

# CURRENT

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**GENESIS**  
GOD'S BOOK OF  
BEGINNINGS

EVANGELISM IN  
**KOREA**

**CALGARY FPC**

**BIBLICAL**  
GARDENS

FAITHFUL PRAISE  
THROUGH SONG & HYMNS

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## MY NEW BIBLE

by Rev. Ian Goligher

With my birthday approaching, my wife offered to buy me a new Bible to replace my old one that was showing its years of study and preaching. But I was so attached to my old Bible with its many portions highlighted, underlined, circled, and crammed with personal notes, I was reluctant to relegate it to the bottom shelf with the other Bibles that I've worn out over the years. It was definitely time for a new one, so we went shopping and found the right Bible for me – a leather-backed KJV with clear font on a fine, durable paper published by Cambridge University Press. A half-sheet of paper fits well inside the covers, which is perfect to tuck away notes, or a church bulletin. I must say, though, that I found it hard to begin marking it up like my old one, but that soon passed. I'm back to highlighting, underlining, and circling things of interest, as that helps me find them when I'm re-reading or preaching. Above the unique features of personal preference about my new Bible, let me tell you why I bought another King James Version.

The KJV has been in circulation for over four hundred years – since 1611, when it was commissioned by King James I. He, of course, had little to do with its translation, but he did authorize the Puritans of his day to print and publish it in his name to be used in his realm, which was much of the English-speaking world at that time. And did God ever bless it? It was the Bible of reformation, of revival and of recurring movements of ministry and world missions. Only in these last few decades has it been set aside for a proliferation of other English versions, which to me is sad. Why replace something that God has singularly blessed?

That's why the Free Presbyterian Church worldwide uses the KJV in every pulpit and

in every church meeting. We have no reason to change its sole use in public ministry for the confusion that would come from an assortment of Bible versions in our pews. Faith and Bible knowledge do not come from multiplying Bible versions, but from meditation and memorization of the Scriptures.

We also need a Bible with all the verses in it. I know that sounds tongue-in-cheek, but it is true. Modern versions are based on a "minority text" with inserted footnotes stating, "Oldest MSS (Manuscripts) omit." They don't delete the words, or the passage referenced by the footnotes, but they may as well have cut them out, for their authority is undermined by those spurious footnotes. If you were to take the scissors and cut out all the places where the modern versions have footnotes stating, "Oldest MSS Omit" you would have a sorry Bible – especially the New Testament.

The KJV is based on the *Received Text*, which employed practically the same method of collation as the *Majority Text*. That means when all available copies of the original Scriptures were put together, where there were any differences in any copies, the collators chose the pile with the majority in agreement. In nearly all cases, agreement among copies is found to be in the high 90 percentile. To reject the majority method of collation is to subjectively choose copies according arbitrary criteria.

Think of how this would play out in a court of law. If a jury in a courtroom heard testimony from one hundred witnesses about some event and ninety-eight of those witnesses agreed on the details, while two disagreed, whom would the jury members believe? The two witnesses or the ninety-eight? In Bible textual selection, to follow

the two would be the minority principle in Bible collation, whereas to follow the 98 would be the majority principle. Because the KJV is based on the majority method of textual collation, every reader can have full confidence that it is translated from a faithful and dependable text.

There is also the majestic language of the KJV or *Authorized Version* to consider, which far surpasses any other English version. It is beautiful and reverent, helping the reader to handle God's Word with a sense of awe that is rightfully due to a holy God who calls us to worship Him in Spirit and truth. Even its translators showed reverence by italicizing any word which they needed to insert to aid the smooth reading of a sentence. They believed that every word of God was pure and God-breathed; they knew that they dared not tamper with the inerrant Word of God.

The prose of the KJV uniquely lends itself to memorization and even little children are able to recite its superior language without difficulty. Everybody should have one, or they won't know what they are missing. In choosing a KJV Bible, I declare with David when he was shown Goliath's sword, "*There is none like that: give it me.*" ■



# FAITHFUL PRAISE THROUGH SONG & HYMNS

*Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness (Psalm 29:2).*

When it comes to giving the Lord His due in corporate worship, Presbyterians have recognized historically that God cannot be worshipped in any way we choose. There must be scriptural warrant for every element of our worship. This “regulative principle” of worship has been a part of our Presbyterian heritage for several generations and is stated very clearly in *The Westminster Confession of Faith* ch. 21 section 1: “...But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.”

The regulative principle is plainly stated in this section of the Confession and is grounded in the second commandment which forbids idolatry (Exodus 20:4-6). The application of the principle, however, has given rise to controversy particularly in the area of what Christians are allowed to

sing in corporate worship. There are some in Reformed circles that are convinced that nothing but paraphrases of the Psalms of David should be sung and that hymnody of human composure should be disallowed. There can be no doubt that the singing of such paraphrases exclusively was the practice of Reformed Churches in general for many generations. Whether or not this was a matter of principle or preference is a matter of debate. In his book that defends the exclusive use of Psalm paraphrases, Michael Bushell states in a footnote: “No reputable historian denies that the Reformed churches were all originally Psalm-singing in practice. Whether they were such in principle is still debated.”

At least one Puritan, Thomas Manton, the author of the “Epistle to the Reader” which precedes the content of the *Westminster Confession*, makes it clear in his comment on James 5:13 (...is any merry, let him sing psalms) that he understood Psalm-singing to be a matter of preference rather than principle. A cursory reading of his treatment of the matter shows that Psalm-singing had evidently fallen on hard times in his day and so he sets out to

defend the practice of singing Psalms. But in the beginning of his treatment of the matter he states: “I confess we do not forbid other songs; if grave and pious, after good advice they may be received into the Church. Tertullian, in his *Apology* sheweth that in the primitive times they used this liberty, either to sing scripture psalms or such as were of a private composure.”

In his excellent treatment of this topic, “The Psalter – The Only Hymnal?” Iain Murray cites a number of men that would be in agreement with the sentiment expressed by Thomas Manton. This list would include such men as the Scots Puritan leader, David Dickson, John Flavel, and later Free Church of Scotland men including the historian William Cunningham, John Duncan, Thomas Guthrie, and Robert Candlish. Murray also cites Spurgeon, who devoted more than twenty years in expounding the Psalms, the fruit of his labors being evident in his multi-volume set, “The Treasury of David.” Spurgeon’s love for the Psalms at no time ever led him to conclude that as a matter of principle congregational singing should be restricted to the Psalms. In a footnote, Murray cites a source from Spurgeon’s magazine “The Sword and the Trowel,” in which Spurgeon critically reviews a book that defends the exclusive use of Psalm paraphrases.

During the Great Awakening, one of the hallmarks of that revival was the use of hymns in public worship. This phenomenon brought criticism from those who were against the singing of hymns. In his work "Some Thoughts Concerning the Present Revival of Religion in New England," Jonathan Edwards answered his critics:

"But what is more especially found fault with, in the singing that is now practiced, is making use of hymns of human composure. I am far from thinking that the book of Psalms should be thrown by in our public worship, but that it should always be used in the Christian church to the end of the world: But I know of no obligation we are under to confine ourselves to it. I can find no command or rule of God's word, that does any more confine us to the words of the scripture in our singing, than it does in our praying; we speak to God in both. .... And it is really needful that we should have some other songs besides the Psalms of David. It is unreasonable to suppose that the Christian church should for ever, and even in times of her greatest light, in her praises of God and the Lamb, be confined only to the words of the Old Testament, wherein all the greatest and most glorious things of the gospel, that are infinitely the greatest subject of her praise, are spoken of under a veil, and not so much as the name of our glorious Redeemer ever mentioned, but in some dark figure, or as hid under the name of some type."

Believing as we do that there must be scriptural warrant for every element of worship in the church, we recognize that the form of that scriptural warrant can come to us in one of three ways: there must be either an express command from Scripture, a positive example from Scripture or there must arise from good and necessary consequences a conclusion drawn from Scripture. When it comes to the use of hymns in public worship, the Christian can find scriptural warrant under all three of these headings.

## 1. AN EXPRESS COMMAND

Two commands are found in the New Testament when it comes to the use of hymns. The first is in Ephesians 5:19 *Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.* The second is found in Colossians 3:16 *Let the word of Christ dwell in you richly in all wisdom;*

*teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

Those that oppose the use of hymns of human composure are aware, of course, of these verses and they interpret them to mean that Paul is only referring to the Psalms of David, since in the Septuagint version of the Old Testament the titles of some of the Psalms are given as hymns or songs. In his work "Singing to the Lord" D. Martyn Lloyd-Jones notes: "But it is generally agreed by well-known writers on Ephesians, including scholars such as Charles Hodge and Eadie, and indeed by practically all the great commentators of the last two hundred years, that the words have different meanings...the apostle mentions the three terms quite deliberately in order to give a general description of the wide variety of ways in which people filled with the Spirit give expression to their joy and happiness."

