

# Free Church **Witness**



**NOVEMBER 2015 ISSUE**



## **Calvin & Knox Compared**

***Donald John MacLean***





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**Design and Layout:** Alasdair Macleod  
**Cover:** The Reformation Wall, Geneva:  
Farel, Calvin, Beza & Knox (Dollar Photo Club)

### Subscription Details

Subscription rates (including postage) for a year's issues of the two magazines mailed to one address are:

U.K. £27.50

Europe (Airmail) £30.00

Overseas (Airmail) £35.00

The congregational rate is £24.00.

We would like to encourage churches to make bulk orders. The *Explorer* may be ordered separately for Sabbath Schools.

Cheques/Postal Orders should be made payable to:

"Free Church of Scotland (Continuing)"

Subscriptions and orders should be sent to:

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The Church is a recognised Scottish Charity (No. 030976).

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### Published by

Free Church of Scotland (Continuing)

25 Branklyn Crescent

Academy Park

Glasgow G13 1GJ

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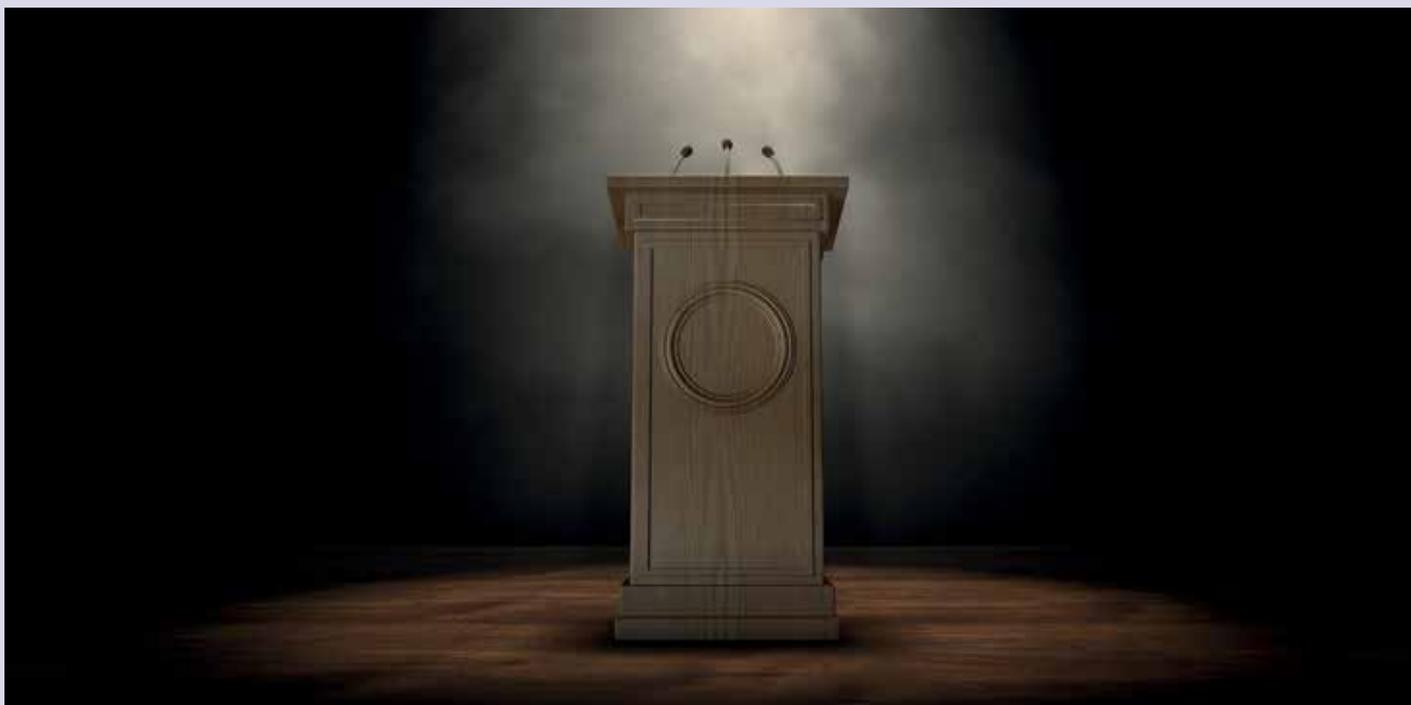
29 Kiltearn

### Printed by

DM Design & Print

25 Loch Lann Road

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## The Call to the Ministry

For the first year since our Seminary began we have no UK Free Church of Scotland (Continuing) students studying for the ministry. Thankfully we do not have many vacancies and there are young men in the process of making application. But the need both at home and abroad is immense and Christ has taught us to notice that the fields are white unto harvest but that the labourers are few and because of that we are to pray to the Lord of the harvest to send forth labourers into the harvest fields.

### Knox and Calvin

A natural question arises: What is the call to the ministry and who should apply? Last year at the School in Theology one speaker (Donald John Maclean) compared and contrasted Calvin and Knox. Both of them were strongly encouraged, indeed compelled, by others to enter the ministry. Calvin was passing through Geneva intending to pursue his desired life as a scholar when William Farel stopped him and indeed threatened him with terrible curses if he did not enter the ministry in Geneva. Terrified by the curses Calvin became the great Reformer. Similarly John Rough preached to the congregation in St Andrews castle on the call to the ministry and then in the middle of the sermon addressed a call to the ministry to Knox directly: 'Brother, in the name of God and of His Son Jesus Christ, and in the name of all those here present I call you by my mouth, I charge you that you refuse not this holy vocation'. The preacher then turned to the congregation, 'Was not this your charge to me? And do you not approve this calling?'

They replied with one voice, 'It was, and we approve it'. Knox ran out of the meeting in tears, but within a few days he was in the pulpit and what a mighty preacher he became. The question was raised, does the church have a role in the calling?

### Different Views

C H Spurgeon's view was that no one should go into the ministry unless they are compelled by God and could not do anything else. R L Dabney held to the opposite extreme, that anyone who is converted, has the intellectual gifts and gifts of speech should go into the ministry unless they have a good reason for not doing so. Dabney argued that every one of us is to glorify God as much as we can in our work and surely a gifted and godly man can glorify God more as a minister than as a lawyer, doctor, or businessman. If one has an average ability and the church is needing ministers he should offer himself and leave it to the church to turn him down. It would appear best to choose a middle course between these two. A person can surely be disobedient by refusing to obey God's call. On the other hand there appears in Scripture a definite call which is more than the need and the church's appointment.

### God's Call

The Bible teaches the necessity for a call. Paul writes: 'How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good

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things!' (Rom.10:14-15). Obviously, from this, some are sent and others are not. Similarly he writes to the Corinthians: 'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues' (1Cor.12:28). It is God who appoints the teachers. This is confirmed by Paul's words to the Ephesian elders, 'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood' (Acts 20:28). Paul speaks of ministers as ambassadors (2Cor.5:20) and no ambassador is self-appointed.

### **Recognition of God's Call**

Some believe that an individual must receive a divine communication, e.g. a vision, a dream, a voice from heaven, or, more normally, a text of Scripture coming with power and conviction. But how are we to expect God to speak to us today? Gone are the 'divers manners' by which He spoke to our fathers (Heb.1:1). God communicates today through the word of Scripture, leading our thoughts in answer to prayer, guiding the church to encourage, receive or reject, and through His providence. Providence is however best read after the event. We look back and we see God opening or shutting the door. God may place trials and obstacles in the way to purify and strengthen. Carey had many obstacles to his going to India but surely it was the call of God.

### **What is the call?**

Generally it is recognised that there are two sides to the call – the internal and the external call. The internal is a burden or desire to be a minister. God is leading and laying this on the man's heart. One can of course be misled. One may be motivated by pride and the prestige of the job. One may be a bit of an actor and like to speak and parade in public. Some may see the ministry as a relatively easy way to earn a living. Also all should have a desire to serve God, to be used in the conversion of sinners and in teaching, edifying and encouraging Christians. It is interesting too to note that both Moses and Jeremiah who were evidently called of God to be prophets had no desire for the work but tried to escape. The external call comes through fellow-Christians and particularly the godly and mature encouraging one to study for the ministry. It also involves the leadership in the church, the elders, the presbytery and the Training of the Ministry Committee accepting the applicant. It is something of which the individual can only be confident when he is inducted as minister of a congregation. But even that is not infallible because we know that congregations can make mistakes just as individuals can. Many have been ordained who were never converted and who have been a curse rather than a blessing to the church of God.

