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# BARNABAS

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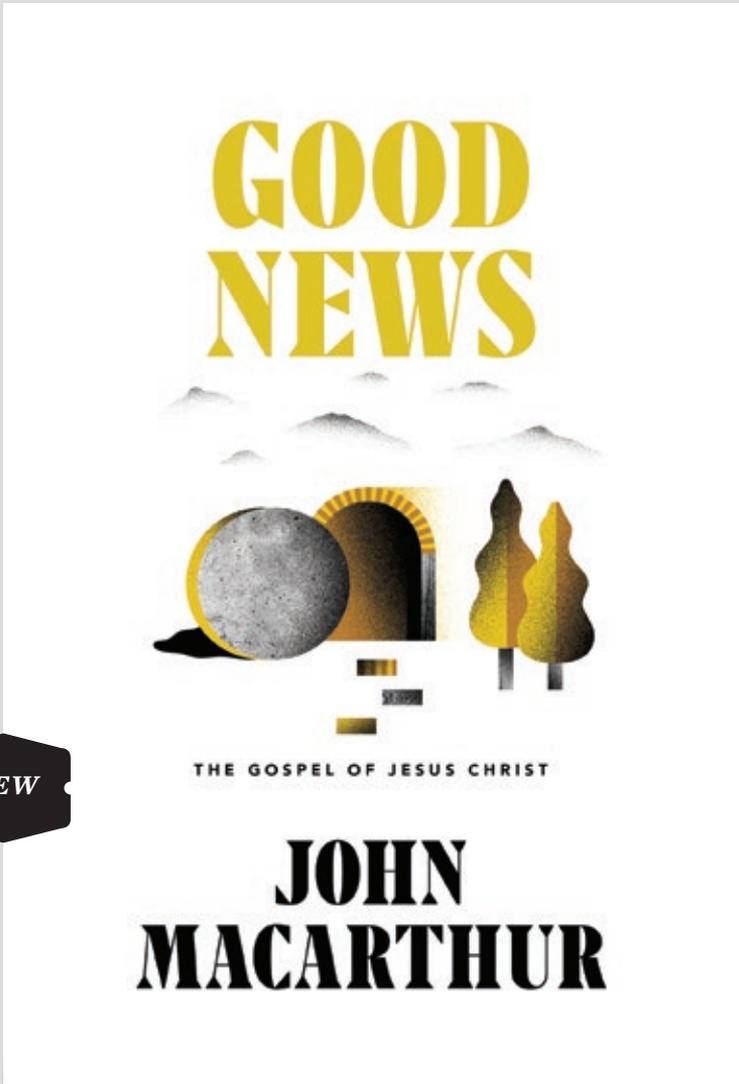
**THE BIG READ**

## CHRISTIAN COUNSELLING

**USING  
REDEMPITIVE  
RETELLING TO  
GET TO THE  
HEART OF THE  
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# OPEN DOORS. OPEN HEARTS.

“Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God’s varied grace” 1 Peter 4:9–10



**BY MELISSA INGLIS** >> I used to think that hospitality was tantamount to shoving burning splints under my fingernails. As much as I enjoyed having friends over, I was often overwhelmed with the crushing ideals of what a hostess was supposed to be. I thought I had to be an amazing cook. I thought the house had to be a spotless, Pinterest-perfect

home. Yet, it turns out that the messy reality of home—and heart—is where authenticity and humility are best served.

We see the theme of “welcoming in the stranger” throughout Scripture, but it is most beautifully reflected in the gospel itself: that Christ shed his blood for the sins of those, who by repentance and faith in him, are welcomed into the family of God. When we show true hospitality, we are mirroring God’s grace to a broken world. Think how often we refuse to invite someone in because “the fridge is empty,” “the house is a mess” or “my heart is a mess.” But, sharing fellowship is a ministry that affects an eternal soul. I love what Rosaria Butterfield says about intentional community:

We forget the point of hospitality in the home: fellowship, not entertainment. Don’t let pride stop you from opening your home. Ignore the cat hair on the couch (or in the mac and cheese). It likely won’t kill anyone as decisively as loneliness will.... And know that someone is spared from another humiliating fall into internet pornography because he is instead walking with you and your kids and dogs.... Know that someone is spared the fear and darkness of depression because she is needed at your house.... she is never alone, but instead safely in community, where her place at the table is needed and necessary and relied upon. Know that someone is drawn into Christ’s love... no one is scapegoated in this Christ-bearing community.... The doors here open wide (*Openness Unhindered*).

Did her words shock you at all? It helped refresh my perspective on the importance of hospitality. Especially when we consider that welcoming someone in can be a direct attack against the enemy seeking to isolate (or insulate) a soul from Christian witness. What if we saw the word *hospital* within the word *hospitality*? What if we envision the souls coming through our doors as desperate for the healing balm of the gospel? Do we consider our home a haven for weary pilgrims? How can we become a home more like that?

The answer is prayer. The fuel of faith must also be the catalyst for our practise of hospitality. Pray for the souls you invite over, before, during, after! Ask your guests how you can pray for them. Pray that God would give us eyes to see the eternal weight of a soul in comparison to fears, or excuses that would prevent us from opening our home—and hearts.

May your home be a haven to weary souls, may the gospel be the balm you apply, and the feast you serve. “For I was hungry, and you fed me, I was thirsty, and you gave me drink, I was a stranger and you invited me in” (Matthew 25:35). **B**

## UPCOMING EVENTS

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### OCTOBER 29–31, 2018 THE GOSPEL COALITION (TGC) CANADA 2018 CONFERENCE

Theme: Expositions from Mark  
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Early-bird rate (until Aug. 15): \$99; Regular: \$139  
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# INTIMIDATION & ILLUMINATION



**BY MARK HUDSON** >> Intimidation has often been the universal weapon of choice in societies throughout the ages. It might arise through a single individual who, in their role as a bully, breaks down opposition with brute force or by the more subtle means of biting, personal slander and mockery. The cyberbully has brought this particular form of abusive intimidation to a new level, as now people who don't even know the 'target' can have a devastating impact from a safe distance! If the solo route is not an option (perhaps too many personal risks to be faced), strength and the courage to act can be found in crowds of like-minded people. Acting out in a mob offers a cloak of invisibility that can mollify consciences and excuse words and actions that would otherwise be unacceptable. Show enough force, whether physical, emotional, social or legislative, and one will can be imposed upon another. Often just the simple threat of action is enough to bring people into line.

At McMaster University they are discussing "freedom of expression" guidelines that outline "acceptable" methods to protest when speakers present opinions or ideas that generate hot debate and are not to the liking of one group or another. They are striving for "[an environment] where respectful debate and critical inquiry are able to flourish in an atmosphere of mutual tolerance and understanding" (quotes from *McMaster University Daily News*, Feb. 15, 2018). These are excellent goals and have been put forward to counter the bell ringing, air-horn blowing, crowd-shouting approaches to protest that have touched the campus in recent months. The tactic to silence meaningful discourse used by the Ephesians when the gospel came to town, where they shouted, "Great is Diana of the Ephesians!" for two hours to stifle any opportunity for discourse, is alive and well in our present age.