## 2. THE EXAMPLE OF THE EARLY CHURCH

In 1 Corinthians 14:26 Paul writes: *How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.* Opponents of hymn singing are quick to point out that the context of this verse has to do with charismatic gifts so that those that were gifted with "psalms" were gifted in similar fashion as those that could speak in tongues. And since such spiritual gifts have ceased, the example of the early church at Corinth has no bearing on the argument of using hymns today. But were psalms given in a special and temporal way the way the gift of tongues was given? It makes more sense to say that those that possess the ability to compose hymns have been God's gift to the Church down through the ages, including such composers as Isaac Watts and Charles Wesley. But even if "the gift of psalms" is viewed as a kind of special and temporary gift, the very least that must be conceded is that in the mind of the Holy Spirit the Old Testament psalter was insufficient for the early church and hence the need would arise for hymns based on the fuller revelation of the gospel.

## 3. CONCLUSIONS REACHED BY GOOD AND NECESSARY CONSEQUENCES FROM THE SCRIPTURE

In every other element of worship, whether it be praying, or reading the

Scripture or preaching, the Christian is allowed the full scope of God's revelation from Genesis to Revelation. This truth in and of itself may not settle the issue of what the Christian is allowed to sing. After all, God is sovereign over His worship and He does have the prerogative to direct how He is to be worshiped. And if for some reason God sees fit to restrict the use of the full scope of revelation when it comes to singing in our worship that is His right. But while the use of the full scope of revelation doesn't in itself determine the issue, it does create an expectation. Since the believer is allowed the full scope of revelation in every other element of worship it becomes very natural for the believer to expect to find scriptural warrant for the use of hymns. And when he finds that warrant through express commands and by the example of the early church, he is not surprised. Instead of searching for ways to explain away those commands and that early church example, he instead devotes himself to giving the Lord His due.

Add to this argument the fact that the Psalms themselves anticipate the use of future songs no less than six times by calling for new songs (see for example Psalm 96:1; 149:1) and the conclusion as to what we're to sing in our public worship becomes all the more strengthened.

While those that are devoted to singing the Psalms exclusively may be so set in their practice as to not find the arguments presented in this article compelling, the Christian may in simple faith and with a joyful heart give unto the Lord His due through his use of hymns that are in keeping with the truth of the gospel. May God help us, therefore, to sing with confidence as we come before His presence with singing (Psalm 100:2). ■



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# BIBLICAL GARDENS

A garden is a well watered, richly nourished, carefully tended place for the cultivation of plants. A garden can be expansive or tiny, free form or formal. It may contain few varieties or a vast catalog of species. It may be virtually all shades of green or a profusion of floral color. But even if it is not one's favorite style, people delight in a garden. Why? Some suggest a biblical answer.

In Genesis 1 the words regarding God's creation of plants and animals are broad and cosmic in scope. At the end of Genesis 1, God pronounced His creation "very good." But in that perfect world, God went a step further. Eastward in Eden, He planted a garden. In Genesis 2 the words describing God's gardening are different than used previously. They refer to cultivated, controlled plants and animals.

Like all gardens, the Garden of Eden was watered, designed, and restricted. A river watered the Garden. God planted special trees in the Garden's center and caused other plants to grow within it. Today we think of fences or hedges limiting a garden. The nature of Eden's boundaries remains a mystery, but we know that after Adam and Eve were evicted, angels with flaming swords prevented their reentry.

## Man Began in a Garden

Gardens have purpose. Eden was home to man, God's special creation. God also assigned Adam to "dress and to keep" the Garden. The first God-ordained task for humans was to be a gardener.

Some modern translations use *till* in place of *dress* in Genesis 2:15. While both are

acceptable, dressing a garden implies less labor than tilling it. The lesser term appears to have appealed to earlier translators' ideas of pre-sin perfection. This led some to speculate that Adam and Eve's gardening duties involved tasks like leisurely plucking faded flowers as they meandered around Eden. Our idea of tilling involves tools. Adam with a wheelbarrow and shovel does not reflect our concept of perfection.

Animals ate of the Garden's plants. Today animal consumption of garden plants is generally negative, but could it have been needful trimming in Eden? Some have suggested that Adam and Eve's gardening responsibilities were to point out to the animals which plants needed trimming. Interesting thought. But other suggestions of how man dressed and kept Eden will only have equal biblical support.

Note that Garden cultivation was not introduced after man's sin. In their perfect existence Adam and Eve had responsibilities. The modern idea of "hanging out" without obligations is not the perfect human existence. It never has been, nor ever will be. We are to serve God—be it by tending His garden, living a life that pleases Him, or singing His praises while reigning with Him in glory (Revelation 5:9,10). Man was made to do. Rest is essential, but we are not to aspire to lounge eternally in a garden or strum a harp while floating on a cloud.

Today, maintaining a garden involves work. Plants must be put in and unwanted ones (those that spread too far or uninvited weeds—the thorns and thistles of Genesis 3:18) must be removed. Garden plants

must be protected, watered, and nourished, and over-growth must be trimmed. These chores keep gardeners busy. Even with modern techniques, gardening is work.

The Curse of Genesis 3 involves the fact that much of our labor is not fruitful. The sin-cursed earth reluctantly yields its bounty. The labor and sweat involved in cultivating a modern field to produce grain and then processing it into bread is not the same as dressing and keeping Eden while enjoying its fruits.

## Gardens Provide Food

With one notable exception, the fruits of Eden's trees were to be food for Adam and Eve. The other gardens spoken of in Scripture also provide human sustenance. To most of us, food cultivation conjures images of fields planted with grain or row upon row of a crop. This kind of farming was practiced during Bible times. Generally, Scripture refers to it as "fields." Plowing, sowing, and reaping grain-laden or barren fields are frequent Scriptural analogies. Except for planting and harvesting field crops, biblical farmers were not overly involved with their growth. A garden, however, involved a different kind of plant cultivation.

In Scripture there is little distinction between a vineyard, orchard, grove, or garden. They were places of intense cultivation of several kinds of plants growing together. A garden in Bible times might contain trellised grape vines along with pomegranate, olive, apricot, fig, almond or date trees. Choices depended on the owner's tastes, the size of the garden, and its location (all plants do not grow equally well in all biblical areas).



With the woody vines and trees might be cucumbers, various melons (including watermelon) along with onions, leeks, garlic, and other tasty members of the genus *Allium*. These were cultivated in Egypt before the Exodus and brought to Canaan by the Israelites.

As the Israelites wandered in the wilderness they could not plant fields or gardens. God met their need of food with manna. But some remembered the Egyptian melons and “flesh pots” (stews or soups made savory by onions, garlic, and other herbs) and lusted for what they had left behind. Scripture tells us that “there they buried the people that lusted” (Numbers 11). Is there something wrong with eating melons and tasty food? No. These complainers did not think that God was being good to them, since they did not have their favorite foods. Their problem was they were not satisfied when God was abundantly meeting their needs. God’s judgment of their greedy rebellion should be a lesson for all.

In Matthew 23:23 Jesus chides the Scribes and Pharisees for their willingness to tithe seasoning herbs from their gardens (mint, dill, cumin) yet neglect the weightier matters of the law: justice, mercy and faith. Biblical gardens also included bitter herbs required for the Passover meal. These probably included chicory, coriander, dandelion, sow-thistle and wild lettuce.

Today, some people cook the leaves of the mustard plant, but generally we consume the spice or condiments made from its flowers or seeds. In Bible times mustard was prized for the oil produced from its seeds. In Palestine mustard grew wild and was also cultivated. It has the smallest seed of any plant ancient Israelites grew. Christ used this to chide His followers for their lack of faith (Matthew 17:20). Under favorable conditions a mustard plant may grow over five feet tall with a stalk six inches in diameter in its single growing season. When describing the Kingdom of Heaven, Christ referred to a tiny mustard seed producing a plant large enough for birds to perch in (Matthew 13:31-2).

### Gardens Provide Beauty

The luxuriant growth of the diverse plants in a Biblical garden made them pleasing to the eye. A non-edible shrub, like the poisonous oleander, or a willow, juniper, or pine tree

might provide visual balance, frame a view, or form a hedge. Other non-edible plants were included to provide floral beauty and fragrance.

