

IV. Appreciating Our Responsibility for Wise Application



Taking into account
our situation

Unless otherwise indicated, all English Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Copyright Specifications

Copyright (c) 2006 Vern S. Poythress.

Permission is granted to copy, distribute and/or modify this document under the terms of the GNU Free Documentation License, Version 1.2 or any later version published by the Free Software Foundation; with no Invariant Sections, no Front-Cover Texts, and no Back-Cover Texts. A copy of the license is included in the next slides and at

[<http://www.fsf.org/licensing/licenses/fdl.html>](http://www.fsf.org/licensing/licenses/fdl.html).

The clipart embedded within the slides is from various sources, primarily Corel Clip-Art from *CD-ROM Clipart, Symbols & Flics*, which was part of Corel Draw 3.0. The clipart can be freely copied and modified, but is not itself subject to the GNU Free Documentation License. Likewise photos are from various sources, primarily Corel Megagallery.

GNU Free Documentation License

Version 1.2, November 2002

Copyright (C) 2000,2001,2002 Free Software Foundation, Inc.

51 Franklin Street, Fifth Floor, Boston, MA 02110-1301, USA

Everyone is permitted to copy and distribute verbatim copies of this license document, but changing it is not allowed.

0. PREAMBLE

The purpose of this License is to make a manual, textbook, or other functional and useful document "free" in the sense of freedom: to assure everyone the effective freedom to copy and redistribute it, with or without modifying it, either commercially or noncommercially. Secondly, this License preserves for the author and publisher a way to get credit for their work, while not being considered responsible for modifications made by others.

This License is a kind of "copyleft", which means that derivative works of the document must themselves be free in the same sense. It complements the GNU General Public License, which is a copyleft license designed for free software.

We have designed this License in order to use it for manuals for free software, because free software needs free documentation: a free program should come with manuals providing the same freedoms that the software does. But this License is not limited to software manuals; it can be used for any textual work, regardless of subject matter or whether it is published as a printed book. We recommend this License principally for works whose purpose is instruction or reference.

1. APPLICABILITY AND DEFINITIONS

This License applies to any manual or other work, in any medium, that contains a notice placed by the copyright holder saying it can be distributed under the terms of this License. Such a notice grants a world-wide, royalty-free license, unlimited in duration, to use that work under the conditions stated herein. The "Document", below, refers to any such manual or work. Any member of the public is a licensee, and is addressed as "you". You accept the license if you copy, modify or distribute the work in a way requiring permission under copyright law.

A "Modified Version" of the Document means any work containing the Document or a portion of it, either copied verbatim, or with modifications and/or translated into another language.

A "Secondary Section" is a named appendix or a front-matter section of the Document that deals exclusively with the relationship of the publishers or authors of the Document to the Document's overall subject (or to related matters) and contains nothing that could fall directly within that overall subject. (Thus, if the Document is in part a textbook of mathematics, a Secondary Section may not explain any mathematics.) The relationship could be a matter of historical connection with the subject or with related matters, or of legal, commercial, philosophical, ethical or political position regarding them.

The "Invariant Sections" are certain Secondary Sections whose titles are designated, as being those of Invariant Sections, in the notice that says that the Document is released under this License. If a section does not fit the above definition of Secondary then it is not allowed to be designated as Invariant. The Document may contain zero Invariant Sections. If the Document does not identify any Invariant Sections then there are none.

The "Cover Texts" are certain short passages of text that are listed, as Front-Cover Texts or Back-Cover Texts, in the notice that says that the Document is released under this License. A Front-Cover Text may be at most 5 words, and a Back-Cover Text may be at most 25 words.

A "Transparent" copy of the Document means a machine-readable copy, represented in a format whose specification is available to the general public, that is suitable for revising the document straightforwardly with generic text editors or (for images composed of pixels) generic paint programs or (for drawings) some widely available drawing editor, and that is suitable for input to text formatters or for automatic translation to a variety of formats suitable for input to text formatters. A copy made in an otherwise Transparent file format whose markup, or absence of markup, has been arranged to thwart or discourage subsequent modification by readers is not Transparent. An image format is not Transparent if used for any substantial amount of text. A copy that is not "Transparent" is called "Opaque".

Examples of suitable formats for Transparent copies include plain ASCII without markup, Texinfo input format, LaTeX input format, SGML or XML using a publicly available DTD, and standard-conforming simple HTML, PostScript or PDF designed for human modification. Examples of transparent image formats include PNG, XCF and JPG. Opaque formats include proprietary formats that can be read and edited only by proprietary word processors, SGML or XML for which the DTD and/or processing tools are not generally available, and the machine-generated HTML, PostScript or PDF produced by some word processors for output purposes only.

The "Title Page" means, for a printed book, the title page itself, plus such following pages as are needed to hold, legibly, the material this License requires to appear in the title page. For works in formats which do not have any title page as such, "Title Page" means the text near the most prominent appearance of the work's title, preceding the beginning of the body of the text.

A section "Entitled XYZ" means a named subunit of the Document whose title either is precisely XYZ or contains XYZ in parentheses following text that translates XYZ in another language. (Here XYZ stands for a specific section name mentioned below, such as "Acknowledgements", "Dedications", "Endorsements", or "History".) To "Preserve the Title" of such a section when you modify the Document means that it remains a section "Entitled XYZ" according to this definition.

