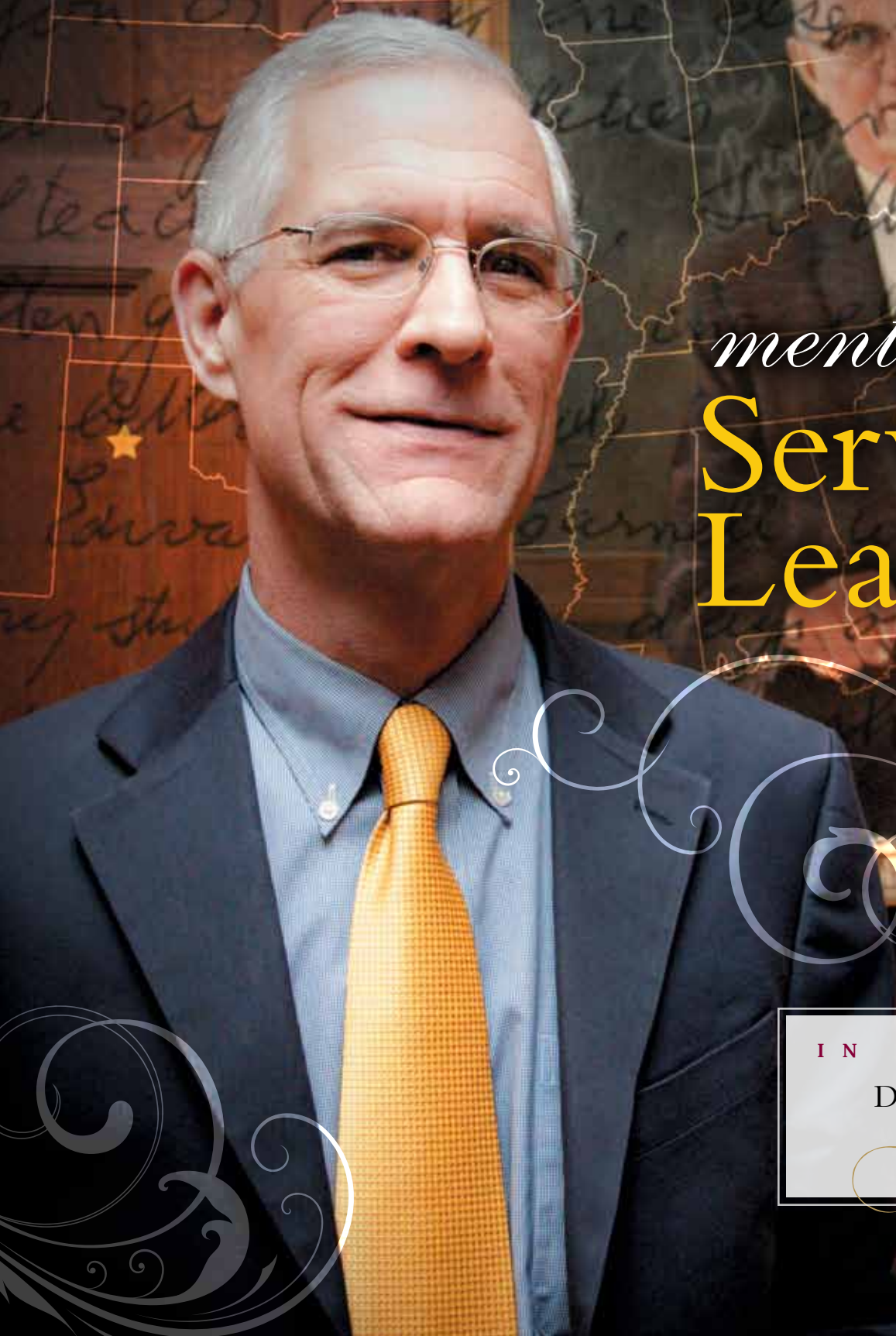


Westminster Today

WINTER 2010 | VOL 2, ISS 1

FORMING . TEACHING . ENGAGING



mentoring Servant Leaders

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Mentoring Servant Leaders



Forming Specialists in the Bible

WITHOUT FEAR OF contradiction, Jesus is the greatest educator in history. His Great Commission declares, “Go and make disciples (learners) of all nations” (Matthew 28:19).

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In obedience to Christ’s Great Commission, Westminster Theological Seminary operates as a school of higher learning to train pastors, teachers and leaders for the Kingdom of Christ by *Declaring the Whole Counsel of God*. In the spirit of Christ’s gospel imperative, we seek to make lifelong learners of the unsearchable riches of God in Christ as revealed in the historic-redemptive self-disclosure of God in the Scriptures. We have been doing that now for 80 years. Our living graduates and alumni, numbering well over 6,000, are serving in over 60 countries around the globe.

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Sincerely in His Service,

Peter A. Lillback,
President

Westminster Today

PRESIDENT & PUBLISHER

Peter A. Lillback, Ph.D. '85

EXECUTIVE EDITOR

David B. Garner, Ph.D. '02

MANAGING EDITOR

J. Michael Cuzzolina, M.Div. '05

DESIGN

Cause Design

CONTRIBUTORS

Chris Brown • J. Michael Cuzzolina
Dr. William Edgar • Dr. Michael Einlet
Jeremy Eshelman • Dr. David Garner • Dr. Jeff Jue
Dr. Peter Lillback • Paul MacDonald
Capt. Chad Montgomery • Jared Oliphint
Dr. K. Scott Oliphint • Dr. Vern Poythress
Jessica Remo • Patti Scherphorn • Dave Senior
Dr. Carl Trueman • Rodd Whitney
Dr. Timothy Witmer

PHOTO CREDITS

Chris Leaman

Chris Leaman Photography
(Chris@ChrisLeaman.com)

Chae Chong – luxdei photography,
(chaechong@gmail.com)
<http://luxdei.smugmug.com>

Ralf Augstroze Photography

SUBSCRIPTIONS

P.O. Box 27009
Philadelphia, PA 19118
1-800-373-0119
www.wts.edu

EDITORIAL OFFICE

2960 Church R.d.
Glenside, PA 19038
215-572-3844
Fax: 215-887-5651
WestminsterToday@wts.edu

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MISSION

Westminster Today's purpose is to highlight the Westminster difference in the unique way we are forming, teaching and engaging in light of our overarching mission "to form Christian leaders to proclaim the whole counsel of God throughout a changing world."

In any given year, Westminster students—coming from 100 denominations, 40 countries and 35 states—are being equipped to become ministers, missionaries, professors, writers, speakers and Christian workers worldwide.

ON THE COVER:

Dr. Oliphint poses with a portrait of his mentor, Cornelius Van Til.

COVER PHOTO:

Chae Chong/luxdei photography

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WESTMINSTER VOICES

“This is still true at my seminary!”

The late Reverend Dr. Jake Eppinga, ThB 1943

– LaGrave Avenue CRC, Grand Rapids, MI



He hitchhiked from Illinois to Pennsylvania to visit Westminster at the encouragement of someone named Edmund Clowney. His last few miles to the seminary were provided by someone who picked up hitchhikers—a professor named Cornelius Van Til! The Reverend Dr. Eppinga said he would never forget the convocation message given by R. B. Kuiper, *“Buy the truth and sell it not.”* With joy in his heart, over 50 years later, Dr. Eppinga said, *“This is still true at my seminary!”*



Why is good preaching so uncommon today?

PART OF THE ANSWER RESIDES IN A FUNDAMENTAL MISUNDERSTANDING OF what preaching is. Only as we recapture an understanding of the special nature of preaching can we hope to preach effectively.

Picture two scenarios: First, a Sunday service—prayer is offered, hymns of praise are sung, the word is read—and, as the visiting preacher moves to leave his seat and go forward, the presiding pastor declares, *“Okay, let’s break for a short time to charge up our coffee mugs. We’ll reconvene in 5 minutes for the sermon.”* Second, a worship service during a conference—the worship leader stands up on the stage and introduces the preacher as follows: *“And now it is time to hear from Rev. X, who is going to explain the Bible to us.”*

Both contexts reflect an understanding of the preacher’s task as primarily that of communicating information. The problem is that if preaching is simply a means for such communication, it is singularly poor.

