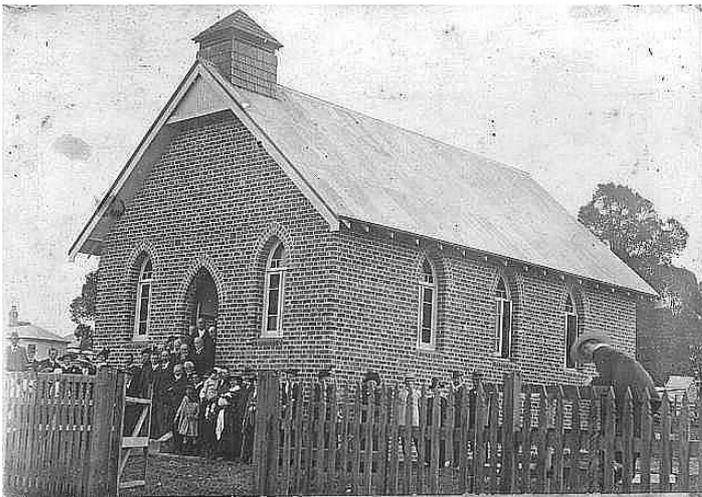


The Presbyterian Banner

July 2018

TEACHING THE FAITH – DUMISANI – THE RISEN LORD - STEINBERG VISIT
TAKING CARE OF FOREIGNERS – BOOK REVIEWS – SEARCH WORK - NEWS



CENTENARY OF DAVIS MEMORIAL CHURCH

41 Campbell Street, Wauchope, NSW.

Opened 29th August 1918.

**The celebration is to be held at 41 Cameron Street, Wauchope
on Saturday 1st September 2018 at 1pm
followed by afternoon tea.**

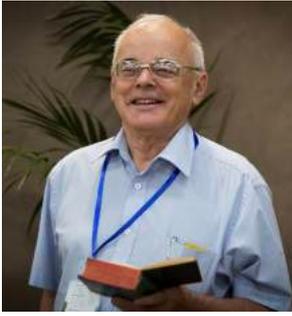
A booklet of about 12 pages is planned to be available.

Contact Doug Hamilton for further details:

Email: dsah1931@gmail.com

Phone: 02 6586 1462

To him who is able to do far more abundantly beyond all that we ask or think...to him be glory in the church - Eph 3:20



FROM THE EDITOR

THIS issue has a good deal on the importance of teaching the faith and we have a wonderful tool in the form of the Shorter Catechism of the Westminster Assembly. Let me quote the great Presbyterian scholar of a century ago, B. B. Warfield: He writes –

“No doubt it requires some effort whether to teach or to learn the Shorter Catechism. It requires some effort whether to teach or to learn the grounds of any department of knowledge... Do we not think the acquisition of the grounds of religion worth some effort, and even, if need be, some tears? ... [God] does not content himself with sending his Spirit into the world to turn men to him. He sends his Word into the world as well. Because it is from knowledge of the truth, and only from the knowledge of the truth, that under the quickening influence of the Spirit true religion can be born. Is it not worth the pains of the teacher to communicate, the pain of the scholar to acquire this knowledge of the truth?..”

Warfield gives an illustration from D. L. Moody’s experience in a Scottish home. A man had come to talk about spiritual matters with Moody. What is prayer? he asked. I can’t tell what you mean by it. Warfield continues, “Before Moody could answer, a child’s voice was heard singing on the stairs. It was that of a little girl of nine or ten, the daughter of their host. She came running down the stairs and paused as she saw strangers sitting in the

hall. ‘Come here, Jenny,’ her father said, ‘and tell this gentleman “What is prayer.” ’ Jenny did not know what had been going on, but she quite understood that she was now called upon to say her Catechism. So she drew herself up, and folded her hands in front of her, like a good little girl who was going to ‘say her questions,’ and she said in her clear childish voice: ‘Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgement of his mercies.’ ‘Ah! That’s the Catechism!’ Moody said, ‘thank God for that Catechism’ ”

“How many have had occasion to “thank God for that Catechism!” Did anyone ever know a really devout man who regretted having been taught the Shorter Catechism – even with tears – in his youth? How its forms of sound words come reverberating back into the memory, in moments of trial and suffering, of doubt and temptation, giving direction to religious aspirations, firmness to hesitating thought, guidance to stumbling feet: and adding to our religious meditations an ever increasing richness and depth.”

The Bible verse (Proverbs 22:6): *Train up a child in the way he should go, and even when he is old he will not depart from it* is not a guarantee that children raised in the way of godliness will continue as believers in adulthood. It is a proverb of a kind expressing an important principle but not an absolute promise. But it doesn’t mean that Bible reading, Church attendance and Catechism learning are unimportant aspects in early training or that establishing boundaries, setting an example, relating positively can be ignored. #

The Presbyterian Banner [ISSN 0729-3542] is the official magazine of the Presbyterian Church of Eastern Australia. The PCEA was founded in 1846 and adheres to the Westminster Confession of Faith (1647) as a correct summary of the teaching of the Holy Scriptures. There are congregations in Woolloowin (Brisbane), Qld.; Maclean, Grafton, Wauchope, Kindee, Taree, Cardiff, Raymond Terrace, Sydney CBD, Mt Druitt in NSW; Wantirna, Mulgrave, Narre Warren, Carrum Downs, Geelong in Vic.; Ulverstone, Tas.

