

Westminster Today

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FORMING . TEACHING . ENGAGING

ΠΑΣΑ
Η ΒΟΥΛΗ
ΤΟΥ ΘΕΟΥ

The
WORD *of*
our **GOD**
will stand
FOREVER

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The Word of Our God



His Unbreakable Words

WESTMINSTER WELCOMED over 145 new students this year. At convocation we heard our newest professor Rev. Dr. Gregory K. Beale deliver the opening message that called us to personal and theological faithfulness in our age of confusion. We are pleased that he has joined the Westminster faculty as Professor of New Testament and Biblical Theology and began teaching this academic year (2010-2011).

God blessed us again with another successful Preaching Conference on “Him We Proclaim!” (October 2010)—audio available at wts.edu. Among the new developments that we’ve experienced at the Seminary this year include: a conference on Science and Theology (March 2010); a symposium on Business Ethics (June 2010); the distribution of Professor Vern Poythress’ ground-breaking work *Redeeming Science* to some 15,000 science teachers and students nationally; and the granting of four Huff Scholarships on science and theology.

Our vision is “to form Christian leaders to proclaim the whole counsel of God throughout a changing world.” Yet, what we teach applies to all who follow Christ, because change is inevitable for all. And when the unpredictability of tomorrow consumes our hearts, with insatiable tyranny, it devours any sense of stability, confidence and peace. A violent and merciless master, change relentlessly erodes the very things to which we cling for confidence and assurance. But there is good news, indeed, great news. Into that tumultuous world, God has spoken. His unbreakable words yield strength, hope and stability and as the very words of God, Scripture grants us full confidence for today, tomorrow...forever!

Prayerfully consider joining us for the Reformation Tour led by Rev. Dr. Carl R. Trueman and me this coming June and July (see details on back cover). Your goodwill and support are most deeply appreciated. Please continue to visit our website, and if possible, visit us on campus. Please keep Westminster, our students, staff, faculty and board, in your prayers as all of us strive to do all things to God’s glory.

Rev. Dr. Peter A. Lillback,
President

Westminster Today

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All Scripture references are from the English Standard Version unless otherwise noted.

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:

The Westminster Seal, carved in stone, above the Montgomery library entrance.

COVER PHOTO:

Jeremy Eshelman, MDiv student

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Look for this symbol to read **more...** at wts.edu/ezine

*I would encourage people to recognize
that it is Christ who builds his church.*

The Lord can take very imperfect

instruments and use them to accomplish His purposes.



George Cottenden, MDiv 1967, OPC Teaching Elder (retired), WTS Trustee, and Stated Clerk of the General Assembly

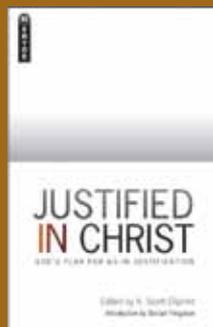


What is an evangelical?

WESTMINSTER

SPEAKS

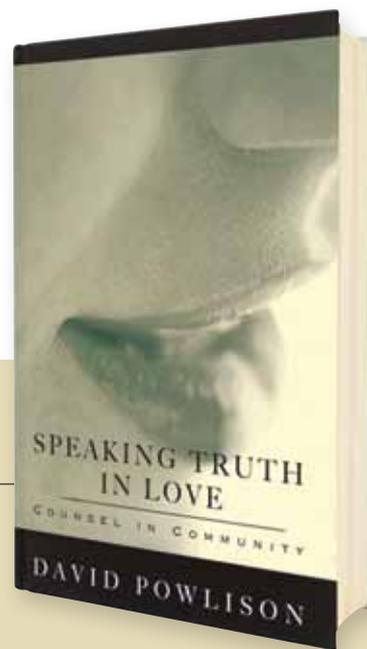
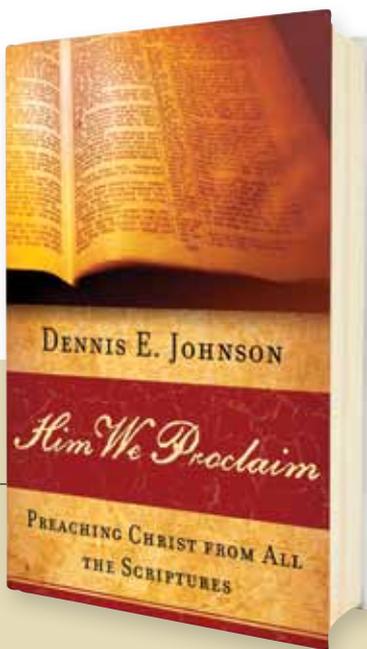
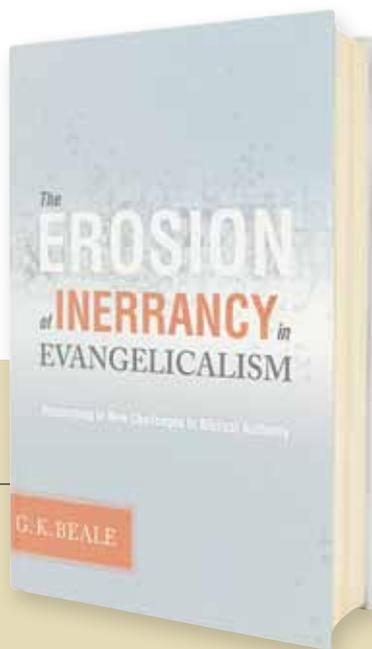
EVANGELICALISM TODAY IS EXPERIENCING A CRISIS OF FRAGMENTATION. Fifty years ago, to be an evangelical implied a deep commitment to the great creedal verities of historic Christianity. But it also included certain distinctive views about the nature of the work of Christ and how the blessings of salvation are received. At the heart of these lay the authority of Scripture and the twin convictions that the death of Christ involved penal substitution, and that the beginning of the Christian life was marked by justification by faith alone. . . . Of course there were differences among evangelicals. But by and large there remained much common ground. The map has now changed, perhaps beyond recognition and possibly permanently. The question “What is an evangelical?” would today receive a wide variety of answers...But, all the while, something deeper has been taking place under the surface...[it] should have been evident from the books produced by evangelical publishers, by the nature of pulpit rhetoric, and the themes of the conferences and seminars evangelicals organized and attended. One great theme tended to be overlooked. Sadly, it was one of the defining themes of historic evangelicalism: Jesus Christ, his Person and Work. Doubtless it was always assumed. But throughout the middle period of the twentieth century evangelical literature paid scant attention to this central theme of the gospel or to the way in which union with Christ brings the Christian every spiritual blessing (Eph. 1:3). [more... at wts.edu/ezone](http://wts.edu/ezone)



excerpt from K. Scott Oliphint, editor, *Justified in Christ*,
“Introduction: The Justification Crisis” by Sinclair B. Ferguson

Must READS

Confidence in the authority and inerrancy of Scripture is ebbing today, even in evangelicalism.



“Confidence in the authority and inerrancy of Scripture is ebbing today, even in evangelicalism. Postmodernism and certain hermeneutical presuppositions threaten to undermine the foundations of evangelicalism. Greg Beale’s sturdy, convincing, and courageous defense of the accuracy and inerrancy of Scripture bolsters our assurance that God’s Word is true. Praise God for this scholarly and spirited defense of the truth of Scripture.”