Listen to the words of English eighteenth century wit, Dr. Samuel Johnson, on the matter of lectures: *“People nowadays got a strange opinion that everything should be taught by lectures. Now I cannot see that lectures can do so much as reading from books from which the lectures are taken.”* Johnson’s point? If information is what is sought, there are better means than sitting and listening to somebody else. But preaching is more than just transmission of information, *it is the confronting of people with God.*

[more...](#) at wts.edu/ezone

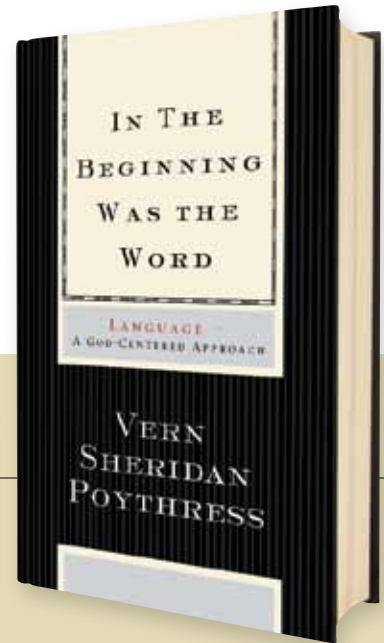
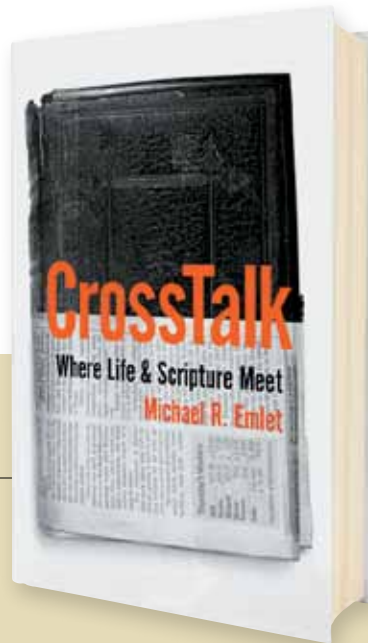
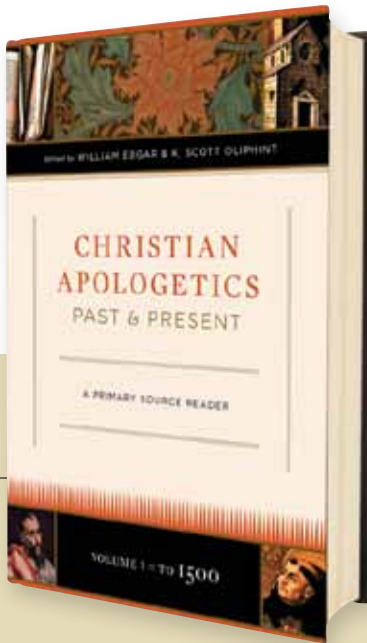


Rev. Dr. Carl R. Trueman, vice president for academic affairs and professor of historical theology and church history

WESTMINSTER
SPEAKS

Must READS

As you mentor *servant leaders* in Christ, make time to read any or all of these along with them...



“Understanding apologetics as explicating, affirming, and vindicating Christianity in the face of uncertainty and skepticism. Edgar and Oliphint have skillfully selected the best pre-Reformation sources to introduce us to this ongoing task.”

—*J. I. Packer, Regent College*

“This reader on the classical traditions of Christian apologetics is, to my knowledge, unmatched in basic compendia.”

—*Max L. Stackhouse, Princeton Theological Seminary*

“Bill Edgar, one of evangelicalism’s most valued scholars and apologists, has given us in this work with Scott Oliphint, a classic destined to be used for generations. I highly recommend it to all who are called to defend the faith.”

—*Chuck Colson, Founder, Prison Fellowship*

Dr. Emlet is well aware that Christians struggle with real life problems. And he believes the Bible offers divine wisdom for life’s challenges. “Thank you Michael Emlet for reminding us that we spend far too much time reducing the story of God’s redemption to a digest version, rather than opening all of Scripture to connect it to people as saints, sufferers and sinners.”

—*Rod Mays, National Coordinator, Reformed University Ministries*

“*CrossTalk* combines the best of Bible study methods, theology and counseling to help the sufferer, the sinner and the saint be radically transformed by Jesus.”

—*Mark Driscoll, Pastor of Mars Hill Church*

“God controls and specifies the meaning of each word—not only in English but in Mandarin Chinese, Hindi, Italian and every other language. When, in our modernism or postmodernism, we drop Him from our account of language, our words suddenly become a prison that keeps us from the truth, rather than opening doors to the truth.”

—*Author, Dr. Vern Poythress*

“The present book on language shows that the foundation of human speech is the speech between the Father, the Son and the Holy Spirit, so that without God meaningful language would be impossible.”

—*John M. Frame, WTS BDiv 1964, Reformed Theological Seminary*

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Dr. Vern Poythress is professor of New Testament interpretation at Westminster Theological Seminary, Philadelphia. He holds degrees from California Institute of Technology (BS, 1966), Harvard University (PhD, 1970), Westminster (MDiv, Th.M., 1974), University of Cambridge (MLitt, 1977) and University of Stellenbosch (DTh, 1981). A former professor of mathematics at Fresno State College, and instructor at the Summer Institute of Linguistics, he joined Westminster’s faculty in 1976. In addition to numerous journal articles and essays, he is the author of many books including *Symphonic Theology*, *Understanding Dispensationalists* and *God-Centered Biblical Interpretation*.



Like colorful, colossal blossoms sprouting from the parched desert, the Cadillac Ranch sculpture has encouraged the Amarillo landscape since 1974.

A conversation with K. Scott Oliphint, PhD, professor of apologetics and systematic theology, reveals a lesson in providence surrounding how he met Cornelius Van Til and that there are fewer miles between Westminster and Amarillo, Texas than you'd think

desert BLOOM

NOURISHING WESTMINSTER'S FUTURE

*M*y coming to Reformed theology and the Orthodox Presbyterian church were on two separate tracks that providentially merged. I had become a Christian out of high school, and in college I began taking a philosophy course from a Christian philosophy instructor at West

Texas State University. During that time, in the fall of 1977, *Christianity Today* did a cover article on Cornelius Van Til. At that point, I had been reading Francis Schaeffer, and this philosophy class also required some Schaeffer reading. In the *Christianity Today* article, I read that Van Til had taught Schaeffer. I thought, I might as well read the guy that taught the guy that I've been reading. I went down to the local bookstore with the title, *Defense of the Faith*. The guy said, "I've never heard of it." He looked it up and couldn't find it. Finally, he gets out the big tome, *Books In Print*. He says, "Oh yeah, here it is. South New Jersey. It'll take a month to get here." I was probably the only guy who paid full price for that book. I couldn't wait to get it.



Van Til's visit with Oliphint in Amarillo in 1980

The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like

Also during this time I was on Young Life staff, and my Young Life mentor was David Brack, who is now pastor of Christ Covenant Presbyterian Church and a trustee of Westminster. Brack and I were leading Young Life clubs, which is how I got interested in apologetics; I was doing evangelism in Young Life with unbelievers, and so I was getting questions that I wasn't equipped to handle. One thing led to another and I found out that apologetics deals with some of these questions. My interest in Schaeffer led to interest in Van Til by way of Young Life.

After it arrived, I started poring over it. Obviously, I didn't get all of it at once. I would take it to my philosophy professor, and we'd sit over coffee and I'd say "Read this and tell me what it means." And he'd say, "I'm not sure what that means." Now I'm in a quandary. I look on the back of the book and it says Westminster Seminary, P.O. Box 27009. And so I write Westminster: "I'm really wondering if it is possible to ask Van Til any questions, because I'm out here in Amarillo and no one is able to help me." They send me a little note saying, "Van Til is just retired and he's happy to get mail and here is his address"—and I'll never forget it—"16 Rich Avenue, Flourtown, PA 19118."

I wrote him a letter: "You know I'm really struggling with some of the things you're saying here. This is great stuff, *but* what do you mean by this, this and this..." A week later pages torn out of a spiral notebook came in a handwritten envelope. "Here's what I'm saying, please write anytime..." His wife had just recently died and he wrote, "I'm retired, and I have plenty of time."

I wrote about once per week for a while. I'd be reading along and I'd say, "I don't get it." He'd write back, "Here's

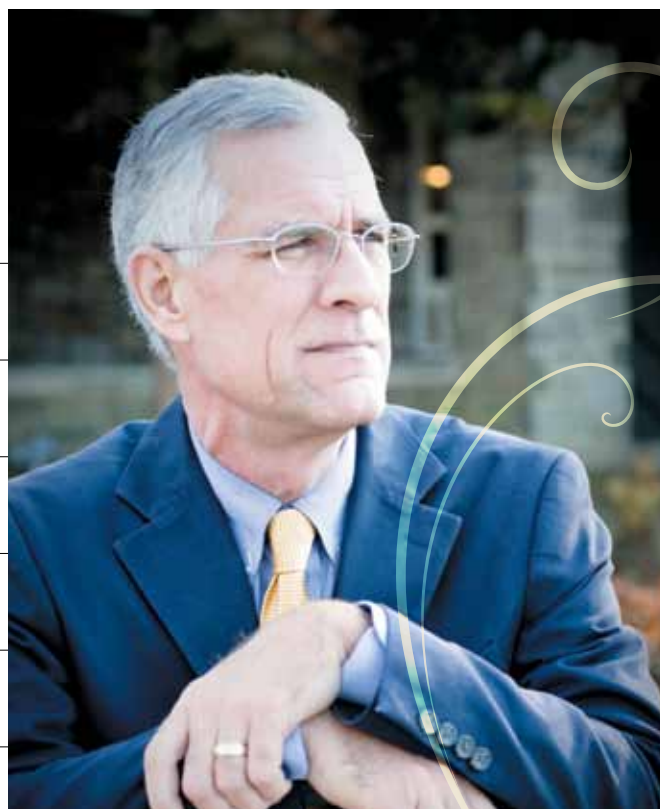
what I mean..." He would start articulating things, but at that point he was up in years, so one thing would lead to another in his own mind. I'd have to begin to interpret his letters like his writings.