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The Lost Art of Catechesis

J. I. Packer

Mark Earley, Guest Columnist for the Christian Post reviewed a book by J. I. Packer with Gary Parrett, which underscores what Packer thinks is missing in society which, he says, is drifting back into paganism. The book is entitled Grounded in the Gospel: Building Believers the Old-Fashioned Way, and explores the church's need to make catechesis an important part of its life once again. Here is the bulk of Earley's comments taken from

<https://www.christianpost.com/news/the-lost-art-of-catechesis-44830/>

THERE is generally need for three distinct forms of catechetical ministry. They say it's proto-catechesis, which refers to teaching what many today would call 'seekers' or what the ancients called 'inquirers'; catechesis proper, which refers to the formal work of preparing children or adult converts for baptism or confirmation; and ongoing catechesis, which is the never-ending teaching and formation of believers.

Packer and Parrett point out the fact that catechism has always been an important part of transferring the faith. The authors look at Old Testament precursors to catechism, New Testament examples, and then the use it in light of the early church. Although the practice was largely neglected in the Middle Ages, the Reformers emphasised the need for its revival.

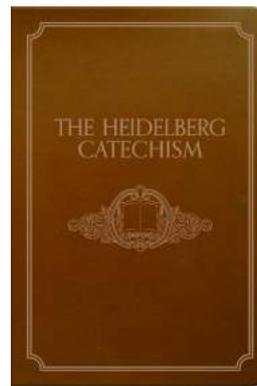
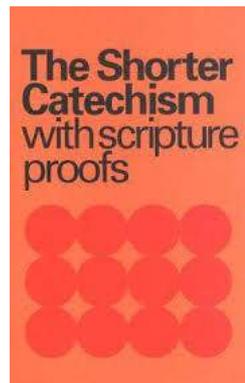
Writing in 1548 to the Lord Protector of England, John Calvin emphatically stated, 'Believe me, Monseigneur, the Church of God will never be preserved without catechesis.' In the years which followed, both Catholics and Protestants revived the practice and saw it as one of the most obvious and basic duties of the church.

Sadly, today, in most parts of the church, the practice has been abandoned. Many even view the word "catechesis" with suspicion, like it is some alien practice. The authors write, however, 'We are persuaded that Calvin had it right and that we are already seeing the sad, even tragic, consequences of allowing the church to continue uncatechised in any significant sense...[T]he recovery of significant catechesis [is] a non-negotiable practice in specifically evangelical churches.'

While the authors make it clear that churches need to re-discover catechesis, they don't leave us hanging without a plan to help them do it. They

discuss what topics churches should cover in catechesis, and they describe how people can champion the cause of catechism in their congregations. In other words, Packer and Parrett give us the tools and the blueprint we need to move forward.

Especially nowadays, when young believers are likely to pick and choose which aspects of the faith they find most convenient or cool - much like they'd



pick and choose a download for their iPod - we desperately need to teach a holistic understanding of the faith, from Genesis to Revelation.

Packer is right on. Passing the baton of faith to the next generation may depend on our heeding his message.

The Seal of the Confessional

This letter by the Editor appeared in The Australian, 18 June 2018. In this case Mr Donnelly was not familiar with the Catechism of his own RC Church where Q 1477 has the basic historic position stated correctly. – RSW

IN the early centuries of the Christian church, confession and absolution was public ("Priests to defy new laws on confession reporting", 16/6). By the 6th century, the penitential custom of the Irish church was private to the priest. This Irish practice made headway in 7th century Europe, where public confession had fallen into disuse, and became universal in the Western church.

L.F. Donnelly is therefore incorrect to state (Letters, 16/6) that the seal of the confession has been "universally respected for two thousand years". It is a longstanding church practice not an apostolic requirement, and in many countries has fallen into practical disuse. Conscience should be respected but not to exempt the guilty from the consequence of serious criminal behaviour. #

UPDATE JULY 2018

DUMISANI THEOLOGICAL INSTITUTE

A fresh look at an institution we support in King William's Town, South Africa

The start of 2018 has been a very busy time at Dumisani and the second half of the year is going to see many changes at the college, the culmination of a process that began several years ago. In all the changes, the college will remain as it has always been - ministering to Africans and training them in Christian leadership.

Background to Dumisani

The Free Church of Scotland founded a mission in South Africa in the 19th century. However, in a realignment of Presbyterianism in Scotland in unions in 1900, the Free Church lost all its missions, but as the African Christians wished to stay with the Free Church, the mission was recommenced. The early 20th century was a difficult time for Africans with much social unrest; and in any case many existing churches had been formed by, and for, white, western dominated Christians. The Free Church mission has always been one which ministered to the African Xhosa speakers, mainly in the Eastern Cape area, centred around King William's Town.