A mob, intent on getting its way, can be a terrifying thing. We read of mob action over and over in the Bible. Pontius Pilate, who knew Christ was innocent of the charges laid against him, yet concerned that a riot might soon begin, gave into the mob's demands. "But they shouted all the more, 'Crucify him.' So Pilate, wishing to satisfy the crowd... delivered him to be crucified" (Mark 15:14-15). Mobs tried to remove Moses from power, they stoned Stephen and scattered early believers, they interfered again and again with the ministry of Paul, and they have sought to shut down the spread of the gospel in all corners of the earth to the present day. We are to be greatly encouraged by this fact, "He who is in you is greater than he who is in the world" (1 John 4:4).

Christians, hopefully, take a very different approach to changing the thoughts and actions of people. As opposed to intimidation, we are instructed to offer *illumination*. Are we ready and willing to bring the truth of the Word of God into personal and social situations and seek to offer practical, present day, meaningful application? Instead of coercion are we able to utilize care for the people themselves, in all aspects of their lives, understanding that spiritual needs run deepest. Will we ask the Spirit to equip us to be "quick to hear, slow to speak, slow to anger" (James 1:19)? If we display these characteristics in our daily lives we will certainly be different from the crowd. Just don't expect the crowd to like it or put up with it! **B**

# GOD'S WILL AND YOUR SEXUAL MORALITY



**BY DALE NEVELIZER** >> Dorothy's statement in the *Wizard of Oz*—"I have a feeling we're not in Kansas anymore"—certainly describes the moral landscape that we find ourselves in today. Though sexual immorality is nothing new, the church for many years has been insulated with a Judeo-Christian ethic which largely kept immorality in the world, or at least in the closet. But now individuals are showing up on our door steps who have never been taught what biblical morality looks like.

The first-century world that the early church ministered to was very similar to our twenty-first century one. Paul wrote to the believers in Thessalonica to supply what was lacking in their faith. One of the areas that they needed instruction in was godly living. And one of the areas of godly living that Paul addressed was God's will for our sexual morality.

**God's will is never going to run contrary his revealed Word.**

To do God's will, we first need to *know* God's will. God's will is often confused with his guidance in our lives. God's will does *include* his sovereign and decretive will, but these secret things belong to the Lord. We need to live our lives based on the *revealed* or *preceptive* will of God. As Paul says in 1 Thessalonians 4:3; "It is God's will that you should be sanctified." God's will is never going to run contrary to his revealed Word. God wants his people to be the holy people that they are in Christ.

But what does a holy life lived according to God's will look like? Paul fleshes it out in 1 Thessalonians 4:3-8:

that you should avoid sexual immorality; that each of you should learn to control your own body in a way that is holy and honorable, not in passionate lust like the pagans, who do not know God; and that in this matter no one should wrong or take advantage of a brother or sister. The Lord will punish all those who commit such sins, as we told you and warned you before. For God did not call us to be impure, but to live a holy life. Therefore, anyone who rejects this instruction does not reject a human being but God, the very God who gives you his Holy Spirit (NIV).

Paul says we are to live sexually pure lives by abstaining from any sexual activity that does not conform to God's revealed will, by recognizing that our bodies belong to the Lord, that grace has taught us to say no to our former lusts, and that our bond in Christ should keep us from violating one another. But Paul follows up his description of living sexually pure lives by reasoning that God's judgement against sexual sin, our call to holiness and God's Word and his Spirit are to motivate us to holy living.

Sexual purity *before* marriage and monogamy between a husband and wife *in* marriage is God's revealed will for his people. But whether married or single, only our union with Christ can meet the deepest needs of our souls. **B**

# FROM DISGRACE TO GRACE

Tamar's story (2 Samuel 13) BY DAVID ROBINSON

**A**re you free to tell your story? Even the most painful of all stories in your life? Are you afraid to share your story?

Nancy Pearcy tells the painful story of a young woman named Stephanie who had an abortion when she was younger. After sharing her story she writes to others considering abortion:

There are crisis pregnancy centers in our area that exist for the sole purpose of helping girls like you. The support is there. You will not be judged, but rather you will be loved and forgiven. Be courageous. Reach out and look for support!...Imagine the healing potential if churches were to become widely known as places of transparency and healing. Too many people have the impression that Christians are people who claim to be holy while looking down on others. We should strive to make our churches places where people like Stephanie feel safe to share their stories and to encourage others (Percy, *Love Thy Body*, 78).

## A SAFE PLACE TO SHARE OUR STORIES

God creates a safe place to share our stories so we may encourage one another. One such story is in 2 Samuel 13 when Tamar's brother Amnon claimed to love her, when in truth he only wanted to climb in bed with her. He feigned sickness to have Tamar close to him and after ordering everyone to leave invited her to come closer. She pleaded her case but Amnon would not listen and "because he was stronger than she was, he raped her."

How do we welcome into our lives those who have stories like Tamar? How do we learn to share our stories? We want to learn how God journeyed with Tamar in her brokenness.

## GOD LISTENED DEEPLY

By the end of 2 Samuel 13, we know Tamar's story because God listened deeply and then "retold" for us. When God shares a story, we are being taught to listen deeply.

Too often deep and painful stories are met with shallow and painful cliché an-



swers. The church is not used to listening deeply to one another. However, when one has been through some deep waters, it would be wrong to not listen deeply to their story.

## GOD KNEW HER HEART

God heard the heart of Tamar as she spoke "heart words." As Tamar pleads with Amnon not to rape her she says at one point *Where could I ever go with my disgrace?* (13) Those are heart-revealing words.

We hear the word "disgrace" and know it to be the opposite of grace. Tamar experienced the opposite of God's kind gift of grace. She would now know disgrace, uncleanness, filthiness, dirtiness. Grace welcomes but disgrace rejects. Disgrace now summarized her life.

## GOD KNEW HER MISERY

We may want a nice ending with a nice prayer, but that is not what happens. We read that after being raped she breaks down in tears, tears her robe and ends as "a desolate woman in the house of her brother Absalom" (20). How is that for an ending? Disgrace now desolation, filled with tears, brokenness, silence and emptiness.

And that is important to know. Many who will speak with you live with no hope, and we are tempted to rush in and take away their pain. But there is no quick answer. It is important to pause as we explore with them what desolation looks like in their life, to say, "It is okay to be in this place." We hear from the broken, "I am an outcast; I feel used, unwanted and ashamed. I'm alone." Can we sit with them and acknowledge their pain and trust God with them?

## GOD KNEW HER NAME

If you are filled with disgrace and desolation, it is so important that someone knows your name. Your name is not just an identity marker but your person. In your disgrace you fear rejection, in your desolation your fear abandonment. When Amnon kicked Tamar out of his room, he did not use her name. However, God is constantly retelling the story using her name. God is saying, "I notice, I care, and I love you." God never forgot Tamar's name.

Sometimes healing begins with the person's name, saying "I know you, and I care deeply for you. I will not forget your name."