Oliphint brings Van Til to David Brack—and Young Life...

So, I am working on a Young Life talk around Easter. This was a weekly talk we gave to non-Christians. Brack stops by and says, "Why don't you do something on Josh McDowell's *Evidences of the Resurrection?*" And I say, "I don't think I can do that." He looks at me like I had flipped out. He was just leaving the office and he says, "We've got to talk about this." And all I can say is, "Okay." I did my talk. It was not on *anything* from Josh McDowell.

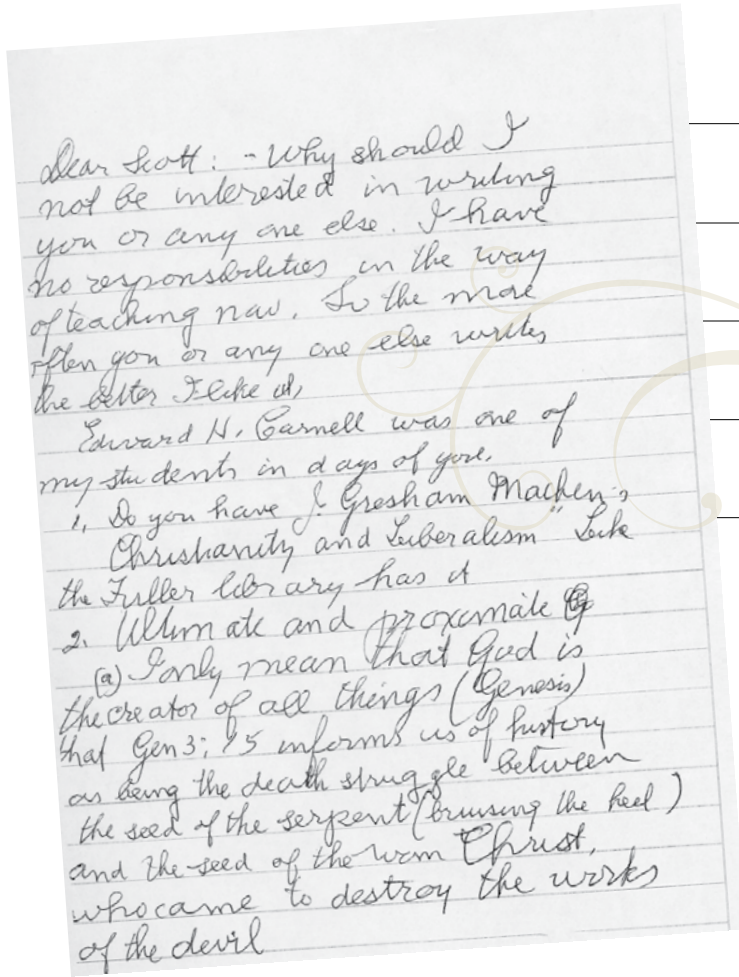
A week goes by and he says, "What's the deal?" I say, "Well, I'll tell you what I know right now. This is the deal: We're in the business of communicating the gospel. I don't think what I've been saying is true to what the gospel is. Here are some of the problems..." I started to lay it out. For me it had to do with the authority of Scripture. It wasn't just Five Points, even though that had something to do with it. It was a bigger picture of the

I wrote him a letter: "You know I'm really struggling with some of the things you're saying here. This is great stuff, but what do you mean by this, this and this..."



OLIPHINT: CHAE CHONG/LUXDEI PHOTOGRAPHY

the crocus;...² They shall see the glory of the LORD, the majesty of our God. Isaiah 35:1-2



A week later pages torn out of a spiral notebook came in a handwritten envelope. "Here's what I'm saying, please write anytime..."

We were getting significant opposition from the powers-that-be in Young Life nationally. I remember my regional director didn't live in Amarillo, but he was over all of Texas. He comes up to Amarillo for a visit and he says, "You're not about theology. You're about kids. You need to leave this stuff alone." I replied, "I really can't leave it alone." To which he responded, "You better be sure you are doing your job." I said, "Look at my Young Life club. Look at my numbers." Amarillo had hundreds of kids involved.

Dr. Van Til goes to Texas...

Right around 1980 there was a remarkable providence. Brack and I are having all these conversations. I'm writing Van Til regularly. One day over lunch we decide, let's see if Van Til will come to Amarillo. I write in January 1980: *Dear Dr. Van Til, All of this has been really helpful, but we have so many questions. Would it be possible for you to come to Amarillo? Sincerely yours, Scott Oliphint.* I get a simple reply: *Dear Scott, I will be happy to come to Amarillo. In His service, Cornelius.*

Brack and I funded his trip to Amarillo. Our plan was simple. We'll do a weekend seminar. Then we will have him preach on Sunday. I write Van Til again and ask him if he'd do all this for us. He replies, "I will be happy to do this. I've done this before and it'll be great."

So Van Til is coming in March 1980. About a month before, Brack is teaching Sunday school at a PCUSA church in Amarillo. He is completely disgruntled. We both came to the conclusion that we could not go to the worship services. The pastor was at best Barthian, if not outright unbiblical. I remember the sermon that made me decide to never go back was entitled, "The Myth of God's Omniscience." Brack's Sunday school was the most populated part of that church. People were literally going to the church to be able to go to that Sunday school class alone. Before he goes to teach on Sunday morning, he sees an ad in the paper for a church called Orthodox Presbyterian. Brack says

authority of Scripture and how do we think about evidences, and do we really appeal. You know one of McDowell's things that I'll never forget? McDowell says, "Anyone with moral honesty will admit...da da da da." So I said to Brack, "Unbelievers don't have moral honesty. That's part of the problem." Brack says, "Yeah, I think that might be right. I need to talk to Betty (his wife) about this." He goes home to talk to Betty about it. He comes back the next day, and while passing my desk, he says, "Betty gets it!" It was laughable because Brack was still struggling with some ideas, but Betty was getting it.

So Brack orders a book, almost picked at random, but kind of on some of the stuff we had been talking about. It was by a guy named Arthur Custance, whose background I have no idea about. I think he was Reformed Baptist. The title of the book was *The Sovereignty of Grace*. Brack is over in his office reading this book. I am in mine reading Van Til on Epistemology or Christianity and Barthianism or whatever was next in his series. Brack and I start having this interaction. We're talking Reformed theology. We are talking to each other about what our lessons are all about, and all of this is starting to come together. We decide to start teaching our Young Life volunteer leaders from the J.I. Packer book, *Knowing God*. We were thinking let's start with the doctrine of God, with a classic.

Van Til's Amarillo Disciples

Proclaiming the whole counsel of God throughout a changing world.

to himself, "I'm going over there. Their service starts after my Sunday school." He goes over to this little, vacant house that the church has rented with a total of 12 people in the congregation, folding chairs in the living room, and the fans are on—one of those kinds of places. He goes to the worship service, and he's listening and thinking, "Boy. This guy preaches the gospel." As he's leaving, he introduces himself. He says, "I thought I'd come visit. I saw your ad in the paper. Glad you guys are here." The pastor, John Hilbelink, starts telling him a little bit about the church. Brack says in passing, "Oh, by the way, we're having this guy Van Til in next month. Have you ever heard of him?"

Hilbelink's mouth drops to the ground as he gasps, "Ever heard of him!? He was my professor at Westminster Seminary, Philadelphia." Brack says, "What? You went to Westminster?" Hilbelink is completely befuddled and says, "How in the world do you know Van Til? I would have thought we were the only ones in Texas who knew Van Til." Brack starts telling him the story. Hilbelink says, "My goodness. Van Til is coming to town. Can we come?" Brack says, "Sure. The more the merrier." Hilbelink asks if Van Til would preach in the Sunday evening service at his church. Van Til wholeheartedly agrees. Of course, I had no idea about the connection of Van Til and the Orthodox Presbyterian church (OPC). My interest in Van Til, Brack's connection and the OPC all merged that March.

