in the grave during the Sabbath. But on the morning of the first day of the week, he arose. Certain women who came to the grave found it empty, and saw angels who told them he had risen from the dead. He appeared to these women. The grave was visited that same morning by Peter and the beloved disciple. In the course of the day Jesus appeared to Peter. In the evening he appeared to Cleopas and an unnamed disciple, who were walking to Emmaus, and apparently later on the same evening he appeared to all the apostles save Thomas. Then a week later he appeared again to the apostles, Thomas being present. Then he appeared in Galilee, as we learn from Matthew 28. Paul is probably mentioning this same appearance when he says that “He appeared to above five hundred brethren at once” (1 Corinthians 15:6). It was probably then, also, that he appeared to the seven disciples on the Sea of Galilee (John 21). Then he appeared in Jerusalem, and ascended from the Mount of Olives. Sometime in the course of the appearances there was one to James, his own brother (1 Corinthians 15:7). Later on he appeared to Paul. Such is the New Testament account of the resurrection appearances of our Lord.

An excerpt from J. Gresham Machen, “The Resurrection of Christ,” in Selected Shorter Writings, by J. Gresham Machen, edited by D.G. Hart (Phillipsburg, N.J.: P&R Publishing, 2004), 78 (slightly corrected).



J. Gresham Machen

THE GLORIOUS FAMILY RESEMBLANCE



CAMDEN M. BUCEY // **Glorification is a term entrenched in the Reformed theological tradition, yet our understanding of the subject is weaker than we suppose. The Westminster Standards speak of “glory” in several places, yet the precise word “glorification” is nowhere present.**

“Glory” is a difficult term to define, but for our purposes we will say that God’s glory is the sum total of his attributes. And so, to “glorify” God would be to demonstrate his attributes. Because God does not change, it is not possible to make God greater than he already is; nonetheless, God makes himself known increasingly through his Word and his works.

Perhaps the greatest of God’s works will be the resurrection of the dead on the last day, when our Lord returns on the clouds. This will certainly be the consummate expression of God’s glory in his people, yet we should acknowledge that God’s glory is demonstrated in us already. Our chief end is to glorify God and to enjoy him forever. We glorify and enjoy him now, even while we will do so much more in the new heavens and new earth.

In Romans 8:30, Paul writes, “And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.” The particular verbal form of that last word is most

instructive. Paul’s grammar links glorification with predestination, calling, and justification as events that have been settled in the past. How then can glorification take the same form if it occupies the final stop on the Christian path of salvation? Some say it only emphasizes Paul’s resolute faith or the fact that glorification is accomplished in God’s eternal plan, though not yet in history. I am convinced it demonstrates that glorification has been inaugurated in the believer’s present experience. This is not the only place where Scripture indicates that glorification has already begun. Paul writes in 2 Corinthians 3:18 that by the Holy Spirit believers are “transformed into” the image of Christ “from one degree of glory to another.” Surely glorification is more glorious than we may have previously thought.

Made like Christ

God glorifies us by making us like Christ. He forms within us a pattern that Christ forged, a life of suffering unto glory. But this suffering has a purpose and a reason. It conforms us

to Christ, and therefore provides the meaning and context for our daily life. Paul reminds us of this truth: “For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us” (Rom. 8:18). As believers carry around the death of Christ in suffering, his glory is also present. Indeed, the life of Christ is manifested in their mortal flesh (2 Cor. 4:11).

Christ was born under the law and suffered at the hands of wicked men, who even put him to death on a cross. Like a lamb being led to slaughter, he did not open his mouth (Isa. 53:7). Jesus understood that he needed to drink this cup of wrath for the salvation of his people. Yet for the joy that was set before him, he endured the cross, despising the shame (Heb. 12:2). That joy broke forth in his resurrection, in which he was declared to be the Son of God in power by the Holy Spirit (Rom. 1:4). According to his human nature, Jesus Christ moved from suffering and humility to glory and exaltation (Phil. 2:5–11). He is now the preeminent Son,

both as eternal Son of God and as son of the virgin Mary (Col. 1:15–20; Heb. 1:1–4).

We readily confess what Christ has done *for* us. Praise be to God for his redemptive work! Yet Christ does not remain outside of us. He has sent his Spirit to work *in* us, making us like Christ. Human beings were created in the image of God, but fell into sin and lost the true knowledge, righteousness, and holiness with which they were created. We continue to bear the image of God in a broad sense, though it is defaced. But the Holy Spirit who brought Christ to life in the resurrection is the same Spirit who brings life to dead sinners, according to the pattern of suffering unto glory. God is restoring his image in us. More than that, he is perfecting that image, raising it to glorious new heights.

This was his intention from before the foundation of the world. The entire purpose of foreknowledge and predestination was to replicate a family resemblance in Christ's people. God chose you for a reason. He wants you to look like his Son, first in suffering and then climactically in resurrection glory. Romans 8:29 states, "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers." Remember that wonderful truth even in the midst of your earthly suffering. God is using your suffering to conform you to the sufferings of Christ, so that you too will share in his subsequent glory.

Raised Imperishable

What greater honor and privilege is there than to be made like our resurrected Savior? Christ's resurrection is the ultimate revelation of his glory. When Christ was raised from the dead, he was "vindicated by the Spirit" (1 Tim. 3:16). In that same resurrection, he was sanctified. And when the Spirit raised him, he was declared to be the Son of God in power (Rom. 1:4), nothing less than a climactic adoption. Christ, who has become for us life-giving Spirit, will

do the same for his people. He is but the firstfruits of a greater resurrection (1 Cor. 15:20).

When we gaze upon Christ's resurrection, we can see a pattern for our own lives. Paul says, "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20; see also Col. 2:11–15). Paul, like all other believers in Christ, died to the old man and now lives in and through the resurrected Christ. This glorious truth characterizes the entire Christian life. It cannot be restricted to the future alone. All aspects of salvation demonstrate God's glory, because he is making us more and more like Christ each step of the way.

Paul's words in Romans 8 offer a beautiful lens through which we can view the entirety of salvation. We can speak of the bodily resurrection as glorification, but we can also understand justification, adoption, and sanctification as contributing toward the goal of God's people resembling their Savior. When believers are justified, they possess his righteousness. When they are adopted, they are received into his family and become heirs according to promise. Sanctification reproduces Christ's holiness in his people through the mortification of sin and the vivification of the Spirit. Each distinct application of salvation adds another facet to Christ's glorious image in the believer's life.

Glorification cannot be reduced to the last link in the chain of salvation. It certainly must culminate in bodily resurrection (Rom. 8:19, 23), but Christ's people are being conformed to his image even now. Glorification, as a covenantal reproduction and revelation of God's attributes in his people, is something we enjoy and experience now. Those facets of salvation, given in union with Christ, have been formed and are being formed in God's people. They are reflecting his glorious light in brilliant ways, even while the finished jewel is yet to be revealed at the resurrection.

Strength for Today and Bright Hope for Tomorrow

This work of being conformed to Christ's image has already begun and is secure; however, we must remember that it is not yet complete. We still battle with sin. We now see as through a glass dimly, and we do not know as we one day will (1 Cor. 13:12).

God's Word teaches us about two different ages, which overlap. We live between grace and glory. We have *already* received God's grace in the finished work of Jesus Christ, but we have *not yet* entered into our glorious final rest. "So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day" (2 Cor. 4:16). While we suffer now, we do so with a *living hope* (1 Peter 1:3), as those who are already seated with Christ in the heavenly places (Eph. 2:6).

This is a theologically rich, though intensely practical, framework for understanding the whole of the Christian life. When you think about the resurrection of our Lord, consider what it means for you and how encouraging it is. By faith you experience this resurrection power this very moment, because the same Spirit who raised our Lord from the dead dwells within you. "What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?" (Rom. 8:31–32).

Christ will return, and God will complete the work he has already begun in his people (Phil. 1:6). The triune God will bring glory to his name as he glorifies himself in us. When Christ returns and we are raised from the dead, we will be revealed for what we already are, the sons of God. When we see him, we will be like him (Rom. 8:20–23; 1 John 3:2) as we enter into glory, entirely free of suffering. *Soli Deo gloria.* □

The author is the pastor of Hope Presbyterian Church in Grayslake, Ill. He quotes the ESV.

THE END OF THE WORLD HAS COME



JONATHAN HUTCHISON // **At the beginning of the world, Adam lived in the hope of its end. Before the fall, Adam lived on earth in the hope of heaven. Adam worked in this world in the hope of rest in the world to come. Adam dwelt in this creation in the hope of a new creation. This hope was revealed to Adam in the**

work of creation, in God's own work unto rest.

The Visible and Invisible Heavens

In the beginning, God created the heavens and the earth (Gen. 1:1). The word "heavens" in Genesis 1:1 refers not to the visible heavens, but to the invisible heavens. In that verse, God creates all things, both visible and invisible (cf. Col. 1:15).

In Genesis 1:2, the focus turns from the heavens and the earth together to the earth alone. The NIV conveys this transition well: "*Now* the earth was formless and empty."