—Thomas R. Schreiner, James Buchanan Professor of New Testament Interpretation, Southern Baptist Theological Seminary

“This book is a must-read for our generation.” —John D. Currid, Carl McMurray Professor of Old Testament, Reformed Theological Seminary

“This is an important book, a timely book much in need of being written and one that will be read with the greatest profit. This is especially so for those who, committed to a redemptive—or covenant—historical reading of the Bible, recognize and seek to honor and proclaim as its central theme, Old Testament as well as New, Christ in his person and work as the consummate revelation of the triune God.”

—Richard B. Gaffin, Jr., Charles Krahe Professor of Biblical and Systematic Theology, Emeritus, Westminster Theological Seminary, Philadelphia

You probably speak 20,000 words a day, give or take, and each one influences those who listen. No wonder God has so much to say about our words. We are all counselors, whether we realize it or not!

Speaking Truth in Love is a blueprint for communication that strengthens community in Christ. The principles outlined in this pivotal work are specific to counseling, yet extend to marriage, family, friendship, business and the church.

STAFF REVIEW: “While written for counselors, anyone interested in applying biblical truth to relationships will benefit from this book.”

—Nick Darrell, Bookstore Staff, December 2005.

+ VISIT WWW.CEF.ORG FOR FREE COUNSELING RESOURCES AND TO EXPLORE THEIR COUNSELING AND EDUCATIONAL MINISTRIES.

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[wtsbooks.com!](http://wtsbooks.com)



David Powlison, MDiv, PhD David is a faculty member at CCEF and an adjunct professor of practical theology at Westminster. He holds an M.Div. degree from Westminster, as well as a Ph.D. from the University of Pennsylvania. David has been counseling for over 30 years, and has written numerous articles on biblical counseling and on the relationship between faith and psychology. His books include *Speaking Truth in Love*; *Seeing with New Eyes*; *Power Encounters: Reclaiming Spiritual Warfare*; and *The Biblical Counseling Movement: History and Context*. Recently, David was added as a council member for the Gospel Coalition.



DECLARING THE WHOLE COUNSEL OF GOD

by Rev. Dr. Carl R. Trueman

Professor of Church History and Historical Theology



In the Westminster Theological Seminary seal there is a picture of an open Bible upon which a sword has been placed. The purpose of the imagery is obvious: to convey the biblical idea of the power of the Word of God.

Then, above the Bible in Greek are written words which translate as ‘The whole counsel of God’—no doubt a reference to Acts 20:27 where Paul, speaking to the elders of the church in Ephesus, declares that he had not shrunk from “declaring the whole counsel of God” to them. That is a clear, categorical statement: Paul’s conscience was clear because he had taught them everything he was supposed to teach them.

The idea of teaching the ‘whole counsel of God’ is surely something with which all Christians would agree. It is rather like asking whether we should be kind to animals or eat healthy food or be in favor of better standards of living. Nobody, at least nobody in their right mind, would deny such. Yet there are complexities here. After all, what exactly is “the whole counsel of God?” We may well all be in favor of it; but it is not self-evident from the phrase itself exactly what is intended thereby.

In fact, if we look at what we know of Paul’s ministry—the narrative account in the Book of Acts, and then the various letters which he sent to particular churches and individuals—a pretty

BIBLE AND SWORD: CHAE CHONG/LUXDEI PHOTOGRAPHY



good idea of what Paul considered to be the whole counsel of God does emerge. Put simply, it involves an explication of the significance of the Old Testament, and how this is seen to be fulfilled in Jesus Christ, and then the drawing out of the significance of this for the life of the church, both corporately and in terms of her individual members. That is both a vast topic and a peculiarly narrow and focused one.

It is vast because it is concerned, first and foremost, with the great actions of God in undoing the curse that was laid upon humanity in the Garden of Eden. Also, because God is one whose foolishness is so profound as to be infinitely higher than humanity's greatest wisdom, the story of God's actions is one that, while capable of being grasped by the simplest child, cannot be fully fathomed by the most brilliant and learned adult. If it is vast because it deals with God, it is narrow because "the whole counsel of God" in Acts 20:27 clearly does not deal with all aspects of human existence. There is no evidence to suggest, for example, that Paul spent any time in Ephesus explaining to the congregation how they might go about basket weaving or building a house or understanding poetry or cooking a meal. Surely all such activities are in themselves quite legitimate, but such things are not here what is implied in language about the whole counsel of God. Otherwise, Paul could scarcely have made the unqualified, categorical claim that he did, for surely somebody would have drawn his attention to the fact that he had never actually given the Ephesians a lecture on, say, techniques of toga manufacturing in the Eastern Mediterranean or a Christian approach to the comedic structure of the plays of Aristophanes.

In fact, the early church summarized the whole counsel of God in what is known as the Rule of Faith. While the Rule occurred in various forms in the ancient Christian world, its basic content was always the same, and it demonstrates very clearly what the church of the immediate post-Apostolic era considered to be important.

The basic elements were this: there is one God, who created all things; creation was good but fell into sin; God sent his Son, incarnate in real human flesh, to redeem; the Son suffered and died and rose again and is now ascended to heaven from whence he has sent his Spirit to guard and guide the church; and at the end of time, the Son shall return to judge the living and the dead, ushering the saved to heaven and the unsaved to hell.

From a twenty-first century perspective, we would certainly want to flesh out somewhat considerably each of these basic topics, although there are times, no doubt, when many ministers and pastors would regard even this level of knowledge among some congregants as an improvement. But the key point is this: these headings not only give us

insight into what the earliest post-apostolic Christian churches thought was important, they also basically capture the essential topics and framework of biblical teaching. A moment of reflection on Acts and Paul's letters would seem to indicate that a book which took each of these topics for a chapter could quite easily cover all of the essential aspects of Paul's teaching, in other words, the

whole counsel of God as Paul understands it.

If we jump from the early church to present day Westminster, in accordance with the words on the institutional seal, we too are committed to the whole counsel of God. Not that that means students who attend Westminster can study anything: believing that one can pursue a vocation as a Christian, and believing that one needs a peculiarly Christian training to do so, are not the same thing.

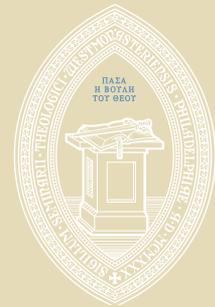
Westminster does not train computer scientists, or ballet dancers or Navy Seals, worthy and legitimate as all of these callings are. Our founder, J. Gresham Machen, declared that "we exist to train specialist in the Bible;" we might recast that and say we train specialists in the whole counsel of God, and the curricula of our various degrees is designed specifically with this in mind.

**FOCUSING ON THE LATEST
CULTURAL FAD
RATHER THAN UPON THE
PRIORITIES
OF SCRIPTURE...**

The WESTMINSTER SEAL



OPEN BIBLE
The very Word of God written



GREEK
The Whole Counsel of God

A focus on biblical languages serves to unlock the very text of the Word of God as delivered in the original. Courses in biblical theology serve to give coherence to the story of God's great acts of creation and salvation, as they culminate in Jesus Christ and as they will be consummated at His return. Systematic theology examines how the material of biblical revelation can be organized in a way that draws out not simply the narrative of God's dealings with His people, but also the implications for whom God has revealed himself to be; apologetics demonstrates how the world only really makes sense in light of God's revelation of himself; church history explores how the church's understanding of the whole counsel of God has deepened and been elaborated over time; and practical theology brings the whole together, demonstrating how all of this knowledge can be brought to bear from the pulpit and in personal conversation between Christians.