A major setting in the Song of Solomon is a garden. The almonds, grapes, figs, pomegranates and apricots of this garden are edible. Poetic analogies are made between the richness of these fruits and the two lovers and their relationship. This garden also contains the rose of Sharon, the lily of the valley, other lilies, and “sweet flowers” (reference to fragrance not taste). Their purpose was to make the garden beautiful to the senses. Although this was probably a royal garden where abundant resources could be allotted to ornamentals, it is safe to assume that even commoners’ gardens could afford some space for plants whose sole purpose was beauty.

Beautiful places are to be enjoyed. Gardens are places of solitude and meditation. They are places for private conversation and prayer. Adam walked and talked with God in the tranquility of Eden’s cool evenings. The couple in the Song of Solomon were separated while in the city, but they were alone together in the quiet of the garden.

After His last earthly supper, Jesus led His disciples to the Mount of Olives. There in the garden of Gethsemane (which means “olive press”), He asked them to pray. He went further into the garden and agonized alone in prayer. The site many Bible scholars believe to be the garden of Gethsemane has olive trees which are only twenty feet tall but have trunks nearly eight feet across. Some of these trees have been dated at nearly 1000 years old. When an olive tree dies, its roots may sprout new trees. Today’s Gethsemane has olive trees that may have spouted from roots that were alive when the garden’s seclusion was broken by the High Priest’s soldiers arresting Christ.

Another garden figures in the life of Christ. Near Golgotha, there was a garden which contained a new tomb. Christ’s dead body was laid in that borrowed tomb and a stone was placed over its entrance. Scholars debate the exact location of Golgotha’s garden. The so-called “Garden Tomb” has plants growing near it even today.

### A Parade of Gardens

Human life began in a garden planted by God. Eden was to be the ideal habitat, where humans would both serve God and commune directly with Him. Sin broke that fellowship and forced the expulsion of humans from Eden.

In a garden of olive trees planted by man, God agonized with God over restoring His fellowship with man. In that garden, men arrested Christ and took Him to His death. In a garden tomb, the lifeless body of Christ was buried, but the grave could not keep the God of life. He arose and left that garden.

The scriptural narrative ends in the New Jerusalem. As described in the last chapters of Revelation, it is the ideal union of city and garden. Its sides are twelve thousand furlongs and it has twelve gates. It is well watered: the “pure river of water of life” flows from the throne of God and of the Lamb. Beside that river, the tree of life is planted. It bears twelve different fruits throughout the year and its leaves heal the nations.

Today, one cannot comprehend how the New Jerusalem will operate any more than one can explain Eden’s workings. We must trust God. Eden did work and the New Jerusalem will work perfectly.

Sin caused man to be expelled from the first Garden God planted. Only removal of sin will permit entrance into the second one which God is now preparing (John 14:2). All whose names are written in the Lamb’s Book of Life will enter the New Jerusalem and will eternally commune with our God and Savior in that garden.

It appears that God’s plan has always been for humans to live in a garden. No wonder we are so attracted to them. ■



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# GENESIS

## GOD'S BOOK OF BEGINNINGS STUDY NOTES

### SUMMARY OF THE CHAPTER 2:

This chapter declares creation's completion (v1-3), and expands on the methods and results of those six days of God's creative work. It does not record a separate work of creation; it adds information to the details given in chapter one.

Though man was also made from the dust of the ground, he was uniquely created in God's image. The record states, "God breathed into his nostrils the breath of life, and man became a living soul" (2:7). Thus, he was made with spiritual capacities, upright in righteousness and holiness with an innate knowledge of God.

God called on Adam to name the animals, as he had given him dominion over the animal world. God created Adam first, then created Eve from out of Adam's rib. This declares the oneness between a man and his wife. God made them male and female for companionship and procreation, and the union of one man and one woman to be the model of marriage in all generations.

**KEY VERSE:** "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul" (Verse 7).

The reference to man's creation from the dust of the ground clearly declares that Adam and Eve came into existence as a result of God's direct creation. They did not descend from a previous civilization. God's act of breathing into man's nostrils the breath of life reveals that man's nature is also spiritual and that he possesses an eternal soul. This expands on the fact stated in chapter one, that man was to be created in God's likeness.

#### Observations on this chapter.

Further confirmation is added to the record found in Genesis chapter one that God finished the work of creation in six days. See the word "finished" (2:1), and the word "generations" (2:4). The Hebrew term TOLEDOTH translated,

"generations" in our English Bible, is repeated ten times in Genesis with great significance, so much so it can be taken as an outline of the book. The term is consistently used for "a commencement of the historical development." Note also that the work of creation is spoken of in the past tense, "when they were created" (2:4). The work was done, and done perfectly. Thus, the statements in chapter two build on the clear statement of creation's completion found in chapter one, "And God saw everything that he had made and, behold it was very good. And the evening and the morning were the sixth day" (Genesis 1:26).

The processes of direct creation were over at the end of the sixth day. The things that are observable in the world by geologists today no longer reflect the miracle of God's creative power at work during the creation week. This doctrine of direct creation rules out any form of evolution either of the earth, the animals, plant life or human life. Uniformitarianism – the theory that present-day observable processes have been at work consistently throughout the ages is refuted right here in the Genesis record.

The clear statements contained in chapter two, verses four and five, declare that no new species of plants have been added to those created by God during the first week of creation. Rather, the reality is that, due to the entrance of death upon the world at the time of Adam's fall, and due to the devastation of the world-wide flood that came upon the world in Noah's time, there has been a loss of species of birds, animals and fish, not an increase.

**Man's creation from the dust of the ground rules out any notion that man evolved from a prior civilization, or that God used genetic information from a prior species (2:7).** Adam truly was the first man. His DNA was newly created

from the earth, not borrowed from any form of previous life. The Genesis record gives a thorough and exclusive perspective on man's origin. It is opposed to the modern evolutionary view that man evolved from lower orders of life.

**Man received his life directly from God.** "And the LORD God formed man of the dust of he ground..." (2:7). Because He is eternally self-existent, God alone has life in Himself.



All life, therefore, comes from Him. This special act of God breathing into the nostrils of Adam did more than inflate his lungs. God also imparted spiritual life to Adam so that He was given an eternal soul. While animals have breath, the Bible makes no reference to God breathing into their nostrils, nor of them becoming living souls. "The high origin and the admirable serviceableness of the soul of man, takes its rise from the breath of heaven, and is produced by it. It was not made of the



earth, as the body was; it is a pity then that it should cleave to the earth, and mind earthly things. It came immediately from God; he gave it to be put into the body (Ecclesiastes 12:7) ...when our Lord Jesus anointed the blind man's eyes with clay perhaps he intimated that it was he who at first formed man out of the clay; and when, He *breathed on his disciples, saying, Receive ye the Holy Ghost*, He intimated that it was He who at first breathed into man's nostrils the breath of life. He that made the soul is alone able to new-make it" (Matthew Henry).

**The garden of Eden as described (2:8 – 17) with its four rivers is no longer in existence.**

Since God judged the world by a world-wide flood, none of these rivers with their original topography remain. The source of these waters was not from rain. At that time, the earth was watered by a mist (2:6).

**God's covenant with Adam forbade him to eat of the tree of the knowledge of good and evil (2:17).** This was a test of Adam's obedience. While the covenant is stated in the negative, warning of death for disobedience, it necessarily included a promise of life for obedience. If Adam had obeyed, he would have lived. This covenant arrangement was made with Adam before Eve was created, so it was made with Adam alone as the head of a covenant. This was a test of Adam's love toward God. Although it was a covenant of works, Adam was capable of perfect obedience, for he had perfect knowledge of God and was created with a nature disposed to love and serve Him. Having freewill, however, he was also capable of disobeying. As a free moral agent, Adam was created to freely offer loyalty and love to his Creator voluntarily.

**The institution of marriage is based upon God's special work of creation.** Eve was created out of Adam's side. Being formed out of his nature they were one flesh. Adam's own statement, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (2:24), shows that God instituted marriage upon this pattern. God's design for marriage is the union of one man and one woman. While it is possible that the animal creation was directly created in large numbers, Adam and Eve were the only first pair, and all humanity descended from them. In further proof of this truth, the Genesis record states that Eve was "the mother of all living" (Genesis 3:20).

**Application: – How does this apply to me?** You are not only created by God, you are created with spiritual faculties that determine what is moral versus immoral. You have a never-dying soul and you must give account to your Creator. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind..." (Luke 10:27). This is the basis of God's call to worship and to serve Him. Christians must defend the institution of Biblical marriage. Any sexual relationship outside of the union of one man and one woman in a covenant of marriage is contrary to God's law of creation is sinful behaviour (Romans 1:26 – 32).