The six days that follow are God's response to the formlessness and emptiness of the earth. In the first three days, God forms what was formless. In the next three days, God fills what was empty.

The visible heavens of the second day are distinct from the heavens of Genesis 1:1. They are part of the form that God gave to the earth. Thus, the visible heavens, including the entirety of the visible cosmos (Gen. 1:15, 17),

are a feature of the earth. Accordingly, the twofold structure of creation in Genesis 1:1, the heavens and the earth, may be described after the third day of creation as a threefold structure: the earth, its visible heavens, and the invisible heavens.

Creation and the Tabernacle

The threefold structure of creation is replicated in the tabernacle, with its outer court, Holy Place, and Most Holy Place. The threefold structure of the tabernacle parallels the threefold structure of creation.

The outer court, with its mountain-like altar and sea-like basin corresponds to the earth. (In 1 Kings 7:23, Solomon names this basin of water "the sea.")

The Holy Place, with its seven lamps, corresponds to the visible heavens. (The word translated as "lights" in Genesis 1:14 is the same Hebrew word translated as "lamps" in Exodus 25:6.)

Finally, the Most Holy Place, with the ark of the covenant, corresponds to the invisible heavens with the throne of God. As the ark of the covenant in the

Most Holy Place of the tabernacle was the place of God's rest (Ps. 132:8, 14), so also the throne of God in the invisible heavens is the place of God's rest (Rev. 4:1-2).

The Tabernacle and World History

The tabernacle replicated not only the structure of creation, but also the history of the world, its beginning and its end. Just as the Lord set the earth on its foundations and stretched out the heavens like a tent (Ps. 104:2, 5), so also Moses laid the bases of the tabernacle and spread the tent over it (Ex. 40:18-19).

Just as the Lord finished his work of creation (Gen. 2:2), so also Moses finished the work of the tabernacle (Ex. 40:33). The glory of the Lord filling the tabernacle, in Exodus 40:34, parallels God's resting on the seventh day, in Genesis 2:2. God's resting on the seventh day was not his taking a nap, but his taking his seat upon his throne in the heavenly places (cf. 2 Sam. 7:1).

The tabernacle revealed not only the beginning of history, but also its

end, its goal, its hope—to enter God’s rest.

This hope was revealed once a year on the Day of Atonement, when the high priest entered into the Most Holy Place. Hebrews 9:8–9 explains: “By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age).”

The hope revealed in the tabernacle was the tearing down of the Holy Place for the opening of the way into the Most Holy Place, the passing away of this age and the arrival of the age to come.

The Creation and Hope of the End

The tabernacle did not introduce this hope into history. The tabernacle was simply reflecting the hope already revealed at the creation of the world.

As God worked unto rest, so also Adam was to work unto rest. The week of creation set the pattern not only for each week of history, but for the entirety of history itself. The Sabbath at the end of each week was a reminder to Adam of the Sabbath at the end of history, the Sabbath that still remains for the people of God (Heb. 4:9–10), an eternal Sabbath.

Unlike the first six days of creation, which came to an end (Gen. 1: 5, 8, 13, 19, 23, 31), the seventh day is without end, because God’s rest is without end. (Genesis 2:1–3 does not mention the end of the seventh day.)

But how was Adam to enter God’s rest? God entered into his rest through judgment. In Genesis 1:31, God looks upon his work and judges it very good. Only through a similar judgment of Adam’s work as righteous would Adam enter into God’s rest.

The structure of history revealed in the work of creation is this: work unto judgment and rest. This structure included two possibilities: obedience unto justification and life, or disobedience unto condemnation and death.

The Day of Judgment

The Day of Judgment marks the

end of work and the beginning of rest, the end of this world and the beginning of the world to come, the end of this creation and the beginning of the new creation. At the beginning of the world, Adam lived in the hope of its end.

How would Adam know that the Day of Judgment had come and that the way into God’s rest had been opened? Remember the tabernacle. The way into the Most Holy Place, corresponding to the invisible heavens, is not yet opened as long as the Holy Place, corresponding to the visible heavens, is still standing. As long as the visible heavens remain, the way into God’s rest is not yet opened.

The Day of Judgment must then be marked by the passing away of the visible heavens and the exposure of the earth to the invisible heavens (cf. 2 Peter 3:10; Rev. 6:12–17). Then the way to God’s rest will at last be opened. Then the hope in which we were created will be fulfilled.

Entering God’s Rest in Christ

Alas, on account of his sin, Adam failed to enter God’s rest, signified by God’s barring him from the Tree of Life (Gen. 3:24). Thanks be to God: the hope that we lost in Adam we have gained in Christ.

When Christ, the second Adam, breathed his last upon the cross, the curtain of the temple was torn in two, from top to bottom (Mark 15:38). By this the Holy Spirit indicates that the way into God’s rest is now open.

The Day of Judgment has come in Christ. The end of the world has come in Christ. In him, the old has passed away; behold, the new has come (2 Cor. 5:17).

Christ’s Finished Work

Through his death and resurrection, Christ has finished his work and entered God’s rest. Christ has entered the inner place behind the curtain.

He has gone there as a forerunner on our behalf (Heb. 6:19–20). In him, God has blessed us with every spiritual blessing in the heavenly places

(Eph. 1:3).

By his grace, we have been given Christ’s right to the Tree of Life (Rev. 22:14). By his grace, we have been given the right to enter his rest.

We have entered that rest in him now by faith. And we will enter that rest with him one day soon by sight—on that day when the visible heavens will pass away with a roar (2 Peter 3:10), on that day when the sky will vanish like a scroll (Rev. 6:14), on that day when the dwelling place of God will be with man (Rev. 21:3).

Then we will see him face-to-face (Rev. 22:4), for the heavens of the world to come are the invisible heavens alone. The world to come has no need of sun or moon to shine on it, for God is its light, and its lamp is the Lamb (Rev. 21:23).

Seeing by Faith in This Age

In this world, we need only look up to the heavens above, to the sun and the moon and the stars, to see that that day is yet to come.

But by faith, we may see beyond the visible heavens, which declare the glory of God, to what lies beyond them, the invisible heavens, where Christ is, seated at the right hand of God (Col. 3:1).

By faith we may know that as the Sabbath was made for man (Mark 2:27), as God’s rest was made for man, so also the place of his rest was made for man, the invisible heavens were made for man.

Seeing by Sight in the Age to Come

In the world to come, we will only need to look up to the heavens above, to God and to the Lamb, to see that nothing in this creation was able to separate us from the love of God in Jesus Christ our Lord.

To him be all blessing and honor and glory and power forever and ever. Amen. ◻

The author is the pastor of Reformation OPC in Morgantown, W.Va. He quotes the ESV.

TRANSITIONS IN FOREIGN MISSIONS

// A MISSIONARY IN ASIA



The author speaking to a church group

About five years ago, I was in Y____ and led a team Bible study entitled “Transitions in Missions,” in which we considered how the Lord had worked in this country over the past two centuries and how changes in the political situation and the development of the church led to changes in strategies and opportunities for missionaries. At the time, our family was considering making a transition from Y____ to the capital of J____ province, Ch_____, in order to capitalize on new opportunities there. After two and a half years of fruitful service in Ch_____, which culminated in the ordination of two men to the office of minister, the Lord led us to return to Y____ after the conclusion of our last furlough. This return move was based on a number of considerations, including the establishment of a new Reformed church in Y____ and issues related to our children’s education.

Currently we are assisting Mr. F. and recently ordained HH, a native minister, in the development of two new church plants of the Provisional Reformed Church of Y____n: Grain of Wheat Church (GWC) and the [Asian] Reformed Church of Y____n (CRCY). The two small bodies meet in the same facility at different times, one worshipping in one local language and the other in another language. HH serves as the evangelist of both of these works, since he is fluent in both languages. On average, about twenty-two people attend GWC, which began worship services a year and a half ago; CRCY averages about fourteen people and began worshipping last September. This is a new and exciting development in the labors of our Mission and represents a small harvest of fruit that was especially born through the Lord’s use of the tireless outreach and discipleship efforts of Mr. F. GWC seems especially close to hitting a “critical mass,” when the work will be able to stand on its own two feet and grow and function without the injection of much, if any, outside support. One great hurdle, which may well remain for some time,

is the lack of obvious choices of men to serve as ruling elders and deacons.

Sometimes necessary transitions in ministry can be seen in advance, while others seem to spring up without warning. Unexpected events can change the best laid plans. As our family was preparing to head back to this country last summer, following a yearlong furlough, we discovered—nearly at the last moment—that we would not be able to obtain visas in the manner in which we had planned. Had we been able to go that route, I would have had a more flexible schedule and would have continued to edit the translations of Reformed books. As an alternative, we were able to move to Y____ and take up labors there, which would provide our family with visas.

Another reason for our move back to Y____ was concern for the schooling of our children. Although the school where they attend has been good, it has not proved to be the best fit for them. So we are again considering if the Lord is calling us to serve elsewhere in the country. Our options for obtaining visas are somewhat limited in Y____, and those that are available limit my ability to interact with groups outside of Y____.