Over the years missionaries from Scotland, Northern Ireland, Australia and Holland were seconded to work with the African church. They and their wives also helped in practical ways with building and repairing churches, giving health care, providing Christian literature and education. PCEA missionaries included Dr Campbell and Mrs Ruby Andrews of Wauchope who served in South Africa from 1948 to 1964 and 1970 to 1975 and Mrs Lex Colville of Maclean who went there after widowhood and retirement and served from 1955 to 1980; as well as short-term assistance from others and financial support.

The church became independent in 1982 as The Free Church of Southern Africa and is committed to the Westminster Confession of Faith and the Westminster Catechisms. Its history was written in 2009 by former missionaries Rev Bill and Mrs Elizabeth Graham, under the title *The Ochre and the Blue*. Well worth reading!

Dumisani's founding

Dumisani Theological Institute was founded in 1979 as Dimbaza Reformed Bible School, with the aim of providing literature for the South African church such as Daily Bible Reading notes, Sunday School

lessons and Bible teaching for elders by correspondence and conferences. It was the initiative of Bill and Elizabeth Graham (see above) and others. In 1986 it moved from Dimbaza to King William's Town which necessitated a name change, and became Dumisani Bible School. The first course for residential students began in 1991 with Diploma classes for men studying for the ministry. Then in 1996 its name changed again, this time to Dumisani Theological Institute *and* Bible School to reflect the higher standard of training necessary for ministers of the Word which was about to be added. At that time it linked in with Potchefstroom University for Christian Higher Education (now re-named North-West University).



Student volunteers on graduation day

Dumisani today

Dumisani provides training and resources to the isiXhosa-speaking and other language churches of the Eastern Cape area of South Africa and provides evangelical, Reformed theological study up through first degree level. Anyone from the area who wants to train for the ministry has limited choice of where to study, whether they are amaXhosa, Afrikaans, English, or Ethiopian. Thus Dumisani is of key importance.

The courses it offers are -

1. Individual short courses

2. The Certificate of Christian Foundations (CCF)

This programme is designed to equip students for service in the church and community and requires 1 year full time or 2 years part time study.

3. Advanced Ministry Studies (AMS)

This programme aims primarily but not exclusively to equip men for ordination to pastoral ministry. It requires 2 years of full time study or 4 years of part time study.

4. Bachelor of Theology

This is an accredited degree through North West University and Dumisani functions as a partner, facilitating the learning of students on the university's behalf. The current agreement ends in December 2019 and no new students are being received into this programme. A new agreement is

being negotiated and for phase-in in 2019, DV.

The college's Board of Governors represent the Free Church in Southern Africa, the Free Church of Scotland and the Reformed Church in South Africa. The PCEA also has been a long-term financial supporter although the amount seems low compared to the strategic significance of Dumisani (\$700 last year and again this year). [We notice with pleasure the recent inclusion of Dumisani in the support work of the Presbyterian Church of Australia.] The doctrinal position of Dumisani Theological Institute and Bible School is that reflected in *The Westminster Confession of Faith* and *Catechisms*, *The Belgic Confession*, *The Canons of Dort* and *The Heidelberg Catechism*.

Changes at Dumisani

Dumisani has some leadership changes.

Acting Principal to 1 July 2018 is Dr Jack Whytock, a Canadian and a minister of the Free Church of Scotland, who has served for seven years at Dumisani, three and a half of them as Acting Principal. As of 1st July he will serve as consulting director and visiting lecturer. He is also working on producing a commemorative book for Dumisani's 40th anniversary in 2019 which is to be launched on March 2nd, 2019.

Most readers will be aware of the serious illness of his wife, Mrs Nancy Whytock, who developed viral encephalitis following a tick bite in Africa in December 2017. Dr and Mrs Whytock then returned to their home in Charlottetown, Prince Edward Island, Canada, where Nancy was in hospital for several months receiving treatment, including speech therapy, occupational therapy and physiotherapy. She is home from hospital, but treatment continues and recovery is slow. She would like to thank all those who have been praying for her recovery, hopes at some point that travel will be allowed and meantime she remains confident in the Lord's perfect ways. It is hoped that she will be able to attend the 2019 graduation on March 2nd, DV. As well as being the wife of the Acting Principal, Nancy also serves as the college librarian.

Acting Principal from 1 July: Wilbert Chipenyu will become Acting Principal for 6 months from 1st July. He is a higher education curriculum specialist and is a trained minister. He has been lecturing at the college for the last few months and the Lord Willing, will soon submit his PhD thesis.

Acting Vice Principal: Dr Patrick Diniso will take on this role. He is a Dumisani graduate, an ordained minister of the Free Church of South Africa and widely experienced as a chaplain in the South African Army. He has been teaching at the college for the last few months while continuing in the army. For both these appointments, we can say in God's Providence "For such a time as this".

Academic Dean and Registrar: Dr Greg Phillips is in his 7th year of service at Dumisani and will resume

this role on 1st July. He was on Sabbatical in term 2, spending much of the time travelling around the country on deputation work, promoting the work of the college.

Events at the college this year.

In May three workshops were held, one on *Growing Healthy Churches and Believers*; and two on *Knowing God* and these were well attended.