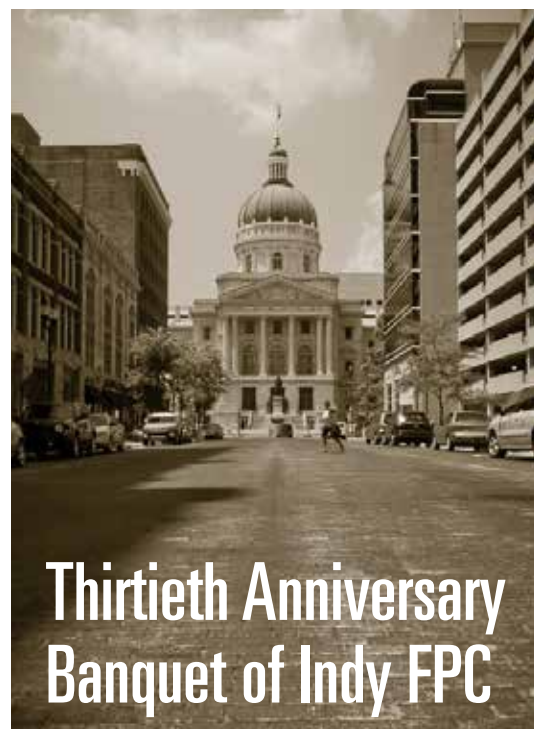
**Things to do in light of this study:**

Memorize Chapter 2:7

Be alert to the rebellious world-view that promotes evolutionary theories. Remember that they are only man's theories. Only God was present during the week of creation and He has given us His record of events in the book of Genesis.

Study the solid evidence for direct creation, such as intelligent design that is visible all around us – from bacteria under the microscope to the human body, or the planets in the universe.

Read the gospels and look for Christ's teaching about direct creation? E.g. Mark 13:19. ☒



## Thirtieth Anniversary Banquet of Indy FPC

On April 26<sup>th</sup> the Free Presbyterian Church of Indianapolis held its 30<sup>th</sup> Anniversary banquet. The sanctuary of the church was converted to a banquet room complete with banquet tables and centerpiece candles. During the banquet, a slideshow traced the history of the church. Greetings from various churches were read by Rev. Ron Barnes. A history lesson was given by deacon Mr. Joe Miller, and a special presentation was made by Pastor Banister to Mrs. Pat Thom, a charter member of the church. Mrs. Thom along with her late husband, Joe, have served in the church since its inception. Special music was also provided by Ann, Sam, and Isaac Miller as well as Amanda Hardebeck and Rachelle Nymann. Pastor Banister then reviewed what it meant to preach Christ and why such a vision must guide the church for the next 30 years.



# EVANGELISM IN KOREA



Christ's evangelical calling has been kindling an undying passion in the heart of every Christian generation. The disciples obeyed Christ's command through the coming and presence of the Holy Spirit. They saw the people's spiritual need and preached that they would receive forgiveness and salvation only through the grace of Jesus Christ. Their witness was not only in word, but also in power, and in the Holy Spirit (1 Thessalonians 1:5). The work of the Holy Spirit is the most important part of evangelism.

Evangelism in Korea has been an in-depth process of learning this fact. Thirty years ago, when I was growing up in Korea, churches had a passion for evangelism. Many churches preached the gospel to people without hesitation. Students in colleges gave out gospel tracts to people in the streets and parks telling them about Jesus Christ. Back then, people were curious about what the church had to say to them and took interest in what the Christian young people were talking about. Passers-by did not refuse their message nor insult them. College students formed mission groups and went out to rural areas and islands, evangelizing during their vacation time. I also visited rural areas with no churches and went door to door sharing the gospel of Christ. During those times, we received positive reaction from the children and young people, and we were able to find many who confessed their faith in Christ and promised to attend church. After the trip, we continued to send them letters about the gospel.

Korea's attitude towards the gospel, however, has changed dramatically. The positive attitude toward evangelism has rapidly become cold. This is because churches in Korea have become rapidly secularized. For instance, the Pentecostal church in Seoul prides itself as being the biggest church in the world and is famous for its charismatic tongue-speaking and spreading the prosperity gospel all throughout Korea. Not only that, the church leaders and their children's unethical lifestyle and corruption started to make headlines as a big social issue. People began to see the churches

in a different perspective. The church became known for its greed of money and power, and people started to see the church as a symbol of corruption. This became a serious obstacle to evangelism. To make matters worse, news that much corruption in Korea was related to Christians planted social opposition against Christianity in Korea.

At first, we tried very hard to spread the gospel to those around. Our church members went around the shops and buildings near our church handing out gospel tracts and trying to make conversation. It was then that I really felt that Korean society's friendliness and expectation towards churches had changed. They were friendly towards me, but when I tried to talk to them about the gospel, they expressed firm refusal. Even before expressing refusal to Christ's gospel, they were more focused on criticizing the corruptive acts of large church leaders. I once visited a husband of one of our church members and talked to him about the gospel; however, he spent the whole evening telling me about the corruption of the Pentecostal church pastor. He did not want to know any more about the Lord.

Now we seem to be at a dead end with evangelism in Korea. Society is openly negative towards the church and nobody reacts well to the gospel in the streets. This is mostly because individualism and selfishness are so widespread in our society; however, dislike and disgust for the church are strong factors. We are now unable to ring a doorbell to introduce the gospel or put tracts in front of their doorstep. What can we do in these situations?

Methods are limited to us, but we continue to try approaching people the best we can. The most important thing we can do is to share the gospel to people in our lives. Not necessarily to strangers, but to those in need of the gospel around us. We should try to approach and take care of their souls first. Our congregation is seeking to evangelize co-workers and neighbors through personal relationships.

The second thing we do is to hold regular Bible study meetings and invite people around us to come. We invite any who have an interest in faith and are searching for the true gospel. Many do not receive proper teaching, but through this meeting, we can provide the necessary food for their souls. One member of our church is using her lunchtime at work to do a Bible study. She is continually praying for the people she is reaching.

Also, we use our homepage and YouTube channel to introduce our work here in Korea. What we have learned from experience here is that there are those who feel skeptical about the secularization of modern churches. They are searching for biblical truth and a true church for their soul. A few of our church members came to us in this way.

Finally, we need to keep praying for souls. Unlike the days in the past, we do not have many opportunities to approach people with the gospel in this society. There is a way, however, and that is through prayer. Every week at our prayer meeting, we ask that God would open unto us a door of utterance, to speak the mystery of Christ (Colossians 4:3). Paul asked his congregation to pray for this as well.

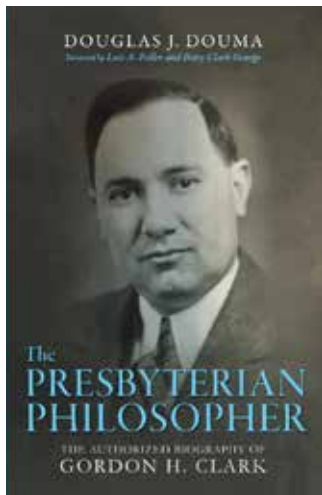
When I read about the history of revival in Korea, I feel a great burden and a challenge. The revival in Korea 110 years ago started at a prayer meeting by the missionaries. They met each day at noon to pray for the reformation in Korean churches. In 1904, in Wonsan, Dr. Hardie first saw revival in Korean society. Then in 1907, the great Pyeongyang revival happened and the Holy Spirit was unleashed on the whole country. Our greatest weapon is the work of the Holy Spirit. Please pray that God may show us mercy, so that He will once again work in our country by His Holy Spirit. ■

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**Rev. Seonkyu Lee**

is minister of Gwangmyeong Faith Free Presbyterian Church, Seoul, South Korea.

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## THE PRESBYTERIAN PHILOSOPHER

by Douglas Douma

Dr. Gordon H. Clark was the most consistently orthodox Christian thinker of the 20<sup>th</sup> century. God used him as a great defender of the faith against practically all of the false philosophies both ancient and modern. Thirty-four years ago, he left behind an armory filled with intellectual ammunition for the people of God. Since Dr. Clark's homegoing over three decades ago, author Douglas Douma has at last provided the Christian world with the definitive biography of Dr. Gordon Clark, entitled *The Presbyterian Philosopher*.