REV. DAVID BRACK >>>

WTS Trustee and OPC pastor, Christ Covenant Presbyterian Church, Amarillo, TX

JONATHAN BRACK

WTS MDiv student, assistant to the director of admissions

JARED BYAS

ThM Old Testament candidate

REV. R. STEVEN CAIRNS

WTS MDiv, 1984, WTS Development Officer, Southwest USA

BEN DUNSTON

WTS MDiv, 2008, PhD student, University of Durham, UK

REV. JOHN R. HILBELINK

WTS MDiv, 1969, OPC pastor, Rockford, IL

MICHAEL LAIR

WTS MDiv, 2007, PhD student, Manchester, UK

JOHN MAYNARD

WTS Trustee, Maitland, FL

REV. ANDREW MOODY

WTS MDiv, 2005, OPC Pastor, Christ Covenant Presbyterian Church, Amarillo, TX



JARED OLIPHINT

MAR 2005, WTS director of admissions

KYLE OLIPHINT

WTS MDiv, 1999, PCA pastor, Grace Community Presbyterian Church, Watauga, TX

REV. DR. K. SCOTT OLIPHINT

WTS PhD, 1994, WTS professor of apologetics and systematic theology, Philadelphia, PA

DR. LARRY PULS

WTS Trustee, Greenville, SC

JESSE ROBINSON

WTS MDiv, pastoral

JOHN SKIDMORE

WTS MAR, 1991

DR. LANE TIPTON

WTS PhD 2004, WTS associate professor of systematic theology, Philadelphia, PA

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The miles between Amarillo and Westminster...

In the fall of 1981, I left for Westminster, but returned in the spring of 1984 when I got an offer to teach Bible studies in Amarillo. I was ordained in the fall of 1985, and in 1987 I took over the pulpit for a few months, so they called me as pastor. Steve Cairns came on as a counselor and Brack was still doing Young Life. I stayed in Amarillo until 1991, and Lane Tipton (current Westminster associate professor of systematic theology) got involved during those years, too. When he first came out to Young Life, he was the macho football player, so he was too cool for all of it. But he came back from college his first summer and hooked up with Brack. He says, "Hey, I've become a Christian. What should I read?" Brack hands him Berkhof's *Systematic Theology*, which some people wouldn't even recommend. Tipton reads it cover to cover. He's calling Brack and saying, "I need to know this and I need to know that..." Brack sits him down and says, "So, how many questions do you have?" Lane looks down at his jostle of handwritten questions on

torn-off notepads and answers, "I have 190 questions." After he gets pummeled with question after question, Brack throws up the white flag and says, "I've reached my limit. Call Oliphint." Another Van Til disciple was born.

We had a lot of good talks. It was intense in a good way. We realized, "Hey, we're doing evangelism. Shouldn't we be concerned about the gospel?" We were trying to help the leaders who lead the kids to understand when you get into the decree of God and God's will in terms of what He's revealed, these things are not going to come together in our own minds and that's okay because that is who God is. During that time the branches from Christ Covenant toward Westminster grew. The tentacles just go out and out in the people who came out of the Amarillo church that now impact Westminster. It is true that the Amarillo OPC church is kind of a small, no nothing, nowhere church that for some reason has been instrumental in a lot of stuff around Westminster and a lot of Reformed thinking. *It is a sending ministry.*

Happy Birthday, John Calvin!

by Dr. William Edgar, professor of apologetics

Unless you are living on another planet, you will know that 2009 marks the 500th anniversary of Calvin, who was born in Noyon, north of Paris, July 10th 1509. One of the two or three most influential theologians of all time, along with Augustine and Thomas Aquinas, Calvin deserves this kind of attention, though he would have hated it were he around. Contrary to the popular caricature, he was so humble that he asked that his grave be unmarked.

Jean Cauvin (1509-1564) fled his native France because of persecutions against the growing Protestant movement with which he identified. He was persuaded to stay in Geneva, where he became the consolidator and developer of the Reformation in that city and well beyond. He preached thousands of sermons, and wrote voluminously. His masterpiece, a classic of religious literature, is the *Institutes of the Christian Religion*, a defense and elaboration of biblical truth covering every important doctrine of our faith. No doubt he, more than any other Reformer, was the human instrument for developing what we now call the Reformed Faith, which includes Presbyterianism, and, of course, Westminster Theological Seminary.

The first colloquium was jointly sponsored by the

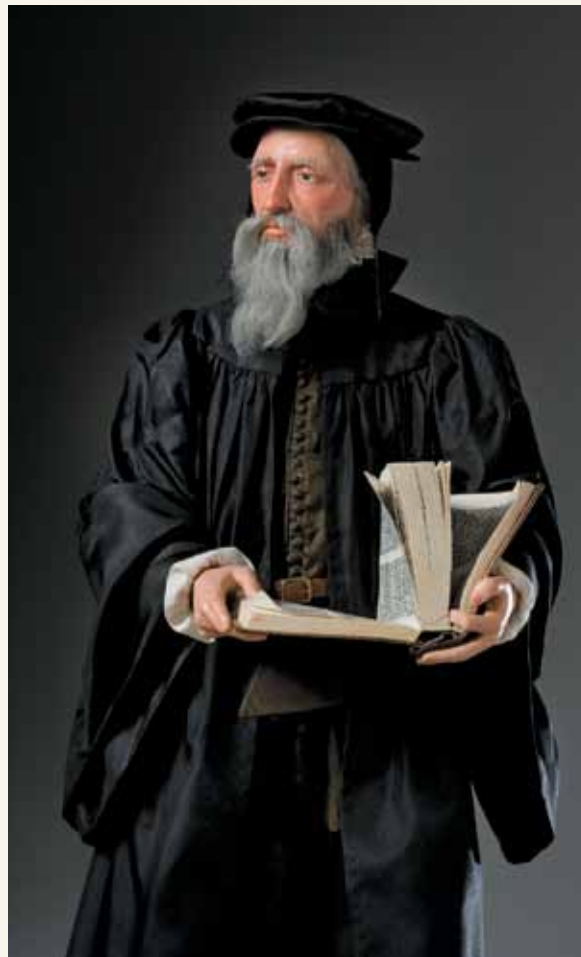
Reformed Seminary in Aix-en-Provence (FLTR) and the Evangelical Seminary in Vaux-sur-Seine (in two episodes, in February at Aix and in March at Vaux). The two are the only evangelical graduate schools in France.

The second colloquium was in three parts. Westminster was one of the official sponsors. Superbly organized

by the Rev. David Hall, pastor of Midway Presbyterian Church (PCA) in Powder Springs, GA, it was titled, Calvin500. Hall dedicated the better part of three years to preparations for this, and all I can say is, thank you, David, for an incredible job! The first portion, "A Taste of Calvin500," was held in Orlando, in tandem with the PCA's General Assembly in June 2009. The event was hosted by Reformed Theological Seminary, and, again, the presentations were superb. Particularly memorable for me was Douglas Kelly, who lectured on the newly transliterated Consistory Minutes from the church at Geneva. His conclusion, after examining hundreds of hours of session records, is that very little has changed in the life of the church over the years! I was able to show a PowerPoint illustrating Calvin's impact on the arts, particularly Rembrandt, and the 17th century Dutch landscapists.

We learned about Calvin's early life as a Roman Catholic in Noyon, his law studies in Orléans, his fellowship with the Reformation-minded circle at Saint-Germain-des-Près, including Abbot Guillaume Briçonnet, Guillaume Farel, Jacques Lefèvre d'Étaples and Gérard Roussel.

In Strasbourg, we visited the very church where Calvin preached. He came at Martin



Bucer's request, to serve the French refugees, during his own exile from Geneva (1538-1541). Bern was the powerful center for much of the Swiss Reformation. It was wonderful to share this time with WTS board chair Jack White, and his wife Norma, recovering well from her health struggles. We also enjoyed the company of Tim and Kathe Russell, a current PhD student, and co-organizer of the conference.

The final portion was five days in Geneva itself. Another large number joined us here. In Geneva we were treated to (count them!) five lectures each morning and three sermons in the evening. Worship was at Le Temple Saint Pierre, which has (erroneously) been known as the "Cathedral" since World War II. On the Lord's Day, our friend Sinclair Ferguson preached a powerful message from Philippians 3, urging all the pastors and theologians in attendance to count all their work as loss, compared to the surpassing knowledge of Christ. His wife Dorothy and his son John (WTS MDiv) were in attendance. The evening service featured the Anglican Archbishop of Uganda, Henry Orombi, a leader in the struggle for the gospel in that world-wide communion.

Dr. Lillback, president, preached here and in Aix, on "All the Glorious Offices of Christ" from 1 Corinthians 1:29-31. Westminster grad and trustee Philip Ryken, senior pastor of Tenth Presbyterian Church, preached on "A Wide Door for Spreading the Gospel," from 1 Cor. 16:5-11. Every presentation was memorable. Henri Blocher spoke on "Calvin the Frenchman."

Anything but nostalgic yearning, these colloquia have motivated many of us to seek a new Reformation in our time. So, there is much work to be done. Perhaps we can measure that in 100 years. As many said when parting, "See you at the 600th!"