All the time, though, the focus is on God and on the story of creation and salvation. This is not to say that a Christian should not have opinions on a whole range of issues; but the specifics of the whole counsel of God, as Paul uses the terms, are focused on what we might call the gospel: the declaration of what God has done in Christ and why that matters.

This brings me finally to the question: how can I know that my church is teaching the whole counsel of God as Paul understood it? There are various tell-tale signs that such might not be the case: if your minister spends more time talking about politics than Jesus Christ; if he spends more time telling you what you need to do, rather than telling you what God in Christ has done; if he is always focusing on the latest cultural fad rather than upon the priorities of scripture—these are all indicative of a ministry that is probably not preaching the whole counsel of God, however wide-ranging the topics covered may be. It is not breadth of topic but rather narrowness of focus upon God and his revelation that is, paradoxically, a sign that more of the whole counsel is actually being covered.

Indeed, it is arguable that one can do little better than checking the regular diet of sermons at your church against the priorities laid out in the great creeds and confessions of the church. The Nicene Creed, for example, has stood the test of time because it deals only with issues of perennial significance; and they are of perennial significance because they reflect certain priorities of the Bible. The same goes, in more elaborate form, for, say, the Westminster Confession of Faith or the Heidelberg Catechism.

Now, of course, these are not infallible documents. They are man-made and always subject to correction by Scripture. But they have lasted because they deal not with the changing priorities and phenomena of earthly culture, where today's must-read headline is tomorrow's candidate for the recycling bin; rather, they deal with the key aspects of the whole counsel of God as Paul understood it. We may disagree on some of the details of their content, perhaps, but the importance of the topics they address is beyond question. They reflect, after all, the priorities of the ministry of Paul, as laid out in the books of scripture.

As the Westminster Divines were convicted in 1647, today Westminster

Theological Seminary continues to endeavor neither to add to nor detract from the very Words of the living God. In the Council called by Parliament, they punctuated the point, "The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men" [2 Tim. 3:15, 16, 17; Gal. 1:8, 9; 2 Thess. 2:2 (WCF 1.6)].

Our motto is Declaring the Whole Counsel of God, because we are committed to fully prepare every student God entrusts to us via a thorough and in depth study of His Word. Praise God with us that this conviction remains unyielding. +++

...IS INDICATIVE OF A
MINISTRY THAT IS PROBABLY
NOT PREACHING
THE WHOLE COUNSEL
OF GOD.



SWORD

The Power of the Word of God alone



PULPIT

The Word of God incarnate



LATIN

Seal of Westminster Theological Seminary of Philadelphia 1930



A Confident Strategy for the Times

By Rev. John Currie, adapted from *Full Confidence* sermon

Culture watchers tell us the church is in crisis! The American Church research project states that only 17.5% of the US population attends an orthodox

Christian church on any given weekend.¹ The future doesn't look any brighter. A recent book, titled *UnChristian*, analyzes trends amongst 16-28 year olds, in terms of their perspective on Christianity and the church. Amongst 16-28 year olds, only 16% have a "good impression" of Christianity. 87% of the emerging generation perceived Christianity to be too judgmental, 85% perceived it to be hypocritical, 78% old fashioned, and 70% generally insensitive to others.²

Data like this shows us the Christian faith in our time is perceived to be not just unbelievable but unlovely and even hostile. The commitment of the Christian faith to an authoritative revelation and to persuade others that this revelation is authoritative for them is perceived not only as irrelevant but profoundly offensive.

So, how do we do ministry with any

kind of confidence in such a cultural moment? How do we serve the coming of God's kingdom with confidence at such a time as this?

To answer that question I consulted with a seasoned servant of God who had spent decades church planting in a pluralistic cross-cultural context and had seen incredible fruit from his ministry. When one of his apprentices was facing a very dark situation in his city and church the old mentor sent him a letter to tell him what to do in the situation. It turned out to be the last correspondence the old kingdom servant ever had with anyone.

Here's what he wrote:

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves

¹ David T. Olson, "12 Surprising Facts PowerPoint Presentation" <http://www.TheAmericanChurch.org> (2008)-Accessed December 22, 2010. 3.

² David Kinnaman and Gabe Lyons. *UnChristian: What a New Generation Really Thinks About Christianity and Why It Matters* (Grand Rapids: Baker Books, 2007), 28.



17.5%

Percentage of the US population that attends an orthodox Christian church on Sunday

We live in a time when *truth* is not something that comes from outside ourselves.

teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry. (2 Timothy 4:1-5, ESV)

It's significant to understand that this was what Paul chose as the very last thing to write to a beloved son in the faith whom he anticipated must "endure suffering" and whom the great missionary was trusting to carry forward the mission of the church, to "do the work of an evangelist"(v.5). This is the last charge of the first missionary who is concerned about the faithfulness and fruitfulness of a son he's mentored to kingdom service and his charge is... "Preach the word!"

It's also significant to understand that the context for Timothy's kingdom service was, like ours, a darkened truth opposing culture. Verse 3 says people in Timothy's context would not put up with sound teaching. Sound teaching refers to the pattern of sound words, delivered through Apostles, the good deposit of the gospel, which Timothy was to guard. This would be intolerable to people. They would turn away from listening to the truth and actually pile up teachers to satisfy their ticklish ears and suit their own passions. People in a truth opposing time don't just turn away *from* they turn *to*. Verse 4 says they turn from the truth *to* myths, that

is, speculative interpretations of the world that only the gullible believe.

Timothy's context of service was a culture where people walked after humanly crafted narratives that pretended to interpret their world, where they had a negative attitude toward the truth and a positive attitude toward error. What's striking, and so profoundly relevant, is that this particular symptom, truth intolerance, required preaching the word!

Each of us makes choices about how to do faithful, fruitful ministry in our time. For those of who have been set apart for this very service, ordained to preach, this is our call, our charge! And this passage is a call to examine what we trust, where we put our time, what we are willing to die for. To keep first things first in the service for which God has set us apart! But it's not just those who are set apart for the service of the Word this passage speaks to. Those who receive ministry and, as a kingdom of priests, participate in it must also make choices about ministry strategy. What kind of ministry do you expect from the church, from your pastor? How do you expect the church to nurture your soul and the soul of your family? How do you serve faithfully and fruitfully when God opens doors for you to minister to neighbors, and colleagues and loved ones? What's the strategy you can be *confident* in, in a truth intolerant, darkened cultural moment?