Recently several possibilities have arisen, including returning to Ch____ or moving to S____ or Sh____. Within a few years, there should be, Lord willing, functioning presbyteries centered in these cities, which would serve as bases for reaching broad areas around them. In Ch____, I have deep roots with a network of churches that has over 800 in attendance on Sunday mornings, served by two gifted, ordained pastors. A third man is halfway done with his studies at RTS in Orlando. Eight other men are being considered to begin the process for licensure and ordination, at least three of whom are presently attending seminaries in this country. Ch____ presents great opportunities to continue to disciple and develop young leaders and it could serve as a base, even a location for a seminary, that could serve the larger region. I asked one of the leaders in the Ch____ church once how many church leaders in the surrounding countryside

there were who were interested in receiving training from the leaders of the church in Ch_____, and he simply shook his head and said, “I can’t count them all.”

B_____, the heart and center of this nation, is also within striking distance of Ch_____. Ch_____ could serve as a convenient place from which to influence the church in B_____, since the political climate in Ch_____ is more open, the cost of living is lower, and the pollution problem is less serious.

I also have a standing invitation to work with men in S_____ and G_____. The 120-mile by 50-mile block covering S_____, G_____, and another major city in the southeast holds a population greater than that of Canada. Although I have had limited opportunities to work with churches in these areas, three men, two from S_____ and one from G_____, have been certified for ordination and will be ordained around the time that this article makes its way into your hands. Within a year, Lord willing, a formally organized Southeast Presbytery should exist, with at least three organized congregations. The men are committed here and have a clear vision for planting Reformed churches throughout the southeastern part of this country.

Seven men in the area of Sh_____, the second largest city in the country, have already applied to be licensed to preach. One is a graduate of Reformed Presbyterian Theological Seminary in Pittsburgh and will likely be ordained within a year, having already been licensed. He is quite gifted and has demonstrated a clear understanding of the Reformed faith and commitment to it.

Another city that we have been considering is in the southwest part of the country. We would labor there alongside the work of another NAPARC church, which has been assisting in the establishment of a seminary and the formation of an indigenous presbytery. The seminary has a current enrollment of around 160 students from at least fifteen of the country’s thirty-four provincial-level administrative areas. Although only about one third of these are M.Div. or B.Div. students planning to go into full-time ministry, and only a portion of these are from churches that are self-consciously Reformed (though that will change for some of them after the students sent by them return), the wonderful opportunities for mentoring and influencing a large number of young church leaders throughout the country are obvious.

Some of the students at the seminary have labeled this city “the Geneva of [Asia].” In the sixteenth and seventeenth centuries, Geneva was a center of Reformed theology and culture, and it was a central location for the training of ministers for a wide geographical area. Similarly, this area of the country is more open than others, tacitly allowing a seminary of such influence to exist. The local presbytery has three mission works in the process of organizing and two fully organized congregations (one with around 600 members) with their own sessions, with both teaching and ruling elders. It has three teaching elders, who have now in turn licensed seven men to preach who



Seminary library and bookstore

are currently finishing up their seminary training. Though this body is in many ways still young, it has become an example for others in this country who desire to organize Presbyterian and Reformed churches. I have already been working with a committee of this presbytery that has examined men for the office of teaching elder in the cities of Ch_____, S_____, G_____, and Sh_____ and which, Lord willing, will soon examine men in L____ (S_____ Province), X____, and C_____, all with the goal of establishing presbyteries in these regions over the next few years.

Several years ago, I told another Reformed pastor in the country that once a process for examining men for the ministry and setting up presbyteries had been established, people would come out of the woodwork seeking it out. This is already happening. There are good men from other cities, such as B_____, Q_____, Xi____, and F____, who have requested help. The opportunities abound, but there are few knowledgeable, experienced workers available to help them. One might wonder why we should send workers to this country, given the explosive growth of Christianity there. Consider that in that nation, with a population twice as large as the total population of all the countries in which the OPC labors, including the U.S., there is no nationwide, indigenous Reformed or Presbyterian church, with its own general assembly. The establishment of one may still be some years away. May the Lord lead more workers to this country to help develop such a church.

What's New

// Comings/Goings

Rev. and Mrs. Mark E. (Jeni) Richline and their four children (Montevideo, Uruguay) arrived in the U.S. in early January to begin a yearlong furlough.

Missionary associates **Rev. and Mrs. Markus (Sharon) Jeromin** and their four children arrived in Montevideo, Uruguay, on January 14. Mr. Jeromin will be assisting the OPC Uruguay Mission during the time that the Richline family is on furlough in the U.S.

SHILOH INSTITUTE: A TASTE OF MINISTRY

// GREGORY E. REYNOLDS



*Shiloh Lodge at Camp Shiloh in Jefferson,
New Hampshire*

Years ago, while we were together in Maine, Darryl Hart, John Muether, and I wondered aloud how we might promote ministry in the OPC among college students and seminarians. At the time, as I remember, there were more churches in need of a pastor than there were candidates. With the then newly inaugurated Timothy Conference seeking to attract high school young men, we thought that a conference for men during their preparation for ministry would perhaps be helpful.

That was 2007. After the Committee on Christian Education approved our proposal, the first OP Summer Institute was held at the Driftwood Inn on Bailey Island, Maine, in 2010. Since then, we have had between six and nine students each year—college seniors or seminary juniors or middlers—from as many as a dozen different seminaries and several colleges. A number have been accepted into OP internship programs. For example, in 2014 half of the yearlong internship applicants were alumni of the institute (eight of sixteen).

In 2011, the institute changed its venue to a less expensive, more accessible location, Camp Shiloh in Jefferson, New Hampshire, overlooking the Presidential Range of the White Mountains. Proprietor Greg Gordon, a member of the PCA, has been a delightful host, radiating his love of the Lord and the Reformed church. He is a fabulous cook, and his mealtime tales of life in northern New England have lent an amusing dimension to our stay. Since the institute actually meets at the end of spring (not summer), and because Camp Shiloh has become a permanent home, we changed the name of the institute to OP Shiloh Institute (still OPSI).

Shiloh Institute is part of a broader strategy to reconnect the church with the ministerial training of its ministers. The Subcommittee on Ministerial Training of the Committee on Christian Education seeks to acculturate ministerial candidates in the Orthodox Presbyterian Church through a variety

of initiatives, such as the Ministerial Training Institute of the OPC and denominationally subsidized internships. Similar to the successful Timothy Conference (though with an older age-group in view), the Shiloh Institute offers a taste of ministry in the OPC through an intensive time of reflection and conversation.

Because the institute is a ministry, the CCE has generously provided stipends to students to cover room and board, as well as subsidizing their travel expenses.

Young men in their senior year of college and in the first two years of seminary are eligible to attend. Applications must be submitted by April 15 of each year. Besides general student information, the application requires an essay describing the applicant's understanding of the nature of Presbyterianism and his personal commitment to be an Orthodox Presbyterian minister. The quality of these essays over the years has been very high and thus encouraging to the instructors. Also, a reference from the pastor or an elder of the applicant's church is required in order to explain why the applicant is being recommended to attend the Shiloh Institute, including details that might bear on his candidacy.

In preparation for the intensive, three-day stay, a list of readings is distributed in order to assist participants in preparation for the seminar. Lectures, discussion, and informal conversation give students time for reflection on the material presented. The institute offers discussion on such topics as:

- The OPC: continuity with Reformed tradition and distinguishing characteristics
- The centrality, nature, and benefits of being a confessional church
- The importance of the means of grace in the church's mission
- The meaning of a culturally aware pilgrim church
- The work of a minister of the Word in an organized church and in a mission work

Two pastors and two ruling elders bring to the institute a deep commitment to the Lord and his church, along with decades of experience in ministry. Typically, each three-day program begins with a presentation by Darryl Hart, who is an elder at Hillsdale OPC in Hillsdale, Michigan, and a history professor at Hillsdale College. His message locates the OPC among the many churches and traditions that comprise international Calvinism. Then John Muether, an elder at Reformation OPC in Oviedo, Florida, and the OPC's denominational historian, outlines episodes and individuals in the church's founding and early years that have given shape to OPC identity. Greg Reynolds, pastor of Amoskeag Presbyterian Church (OPC) in Manchester, New Hampshire, and editor of *Ordained Servant*, reviews distinguishing characteristics of ministry in the OPC. And finally, Stephen Tracey, pastor of Lakeview OPC in Rockport, Maine, describes his experience as an "OPC immigrant" from Northern Ireland. A stimulating time of Q-and-A follows each talk, all of which is geared to young men who sense a call to pastoral ministry, but may be fairly unfamiliar with the OPC.

Each year students are surveyed in order to help the instructors continue to improve the program. In the responses to our survey, all of the instructors have been rated highly, and all the respondents have thought the reading was very appropriate. Although the facilities are modest, food, accommodations, and meeting space have continued to score well in student evaluations. Students especially appreciate the fellowship with new friends who may become lifelong colleagues in ministry. (Carefully scheduled free time enables games of horseshoes, bocce ball, and even cricket one year, thanks to a valiant effort by Pastor Tracey.) The institute was "definitely a very helpful supplement" to seminary, according to one student. Wrote another, "I wish I could go again." Still others:

- "A clear and concise introduction to what OPC ministry is."
- "I will be pushing it next year on all my friends, so they might learn about benefits of the OPC."
- "The sessions were well planned and the topics were relevant. The experience was a fantastic time of focus and fellowship."