## GOD SPOKE OF THE COMING KING

The final character mentioned in the immediate story is actually King David who responded with anger and silence. As far as we know, he did not speak to his daughter about this matter. He failed as a father and a king.

By mentioning the failures of King David, God pointed Tamar's eyes of faith forward to a coming King who would be compassionate and righteous. He would not only forgive sin but would experience shame himself. This King would love truly and deeply.

## SHARE YOUR STORY

And so as Tamar tells her story, we are freed to tell ours. We no longer need to wrestle with our isolation and desperation alone. God has granted conversation with those who will listen deeply and then with faith, struggle to look forward to the King who is filled with grace and kindness. He will welcome you, and you will, in time, find a more restful place. There is hope. **B**



# IT'S ALL IN HOW YOU (RE)TELL IT

## Christian counselling —parchments, people and redemptive retelling

By Todd Hardin

**S**tories are the medium through which Christian counsellors practice their craft. There is a constant interaction between two types of stories, the counselees' personal stories (i.e., people) and the story of redemption (i.e., parchments). As such, to be effective, Christian counsellors must exercise care in interpreting both types of story. Just as good preaching accurately observes, interprets and applies the Bible to life, good counselling does the same in applying the person's life to the Bible. Therefore, Christian counsellors find themselves interpreting in two directions: from the Bible to the person and from the person to the Bible. In this article, I discuss an important skill that helps counsellors read people well. But, before going further, we must first understand the task of Christian counselling.

### The task of Christian counselling

One of the primary presuppositions of Christian counselling is that people who come for counselling are disoriented from God. As such, Christian counsellors seek to reorient them back to God through the gospel of Jesus Christ. Christian counsellors facilitate this reorientation by helping people reinterpret their individual narratives as scenes within the story of redemption.

The story of redemption consists of four acts: creation, the Fall, redemption and consummation, and when taken together, these four acts form an overarching narrative that explains reality from a Christian perspective. Christian counsellors assume that individuals will flourish only to the extent they can find their place within the story of redemption. This story is a special story. It is a four-act theodrama that answers the fundamental questions of existence. Creation is the first act and it answers questions like, "Who am I?" "Who is God?" "How do I know what I know?" and "What is right and wrong?" The Fall is the second act and it focuses on "What went wrong?" Redemption is the third act and it explores "What has been done to fix what is wrong?" And the final act, consummation, speculates as to "Where are we going?"

Wise Christian counsellors apply questions like these in their work with hurting people. By adjusting these questions a little, counsellors can learn much about the existential experiences of their counselees. They can learn what life was like for their counselees in the beginning, before things got messed up (creation), what went wrong for them (fall), what they have tried to do to fix their problems (redemption), and what they hope the future holds for themselves (consummation).

Once people understand their narratives in this format,

Christian counsellors help them see the discrepancies between their personal stories and the story of redemption. Counsellors explore with people the areas of sin and suffering that have created a chasm between those under their care and God. Counsellors then point their counselees to Jesus by helping them see how the gospel closes this gap and reconciles their personal stories to the story of redemption.

This all may sound well and good, but, as a rule, people hesitate in letting strangers handle the fine china of their lives. This being the case, insightful Christian counsellors create trusting counselling friendships with their counselees. They develop these relationships by incarnating the love of Christ through careful and compassionate communication. This communication signals to people that they are not alone in their struggles: someone is with them, for them and will not abandon them.

On a practical level, counsellors incarnate the love of Christ by simply listening carefully to their counsellee's stories and then reflecting narratives presented in a way that communicates a heartfelt understanding. We cannot reflect back that which we have not first understood. Thus, an accurate understanding of a person's experiences must precede our summary of their story. So, we must first *listen*; next, we must *understand*. Then, and only then, are we equipped to reflect a person's story back to them. And there are two basic ways of reflecting these stories: rhetorical retelling and redemptive retelling.

### Rhetorical retelling

Rhetorical retelling observes the story from the outside. The counsellor places reported events in a coherent order and interprets them while largely ignoring the inner workings of the person's heart. Rhetorical retelling is authoritative in

tone, persuasive in purpose and focused on outward behaviors and attitudes. It offers a summary from the perspective of a "fly on the wall."

This approach can be very effective in situations where immediate action is required; however, most times, things unfold at a more leisurely pace. Counselees need to spend some time gaining a wider perspective on how their sin or suffering has alienated them from God. If unwisely applied, rhetorical retelling pushes people away and prevents counsellors from doing the in-depth, interpretive work required to properly understand a person's story. And just as a shoddily prepared sermon doesn't work well in the pulpit, rhetorical retelling doesn't usually work well in the counselling room.

Consider the following example. Tom has been counselling Joe for alcohol addiction. The previous night, Joe fell off the wagon and woke up in the drunk tank of the local jail. After posting bail, Joe went home and slept it off. He then met with Tom the next day, and after some awkward small talk, Joe confessed and described the details of the previous evening. After hearing Joe's account, Tom had one of two ways of summarizing what he heard from Joe. Here is an example of rhetorical retelling:

*"Let me get this straight," Tom began. "You were out with your coworkers celebrating the fact your company won this big contract, and as part of the winning team, you felt invincible. You decided one little drink wouldn't hurt. After all, you didn't want to throw a wet blanket on the team's celebration. You thought you had worked hard, and you deserved a little reward. Besides, it wasn't like you still had a problem with drinking. The fact you'd not had a drink in six months was proof that you had whipped this drinking thing."*

Overwhelmed by Tom's intensity and his own guilt and shame, Joe slumped in his chair, looked down at the floor,

nodded his head yes, and then made secret plans to leave Tom's office never to return. But, before Joe could act on his plan, Tom continued,

*"But, it didn't stop with one drink did it? You ordered one drink, then two, and the next thing you knew, you woke up in jail with another drunk going through your pockets. It seems to me like you still have a problem. It looks like you shook your fist at God and told him that you were in control. Have I got that right?"*

Tom's recounting of Joe's experience may have been factually correct, but it failed because it focused almost exclusively on the external. What's more, Tom's remarks also had a condescending tone that left Joe feeling misunderstood. Joe knew he had committed a horrible sin, he knew he had done something wrong, but, there was something about Tom's approach that made him feel more *ashamed* than guilty. For his part, Tom had failed to seize what had transpired in Joe's heart that tragic evening. By not capturing Joe's inner ex-

### Redemptive retelling seeks to get to the heart of the matter by drawing out the matters of the heart.

perience with words, Tom lost credibility with Joe. This loss of credibility damaged Tom's opportunity to speak truth into Joe's life.

Do not misunderstand, Tom needed to confront Joe about his sin. But, first Tom needed a deeper, more detailed understanding of Joe's experience before proceeding into a confron-

tation. Proverbs 20:5 states, "A plan in the heart of a man is like deep water, but a man of understanding draws it out" (NASB). Tom needed the patience to draw Joe out. But, in his haste, Tom leapt off the river bank shouting, "Thus saith the Lord!" without appreciating the height of the precipice nor the depth of the stream below. This miscalculation irreparably harmed Tom's relationship with Joe thereby guaranteeing Joe's permanent retreat.