If you'd asked the missionally effective, culturally savvy, philosophically informed, not to mention divinely inspired, Apostle he would say "Preach the Word!" This final charge of God's spokesman contains a ministry shaping reality for those who desire to seek God's kingdom in our time. If you want to serve God in a way that's in touch with the times prioritize the proclamation of the word! +++

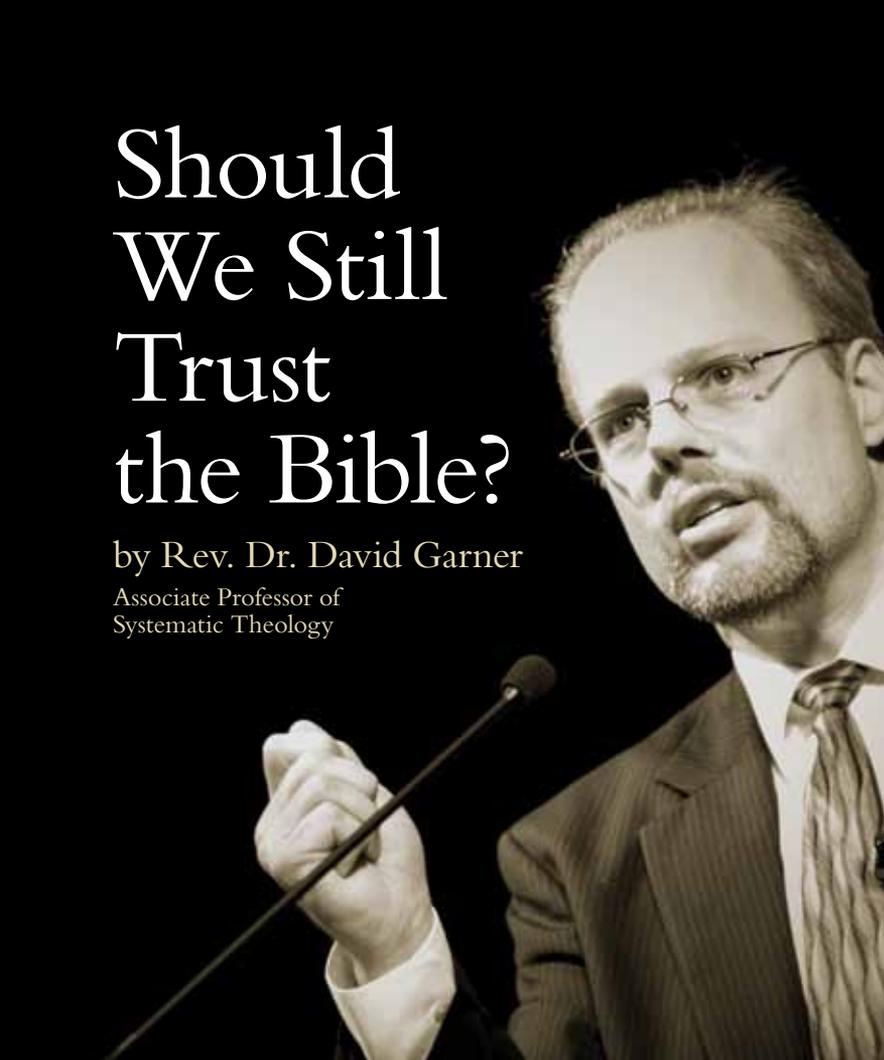


REV. JOHN CURRIE is Director of Student Development and Alumni Relations, and lecturer in practical theology at Westminster Theological Seminary. He is a graduate of Peace River Bible Institute (BRE, 1991) and Westminster (MAR, 2004). He is an ordained minister in the Orthodox Presbyterian Church (the Presbytery of Philadelphia). He served as the pastor of Cornerstone Presbyterian Church in Ambler PA. He contributed "Preaching by Faith not by Sight: A sermon on 2 Corinthians 5:5" to *Resurrection and Eschatology*, a festschrift in honor of Dr. Richard B. Gaffin Jr. He has taught at Westminster since 2006.

Should We Still Trust the Bible?

by Rev. Dr. David Garner

Associate Professor of Systematic Theology



We live in a World Wide Web of instantaneous data, flashy news media, social networking, and ubiquitous video.

As twenty-first century people with modern tools, toys, and views of the world, we will not stomach what we deem old or irrelevant, impractical or restrictive. Our wisdom is cutting edge, forward thinking, freedom rendering and refined.

Standing in this world of self-centered sophistication is a book unlike any other. It has been challenged by scholarship, despised by critics, prohibited by totalitarian states, and marginalized by every post-Christian sub-culture. It has been burned, buried, and banned. But it stubbornly remains; its voice cannot be silenced. In this spinning world of chaos is the dependable, unchanging compass: the Bible.

Can it still be trusted?

Recall C. S. Lewis' celebrated statement:

"I am trying here to prevent anyone saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher.

He would either be a lunatic — on a level with the man who says he is a poached egg — or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."¹

Lewis is right about Jesus. His claims and the claims of His apostles prevent us from considering Him as merely one great man among many. What we mustn't miss, however, is that what is true of Jesus' character is true also of the Word He speaks, commends and fulfills.

Let me co-opt Lewis. The Bible is indeed a book with great moral teaching. It is a book written by great human authors. But there are thousands of great books with great moral value written by great men and women.

The Bible is much more. It, like Jesus, claims to be much more.

To reduce it to moral code or religious practice at the hands of humans is the one thing we must not say. To do so is to miss the Center of the Book, Jesus Christ, and to miss the character of the book, divine.

To relegate the Bible to one book among others is already to stand in judgment upon it and to deny its claims. Either this book was and is the Word of God or it is not. But let us not come with any patronizing nonsense about it being great literature and a great book on morality. The Bible does not leave that open to us. It does not intend to. Jesus did not leave that open to us. He did not intend to.

The Bible is the divine, authoritative Word, and God is its Author (2 Timothy 3:16). It leaves us no room for equivocation, compromise, or spin. Holy Scripture not only can be trusted, it must be trusted.

As God's revealed Word it calls for our meticulous, relentless consumption. The Bible entreats our hunger and devotion; it demands our ears, our minds, our hearts, and our lives. Almighty God has opened His mouth and spoken. We have the great privilege of feasting on His Word from which we discover the gracious blessing in His Son, the Living Word. And as this divine Son contended about these very Scriptures, "For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?" (John 5:46-47, ESV) +++

¹ C. S. Lewis, *Mere Christianity* (MacMillan, 1960): 40-41.



FULL CONFIDENCE

2010 - 2011 CONFERENCE SERIES

**THE GRASS WITHERS, THE FLOWER
FADES, BUT THE WORD OF OUR GOD
WILL STAND FOREVER.** ISAIAH 40:8 (ESV)

Change is inevitable. And when the unpredictability of tomorrow consumes our hearts, with insatiable tyranny, it devours any sense of stability, confidence, and peace. A violent and merciless master, change relentlessly erodes the very things to which we cling for confidence and assurance.

But there is good news, indeed, great news. Into that tumultuous world, God has spoken. His unbreakable words yield strength, hope and stability, and as the very words of God, Scripture grants us *full confidence* for today, tomorrow... forever.

Westminster Theological Seminary's conviction is that this revealed, self-attesting Word of God must ground and shape all human thought, and that this Word, centered on Jesus Christ the Eternal and Incarnate Word, bears absolute authority in defining, understanding and defending all issues of life in a changing world.

This is the need of the hour – a fresh word on the revealed Word.

Please make plans to participate at one of the 2009-11 *Full Confidence* Conferences led by Westminster faculty, and hosted by churches and WTS alumni and friends in cities throughout North America. Join us to discover how you can live and minister in *full confidence*.

2010-11 Schedule

- February 18-20, 2011**
Fort Worth, TX
- March 25-27, 2011**
Vancouver, BC, Canada
- April 1-3, 2011**
Edmonton, AB, Canada
- April 15-17, 2011**
Pittsburgh, PA
- April 29-May 1, 2011**
Nashville, TN
- October 29-30, 2011**
Lancaster, PA

For more information,
or to register, visit
wts.edu/fullconfidence.

Coming Home

We are pleased to announce Rev. Dr. Gregory K. Beale has joined the Westminster faculty as Professor of New Testament and Biblical Theology and began teaching this academic year (2010–2011).

Q: Greg, you taught for four years at Grove City College, 16 years at Gordon–Conwell Seminary, and the last decade you have been at Wheaton College. Why this move to Westminster now?