As we enter our seventh year, our prayer is that Shiloh Institute will continue to be used by the Lord of the church to give prospective ministerial candidates a taste of ministry in the Orthodox Presbyterian Church.

For more information, go online to www.opc.org/cce/Shiloh_Institute.html.

☆ Congratulations

The **Shorter Catechism** has been recited by:

- **Claire Renee Clason**, *Harvest OPC, Wyoming, MI*

ABCs of PRESBYTERIANISM Authority in the Church (4)

Larry Wilson

As sovereign King, our Lord Jesus has the power to execute temporal punishments. For example, he killed Ananias and Sapphira for lying to the apostles (Acts 5:1–11).

His church officers, however, may not kill or physically punish anyone, even those whom they deem to be guilty of grave sin. Their authority is wholly *moral* or *spiritual*. The OPC Form of Government expresses it in this way:

No church officers or judicatories possess any civil jurisdiction; they may not inflict any civil penalties nor may they seek the aid of the civil power in the exercise of their jurisdiction further than may be necessary for civil protection and security. (III.4)

Edmund Clowney explains:

Christ has refused the sword for the advancement of the kingdom of heaven (Mt. 22:16–21; Jn. 18:36f.; 1 Pet. 2:23; 2 Cor. 10:3–6; 2 Tim. 2:24). The government of the church is the new form of God's theocracy. The church, not the state, is the New Israel. The rule of Christ's saving kingdom cannot be enforced by the state on behalf of the church, as in the Spanish Inquisition or even Calvin's Geneva. Christ's kingdom is not of this world. His servants may not use the sword to bring it in. God's mercy has postponed the day of judgment. (*Living in Christ's Church*, p. 154)

Our God is very emphatic about this:

For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. (2 Cor. 10:3–4)

The most powerful weapons this world can offer are too weak to accomplish God's holy purposes. But the sword of the Spirit has divine power to do all that God desires in order to gather and perfect his people.

● Out of the Mouth . . .

Our grand-daughter Kathleen, who had recently turned four, was asked the catechism question, "Did Adam keep the Covenant of Life?"

She answered, "No. He disobeyed God." Then she asked, "Did Adam get a spank?"

—Kent and Laurie Harding
Doniphan, Mo.

Note: If you have an example of the humorous "wisdom" that can come from children, please send it to the editor.

MOVING FORWARD IN HOUSTON

// ROBERT S. ARENDALE



Drew Barnes being ordained as a deacon at Cornerstone OPC in Houston, Tex., on October 17, 2014

I can vividly remember the phone call from a friend and fellow pastor in which he asked me, “Would you have any interest in a church plant in Houston, Texas?” That call prompted a several-month period of prayer, conversation, interviews, and more prayer, more conversation, and more interviews. In the Lord’s good providence, six months later (in October 2012) we were packed in the moving van and on the road from Charlotte, North Carolina, to Houston, Texas, where I would begin my labors as an evangelist with Cornerstone OPC in the northwest part of the city. As I reflect back on the transition and God’s leading of us to a new ministry, there are four things that stand out:

1. *A spirit of camaraderie among the leadership.* As a mission work, we did not have installed officers. However, there was a natural leadership structure that had begun to develop. In particular, two men who had served as elders in other Reformed churches were already exercising leadership and shepherding roles in the body. As I spent time with these men, their humility, wisdom, and gracious spirit were evident. These were men with whom I could joyfully and boldly serve. And, more importantly, these were men from whom this young pastor could learn.

2. *A spirit of sweet unity among the members of the body.* From our first “candidating weekend” with the group, which included dinners, men’s breakfasts, and of course Lord’s Day worship, the group displayed a love for the Lord, a love for one another, and a love for my family. In other words, we felt welcomed. We felt loved. And, of utmost importance, my wife felt the same love and affection from the core group.

3. *A spirit of unity with Adam York.* Rev. York has served for several years as the minister of Providence OPC in Kingwood (a Houston suburb). He is a gracious and wise pastor, and we “clicked” from the beginning. Before I arrived in Houston, we had hatched plans for conferences, retreats, and regular meetings for prayer and fellowship. That is to say, we had already begun to work as a team. We were friends and coworkers in ministry.

4. *A need for confessionally Reformed churches in Houston.* Houston is massive. As the fourth-largest city in the country, one would expect to find many, many churches. And indeed there are. However, quantity of churches does not equate to quality of churches. Simply put, Houston needs more solid, Reformed, confessional churches committed to the faithful proclamation of God’s word and committed to reaching the lost with the good news of Christ.

Camaraderie and wisdom among the leadership, unity within the body, unity with other OP ministers in the area, and the need for faithful Reformed churches made it clear that the Lord’s will was for us to become Houstonians.

Upon arriving in Houston, we hit the ground running. The foundation of all we do is the Word, specifically the regular preaching of the Word, Lord’s Day after Lord’s Day. But we also began prayer meetings, Bible studies, men’s breakfasts, church retreats, theology conferences, women’s gatherings, and officer training—and the Lord used such means to build and grow his church. From the beginning, our focus has been twofold, the word of Christ and the love of Christ.

Our prayer is that the word of



Robert Arendale

Christ would be proclaimed and heard, and that the love of Christ would be demonstrated and felt. Two years after arriving in Houston, Cornerstone was organized as a local congregation of the Presbytery of the Southwest, and two elders and one deacon were installed. And one year later we moved from a day care to a nearby elementary school for Lord's Day worship.

Where do we go from here? In our recent congregational meeting, I told the flock that we will keep doing what we have been doing. We will preach the Word of God. We will go before the Lord in prayer. We will engage with one another in personal relationships. Preaching, prayer, and personal relationships! At the same time, however, we must continue to be zealous and burdened for the lost around us: our neighbors, our coworkers, our family members. Engage your neighbors. Befriend your neighbors. Invite them to church. Invite them for dinner. We must also pray for other churches to be established in Houston. There is excitement surrounding what the Lord is doing! Our presbytery and our denomination are focusing on the Houston area. What a need there is: a great number of people are not being fed or are being underfed. As I write this, the Home Missions Committee of our presbytery is going before the Lord in prayer and seeking his wisdom as we put together a plan for the next five to ten years.

During the past few years, I have often had the words of William Carey echoing in my ear: "Attempt great things for God, and expect great things from God." Dear friends, the Lord is at work. The fields are white for harvest. He gives the increase. The work is hard and slow, but it is good. May we be faithful in planting and watering. Indeed, unless the Lord builds the house, we labor in vain. Pray for the Lord to build his house.



Worship service at Cornerstone OPC in Houston, Tex.

Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail HomeMissionsToday@opc.org. New editions: April 6, 20.

WORKS IN THE WORKS

Naples, Tulsa, and Queens likely bring up the thought of Orthodox Presbyterian church plants in your head, but before you knew them, there were people gathering to plant a new church. New works are taking shape in cities across the country. Pray that the Lord would bless them as they develop into full-fledged mission works, and ask the Lord to raise up church planters to serve in each of these places.

In **Huron, Ohio**, a group started meeting for Bible studies and worship several years ago. Larry Oldaker, the regional home missionary for the Presbytery of Ohio, has taught and preached regularly, and the Lord added several new families in 2015. The presbytery will consider a call at their March meeting.

In **Coeur d'Alene, Idaho**, the second-largest metropolitan area in the state, a group of about sixty people is gathering for worship. Pray for wisdom as they search for a pastor to shepherd the flock. The Presbytery of the Northwest hopes to approve a call at their April meeting.

Regional home missionaries Lacy Andrews (Presbytery of the Southeast) and Steve Doe (Presbytery of the Mid-Atlantic) have helped to fill the pulpit at Reformation Presbyterian Church in **Virginia Beach, Virginia**. The group of about forty people has been gathering for worship for more than two years, and hopes to call its first pastor soon. The Presbytery of the Southeast hopes to approve a call at their April meeting.

A Bible study with several families in **the Memorial section of Houston, Texas**, meets regularly with the hope of growing into a church plant. The Presbytery of the Southwest hopes to approve a call by the middle of this year.

A group in **Yuma, Arizona**, has been meeting regularly for worship since 2014. Regional home missionary Dave Crum has filled the pulpit regularly since last spring. The Presbytery of Southern California hopes to approve a call later this year.

Several OP ministers have led a five-part study on the OPC membership vows in **Waco, Texas**, where as many as forty-five people have expressed interest in an OP church. The Presbytery of the Southwest hopes to begin worship services in the spring and call a church planter later this year.

The Presbytery of Connecticut and Southern New York voted at its most recent meeting to call a **regional home missionary**. Pray for the work of planting churches in New York City and in the areas of New York and Connecticut surrounding it.