In June Dr Bryson Arthur, a faculty member, taught the Winter School Intensive Course on the topic *The Theology of Human Sexuality and Marriage*. Winter school is open to the public, to pastors and Christian leaders as well as the students.

From November 5th to 14th the Summer School will be held on the topic *A Survey of African Church History*, by Dr Jack Whytock.

The Literature Ministry at the college is ongoing. Although much of the new technology is beyond the reach of the college and its students, partnerships with The Gospel Coalition and others in the literature ministry is providing a cost-effective and sustainable way forward.

The facilities need an upgrade and the college governors are also planning developments in this area.



Wilbert Chipenyu & his family

Prayer points

* Pray for all the students, many of whom endure great financial hardships to complete their studies. Pray they will be thoroughly equipped in their preparation for Christian service.

* Pray for the transitional leadership team beginning on 1st July 2018 – Wilbert Chipenyu, Patrick Diniso, Greg Phillips and Jack Whytock. May the Lord bring wisdom, unity and blessing in their work at Dumisani.

* Pray for provision of financial needs and wise allocation of resources.

* Pray for blessing to follow the deputation ministry of Greg Phillips in Term 2 as he has sought to raise the profile of Dumisani.

Jack Whytock writes, "The faculty, staff and students join me in expressing our heartfelt thanks to all who faithfully pray for the ministry of Dumisani and also to those churches, organisations, businesses and individuals who support the work of Dumisani." #

The Risen Lord

R. A. Finlayson



Roderick Finlayson (1895-1989) was ordained to the ministry in the Free Church of Scotland in 1922, edited *The Monthly Record* 1938-58 and was Professor of Systematic Theology 1946-65. His

best-known book is *The Cross in the Experience of our Lord*.

The designation 'Lord' was applied to Christ on several occasions during his life on earth, though it became the most common title only after his resurrection. It was used by the angels who announced his birth to the shepherds: 'Unto you is born this day....a Saviour which is Christ the Lord' (Luke 2:11), and by John the Baptist when he called the nation to repentance: 'Prepare ye the way of the Lord' (Luke 3:4). The disciples, however, generally used the more familiar title 'Master' though Peter on a memorable occasion, when he had a fresh glimpse of the Master's hidden glory, exclaimed: 'Depart from me, for I am a sinful man, Lord' (Luke 5:8).

It was the resurrection, however, that sealed the Lordship of Christ for his disciples, and the designation was very early on their lips. Mary Magdalene used it on the morning of the resurrection as she announced that the tomb was empty: 'They have taken away the Lord out of the sepulchre' (John 20:2), and the company of the disciples announced the resurrection to Thomas in the unforgettable words: 'We have seen the Lord', and Thomas himself, some eight days later, had occasion to exclaim: 'My Lord, and my God' as he bent in adoring wonder and worship before the Living Master. After that, it became the most frequently used name. There were good reasons for this.

1. Lord over Death

The Resurrection showed the Lordship of Christ over death and the grave. During all the long dark ages of man's sin and sorrow, the door of the grave was fast shut, and as long as the grave in Joseph of Arimathea's garden remained shut,

there was nothing but darkness and despair. But when the angel rolled away the stone and allowed the disciples to enter in, they saw clearly that the tomb had been opened *from within*. Had it been merely rifled from without, as Mary had at first concluded, and its victim taken away, it would alter nothing. But this that the two disciples saw was on a totally different plane. It was something utterly unexpected. Several times before this hour the reign of death had been interrupted and its prey delivered (as in the case of Jairus' daughter, the widow of Nain's son, and Lazarus), but never before, since death had claimed its first victim, had the tomb been broken open from within, and its tenant able to emerge in triumph. The orderliness of the tomb which Simon particularly noticed, and which John recorded as of special significance (John 20:8), bore testimony to the fact that the grave had not been rifled from without or that its occupant had made a sudden and stealthy retreat. It was clear, at least to the first witnesses who entered the tomb, that this was not an act of vandalism, but that something, as yet inexplicable, had happened from within. It was that the One, who had lain under the power of death for three days, had broken its fetters, and risen in virtue of his Lordship over death and the grave.

2. Lord over the Material

It also proclaimed the Lordship of Christ over all that was Material. We do not know how much Peter and John read, just then, into the position of the grave-clothes, but it informs us that the linen that shrouded the body was lying by itself in the spot where the body had been lying and the head-napkin was lying where the head had lain. It can only mean that the resurrection body had been able to leave the shroud without as much as altering its position or disturbing its folds. He vacated it and the folds of the shroud fell back empty, so completely was the spiritual able to triumph over the material!

On his first appearance to his disciples, Christ gave a similar evidence of his Lordship over all that was material in entering the room 'when the doors were shut' (John 20:19). We must conclude that he likewise left the tomb with the stone still at its mouth, and that the massive stone was rolled away, not to let Christ out, but to let the witnesses in. The Risen Lord was Lord over the whole material creation, and after forty days His last connection with the material ended, the last links were broken, and he ascended to the right hand of God.