A: “Well, for almost all of my academic career, teaching, I have been at schools that have been non-denominational—yet mainline evangelical—but very diverse within that framework. I have enjoyed that, but I’ve always been very reformed and Calvinistic. [For example] my own eschatology is what I call ‘inaugurated millennialism’ instead of ‘amillennialism’ though ultimately that’s historically the rubric I would fall under.

“So this might end up being my last institutional identification, though I hope it lasts a long time, and I really wanted to identify with a school that really does represent my own theological convictions. I especially want to identify with the direction that Westminster is going in with respect to its robust understanding of the inspiration of Scripture, in contrast to recent trends on this matter in other sectors of so-called evangelicalism.

“I’ve said a couple of times, in some of the interviews that it’s like coming home theologically for me.”

Education

BA, Southern Methodist University, 1971

MA, Southern Methodist University, 1976

ThM, Dallas Theological Seminary, 1976

PhD, University of Cambridge, 1981

Teaching

Guest Assistant Professor in the Dept. of Philosophy and Religion, 1980–1982

Assistant Professor in the Dept. of Philosophy and Religion, 1983–1984, Grove City College

Assistant Professor of New Testament, 1984–1986

Associate Professor, 1987–1992

Professor, 1992–2000

Director of the Th.M. in Biblical Theology Degree Program, 1992–2000, Gordon-Conwell Theological Seminary

Kenneth T. Wessner Chair of Biblical Studies and Professor of New Testament, 1999–2010

Coordinator for the M.A. in Biblical Exegesis program, Fall 2001–2009, Wheaton College Graduate School

Professor of New Testament and Biblical Theology, Westminster, 2010–

Memberships

Evangelical Theological Society

Institute for Biblical Research

Studiosum Novi Testamenti Societas

Society of Biblical Literature

Tyndale Fellowship

Author

The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority

We Become Like What We Worship: A Biblical Theology of Idolatry

A Commentary on the New Testament Use of the Old Testament

The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God

1–2 Thessalonians

John’s Use of the Old Testament in Revelation

The Book of Revelation

Right Doctrine From Wrong Texts? Essays on the Use of the Old Testament in the New Testament

The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John

“[I] wanted to identify with a school that really does represent my own theological convictions.”



CHAE CHONG / LUXDEI PHOTOGRAPHY

SOUTH KOREA DISCOVERS WESTMINSTER



By J. Michael Cuzzolina

South Korean conservatives share the deep conviction with Westminster that the Scriptures are “the very words of God” and are, as much as ‘God is God and we are not’,

unquestionably “infallible.” And just as much as it is a surprise for many who walk our quaint campus in Glenside, PA and hear Korean at every turn; it is equally a surprise to find Harvie Conn’s (former professor of missions) photo hanging in Korean pastors’ offices worldwide. The truth is whether you interview current Korean seminary students, dig into Westminster’s archived letters or read Korean church history books from the early 1900s, Westminster has always been a trusted defender of the faith, holding to the authority of Scripture as witness to the glorious grace of our Lord Jesus Christ!

Consequently, over 80 years later there are more than 100 Korean PhDs from Westminster serving as leaders, professors, pastors and presidents of Christian educational institutions and churches. Many graduates have remarkably served in kingdom building roles, such as Rev. Dr. Jung Yun Lee *now* serving as the President of the Council of Presbyterian Churches in Korea, which represents 27 denominations, *with over 10 million members.*

DR. HARVIE CONN’S WITNESS

Dr. Harvie Conn’s *Westminster Theological Journal* article in May 1967 titled, “Studies in the Theology of the Korean Presbyterian Church: An Historical Outline, Part I” details the shared convictions:

“In 1917, Pyongyang was formally established as the Presbyterian Theological Seminary.

“The Bible is the one textbook emphasized and studied. Presbyterians, with their historic Calvinistic background, accepting the Westminster standards and Presbyterian form of government have, as of old, unquestioningly accepted *the Scriptures as the very Word of God...*the doctrinal basis of the seminary, drawn up and adopted in 1920.

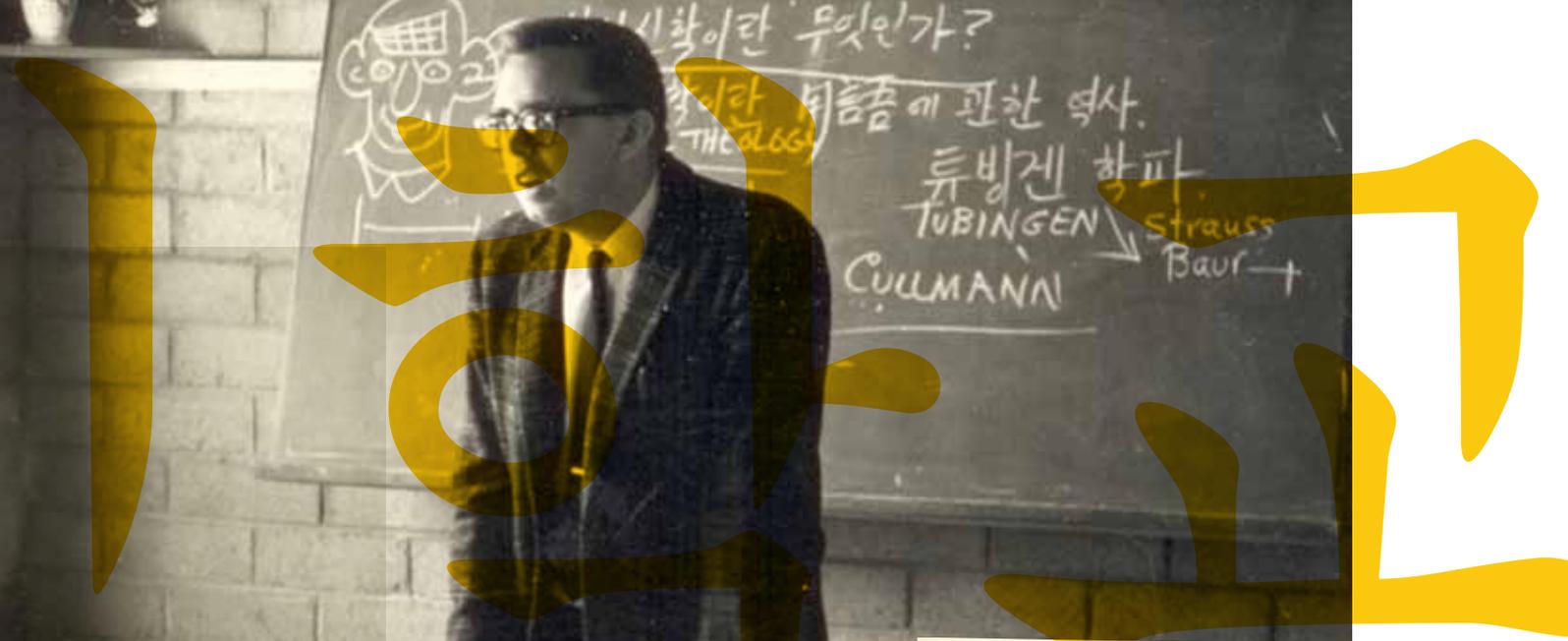
“Sincerely accepting the Bible as the inspired Word of God, and therefore, the foundation of all conduct. There has never been any uncertainty as to the evangelical message of the Korea Mission. Most of its members have been men with a strong conviction that the Bible is *the very Word of God, the sword of the Spirit* [emphasis added], and that salvation is in none other than in Jesus Christ.”