### **Requirements for the Ministry**

There are certain qualifications required of elders and ministers. To some extent these must be found in the applicant, though no candidate is perfect. An elder and a bishop are two names for the same office and the pastor is a teaching elder who gives his time to labour in the Word and in doctrine (1Tim.5:17).

- 1) Obviously the minister must be converted. How can one labour for the conversion of others if one has no saving knowledge of Christ?
- 2) He must have some desire to serve in the ministry: 'If a man desire the office of a bishop he desireth a good work' (1Tim.3:1).
- 3) An aptitude to study, a grasp of the truth and a yearning to know more is essential.
- 4) An ability to speak clearly, interestingly and edifyingly is essential. He must be 'apt to teach' (1Tim.3:2).
- 5) A love for men and women and a zeal for the salvation of souls is vital. Christ is the example and He came 'to seek and to save that which was lost' (Lk.19:10).
- 6) Prayerfulness is vital if a man is to give himself 'continually to prayer, and to the ministry of the word' (Acts 6:4).
- 7) An outwardly-blameless character, respected by the church and the world is vital: 'A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality ... Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil' (1Tim.3:2, 7).
- 8) He must be one who exercises restraint and moderation: 'Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous' (1Tim.3:3).
- 9) He must also rule his own house and family well (1Tim.3:4-5).
- 10) He must be humble, 'Not a novice, lest being lifted up with pride he fall into the condemnation of the devil' (1Tim.3:6). Pride and seeking one's own glory keeps many blessings away.

### **Case study**

Though Isaiah was called to the extraordinary office of prophet (Is.6) there are lessons to be learned for all ministers. The future prophet was first given a vision of the awesome glory of God. This produced in him a sense of his own sinfulness and inadequacy. A new appreciation of the altar and the shed blood of Christ strengthened his assurance of salvation. There is no condemnation to those who are in Christ Jesus (Rom.8:1). Now Isaiah was willing to go and God commissioned him. An experience of the greatness and holiness of God and of our own sinfulness is essential for a God-glorifying ministry. R C Sproul writes that all ministerial candidates should be asked of their experience of these things.



**Above:** *St Pierre's Cathedral, where Calvin ministered to the French congregation in Geneva, with (far right) the Knox Oratoire, where Knox ministered to the English congregation in the 1550s.*

## Calvin & Knox - A Comparison & Contrast (Part I)

**Donald John Maclean (Cambridge)**

The substance of a paper given at the 2014 School in Theology.

**T**his year (2014) is the 500th anniversary of the birth of John Knox. It is therefore right and fitting that we consider Knox at this time for, as Thomas Carlyle said, 'He is the one Scotchman to whom, of all others, his country and the world owe a debt'. It is also the case that a similar 500th anniversary was observed recently for John Calvin (2009). This series of three articles, then, will focus on Knox but also weave in references to Calvin, and in particular highlight practical lessons which can be learned from the similarities and differences in their lives.

To begin, though, who is John Knox? A BBC news story some months back asked the public in Edinburgh this very question. Some had no idea who Knox was, showing that today he is a largely forgotten figure. But to be forgotten is perhaps preferable than to be remembered in the

way Knox is by the public. This one comment sums up the attitude of many who remembered him: '[He was] a pretty miserable kind of guy. The Scottish dour character originates with him, cause he was a miserable person'. Even more bluntly in the 20th century the Orcadian poet Edwin Muir, who wrote a biography of Knox, said, 'As I read about him in the British Museum I came to dislike him more and more, and understood why every Scottish writer since the beginning of the eighteenth century had detested him ... everyone except Carlyle'. Douglas Bond in his excellent book on Knox has rightly said, 'As faithless Israel resented Jeremiah's prophecy of doom and destruction for her whoredom against the Lord, so, for the most part, Scotland has resented the life and ministry of Knox'. The words of the apostle are true to a large degree of Knox, 1 Cor. 4:13, 'We are made as

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the filth of the world, and are the offscouring of all things unto this day'.

And this perhaps is the first point of contact with John Calvin. Both have been disparaged and hated in popular memory. In Calvin's own day a vicious and unfounded attack on his character was published by Jerome Bolsec who held that Calvin was 'irredeemably tedious and malicious, bloodthirsty and frustrated. He treated his own words as if they were the word of God, and allowed himself to be worshipped as God'. Bolsec disagreed with Calvin over predestination and eventually committed apostasy in returning to Rome. However, that thread of opinion regarding Calvin has continued down to our day. In the Scottish imagination these negative views of Knox and Calvin have become fused together so that almost anything that is wrong in Scottish life is due to 'Calvinism' mediated from Calvin's Geneva to Scotland by Knox. As a writer in the Herald newspaper noted in 2010, 'Calvinism ... is routinely described as being a blight on Scotland. It gets blamed for turning Scotland dour. Calvinists are generally portrayed as misanthropic kill-joys, Puritans who are haunted, in the words of American humourist HL Mencken, by the fear that someone, somewhere, may be happy ... [a] burden of "doom and gloom" [has been] imposed by Calvinism'. Both Knox and Calvin then are free from the imprecation of Christ, Luke 6:26, 'Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets'.

But that of course is not the whole story; as Knox and Calvin have been reviled by the world, so they have been cherished by the true church of Jesus Christ. As Prov. 10:7 tells us, 'The memory of the just is blessed: but the name of the wicked shall rot'. And so we can still, 500 or so years on from their births, sit at their feet and learn from Knox and Calvin as those who laboured faithfully in Word and doctrine and therefore who are worthy of double honour (1 Tim. 5:17).

### **Knox's and Calvin's Early Lives**

Knox, it is believed, was born in 1514, five years after the birth of John Calvin. The exact year of his birth is difficult to determine, as is so much about his early life. Like Elijah, the prophet to whom he is often compared, Knox bursts on the scene from a life of obscurity. We know he was born into a relatively poor family in Haddington, 20 miles or so from Edinburgh, and that his parents died while he was still a child. We know that he studied at St Andrews University, presumably supported by relatives. We can surmise that he probably entered St Andrews the year after Patrick Hamilton had been burnt at the stake there for his Protestant faith (1529). This incident obviously had little effect on Knox, as following his education he was ordained a priest. But beyond this we really know very little. Knox's life only steps into the light in the 1540s when, as a man around 30, we find him still working in the Roman Church.

Calvin, too, was raised as a faithful son of the Roman Church. Unlike Knox his family were relatively well off and he studied at Paris University, before eventually turning to the study of law which his father deemed more lucrative. Calvin had learned excellent Latin at Paris, before he moved to the University of Orleans and then to the University of Bourges pursuing law. At Bourges he learned New Testament Greek. The foundations of Calvin's learning were laid deep. In 1533, and with the swirling tides of reform rising in Europe, Calvin was converted. At the age of 24 he became a new man. He was in the kingdom of God before Knox.

And that is an important point to make. In any comparison between the two men, Calvin must be regarded as the senior: in age, in years in the kingdom of God, and it must be said, in theological ability (a point Knox himself would acknowledge). Before Knox was converted Calvin had been born again, had to flee France, published the first edition of the Institutes, led the Reformation in Geneva, and been exiled from Geneva only to be called back again after three years to continue the work of reformation. Bond is right to note that, 'Throughout his ministry, Knox considered Calvin his spiritual father'.

### **Knox's conversion**

A number of Protestant preachers were operating in Scotland in the 1540s as Scottish political leaders tried to cultivate friendship with Henry VIII of England who had already broken with Rome. One of these obscure preachers was the means of Knox's conversion. Knox's faith was strengthened and grounded in Reformed truth through the great preacher and martyr, George Wishart. Knox heard Wishart's preaching, and drank in the Reformed doctrine which Wishart had learned on the continent. However, the political climate in Scotland in a short space of time turned against England and the Reformation, and so Wishart's life was in danger. Knox took up a position as his bodyguard – often wielding a two-handed broadsword in defence of the preacher. Eventually the authorities closed in on Wishart, and as he was conscious of his impending capture he told Knox to leave him, stating that 'One is sufficient for a sacrifice'. Wishart was duly captured and martyred.