3. Lord over Sin

The Resurrection proclaimed Christ as the Lord over sin in its Guilt and Power. Jesus died because he willed to bear our sins in his own body right up to the tree, and the wages of sin is death for body and soul. Christ tasted of the bitterness of spiritual death as He stretched suffering on the cross, and he accepted the full price of sin by submitting to physical death outright. This is what is meant by the commonly used phrase: ‘He descended into hell (or hades)’ the place and state of death. But his resurrection proclaimed to the whole of the moral universe that the debt had been fully paid, as the One who took the victim-state was now delivered. So this is the receipt divinely signed that the ransom-price was indeed paid. Sin fully atoned for and its guilt forgiven, it shall no longer have dominion over us. We are for ever under the Lordship of the One who paid the ransom, and redeemed us from sin in its guilt and power.

4. Lord of Redemption

The Resurrection proclaimed Christ as the Lord of our full Redemption. It is clear that Christ emerged from the tomb possessing a life over which death could no longer have any power. Others before, as we noticed, had emerged on this side of the grave, so to speak, but they had to meet death again and bow to its power. But Christ emerged on the far side of death and the grave, never to die any more. And this the eternal life of which Christ so often spoke to his disciples as his

supreme gift to those who believe in him: ‘I give unto them eternal life and they shall never perish’ (John 10:28) and ‘he that believeth in me, though he were dead, yet shall he live’ (John 11:25). And so the grave that once closed us in, is now the portals of immortality to those who live in Jesus. And so, body and soul, we shall overcome death when the body of our humiliation shall be fashioned like unto the body of his glory (Phil. 3:21).

5. Lord of Destiny

By the Resurrection he is proclaimed as the Lord of our Destiny. Christ said of his Father that ‘he has given him authority to execute judgment because he is the Son of man’ (John 5. 27). We are accustomed to trial by jury, that is, trial by our equals who fully understand our circumstances and may come to a just verdict. Our final Judge is God in our nature, and he can lay his right hand upon us and say ‘Fear not; I am the first and the last and the living one; and I became dead; and behold I am alive for evermore and have the keys of death and of the world beyond’ (Rev 1:18). Thus we see the Lordship of Christ extending to all the realms beyond death and the grave: it is all Immanuel’s land. From him, therefore, we shall receive the last verdict on our characters and lives. Well might Peter exclaim, in the house of Cornelius, regarding the Saviour he was presenting: ‘He is Lord of All’ (Acts 10:36).#

BANNER MINI-GUIDES

Banner of Truth have just released four Mini-Guides each of around 100 pages on key truths of the faith in 13 chapters each of which could be the basis of study in a Bible class. Each is only an introduction of course and cannot cover every aspect in depth, but the limitations of length compel the authors to distil out what is important.

I think Mark G. Johnston’s *The Church* will win friends for its clarity and simplicity of treatment. Derek W. H. Thomas writes on *The Bible* and, as one would expect, gives good coverage with many footnotes to be followed up by those wanting to know more. Bill Edgar’s *The Christian Mind* is the longest (118pp) and will be helpful for those going on to university as well as all who are thinking about Faith, Reason, Worldviews and Science.

Ian Hamilton’s treatment of *Salvation* disappoints. This is not because of the content, which is excellent as far as it goes, but the arrangement and balance. Following a rather traditional route in evangelical circles, great attention falls on the Cross of Christ but his Resurrection is tacked on at the end in 5 pages.

There is also inadequate treatment of the work of the Spirit, which gets only a page or so in the 6 page section on adoption. A couple of passing references to the Trinity in chapter 2 do not make up for this deficiency. These books are available for Kindle and EPUB as well as print. One could wish the front covers were not old-fashioned in appearance. #

Visit of Rev Joseph Steinberg

CEO Christian Witness to Israel

*Tom Reeve, elder, Mt Druitt with assistance from
Pamela Leggott, Taree*

On Monday evening 21st May 2018, at Chapter House, St Andrew's Cathedral, in the centre of Sydney, there was a good gathering of interested friends of Jewish Evangelism to hear Joseph Steinberg who took over the reins of CWI four years ago. This particular Jewish Mission, under various names, has been seeking to win Jews to the only Saviour Jesus Christ since 1842. Its formation by Andrew Bonar, Robert Murray M'Cheyne and others predates the great ecclesiastical Disruption in Scotland, which took place in the following year.

There were a few words of introduction by the new local CWI Secretary, Rev Rob Smith (an honorary Assistant Minister at St Andrews Cathedral) and by Peter Kaldor, Chairman of the Council. The floor was then handed over to our guest from England, Rev. Joseph Steinberg who addressed the meeting for an hour. Your reporter found it enthralling to listen to the account of Joseph's conversion, in America, from a secular Jewish 'faith' to a living faith in the Lord Jesus. This was followed up with four challenges for the present times.