The Document may include Warranty Disclaimers next to the notice which states that this License applies to the Document. These Warranty Disclaimers are considered to be included by reference in this License, but only as regards disclaiming warranties: any other implication that these Warranty Disclaimers may have is void and has no effect on the meaning of this License.

2. VERBATIM COPYING

You may copy and distribute the Document in any medium, either commercially or noncommercially, provided that this License, the copyright notices, and the license notice saying this License applies to the Document are reproduced in all copies, and that you add no other conditions whatsoever to those of this License. You may not use technical measures to obstruct or control the reading or further copying of the copies you make or distribute. However, you may accept compensation in exchange for copies. If you distribute a large enough number of copies you must also follow the conditions in section 3.

You may also lend copies, under the same conditions stated above, and you may publicly display copies.

3. COPYING IN QUANTITY

If you publish printed copies (or copies in media that commonly have printed covers) of the Document, numbering more than 100, and the Document's license notice requires Cover Texts, you must enclose the copies in covers that carry, clearly and legibly, all these Cover Texts: Front-Cover Texts on the front cover, and Back-Cover Texts on the back cover. Both covers must also clearly and legibly identify you as the publisher of these copies. The front cover must present the full title with all words of the title equally prominent and visible. You may add other material on the covers in addition. Copying with changes limited to the covers, as long as they preserve the title of the Document and satisfy these conditions, can be treated as verbatim copying in other respects.

If the required texts for either cover are too voluminous to fit legibly, you should put the first ones listed (as many as fit reasonably) on the actual cover, and continue the rest onto adjacent pages.

If you publish or distribute Opaque copies of the Document numbering more than 100, you must either include a machine-readable Transparent copy along with each Opaque copy, or state in or with each Opaque copy a computer-network location from which the general network-using public has access to download using public-standard network protocols a complete Transparent copy of the Document, free of added material. If you use the latter option, you must take reasonably prudent steps, when you begin distribution of Opaque copies in quantity, to ensure that this Transparent copy will remain thus accessible at the stated location until at least one year after the last time you distribute an Opaque copy (directly or through your agents or retailers) of that edition to the public.

It is requested, but not required, that you contact the authors of the Document well before redistributing any large number of copies, to give them a chance to provide you with an updated version of the Document.

4. MODIFICATIONS

You may copy and distribute a Modified Version of the Document under the conditions of sections 2 and 3 above, provided that you release the Modified Version under precisely this License, with the Modified Version filling the role of the Document, thus licensing distribution and modification of the Modified Version to whoever possesses a copy of it. In addition, you must do these things in the Modified Version:

- * A. Use in the Title Page (and on the covers, if any) a title distinct from that of the Document, and from those of previous versions (which should, if there were any, be listed in the History section of the Document). You may use the same title as a previous version if the original publisher of that version gives permission.

- * B. List on the Title Page, as authors, one or more persons or entities responsible for authorship of the modifications in the Modified Version, together with at least five of the principal authors of the Document (all of its principal authors, if it has fewer than five), unless they release you from this requirement.

- * C. State on the Title page the name of the publisher of the Modified Version, as the publisher.

- * D. Preserve all the copyright notices of the Document.

- * E. Add an appropriate copyright notice for your modifications adjacent to the other copyright notices.

* F. Include, immediately after the copyright notices, a license notice giving the public permission to use the Modified Version under the terms of this License, in the form shown in the Addendum below.

* G. Preserve in that license notice the full lists of Invariant Sections and required Cover Texts given in the Document's license notice.

* H. Include an unaltered copy of this License.

* I. Preserve the section Entitled "History", Preserve its Title, and add to it an item stating at least the title, year, new authors, and publisher of the Modified Version as given on the Title Page. If there is no section Entitled "History" in the Document, create one stating the title, year, authors, and publisher of the Document as given on its Title Page, then add an item describing the Modified Version as stated in the previous sentence.

* J. Preserve the network location, if any, given in the Document for public access to a Transparent copy of the Document, and likewise the network locations given in the Document for previous versions it was based on. These may be placed in the "History" section. You may omit a network location for a work that was published at least four years before the Document itself, or if the original publisher of the version it refers to gives permission.

* K. For any section Entitled "Acknowledgements" or "Dedications", Preserve the Title of the section, and preserve in the section all the substance and tone of each of the contributor acknowledgements and/or dedications given therein.

* L. Preserve all the Invariant Sections of the Document, unaltered in their text and in their titles. Section numbers or the equivalent are not considered part of the section titles.

* M. Delete any section Entitled "Endorsements". Such a section may not be included in the Modified Version.

* N. Do not retitle any existing section to be Entitled "Endorsements" or to conflict in title with any Invariant Section.

* O. Preserve any Warranty Disclaimers.

If the Modified Version includes new front-matter sections or appendices that qualify as Secondary Sections and contain no material copied from the Document, you may at your option designate some or all of these sections as invariant. To do this, add their titles to the list of Invariant Sections in the Modified Version's license notice. These titles must be distinct from any other section titles.