Knox, as a known associate of Wishart, became a wanted man. After being chased round the country he eventually ended up with other Protestants barricaded in St Andrews Castle. And it was here that Knox preached his first sermon. Protestant preachers were very few in number and it was soon recognised that Knox had the gifts to be a preacher. Pressed privately to acknowledge a calling to preach, Knox refused. He could not preach, he said, unless called by God. Undeterred, in the course of the next sermon the preacher stopped, and addressed Knox directly. 'Brother', said the preacher looking at Knox, 'in the name of God and of his Son Jesus Christ, and in the name of all those here present I call you by

my mouth, I charge you that you refuse not this holy vocation...' The preacher turned to the congregation, 'Was not this your charge to me? And do you not approve this calling?' They replied with one voice, 'It was, and we approve it'. Knox ran out of the meeting in tears, but eventually he submitted to the call of God's people. Not quite what we later Presbyterians would recognise as done decently and in good order, but, nonetheless, the means used by the Spirit to call Knox, in his early thirties, into the glorious work of proclaiming the unsearchable riches of Christ.

And here is another point of contact between Knox and Calvin. As is well known, Calvin too had to be forced, as it were, into the gospel ministry. Calvin, after his conversion, desired the quiet life of a scholar. He had no desire to be a pastor and a reformer. He said, 'I had resolved to continue in ... privacy and obscurity, until at length William Farel detained me in Geneva, not so much by counsel and exhortation, as by dreadful imprecation, which I felt to be as if God had from heaven laid his mighty hand upon me to arrest me'.

Therefore neither Calvin, nor Knox, felt any internal call until the external call of the church constrained them. And this I think presents a question to us regarding the relative balance we place on the internal and external call to the ministry. In neither of these men did the internal call come first, and in neither of these men did the internal call come until necessity was laid upon them by the church.

On this point the later Scottish theologian James Durham (1622-58) has a very important essay in his Commentary on Revelation entitled 'Concerning a Call to the Ministry and Clearness Therein'. While not neglecting the importance of the internal call Durham quotes a section from the First Book of Discipline (1560). He says, 'the established doctrine of our church in the First Book of Discipline, in that head concerning

Prophesying and Interpreting Scripture ... [is] Moreover men in whom it is supposed to be any gift, which might edify the church ... must be charged by the Ministers and Elders to join themselves with the Session and company of interpreters, to the end that the Kirk may judge whether or not they be able to serve ... in the vocation of Ministers. And if any be found disobedient, and not willing to communicate the gifts and special graces of God with their brethren, after sufficient admonition, Discipline must proceed against them ... for no man may be permitted to live as best pleaseth him, to live within the Kirk of God; but every man must be constrained by fraternal admonition, and correction, to bestow his labours, when of the Kirk he is required, to the edification of others'.

Perhaps this strikes some as unspiritual? Surely an internal call is necessary? Well, yes, but to what degree? As Durham would say, 'there are more clear grounds to gather God's mind from' regarding the call to the ministry than the internal call. He states that 'the effects of the Spirit fitting one with gifts for the charge ... whereupon weight may more safely be laid, than upon any inward apprehending, or not apprehending of the Spirit's motion, which is never given to us in anything, as the alone rule of obedience; and we must suppose the motion of the Spirit to be where these gifts are, seeing the impulse hath always the gifts with it, so we may gather the impulse from the gifts'. A position echoed later in the Reformed tradition by no less than Robert L Dabney.

Whatever our understanding of the call to the ministry, we can record our thanks that the little gathered congregation in St Andrews compelled Knox into preaching, and that Farel in Geneva compelled Calvin to give up his goal of a quiet scholarly life. At least in these two instances the wisdom of the external call preceding the internal call was justified of her children.



"Therefore neither Calvin, nor Knox, felt any internal call until the external call of the church constrained them... In neither of these men did the internal call come first, and in neither of these men did the internal call come until necessity was laid upon them by the church."



# Have we Lost Hold of the Gospel?

*Rev John J Murray*

**H**ow Scotland lost its hold of the Bible' is the title of an excellent address by the Rev Iain Murray, published in the Banner of Truth magazine (Issue 623-4, Aug/Sept 2015). It is not surprising that a nation and church that has lost the Bible should also lose the gospel. The two are intertwined. We still have a Bible but it is truncated and fallible and the gospel is around but it is largely mutilated and inoffensive. The popular gospel, with its roots going back to the end of the 19th century, took hold in the UK around the 1950s. It is decidedly man-centred. It is focussed on the problem caused by sin in the world and in the human heart. It is aware of the emptiness of life and the danger that sinners are in outside of Christ and the need to rescue them and give them a better quality of life.

## **Separating Christ and His benefits**

As we live in a consumer society it is not surprising that this has affected the church. We have the concept of presenting the gospel today as if it were a commodity that meets man's need. On the modern gospel stall there is the offering of forgiveness of sins, justification by faith, happiness and heaven. The invitation goes along the lines of, 'Come and add something to your life' or, 'Have some grace'. It is grace detached from the Person of Christ. Because of this the message has to be well-packaged and attractive. It must be stripped of anything that gives offence to the natural man. The call is to make it simple. But the true gospel is not a commodity. It is nonsense to think of the gospel of Jesus Christ as one religious stall offering free forgiveness or heaven. What is the point of being forgiven and justified and to have heaven as a reward if it does not prepare the person for what heaven is truly like? Is it just a heaven of pleasure and ease at the end of it all?

One is continually thankful for the way in which our Puritan forebears began their manual of instruction, the Shorter Catechism, with the question: 'What is the chief end of man?' The answer became a classic: 'Man's chief end is to glorify God and to enjoy Him for ever'. It begins as it should with God, not as other manuals which begin with 'What is your name?' or 'What is your hope?' The Biblical gospel begins and ends with God. That is what distinguishes the true gospel from every other so-called gospel. It is the gospel of the glory of the blessed God (1Tim.1:11).

## **The glory revealed in creation**

God created the world for the shining forth of His own excellencies, for the flowing forth of His happiness. We are placed on this earth to be recipients of God's self-communication. Jonathan Edwards reminds us that rational creatures are made that God may have in them occasions to fulfil His pleasure in manifesting and communicating Himself. 'We have cognitive capacities, not to celebrate the competence of our own reason, but in order to witness to and participate in God's communication of His excellencies as displayed in creation and redemption'.

That original relationship between God and man was disrupted through the Fall. In order for there to be the possibility of the relationship being restored there had to be a work of redemption, through which man would be enabled to return to God. That work is summed up by Peter when he says: 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God' (1Pet. 3:18). When a sinner comes to be confronted with the glory and majesty of God and comes to the realisation that the God in whose hand his breath is, he has not glorified (Dan.5:23), what does he do? He cannot rest satisfied with the gifts of forgiveness and peace. He must come back to this God.

The only way back to God is through Christ. He said: 'I am the way, the truth, and the life; no one cometh unto the Father, but by me' (John 14:6). God's self-communication is now in His Son Jesus Christ, who is 'the image of the invisible God'. Therefore the chief end of the gospel is that man will be restored to beholding the glory of God, to rejoicing in the glory of God and to reflecting the glory of God. But what prevents the natural man from seeing this? It is none other than the work of Satan: "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them' (2 Cor. 4:4). But God has the remedy for this blindness: 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ' (2Cor.4:6).

## **The vision of the greater glory in the Gospel**

It is by 'a divine and supernatural light', as was there at the first creation, that the glory is seen. The glory has broken into the world but as Calvin said in amazement, 'They do not see the midday sun'. But when a sinner is enlightened in this way, 'he sees an excellency in God; he sees a sweet loveliness in Christ; he sees an amiableness in holiness and God's commandments... he sees the wonderfulness of God's designs and a harmony in all his ways'. He rests by faith on the finished work of Christ. He has heart satisfaction with the way of

salvation by a crucified Redeemer. God has all the glory and the believer has all the blessedness. Only with divine intervention can the believer participate in these glories. It is all this that gives the true believer a love to Christ for His own sake and prepares him for the heaven which consists in being 'with Christ; which is far better' (Phil.1:23). Edwards puts it plainly: 'Love or affection to God that has no other ground than only some benefit received or hoped from God, is not true love. If it be without any sense of a delight in the absolute excellency of the divine nature, it has nothing divine in it' (Treatise on Grace, p. 50). True religious affections are rooted in the divine excellencies, not in the benefits which we receive. Edwards taught that the love and pursuit of holiness is the enduring mark of the true Christian.

### Proclaiming the vision

How is this Gospel to be proclaimed? By using the God-appointed means. Gospel preachers are the very 'voice of the great God'. They must stick to the pure Word of God that tells the excellency and glory of the Saviour and how great His love is in what He has done and suffered for poor sinners. Their task is to make what is true become real in the perception of hearers. This is what accounted for the success achieved among the American Indians with David Brainerd and Edwards. Contextualisation did not come into it. The Holy Scripture was proclaimed, Christ was magnified and divine and supernatural light was imparted by the Spirit.