Joseph's account of his coming to true faith in Christ was really given as a model of how to win Jewish people – by the tried and tested method of "friendship evangelism." A young neighbour named Mark (aged 15) had zealously witnessed to Joseph's family who firmly resisted with their standard reply "We are Jewish and we don't believe in Jesus." But a friendship between the two boys was struck and Mark then persuaded Joseph to read his Old Testament "the Tanakh." He also gave him a prayer asking God to show him the Way as he read. Joseph and Mark attended the same school and questions about the Scriptures went back and forth over the next few months. In that time young Joseph, now coming up to 14 years of age, heard a lot about the NEW way, the NEW testament and NEW life in Christ, but still he resisted the call to read the NT, though faithfully continued his search of the OT scriptures.

After almost a year he was reading in the prophet **Jeremiah** and came to Chapter **31: 31-34** where he read: "Behold, the days are coming," says the LORD, "when I will make a **new covenant** with the house of Israel and with the house of Judah – "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was an husband unto

them," says the LORD. "But this is the covenant that I will make with the house of Israel. After those days, says the LORD, I will put my law in their minds, and write it on their hearts: and I will be their God, and they shall be my people."

God spoke to him with great force through these words, which then made him eager to start reading the NEW TESTAMENT. A Gideons NT, given at his school, had been hidden in a shoebox but now was about to do its life-changing work. Joseph was amazed at what he read - it was totally unlike what he expected. By the time he had completed reading the first book, Matthew, he was convinced that Jesus was the promised Messiah and there and then he submitted to his Lordship. That conversion to Christ took place 39 years ago.

Following many years of evangelistic work Mr Steinberg began to focus on the needs of the "lost house of Israel"; this leading eventually to his appointment with Christian Witness to Israel in 2014. His burden is gospel oriented winning of Jewish people to their only Saviour.

Our speaker then issued four challenges to friends in CWI as they work to achieve the goal '...to lovingly serve the Jewish people of Australia by presenting them with the good news of Jesus Christ.'

1. Help the Church to put Jewish evangelism on their outreach agenda. Some think that the Jews do not need saving; this is wrong. Other Christians are focused on the nation of Israel and rebuilding the Temple. This is a sidetrack.

2. See the Jews as individuals in need of salvation (just like Gentiles). Most are secular Jews, ignorant of their OT Scriptures and unbelieving of what they do know. Many are atheists. Even the Orthodox Jews read their "Writings," not the Scriptures given by God. They are in the same needy state as most Gentiles – "without God and without hope."

3. Resources ("oxygen" - manpower, time) are limited; therefore we are to concentrate on front-line Jewish evangelism. Without Christ, Jews are perishing and going to a condemned eternity. Conviction, faith and perseverance are needed in carrying out this ministry. Too many are asleep as depicted in **Proverbs 24:30-34** and the harvest is not being gathered.

4. Prayer is vital to the work - as our Lord commanded in Matthew 9:37,38 "The harvest truly is plentiful, but the labourers are few. Therefore ask the Lord of the harvest to send out labourers into his harvest."

Pray specifically for workers here in Australia & for the newly formed Australian Council that they will be active and effective. #

Take Care of Foreigners:

Deuteronomy 10:19 in Church Life

Rev. Andres Miranda, Knox PCEA, who was born in Chile, writes on this important subject. Governments may set the numbers of refugees admitted, but what about the attitude of Christian to those admitted? In the church 'all one in Christ Jesus'; in the community love and compassion for all.

THE experience of being an adult refugee resettling in another country is a stressful transition. Furthermore, immigration detention, socio-economic problems, and circumstances of discrimination, are key factors that have a significant impact on refugee development and settlement.

The church not only needs to express its concern about the negative effects of detention on the mental health of asylum seekers (especially on those with pre-existing trauma or mental illness), but also express a positive attitude of inclusion, which will automatically dislodge unnecessary rationalisations of ethnic prejudice. The motivation for this concern is grounded in the character of God and in the identity of the community of faith in the world. I believe that Deuteronomy 10:19 offers a compelling imperative to welcome and protect strangers:

And you are to love those who are aliens, for you yourselves were aliens in Egypt.

The command to love is expected to be a replication of Lord's love in verse 15:

Yet the Lord set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today.

The emphasis on the "Lord established his affection" repeated in 7: 7 shows that God extended a surprising degree of emotional interest to people who constantly lived in the periphery of social environments. In other words, the Lord made a commitment of love with Israel that He did not make with other nations. For Israel the awareness of election is a covenantal privilege that demands obedience to the requirements of verses 12 –13 and 16 –20. Verse 19 speaks of Israel's commitment to the refugee unambiguously:

And you are to love those who are aliens.

The priority of love and solidarity towards alien residents is a value that finds meaning and motivation in the way that God acts.

The God of the "heavens" and "highest heavens" the "earth and everything in it" (v .14) is the same God who has always been seen defending the vulnerable and showing love for the refugee. Verse 18 makes this clear:

He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing.

God loves to love. This is what God is. That is the reason why God desires to see the implementation of justice and love in Israel's repertoire of behaviours. Israel, therefore, is required to embrace the vulnerable and the alien because God also embraced them in that condition. What God did for them, they must do for others. The second part of verse 19 underlines this motivation with the word "for", "for you yourselves were aliens in Egypt". In the past, Israel lived in Egypt as vulnerable foreigners. They were slaves too, but their status as slaves was the result of economic insecurities that began to consider them as objects of exploitation. Israel, however, is not called to retrieve humiliating memories of the past, but to focus on the Exodus event that God brought about to execute justice for the vulnerable and give relief to distress refugees escaping Egypt. Israel, must remember the Exodus as the resistance of Yahweh (God) against the tendencies of oppression and prejudice.