You may add a section Entitled "Endorsements", provided it contains nothing but endorsements of your Modified Version by various parties--for example, statements of peer review or that the text has been approved by an organization as the authoritative definition of a standard.

You may add a passage of up to five words as a Front-Cover Text, and a passage of up to 25 words as a Back-Cover Text, to the end of the list of Cover Texts in the Modified Version. Only one passage of Front-Cover Text and one of Back-Cover Text may be added by (or through arrangements made by) any one entity. If the Document already includes a cover text for the same cover, previously added by you or by arrangement made by the same entity you are acting on behalf of, you may not add another; but you may replace the old one, on explicit permission from the previous publisher that added the old one.

The author(s) and publisher(s) of the Document do not by this License give permission to use their names for publicity for or to assert or imply endorsement of any Modified Version.

5. COMBINING DOCUMENTS

You may combine the Document with other documents released under this License, under the terms defined in section 4 above for modified versions, provided that you include in the combination all of the Invariant Sections of all of the original documents, unmodified, and list them all as Invariant Sections of your combined work in its license notice, and that you preserve all their Warranty Disclaimers.

The combined work need only contain one copy of this License, and multiple identical Invariant Sections may be replaced with a single copy. If there are multiple Invariant Sections with the same name but different contents, make the title of each such section unique by adding at the end of it, in parentheses, the name of the original author or publisher of that section if known, or else a unique number. Make the same adjustment to the section titles in the list of Invariant Sections in the license notice of the combined work.

In the combination, you must combine any sections Entitled "History" in the various original documents, forming one section Entitled "History"; likewise combine any sections Entitled "Acknowledgements", and any sections Entitled "Dedications". You must delete all sections Entitled "Endorsements."

6. COLLECTIONS OF DOCUMENTS

You may make a collection consisting of the Document and other documents released under this License, and replace the individual copies of this License in the various documents with a single copy that is included in the collection, provided that you follow the rules of this License for verbatim copying of each of the documents in all other respects.

You may extract a single document from such a collection, and distribute it individually under this License, provided you insert a copy of this License into the extracted document, and follow this License in all other respects regarding verbatim copying of that document.

7. AGGREGATION WITH INDEPENDENT WORKS

A compilation of the Document or its derivatives with other separate and independent documents or works, in or on a volume of a storage or distribution medium, is called an "aggregate" if the copyright resulting from the compilation is not used to limit the legal rights of the compilation's users beyond what the individual works permit. When the Document is included in an aggregate, this License does not apply to the other works in the aggregate which are not themselves derivative works of the Document.

If the Cover Text requirement of section 3 is applicable to these copies of the Document, then if the Document is less than one half of the entire aggregate, the Document's Cover Texts may be placed on covers that bracket the Document within the aggregate, or the electronic equivalent of covers if the Document is in electronic form. Otherwise they must appear on printed covers that bracket the whole aggregate.

8. TRANSLATION

Translation is considered a kind of modification, so you may distribute translations of the Document under the terms of section 4. Replacing Invariant Sections with translations requires special permission from their copyright holders, but you may include translations of some or all Invariant Sections in addition to the original versions of these Invariant Sections. You may include a translation of this License, and all the license notices in the Document, and any Warranty Disclaimers, provided that you also include the original English version of this License and the original versions of those notices and disclaimers. In case of a disagreement between the translation and the original version of this License or a notice or disclaimer, the original version will prevail.

If a section in the Document is Entitled "Acknowledgements", "Dedications", or "History", the requirement (section 4) to Preserve its Title (section 1) will typically require changing the actual title.

9. TERMINATION

You may not copy, modify, sublicense, or distribute the Document except as expressly provided for under this License. Any other attempt to copy, modify, sublicense or distribute the Document is void, and will automatically terminate your rights under this License. However, parties who have received copies, or rights, from you under this License will not have their licenses terminated so long as such parties remain in full compliance.

10. FUTURE REVISIONS OF THIS LICENSE

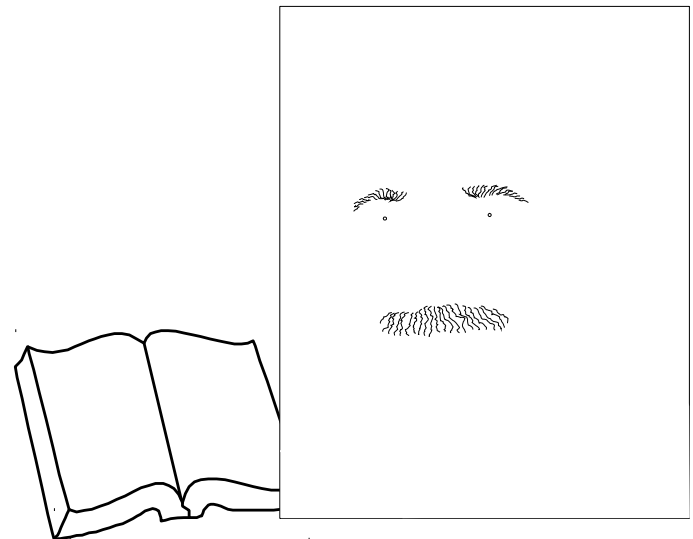
The Free Software Foundation may publish new, revised versions of the GNU Free Documentation License from time to time. Such new versions will be similar in spirit to the present version, but may differ in detail to address new problems or concerns. See <http://www.gnu.org/copyleft/>.