In 1902, Gordon Haddon Clark was born into a family that adhered to old school Presbyterian beliefs and he lived through most of that tumultuous century. Both his father and paternal grandfather were Presbyterian ministers. The former emigrated from Scotland to the United States in 1854. Although his background was in the Free Church of Scotland, he became a minister in the Associate Reformed Presbytery in Pennsylvania.

Gordon was brought up amid strictly subscribing Presbyterianism (meaning that every presbyter had to not only agree with the *Westminster Confession of Faith*, but also had to sign it as the confession of his own faith). Since Gordon was an eager student from his early years, he literally spent years in his father's library learning both church history and the great theological issues and debates of the church. Gordon also mastered several modern languages, as well as ancient Greek and Hebrew.

Gordon Clark began teaching philosophy as a 22-year-old graduate student at his alma mater, the University of Pennsylvania. During this twelve-year teaching ministry, Clark became an ardent and active supporter of J. Gresham Machen. The modernist/fundamentalist battle was raging in the Northern Presbyterian Church. It was in this denomination that Clark had been reared and occasionally preached in his father's pulpit. Though Gordon was ordained as a ruling elder when he was only about 30 years old, he was not a novice. Rather, he was a very serious-minded man.

The first General Assembly of what became the Orthodox Presbyterian Church (OPC) took place in June of 1936. It was Gordon Clark who nominated Dr. Machen for moderator of the new denomination. Clark made a brilliant speech in support of his candidate and Machen was elected. Gresham Machen often looked back on that speech for encouragement during days of difficulty. Growing weary of the very humanistic environment at the University of Pennsylvania, Dr. Clark began teaching philosophy at Wheaton College in 1936. He had an excellent relationship with its president, Dr. J. Oliver Buswell. Dr. Buswell was a Calvinist and a minister in the Bible Presbyterian Church. Dr. Clark's seven years at Wheaton were very productive for the cause of Christ. Not only his philosophy classes, but also his Reformed Bible studies and times of informal fellowship in his home influenced many young men upon graduation from Wheaton to attend seminary at Dr. Machen's Westminster Seminary.

Dr. Clark's success as a godly, consistent Calvinist did not receive universal applause at the college, however. A Bible professor named Dr. Henry Clarence Thiessen deeply resented Dr. Clark's Reformed influence and popularity with the students. Therefore, for several years, Thiessen petitioned those in authority at Wheaton to remove Dr. Clark. Not until Dr. Buswell left Wheaton to become a professor at Faith Seminary did Thiessen succeed. A new president sympathized with Dr. Thiessen and together they managed to oust Dr. Clark. The student body and many of the alumni were incensed by Dr. Thiessen's conspiracy.

During the previous school year, Dr. Clark had been led of the Lord to seek

ordination for the pastoral ministry in the OPC, and on August 9, 1944, he was duly ordained by the Presbytery of Philadelphia. He also began a new professorship at Butler University of Indianapolis, during the 1944-1945 school year. Because of Dr. Clark's reputation and experience, he was made head of the department of philosophy, having some experienced, assistant professors under his authority. During his 28-year tenure as department head, he wrote most of his larger works on philosophy and theology. During eight of those years, he also pastored First Reformed Presbyterian Church of Indianapolis.

Clark's writings on the inerrancy of Scripture and its usual, literal interpretation are very orthodox and strengthening for the body of Christ. His insights into the illogical nature of much that passed for Reformed theology in his day also applies to the present day. The subtle attacks made on God's Holy Word by professed Reformed theologians are forced logically to face the light by Dr. Clark.

Surely the mind of a genuine Christian that is stayed upon Jehovah and His Word can enjoy peace and consistency of reason (Isaiah 26:3). But those who are consumed with the empty opinions of mere men will dwell in confusion.

The biography closes with Dr. Clark's words: "If all possibilities of God's knowledge and man's coinciding at any point be denied; if no sentence in the Bible can possibly have the same meaning for man that it has for God; the logical result is a skepticism that makes revelation impossible and Christianity a vain dream. But if man can know some things that God knows; if man can grasp some of God's meaning; if God's knowledge and man's have some points in common; then true religion will be no delusion, but a glorious reality." Thank God for the clarity of the Word of God and for Dr. Clark's defense of it for the church today! ■



**Rev. Myron Mooney**  
is minister of Trinity Free  
Presbyterian Church in  
Decatur, Alabama





I understand it's not a very positive title. I also understand that social media can be used for good purposes. Many Free Presbyterian ministers and churches are very active in their social media presence. Just because people abuse the internet and social media doesn't make it inherently evil.

The popular usage of the World Wide Web can be traced back about 25 years. That means that, for many of you, your parents were still in college or getting married before they could send a paperless message! The changes have been so rapid, and much sin finds expression on the internet, which gets shared on the various social media platforms. Some feel that Christians should avoid any social media activity. Certainly, if someone cannot engage with a clear conscience, they should stay clear "...for whatsoever *is* not of faith is sin" (Romans 14:23). However, social media platforms are essentially forums for communication. Like all communication, they can be platforms for good or evil. What I'd like to do is consider some of the problems we should avoid so that we are not guilty of "anti-social" media.

### **SOCIAL MEDIA AND THE PERIL OF SINFUL WASTE.**

Apple has a lot to answer for in making cellular devices increasingly appealing and user friendly. (Even an android user must admit that!) Social media addiction is a real and modern phenomenon. We now have Apple's Screen Time app to prove our addiction for ourselves! Many have been shocked to see how many hours per day they spend swiping through Facebook. Addiction is a danger that Paul was aware of when he stated, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but *I will not be brought under the power of any*" (1 Corinthians 6:12). Life is very brief. We must number our days and give an account of the time we have used. "See then that ye walk circumspectly, not as

fools, but as wise, redeeming the time, because the days are evil" (Ephesians 5:15-16). Be aware of the danger of wasting time and be prepared to act when you fall into the addictive snare of social media. Let's be honest that it's not a good sign when the first thing we reach for in the morning is our cell phone.

### **SOCIAL MEDIA AND THE PROPAGATION OF SENSUAL WICKEDNESS.**

Many Christians use social media to share Bible verses, hymns, sermons, etc. These are easily spread across the world and edify many. But the devil is aware of the power of the internet and there is much shared in type, picture, or video that violates the Word of God. Violence and immorality, to name but two, are promoted by slick visual presentations that can be accessed by a couple of taps. The Psalmist in Psalm 101 testifies of his desire to walk within his house with a perfect heart. Part of that walk involves a determination expressed in verse 3: "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." The modern-day application is obvious. The child of God can be drawn into a cell phone screen and many wicked things are before his/her eyes. The trouble many find themselves in is that they are delighting in the wicked and no one needs to know about it. The privacy of modern devices is a snare that allows for much sin without discovery. If that is you, or if you are under temptation, remember that the will of God is that we would be "...wise unto that which is good, and simple concerning evil" (Romans 16:19). Take a no-compromise approach and pluck out your eye if necessary. "For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matthew 5:29).

### **SOCIAL MEDIA AND THE PROMOTION OF SELF(IE) WORTH**

Social media anxiety occurs as young people, and the not so young, post pictures of themselves and then wait for the "likes." If the likes don't come in quickly enough, it may be time to delete the picture. What we really want is for people to say how good we look. It may often be harmless to share pictures and achievements, but the prudent man sees the evil of the danger of sinful self-promotion and hides himself (Proverbs 22:3).

### **SOCIAL MEDIA AND THE PAIN OF WORDS**

Social media are means of communication. They have become a platform for "fake news", gossip, and cyber bullying. Sadly, Christians have not been immune from these verbal sins. Just because we type words doesn't mean the words are not governed by the biblical principles of speech. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice..." (Ephesians 4:29-31). Our speech and our typing must be governed by truth, humility, wisdom, and love.

Is your social media use positive or negative? See the good, but don't be blind to the dangers and where necessary, repent, go to Christ in faith and ask for forgiveness. For some it would be best to be anti-social and stay away from social media altogether. ❖



**Dr. Stephen Pollock**  
is minister of Malvern  
FPC, Malvern, PA.



On the thirtieth anniversary of the initial Week of Prayer in Toronto FPC, the members of the presbytery and some of their families gathered May 13-17. It was the ninth time for the Toronto congregation to host the event. The session and committee and the congregation, under the capable direction of Dr. Larry Saunders, the church's minister, and Dr. Frank McClelland, the church's founding minister who is now minister *emeritus*, burnished its legendary reputation for hospitality. At least once per day and sometimes twice, the church provided a meal for those attending the Week of Prayer and did so with remarkable efficiency and grace.