Israel is required to embrace the vulnerable and the alien because God also embraced them in that condition.

It is obvious that engaging with the ethical requirement of verse 19 will not be easy for Israel. However, given what happened in Egypt, they cannot be neutral or distant observers of unprotected sojourners. They must practice love as an action of acceptance free of partiality and private thoughts of disapproval. For Moses, the crucial point is for Israel to keep in mind that social distance is not consistent with their privileged condition of living close to God. This memory will, no doubt, introduce a substantial restriction on the tendency of intolerance.

Intolerance, prejudice or exclusion undermines the capacity for friendliness, and for nourishing relationships.

What creates anxiety and disapproval is the idea that the other is a potential threat –an enemy. A community that desires to remain ethnically homogeneous will naturally see the foreigner as dangerous. But Israel is not allowed to become ethnically homogenous. God commands them to resist fear and xenophobia and be like Him –the God who “shows no partiality” and “accepts no bribes” (v. 17b).

What has been said so far shows that in the covenant community the basis of appreciating the need of the stranger is reinforced by the way God established his commitment to his people. The command to love the alien then, is a moral decision that is impossible to separate from the fact that God loved them without prejudice. Exclusion is a reactive response that enables people to “justified” indifference and discrimination. But this emotional response cannot be sustained in the community of God.

From our analysis of Deuteronomy 10:19 it can be seen that the purpose of welcoming those who are outside is that they might obtain the status enjoyed by the members of the host community. This means obtaining all the benefits that the members of the receiving community (Israel) already possess. Furthermore, the instruction of Deuteronomy 10:19 indicates that the attitude God’s people towards the alien is based on a particular strategy –“*you are to love those who are aliens*”. The text of Deuteronomy 10:19 leaves no doubt that an attitude of intolerance, prejudice or exclusion of other cultural groups is in conflict with the purpose of God.

What is the significance of this for the church? First, for the community of the Lord Jesus Christ it makes little difference at which period of history God commanded his people to “love those who are aliens”. For “everything that was written in the past was written to teach us” (Romans 15:4). The challenge, however, for the people of the new covenant is to translate the imperative into action. Second, the logic of Deuteronomy 10:19 should create solidarity and responsibility to refugees, immigrants and asylum-seekers because we too are “strangers and aliens in this world” (1 Pet 2:11). The identity of being strangers in this world, and our sense of displacement should empower us to combat disturbing attitudes of fear and animosity towards refugees arriving in Australia.

‘Within the Church there are boundaries, conditions for membership.... However, in relation to those who do not share the Christian faith’

Refugees escape their countries in the search of a better life. When they arrive in Australia, however, many of them experience isolation, political problems, and discrimination, which undermines the human ability to trust, has a negative impact on their sense of belonging, and reinforces their perception of being objects of biased sentiments. While about 600,000 persons of Islamic faith now live in Australia, the portrayal of “potential terrorists” perpetuated by the media and political propaganda has made them even more vulnerable to racial and religious prejudice. This characterisation, of course, is misleading and the primary source of organised prejudice. Christians should welcome enthusiastically the opportunity of knowing Muslim people, their personal views, their family life, and their feelings of social isolation in order to lessen their struggle for social adjustment.

Within the Church there are boundaries, conditions for membership, primarily repentance and reliance upon Christ as the exclusive Saviour and Mediator. However, in relation to those who do not share the Christian faith, if we wish to reduce prejudice in order to promote non-exclusionary boundaries in society, and we should, the Church will need to intensify its commitment to Deuteronomy 10:19 and take a firm public position against exclusion and discrimination. In a democratic and religiously diverse society tolerance should constitute a fundamental manifestation of the “fair go” culture. The Church will also need to intensify its commitment to pray for our society. We need to pray with the persuasion that people who see refugees as a threat or a drain on national resources, can also learn to see them as an injection of new energy into the community. In the end, what is needed to reduce prejudice is a Church effort to create a social atmosphere that is unfavourable to prejudice formation. For that, we need a firm public opinion that genuinely condemns discrimination. #

SEARCH WORK – JULY

SENIOR and INTERMEDIATE

Intermediate omit questions 7 and 8

REVELATION chapter 1

1. When Jesus comes with clouds, who shall see him, and what will they do?
2. When was John in the Spirit, and what did he hear?
3. When John fell at his feet as dead, what did the Lord say to him? (2 verses)

chapter 2

4. What did the Lord have against the church at Ephesus, and what were they to do about it? (2 verses)
 1. What would the church at Smyrna be given if they were faithful to death?
 2. Who at Pergamos would eat of the hidden manna and receive a white stone?
 3. What would all the churches know when the woman Jezebel and her children were punished?
 4. What was promised to the church at Thyatira if they overcame? (3 verses)

JUNIOR

GENESIS chapter 14

1. With what words did Melchizedek bless Abram? (2 verses)

Chapter 15

2. What did the Lord say to Abram when he brought him forth abroad [outside] and told him to look toward heaven? What was Abram's response? (2 verses)
3. For how many years would Abram's descendents be strangers in a land not theirs?