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For actual video lectures, go to:
<http://www.wts.edu/resources/craigcenter.html>



Calvin500 Quiz

by Jeff Jue, director of the Craig Center

- 1 Name the 5 points of Calvinism.
- 2 Where do the 5 points come from historically?
- 3 When did Calvin publish the *Institutes of Christian Religion*? How old was he?
- 4 Who did Calvin dedicate the *Institutes of Christian Religion* to and why?
- 5 What was Calvin's original destination after leaving France and being sidetracked to Geneva?
- 6 Where does Calvin describe his "conversion" to Protestantism?
- 7 Who succeeded Calvin in Geneva?
- 8 Which Protestant refugee described Calvin's Geneva as "the most perfect city since the time of the Apostles"?
- 9 What was the name of the Cardinal that Calvin debated after his banishment from Geneva?
- 10 Which books of the Old Testament did Calvin not write a Commentary for?
- 11 Which books of the New Testament did Calvin not write a Commentary for?

ANSWERS: 1 Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, Perseverance of the Saints; 2 1618 - The Synod of Dort; 3 1536, 27 years old; 4 King Francis I, Calvin was attempting to defend Protestants; 5 Strasbourg; 6 Preface to his commentary on Psalms; 7 Theodore Beza; 8 John Knox; 9 Cardinal Thomas Cajetan; 10 Judges, Ruth, I & II Samuel, I & II Kings, I & II Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon; 11 II John, III John, Revelation



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*The grass withers, the flower fades,
But the word of our God
will stand forever*

Isaiah 40:8

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Dr. Richard B. Gaffin, Jr.
Dr. David B. Garner
Dr. Carl R. Trueman

April 23-25, 2010
Wheaton, IL

featuring:

Dr. Gregory K. Beale
Rev. John Currie
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China Log

Walking the World with President Lillback

“This trip solidified our plan to establish the Westminster Institute for the Study of Philosophy and Religion (WISPR). The approved partnership with Wuhan, and other universities as reflected here, is an initial two year curriculum, the first part being ‘How Christianity Impacted the West’ and the second consisting of lectures regarding ‘The Influence of Western Philosophy on Christian Thought.’ We are now finalizing the details for this summer’s program here in the Philadelphia area. I hope we will also be able to identify a visiting scholar from Wuhan to study with us in the near future.”

—President Peter A. Lillback

by Jared Oliphint

MAR 2005 and director of admissions

JUNE 1–2: Traveling To Xi’an

We traveled to Xi’an, China—the capital of Shaanxi province—starting at 7:30 a.m. Monday morning and ending at 10:30 p.m. Tuesday evening, Xi’an time. It is 12 hours ahead of Philadelphia time.

I traveled with Dr. Peter Lillback, president and professor of church history and historical theology, and my father, Dr. K. Scott Oliphint, professor of apologetics and systematic theology. As director of admissions, I was invited to both lecture and be available for questions on Westminster’s admissions process, curriculum, etc.

The 14-hour flight to Beijing made us thank God for traversing the world so easily. No time in history has known such speed and openness, as Chinese universities eagerly awaited

(Previous page) The “Badaling” section of the Great Wall, outside Beijing; (left) Fudan University in Shanghai



us. Chinese officials did not share our nostalgic take on air travel, greeting us by pointing medical wizardry at our foreheads, sleuthing for the dreaded swine flu.

Dr. Wang warmly greeted us. He’s a dear friend of Dr. Lillback and a most gracious host—explaining the intricacies of Chinese culture, its history and relationship with Christianity. Dr. Wang received his PhD in Church History from Boston University in 2000, and since then has been bridging the culture gap between China and America.

We shuttled to Xi’an Normal University. It was 110 years ago when Normal University held high the banner of “Saving China by Industry” and shouldered the heavy task of “Strengthening China and Chinese People,” “Seeking Practical Knowledge” and “Doing Practical Businesses.” There we met Professor You, professor of Christianity, and Ling Ling, who is getting her Masters degree comparing Christianity and Confucianism.

JUNE 3: Shannxi Bible College

Waking up to Chinese television is mesmerizing. Not knowing Chinese, the flashing images of people speaking and the country’s landscape was a visual education. Ralf Augstroze joined us to handle videography and photography.

Dr. Oliphint kicked off our lecture tour at Shannxi Bible College with “The Relationship Between Faith and Reason.” Dr. Oliphint summarized, “*It was an analysis on the influence of Kant on our view of faith and reason. It provoked a good bit of discussion and debate and was a great opportunity to argue for the necessity of Scriptural authority.*” Thereafter, Teacher Ma, professor of theology, shared their curriculum. It turns out that one of the most influential figures in Chinese Christianity is John Calvin, so we naturally had a lot to talk about.

All 97 students showed up for the lecture, and it was ably translated into Chinese by Dr. Wang. The entire lecture was about two hours, due to many questions from the students about Christianity and Westminster’s history, teachings and admissions in particular. Dr. Lillback was able to end our time by giving a brief overview of Westminster and our budding relationship with China. Dr. Lillback encouraged, “*It was a great pleasure to direct interested students to you (Jared) as our director of admissions! Several students quickly lined up to speak with you.*”

The foot of the Buddhist pagoda in Xi’an

The afternoon brought a trip to the Shannxi History Museum, where I realized my ignorance of Chinese history and culture. Hearing of all the dynasties and seeing the technological advances over many millennia, clarified why China’s people take so much pride in their culture.

Xi’an was the center and hub of the Silk Road, an exporting route going literally all over the world starting around the 1st c. AD during the Han dynasty. It was also the capital of China until after the Tang dynasty around 1000 AD. Around 1500, a huge wall was built surrounding the city, big enough to be a two lane highway. Shannxi Bible College’s president, Dr. Wang, extended the lesson over dinner telling about her students’ academic pursuits over dinner.

JUNE 4: Exploring Xi’an

We headed out for another cultural lesson. Outside Xi’an in 1974, a farmer was minding his own business when he discovered part of what was eventually one of the most amazing archeological discoveries in the 20th century. During the Qin dynasty around 200 BC, the Emperor Ying Zhen had an enormous monument built to himself, requiring hundreds of thousands of laborers working for over 40 years. Part of this monument was a collection of over 6,000 terra cotta pieces molded after thousands of individual soldiers, horses and chariots. The immensity defies description. Over thirty years later, archeologists are still digging up these remains.

Our second and last stop for the day was a crash course in Buddhism, Confucianism and Eastern Islam via the Buddhist pagoda and the mosque in Xi’an. The seven story, elevator-less pagoda boasted Buddhist prayer temples, complete with ornate decoration, candles and kneeling tourists. The mosque differed from the Middle East—prayer rugs and other Muslim staples gave way to Chinese character.

JUNE 5: Wuhan University

We traveled to Wuhan to lecture on the relationship between faith and reason at Wuhan University (see “Wuhan Seeks Truth,” Winter 2009 *Westminster Today*). Dr. Wang explained that “Wang” means “king” in Chinese, an apt name for our able guide!





Awaiting dinner, a surprisingly familiar tune wafted from the hotel lobby. Wuhan students of this secular school in communist China were practicing “Amazing Grace” in perfect, a cappella harmony. They told us they were performing at Wuhan’s graduation and thought the song was beautiful. Dr. Lillback took the opportunity to give some background to the song, providing its historical context and the meaning of the words. Then they asked us to sing it with them which abruptly ended at the third verse. They didn’t know,

*“When we’ve been there ten thousand years
bright shining as the sun,
We’ve no less days to sing God’s praise
than when we’ve first begun.”*

We were met in the hotel lobby by Professors Zhao and Sun, two professors at Wuhan, and two PhD candidates from Wuhan. One student is doing his PhD on Meister Eckhart and the other is doing his on Friedrich Schleiermacher. Dinner conversation included philosophical figures such as Plato, Hegel, Heidegger and Wittgenstein, but also segued into classical music. Ralf has an extensive musical background, as did one of the students, so talks of Romanticism and composers from that era created a cross-cultural bond. We toasted a glass to the ongoing relationship between Wuhan and Westminster.

JUNE 6: Conference at Wuhan

The Faith and Reason Conference, hosted by Wuhan University, enabled professors from the West to present papers alongside Chinese professors in a lecture format followed by discussion, lasting all day.

After breakfast we were whisked off to the conference room, greeted by Professor Zhao, Sun and numerous Wuhan professors and students. The schedule allowed for half-hour lectures with some discussion. Dr. Lillback kicked it off with a lecture on John Witherspoon, a trained minister, and his influence on the founding fathers of America. But Dr. Lillback was most moved by another lecture, “I will never forget the moment when the whole seminar at Wuhan started to talk together exclusively in Chinese in an intense discussion prompted by Dr. Oliphint’s critique of a claim for knowledge of a purely deistic type deity.” His paper was entitled “Using Reason by Faith.”