GIVE YOURSELF FIRST

// JEFFERY A. LANDIS

The subject matter of 2 Corinthians 8–9, money and giving is always a sensitive one. Added to that was the turmoil that had arisen in the Corinthian church and involved Paul. Now, after reconciliation has occurred, Paul renews his request from 1 Corinthians 16 for the Corinthians to take part in an offering for the poverty-stricken Christians in Jerusalem. In doing so, Paul begins with the extraordinary example of the Macedonians.

The Macedonian churches were extraordinary because they were the least likely to take part in such an offering. These churches included Philippi, Berea, and Thessalonica, and were located in one of the poorest areas of the Roman Empire. They had also endured persecution. Luke tells us in Acts 16–17 that each of these congregations was established amidst great opposition, and persecution continued, as the epistle to the Philippians makes clear.

Yet, in the midst of their great hardship, the Macedonians did something totally unexpected. They begged for the privilege of taking part in the offering. It would not have been surprising for the Macedonians to ask for help for themselves. But they pleaded, not to be a recipient of help, but to be allowed to give financial help for their Jewish brothers and sisters. Then, according to 2 Corinthians 8:3, they gave “beyond their means.” They gave more than anyone would have expected or reasonably thought they could or should give. Like the widow whom Jesus observed giving to the temple treasury in Mark 12, the Macedonians gave, not from a surplus of funds, but what they had.

What is it that motivates an individual or a church to give so much when they possess

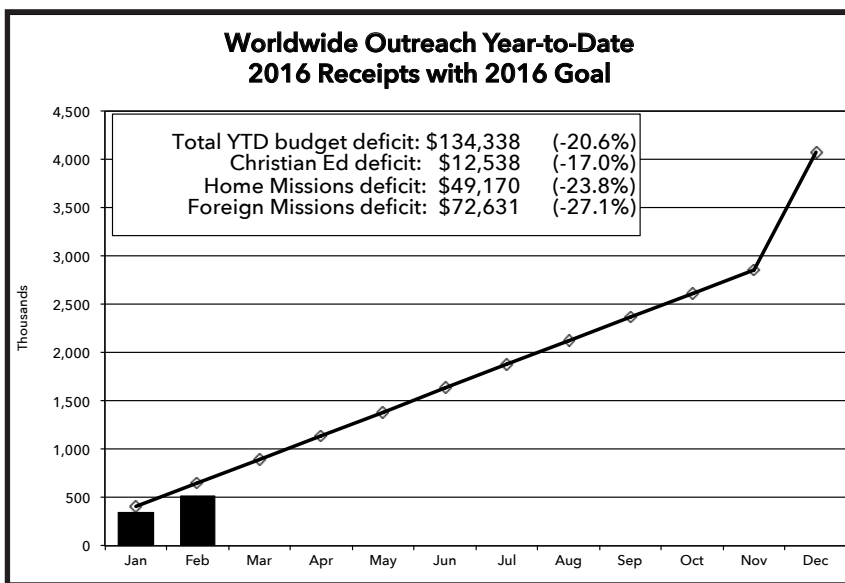
so little? There are two important hints in the text of what was behind their generosity. First, Paul recognized that this was the work of God’s grace (v. 1). He rejoiced that the Macedonians responded as they did and recognized that the source of their generosity was the grace of God. God’s grace in this context is not a reference to their salvation, but to his gift that makes joyful participation in giving possible. God receives the glory because it is his work that is behind their action.

The second reason for their generous giving was that “they gave themselves first to the Lord” (v. 5). “First” probably involves two things in the context: priority in time and priority in importance. Having already given themselves to the Lord, they were enthusiastic about taking part in the offering. They were also enthusiastic because they recognized that the Lord and his church were the top priorities in their lives. When someone recognizes that the Lord is more important than all of his material possessions and wants to use his possessions as a good steward of the Lord, giving much is not a big jump. Our giving to the work of the kingdom always reflects our priorities.

Our financial situation today is much closer to that of the Corinthians than to that of the Macedonians. I recently came across statistics which indicate that middle-income families in America are in the top 7 percent of wealth holders in the world. Like the Corinthians, we have the means to support the work of the kingdom of God.

Our giving reflects the condition of our heart and reveals the things we love. Have you given yourself first to the Lord? Your checkbook will give you the answer!

The author is the pastor of Covenant OPC in San Jose, Calif.



APRIL

1. **Eric and Dianna Tuininga**, Mbale, Uganda. Pray for the believers who faithfully attend worship services held in local churches. / **Jay and Andrea Bennett**, Neon, Ky. Pray that the Lord would grant growth and raise up leaders so Neon Reformed Presbyterian Church can be organized by 2020. / *New Horizons* managing editor **Jim Scott**.
2. Pray for **Chris Walmer**, area home missions coordinator, Presbytery of Central Pennsylvania, as he conducts church-planting exploratory work. / Pray for missionary associate **Sarah Jantzen**, Mbale, Uganda, as she assists the Tuininga family. / **Charlene Tipton**, database administrator.
3. **Charles and Connie Jackson**, Mbale, Uganda. Pray for Charles as he prepares for and teaches classes in both Uganda and Kenya. / **Jim and Bonnie Hoekstra**, Andover, Minn. Pray that God would bless Immanuel OPC's upcoming conference on suffering. / Pray for the **2015-2016 yearlong interns** as they seek ministerial calls.
4. **Phil Strong**, Lander, Wyo. Pray that the congregation of Grace Reformed Fellowship will continue to grow in grace and the knowledge of the Lord. / **David and Sunshine Okken**, Nakaale, Uganda. Praise the Lord for growth in the Nakaale congregation. / **Chris Tobias**, *New Horizons* cover designer.
5. Pray for the labors of missionary associates **Leah Hopp** and **Jesse and Hannah Van Gorkom**, Nakaale, Uganda. / **Ron and Carol Beabout**, Gaithersburg, Md. Pray that the Lord would add five new families to Trinity Reformed Church. / **Lowell (and Mae) Ivey**, yearlong intern at Covenant Community Church in Taylors, S.C.
6. **Josh and Kristen McKamy**, Chambersburg, Pa. Pray that the people of Providence OPC will be excited to pursue new opportunities for outreach. / Pray for Foreign Missions associate general secretary **Douglas Clawson** as he assists with the training of church leaders. / **Charles Williams**, yearlong intern at Redeemer Presbyterian Church in Ada, Mich.
7. **David and Rashel Robbins**, Nakaale, Uganda. Pray for Rashel as she homeschools the Robbinses' three children. / **Mike and Katy Myers**, Hartwell, Ga. Pray with the congregation of Heritage Presbyterian Church that the kingdom of Christ will expand in Royston and surrounding areas. / **Mark Stumpff**, office assistant.
8. **Robert and Christy Arendale**, Houston, Tex. Pray for the Spirit to build up and sustain Cornerstone OPC. / Missionary associates **Fiona Smith**, **Rachel Turner**, and **Angela Voskuil**, Nakaale, Uganda. Pray for fruitful interactions with the students they teach. / **Jan Gregson**, assistant to the finance director.
9. Missionary associates **Christopher and Chloe Verdick**, Nakaale, Uganda. Pray for continued good health for Chloe during the final month of her pregnancy. / Home Missions associate general secretary **Al Tricarico**. / Pray for **Ross Graham**, stated clerk of the General Assembly, as he prepares the agenda for the meeting of the eighty-third GA that will begin June 8.
10. **Jeremy Logan**, Mt. Vernon, Ohio. Pray that the Lord would raise up deacons for Knox Presbyterian Church. / **Bob and Martha Wright**, Nakaale, Uganda. Pray for Bob and his team of workers as they coordinate and oversee a number of projects. / Pray for Committee on Diaconal Ministries administrator **David Nakhla** as he visits the Lord's works in Uganda, South Africa, and Turkey from April 11 to April 27.
11. Pray for Foreign Missions general secretary **Mark Bube** as he presents the work of OP foreign missions to the church. / **Tom and Martha Albaugh**, Pittsburgh, Pa. Pray that visitors to Redeemer OPC Mission's outreach events will hear the gospel. / **Benjamin (and Emily) Gordon**, yearlong intern at Trinity OPC in Hatboro, Pa.
12. **Jonathan and Kristin Moersch**, Capistrano Beach, Calif. Pray that the saints of Trinity Presbyterian Church will continue to grow in love of and service to God and neighbor. / Pray for Foreign Missions administrative assistant **Linda Posthuma** and secretary **Katrina Zartman** as they assist our foreign missionaries. / **Kathy Bube**, Loan Fund administrator.
13. **Ben and Melanie Westerveld**, Quebec, Canada. Pray for wisdom for Ben and the session as they tend to the needs of St-Marc Church. / **Jim and Eve Cassidy**, Austin, Tex. Pray that South Austin Presbyterian Church's radio outreach ministry will be fruitful. / Pray for safe travel for Christian Education general secretary **Danny Olinger**.
14. Pray for **Dave Holmlund**, regional home missionary for the Presbytery of Philadelphia, as he explores areas for new church plants. / Pray for missionary associate **Jennifer Nelson**, Quebec, Canada, as she builds relationships in order to share the gospel. / **Matthew (and Elin) Prather**, yearlong intern at Harvest OPC in San Marcos, Calif.
15. Affiliated missionaries **Jerry and Marilyn Farnik**, Prague, Czech Republic. Pray for their efforts to present



Linda Posthuma



Katrina Zartman

Christ through their teaching. / **Jim and Tricia Stevenson**, Tulsa, Okla. Pray that God's elect will be brought into the fold at Providence OPC. / **David Haney**, director of finance and planned giving for the Committee on Coordination.