### Redemptive retelling

Fortunately, there is a better way Tom could have handled his situation with Joe. Through redemptive retelling, Tom could have worked harder to understand Joe's story. This work would have entailed Tom entering Joe's world, understanding his situation, relating to his experience and then gently applying God's Word redemptively to Joe's heart.

In contrast to rhetorical retelling, redemptive retelling does not content itself with reporting the story from the *outside*. Instead, in this approach, counsellors participate with their counselees in reconstructing their stories from the *inside*. Counsellors and counselees join forces, identifying and placing important scenes from the counselees' lives into chronological and coherent autobiographical narratives. Then, after getting the scenes and significant events properly identified and ordered, counsellors humbly retell these accounts from the counselees' vantage points. Unlike its rhetorical counterpart, redemptive retelling is collaborative in tone, inquisitive in purpose and emphasizes inner heart motivations. Redemptive retelling seeks to get to the heart of the matter by drawing out the matters of the heart.

The reward for redemptive retelling is when a person listens to the summary and says, "Yes, that's me! You understand what happened!" This

type of reaction informs counsellors that they have correctly grasped the person's experiences. From there, counsellors can help their counselees align the stories of their lives with the story of the Lord.

Let's revisit our session with Tom and Joe. Using redemptive retelling, Tom could have interpreted Joe's experience from the inside. Consider this scenario:

"So, let me make sure I understand. Your company won a huge contract, and it was only natural that your team would want to celebrate. So, you met the guys at the restaurant and although they were drinkers, they knew the problems you've had with drinking in the past and you knew they wouldn't pressure you into doing anything you didn't want to do.

"So, there you were, enjoying yourself, but you had filled up on iced tea, and soon you found nature calling. Now, in that restaurant, you had to walk near the bar to enter the restroom. As you were washing your hands, you smelled the hops emanating from the draft beers just a few feet away. It was almost as if you could taste it. Initially, you fought the urge, but when you walked back through, you saw an icy beer mug with a foamy head perched gently on top, and you thought, 'How can one hurt? I mean after all, I don't want to be rude to my friends. I don't want them to think that I am better than them.'

"The next thing you remembered was the unwanted advances of a fellow drunk pilfering your pockets. Your head hurt, you felt ashamed, and your first thought was, 'Lord, how did this happen?' Then, as you sobered up a little, you noticed the old, familiar feeling of your head being squeezed in a vice. You were nauseated and dirty. You thought, 'I can't believe I did this!' At that moment, you were too ashamed to pray. You were convinced that you had used up the last of God's grace towards you. You had let him down for the last time. You were certain God was finally through with you."

Tom then said, "Help me out

**One emphasizes external behaviours while the other focuses on inner heart dynamics. One pushes down and the other draws out.**

here. How close was that to your experience?"

With that, Joe slumped in his chair, nodded slightly, and said, "You pretty much nailed it." Joe then looked up at Tom with misty eyes that pled for help.

Do you see the difference in the two approaches? One emphasizes external behaviours while the other focuses on inner heart dynamics. One pushes down and the other draws out.

**The potential problem of blame-shifting**

By now, some skeptical readers may think, "This sounds like you're wasting a great deal of time in teaching people to blame-shift!" But, just as good interpretation of the Bible follows a sequential process, so too does good interpretation of the person. One cannot properly apply a Scripture text before interpreting it; and interpretation is useless apart from accurate observation.

Redemptive retelling helps counsellors accurately observe their counselees' stories. From there, sins can be confronted, sufferings can be comforted and the gospel can be applied. However, before confronting sin, counsellors must get their counselees' stories right. With that in mind, there are five practical reasons for adding redemptive retelling to your counselling toolbox.

**Practical reasons for redemptive retelling**

**1. It follows Jesus's model of personal ministry.**

In his model of personal ministry, Jesus sought to know the hearts of people (John 2:24). Redemptive retelling follows Jesus's model of personal ministry. Jesus's interaction with the woman at the well demonstrates this point (John 4). In this passage, Jesus knew her story so well that the woman later exclaimed, "He told me all that I ever did" (John 4:39). Redemptive retelling strives for this level of understanding.

**2. It helps counsellors pinpoint and prioritize sin and suffering.**

Struggling people usually have primary, secondary and sometimes tertiary sins that occur in patterns. These sin patterns are often sprinkled thoroughly with suffering as well. Redemptive retelling closely examines both sins and sufferings and helps counselees place them into a coherent narrative that shows how the individual transgressions and trials relate to one another and fit into the story as a whole. This broader understanding helps counsellors identify and address their counselees' deepest heart problems.

**3. It encourages honesty and reduces blame shifting.**

In most cases, people caught up in besetting sin try desperately to avoid taking responsibility for their actions. As such, they often engage in blame-shifting. In the counselling context, blame-shifters hope that counsellors will "buy" their stories. Redemptive retelling helps counsellors become so familiar with the "product" being sold that it quickly becomes obvious to counselees that any "sales attempts" on their counsellors will prove futile. This allows

counsellors and their counselees to focus on the counselee's narrative in an honest and collaborative manner.

**4. It reveals a person's disconnection from the redemptive story.**

Sin disconnects people from the redemptive story. Through its open exploration of the events in people's lives, redemptive retelling brings light to the fractures brought about by their sin. Counsellors can then help alienated people rebuild the bridges that connect their personal stories with the redemptive story by applying the gospel to their sin (by exercising repentance) and suffering (by confessing faith). This application of the gospel points people back to Jesus who provides them with present relief and future hope.

**5. It provides the first step in reorienting people back to God.**

People struggling with sin are often unaware of the precise way in which they are disoriented from God. They are like people lost in the forest on a cloudless night. Redemptive retelling acts as a catalyst in pointing them to the North Star, redrawing their map and reorienting them to the path back home.

While Christian counsellors are typically skilled interpreters of the Bible, redemptive retelling helps them become more capable interpreters of the people they love. As such, redemptive retelling allows counsellors to more skillfully interpret both the Scriptures and people in applying the gospel to those under their care. **B**

*Dr. Todd Hardin is the counselling pastor at Grace Baptist Church, Knoxville, TN, and the executive director of Grace Biblical Counseling. He also teaches at Clarks Summit University, Toronto Baptist Seminary and Johnson University. His website is [www.thinkingchristianly.com](http://www.thinkingchristianly.com).*

“Though dead, they speak”—A sestercentennial appreciation of Joshua Marshman

## THE LIFE AND MINISTRY OF JOSHUA MARSHMAN—PART 1



**BY MICHAEL A.G. HAYKIN** >> Stephen Neill, the well-known historian of missions, has observed that the missionary partnership in India known to history as the Serampore Trio—that between William Carey (1761–1834), William Ward (1769–1823) and Joshua Marshman (1768–1837)—is one that has “few parallels in Christian history.” Reading through the letters and journals of these men, there is nary a hint of jealousy nor an attempt by one of them to lord it over the others. The quality of the friendship between these three men takes on added lustre when it is recognized that it flourished amid various setbacks and challenges.