Gospel preachers are to promote an encounter with God. The sermon provides a platform where the preacher can nurture and cultivate a sense of God's glory, inviting his hearers to be enthralled by this vision. This fits in with Edwards' claim: 'The main benefit that is obtained by preaching is by the impression made upon the mind in the time of it, and not by the effect that arises afterwards by a remembrance of what was delivered'.

**"Gospel preachers are the very 'voice of the great God'. They must stick to the pure Word of God that tells the excellency and glory of the Saviour and how great His love is in what He has done and suffered for poor sinners. Their task is to make what is true become real in the perception of hearers."**

## Congregational Remittances - September 2015

	ORDINARY REMITTANCES							
	CENTRAL BUILDING FUND YTD 2015	2015 Sep	2015 To Sep	2014 To Sep				
<b>Presbytery of Inverness</b>					<b>Outer Hebrides Presbytery</b>			
Aberdeen	205	1,300	14,649	14,727	Cross	1,826	16,075	19,581
Duthil-Dores	19,324	1,657	20,097	18,154	Harris - Leverburgh	284	1,650	13,909
Inverness		4,500	21,642	18,570	Harris - Scalpay		2,000	20,845
Kilmorack & Strathglass		1,400	15,061	15,885	Knock & Point		1,300	14,105
Poolewe & Aultbea	304	600	7,818	8,213	North Uist	3,335	1,000	9,916
<b>Total Inverness</b>	<b>19,833</b>	<b>9,457</b>	<b>79,266</b>	<b>75,549</b>	Stornoway	4,068	6,783	63,279
<b>Northern Presbytery</b>					<b>Total Outer Hebrides</b>	<b>7,687</b>	<b>14,559</b>	<b>138,130</b>
Assynt & Scourie	427	0	965	3,045	<b>Presbytery of Skye &amp; Lochcarron</b>			
Brora	620	2,000	12,055	13,957	Bracadale & Duirinish	0	7,200	12,637
Kiltearn	805	0	6,008	6,215	Kilmuir & Stenscholl	0	9,750	12,627
Tarbat		900	9,378	9,991	Lochalsh	330	900	10,270
<b>Total Northern</b>	<b>1,852</b>	<b>2,900</b>	<b>28,405</b>	<b>33,208</b>	Strath	45	450	5,688
<b>Southern Presbytery</b>					Portree	500	1,200	10,800
Arran	395	231	6,365	6,299	Snizort	1,300	18,064	18,935
Ayr		1,000	10,080	6,160	<b>Total Skye</b>	<b>875</b>	<b>3,850</b>	<b>61,772</b>
Dumfries		0	100	0	Smiths Falls	0	0	2,000
Edinburgh	15,297	1,750	22,053	20,888	<b>Total Congregations</b>	<b>53,808</b>	<b>38,397</b>	<b>403,021</b>
Glasgow - Partick	7,665	1,000	15,900	20,100	Other Donations	346	3,213	22,108
Glasgow - Shettleston	53	1,800	20,194	20,367	Legacy	0	0	111
Glasgow - Knightswood	151	1,850	18,757	20,612	<b>TOTAL</b>	<b>54,154</b>	<b>41,610</b>	<b>425,129</b>
Rothesay		0	2,000	1,000	Including Gift Aid	1,057	59,568	60,236
<b>Total Southern</b>	<b>23,561</b>	<b>7,631</b>	<b>95,449</b>	<b>95,426</b>				



# News



## Scaladale Weekend

*Tom Budgen*

A special weekend of fellowship and teaching is always a blessing to the Lord's people, and it was with a sense of anticipation and excitement that a group of young people came together for the third annual conference – 'The Scaladale 20s/30s Weekend Away'. Located in the Scaladale Centre in the midst of the beautiful, dramatic scenery of North Harris, we had as our theme and topic for the weekend, 'Joseph as a Type of Christ'. Our preacher was Rev James Clark

(Inverness) who began the weekend with an excellent introductory talk on 'Joseph and the Revelation from God', in which he reminded us that Joseph's name means a 'Revealer of secrets'. He built upon the idea that Joseph typified Christ's humiliation and exaltation, and drew our attention to the striking fact that as Joseph revealed the hearts of his brethren and was hated for it, so too the Lord Jesus also revealed what was in the hearts of men and was rejected in a similar manner. He emphasised the fulfilment of the types of Christ in the OT and

Psalms and gave us cause to rejoice over the unity and harmony of the Scriptures.

The Saturday morning talk focused on Genesis 39 and Mr Clark spoke on the humiliation of Joseph by contrasting his sufferings with Christ's. Despite Joseph's betrayal and slavery in Egypt, we read 'The Lord was with Joseph'. He paralleled Joseph's injustices and hard trials with the many reproaches Christ suffered as the sin-bearer. For example, as Joseph was falsely accused, cast into prison, numbered with the transgressors, and made an

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# Desk

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announcer of blessing to the chief butler and of judgment to the chief baker, so too was Christ betrayed by one of His brethren, cast into a deeper spiritual prison, numbered with the transgressors and made a blessing to one thief but a means of judgment to the other. Mr Clark devotionally applied the sufferings of Joseph and Christ to the sufferings of the church and encouraged us to continue walking in faith as Joseph did.

The rest of the day was spent doing various activities including hill-walking and in-door sports before coming together again for the evening talk. Mr Clark's title was 'Joseph's Exaltation' and he thoughtfully expounded parts of Genesis 41 by pointing out that as Joseph was delivered in God's time and his authority and glory were publicly owned as Prime Minister of Egypt, before whom all would bow the knee (Gen 41:43) so too was Christ exalted on the throne of His Father and set over the world. Mr Clark continued his series on Lord's Day morning with Genesis 45:3: 'And Joseph said unto his brethren, I am Joseph; doth my father yet live?' with the title 'The Self-Revelation of Joseph'. Despite thirteen years of slavery and prison and twenty-two years of exile from his father, Joseph lovingly and freely forgave his brothers. Mr Clark emphasised the self-revelation of Christ to the sinner and the love Christ had for the Father to do the work He was sent to do, and brought to our attention

once more the compassion Christ has for the lost and His willingness to show mercy to those who truly repent and put their faith and trust in Him.

Sabbath evening saw us warmly welcomed by the Leverburgh FCC congregation and Mr Clark concluded his series of talks with Genesis 50:25 and Hebrews 11:22 as his texts, and 'The Faith of Joseph' as his title. Mr Clark focused on the need for faith in Christ in barren times and the need to continue trusting in the Lord during our wilderness journey.

We are most grateful to Mr Clark for his thoughtful, warm and wise words, and his time and energy, not to mention his frequent references to various books to help us with the many questions we asked of him! We are thankful to have such faithful and Biblically-based teaching and would do well to remember how the 'lines are fallen unto us in pleasant places'. We are also indebted to our wonderful chef, Sandra Mackay, who gave up her weekend to come and cook for us (a big thank you for all the desserts!), Sean Stephen and his team for his efficiently organised hill-walking activity, the centre itself for allowing us to make use of it and of course a warm and hearty thanks to the Stornoway congregation for once again providing us with all sorts of delicious treats and baking which I'm sure even Mary Berry herself would enjoy!

The addresses from the weekend can all be found on sermonaudio.

## Assisted Suicide Bill

*Christian Institute*

On Friday 11th September the House of Commons voted down a Bill to legalise assisted suicide in England and Wales. MPs voted against the Bill by 330 to 118, which not only made it a heavy defeat, but also a huge turnout of MPs for a Private Members Bill.

Conservative MP Fiona Bruce said the Bill uses 'disingenuous' language and lacks safeguards.

Labour MP Lyn Brown said she would vote against the Bill because it would 'fundamentally change the way our society thinks' about the vulnerable.

Conservative MP Caroline Spelman said: 'Life is a gift from God with all it entails'. She highlighted the 'increasing secularisation of society' as a cause behind older people 'feeling a burden'.

The result came following pressure from disabled rights groups, the medical profession, a number of charities and religious leaders.

Serious concerns had been raised that legalising assisted suicide would pressurise the sick, elderly and vulnerable into ending their lives for fear of being a burden.

Many pointed to the incremental extension of the practice in Europe, and the absence of genuine safeguards.

Thank you to all of you who prayed about this issue and contacted your MP. It was clear from their speeches that many MPs had been swayed by the opposition of their constituents,

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and several mentioned the volume of letters and emails they had received.

The media seemed surprised that over half of the entire House of Commons voted against the Bill, but we know that God has answered our prayers.

Join us in giving thanks to God for this great victory for the sanctity and dignity of human life.