WESTMINSTER PROFESSORS’ WRITINGS APPEARED IN KOREAN JOURNALS

The Presbyterian Theological Review, which began to appear in 1918 under the auspices of the Pyongyang Seminary, first introduced Westminster.

As early as 1923, articles by Robert Dick Wilson [co-founder and professor of Old Testament at Westminster, 1929] evaluating liberal trends in Old Testament studies appeared in translation. He wrote, “I have come to the conviction that no man knows enough to attack the veracity of the Old Testament. Every time when anyone has been





A collection of photos of South Korea from the Westminster Archives—the Bruce Hunt Papers, including the above image of Harvie Conn teaching in Korea



able to get together enough documentary ‘proofs’ to undertake an investigation, the biblical facts in the original text have victoriously met the test” (quoted in R. Pache, *The Inspiration and Authority of Scripture*). In the late 1920s, he left Princeton to teach at the new, conservative Westminster Theological Seminary.

Other sample titles were equally designed to acquaint the young church with new western thought, whether liberal or conservative. Isolationism in theology could hardly be laid at the door of such articles as “Humanism as a New Religion,” “The Origin of Paul’s Religion” (a translation of Machen’s work), *Theology of the Social Gospel*.”

This conservative character of the early church in Korea was more than just broadly evangelical. Theologically, it possessed, to a remarkable degree, a sharp knowledge of the distinctives of the Reformed faith or Calvinism.

IN 1929, MACHEN’S *WHAT IS FAITH?* [CO-FOUNDER/ PROFESSOR OF NEW TESTAMENT AT WESTMINSTER] APPEARED IN TRANSLATION.

This is what you would have read from Machen if you were in Korea at the time: “The preachers of the present time allude to the importance of becoming a Christian, but they seldom seem to make the matter the subject of express exposition; they leave the people with a vague impression to the effect



that being a Christian is a good thing, but this impression is difficult to translate into action because definite directions are absent. These preachers speak about faith, but they do not tell what faith is...

"...the classic example of faith is to be found in the faith that is enjoined in the New Testament..."

"How is it that Christ touches our lives?"

"The answer which the Word of God gives to that question is perfectly specific and perfectly plain. Christ touches our lives, according to the New Testament, through the Cross... When we accept the gift, we are clothed, entirely without merit of our own, by the righteousness of Christ..."

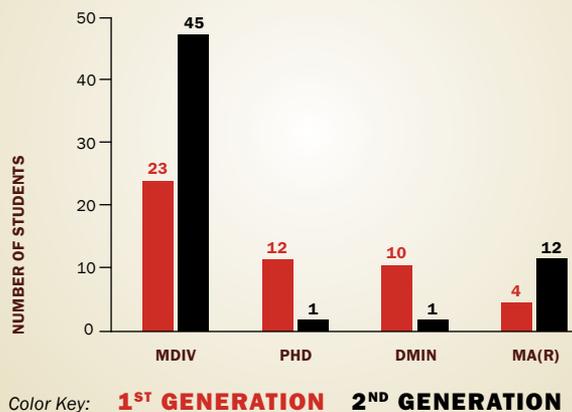
EXCERPT FROM HARVIE CONN'S LAST MISSIONARY NEWSLETTER—JULY 1972—GIVEN HIS DECISION TO BECOME A WESTMINSTER PROFESSOR OF MISSIONS:

"...But most of all you remember the Christians of Korea—their love, their hospitality, their kindness...Some exciting prospects loom before us at Westminster.

"In a quick run through of Westminster's 1971 alumni directory, I numbered 62 graduates from a total of 1,130 who have served, or are serving now, as foreign missionaries. Some would say 1/20th is not very high... I look on that figure as a call, the Lord's challenge. Up to 1971, Westminster has trained a total of roughly 111 Asian students. Only 54 of these have returned, at present writing, to their native land. Some might

KOREAN & KOREAN-AMERICAN STUDENTS AT WESTMINSTER

Based on 09-10 student directory



look on this as a demand for self-consideration.

"Are we fully preparing these men for ministry in their homeland? How can we do that from this part of the world? These are questions this new position thrusts upon us. Pray the Lord will give us courage to seek answers, and the patience to wait if we cannot quickly find them." +++

Interview with Korean Student Fellowship (KSF) Today

Q: How has God used Westminster thus far to grow you in the grace and knowledge of the Lord Jesus Christ?

A: Insoo Oh, MDiv student and president KSF, "Every class leads me to a Christ-centered perspective and a Gospel-oriented worldview in every realm of my life."

Q: What sets Westminster apart from other seminaries?

A: Andrew Kim, MDiv student and secretary of KSF, "Westminster's tradition of orthodox, Reformed theology and its commitment to the Westminster Standards...A truly Christ-centered perspective and a most rigorous academic atmosphere are also the strength and difference of Westminster."

Q: Did alumni influence your decision to come to WTS?

A: Yoseop Choi, MDiv student and vice president of KSF, "I was influenced by Bong-ho Son (MDiv '65) and Kook-won Shin (MDiv '83). They are both Westminster alumni and working actively as professors, preachers and theologians in a Reformed (or conservative) circle in Korea."



THE OFFICERS Pictured above (left to right)

MANAGER: Moses Chung; **DIRECTOR:** David Lee; **TREASURER:** Daniel Chun; **PRESIDENT:** Insoo Oh; **VICE PRESIDENT:** Yoseop Choi; **SECRETARY:** Andrew Kim (not pictured)

The mission of KSF is to provide an environment where students of Korean heritage, or those interested or involved in Korean-context ministries, can interact, challenge and grow together in Christ.

We also seek to serve the greater Westminster community by participating in school events, and create networking opportunities between current students and alumni.

INVESTING IN THE FUTURE

[*Westminster students*]

“I’m not going back to school, sweetheart. Well, hang on – there is one exception. I would go back to school only if I could study under Dr. Scott Oliphint at Westminster. But that’s not going to happen, so I’m not going back to school.”

Those were the words (roughly) which I spoke to my dear wife upon graduating from seminary in 2008. Two years later, thanks to hundreds of answered prayers, the loving support of a treasured congregation and the help of donors like you reading this, here I sit as a PhD student at Westminster Theological Seminary in Philadelphia, PA.

Westminster is the only place I applied to or considered for my PhD work. This is *not* because I think other institutions so deficient or myself somehow so competent as to need to overlook other programs. Rather, it is the fact that I feel so keenly my duty as a minister of the gospel to give my best to our precious Lord and Savior Jesus Christ. Only a Westminster PhD, with the high privilege of studying under some of the greatest minds in the church, would enable me to do what I desire.

I can only say “*thank you*” to all of the donors for making this possible for people like me. Moving here to Philadelphia was one of the hardest decisions of my family’s collective life. But we have already—in such a brief amount of time—been rewarded so far above and beyond our expectations.

This is why Westminster should be at the top of anyone’s list who is



thinking about supporting a ministry. Times are tough (having been in the local church, I know this so I don’t minimize this fact!), but this seminary, after all, was founded during the Great Depression! So please consider giving to Westminster. It is because of the generosity of so many donors that I have the opportunity to study God’s Word hard. I pray that I will return wherever our triune God calls

me a more (hopefully) faithful, Bible-saturated, Christ-exalting, inerrant Scripture-proclaiming servant of the faith once for all delivered. Thank you, from the bottom of my heart.