In the telling of the history of this community, however, it is chiefly Carey that has been remembered. There are no published book-length biographies devoted to either Ward or Marshman, but Carey has some eighty by my reckoning. And yet, as historian A. Christopher Smith, who has written widely on the history of the Serampore Mission, has noted: “very few people in Britain ever realized how dependent Carey was on his partners for insight and a wide range of initiatives.”

This year is the sestercentennial (250th) of Joshua Marshman’s birth, and in this article and the ones that follow this year, we shall trace the life of Joshua Marshman and provide a needed, albeit small, corrective to the story many of us have learned about Carey’s mission.

### *Conversion and a hunger for reading*

Born in 1768, Marshman grew up in Westbury Leigh, Wiltshire, where he eventually became a weaver like his father. From a very early age he had “a great thirst for knowledge,” devouring any book he could lay his hands on. By his teens, this hunger for knowledge was such that he would often read while working a hand-loom in his father’s home. Different from many of the conversions he would read about, Marshman’s own conversion was neither sudden nor accompanied by a period of despair and “fearful exercises of mind.” While he was regularly attending the Baptist meeting-house of Westbury Leigh with his parents, “gradually...the light of divine truth shone into his mind, and he was able to put his entire dependence for acceptance with God, and his hope of eternal salvation, on the all meritorious atonement of Christ.”

After his conversion, which occurred in his late teens, his insatiable appetite for reading did not cease, but it did become more focused as he now read largely theological works. He read through the entirety of Martin Luther’s classic commentary on Galatians, as well as devouring the tomes of many of the leading Puritan writers of the previous century. His son, John Clark Marshman (1794–1877), who became the first historian of the Serampore community, noted that “there was scarcely a treatise of that period [i.e. the seventeenth century] of any note, with the arguments and sentiments of which he did not become perfectly familiar.”

This easily-overlooked fact is an important reminder that eighteenth-century evangelicals like Marshman, though living in a very different world than the Reformers and Puritans, were nonetheless one with these two bodies of believers in areas of both doctrine and piety

In 1791 Marshman married Hannah Shepherd (1767–1847), who would prove to be an invaluable partner to Marshman, as we will see in a later article. Three years later, in 1794, Marshman took a position as a schoolmaster in a school in Bristol that was supported by Broadmead Baptist church, the oldest Baptist congregation in the city. That same year he was baptized by John Ryland, Jr. (1753–1825), who was the pastor of this church and a close friend of William Carey. For the next five years, alongside his responsibilities as schoolmaster, he also studied at Bristol Baptist Academy, over which Ryland was principal. Marshman was especially good at languages, excelling in Greek, Hebrew and even learned a little Syriac and Arabic.



### *Friendship with William Grant*

In the late 1790s, Marshman met and shared his faith with William Grant (1774–1799), a young man who would play a key role in Marshman’s life. When Grant was sixteen he had become friends with a Deist, who had only contempt for the Bible. They read the works of the infamous French infidel Voltaire together, and Grant pursued a pathway of atheism and blasphemy and viewed Christians as fanatics. But through reflection on the nature of the created realm and the constitution of the human body, Grant was led to the conviction that the universe and humanity are the work of intelligent design. And so he became a Unitarian, or, what was called a Socinian in that day.

In God’s providence, Grant met Marshman in a bookshop. He noticed Marshman was perusing a Latin dictionary, and he asked him whether he could read Latin. When Marshman indicated he could, Grant asked the Baptist whether he would be able to help him learn the language. They began to meet to study Latin together, but when Grant found out that Marshman was a Calvinist, he sneered at his belief in the atonement of Christ and his reverence for the Scriptures. Marshman refused to back down from his convictions, but at the same time persevered in befriending Grant.

Finally, Grant agreed to attend worship at Broadmead where he heard Ryland preach a sermon on Psalm 14:1 (“The fool hath said in his heart, there is no God”), which was ideally suited to bring home deep conviction to Grant’s heart. Grant and Marshman continued to meet and converse about human depravity and the consequent necessity of the cross. And so it was, Grant was led step by step by divine grace to “acknowledge the divinity of the Scriptures...and to believe in the Lord Jesus Christ for the salvation of his soul.” Grant’s conversion has been well described by the Australian historian Stuart Piggin as one of the most distinctly “intellectual” conversions experienced by an evangelical missionary during the first seventy years of “the modern missionary movement.”

Grant was soon baptized at Broadmead, joined the church and in a short space of time became imbued with the idea of missionary service, an idea that he communicated to his friend Marshman, and that would have massive consequences for Marshman’s life and that of his family, and indeed the lives of multitudes in India. **B**

*Dr. Michael A.G. Haykin is a historian, author and professor of church history and biblical spirituality at The Southern Baptist Theological Seminary in Louisville, Kentucky.*

# WHAT ABOUT NUDITY IN ART?



**BY JEREMY JOHNSTON** >> Strolling through an art gallery or flipping through a book of artistic masterpieces, you will likely encounter nudity in paintings and sculptures. Does nudity in art make it pornographic? What should Christian artists and art appreciators do with nudity in art? Is the portrayal of the naked human form something we ought to “flee” (2 Timothy 2:22)?

Christian art historian Hans Rookmaaker notes that nudity is found in every period of Western art. This is not surprising. Like all aspects of God’s creation, the naked human form—in its ideal and healthy state—is beautiful and glorious; this is why so many artists seek to depict and celebrate this beauty in their art.

The Bible, however, shows us that clothing—or a lack thereof—have significant meaning. When Adam and Eve sinned, their eyes “were opened, and they knew that they were naked” (Genesis 3:7). This awareness of nudity was not a liberating experience for Adam and Eve. Instead, they immediately attempted to cover their exposed weakness and shame and hide from God (Genesis 3:10). The Bible consistently presents nakedness as shameful (Genesis 9:23; Exodus 20:26; Isaiah 20:4; 47:3; Habakkuk 2:16; Revelation 3:18). The only exceptions are in Eden before the Fall, when “Adam and his wife were both naked, and they felt no shame” (Genesis 2:25) and in the context of marriage (Song of Songs 5:10–16; 7:1–9; Proverbs 5:18–19). Unredeemed human beings, as noble and glorious as we sometimes appear, still “fall short of the glory of God” (Romans 3:23). This is why Christian artists who have used nudity in their art intentionally do so to express the feebleness and vulnerability of humanity. For example, among artists like Rembrandt and Dürer, nudity represents humanity in its weakness, which is consistent with the biblical perspective.

Is a biblical perspective on nudity sufficient to differentiate nudity in art from pornography? Shouldn’t we still make a “covenant with our eyes” (Job 31:1) and avoid viewing art that portrays nakedness? The Bible depicts all aspects of the human experience realistically; this includes nudity and sexual activity. Jerram Barrs points out that the Song of Songs—albeit in slightly veiled poetic language—“contains explicit descriptions of nudity and of very sensual sex” within the context of marital love. In other places, the Scriptures unabashedly refer to sexual activity within marriage (Genesis 1:28; 4:1; 30:16; Ruth 4:13; 2 Samuel 12:24). The Bible also contains a full range of realistic portrayals of sexual immorality: prostitution (Genesis 38:15; Judges 16:1), rape (Genesis 34), homosexual conduct (Genesis 19:4–9; 2 Peter 2:6–10; Jude 7), debauchery (Exodus 32:6,19,25), sexual violence (Judges 19:22–30), incest (2 Samuel 13; 1 Corinthians 5:1), voyeurism (2 Samuel 11:2–3) and adultery (Genesis 39:6–19; 2 Samuel 11:2–5). None of these accounts make the Word of God pornographic.