(Left) in Xi’an, (Right) The streets of Wuhan

Professor Edmond Tang followed with a historical overview of “Christianity in Eastern Asia.” Professor Zhao presented his paper entitled “The Germination of the Four Virtues vs. the Original Sin: Two Opposing Presuppositions of Confucianism and Christianity,” which was a fascinating take on Christianity from an outside perspective and a comparative analysis.

Westminster’s own Apologetics PhD candidate Yannick Imbert presented his paper, “A Three-Voice Dialogue on Faith and Reason: A Study in Mediated Epistemology in Confucianism, Roman Catholicism and Reformed Theology.” I spoke on suffering with “Forsaken: The Problem of Evil in the Context of Suffering.”

A number of other papers followed well into the evening. The conference ranked as one of the most illuminating experiences ever witnessed by all involved. From philosophy proper, to unapologetic deism, to systematic theology, to comparative international analysis, two dramatically different worlds met on a common ground of ideas!

JUNE 7: A Day to Worship

Sunday brought us to a Chinese-speaking church where we gleaned as much from tone, body language, congregational response and other non-verbal forms of communication as possible. Called Thanksgiving Three-Self Church, in the heart of Wuhan, 40 plus people publicly confessed they wanted to be Christians. In the afternoon we toured the campus—including the Philosophy building with a statue of Confucius out front. It is a most rich and scenic campus. A boat tour of Wuhan with a student named Happy as our guide closed the day. Two Kantian PhD candidates, Ember and Lo, fed an absorbing conversation on faith and reason.

JUNE 8: Fudan University

Flying from Wuhan to Shanghai, we met up with Professor Liu. He informed us that there is a lot of interest in translating the Westminster Standards into Chinese because it is such an important document for understanding Christianity, particularly the Reformed tradition, which is the most pervasive in his estimation. He took us to Fudan University, one of the oldest and most competitive and influential institutions. *Interestingly, it has a required course on biblical studies and a student population totaling 40,000.*

Dr. Lillback lectured on “Covenant” to about a dozen students. He reported on the exciting outcome of his lecture, “I was asked to, and now have done so, mail my book, *The Binding of God*, to each student. The professor says he plans to translate it into Chinese!”

Below, left to right: The Terra Cotta Museum in Xi'an; Prof. Lu (standing) speaking at Fudan University in Shanghai; The Forbidden City in Beijing

JUNE 9: Tour of Shanghai

Today was the first rainy day. We headed out to take a tour of Shanghai, the city most influenced by the West thus far. We ate in a restaurant whose claim-to-fame was that President Clinton had eaten their chicken dish in 1997. For you coffee aficionados, this was the first time we had Starbucks since arriving nine days earlier.

We taxied to Shanghai Normal University—founded in 1954 as Shanghai Teachers Training College. The university has grown to 16 colleges and 81 research bodies and an enrollment of 22,505 full-time undergraduates, 2,827 graduates, 13,061 night school students and 682 long-term overseas students. Several

next to us when stopped to have a friend quickly snap a shot. Perhaps they thought we were celebrities? It was comic relief amid such an amazing wonder.

In the afternoon, there was a conference at Beijing Normal University. At 100 plus years old, it is almost as old as Chinese modern education. It emphasizes an exchange with educational institutions regionally, nationally and internationally, making every effort to establish itself globally. It flourishes with 3,000 full time teachers and researchers and 1,100 professors and associate professors. Many of their philosophy professors significantly contributed to the talks that centered around faith and reason.



professors gathered and heard Dr. Lillback give an absolutely fascinating lecture on the history of Philadelphia and the different theological traditions that were a part of its beginnings. Dr. Lillback commented afterwards, “The Chinese scholars and students are always amazed to learn how American religious liberty grows out of the application of Jesus’ Golden Rule to the public square. This simply means that no one wants to be jailed or persecuted for his faith. So he should not persecute or jail another for his faith.”

JUNE 10: Arrived in Beijing

After meeting Professor Liv in the morning, we headed to the airport to fly to Beijing. Staying at the Beijing Normal University guest hotel, we noted exceptional accommodations. The walk around Tiananmen Square that evening with Xiuhua Zhang was rather moving. It was eye opening to go to the “old” part of Beijing, recently renovated for the Olympics. The city bustled.

JUNE 11: The Great Wall

The second to last day of our trip, our hosts made sure we visited the Great Wall at the *Badaling* section. It was built in 221 BC and is over 4,000 miles long, making it the largest manmade structure! It seems being photographed with a Westerner is prized among some Chinese, as some would quietly sidle up

JUNE 12: The Journey Home

Our last hoorah—Lucy and another university student guided us through the Forbidden City behind Tiananmen Square. Completed in 1420, it has almost 1,000 buildings and 9,000 rooms covering close to 8,000,000 square feet!

The long journey home began at the Beijing airport, ending 14 hours later. Philadelphia welcomed us quietly as the jet lag started to grip us. Dr. Lillback shared, “Other than the joy of teaching the students, I loved seeing the thousands of terra cotta soldiers in Xi’an. This reminded me of the antiquity, vastness and significance of the Chinese people and culture. I also enjoyed seeing the theological lecturing skills of Yannick Imbert, WTS PhD candidate, in action. He is now teaching at Aix-en-Provence in France.”

The trip was an amazing example of Westminster apologetics applied cross-culturally via academics—a nontraditional way of sharing the gospel. China’s increasing interest in Western philosophy and culture has truly opened the door to further study and interaction, and I’m excited to see what God does with this crucial, cross-cultural relationship.

more... at wts.edu/ezone

Dr. Lillback invites you to attend the upcoming Philadelphia WISPR (Westminster Institute for the Study of Philosophy and Religion) to be held this coming summer. More details will be available in the next few weeks. Please periodically consult our seminary website, or contact the President’s office at President@wts.edu.

[Westminster difference]

Becoming a Presidential Interpreter

By Rev. Cornelius Iida, BDiv 1958

I was born and raised in a Buddhist family that also worshipped Shinto gods. In junior high, I was trained to fly gliders in preparation for enlisting in the boy kamikaze pilot corps. In 1946, I heard the gospel for the first time and spent three years searching for the authority to back up the claims of the Bible. In desperation, I attempted suicide. By God's grace, I was saved and baptized in 1949 when I decided to become a Bible teacher. Consequently, I graduated from Meiji Gakuin, a Presbyterian college.

Rev. Matsuo, my pastor, was a Westminster ThM graduate serving in Kiturawa, north of Tokyo. I aspired to emulate him by attending Westminster myself. What stood out was his commitment to biblical inerrancy, Van Tillian presuppositional apologetics and the Scriptures as self-authenticating—there being no other authority.

One of my fondest memories from my Westminster days was the many pleasant conversations with Rev. John Murray at the dinner table, and while driving with him to his Orthodox Presbyterian church for two years. He intimately discussed matters that concerned me, the church and Westminster. One of his favorite phrases was “I, under her majesty the Queen...”

He lost one eye in battle in service to her. This bonded us, because I would have willingly given my life in service to my Emperor, too.

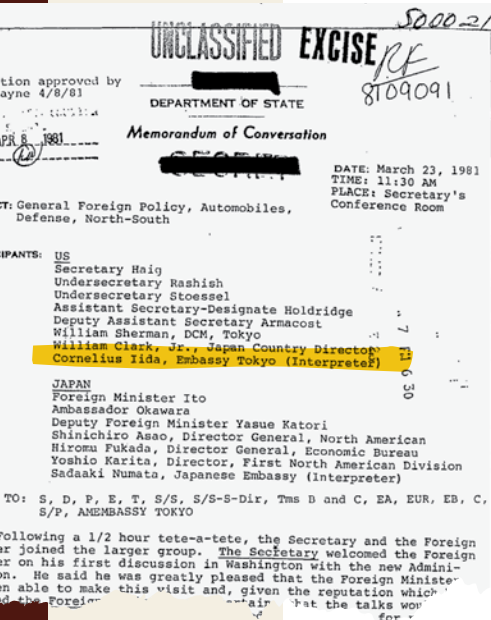
Looking back, I love the education Westminster, my beloved alma mater, gave me. The faculty members clearly loved my

presence there. In retrospect, the best advice I could give current Westminster students, as they look to the future, is to “pray without ceasing.” The Lord has used prayer to help me overcome many obstacles.

After my ordination was denied because of charismatic leanings, the Department of State (for which I served one summer as a contract interpreter serving the Fulbright grantees from Japan) called me and encouraged me to become full time. Through two stages of rigorous testing—having to master interpreting simultaneously from Japanese to English and English to Japanese without missing a beat—I was finally qualified and appointed. I became a senior diplomatic interpreter, commonly known as a presidential interpreter, serving for nine and a half years, until my resignation in August 1988.