Each version of the License is given a distinguishing version number. If the Document specifies that a particular numbered version of this License "or any later version" applies to it, you have the option of following the terms and conditions either of that specified version or of any later version that has been published (not as a draft) by the Free Software Foundation. If the Document does not specify a version number of this License, you may choose any version ever published (not as a draft) by the Free Software Foundation.

The Challenge

Sometimes I
don't see how the
Bible is relevant.

Let's look at
modern idols.



Reading Assignments

- Required: Allen, *The Spontaneous Expansion of the Church* chaps. 2, 4, 5 (pp. 6-17, 43-75).
(hidden agenda for church life).
- Optional:
 - Stott, *Between Two Worlds*
 - Herbert Schlossberg, *Idols for Destruction*
 - Guinness, *No God but God*
 - Keller, *Counterfeit Gods*
 - Conn, “Theological Education,” *WTJ* 41 (1978-79) 324-363.
 - Zens, “Building Up the Body: One Man ...”

Where Are We?

1. Preliminary acquaintance with the text
2. Exegesis in the original setting
3. Relations with other passages
4. Role in redemptive history
- 5. Application**

➤ Application stimulates other steps.

Where Are We?

1. Preliminary acquaintance with the text
2. Exegesis in the original setting
3. Relations with other passages
4. Role in redemptive history
- 5. Application**

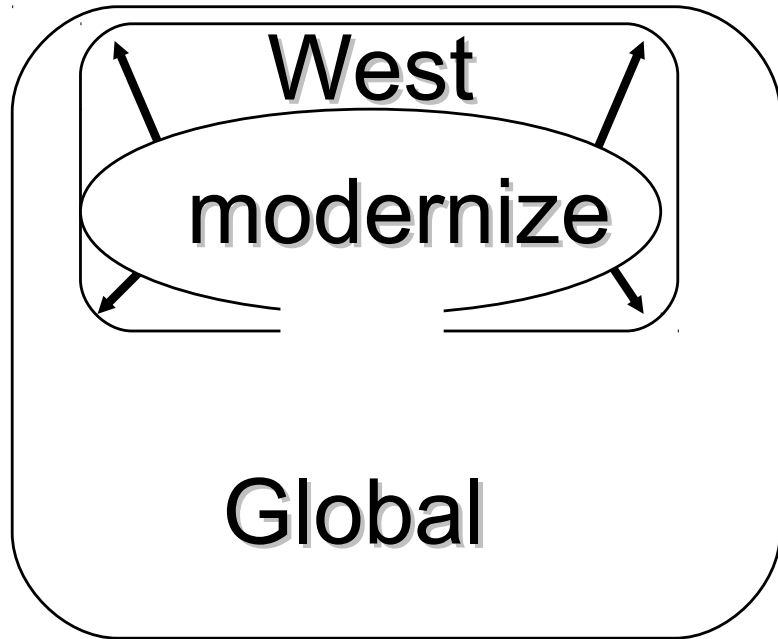
➤ A sense of where we are going in application can stimulate keen observation in all the other stages of research.

A. Discerning Cultural Idols

1. Secularization and Modernization

1. Secularization and Related Aspects of Modernization

Setting of Secularization



Significant.



- Modernization in West.
- Penetrates other countries.
 - International relevance.
 - Terms: secularization; privatization, pluralization.
 - Terms from Os Guinness, *The Gravedigger File* (building on Peter Berger, *The Sacred Canopy*).

Setting of Secularization

- Modernization is most intense in the West.
- But it penetrates into other countries. Significant.
- Hence, our reflections have international relevance.
- The key term is secularization, which goes together with privatization and pluralization.
- Terminology is found in Os Guinness, *The Gravedigger File*, building on Peter Berger, *The Sacred Canopy*.



Secularization

~~Old
worship~~

**New
idol**

Not a
vacuum.

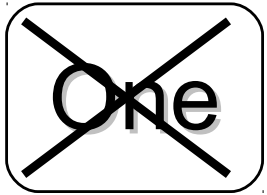


- Secularization removes force from religion.
- Comes from ideas and economy.
- Society has new idolatries:
 - Mammon, state power, self-fulfillment
 - Nature, humanity
- See Schlossberg, *Idols for Destruction*;
Keller, *Counterfeit Gods*

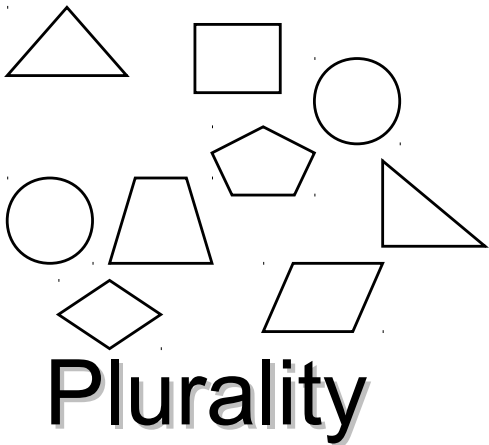
Secularization

- Secularization is the removal of classical, overt religion as a determining, world-defining structural force in social consciousness.
- Pressure comes not only from philosophical ideas (Schaeffer's story), but economy.
- Secularization leaves society not with no religion at all but with idolatries: Mammon, nature, humanity, state power, self-fulfillment. See Schlossberg, *Idols for Destruction*

Pluralization



- Many ideas compete for allegiance.
- No ideology controls the whole.
- People “shop” for a church.
- Churches “sell” themselves.