In its treatment of nudity, sex and sexual immorality, Leland Ryken argues that the “Bible strikes a balance. It gives us realism within certain bounds.” Ryken points out that the Bible doesn’t dwell on the details—lingering on nakedness or sexual activity; it isn’t central or excessive in its coverage of the erotic aspects of life and the Bible never condones the immoral behaviour it describes. The Bible’s approach to these topics can serve as a helpful guide for

how Christian artists should deal with these subjects.

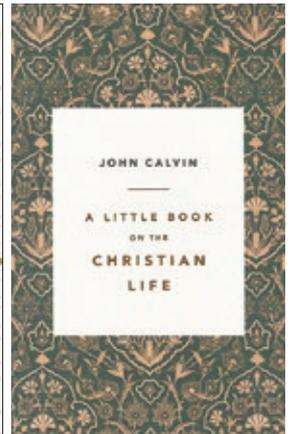
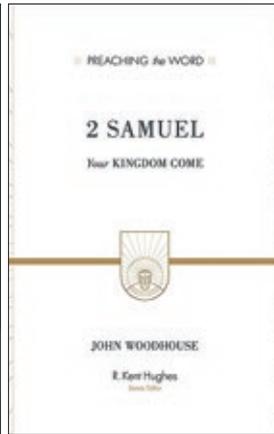
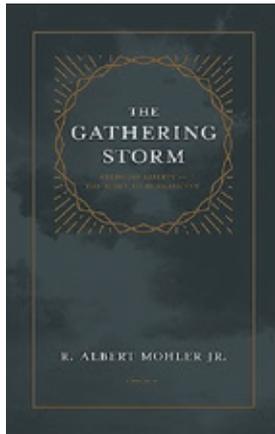
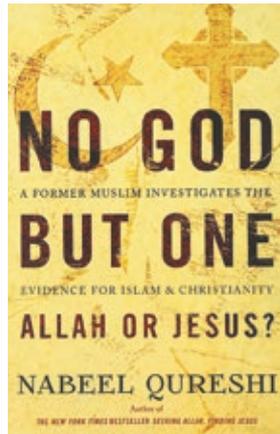
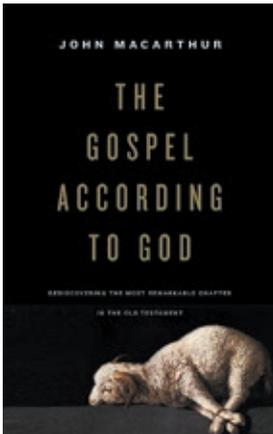
Christianity is a religion of the body as much as it is of the soul. A low view of the body has often led to destructive heresies in the Christian church (ie., Gnosticism, Manichaeism and Neoplatonism). Topics like nudity and sexuality, when viewed with a biblical perspective, are important for Christian artists to address in their work. Caution and care, however, should always be used. Paul warns Christians, for the sake of the church, to be careful how they exercise their liberty in Christ: “But take care that this right of yours does not somehow become a stumbling block to the weak” (1 Corinthians 8:9). There are modern Christian artists who have used nudity to meaningful effect, but it is still a controversial artistic decision that should not be taken lightly. Also, no amount of skill or aesthetic beauty can justify a work of art that is clearly pornographic or highly offensive to those who seriously desire to set their “minds on things that are above, not on things that are on earth” (Colossians 3:2).

In spite of the artist’s intention for benign use of nudity, appreciators of art may be concerned that such depictions may still be personally provocative. What if you find yourself struggling with lust after viewing a painting or sculpture of a nude man or woman? The *simple* answer is to avoid art galleries or books about art altogether. However, attempting to avoid anything that is potentially provocative fails to address the *root* cause of illicit sexual desire. The sin of lust comes “from within,” as Jesus tells us: “out of men’s hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man ‘unclean.’” (Mark 7:21–23).

Christians ought to be cautious about blaming “nudity in art” for their struggle with lust. Shifting blame from oneself is a common tendency for human beings. For example, when Adam and Eve sinned in the Garden of Eden, they immediately blamed everyone but themselves (Genesis 3:12–13). Our hearts—not our surroundings—are the root of the problem. Our hearts need to be transformed and renewed by the Saviour. Trying to control lust with legalism is futile. We need to stop focusing on the sin, and instead focus on Christ; we need to fill our vision with him and leave no room for evil. As Paul tells us in Romans, we need to clothe ourselves with the Lord Jesus Christ, and “not think about how to gratify the desires of the sinful nature” (Romans 13:14). This is the simple—yet powerful—reality of the gospel of Jesus Christ.

Without a doubt, dealing with nudity and sexuality in art—and in life!—is a difficult subject. In the secularized Western world, Christian artists and art appreciators need to navigate the biblical road between two extremes: on one side, there is nineteenth-century Victorian prudishness and its lingering hypocrisies, and on the other side, there is the 1960s sexual revolution, which set-off a relentless avalanche of so-called “sexual liberties” still wreaking havoc today. As the Western world becomes more multicultural and diverse, society is also being inundated with more competing views of what is appropriate and acceptable to include in art. Hans Rookmaaker points out that modesty is expressed differently in different cultures. What may be erotic in one context is entirely mundane in another time or place. If a Christian artist wants to be culturally relevant, then he or she must not only be obedient to biblical principles but also be responsive to the ever-changing landscape of cultural sensitivities. **B**

A QUARTERLY review OF NEW & RECENT books



**THE GOSPEL ACCORDING TO GOD**

*Rediscovering the most remarkable chapter in the Old Testament*

**BY JOHN MACARTHUR**

Crossway (2018), 224 pgs  
ISBN 978-1433549571

Pastor MacArthur is pre-eminently known as a fine expositor and preacher of the New Testament. His giftedness continues to be a blessing to the church as he expounds here on Isaiah 53. *The Gospel According to God* consists of 3 sections. The introduction presents an excellent overview of the prophecy of Isaiah. Part 1 zeroes in on the fourth Servant passage in Isaiah 52:13–53:12. The exposition is scholarly, theological, Christ-centred and pastoral. Each of the five stanzas in the Servant Song is carefully unpacked and applied. You cannot help but be thrilled with the gospel.

Part 2 is a challenging section on the life and times of Isaiah. Beginning with the four Judean kings who reigned during Isaiah’s ministry, MacArthur traces the line of David down to Judah’s last king, Johoiachin, and the Babylonian captivity. The book ends with an Appendix—a wonderful sermon by C.H. Spurgeon entitled, “The Man of Sorrows.”