I was privileged to have had many personal conversations with heads of state. One that still warms my heart was during the official visit of the Prime Minister of Japan, Yasuhiro Nakasone, to the White House. At the end of the welcoming banquet 120 people milled around chatting in the state dining room. At one point the Premier stood with the President, *with only me to interpret*. The Japanese leader had read my memoir *Iesumo Tōki* (The Hour of Jesus), published several months before. He complimented me in Japanese in front of the President. I thanked him. Then he urged me to interpret his remarks for the President. I had to oblige, though hesitantly. Then President Reagan turned to me smiling and asked in what language I prayed. There again I hesitated, but had to answer. I believe I said: “In either Japanese or English, depending on the occasion.” Reagan was overtly Christian.

Westminster prepared me to work for Presidents Carter and Reagan by teaching me that the Lord our God is *the* sovereign, and that He is attentive to the prayers of His children. Both of these teachings became the very foundation of my services to the state. The Christian humility of John Murray, and all the professors, prepared me to be at ease at all times in the most august circumstances. They taught well how the gospel applies to *every* vocation.



INVESTING IN THE FUTURE

[*Westminster students*]



Dear Sinclair family,

Thank you so much for helping enable me to study at Westminster! I treasure this opportunity to study God's Word and prepare to serve His church. Westminster has been a great blessing to me, not just academically, but personally as well. I have seen the gospel proclaimed and lived. The beauty and greatness of God have been shown to me more than ever. My utter dependence on Him has been shown to be true. His grace has been sufficient. I thank God for the godly men who teach here and the chance to learn from them what God's Word means and how that changes lives.

This past summer I had the opportunity to serve a small country

church in Iowa as their summer intern, preaching and leading the youth ministry. I was able to apply what I learned at Westminster all summer long. I was able to use my Greek and Hebrew and hermeneutics to properly interpret God's Word. I used the skills from Gospel Communications class to prepare my sermons. I preached a gospel of grace more than ever before. I looked at people with more compassion, with a more strong sense of their, and my, desperate need of God. God's greatness captivated me more than ever before, and I hope that others caught this vision as well!

I thank the Lord God for this time to explore the depths of God's revealed

Word to better know my Lord and my God. When I graduate, I hope to be ordained in the PCA. My deepest desire would be to minister in areas where there are not many who know the joy and freedom of worshiping our God. I'm not sure where in the world that will lead me, but I'm confident of who is leading. Wherever that is, I'm sure that I will look back as I did this summer, grateful for the time at Westminster, which has been faithful in teaching God's Word. Thank you so much for making this possible for me!

By God's grace,
Chris Brown, MDiv pastoral student



Forming Pastors *and* Scholars

Dear Westminster Friends,

ON SEPTEMBER 15, 2009, MY FRIEND AND COLLEAGUE REV. DR. TIMOTHY Z. WITMER, DEPARTMENT coordinator, professor of practical theology and director of the Westminster supervised ministry program, spoke on “The Practicality of a Westminster Education.” In this message, Dr. Witmer remarks, “Through the years I have heard it is said that ‘if you want to be a scholar, go to Westminster. If you want to be a pastor, go somewhere else.’ This is somewhat perplexing given the remarkable catalog of effective pastors who have graduated from Westminster including more than 500 alumni serving in the PCA [Presbyterian Church in America] and nearly 300 who have gone on to serve in the OPC [Orthodox Presbyterian Church], not to mention those serving in countless other denominations. Many of these have been looked to as leaders in their denominations...” Tim Witmer is one of those leaders. A PCA pastor himself for thirty years, Dr. Witmer fleshes out the practical theology he learned and now teaches at Westminster Theological Seminary.

What makes Westminster theology practical? The reason is simple. We believe God’s Word is practical, and we ensure that Westminster graduates have studied that Bible down to its deepest roots. Our students mine the truth of God’s Word from the text of the original languages, and then are mentored and trained to apply those Scriptures in their own lives and ministries. Unlike many other seminaries that have either drastically reduced or even eliminated the language requirements, we believe there is no other proper way for our students to be *practically* prepared to nourish their flocks in the all-reliable, all-practical treasures of God’s Word. As Dr. Machen put it to the very first class at Westminster, “*We may sometimes be tempted to wish that the Holy Spirit had given us the Word of God in a language better suited to our particular race, in a language that we could easily understand; but in His mysterious wisdom he gives it to us in Hebrew and Greek. Hence if we want to know the Scriptures, to the study of Greek and Hebrew we must go!*”

Our commitment to God’s Word and the students He entrusts to us continues. Embracing the future knowing His faithfulness, we write you now in English(!), thanking the Lord for the prayers and support of God’s people. We are most grateful for this partnership, which enables us to form Christian leaders to proclaim the whole counsel of God throughout a changing world.

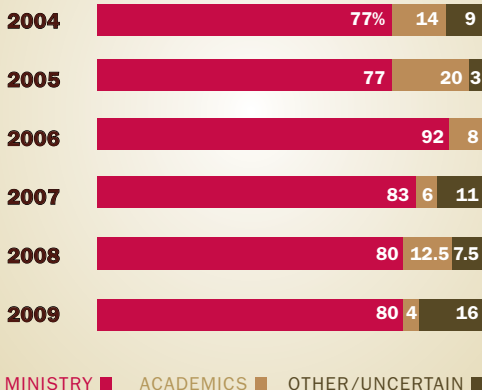
Sincerely yours, in Christ,

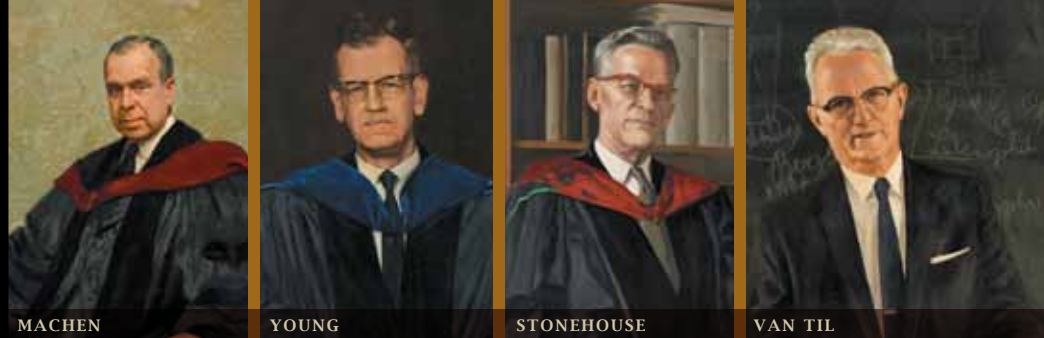


Rev. Dr. David B. Garner
Vice President for Advancement
Associate Professor of Systematic Theology

Master of Divinity degree

The Master of Divinity degree is for full-time ministry candidates. Our MDiv graduates go into pastoral ministry, internships, missions or parachurch work.





WESTMINSTER INFLUENCE

Compiled by Jeffrey K. Jue, assoc. professor of church history and director of the Westminster Craig Center

TOP
10

Westminster Theological Seminary has continually upheld and influenced the doctrine of Scripture. Here is a list with 10 of the best examples of how this has been achieved throughout the seminary's history.

- 1 Dr. J. Gresham Machen (1881-1937) wrote *Christianity and Liberalism* in 1923 and founded Westminster in 1929. He devoted his life to defending the orthodox Doctrine of Scripture against the attacks of liberalism.

- 2 *The Infallible Word* (1946) edited by Ned Stonehouse, professor of NT, and Paul Woolley, professor of church history, affirmed ongoing research is beneficial, yet the doctrine of Scripture in the Westminster Standards "does not need to retreat in the face of modern scholarship."

- 3 Cornelius Van Til, professor of apologetics, authored the "Introduction" to B. B. Warfield's *The Inspiration and Authority of the Bible* (1948) which remains unassailable by modern rationalism.

- 4 In 1957 Ned B. Stonehouse gave the Evangelical Theological Society Presidential Address, "The Infallibility of Scripture and Evangelical Progress," contending a strong stance on infallibility would lead to genuine progress in biblical and theological studies.

- 5 *Thy Word is Truth* (1957) by E. J. Young, professor of OT, focused on inspiration and inerrancy. It revealed Christianity's dependence on the *reliability* of the Bible.

- 6 Faculty members, including Drs. Clowney, Gaffin, Dillard and Poythress, participated in the International Council on Biblical Inerrancy (1978-1986). It produced the significant Chicago Statements: "...on Inerrancy," "...on Biblical Hermeneutics" and "...on Biblical Application."

- 7 "Old Amsterdam and Inerrancy" (1982) by Richard B. Gaffin, Jr., professor of systematic and biblical theology, demonstrated Kuyper's and Bavinck's *uniqueness* and basic Reformed *unanimity*.

- 8 *Inerrancy and Hermeneutic* (1988) edited by Harvie M. Conn, professor of urban missions, contains penetrating articles. It is distinct in introducing more recent issues related to the Doctrine of Scripture helping pastors and students understand the latest scholarship.