- 16. Bill and Sessie Welzien**, Key West, Fla. Pray that the preaching of the Word at Keys Presbyterian Church will bring edification and conversion. / **Mr. and Mrs. F., Asdia**. Pray for spiritual growth and understanding for those attending Bible studies. / **Andy (and Anna) Smith**, yearlong intern at Bethel Presbyterian Church in Wheaton, Ill.
- 17. Mr. and Mrs. M.**, Asia. Pray for the translation and publication of Reformed literature into the local language. / **Brian and Sara Chang**, Cottonwood, Ariz. Pray for new opportunities for the name of Christ to be made known to Verde Valley Reformed Chapel's neighbors. / **Daniel Adams**, yearlong intern at Calvary OPC in Glenside, Pa.
- 18. Brad and Cinnamon Peppo**, Springfield, Ohio. Pray that Living Water OPC will make meaningful gospel connections with the folks in their new neighborhood. / Pray for tentmaker missionary **T. L. L.**, Asia, in her responsibilities as coordinator of the English Conversation Department at her university. / **Brian Guinto**, yearlong intern at Grace Presbyterian Church in Columbus, Ohio.
- 19.** Missionary associates **Mr. and Mrs. C.**, Asia. Pray that they will have opportunities to reach young adults with the gospel message. / Home Missions general secretary **John Shaw**. / Air Force chaplains **C. Phillip (and Melanie) Hollstein III** and **Cornelius (and Deidre) Johnson**.
- 20. Christopher and Ann Malamisuro**, Cincinnati, Ohio. Pray that God would bring visitors to Good Shepherd OPC's spring picnic and VBS this summer. / Missionary associates **M. D., D. V., and S. Z.**, Asia. Pray for their witness to their students in the classroom. / *Ordained Servant*: editor **Greg Reynolds** and proofreader **Diane Olinger**.
- 21. Heero and Anya Hacquebord**, L'viv, Ukraine. Pray for the fellowship and commitment of new believers attending worship services. / **Joshua and Jessica Lyon**, Carson, Calif. Pray that visitors to Grace OPC will desire to join in communicant fellowship. / **(Mrs.) B. A. Snider**, marketing coordinator at Great Commission Publications.
- 22. Mark and Karissa Soud**, Birmingham, Ala. Pray that God would make Redeemer Presbyterian Church a blessing to the community. / **Brian and Dorothy Wingard**, South Africa. Pray that students at Mukhanyo Theological College will be diligent in their studies. / **Tim (and Jeni) Son**, yearlong intern at First Presbyterian Church, North Shore in Ipswich, Mass.
- 23.** Retired missionaries **Betty Andrews, Cal and Edie Cummings, Greet Rietkerk**, and **Young and Mary Lou**

Son. / Kim and Barbara Kuhfuss, Eau Claire, Wis. Pray that more visitors will attend worship at Providence Reformed Church. / *New Horizons* editorial assistant **Pat Clawson** and proofreader **Sarah Pederson**.



Kim and Barbara Kuhfuss

- 24. Chris and Megan Hartshorn**, Anaheim Hills, Calif. Pray that visitors will come to Anaheim Hills Presbyterian Church and unbelievers will be converted. / **Mark and Jeni Richline**, Montevideo, Uruguay (on furlough). Pray for Mark's safe travel as he continues his furlough speaking engagements. / Pray for **Andrew Moody**, OPC.org website technical assistant.
- 25. Ray and Michele Call**, Montevideo, Uruguay. Pray that the young church plant will be effective in worship and evangelism. / **Paul and Sarah Mourreale**, St. Louis, Mo. Pray that Gateway OPC's outreach efforts will result in growth. / **Wayne (and Suzanne) Veenstra**, yearlong intern at Harvest OPC in Wyoming, Mich.
- 26. Mika and Christina Edmondson**, Grand Rapids, Mich. Praise God for his continued blessing on New City Fellowship. / Missionary associates **Markus and Sharon Ruth Jeromin**, Uruguay. Pray for the teaching and outreach ministries with which they work. / **Janet Birkmann**, Diaconal Ministries administrative assistant.
- 27.** Affiliated missionaries **Craig and Ree Coulbourne** and **Linda Karner**, Japan. Pray for God's continued blessing on the classes they teach. / Home Missions staff administrator **Sean Gregg**. / Pray for **the Psalter-Hymnal Committee members** as they prepare to present their work to the 2016 General Assembly.
- 28. Tim and Deborah Herndon**, West Lebanon, N.H. Pray that more locals and college students will visit Providence OPC. / **Ben and Heather Hopp**, Haiti (on furlough). Pray for balance in scheduling travel and times for rest and refreshment with the family. / **Darryl and Anita Kretschmer**, yearlong intern at Lakeview OPC in Rockport, Maine.
- 29.** Associate missionaries **Octavius and Marie Delfils**, Haiti. Pray for the church's ministries to children and young people. / **John and Wenny Ro**, Chicago, Ill. (downtown). Pray that God would bring new people to Gospel Life Presbyterian Church through its outreach ministries. / Army chaplain **Paul (and Mary) Berghaus**.
- 30. Jonathan and Lauryn Shishko**, Queens, N.Y. Praise God for providing a place for Reformation Presbyterian Church to gather on Sunday evenings. / **Eric and Donna Hausler**, Haiti. Pray for the translation of Reformed materials into Creole for use in the Haitian churches. / **Doug Watson**, part-time staff accountant.

NEWS, VIEWS, & REVIEWS

JAMES JORDAN ORDAINED

James J. Jordan

On January 30, 2016, James J. Jordan was ordained to the gospel ministry and installed as assistant pastor of Church of the Covenant in Hackettstown, New Jersey, by the Presbytery of New Jersey.

Mr. Jordan was called to faith in Jesus Christ at a young age at Liberty Church (PCA) in Owings Mills, Maryland. He sensed a call to ministry during his college years as he served in leadership roles with the Navigators at the University of Maryland, College Park. Before seminary, he served for one year as a missionary in Mexico City and for two years as the Short-Term Coordinator for Latin America Mission. He received an M.Div. from Westminster Theological Seminary in May 2014.

While originally under care in the Chesapeake Presbytery of the PCA, he was introduced to the OPC through the ministry of Calvary OPC in Glenside, Pennsylvania. During his final year of seminary, he transferred to the OPC and received an eighteen-month pastoral internship at Church of the Covenant. In October 2015, the church called him to continue his labors as their assistant pas-



At James Jordan's ordination (left to right): (rear) elder Keith Cuomo, Revs. Travis Yonkman, Mark Howard (PCA), James Jordan, John Keegan, Aaron Verhoef (URCNA), elder Gerry Cruz; (front) Revs. John Vroegindewey, Douglas Clawson, Ronald Pearce, Ross Graham, Barry Cureton (PCA), Russ Sukhia (PCA)

tor at the conclusion of his internship.

The ordination and installation service was led by Rev. Ross Graham, moderator of the Presbytery of New Jersey. Rev. Dr. Barry Cureton delivered the sermon, Rev. Ronald Pearce gave the charge to the minister, and Rev. Douglas Clawson gave the charge to the congregation.

SIXTY YEARS AN ELDER

Jonathan Holst

In 1955, the Warsaw Pact was formed and the first nuclear submarine, the USS Nautilus, commenced its first expedition. Also that year, Frank Emley was ordained as an elder at Covenant OPC in Pittsburgh, Pennsylvania. The Warsaw Pact has come and gone, the Nautilus now



The session of the newly organized Bethel Reformed OPC in Fremont, Mich. (from the left): Ted Vander Kooi, Pastor Vern Picknally, and Brian Guikema



Elder Frank Emley

rests in dignified retirement, but Frank Emley continues to serve!

At a recent church luncheon, Westminster OPC in Hamden, Connecticut, took time to thank God for blessing his church with Mr. Emley's sixty years of uninterrupted (and not emeritized) service.

Mr. Emley has served on numerous committees for our General Assembly and for three different presbyteries. In his ninety-fourth year of life, he continues to provide a fine example of attendance and commitment to his Lord. We praise the Lord for giving such gifts to his church, for the edification of the saints.

UPDATE

CHURCHES

- **Bethel Reformed OPC**, formerly Fremont OPC, in Fremont, Mich., was organized as a particular congregation of the OPC by the Presbytery of Michigan and Ontario on February 5.

- On December 20, the members of **Hope Presbyterian Church** in Mercer Island, Wash., voted for the second time to withdraw from the OPC; they joined the PCA on January 29.

- **Providence Presbyterian Church** in Morgan Hill, Calif., a mission work of the Presbytery of Northern California and Nevada, held its last service on December 27, with hopes of starting up again in 2017.