I highly recommend this book with one reservation: MacArthur is a Premillennial Dispensationalist, which comes out often in this book. While I am not of that persuasion, I encourage you to read and be blessed. —DON THEOBALD

**NO GOD BUT ONE: ALLAH OR JESUS?**

*A former Muslim investigates the evidence for Islam and Christianity*

**BY NABEEL QURESHI**

Zondervan (2016), 320 pgs  
ISBN 978-0310522553

The Lord in his providence has brought many Muslims to Canada recently. Our heart’s desire is to share the gospel with them but we may feel ill-prepared and uninformed for the task. The Lord raised up Nabeel Qureshi (d. Sept. 2017) who wrote a very helpful book, contrasting and comparing Islam and biblical Christianity. *No God But One* is a sequel to Qureshi’s autobiographical bestseller *Seeking Allah, Finding Jesus*.

The book weaves Qureshi’s three-year journey leaving Islam and coming to Christ with the objective evaluation of the evidence for the truth claims of these two religions. It is built around two key questions and a challenging conclusion.

Question 1 focuses in on five key differences between Islam and Christianity. Question 2 asks whether we can truly know which faith is the truth. Qureshi evaluates major truth claims regarding Jesus: Did he die on the cross? Did he rise from the dead? Did he claim to be God? Then he evaluates major truth claims regarding Islam: Is Mohammed God’s prophet? Is the Quran God’s word? Finally, the book concludes with the question, *Is the Truth worth dying for?* —DT

**THE GATHERING STORM**

*Religious liberty and the right to be a Christian*

**BY R. ALBERT MOHLER JR.**

SBTS Press (2017), 128 pgs  
ISBN 978-0692963500

Well-known for his writing on the defence of Christian liberty, this title by Albert Mohler is a collection of essays and talks he has given on the subject. It’s a great summary of the issues around the theme at the moment—dealing with offendedness, tolerance, same-sex marriage, anti-discrimination laws, etc. Mohler’s writings are insightful and poignant and help the reader see through to the heart of the issues. Although American focused in its examples, we are facing the same challenges to religious liberties in Canada. Insightful, helpful and worth a read. —JANICE VAN ECK

**2 SAMUEL**

*Your kingdom come*

**BY JOHN WOODHOUSE**

Crossway (2015), 720 pgs  
ISBN 978-1433546136

The author has taught and pastored in Sydney, Australia, and both his teaching gifts and his pastoral heart shine forth in this sermonic commentary. I cannot recommend this book too highly, especially for pastors.

Woodhouse exegetes and expounds the rise and fall of David and his kingdom in a way that keeps the reader engaged, intrigued and edified. He explains each section in 2 Samuel within its chapter, the larger

context of 2 Samuel and, when applicable, the larger context of Scripture. *2 Samuel* brings David to life, giving insight into his motives, thinking, reactions and conduct. While David has many wonderful qualities, like all of us he was tragically flawed because of his sin. Perhaps Woodhouse’s strongest gift is his ability—without forcing it—to bring in Jesus and his kingdom and rule. You cannot help but want to grow in your love for David’s greater Son.

*2 Samuel* is a must read. If you do, you’ll want to teach and preach the life and kingdom of David to your people. And even more, you’ll want to preach the life and kingdom of the *Son of David* to your people. —DT

**A LITTLE BOOK ON THE CHRISTIAN LIFE**

**BY JOHN CALVIN**

*Translated and edited by Aaron Clay Denlinger and Burk Parsons*  
Reformation Trust (2017), 132 pgs  
ISBN 978-1567697445

This is a new translation of a classic section of John Calvin’s *Institutes*. It’s particular usefulness is, as Calvin intended, to be a concise (ie. short!) exploration of what the Scriptures say regarding the mature Christian life. Calvin points us to a love of righteousness, a model for righteousness, self-denial and cross-bearing, our future life and “how to use the good things of this earth rightly” (111). If you haven’t read Calvin, this book is a great place to start. —JVE

# USING YOUR TECHNOLOGY AND POWER WITH LOVE

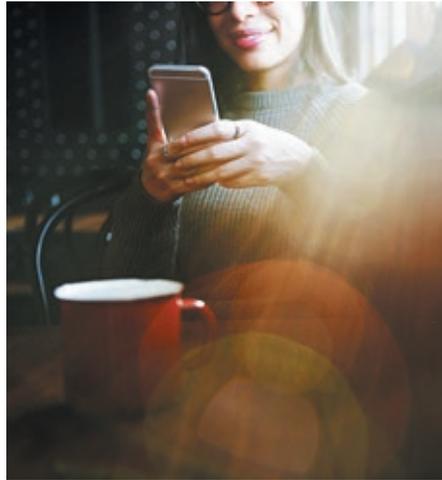


**BY STEVE WEST** >> “But a man with a machine and inadequate culture...is a pestilence.” This remark by Wendell Berry—which in its original context is self-

effacing—is worthy of deep meditation and wide application. Every gain we make in terms of raw power or control is nothing more than a gain in raw power or control. Little should be more obvious than that an artificially generated increase in power or control is not a guarantee that we are better off than we were before. Prior to World War Two, Germany had excellent technological innovation in their branches of military. Their warfare machinery was innovative and powerful. Germany fielded a much more powerful army in the Second World War than they did in the First. Would anyone today want to argue that the improved power and machinery of the Nazi army represented a positive boon for the world? Isn’t it obvious that, “a man with a machine and inadequate culture... is a pestilence”?

Now of course it is easy to look back on one of the most evil regimes in history and find an illustration that improved technological capability does not guarantee positive outcomes. In terms of application, that one requires virtually no analytical thought whatsoever. But what about less obvious instances? Or what about increases in power and technology where the results may not be purely evil, but where they might be mixed? What about power and capabilities that are now widely distributed but which are being used with no awareness of long-term results? A smartphone is a machine that confers certain types of power—but aren’t some smartphone users pestilences? (I’ll answer that one for you: yes.) Whenever we don’t know how to harness our technology, machines and power, using them as aids for good, we are liable to do harm—and this is *precisely* what it means to be a pestilence.

In a saying that is often attributed to Marshall McLuhan, we are reminded that we make tools but then our tools shape us. Many of us have physical postures and mental habits which are directly attributable to our electronic devices. We have made the internet to serve as a tool, but



**We have made our tools and machines, but now we find that we are their servants.**

now if our office internet goes down, many people cannot do any meaningful work at all. Beyond this, some people get panicky if they’re offline or if their phone is not accessible at all times. What has happened? We have made our tools and machines, but now we find that we are their servants, rather than the other way around. Add to this the built-in, principled obsolescence of many of our contemporary tools, and we are not only servants of our gadgets, we are dupes and slaves of massive corporations.

Writing these things is easy: complaining and hand-wringing and releasing a jeremiad against progress that isn’t progress is an old sport. (It can also be blissfully hypocritical and unaware: I am writing this on my laptop, after all.) But if we can agree with the premises that a man with a machine may be a pestilence, and that increased power and control is by no means something positive by definition, then we are in a position for some self-critical analysis of the situation. We may not find a perfect solution, but we may be able to identify some things that don’t work, and hopefully some things that do.