Distortion.



Pluralization

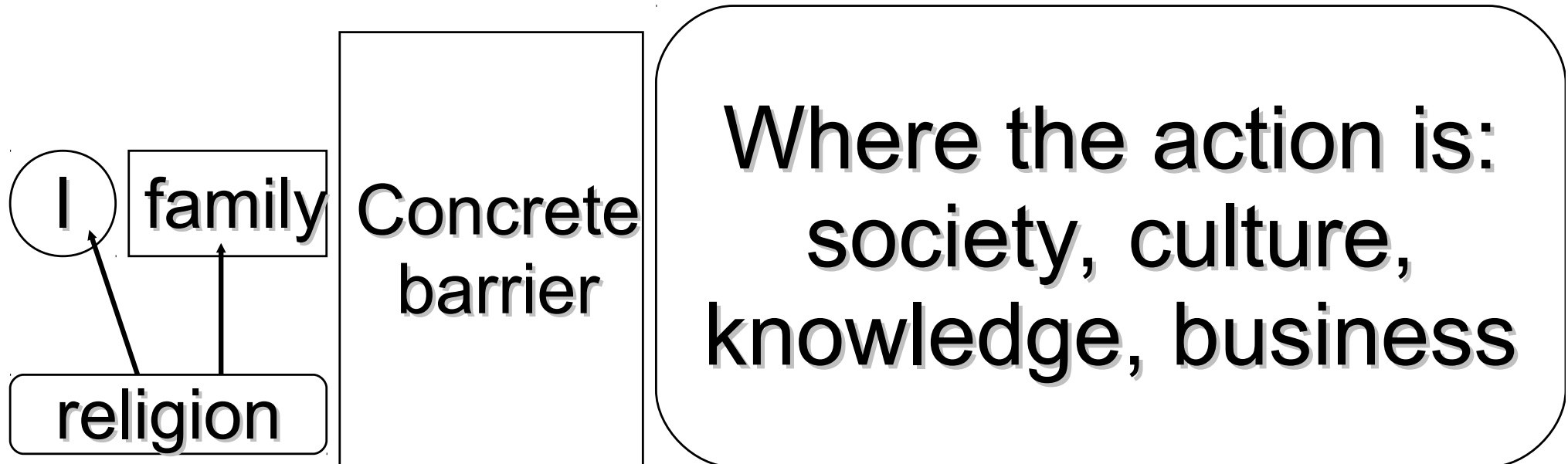
- Pluralization is the rise of social awareness of the fact that many religious groups and ideologies competing for ultimate allegiance.
- No religious group controls the worldview of a whole people.
- People “shop” for a church.
- Churches imitate business in order to “sell” themselves to people “shopping” for religious wares.



Distortion.

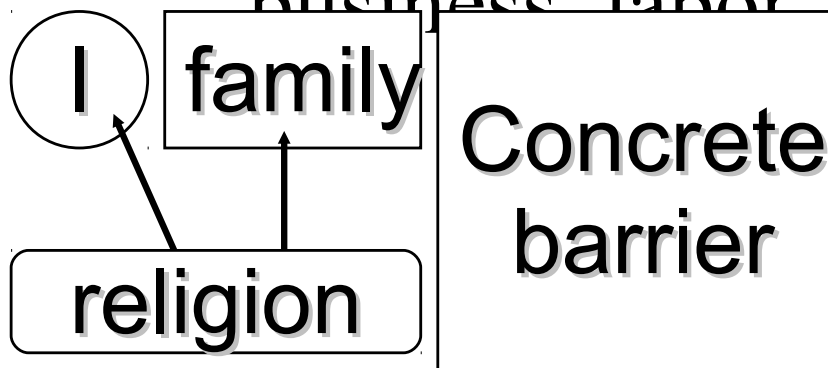
Privatization

- Religion restricted to private sphere.
- Not “public”:
 - science, politics, education, business, labor, art, communications



Privatization

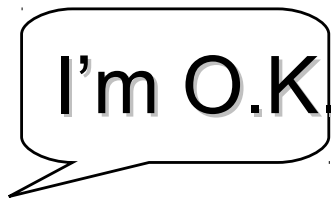
- Privatization is the confinement of religious influence to narrowly delineated spheres: the family and the individual psyche.
- One must not bring up religious thinking in “public”: science, politics, education, business, labor, art, communication.



**Where the action is:
society, culture,
knowledge, business**

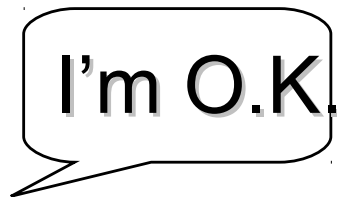
Civility

- Remaining value is politeness.
- Builds on
 - pluralization (polite to religions).
 - privatization (keep divisions private).