MINISTERS

- Licentiate **James J. Jordan** was ordained as a minister and installed as assistant pastor of Church of the Covenant in Hackettstown, N.J., on January 30.

- **Daniel W. McManigal**, the pastor of Hope Presbyterian Church in Mercer Island, Wash., was received as a minister by the Pacific Northwest Presbytery of the PCA on January 29, and has been removed from the ministerial roll of the Presbytery of the Northwest (OPC).

- The pastoral relationship between **James F. Mong** and Redeemer Presbyterian Church in Ada, Mich., has been

dissolved; he remains on the role of the Presbytery of Michigan and Ontario as a minister without call.

- **W. Vernon Picknally, Jr.**, formerly the organizing pastor (and associate pastor of Little Farms Chapel in Coopersville, Mich.), was installed as pastor of Bethel Reformed OPC in Fremont, Mich., on February 5.

- **Clarence E. Veld** was ordained as a minister and installed as pastor of Westminster OPC in Bartlesville, Oklahoma, on February 19.

MILESTONES

- **Vickie Ross Dawson**, 65, the wife of former OP pastor Martin L. Dawson, Sr., died on February 16.

- **Barbara Ellen (Farace) Deliyannides**, 79, the wife of elder John S. Deliyannides, died on February 15.

LETTERS

PUBLIC EDUCATION

Editor:

I was saddened to see the article in the February issue talking about public school as an option for OPC members. I don't doubt that there are Christians that use the public schools and are extremely diligent, as the Van Meerbeke may have been, to counteract some of the negative influences. But does 1 Corinthians 8 say nothing about this? The reality is that many people will point to stories like this as justification for putting their kids under 6–7 hours/day of godless indoctrination, and will not do enough to counteract it. With the numbers of young people leaving the church, why would we encourage parents to allow a secular system to have such influence over their children?

It's true that Deuteronomy 6 has no specific blueprint for all to use in training children. But fitting public school into the principles of Deuteronomy 6 requires a high level of spiritual gymnastics. At best, an article saying that public school is a valid option is like including a recipe for explosives in the magazine with no

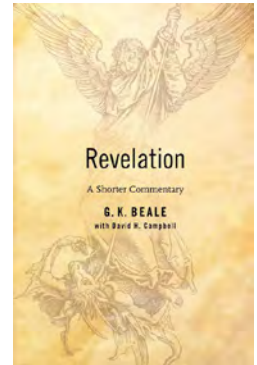
mention of the need for precautions.

Mitch Turner
Hamilton, Va.

REVIEWS

Revelation: A Shorter Commentary, by **G. K. Beale with David H. Campbell. Eerdmans, 2015. Paperback, 552 pages, list price \$35.00. Reviewed by OP pastor Mark A. Winder.**

G. K. Beale's shorter commentary on Revelation compresses all the treasures of the parent volume in the NIGTC series into a more accessible package. Minus the



small font detail, Greek words, and some supporting arguments of the larger commentary, this tightly packed work demonstrates the potency of brevity.

Beale employs an “*eclectic* redemptive-historical idealist” approach (p. 9), seeing in various portions of the text symbolic presentations of the battle between good and evil throughout the church age, historical events as patterns for the ages, and anticipations of the final judgment and new creation. The *pastoral* goal of Revelation is to encourage God's people to faithfulness in every age, while the *theological* theme “is that God should receive worship and glory as a result of accomplishing consummate salvation and final judgment” (p. 507).

A model of covenantal exposition, this commentary relentlessly applies the inflexible rule of interpretation: Scripture interprets itself. Beale diligently investigates literary, historical, and theological contexts. He masterfully unfolds John's use of the Old Testament by applying careful exegesis of the Old Testament to appreciate its fullness in light of the New Testament's conclusion. The resulting interpretation is not only true to grammatical and historical analysis, but harmonious to

the flow and climax of redemptive history. Along the way, he offers discussions of the visionary, symbolic, and historical levels of interpretation (p. 421) and nuggets of exegetical wisdom, such as “Christ’s work is now the dominant interpretive lens through which to understand Old Testament expectations” (p. 216).

Throughout, Beale is an able tutor on significant themes, such as the church as true Israel encompassing all peoples, the distinction between chronological sequence and sequence of revelatory visions, the coming of Christ as an “inaugurated end-time process” (p. 79), the use of the Old Testament in the New Testament, cautions against inappropriate interpretive methods, the primacy of Christ, and the recognition, significance, and types of patterns and parallels.

Beale concisely interacts with opposing views, but critiques and defends thoroughly where warranted (e.g., the millennium, the resurrection, the measuring of the temple, the seal, bowl, and trumpet judgments, and Babylon). Where multiple options exist, he offers legitimate interpretive possibilities with a summary of the evidence and rationale for his choice.

Introductory material is brief. Discussion on date is slim (though addressed later), and the “four ways of interpreting” would benefit from greater detail. Yet the discussions of symbolic interpretation and the use of the Old Testament are succinctly thorough and convincing. Beale’s focus on Revelation 1:19 as an interpretive key establishes a crucial trajectory for understanding that what was anticipated by the prophets begins to be fulfilled in Revelation.

The full Scripture text (NASB) is included. A brief summary paragraph begins each major section, followed by sentence summaries for smaller units. The words of the Scripture text are then interspersed in bold with the comments, with verse divisions clearly marked. The addition of substantial “Suggestions for Reflection” provides hundreds of pastoral ideas for practical application, response, and doctrinal reflection. These reflections alone make this an indispensable companion to the larger commentary, offering vital aids for teachers and students alike.

MEDAL OF VALOR AWARDED IN BARTLESVILLE

Terry K. Miller

On a Sunday afternoon last November, Westminster OPC in Bartlesville, Oklahoma, was invaded by thieves. They broke through a window and commenced boxing up computer and electronic equipment after breaking into some offices.

However, they did not get away before Sarah Eppinger arrived for evening worship. She startled the thieves, who quickly exited the building. She was not touched or injured.

None of the computer or electronic equipment was taken out of the building. Only some spare keys were taken. After replacing the window pane, making other repairs, and changing the lock tumblers on the entrance doors, our facility was back as it was before the break-in.

The church session awarded Sarah a medal of valor for her outstanding courage and valor in the line of church duty and in face of grave danger. (It has been suggested by some in the church that during the presentation of the medal, the ses-



Sarah Eppinger, heroine

sion embellished the story of her heroic and courageous actions, but those people were probably just jealous!)

The session also awarded the thieves an absentee Darwin award for breaking into the church just prior to the clearly posted start of a worship service.

We thank our gracious and loving God for his protection of his children.

***God, Adam, and You: Biblical Creation Defended and Applied*, edited by Richard D. Phillips. P&R, 2015. Paperback, 210 pages, list price \$14.99. Reviewed by OP minister Christian McShaffrey.**

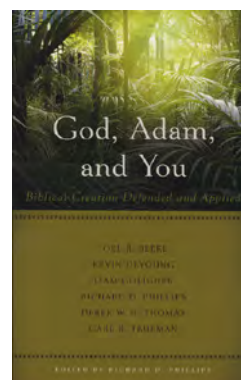
When I was converted, I repented of my Darwinian worldview and embraced the historicity of Genesis 1–2. When I entered seminary, one of the most difficult challenges for me was to understand how some of my Reformed brothers could not read Genesis 1–2 as a historical narrative.

An even more difficult challenge then arose (which continues to face Orthodox Presbyterians today): how do we heartily disagree with one another in brotherly love? I have found that the safest and most sanctified approach to

brotherly debate is to stay as close to the text of Scripture as possible, and that is exactly what is done in this book.

Its purpose is to defend the “classic” (young earth) view of creation and to demonstrate how this interpretation of the creation account is integrally connected to orthodoxy in other areas like theology, anthropology, hamartiology, Christology, and soteriology.

The book is a compilation of transcribed lectures from six speakers at the 2013 Philadelphia Conference on Reformed Theology. This makes each chapter a self-contained lesson. Some of the chapters are more conversational (incorporating illustrations, anecdotes, and references to pop culture), while others are more exegetical (including references to the Hebrew and



Greek text).

The overall result is an engagingly readable book that is suitable for high school students, yet also offers sufficient “meat” to those who are more theological-ly astute. Many sections also convey the warmth and practicality of a devotional book.

As a brief aside, and thinking of high school students, it is my pastoral opinion that this book should be required reading for every covenant child who attends public school or plans to attend university.

In conclusion, we all know that there is a diversity of opinion within our denomination on the creation account. We are also, I trust, all committed to upholding the truth of Scripture while preserving the unity of the Spirit. All Orthodox Presbyterians should, therefore, read this book.

If you do not subscribe to the classic view of creation, you will, at very least, learn that those who do are not a “cult of obscurantists who refuse to accept what everyone else knows” (p. 101). We do have exegetical and theological grounds for our view.

On the other hand, if you do hold to the classic view, this book will further confirm you in your conviction and also further equip you to show your brothers a better way of understanding God, Adam, and you.