For the praise of his glorious grace—and that alone,

*Rev. Gabriel N.E. Fluhrer
PhD student, Apologetics*



Science *and* Faith

Dear Westminster Friends,

RECENTLY, PHYSICIST STEPHEN HAWKING DECLARED THAT “THERE IS NO PLACE FOR GOD IN THE creation of the universe.” Joining a long legacy of scientists who negate thousands of years of religious history, Hawking has once again made national headlines and reaffirmed a theory whose implications will reverberate for generations to come.

How can we, as God’s people, seize this opportunity to respond faithfully and purposefully with a Biblical worldview? Does science undermine or does it actually corroborate belief in God? Do we have reason to fear science?



The DVD series of Westminster’s *Science and Faith Conference* explores a Biblical view of science and nature; the role of Christianity in founding modern science; the impact of Darwinian evolution on cultural ethics, Biblical studies and theology; and the scientific evidence for intelligent design and its implications for theism.

An excellent source for your own enrichment or church Bible study, this series includes teaching from Dr. Vern S. Poythress (pictured below), Professor of New Testament Interpretation at Westminster. Dr. Poythress holds a PhD in Mathematics from Harvard and a DTh from University of Stellenbosch, and is the author of *Redeeming Science*.

In this compelling series, Dr. Poythress, and other Westminster faculty navigate the difficult waters between science and faith in layman’s language, while placing the two disciplines squarely in the hands of the Living God.

For the next few months, in gratitude for your donation of \$100 or more to Westminster*, you will receive this masterfully produced DVD series as our gift to you.

To receive your *Science and Faith Conference* DVD series, simply return your gift in the enclosed envelope. While building your own knowledge and understanding of this important topic, you will also help build up the Church of Jesus Christ for future generations.

We thank you in advance for your continued faithfulness and support to Westminster.

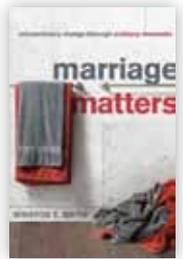
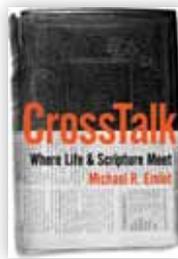
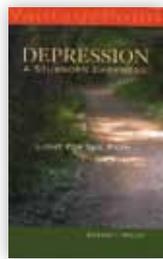
In Christ,

Brown Vincent,
Vice President of Development



The upcoming Westminster Conference on Science and Faith will be held on April 8-9, 2011 on Westminster’s Philadelphia campus.

*DVD retail value, \$50; according to IRS regulations, the remainder of your contribution is tax deductible.



TOP 10

TOP-SELLING CCEF BOOKS*

For the past four decades, the Christian Counseling & Educational Foundation has been growing and contributing to the biblical counseling movement as that movement has grown in both influence and maturity.

- 1 **Marriage Matters, Winston T. Smith.** The principles in this book will take your marriage to extraordinary places and lead you into a deeper relationship with an extraordinary God.

- 2 **The Biblical Counseling Movement: History and Context, David Powlison.** This book is an invaluable resource for those who want to understand the biblical counseling movement.

- 3 **Caught Off Guard, William P. Smith.** With real stories from today and biblical times, Smith demonstrates surprising and often unnoticed attributes of a loving and purposeful God.

- 4 **Cross Talk, Michael R. Emlet.** In this book, you will learn to understand people and God’s Word in ways that promote gospel-centered, rich conversations that help you and those you know grow in love for God and others.

- 5 **Depression: A Stubborn Darkness, Edward T. Welch.** This book gives new hope to those who struggle with depression, and those who seek to help them.

- 6 **How People Change, Timothy S. Lane and Paul D. Tripp.** When the Bible talks about the gift of a new heart, it doesn’t mean a heart that is immediately perfected, but a heart that is capable of being changed.

- 7 **Running Scared, Edward T. Welch.** Far more than merely another psychology “self-help” guide, *Running Scared* serves as a biblical roadmap to a life of serenity and security.

- 8 **Speaking Truth in Love, David Powlison.** *Speaking Truth in Love* is sure to become required reading for anyone interested in pursuing a career as a counselor or anyone else who longs for ways to redeem relationships.

- 9 **Addictions: A Banquet in the Grave, Edward T. Welch.** “This is vital reading for church leaders, and for friends and family desiring to help those struggling with addictions.” —John Freeman, Harvest USA

- 10 **Blame it on the Brain?, Edward T. Welch.** Viewing brain problems through the lens of Scripture, Welch distinguishes genuine brain disorders from disorders that may not be rooted in the brain.

To learn more, go to www.ccef.org. * listed as of 12/21 on newgrowthpress.com

CLASS NOTES

[*Westminster alumni*]



Rev. Dr. Philip Graham Ryken, MDiv 1992. President of Wheaton College 2010-

Meet Wheaton's New President

Dr. Philip Graham Ryken MDiv '92 began serving as Wheaton's eighth president in July 2010.

A Wheaton native and the son of longtime Wheaton professor Dr. Leland Ryken and Mary Graham Ryken, President Ryken attended Wheaton as an undergraduate, majoring in English literature and philosophy. He met his wife, Lisa, during their first few days at the College, and they were married before their senior year.

Dr. Ryken earned a master of divinity degree from Westminster Theological Seminary and a doctorate in historical theology from the University of Oxford. Dr. Ryken returned from England to join the pastoral staff at Tenth Presbyterian Church in Philadelphia in 1995,

becoming the senior minister when Dr. James Boice died in 2000 and remaining there until his appointment at Wheaton.

President Ryken has published more than 30 books, including *The Message of Salvation* (InterVarsity, 2001); *City on a Hill: Recovering the Biblical Pattern for the Church in the 21st Century* (Moody Press, 2003); *Ryken's Bible Handbook*, with Leland Ryken and Jim Wilhoit (Tyndale, 2005); *Art for God's Sake: A Call to Recover the Arts* (P&R, 2006); and expository commentaries on Exodus, Jeremiah, Luke and other books of the Bible.

The Rykens have five children: Josh, Kirsten, Jack, Kathryn, and Karoline.

In Memoriam



Rev. Dr. Charles Chao (DD, '05)

Rev. Dr. Charles Chao, founder of the Reformation Translation Fellowship, died Thursday, December 16, 2010. He was 94.



Rev. Arthur Kuschke (BTh '39, ThM '40), 1913-2010

Rev. Arthur Kuschke, OPC pastor and former librarian of Westminster, died Thursday, July 1, 2010. He was 96.



Sally Cummings 1933-2010

Sally Cummings, former administrative assistant to the president and faculty, died Monday, July 26, 2010. She was 76.



Dr. Donald Leggett (ThM '60)

Dr. Donald Leggett, professor emeritus of Old Testament at Tyndale University College & Seminary, died Saturday, March 27, 2010. He was 75.



Rev. Bruce Howes (MAR '80, M.Div. '81)

Rev. Bruce Howes, stated clerk of the Heritage Presbytery (PCA) since 1986, died on Wednesday, June 2, 2010. He was 57.



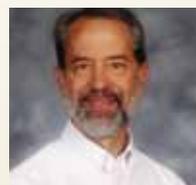
Rev. Dr. John Oak (DMin '96), 1938-2010

Rev. John Oak (Oak Han-heum), founder of SaRang Community Church in Seoul, Korea, died Thursday, September 2, 2010. He was 72.