Rev. Ian Goligher, moderator of the presbytery, greeted those who attended the opening prayer session on the evening of May 13. Among those in attendance in addition to the members of the presbytery were Rev. Dan Greenfield, executive secretary of the American Council of Christian Churches, of which the FPCNA is a constituent member, and the Ulster presbytery's official delegates, Rev. Gordon Dane, moderator of the Ulster presbytery, and Rev. David Priestley. Mr. Priestley, a retired minister, was spending an extended period in Canada to supply the pulpit in the Calgary church. Each of the delegates preached in the prayer sessions during the remainder of the week along with Rev. Derrick Bowman of Winston-Salem, NC, and Rev. Andrew Simpson from Prince George, BC, who was attending his first North American Week of Prayer.

A highlight of the week was a special service in the church on Wednesday evening. There, the presbytery ordained Mr. Jonathan McAnally and installed both him and Mr. Alex Newell as ruling elders in the Toronto church. [Rev. Geoff Banister, the deputy moderator, presided at the service, and Rev. Stephen Pollock, the deputy clerk, delivered the charge to the newly installed elders.] During the presbytery meeting that afternoon, the members acted on the report of the Examination Committee that cleared Mr. Miloš Šolc of the Czech Republic to become a licensed minister in the FPCNA. Following his licensing, the presbytery voted to issue him a call to serve as a missionary in the ongoing work in his native country. The presbytery appointed a special commission to conduct the ordination of Mr. Šolc on the Lord's Day afternoon following the Week of Prayer.

The Seminary Committee's report enabled the presbytery to act on advancing the Seminary's program while Dr. Mark Allison, Seminary president, continues to recover from treatment for his serious illness. The Examination Committee recommended that the presbytery accept under its care two applicants—Mr. Benjamin Thomas from Orlando FPC and Mr. Frank D'Addurno from Barrie FPC.

The presbytery voted to re-elect all of its incumbent officers and to re-appoint

both of its assistants. The presbytery heard from the Mission Board the report on the advances toward obtaining better transportation for the use of the mission in Jamaica. The members were glad to renew fellowship with Mr. Richard Craig, a student under care of the presbytery. The Mission Board indicated that Mr. Craig was able to devote more of his time to study and the work of pastoral care for the people who attend the mission work in Jamaica.

After the presbytery adjourned on the afternoon of May 16, the members of the presbytery enjoyed a wonderful dinner in the church building. During that occasion, Rev. Goligher conveyed to the church the appreciation of the presbytery for the warm hospitality that everyone enjoyed. He mentioned specifically the members of the session and committee of the Toronto church and the people who provided the meals throughout the week. The next gathering of the presbytery will occur at the fall Week of Prayer in the FPC of Malvern in Pennsylvania, October 7-11, 2019. ■



**Rev. David G. Mook** is the minister of Phoenix Free Presbyterian Church in Peoria, Arizona. He serves as clerk of the presbytery of the FPCNA, chairman of the Constitutional Documents Committee, and is an adjunct professor in the field of practical theology at Geneva Reformed Seminary.

# PRESBYTERIANISM'S STRUGGLE WITH APOSTASY

This article is part two of a four-part series in *Current*

Historical developments that started while the Apostles were alive began to accelerate with their deaths. The structure of church government on which the apostles agreed, that is, a Presbyterian system in which the people elected elders to conduct the business of the congregations and to stress the interdependency of the local assemblies, began to show subtle signs of decay. The apostles and the elders they trained and ordained, including the men who succeeded the apostles, like Timothy and Titus and Polycarp, understood the importance of maintaining the gospel message and the testimony of the churches in the godly behavior of their members.

During the latter part of the first century, however, and throughout the centuries that followed, various factors influenced the rise of a much different governmental structure. In his letters to the churches of Asia Minor that take up two chapters in the Revelation of Jesus Christ at the end of the New Testament, the Apostle John, writing for Jesus Christ, referred to “the Nicolaitanes” in addressing Ephesus and Pergamos. In Revelation 2:6, Christ referred to “the deeds of the Nicolaitanes, which I also hate.” In Revelation 2:15, Christ referred to “the doctrine of the Nicolaitanes, which thing I hate.”

History reflects that there was a movement in the post-Apostolic period to create a clearer distinction between those who held ministerial office in the church and those who did not. Ultimately, that distinction led to the development of a priestly class, the clergy, that became increasingly the source of authority and action in the church. The logic of this development rose out of the increasing attacks on the sound doctrine of which the apostles wrote. Whether the continuing presence of the philosophical ideas of the Gnostic heretics with their inherent antinomianism (lawlessness), or the equally alarming persistence of the Judaizers who stressed that Gentiles had to become Jews before they could become Christians, or the stoic emphasis on asceticism (the source of monasticism), the trends in the post-Apostolic period were away from the

focus on the way of salvation through Christ alone. Those who were the successors of the apostles began to suggest that there needed to be a stronger and more centralized teaching office in the churches to guard the people against those trends.

At the same time, confidence in the people’s discernment to choose the right men to be their elders began to erode among those who had the teaching responsibility, and their solution to the problems they faced was to create a different path for the church’s government that departed from the Presbyterianism of the Apostolic period. Using the language of the New Testament that presented the teaching office in the guise of a bishop or overseer, a function that always belonged to the elders, the leaders of the churches began to look to greater authority that bypassed the voice of the people in distinction to the voice of the clergy.

Against heresy-inspired immoral behavior in various churches, the church leaders spoke more of what it meant to be Christian instead of what it meant to be *a* Christian. The shift in emphasis to ethical and moral matters above theological ones reflected the desire to urge the preservation of the conduct of the church’s members more than to defend the content of the church’s message. To achieve that shift of emphasis, however, required a much greater top-down approach to church government that tended to freeze out almost completely the idea of the people being able to elect their own representatives as officers.

The reasoning behind the drift away from the Presbyterian structures of the Apostolic period appeared to be that much more forceful administration was the only approach that would protect the church from the incursions of heresy. What was not as apparent was that the transition from Presbyterianism to the rise of what became monarchical bishops was part of the departure from the truth that lay at the base of the efforts of the Apostles and those they trained to establish an enduring testimony in the world. Still, the lingering influence of basic Presbyterian ideas appeared in the elections, even in the third and fourth centuries, of bishops who

took the leadership of collections of churches in specific regions. What tended to lose significance was the ability of lay elders to occupy an equal position of prominence and authority in the church.

With the collapse of the Roman Empire in the West late in the fifth century and the continuing presence of the emperors in the East at Constantinople, the class of monarchical bishops moved to fill the power vacuum that the political dissolution of the Western Empire left behind. Even as those circumstances were developing, the bishops were beginning to look to a second century letter from Ignatius of Antioch to the bishop of Rome as indicating at least deference to the primacy of the bishop of Rome. Without addressing the suggestions from other church fathers, such as Irenaeus of Lyon, who wrote late in the second century that Peter and Paul founded the church of Rome and set up the first of the bishops there, those who find their teaching authority in the Bible have to argue forcefully against episcopacy. The government that operated in the churches during the Apostolic period bore little resemblance to the government by bishops who traced their authority, not to the election by the people and the recognition of those choices by the presbytery, but to the imagined succession by which existing church leaders determined who the men were who would claim responsibility for the direction of the churches.

By the late sixth century, the power of the bishop of Rome became overwhelming. Thus, the guardians of the heritage of first-century Presbyterianism found themselves increasingly marginalized and the gospel message that the first-century Presbyterians proclaimed, namely of justification by grace alone through faith alone in the merits of Christ alone, tended to sink underneath the apostate religion that stressed the works of people as the way of salvation. That tendency left some longing for a time when God would revive His work and reassert the government that Christ’s apostles instituted in the church. ❧



**Rev. David G. Mook** is the minister of Phoenix Free Presbyterian Church in Peoria, Arizona. He serves as clerk of the presbytery of the FPCNA, chairman of the Constitutional Documents Committee, and is an adjunct professor in the field of practical theology at Geneva Reformed Seminary.



Calgary's city skyline with typical cumulus clouds contrasting a bright blue sky. Photo by: Kezia Struck

# CALGARY

## FOCUS

In little over one hundred years, the city of Calgary has grown from a settlers' "cowtown" into a bustling business centre. While the provincial legislature is situated in the city of Edmonton, a three-hour drive north, Calgary is Alberta's primary business city. It is the most American city in Canada with ten percent of its people born in the U.S. Oil is Calgary's big business, but it can be a boom or bust situation. Presently, Albertans are stinging from lack of co-operation from both fellow Canadians and Americans in their efforts to build pipelines to transport their oil to the larger cities in eastern Canada and to refineries in the southern USA, as well as to Asian markets via the west coast.