***Developments in Biblical Counseling*, by J. Cameron Fraser. Reformation Heritage Books, 2015. Paperback, xvii+124 pages, list price \$12.00. Reviewed by OP minister and counselor John W. Mallin.**

J. Cameron Fraser is a minister in the Christian Reformed Church in western Canada.

While almost the size of a pocket handbook (5 x 7.5 inches), *Developments in Biblical Counseling* is not a handbook. It reviews the history of the developments in Nouthetic and Biblical Counseling and the issues involved in those developments. Fraser’s purpose may be described in the blurb by J. I. Packer on the front cover, which refers to a “sympathetic unpacking of this internal debate in Christian counseling.” Although Fraser notes that his style is that of “journalistic reporting,”



Worldwide Outreach Conference

On June 24–25, the Machen Retreat and Conference Center will host the OPC Worldwide Outreach Conference. General secretaries John Shaw (Home Missions), Douglas Clawson (Foreign Missions), and Danny Olinger (Christian Education) will speak on God’s blessing on the Worldwide Outreach ministries, the opportunities for future labor, and our support structure.

Overnight accommodation and meals will be provided at low cost, in this beautiful part of God’s creation. Further information is available at www.machen.org and by emailing the organizer, Rev. Stephen Doe, at pastorsteved47@gmail.com.



not scholarly analysis, he does offer analysis and comments that reflect his views.

The contents include a foreword by Ron Harris and a comprehensive bibliography.

The first three chapters highlight five recurring themes in Nouthetic or Biblical Counseling: the sufficiency of Scripture; the definition of Biblical Counseling; its relationship to psychology and psychiatry; the means and methods of change; and sin, suffering, and Satan. The final chapter pursues parallel themes.

The introduction briefly summarizes the history of the Nouthetic Counseling movement and its heirs, drawing from David Powlison’s *The Biblical Counseling Movement: History and Context*, and bringing it up to date.

Chapter 1 reviews the fundamental

views of Jay Adams, which comprise Nouthetic Counseling, considering the five themes noted above.

Chapter 2 reviews criticisms that have been offered of Adams, including questions regarding the use of the Bible as the sole textbook for counseling, objections to the use of *noutheo* to define counseling, criticisms of Adams’s supposed psychological naïveté, the criticism of inadequate attention to the impact of the Fall, and opposition to Adams’s denial of demonic activity with respect to sickness.

Chapter 3 reviews the developments in Biblical Counseling that led some within the movement to drop the term “nouthetic.” Biblical Counseling seeks to distinguish between heart issues and circumstances to which the heart must respond. Making substantial use of “idols of the heart” and the related insight that people both sin and are sinned against, change is sought, not only in behavior, but also in motives and desires of the heart.

Chapter 4 compares Biblical Coun-



Karamoja Teachers Needed

The Karamoja Education Outreach is looking for volunteer teachers to work with our missionary and Karimojong staff in our preschools and in the local primary schools. They can begin anytime from May onward and stay for as little as a few weeks to begin with and consider staying for a longer period. Applicants should be at least 19 years old and have experience and enthusiasm for teaching younger children. More information is available at the following website: opcstm.org/2016/02/15/teachers-needed-in-uganda-2. Applicants should write to Martha Wright at marthakaramoja@gmail.com.

OPC Men's Retreat

April 8-10 • Hammonton, N.J.

- Topic: Being Financial Stewards of Our Families
- Speaker: Elder David Haney, director of finance and planned giving for the OPC
- Time: 6:00 pm Friday to Sunday morning
- Free-time activities: fishing, skeet shooting, softball, soccer, golf (some extra fees may apply)
- Cost: \$132 per person
- Venue: Camp Haluwasa, Hammonton
- Registration for men 16 and over: <http://immanuelonline.org/events-2/mens-retreat-2016>

selling with Puritan counseling, noting the Puritans' emphasis on idolatry of the heart in their approach to counseling.

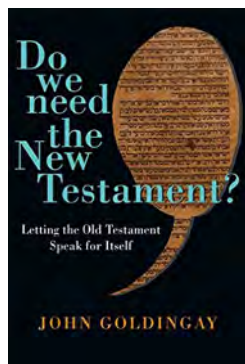
The postscript includes a discussion of Adams's emphasis on external behavior versus the "idols of the heart" concept as a key issue of difference.

The footnotes are helpful, especially when they provide substantive qualifying or balancing comments or remarks that further elucidate a point. Page 90 is missing footnotes 64 and 65.

The book will be helpful to counselors, students of counseling, and those looking for a counselor. I highly recommend the book to its target audience.

***Do We Need the New Testament? Letting the Old Testament Speak for Itself*, by John Goldingay. IVP Academic, 2015. Paperback, 178 pages, list price \$22.00. Reviewed by OP pastor Austin Britton.**

"Yes, of course, we do need the New Testament." So begins John Goldingay's provocative new book *Do We Need the New Testament?* (p. 7). He spends the rest of the book explaining why we need the New Testament and how it operates together with the Old Testament. Goldingay remarks that Christians often ask the opposite question under their breath: "Do we need the Old Testament?" That



question can belie problematic assumptions about the Scriptures as a whole. Goldingay desires his book to serve as a corrective to these assumptions.

The thesis of this book is that the New Testament reveals Jesus Christ as the *embodiment* of God's revelation. According to Goldingay, this is what is new about the New Testament. For the first time, YHWH's nature, character, and will were enfleshed. In other words, the New Testament is not needed to reveal something new about God's nature or salvific plan, but it is needed as the culmination and confirmation of everything God revealed in the Old Testament.

Over the course of nine chapters, Goldingay



Embers to a Flame Conference

Join us April 21-23, at Redeemer OPC in Ada, Mich., for the Embers to a Flame conference. "At the Embers to a Flame conference, Harry Reeder mines the Word of God in order to supply pastors and church leaders with strategies that lead to church health" (Ligon Duncan). Together we will look at case studies for church health through Titus, Timothy, Paul, and John, and see what Jesus has to say regarding his church. \$220 per person; discounts available. For more information, visit emberstoafame.org.

Women's Spring Conference

April 15-16 • Green Bay, Wis.

- Theme: Surrounded and Surrendered: Helping One Another Experience Intimacy with Christ
- Speaker: Dee Brestin
- Friday, 5:30 to 8:00 p.m.
Saturday, 8:45 a.m. to 2:15 p.m.
- Registration deadline: April 7
- Venue: New Hope Presbyterian Church, 2401 Deckner Ave., Green Bay, WI 54302
- Online registration at www.nhopc.org. Questions? Email library@nhopc.org.

Positions Available

Director of Congregational Life Ministries: New Hope Presbyterian Church (OPC) in Green Bay, Wis., seeks a director of congregational life ministries to administer outreach and enfolding opportunities within the congregation and community. We seek a Christian man (not necessarily ordained) with great interpersonal skills and administrative experience who will engage people in congregational life and train others to do so in support of our mission. He must embrace the Westminster Confession of Faith. For more information, a complete job description, and an application form, visit us at www.nhopc.org.

addresses such pertinent topics as the Holy Spirit's activity in the Old Testament, how Christians should read the book of Hebrews, and the relationship between the law and Jesus, among many others. Through these discussions, Goldingay identifies two areas of New Testament teaching that could be considered unaddressed by the Old Testament and thus new. Those are the teachings on the resurrection and Satan. But while Goldingay fleshes out the newness of the former, he leaves the newness of the latter rather undeveloped.

This reviewer believes that Goldingay overstates his case at times. For instance, he writes, "I am not sure what would be the unfortunate result of interpretive programs that assume an autonomous Old Testament" (p. 163). While any interpretation of the Old Testament should recognize that it contains first-order theological material that stands on its own, the New Testament cannot be discarded in exegesis. While Goldingay would never want to discard the New Testament, he does at times use language that seems to bifurcate the two testaments too strongly. To speak of an "autonomous" Old Testament is at least open to being misconstrued.

All in all, this book is a delightful, stimulating, and challenging read. Many commonly held assumptions about the relationship between the testaments are discussed and held up to biblical scrutiny. Goldingay helps to explain how to interpret and understand the Old Testament's abiding theological witness to our triune God.

**MARRIAGE
SEXUALITY
&
FAITHFUL WITNESS**

A Conference for Church Officers

The Path to—and from—Here: Reflections on Sexual Identity, Past and Present
—Carl R. Trueman, *Paul Woolley Professor of Church History, Westminster Theological Seminary*

Living under Foreign Law
—Randy Beck, *Justice Thomas O. Marshall Chair of Constitutional Law, University of Georgia School of Law*

Speaking the Truth in Love: Ministry to Those Struggling with Same-Sex Attraction and Gender Dysphoria
—Tim Geiger, *Executive Director, Harvest USA*

Panel Discussion:
Joining the speakers will be **Jennifer A. Marshall**, *Vice President for Family, Community, and Opportunity and Fellow of the Heritage Foundation, Washington, DC*

Sponsored by the Committee on Christian Education (OPC)

Free for OPC General Assembly commissioners
Others: \$20 (\$30 for families)

GLASGOW PRESBYTERIAN CHURCH (PCA)
BEAR, DELAWARE
JUNE 8, 2016 / 12:30 – 4:30 PM

opc