Let's pray that the arguments of the pro-euthanasia lobby will be discredited in the eyes of the public and that assisted suicide will never be legalised in the UK.

## **Persecution in Vietnam and Cambodia**

*E Kendal*

**T**he Degar (Montagnards) are collectively the indigenous tribal people of Vietnam. Today a remnant still survives in the Central Highlands, although systematic repression and violent persecution at the hands of the Communist regime in Hanoi is threatening their very existence. Hanoi deems Degar Christianity a 'reactionary' and 'evil' religion. Those refusing to renounce their faith can expect prison and torture. Many have fled into Cambodia, which rejects them as illegal migrants and repatriates them at Vietnam's request. On 11 September the Cambodian government gave the UN refugee agency in Phnom Penh three months to repatriate some 200 Degar Christians or Cambodian security forces will do it themselves. Pray that this crisis will shine a spot-light on one of Vietnam's darkest secrets. Please pray for the Degar Christians and Vietnam and Cambodia.

## **Sabbath – Broken Promises**

*Christian Institute*

**T**he Christian Institute has spoken out after the Government broke its promise not to extend Sunday trading by launching a snap consultation on empowering local authorities to extend hours.

In the consultation, launched during the summer holidays, ministers used the convenience of online shopping and the 'lucrative' tourism industry to argue that shops should be open for longer on a Sunday.

They are arguing for the issue to be devolved to local authorities, giving them power to 'improve the well-being of local citizens'.

But the Keep Sunday Special campaign was told ahead of the General Election that the Conservatives believed that the current system 'provides a reasonable balance' and that they had 'no current plans to relax the Sunday trading laws'.

Colin Hart, Director of The Christian Institute, warned that extending Sunday trading could have damaging effects on Christians and society as a whole.

He said: 'The Government has wasted no time in breaking its promise by clearly setting out its intention to change the law on Sunday trading. Just days before

the election it said there were 'no plans' to change the law and yet it is already going back on that commitment. Ministers say they are listening to views on the issue, but this is a snap consultation launched at a very bad time. They have buried it in the middle of the summer holidays, and at a time when many Christian groups and church leaders are focused on an upcoming assisted suicide debate. This is a very serious issue affecting many Christians across the country, forcing them to choose between their faith and their job.

'Extended Sunday trading impacts not just shop assistants, but lorry drivers, cleaners, security guards and a whole host of other workers. Christian employees already receive inadequate protection from the current laws and these plans make things worse. There is no doubt that liberalising Sunday trading will lead to more pressure on people to work on Sundays, harming family life and further interfering with Sunday as a day of rest'.

The Church of England has also spoken out against the plans, warning that: 'Any further erosion of shared community life, whether that is driven by central or local government, will be detrimental to all of us'.

And the TUC said that the increase in shopping hours "would take precious family time away from shopworkers".

Last month, shopworkers' trade union Usdaw warned: 'The changes that the government is consulting on offer only chaos, confusion and contradiction'.

Columnist Tim Montgomerie has said the individual choice given to some people 'to buy goods they don't need with money they don't have requires that another person's Sunday visit to Gran or to church must end — or their employability might suffer'.

This law refers to England and Wales. Sadly there are no restrictions on Sunday shopping in Scotland. Why are our governments so keen to remove every blessed vestige of our Christian heritage?

## **Chinese persecution**

*E Kendal*

**O**n 25 August Chinese police conducted night raids in Wenzhou (also known as 'China's Jerusalem') in which several pastors were seized along with prominent Christian attorney Zhang Kai and his assistant Liu Peng. In July, as the Chinese Communist Party (CCP) was rounding up human rights lawyers, Zhang announced the formation of a group of some 30 Christian lawyers who would defend churches under attack in the southern coastal province of Zhejiang. He called the group 'Lawyers for Protection of the Cross'. Citing information from police and Christians in Wenzhou, Zhang's employer Yang Xinquan said Zhang reportedly has been charged with national security offences. This could see Zhang spend six months in secretive detention. Grave concerns are held for his safety. Please pray for China, its believers

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and Christian lawyers.

## School in Theology

*James Haram*

The conference started with Rev Timothy J McGlynn (Aberdeen FCC), who spoke on 'John Huss and the Council of Constance'. He gave a brief history of the life of Huss, who was a Czech priest, philosopher, early Christian Reformer, able scholar and master at Charles University, Prague. Mr McGlynn went on to show how Huss, like Wycliffe before him, was a forerunner of the Reformation. He had a great influence on Europe. As a result of his teaching a reformist Bohemian religious denomination developed and then more than a century later arose Martin Luther himself who once stated, 'We are all Hussites'. Mr McGlynn spoke on how Huss' theology had been greatly influenced by John Wycliffe's writings, yet there were some major differences. It was because of the similarity of his views to Wycliffe that the Roman Catholic Church at the Council of Constance accused Huss of heresy and ordered him to be executed. Mr McGlynn explained that John Huss, like many of God's martyrs before him, endured a humiliating and excruciatingly painful martyrdom for the cause of Christ and the glory of God.

On Tuesday morning Rev Raymond Kemp, Minister of Staffin FCC, delivered a paper on 'Encouragement in our conflict with Rome', which was based on Matthew 16:13-20. In setting out the Christological nature of the Gospel of Matthew generally, and this passage specifically, Mr Kemp surveyed the alternative views of what the 'rock' was. While some Protestants hold that the 'rock' was Peter they fall short of recognising Peter's primacy, apostolic succession, or agreeing with the Papacy. According to Mr Kemp the 'rock' was Christ, or the content of Peter's confession of Christ. The encouragement for Christians is that there is a biblical alternative to papal claims, and the hope that Christ will build His church by the work of His Spirit through the preaching of the word and the exercise of proper church discipline. In all of this, the church is based upon the Bible – not the Bible upon the church.

This was followed by Rev Harry J T Woods, Minister of Beaully FCC, whose subject was 'Athanasius on the Incarnation'. He introduced the paper by explaining that it was written by Athanasius as a young man, to a young convert, for the purpose of grounding him more in the Christian faith. After giving the outline of this brief work he proceeded to draw attention to the considerable areas of Athanasius's work which are commendable. He then looked at some areas of concern – especially His inadequate explanation of the purpose for which the Word became man and the absence of any doctrine of justification by faith alone. He concluded by considering some of the consequences of these areas as they affect

the teaching of the present-day Eastern Orthodox Church and the increasing interest that such teaching has among some Western evangelicals.

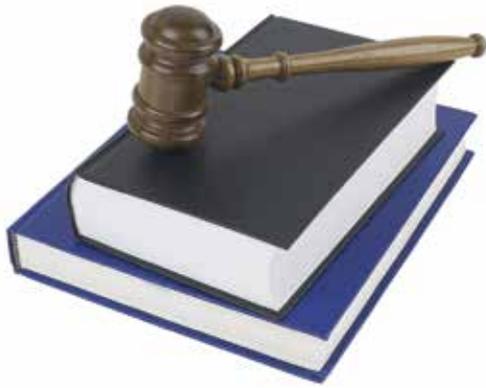
On Tuesday evening Rev William Macleod, Minister of Knightswood FCC, spoke on 'The Call to the Ministry: External, Internal Call'. He stressed the importance of having a call but that one should not look for a supernatural call. God leads a man in his thoughts as he prays and searches the Scriptures. The church recognises that the Lord has laid His hand upon a certain man and the Bible gives the characteristics of the minister (1 Timothy 3, Titus 1).

On Wednesday afternoon Rev Greg MacDonald, Minister of Ness FCC, presented 'An overview of the Book of Amos'. Mr MacDonald gave a thorough overview of this book, showing how it was divided into four sections: 1) Judgments on the pagan nations; 2) Judgments on Israel and covenant nations; 3) Various visions of coming judgments; and, 4) Restoration and covenant fulfilment. He spoke of how Israel's and Judah's corrupt worship had severe social consequences and likened God's present judgment on His Church and the social chaos of our day to God's judgment on His OT Church and the social chaos of Amos's day. I would not be surprised to hear that some of our congregations will shortly be doing a study series on this often-neglected book of the Old Testament.

Wednesday evening Rev Malcolm Watts, Minister of Emmanuel Church, Salisbury, delivered his paper on 'The Love of the Spirit' (Romans 15:30). Mr Watts noted two possible interpretations: the love which the Spirit produces in us (so Charles Hodge) and the Holy Spirit's personal love to God's elect (so Professor Murray). Mr Watts argued for the latter, and then supplied biblical confirmations of the truth taught in these words. He then considered our experience of the Spirit's love in the past, present and future, concluding his paper with reference to Heaven where God shall be 'all in all' – everything in everyone.