The Canadian mosaic is alive and well in Calgary. The northeast of the city, where the church is located, is a fast-ripening mission field. People from diverse nations and religions have settled here to make a new life in Canada. Were you to visit the food court at the Sunridge Mall, you would experience this ethnic diversity as you choose from a wide variety of Eastern, Western, African, and Asian cuisine.

There is a lot of work to do to give Calgarians the life-giving message of the gospel, but the laborers are few. Calgary FPC commenced in 1980 under the pioneer ministry of Rev. William Whiteside. We are thankful for the church's faithful ministry for almost forty years by the labors of each of its ministers. Most recently, Rev. Armen Thomassian saw the church strengthened through his four years of ministry before moving in December 2018 to pastor in Faith FPC, Greenville, S.C. Pray earnestly for the congregation in Calgary as they seek

the Lord for a minister to shepherd them and lead them in the work of evangelism. Pray that God will use the radio ministry to turn souls, who are living in an increasingly immoral Canada, away from sin to faith in Christ. We cannot rest until they are changed into living worshipers of Christ in His church.

May these pictures and their captions introduce you to the Lord's people in Calgary FPC, and to their burden to take the gospel to precious souls in Calgary. ☛



Calgary congregation after their morning service on May 05, 2019. Rev. David Priestly, accompanied by his wife, was present to minister the Lord's Word.





Dwayne and Trudy Egert live in Okotoks 30 miles south of Calgary. Dwayne has served as a deacon since 2009.



Earla McDonald is the oldest member of Calgary FPC. She was born on October 19, 1919 in PEI, Canada.

# CALGARY

## FOCUS



Wayne and Heather Downey live in Carseland, 40 miles east of Calgary. Wayne has served as deacon and treasurer since 2009.



Caleb Struck and Yvonne Boon were married Sept. 1, 2018, in Southern Alberta. Rev Armen Thomassian officiated. They attend Calgary FPC.





## Special meetings were held in the Orlando FPC over the weekend April 5 - 7, 2019 to mark 30 years of a separated, gospel witness.

On the Friday evening, members and friends gathered in a local Cracker Barrel restaurant for a fellowship meal. From there the group moved to the church building, where they were treated to a presentation of the history of the work, compiled by Miss Kathy Walker, presented by Mr Ken Walters. Dr Stephen Pollock (Interim Moderator) brought a closing word, introducing the theme for the weekend- "The Believer's Worthy Walk" from Colossians 1:9-14.

Worship meetings were held on the Saturday evening and through the Lord's Day. Attendance was encouraging and some visitors were welcomed. A highlight of the Lord's Day was the reading of greetings from churches and ministers on both sides of the Atlantic. There was a consensus in these greetings as the writers acknowledged the faithfulness of the Lord's people, who by grace had preserved in serving Christ. In the faithfulness of the Lord's people we saw the faithfulness of the Lord. Special thanks were extended to God for the faithful ministries of Rev. John Wagner and Rev. Derek Erwin.

As the congregation contemplated the Lord's mercies in the past they were renewed in their motivation to seek His face for the future. Foremost in those prayers is the desire for God to send on under-shepherd to pastor the flock.

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us." (1 Samuel 7:12)



Ministers and elders present at ordination service for Rev. Milos Solc, Missionary to Czech Republic

## Ordination Service for Rev. Milos Solc

At the Presbytery meeting held in Toronto FPC during the week of May 14-16, Mr. Milos Solc, who had completed his theological training under the Geneva Reformed Seminary, was interviewed and licensed to preach under the FPCNA. His ordination by presbytery took place at a specially held 3 p.m. service on Sunday May 19, 2019. Rev. Geoff Banister, clerk

pro-tem, put the prescribed questions to Mr. Scolz. The moderator, Rev. Ian Goligher, conducted his ordination and brought the charge to the newly ordained minister from Acts. 13, commending him to the blessing of God in his ministry in the Czech Republic. Rev. Solc will be serving as a missionary under the FPCNA Mission Board. His wife Martina was present for the service, while their children and congregation viewed the service by live webcast from the Czech Republic.



Ministers and Elders present for the ordination of elders, Mr. Jonathan McAnally and Mr. Alex Newell

## Two New Elders in Toronto Church

On Wednesday May 15, 2019, Mr. Jonathan McAnally and Mr. Alex Newell were ordained as ruling elders in Toronto FPC. For logistical reasons, the service was held during the ministers' and elders' week of prayer hosted by the Toronto congregation. Rev. David Mook, clerk of presbytery, put the prescribed questions to

them, and afterwards the moderator, Rev. Ian Goligher, conducted the ordination and offered the ordination prayer. Dr. Stephen Pollock, minister of Malvern FPC, preached the charge to the new elders from 1 Timothy 5:17-25 to guide them in their work. He also instructed the congregation of their responsibilities toward their new elders for the good of their souls.





# Abraham & Isaac

## Genesis 22

What are some ways parents *show* love? They might give warm hugs, work hard to provide good things, plan fun trips, and buy treats! In Genesis 22, we read of a loving father, Abraham, and his son, Isaac. Abraham and his wife, Sarah, had prayed for a child for many years, and, when God answered their prayer, they were delighted! Isaac grew into a strong boy, and his parents loved him so much.

One day, when Isaac was a teenager, God told Abraham to travel to a neighboring land, Moriah, and offer a sacrifice to Him. Sacrifices were often called “burnt offerings” where a lamb was burned on an altar – or table - to represent the sins of God’s people being taken away. Early the next morning, Abraham obeyed God’s command. He took Isaac, two servants, a donkey to carry their goods, and wood for the altar. They began their journey, which took them three days! As they came near Moriah, Abraham told his servants to stay at the bottom of the mountain while he and Isaac went up together to worship the Lord.

Abraham gave Isaac the wood to carry, and they also brought a knife to kill a lamb and supplies to build a fire. Do you think Isaac wondered why they had to travel so far to make a sacrifice or why he had to go with his father alone? Father and son began climbing the mountain when Isaac asked: “Father, we have wood for a

fire but where is the lamb?” Abraham answered wisely: “My son, God will provide Himself a lamb for a burnt offering.” How confused Isaac must have been. They had all the materials to build a fire for the burnt offering, but they hadn’t brought a lamb to sacrifice!

Once they reached God’s chosen place, Abraham made an altar, laid wood on top, and then he did something very strange: he took Isaac, tied him up, and laid him on the wooden altar. How frightening for Isaac! Was his father *really* going to kill him and make him the sacrifice instead of a lamb? Whatever was going through Isaac’s mind, he didn’t argue with his father nor did he try to run away. He obediently allowed himself to be bound and placed on the altar. How this reminds us of Jesus who obediently, without complaint, went to the cross for our sins. Imagine the tension as Abraham slowly raised his knife to plunge into Isaac. Just as he was about to kill his own, dear son, Abraham heard a voice from heaven. The angel of the Lord said, “Abraham... lay not thine hand upon the lad, neither do thou any thing unto him.” An incredible thing happened next: Abraham looked around, and right behind him, a ram was caught by its horns in a bush. God had provided a sacrifice for Abraham to offer instead of his son, Isaac. This is another beautiful picture of Jesus

Christ who became our Substitute, someone who takes the place of another person, on the cross when He gave His life for our sin.

As soon as Abraham sacrificed the ram, he called the place “Jehovah-jireh,” which means, “The Lord will provide.” How grateful he was to the Lord for sparing his son and for providing a sacrifice. Because Abraham willingly obeyed, God promised great blessing on him and his family and on all generations after him. What blessing comes with obeying God! God tested Abraham to see if he would truly obey His command. By being willing to sacrifice his beloved son, Abraham had proven himself an obedient, faithful servant of God. What a wonderful lesson for us. There are many people and things we love, but we should love Jesus more than all those, and we should obey Him fully. What are some things you need to give up in order to obey God? Are you willing to give up those things you love most to follow Him? ❏



**Rachel Huffman**  
and her husband Chanse  
are moving to Allentown,  
PA in August and plan to  
attend Lehigh Valley FPC.



## A WORD WORTH KNOWING

### Substitute

A person or thing acting or serving in place of another.