Chapter 16

4. What name did the angel tell Hagar to call her son?

Ulverstone, Tasmania

Ulverstone Ladies Craft group under the direction of Esther Hamilton, made small dolls from children's socks. A lot of fun with a variety of different shapes.



All Nations, Mulgrave

On Monday 11 June a well filled congregation assembled to worship the Lord and to honour their minister Tut Wan Yoa, the first African to serve as Moderator or equivalent in an established Australian denomination. Tut responded feelingly to the tributes given for the near 13 years of service in Melbourne and made special mention of the support of his wife Elizabeth. Their six children, all in Melbourne, were present.



Abigail, Faith, Tut, Sam, Elizabeth, Emmanuel, Esther & Grace

CONFESSING THE FAITH

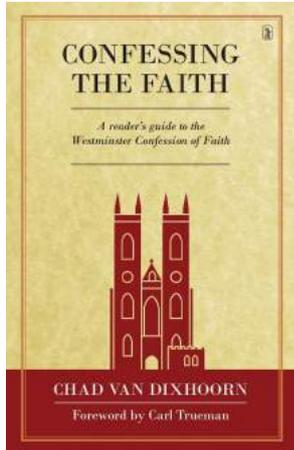
A reader's guide to the Westminster Confession of Faith (Banner of Truth, 2017; 484pp; £12 case bound) by Chad Van Dixhoorn

THERE are somewhat over a dozen published commentaries on the Presbyterian Confession of Faith. The more well-known are those by Scotland's Robert Shaw (1845) and John Macpherson (1882) and America's A. A. Hodge (1869), dating from 1845 and 1869 respectively. Two other American commentaries are less known in Australia (F. R. Beattie 1896; E. D. Morris, 1900), both Southern Presbyterians. G. I. Williamson's practical treatment for study classes (1964) originated when the author ministered in New Zealand. T. L. Wilkinson of Melbourne produced his useful volume in 1972, the same year the first edition of my own study guide came out.

Chad Van Dixhoorn, the pre-eminent student of the Confession, whose Cambridge PhD published in five volumes by Oxford University Press in 2012, is a goldmine for scholarly study. He is a minister in our US sister-church, the Orthodox Presbyterian Church, and has recently accepted appointment to Westminster Theological Seminary in Philadelphia. Chad has produced a very readable guide to the Confession. He wears his learning lightly and the addition of the original text and the text in the more modern language drafted by the OPC in 1993 is helpful. Knowing both the man and his book I can only add my high commendation to that of many others. This is a quality production.



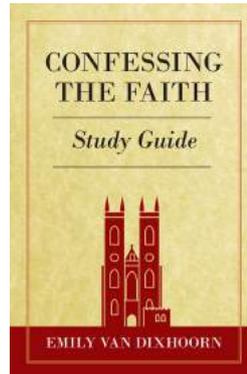
Chad and his wife Emily are a team. Indeed, the wider family had a hand in Emily's book:



Macpherson (1882) and America's A. A. Hodge (1869), dating from 1845 and 1869 respectively. Two other American commentaries are less known in Australia (F. R. Beattie 1896; E. D. Morris, 1900), both Southern Presbyterians. G. I. Williamson's practical treatment for study

CONFESSING THE FAITH - STUDY GUIDE

(Banner of Truth, 2017; X + 170pp; £6 pbk) Emily has compiled questions on each part of the Confession. While related to her husband's book



it could be used with any study of the Confession. It is a well thought out and excellent resource.

EPUB and Kindle editions of both books are available.

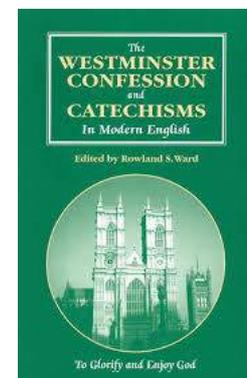
A SHORT INTRODUCTION TO THE WESTMINSTER ASSEMBLY AND ITS

WORK (New Melbourne Press, 2017; 116pp)

In 2015 I gave lectures on the Westminster Assembly in South Korea and I also utilised the material last year at a Conference in the Philippines. The book provides a chapter on background to the Assembly, others on Worship, Church Government, and the Confession and Catechisms. There is a select Bibliography and Index of Persons. Some of the more important or



difficult matters in the Confession receive brief comments (pp. 76-107). Extracts from the recommendations on the back cover: Martin Williams of RTC, Melbourne ("a really useful little book"), Carl R. Truman ("a fine concise introduction") and Richard B. Gaffin, Jr. "an excellent supplement to standard commentaries and other studies". The cost post-paid in Australia is \$15.



My Westminster Confession and Catechisms in Modern English (4th printing) is also available (\$10), as is the Shorter Catechism with slightly modernised language and brief notes under the title **Learning the Christian Faith**; \$3.50 plus postage.