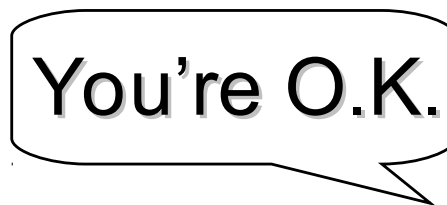


Civility

- The highest remaining ethical value is civility: public politeness to other people.
- Civility is closely related both to pluralization (be polite to other religions) and privatization (keep weird and divisive practices in private).



I'm O.K.



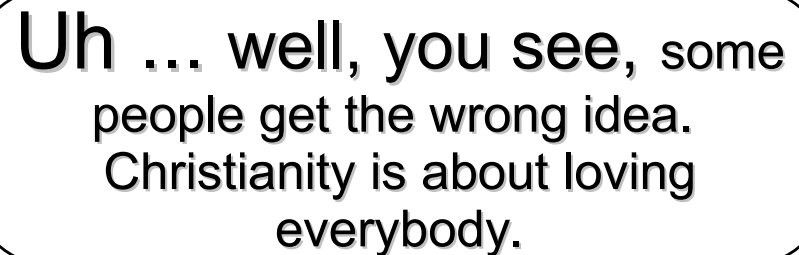
You're O.K.

Effects of Civility on Evangelicals

- Downplay offensive doctrines.
- Downplay dogmatic certainty.
- Lose dynamism springing from certainty.
- See James D. Hunter, *Evangelicals: The Coming Generation* 183-184, 212.



You believe
in hell??!



Uh ... well, you see, some
people get the wrong idea.
Christianity is about loving
everybody.

Effects of Civility on Evangelicals

- Downplay offensive doctrines.
- Move away from claims to dogmatic certainty.
- Lose dynamism springing from moral and intellectual certainty.
- See James D. Hunter, *Evangelicals: The Coming Generation* 183-184, 212.

2. Response to Secularization: Critique of Modern Idolatries

Kinds of Idols

- History
- Nature
- Humanity
- Mammon
- Power
- Ecclesiastical Institutions
- Sex
- Self

Idolatry in Revelation

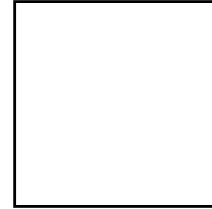
- Book of Revelation critiques idolatry.
 - idols of power and state (the Beast)
 - idols of pleasure and Mammon (the Prostitute).

Idolatry in Revelation

- See the Book of Revelation for analysis of idolatry through all time.
 - Especially there is attention to idols of power and state (the Beast) and idols of pleasure and Mammon (the Prostitute).

Non-Western Cultures

- Analyze idolatry in culture.
- Show God's presence in culture (Rom 1:18-21).



Non-Western Cultures

- Communicating critically in non-Western cultures involves appreciation of the particular forms of idolatry and responses to God's unavoidable presence (Rom 1:18-21) in each particular culture.

B. Biblical Interpretation in Communion with the Saints



1. Dialogue with Others

Insights from Your Congregation

- Diversity in the body (1 Cor. 12).
- You are expert in Scripture.
- Others are expert elsewhere.
- Consult others for applications:
 - science, business, art, politics, education, medicine.
 - “What are the issues and struggles?”

Insights from Your Congregation

- Remember the diversity of gifts in the body of Christ (1 Cor. 12).
- You are an expert in Scripture.
- Given the specialization in modern life, others will be experts in other areas.
- Consult others in attempting detailed applications to specialized areas: science, business, art, politics, education, medicine.
 - Ask others what are the issues and the struggles.

2. You Speak and Act

Nature of Church Ministry

- We naturally notice sermons.
- Other acts supplement communication.

Nature of Church Ministry

- We naturally notice the sermons.
- But other acts join with sermons in the total process of communicating the word of God to people.

Christ's Ministry

- Teaching (as in parables)
- Working miracles (healing, exorcism)
- Fellowship with apostles and with “sinners”



Functioning
together.

Ministry of the Apostles

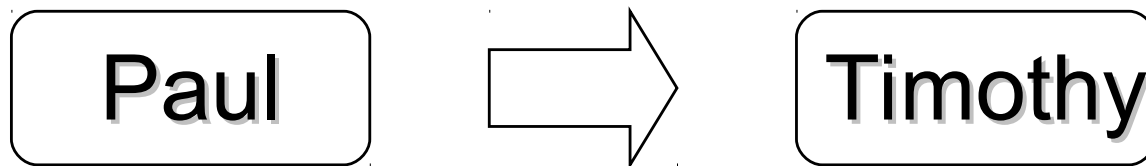
- Words, Acts 20:20.
- Example, Acts 20:19.
- Sharing, Acts 20:35.
- Miracles, Acts 19:11.



Functioning
together again.

Word and Deed in Paul

- Paul's message and example, 1 Thess. 2:1-12.
- Timothy must maintain teaching and example, 1 Tim. 3; 4:6-16.



Word and Deed in Paul

- Paul appeals both to his message and to his example, 1 Thess. 2:1-12.
- Paul advises Timothy to maintain both teaching and example, 1 Tim. 3; 4:6-16.