Berry notes that not every person with a machine is a pestilence: it is the person *without adequate culture*. Of course we are all immersed in culture, a product of culture, etc. This is true even if it’s our church

culture that is highly influential in our lives. (We need to recognize, of course, that whatever our church culture is it is still inescapably formed by the larger culture. If you disagree, take a look at the clothes people wear, the cars they drive to church, the coffee that’s served, etc. Having had the opportunity to worship in various churches in four continents, I can confidently tell you that Western churches are *extremely* tied to their wider cultural forms. Power Point slides, anyone?)

So where do we go to find something that can be deemed *adequate* culture? This is a question that is worthy of a book-length response: I have approximately 150 words left. We would of course note that we should read the Bible and pray. We would note that Christ transcends culture, redeems it, transforms it, challenges it and so on. The only culture that is adequate is a Christ-centred culture that is moral and that produces morality. Our highest moral goods are to love God and to love others. Thus, the only way to avoid being a pestilence with increased power (the more power, the more pestilential: think of our fear of antibiotic-resistant “super-bugs”), is to learn to be more human: and that means recognizing that we are creatures not gods. We must live under God.

Life is not about increasing our power; it is about glorifying God and humbly serving each other. Moral and spiritual character formation is a requirement for the proper use of machines. Such character formation only comes through walking with Christ and immersing oneself in a community of love and service. If my tools are tools of service wielded by hands of love—if my power and machines are used for my neighbour’s good rather than for my personal aggrandizement—then I will be in a position not to be a pestilence. More is required than this, of course. For example, I need adequate knowledge to know what will help and what will harm, among many other things. But unless there is love, anyone with increased power will be pestilential. **B**

*Steve West is senior pastor of Crestwicke Baptist Church, Guelph, ON. He would like to acknowledge his friend and colleague Danielle Gignac for her insight and encouragement which helped shape this article.*

# ACHOO!



**BY RACHEL AND ZOË THIBAUT >>**

As this flu season comes to an end, people compare notes as to who had what and where and when.

“Did you have a fever?”

“I vomited 12 times yesterday!”

“It went through our entire family.”

We all get sick. From Adam, to the last living human to be born in this world, sickness will come upon everyone.

We can take great comfort from the account of Jairus in Mark 5. He was a ruler of the synagogue in the New Testament and his 12-year-old daughter was dying. He came to Jesus and pled for his daughter’s life. His heart was heavy as he knelt before the Great Physician.

Jesus did not heal her immediately. In fact, He healed another lady along the way to the house where the young girl was dying. Before he reached her, Jairus’ daughter died. What does Jesus say in response to the news?

“Do not fear, only believe” (Mark 5:36).

What amazing words! In spite of their unbelief, Jesus continued on to do the most amazing thing. He went to her home and raised her to life.

Are you struggling in sickness? Are you facing death? Are you afraid to get sick? Are you anxious?

Jesus calls you and says, “Do not fear, only believe.” 

## GROSS BUT TRUE FACTS

» A sneeze can travel as far as 26 feet and the germs can hang (as droplets) in the air for several minutes. Some germs can last for weeks on surfaces...hello Lysol!!

» Our body tries to GET RID OF GERMS by sneezing.

» It is NEARLY IMPOSSIBLE TO SNEEZE WITH YOUR EYES OPEN, and down-right dangerous! (You wouldn’t want to dislodge an eyeball, would you?)

» YOU DO NOT SNEEZE IN YOUR SLEEP as this part of the brain is turned off while you are sleeping.

» The phrase “God bless you” comes from two possible dates. In 590 AD, Pope Gregory the Great decreed that prayers be made to protect the sick. In 1665, during the Black Plague, the pope decreed that anyone who sneezed needed to be blessed.



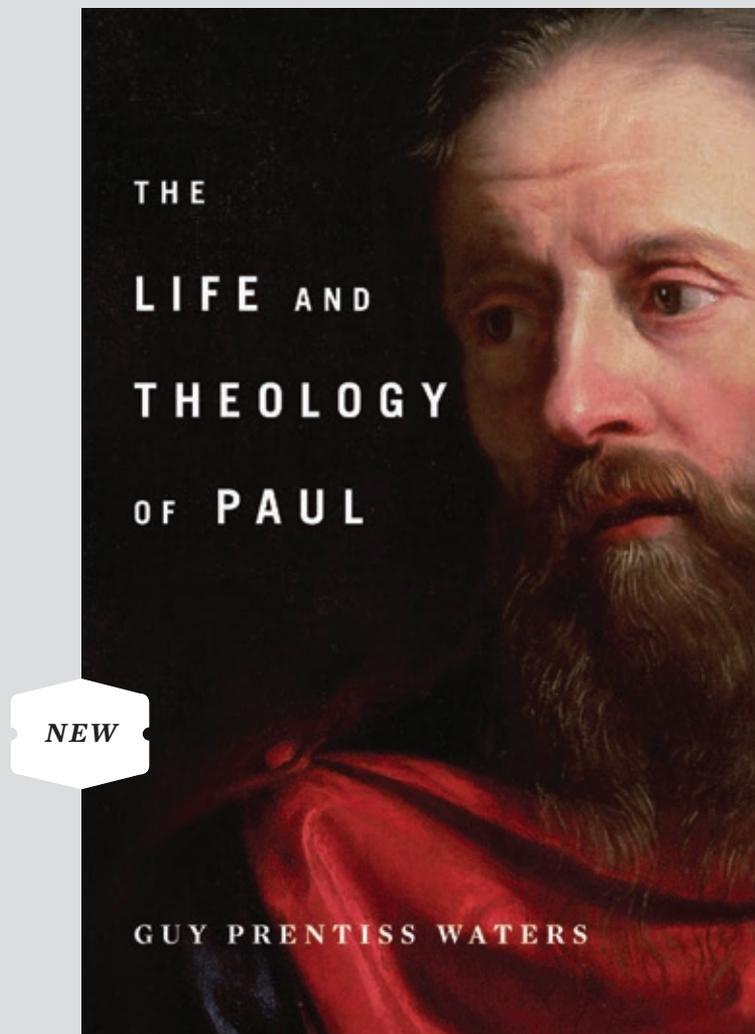
## THE CHALLENGE

### Unscramble

Unscramble the following flu-related words:

1. mgvoinit \_\_\_\_\_
2. etabacir \_\_\_\_\_
3. oeamtiidnc \_\_\_\_\_
4. enesez \_\_\_\_\_
5. ipan \_\_\_\_\_
6. pesel \_\_\_\_\_
7. dacahehe \_\_\_\_\_
8. edb \_\_\_\_\_





## FROM ENEMY TO APOSTLE OF CHRIST

Much of what we know about theology—justification, adoption, sanctification, and glorification—comes directly from the writings of the Apostle Paul. If we removed Paul’s writings from Scripture, our understanding of these truths would be greatly impoverished. Paul’s inspired writings and the story of his life continue to be a precious gift to the church. In this new book, *The Life and Theology of Paul*, Dr. Guy Prentiss Waters expands on his video teaching series and leads us on a doctrinally enriching and spiritually edifying journey from Paul’s life, conversion, and call to key themes in his theology.

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