- 9 December 2008, the Trustees adopted the "Affirmations and Denials Regarding Recent Issues" statement, a direct and orthodox response to current biblical and theological trends which had threatened Westminster's historic commitment to the Doctrine of Scripture.

- 10 "The Infallible Rule of Interpretation of Scripture" (2008) by Peter A. Lillback, president and professor of historical theology defended this hermeneutical principle from the Westminster Confession (I:9) in light of new challenges from extra-biblical archaeological discoveries.

See www.wts.edu/resources/craigcenter.html for publication details.

CLASS NOTES

[*Westminster alumni*]

To the Graduates,

One of my mother's maxims was, "You have to live once to know how." As I look back 50 years, I wish I had known in 1959 what I've learned since. However, it is important that we not lament the past. We move ahead with what the Lord has given us to this point. We can't change the past, but we can try to impact the future.

I am focusing particularly on those embarking on the pastoral ministry, but all of you should seek opportunities to teach Sunday school, lead small groups, and witness in other ways to share the hope of the Gospel, so you can all listen to what I have to say.

When I was a student, we met after the Wednesday evening meal to hear a professor or visitor speak to those present. I particularly recall a meeting where Professor Skilton urged us to read good literature. It struck me as strange, with all the theology and church history we had to read, to think that we ought to read Shakespeare or the classics. But I have become convinced he was right, and therefore pass that baton on to you.

In this connection, read poetry. Read classic verse. Read Robert Frost. And read it aloud. Read it with meaning. Notice the grammatical structure. Pay attention to the semicolons!

This leads to the importance of reading aloud, not only poetry but the Scriptures—especially the Psalms. Practice reading aloud the texts for your

services. Listen as you read. I regret to say that I hear too many ministers reading their texts as though they didn't know what they meant.

Mark Twain was reputed to be a very profane speaker in private life. His wife Olivia tried in vain to get him to clean up his language. She finally put together some of his favorite vocabulary and directed it at him. After he got over the shock of hearing her talk that way, he said, "*Liv, you know the words, but you haven't got the tune!*"

Try to get the "tune" when you read aloud. I would suggest you listen to good recorded editions of Scripture, if that would help you make your reading more expressive.

Let us move on to composition. Whether oral or written, remember the importance of transitions in your compositions. Use good grammar. Read Strunk and White's *Elements of Style* and follow it. Poor grammar torpedoes your message and sinks your sermons.

Finally, I am recommending that you obtain and read and think about T. David Gordon's new book, *Why Johnny Can't Preach*. Gordon (WTS '79) analyzes the impact of electronic and cybernetic media in producing the illiteracy of our culture and calls us to renewed efforts to communicate the gospel. —Paul MacDonald, BDiv, 1959



Speech prepared by Paul MacDonald, BDiv 1959, for the 2009 graduation banquet.

"Notes from Baghdad"

Injured War Vets

Return » I was invited into a pilot program bringing injured American troops back to Iraq as special guests in order to be thanked, cheered and get closure on this portion of their lives. Joining the welcoming committee as the plane landed, we all saluted as one veteran happily waved his arm out of the window. Chaplains are the emotional rocks in times of

intense feeling and disaster. However, I found myself getting a little choked up as the plane's hatch opened and I found myself shaking a lot of left hands (because it was the only one they had left). These troops were overwhelmed and obviously so happy to see that they still are part of us. "I thank you, Lord, that Chaplains get to be present just about everywhere. Amen."

Faces of Evil

» I came face-to-face with some terrorists. Like the American inmates of which I ministered, they looked like normal people, many of them husbands and fathers, but they had done horrible things. It's chilling to look into the eyes of someone who would love to see you dead. Thanks to brave people, these terrorists can no longer attempt those acts. It was a stark reminder



Capt. Montgomery (right) ready for duty

that much evil does exist in this world. Yet, the Scriptures explain why: The Fall, Satan, other people's sin and personal sin. People sin regardless of where they come from. I prayed for them silently: "God, cause these terrorists' hearts to

be broken and their blind eyes uncovered, so that they might know the Lord and truly love their fellow humans. Amen."

—Excerpts from the journal of Capt. Chad S. Montgomery, Chaplain USAF, WTS MDiv 2005, while serving in Baghdad, Iraq



eternal Word, changing world



[*The discipline of practical theology*]

Excerpt from The Shepherd Leader, coming in February

“**T**here is a crisis in the church!” Books like this always begin by sounding an alarm. In this case it is a shepherding crisis, or should I say the failure to shepherd. There can be no better introduction to the subject than a “real life” scenario (details changed):

Cathy Williams, affectionately known to many as ‘Kate’ was born on September 22, 1953. In 1986, Cathy became a member of Covenant Church on the basis of her profession of faith and remained a member until her death on July 14, 2005. The death of Cathy Williams became a watershed moment in the pastoral shepherding ministry of Covenant Church. Coming out of a rebellious and loose lifestyle, Cathy made a profession of faith and actively participated in the life of the church, but then she began to fall into her old sinful habits. She abandoned the church and no one knew where she was, or at least no one cared to find out. Her name, however, remained on the rolls of the church, but just as a name. Shortly before her death, God placed Cathy back on the doorstep of Covenant Church. Pastoral interaction with the dying Cathy was too brief to confirm how she stood before God. In a cloud of uncertainty, Cathy was memorialized. She stood before the judgment seat to give account for her life, but before that same throne the undershepherds of the flock at Covenant must give account for this one lost sheep.

“How many Cathys are there in your church? What is the leadership of your church doing to care for the people? What view do your leaders hold of their identity as leaders and, therefore, what they are supposed to do? What is *your* view of the nature and function of leadership in the church? What is your *congregation’s* view of the nature and function of leadership in the church? The simple thesis of this book is, ‘The fundamental responsibility of church leaders is to shepherd God’s flock.’ After all, the word ‘pastor’ comes from the Latin word meaning ‘shepherd.’ However, as you will see, shepherding is not merely the responsibility of those who are called to be pastors, but also

of those who are called to be elders or its equivalent in our churches. In fact, you will see that ‘shepherding’ is at the very heart of the biblical picture of leadership. Unfortunately, this emphasis is missing in many churches...

“Therefore, though this is not a book on church polity it will challenge your thinking on the nature, function, and structure of leadership in your church. This is important because the failure to shepherd in our churches is the simple but dangerous result when church members and leaders fail to embrace this fundamental biblical model. For example, if the view of the church leader is that he is called to be a ‘shepherd,’ then those chosen to serve will be different than if the view of leadership is ‘decision-maker.’ Are the elders or leadership team a ‘board of directors’ making decisions or is it a team of shepherds caring for the flock? The answer to this question will also have an impact on whether the primary qualification for your leadership team is corporate success and experience, or a shepherd’s heart. Obviously, these traits are not necessarily mutually exclusive, but what is the *fundamental* orientation of your leaders?”

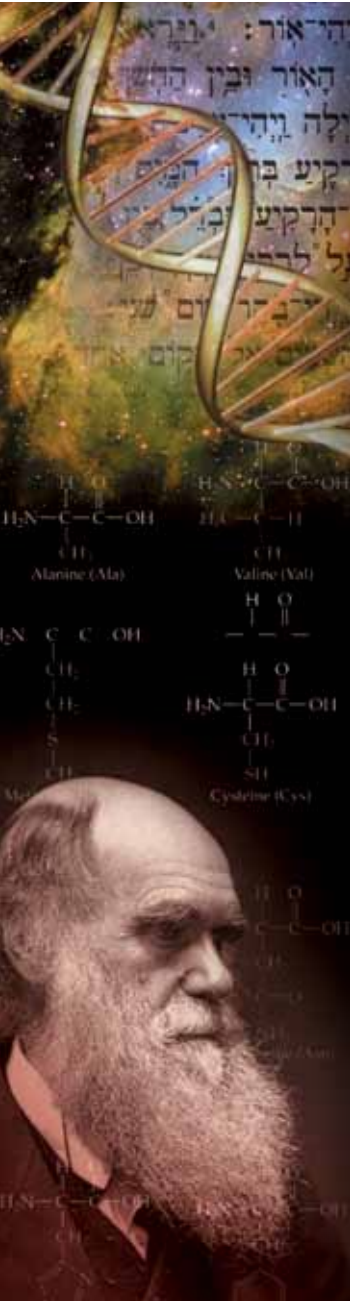
“It is both an honor and a privilege to be able to write a few words to introduce and commend this very important book. And there is a double bonus: This book is as readable as it is interesting...It underlines principles that ministers and leaders can employ in the specifics of their own church context, and provides workable suggestions about how to put them into practice. We need this desperately today when so many are ‘like sheep without a shepherd.’ These pages have the potential to transform the way undershepherds together lead their flocks.”

From the Foreword by Sinclair B. Ferguson, First Presbyterian Church, Columbia, SC



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