On Thursday morning Rev Kenneth Macdonald, Minister of Scalpay FC(C), spoke on 'Fostering Ministerial Friendships'. Using examples from Scripture (David and Jonathan, Ruth and Naomi) he showed how friendships should and can work. He spoke of how Christ called His disciples friends, but pointed out that there can be different levels of friendship, such as His close friendship with Peter, James and John. Mr Macdonald said that for a minister it is prudent to have as a 'best friend' another minister outside the congregation with whom he can share. At the same time he must remember that there are some matters best kept between himself and the Lord, for the sake of confidentiality.

The lectures at the School were recorded and may be obtained from Bill McQueer, The Manse, Tordarroch, Farr, Inverness IV2 6XF.



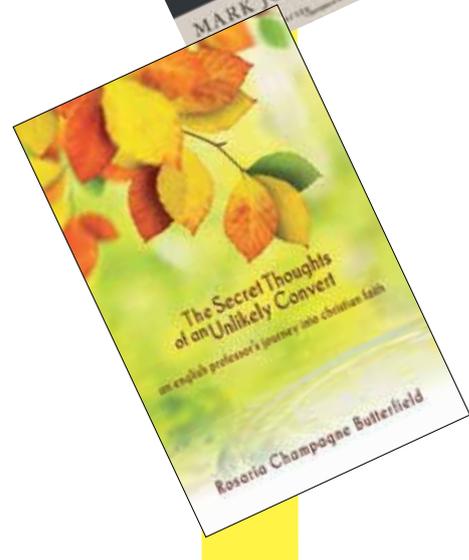
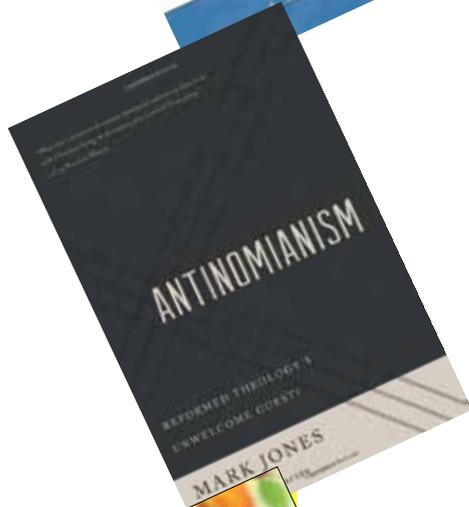
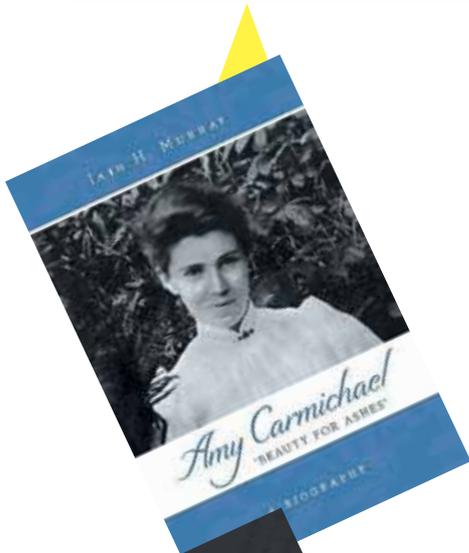
# Books

## Amy Carmichael

### Beauty For Ashes

Iain H Murray

Banner of Truth Trust,  
pbk, 168pp, £4.99



Many of us have enjoyed the biographical writings of Iain Murray and in this short volume we have another valuable piece of work from his pen. His subject is Amy Carmichael, a pioneering missionary, and Murray has given us a warm record of a life of devoted service. Amy Carmichael was born in Northern Ireland in December 1867. She came from Ulster Presbyterian stock and her forebears had been amongst those Ulster Scots who had suffered persecution. Murray believes that the lessons of discipline in the face of hardship had come down through the centuries.

Converted whilst she was still young, her life was thereafter shaped by the thought that 'nothing is important but that which is eternal'. Drawn to overseas mission she spent a short time in Japan and after a visit home she left for India to begin what would become her life's work.

In 1901 she began to look after a seven-year-old girl who had escaped from a Hindu Temple where she had been destined to a life of prostitution. Soon other 'temple children' would come under Amy's wing and before long her young charges were numbered in their hundreds. To all the children Amy was 'Amma' (mother). Much as she strove for their deliverance from the hands of wicked men she longed for them to come to a saving knowledge of Christ and to her delight many of the girls did profess faith. Alongside Amy's work we

get frequent glimpses of Rev Thomas Walker who, along with his wife, was such a tower of strength in her work until his death from cholera in 1912. An accident in 1931 led to an extensive writing ministry. Amy passed into the presence of the Lord on January 18th 1951. The final chapters of the book assess her life and work and a final brief chapter on the work of the Dohnavur Fellowship as it is today gives an additional dimension to the book.

Iain Murray leaves us in no doubt as to her devotion. She left Britain at the age of twenty-seven, never to return, and worked tirelessly for the good of those in her care. He also impresses on the reader her discernment. Early in her work she rejected some of the practices of other missionaries which she felt were not beneficial. She refused, for instance, to use pictures of Christ in the presentation of the Gospel. The church, she said, 'resorted to pictures only when her power had gone'. The Higher Critical movement began to make its influence felt in missionary circles and she bravely resisted such intrusions. In 1925 she withdrew, at great personal cost, from the missionary society to which she belonged, due to its weakening position on the inerrancy of God's Word. In later years she would take a firm stand against spurious faith healings.

Throughout the book we find quotations from her own writings which are heart-warming and challenging. The quality of the work is also enhanced by a number of attractive illustrations. I am glad to commend this encouraging and engaging volume.

Rev Murdo A N Macleod

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## **Antinomianism** **Reformed Theology's Unwelcome Guest**

*Mark Jones*

P&R Publishing, pbk, 145pp, £12.99

John 'Rabbi' Duncan argued, 'There is only one heresy and that is Antinomianism'. Few, however, would describe themselves as Antinomians today. Sadly, though, the heresy is much more common than one might think. Many writers emphasise the amazing grace of God in the gospel over against what they perceive to be legalism and salvation by works. They stress that there is no need to feel sad or guilty when you sin; just rejoice in the Saviour who has borne away all your sins.

I found this book an extremely helpful, enlightening and authoritative answer to the modern form of the heresy. Mark Jones is an able and well-read historical theologian. He draws heavily on the theological conflicts of the seventeenth century to expose and deal with the theological problems of today. John Eaton, Tobias Crisp, John Saltmarsh and others, though differing from one another, can be described as typically Antinomians. Their views are shown to be unbiblical by drawing from the masterly arguments against them by John Owen, Thomas Goodwin, Samuel Rutherford, John Flavel and others.

Jones notes the Antinomian errors of failing to see the law of God as a true means of sanctification, ignoring the example of holiness in the life of Christ as a pattern for living, despising rewards as a legitimate incentive to holy living and not appreciating good works as a real ground of assurance of salvation. Yes, we are to rejoice in full, free justification by faith alone, and in definitive sanctification which takes place at conversion, but we are also to strive by the grace of God, through the aid of the Holy Spirit, in progressive sanctification.

Jones, with Rutherford and others, sees two loves in God to His people. First there is the love of benevolence which is basic and is infinite, eternal and unchangeable. Then there is the love of complacency which approves of, and delights in, what is good in His people and disapproves of their sin. The antinomian typically would argue, 'If I am holy, I am never the better accepted by God; if I be unholy, I am never the worse'. Nothing I can do as a Christian will make God love me less. In one sense that is true but the Bible also reveals that if I sin I displease God and that He will show His displeasure in chastising me and withdrawing His felt presence and blessing.

Not wishing to name names, the only modern work which he specifically criticises, calling it an 'antinomian diatribe' is Tullian Tchividjian's book, *Jesus+Nothing=Everything*. Sadly, since Jones' book was written, Tchividjian, a grandson of Billy Graham, has had to resign from the position of senior pastor at Coral Ridge Presbyterian

Church because of an 'inappropriate relationship' with a woman. While acknowledging that the most orthodox fall it is also true that bad theology often leads to bad practice.

The answer to Antinomianism is to take Christ as the pattern and source of our Christian lives. By His resurrection power we are to do good works, both to show our appreciation for the love of God which saved us, but also to enjoy His complacent love in this world and His eternal rewards in the next.

This is an important and highly recommended book.