The Bias toward Word Only

Bias through one-sided reasoning:

- “Miracles are unique.
Jesus does not offer a model.”
- We use only the word.

Deed

Word

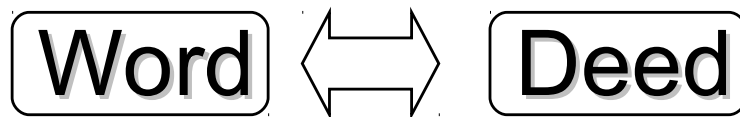
The Bias toward Word Only

It is easy to introduce bias through one-sided reasoning:

- “We may not use Jesus and the apostles as our model in the area of miracles, because miracles were unique to their role in redemptive history.”
- Hence, nowadays, we carry on only word ministry.

Maintaining Deed with Word

- Jesus' words are unique by inspiration.
- Jesus is an example by analogy.
- People understand word through experiences.



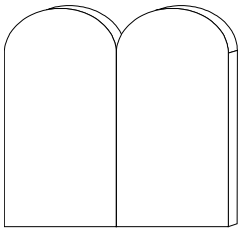
Maintaining Deed with Word

- By parity of reasoning, we cannot not use Jesus and the apostles as a model for our words, because their words were unique in inspiration.
- In fact, they are an example in both areas by analogy, not by identity with our roles.
- God gives people ability to grasp the implications of the Bible partly through life experiences, as he comforts, answers prayer, and reforms their families.

3. Love in Interpretation

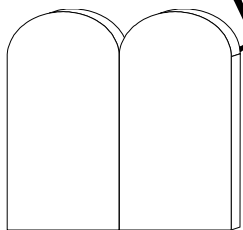
Love as Hermeneutical Rule

- “On these two commandments depend all the Law and the Prophets,” Matt. 22:40.
- Summed up in one commandment, Gal. 5:14.
 - “Love is the fulfilling of the law” Rom. 13:8-10.
- Hermeneutics summed up in one rule:
“You shall love your neighbor as yourself.”



Love as Hermeneutical Rule

- “On these two commandments depend all the Law and the Prophets,” Matt. 22:40.
- Or summed up in one commandment, Gal. 5:14; Rom. 13:8-10: “Love is the fulfilling of the law.”
- Hermeneutics can be summed up in one rule: “You shall love your neighbor as yourself.”



Violations of Love

You report true facts, but

- in contention.
- getting admiration of yourself.
- producing dependence on yourself.

Violations of Love

If you report true facts, but

- in contention.
- or to build up admiration of yourself.
- or in a way that produces dependence on yourself rather than on the Lord.

4. Hidden Agenda

Your Manner Vs. Your Doctrine

General principle:

- Your life may undermine your teaching.



Watch your life!

Your Manner Vs. Your Doctrine

General principle:

- Even though you do not realize it, your life or your manner of teaching may subtly give a message that undermines your teaching content.



Watch your life!

Teaching on Spiritual Gifts

- Teach the diversity of gifts.
- You only are up front.
- People will not really grasp it.

Irony.



Teaching on Spiritual Gifts

- Teach the diversity of gifts, and that all have gifts.
- But you are the only one ever up front.
- People will not really grasp such teaching because what happens proclaims a contrary message in practice.



Ironical.

Constant Correction of “Errors”

You constantly correct errors.

What bad results?

- Incompetence of laymen.
- Importance of minutiae.
- Fear of general priesthood of believers.
- Formal correctness better than embodied truth.

Uh oh.



Constant Correction of “Errors”

What if you constantly correct supposed errors in attempts by laymen to express doctrine?

What bad might you communicate?

- Incompetence of laymen.
- Importance of minutiae.
- Fear of general priesthood of believers.
- Superior value of formal correctness over motivation and embodied truth.

Uh oh.



Superiority of Reformed Doctrine

Teach the superiority of Reformed doctrine.
What bad results?

- Spiritual pride.
- Security in your understanding of truth.
- Seminary-trained teacher as oracle.
- No fellowship with general evangelicals.

► Is Reformed doctrine superior?

Not if you make yourself superior through it.

Superiority of Reformed Doctrine

What if you teach the superiority of Reformed doctrine? What bad effects could result?

- Spiritual pride.
- Security in your understanding of truth.
- Seminary-trained teacher as oracle.
- Inability to extend fellowship to general evangelicals.

□ Is Reformed doctrine superior?

Not if you make yourself superior by means of it.

Teaching Infant Baptism

Teach infant baptism.

What bad effects result?

- People despise baptists.
- Exacerbate divisions in the body.

□ Teach the baptistic view as well?

Teaching Infant Baptism

What if you teach the biblical basis for infant baptism? What bad effects might result?

- People despise and suspect those who do not agree.
- Enhance separation with baptists, further exacerbating divisions in the body of Christ.

□ Why not teach the baptistic view as well?

Conducting Arguments

- See Roger Nicole, “How to Deal with Those Who Differ from Us.”
- John Newton, "On Controversy"
- We need zeal for truth.
- Combined with zeal for loving.

love

truth



You can win the
argument and
lose the person!