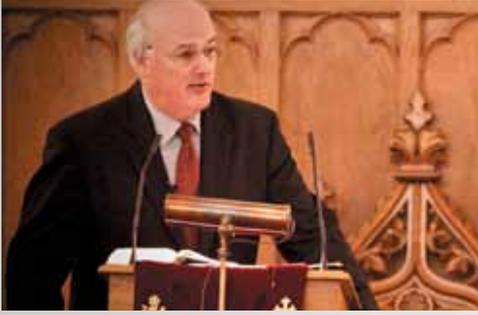
Rev. Dr. John Eui-Whan Kim (ThM '63), 1933-2010

Rev. Dr. John Eui-Whan Kim, former professor and president of Chongshin University in Seoul, Korea, died Monday, May 10, 2010. He was 77.



Dr. John Rainbow (MDiv '77), 1951-2010

Dr. John Rainbow, pastor and High School teacher in central California, died Tuesday, June 8, 2010. He was 58.



eternal Word, changing world



[*The discipline of practical theology*]

The Shepherd Leader at Home

“

The *Shepherd Leader* was written to help convince church leaders that the biblical metaphor of shepherding provides a comprehensive matrix for their work in the church.

Identification of the shepherding functions of “*knowing, feeding, leading and protecting*” the sheep has been particularly helpful to

readers. In fact, *Acts29 Ministries* is using these roles as a key template in their materials for coaching their church planters.

I also know the imagery of the shepherd could well be applied to the call of men to lead their little flocks at home. In the qualifications for eldership in 1 Timothy 3, one who aspires to office must be one who “manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?)” 1 Tim 3:4-5. This is not only a matter of concern for prospective leaders of the church but to all who are already *de facto* leaders in our homes. Might the functions of knowing, leading, feeding and protecting give guidance as we care for our family flocks? I believe the answer is a resounding “yes!”

One of the fundamental blessings of being in covenant with God is that we have been brought into relationship with Him through the work of our Lord Jesus Christ. It can now be said that we know Him and He knows us. Jesus reminds us “I am the good shepherd, and I know my own and my own know me” (John 10:14). This mutual knowledge, by his grace through his Word and Spirit, is the foundation of covenant blessing.

The most intimate human relationship possible is that between husband and wife—the *covenant* of marriage. There is supposed to be a *oneness* in the relationship to the extent that it reflects the relationship between Christ and his church (Ephesians 5:22- 32). At least that’s the way it’s supposed to

be. As mutual knowledge is key to the relationship between the Lord and His people, so mutual knowledge is crucial to the true oneness and intimacy between husband and wife. The shepherd leader at home must take the lead in knowing his wife. There can be no growth in mutual knowledge without quality communication. All of us understand that there are various levels of communication. “What time will you be home from work?” “Will you pick up Billy at school?” These conversations are necessary to keep everyone’s schedule. However, these conversations are not sufficient if we truly want to grow deeper in relationship with one another.

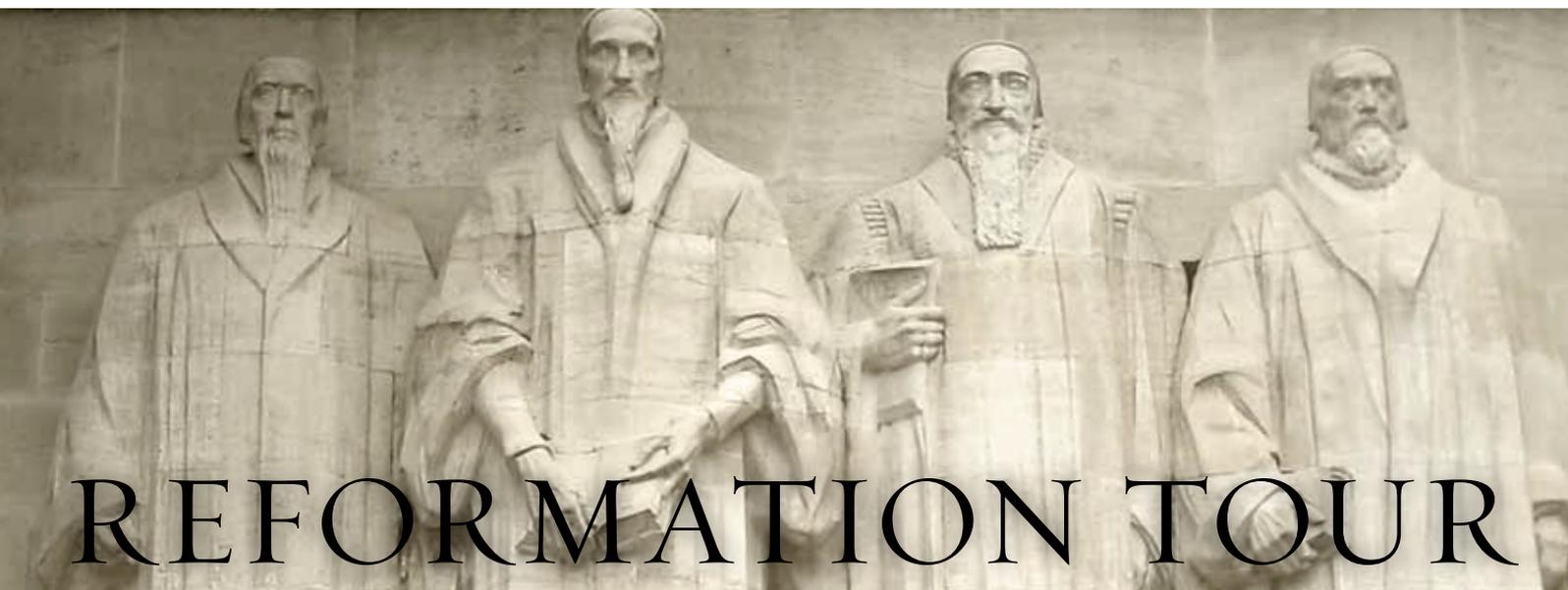
Consider these questions: What is your wife’s biggest worry? What is your wife’s greatest concern for herself...for you...for the children? What are her unfulfilled aspirations? With what sin does your wife struggle the most? When was the last time that you asked her, “How are you doing...really?” or “How are *we* doing...really? Perhaps the reason we don’t ask these questions is that we don’t have the *relational capital* to merit a response. Growing deeper in mutual knowledge through quality communication requires quality time. This doesn’t just *happen*. It must be *set apart*. So, are you willing to take the steps necessary to grow deeper in mutual knowledge with your spouse, child, parent, sibling and/or friend?

Look for Tim’s new book on *The Shepherd Leader at Home* coming soon.



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REFORMATION TOUR

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*Pursuing the Reformed traditions in the
footsteps of Luther, Zwingli, Calvin, & Knox*

The European Reformation is the great watershed in the history of Christianity in the West, defining the church down to the present day. To know who we are, to understand why our churches think the way they do, we all need to understand something of the great religious convulsion that shook Europe to its foundations in the sixteenth century.

This tour, focusing as it does upon key sites of Reformation importance on both mainland Europe and the British Isles, offers a unique opportunity to follow in the footsteps of the Reformers with Drs. Peter A. Lillback and Carl R. Trueman, who have spent their careers studying the life and thought of the great Reformers.

PART I

JUNE 22 to JULY 1

*Berlin, Wittenberg, Eisleben, Erfurt, Eisenach,
Marburg, Heidelberg, Basel, Zurich, & Geneva*

PART II

JULY 1 to 5

Edinburgh & London

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