*William Macleod*

## **The Secret Thoughts of an Unlikely Convert**

*Rosaria Champagne Butterfield*

Crown and Covenant Publications,  
pbk, 191pp, £8.00

God's grace is amazing! Rosario was a professor of English, a radical feminist, a lesbian and a blasphemer, but God had mercy upon her. Today she is a pastor's wife, has a large family and is a homeschooler. It is interesting to read of how an old Reformed Presbyterian minister and his wife sought her out, made friends with her and gently communicated the gospel to her over a two-year period. Though coming from a non-church background she quickly loved the Psalms. It is fascinating to read her defence of the Regulative Principle of Worship – exclusive Psalmody without musical instruments.

Her insight into the mentality of homosexuality is revealing. Drawing from the words in Ezekiel: 'Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy' (Ezek.16:49), she argues that pride is basic to this sin. Like the Corinthians of old she experienced the healing, saving grace of God: 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God' (1Cor.6.9-11).

It is a biography well-worth reading.

*William Macleod*

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# The Emotional Life of Our Lord Jesus Christ

## Part I

### **Rev David Silversides**

(Loughbrickland Reformed Presbyterian Church, Northern Ireland)

*The substance of an address given at the Free Church School in Theology, Larbert, in 2006.  
In the first part last month, Mr Silversides noted that the emotions resided in the human nature of Christ  
and also the causes of joy, sorrow and anger were examined.*

**T**here were particular occasions of the emotions of Christ being stirred that are recorded. Not that all of his emotional life is recorded in Scripture, of course, but some particular instances are and his emotions are stirred in response to that which comes about. It appears that his emotions were sinlessly affected by events in two main ways.

First there is the work of the Holy Spirit, the actings of the Holy Spirit upon the soul of Christ. He is said to be anointed with the oil of gladness above his fellows (Ps.45:7). We look more at this below.

But secondly, there are indications of the events around Christ stirring his emotions. Christ in his human nature learned things; information came to him. He observed, he saw, he took notice of events and happenings and this had an effect upon him. In his sinless humanity, the Lord Jesus was not omniscient though always having sufficient knowledge communicated to his human consciousness to make him infallible. In his deity he was omniscient but in his sinless humanity, this was not so. He declares his ignorance of the day of his second coming. 'But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father' (Mk.13:32). How are we to understand this? We must bear in mind what our Westminster Confession says, 'Christ in the work of mediation acteth according to both natures; by each nature doing that which is proper to itself. Yet by reason of the unity of the Person, that which is proper to one nature is sometimes in Scripture attributed to the Person denominated by the other nature (8:7)'. This profound statement may not be easy to grasp at first. It is telling us that although Christ is one Person, sometimes something may be attributed to him which only relates to one nature, but the title used of Christ may be one which pertains to the other nature.

The proof texts include Acts 20:28, the reference to the church of God being purchased with his own blood. Now God, as God, does not have blood. The title refers to the Divinity of Christ, but the thing spoken of refers to the humanity of Christ, namely the shedding of his blood. Another example is John 3:13, 'And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven'. The title 'the Son of man', although a Messianic title from Daniel 7:13, also refers to his humanity. The text tells us that,

on account of his Divine nature he is omnipresent and therefore 'in Heaven' even while his human form, his body, was standing on earth.

Returning to Mark 13:32, when Christ says, 'of that day and that hour knoweth no man, no, neither the Son', the title, 'the Son' refers to his Divinity as the Son of the Father. But the ignorance that he professes pertains to his human consciousness. Here he uses a title that pertains to his Divinity, but the thing spoken of pertains to his human nature.

This also helps us to understand that, in his humanity, there was sinless development and also thought process. 'And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers...And Jesus increased in wisdom and stature and in favour with God and man' (Luke 2:46 & 52). His faculties developed as he grew from infancy. And there was sinless thought process and acquisition of knowledge.

Christ in his human nature received knowledge by two means. First of all, he received knowledge directly from God, 'And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth' (Is.11:1-4).

Christ's knowledge in his human consciousness was always such as to render him absolutely unerring. John Owen is of the view that the Divine operations upon the human nature of Christ were consistently by the third Person of the Godhead, the Holy Spirit. We give a few extracts:

The only singular immediate act of the Person of the Son on the human nature was the assumption of it into subsistence with himself.

The only necessary consequent of this assumption of the human nature, or the incarnation of the

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Son of God, is the personal union of Christ, or the inseparable subsistence of the assumed nature in the Person of the Son.

That all other actings of God in the Person of the Son towards the human nature were voluntary and did not necessarily ensue on the union mentioned; for there was no transfusion of the properties of one nature into the other; nor real physical communication of Divine essential excellencies unto the humanity.

The Holy Ghost is the immediate, peculiar, efficient cause of all external Divine operations, for God worketh by his Spirit, or in him immediately applies the power and efficacy of the Divine excellencies unto their operation; whence the same work is equally the work of each Person.

The Holy Spirit is the Spirit of the Son no less than the Spirit of the Father. He proceedeth from the Son, as from the Father. He is the Spirit of the Son, Gal 4:6, and hence is he the immediate operator of all Divine acts of the Son himself, even on his own human nature. Whatever the Son of God wrought in, by or upon the human nature, he did it by the Holy Ghost, who is his Spirit as he is the Spirit of the Father.

Owen: Works Vol.3 pp.160-162

Owen is not easily followed, but we can get the general idea of what he is saying: that any divine operation on the human nature, even on behalf of God the Son upon the human nature he took to himself, was by the Holy Spirit.

And this means that Christ received understanding, in his human nature, of the mind of God. And so as we mentioned earlier, 'In that hour Jesus rejoiced in spirit' because of the understanding in his human consciousness of the plan of God to reveal to babes and not to the wise and prudent. Or in Mark 14:33-34, 'And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch'. This was on account of his knowledge in his human consciousness of that which lay before him and

he had that knowledge by the Spirit.

So Christ had understanding because he was given the Spirit of knowledge and understanding. And then also he acquired knowledge through normal human reception. There was reception of information by observation and hearing and this affected his emotions.

Let me give you some examples. 'But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd' (Mt.9:36). He saw the multitudes with his human eyes, he saw them and was moved with compassion. 'And he marvelled because of their unbelief' (Mk.6:6). When that unbelief became apparent, his response was that he marvelled. Of the rich young ruler we read, 'Then Jesus beholding him loved him' (Mark 10:21). It is clear that there was a reaction in his human emotions when he beheld this young man. 'When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel' (Lk.7:9). It is worth mentioning, that Christ is said to marvel at faith and unbelief. These are not anthropomorphisms (i.e. God being spoken of in human terms). These are the reactions of Christ in his human nature and his human consciousness.

'And when the Lord saw her, he had compassion on her, and said unto her, Weep not' (Lk.7:13). 'And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes' (Lk.19:41-2). He wept in response to what he saw.

'And when Jesus heard that, he said, This sickness is not unto death, but for the glory of God' (Jn.11:4). Then in verses 14 & 15, 'Then said Jesus unto them plainly, Lazarus is dead. And I am glad [an emotion] for your sakes that I was not there, to the intent ye may believe'. Then later on in the chapter we have those most moving words in verses 33-35: 'When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord come and see. Jesus wept'. The Son of God incarnate wept! And then in verse 38, 'Jesus therefore again groaning in himself cometh to the grave'. He groaned and he wept. So we are told of these reactions in the emotions of Christ in these situations in response to that which comes to him, so that he was sore amazed, he was very heavy, he began to be very sorrowful.

So Christ was truly a man, though he never ceased to be God. One Person, two distinct natures, no mixing, no merging; complete Deity, complete humanity, one Person, one Christ.

**"So Christ was truly a man, though he never ceased to be God. One Person, two distinct natures, no mixing, no merging; complete Deity, complete humanity, one Person, one Christ."**

*To be continued*

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## Covenant College, Zambia

### **Dear Friends,**

Greetings from Abwino Farm. We are in the heart of the dry season. The College's second semester is in full swing. We have just held a Women's conference and a Teachers' conference on campus. The Farm is preparing for the next rains. Since our last column, we have been blessed by the addition of a full time Administrator. The Trust had been looking for someone to fill this vital role for some time, so we are very thankful to the Lord for His kind provision. We have included a short introduction to our new administrator below. While we have added an administrator, we have also been saddened by the sudden loss of Rodah Zulu, the dear wife of our third lecturer Charles Zulu. We pray for the Lord to be with him and his family as they grieve at her passing.