Conducting Arguments

- See Roger Nicole, “How to Deal with Those Who Differ from Us.”
- John Newton, "On Controversy."
- We need zeal for truth in a relativistic and pragmatistic age.
- But it is to be combined with zeal for loving and binding together the body

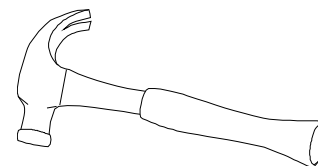


You can win the argument and lose the person!

Encouraging Lay Ministry

- Risk mistakes from lay ministry?

□ Will a carpenter let his son hammer?



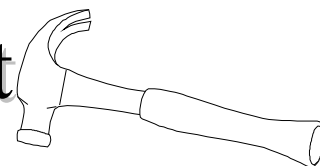
□ Humility, not errorlessness, gives health.

Looks scary!



Encouraging Lay Ministry

- Will we risk seeing mistakes, failures, and aberrations through lay ministry?
- Compare it with a carpenter. Will he let his son use a hammer for the first time?
- Humility, not errorlessness, gives health to the church.



Looks scary!



Roland Allen's Challenge

Typical desire for control

- We want zeal.
- But not too much.

Allen's counsel

- Spirit's revivals escape human control.

Maybe my plans
are not the same
as the Holy Spirit's.



Roland Allen's Challenge

Typical desire for control

- We want zeal.
- But not too much.

Allen's counsel

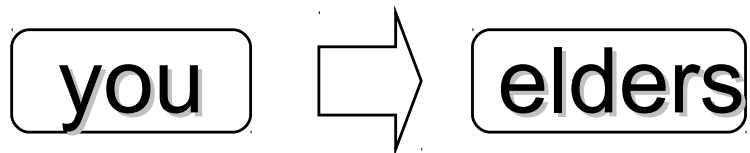
- Spirit's more vigorous revivals escape human control.

Maybe my plans
are not the same
as the Holy Spirit's.



Lay Ministry through Training

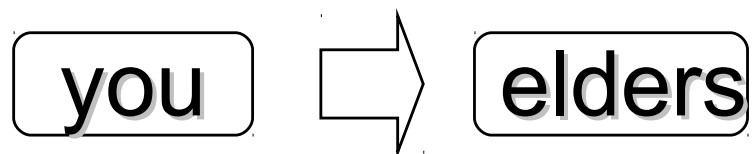
- You cannot train everyone.
- Train elders.
They train others.
- Multiplication more important than skillful preaching.



Most pastors are
not Superman!

Lay Ministry through Training

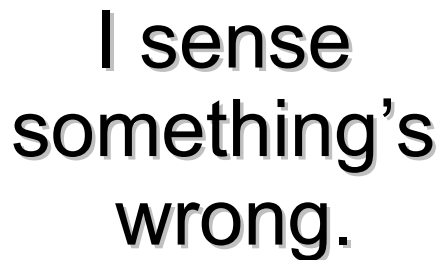
- You cannot train everyone.
- Train elders. If the Spirit works in them, they will become able to train others.
- In the long run, this multiplication of ministry is more important even than skillful preaching.



Most pastors are
not Superman!

Respecting Holistic Intuitions

- “Hidden agenda” beyond the overt.
- Intuition picks it up.
 - “Women’s intuition.”
 - Charismatic “prophecy” at best.
(not claiming inspiration)
- Exercises of “discernment” (Phil. 1:10).



I sense
something's
wrong.



Nonsense!

Respecting Holistic Intuitions

- We have seen that there may be “hidden agenda” beyond what someone says overtly.
- Intuition often picks up on this agenda.
 - “Women’s intuition”
 - Charismatic “prophecy” at its best (not to be understood as claiming inspiration).
- These may be exercises of “discernment” in the sense of Phil. 1:10.

Earthly Static Security

- No security in a static church.
- You “feed the flock.”
Also more sheep and more flocks.
- No security in institutions,
doctrinal or ecclesiastical.
- Institutions can aid truth.
- The truth is infinitely deep.

Trust Christ!



Earthly Static Security

- Beware of seeking security in a static church, in a maintenance operation.
- Your charge is to “feed the flock.” But remember that more sheep and more flocks are part of the total picture.
- No ultimate security in institutional systems, whether doctrinal or ecclesiastical.
- At best, these systems are aids to the truth.
- The truth is infinitely deep.

Trust Christ!



Love among Calvinists

- Love God as Calvin did.
- “Reformed theology is like karate.”
- Are Calvinists unloving?



An on-going
challenge!

Love among Calvinists

- Love God as Calvin did.
- “Reformed theology is like karate.”
- Avoid the reproach that Calvinists are unloving.

An on-going
challenge!



C. The Hope for the Consummation

Depth in God's Revelation

- Depth of truth, 1 Cor. 13:12; Eph. 3:17-20; 1:17-19.
- We will know fully later.
- Press on (Phil. 3:12-14).
- Example of Elisabeth Elliot.
 - “I am the LORD.”



There is
always more.

Depth in God's Revelation

- Depth is indicated by 1 Cor. 13:12; Eph. 3:17-20; 1:17-19.
- We will know fully only in the consummation.
- Press on (Phil. 3:12-14).
- Example of Elisabeth Elliot.
 - “I am the LORD.”