## Spring 2019

- ★ **Andrew Pike**  
FPC of Malvern (Malvern, PA)
- ★ **Lilyanna Seifert**  
FPC of Malvern (Malvern, PA)
- ★ **David Vosekalns**  
Phoenix FPC (Peoria, AZ)

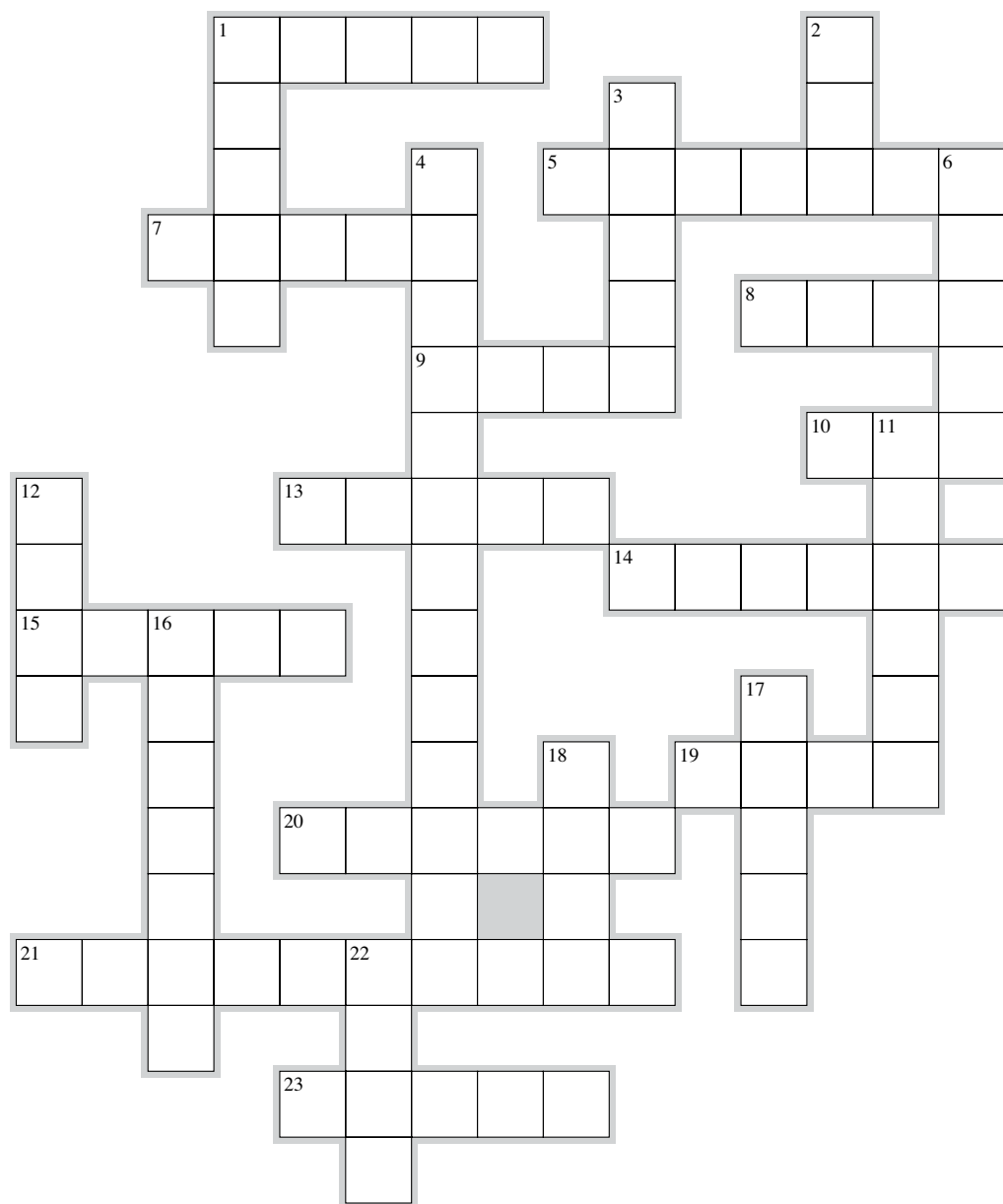
# Kids' Crossword Puzzle

All answers are found in Genesis 22:1-19 (KJV)

## Across

1. What kind of offering was Abraham to make?
5. What will be blessed by Abraham's seed?
7. What did Abraham take to kill the sacrifice?
8. Besides wood and a knife, what did Abraham take with him?
9. What kind of son was Isaac?
10. Who did Abraham say would provide the lamb?
13. God promised to multiply Abraham's seed so that they would be like what?
14. Where was the angel of the LORD?
15. What did Abraham build?
19. What did Abraham lay "in order"?
20. Where was Abraham to take his son?
21. Where did Abraham live?
23. To try or to test

6. Refers to a substitute; someone who takes the place of someone or something else.
11. God blessed Abraham because he did what?
12. To kill
16. Where was the ram?
17. The ram was caught by its what?
18. What was missing for the burnt offering?
22. Descendants or children



## Down

1. Tied up
2. How many young men went with Abraham and Isaac?
3. When did Abraham go?
4. What did Abraham call the place where God provided a ram?

**PLEASE NOTE:** Please send your completed puzzle to Current Kids' Corner, C/o Judy Brown, 651 Ponden Dr., Greer, SC 29650, or by email to [ljsbrown2@gmail.com](mailto:ljsbrown2@gmail.com) by Aug. 31, 2019. Include your name, address, age, and the name of the church you attend. Five winners will be drawn from all correct submissions received. The contest is open to young people ages 5–12. Winners will receive a \$10 cash prize.





# CALENDAR

## OF EVENTS

JULY 13 - 20

Youth Camp at Rock Mountain Bible Camp, Susquehanna, PA

AUGUST 9 - 14

Mexico Mission Trip

OCTOBER 7 - 11

Fall Week of Prayer and Presbytery Meeting, Malvern, PA

# My Favorite Hymn

For me to write about my favorite hymn is something I really cannot do. I have always loved great hymns and have made a point of memorizing many of them. I don't have a single favorite; however, there are many that hold special places in my heart, ones that have been particularly precious to me at various times in my life.

Avis B. Christiansen's "How Can It Be?" has long been a hymn I have especially loved:

O Saviour, as my eyes behold  
The wonders of thy might untold,  
The heav'ns in glorious light arrayed,  
The vast creation Thou has made—  
And yet to think Thou lovest me—  
My heart cries out, "How can it be?"

*How can it be? How can it be?  
That God should love a soul like me,  
O how can it be?*

The other stanzas speak to us of the cross of Christ, His deep humiliation, and His amazing mercy in saving sinners, which all lead to the repeated refrain, "How can it be?" That hymn expresses the wonder I always feel when I consider that the God of glory loved me and saved me at such awful cost.

There was a time in my late teens when I struggled with the assurance of salvation.

I will never forget the day that I set aside for prayer, determined to remain before the Lord until He brought peace to my heart. He did, through the words of Isaiah 44:22, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." So you can understand why I also have a deep love for the simple but profound testimony of Anna Hudson's "Dear Saviour, Thou Art Mine."

Other hymns recall particular times and experiences. In 1976, the Lord visited us in Ballymoney and brought many souls to Himself. The theme hymn of that gospel campaign was James McGranahan's "If God Be for Us" and I can never hear it without reliving those powerful meetings.

When we moved to Greenville I often felt in awe as our congregation sang the great hymns of the faith as I had never heard them sung before. Some of the hymns were new to us and some were old favorites. We were blessed to have Dr. Gingery and many accomplished musicians. Dr. Gingery had a way of making you want to sing and he conducted the packed congregation as if it were a great choir. I am sure that none who attended those services will ever forget such glorious hymns as

Samuel Davies' "Great God of Wonders", sung to John Newton's magnificent tune, *Sovereignty*; Edward Perronet's "All Hail the Power of Jesus' Name", to the *Diadem* tune; Charles Wesley's "O, for a Thousand Tongues to Sing", to the *Lyngham* tune; and, of course, Henry Lyte's "Praise, My Soul, the King of Heaven", to the tune Joan Pinkston composed and named for my husband, often sung to the accompaniment of our small but excellent church orchestra. And I must not omit mentioning one Communion hymn that so often helped draw me close to the Lord as we remembered the Savior's death: Horatius Bonar's "Here, O My Lord, I see Thee Face to Face." Those were very precious times around the table and often, with full hearts, we ended with Seth Sykes little chorus, "Thank You, Lord, for Saving My Soul."

All of these hymns bring happy memories of times of worship and fellowship. Better still, they all contain deep and wonderful truth. Best of all, they never fail to lead me afresh to Christ and rekindle my love for Him. ✠



### Mrs. Joan Cairns

is the wife of Dr. Alan Cairns, Minister Emeritus, Faith FPC, Greenville, S.C. They now live in Ballymoney, Northern Ireland.