### **Principal's Remarks – George Kalengo**

On behalf of the leaders of Covenant College, I wish to say that I am grateful to the Lord for the many blessings we have experienced in this half of the year. We call upon each one of you to partner with us in thanking the Lord for the way He has guided the ministry of Covenant College for the past 14 years of our existence. It is my plea that you join us in praying for both spiritual and physical blessings of the Lord on the ongoing ministry. As a person who has just joined the College, I would say there are a lot of things that need to be done. This runs from spiritual formation, building of meaningful relationships, and accomplishing developments that might have been idle, as well as the need for financial support from partner churches. I wish to extend my heartfelt thanks to individuals and churches which support us financially and materially. May the Triune God bless them and even stir more hearts to be passionate to do likewise, so that as a team we may all work for the extension of God's Kingdom together. I wish you God's blessings.

### **Farm Ministry – Jackson Kasolo**

The harvest has now been in for a few months. It was a very reasonable one, seeing that the rainy season was very short with a long dry spell. This led to many local farmers having very poor yields. We hope to reserve part of the harvest for the Covenant College students and the Work for Food Program. The remainder will be sold once the price is more attractive. This year's harvest truly proved that Farming God's Way (Conservation Farming) works and that it is the way for alleviating poverty in Zambia. The results of godly

farming practices are very easy to see when there is a difficult year! We did two radio interviews with the National Agriculture Information Services (NAIS) which were aired on two local, one provincial and two national Radio Stations respectively. The interviews were on FGW and Conservation Farming. We are convinced that Conservation Farming is the way forward, hence the commitment to Teach FGW at every opportunity that presents itself. The Farm continues receiving and training farmers from outside organisations. We received farmers from both NGOs and the Government in the past months. Recently we had farmers from DIACONIA and Agricultural Students from Ukwimi Trades Training Institute (which is located in Petauke) who came to learn more about FGW and Integrated Farming.

In June we attended the District Agriculture Show which is one of the main events on the farm calendar. At the show, we displayed all the livestock, crops and processed products that we sell at the farm. We won 1st prize for Institutes. But what was more important to us was promoting the farm and its Biblical teachings to the local people and the government. We are very thankful that the government continues to endorse FGW. When the College students came back for the second semester in July, we had a chance to give them 32 hours of teaching. The following were some of the subjects taught to the Diploma students: Farming God's Way (Conservation Farming), Compost Making, Integrated Small Scale Farming, What is Organic Farming?, Livestock, and Setting Up a Small Business. The farm is always appreciative of the time with students, as we know that the teaching they receive has lasting benefits in their lives and in the lives of their churches. We thank God for your prayers and support. Please continue to pray that more people will pick up the teaching of Farming God's Way and that the Gospel of Our Lord Jesus Christ will continue being preached through FGW and the CC Farm.

### **Christian Education Ministry - Marjanne Hendriksen**

After a break for school holidays, in which we held a successful conference for our teachers, the third semester for all the schools involved in the CEM program has just begun and we have started visiting schools again! What do we do when we visit a school? We attend the whole teaching program, so that we can see what the teacher is teaching and how he or she is doing that job. Is there a lesson plan? Is there an opening and a closing prayer? Do we see a Bible lesson? How are the storytelling skills and is there an application in the story? Are the children able to recall the previous story? What other topics are taught? Is there progress? Is a teacher able to differentiate, according to the level of the pupils? Can the teacher evaluate the performance from the pupils and also his or her own teaching? All these

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observations are discussed after the children finish their school day. Every school visit is a surprise! Sometimes it is discouraging, sometimes it is quite OK, sometimes it is encouraging. The challenge is to count every day the blessings the Lord is providing through committed teachers who are sharing the gospel with the small lambs from God's flock!

### **Introduction to the Administrator – Mekelani (Mex) Mbewe**

Hello! My name is Mekelani Mbewe. I am a 27-year-old Zambian citizen from Eastern Province. I am the first-born of two brothers. I am engaged, preparing to get married by October. I was born into a Christian family; my Dad was one of the pillars of our local church and sometimes stood behind the pulpit to preach. My Mum was a choir member and held some positions in the church. They were both devoted to the church, so as their children we grew up in church. I came to know Jesus as my personal Saviour and Lord after I lost my Dad in 2004.

I did my primary education at Chibuyu Primary School and Secondary education at Kafumbwe Boarding High School and was Head Boy for a year. After graduating I got myself a job at Sable Company to work in a garage with the mechanic as a helper. However, I quit the job after a friend opened a shop and asked for my help. I worked with him for a year. As I worked with him a desire came to study the Scriptures and serve God with my life.

Thereafter, God opened a door for me to go to the International Bible College of Zambia in 2011. I studied there for four years and earned a Bachelor's Degree of Theology. As I worked hard for my Degree, I had opportunities to do other courses in my own time and earned certifications in Basic Accounting, Basic Computer Studies, Micro Entrepreneurship Development, Leadership Skills, Animal Science and Agronomy. I was successful and graduated third in a class of fourteen. Two weeks before graduating the College Management asked me to work with them as Property Development Leader and Assistant Teacher until I had something else to do. So I decided to work with them and worked for six months.

A visiting American teacher told a story of a fisherman who taught many people to fish, but found that no one was willing to go and do fishing themselves because they were too busy with their own things. That story gave me a headache. Then, a month later, I heard a call to serve here at Covenant College Zambia Trust. I am very grateful to join Covenant management. I am more grateful that I have the opportunity to serve God with the position I have been given. I further express my gratitude to all who are giving support to God's work

done here. It's my prayer that God's blessings will be yours in fullness.

### **Passing of Rodah Zulu – Katie Lachman**

With great sadness we announce the death of Mrs Rodah Zulu, beloved wife of our full time lecturer Rev Charles Zulu. Mrs Zulu passed into the nearer presence of her Saviour on the evening of Sunday 16th August while hospitalised at the University Teaching Hospital in Lusaka. She had recently been diagnosed with a recurrence of cancer after suffering from ill-health since earlier this year. The burial took place on Thursday 20th August in Lusaka and was attended by a representation of CCZT staff including Rev Dr George Kalengo (Principal), Miss Marjanne Hendriksen, Pastor Kenneth Siwale (Trustee), Pastor Isaac Phiri (Student President), and Mrs Katie Lachman. We are thankful for the Zulu family's years of service here at Covenant College since early 2012. Truly Mrs Zulu's sweet spirit and Christian fellowship will be missed. She was a devoted wife, mother, grandmother and great-grandmother. We ask your particular prayers for the Zulu family as they grieve, and for Mr Zulu in particular as he is due to retire from his duties at Covenant College in October. The loss of his wife of many years will make his long-awaited retirement to be a time of sorrow.

### **How can you be involved?**

We are thankful for the response to our last column. The children's ministry now has funding for the next few years. We thank the Lord for each and every way he provides what is needed to keep Covenant College Zambia Trust functioning. Here are a few specific on-going needs for the 2015 fiscal year:

Women's Ministry funding – generous donors have provided part of the funding for this ministry, but we still need to raise an additional \$900/£600 to cover the costs for this year.

General maintenance needs – Zambia has been suffering from significant 'load shedding' this year, meaning that our electrical infrastructure has been under strain. The College's last printer was burnt out during a brown out. We need to replace it with a new copier/printer. All three of our generators have failed, leading to much headache in getting them repaired. We have also invested in a new radio system for staff security. We still need to obtain a high quality laptop computer for the use of the full-time Administrator; as well as office equipment such as whiteboards, podiums, etc. Please consider helping with these practical matters.

We thank the Lord for everyone who keeps us in prayer and helps the work in so many ways. May the Lord be with you all.

**Greetings in Christ our Saviour,**

*The whole team at Covenant College Zambia Trust.*



### **Free Church School in Theology, Larbert, September 2015.**

**Back row (l to r):** Rev David Silversides, Colin Campbell, Rev Mark Fitzpatrick, Rev Alasdair Macleod, Rev Craig Dennison, Rev Graeme Craig, Joel Brooks.

**Second from Back row:** Dr Andrew Naylor, Rev Aaron Lewis, Alastair Manderson, Campbell McBain, Rev Davide Ratti.

**Middle Row:** Rev Greg Macdonald, Dr Donald Boyd, James Haram, Rev Alisdair Macleod-Mair, David Keddie, Rev Raymond Kemp.

**Front Row (standing):** Rev Trevor Kirkland, Marco Reale, Rev Calum Smith, Rev John Keddie, Rev John J Murray, Rev Malcolm Watts.

**Seated:** Rev Harry Woods, Rev Kenneth Macdonald, Rev William Macleod.

“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen.”

**Romans 16:25-27**