

Offprint from:

Scottish Bulletin of Evangelical Theology

sets
theology making a difference

Volume 39
Number 2
Autumn 2021

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University of the
Highlands and Islands
Highland Theological
College

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na Gàidhealtachd

ISSN 0265-4539

Following her conclusion, Faro has three helpful excurses. These provide some short and intriguing developments on some themes noted in the body of the text. They may be adequately identified by their titles: ‘Good versus evil desire in Genesis 2-3 and the tenth commandment’; ‘When God takes human life: corruption, evil, and death’; and ‘A word about theology, ideology, and the tree of knowledge: in defense of blending academia and faith’. The book then ends with an appendix listing ‘All occurrences of evil רע, רעה, רעע in Genesis BHS MT compared with Rahlf’s LXX and NASB English translation’.

I was pleased to see in this work a concerted effort to apply a study of words and their meanings to the task of theology in what seems to be a more appropriate way than has been done in the past. The major value of this work is, I believe, in that procedure being detailed and also in the more conceptual and theological portions. Unfortunately, due to the small sample of text, any conclusions of the meaning of words are rather general and unlikely to receive the nuance that may be seen in a more thorough study. Thankfully, (here I write as one who has studied the adjective and noun across the entire Ancient Hebrew literature for my doctoral dissertation) it does not appear to let down her development of themes in any critical way. Other than that, my only quibbles would be that Faro treats the word family as though it were one word (which thankfully turns out to not be a massive problem for these particular words), and a small amount of relevant literature on lexical work was missed.

I would recommend this book primarily for academics and people with academic training in biblical studies who are interested in the process of theology. It will be of particular interest to those wanting to know how the study of words can work its way through to theology.

Philip D. Foster, Edinburgh

Devoted to God’s Church: Core Values for Christian Fellowship. By Sinclair B. Ferguson. Edinburgh, UK: The Banner of Truth Trust, 2020. ISBN: 978-1-84871-976-7. xii + 187pp. £6.50.

One of the great privileges of being a believer is not only knowing and being *in Christ*, but also knowing and belonging *to God’s people* (p. 187). This is the heart of Sinclair Ferguson and the impetus for this inspiring work that offers essential biblical doctrine related to the church. Ferguson outlines this doctrine with clarity, supplying principles and practices for all who belong to God’s family. If you are searching for a new-members book or are thinking about church membership – this book will prove beneficial. The core values for disciples are universal regardless of church size, location or moment in history. Ferguson covers areas pertinent to

church life as a skilled theologian, a compassionate pastor, and a fellow church member.

Devoted to God's Church is not only *Ecclesiology 101* but is also highly personal in that it highlights the meaning of belonging to a local church, worshipping, serving and reaching the world. Chapter emphases include: 1) *What Is a Church*, 2) *Are You a Christian*, 3) *Being a Disciple*, 4) *What is a Member*, 5) *Worship*, 6) *The Bible*, 7) *Christian Baptism*, 8) *Prayer*, 9) *Christian Service*, 10) *Communion*, and 11) *Christian Witness and World Mission*. Eleven weighty chapters well worth the investment, and two of which I briefly highlight below.

While people seek to analyse and assess worship, Ferguson, in Chapter 5, rightly determines that God alone is capable and worthy to assess the quality of our worship. To prove this, he turns to the prophet's vision in Isaiah 6, where he examines 1) the glory of God, 2) the sovereignty of God, 3) the holiness of God, 4) sensing and tasting pardon, and 5) the sermon. He sees Isaiah's 'Woe is me! For I am lost ... (Isa. 6:5)' as significant, in that it is the seventh of seven 'Woes' that covers an assortment of sins and sinners (5:8, 11, 18, 20, 21, 22), Isaiah being the last offender. Ferguson's point for the church to grasp is that when our worship is genuine, we will never leave the service the same as we came, for the Lord will meet us, teach us, convict us, forgive us, and equip us.

As Ferguson explores the topic of Christian baptism (Chapter 7), he highlights that often believers place too little value on baptism and especially its long-term effects on their lives. Drawing from Luther's *Baptizatus sum* ('I am a baptized man!') Ferguson encourages us to 'live a baptized life' (p. 112). Luther was reminding himself of who *he was* in Christ and as such, every believer should view their baptism as a daily reminder of who *they are* in Christ. Failure to do so reveals an insufficient view of baptism. After setting forth baptism's importance there are discussions on 1) What baptism is, and 2) What baptism means. In the first section he finds that baptism is a naming ceremony – our baptism is into the *Name*. Like receiving a name at birth, baptism does not change anything *within us*, but baptism, like our name has a lifelong impact *on us* (p. 104). In the second section Ferguson explores what it means to truly be *in Christ* using Colossians 2:11-15 as his lens. He strikingly concludes that Jesus' baptism was also a naming ceremony for there, the Father publicly identified him as the Son of God (Luke 3:21-23; Ps. 2:7; Isa. 42:1).

Ferguson's work points to his deep love for the church. If our Lord loved and died for the church, Ferguson believes Jesus' disciples should love the church as well, and this should involve belonging to and actively serving in a local church. The work also points to Ferguson's prophetic

voice about the church, for he asserts that if one wants to be a member serving incognito, then they should rethink being a member (p. 13).

Ferguson's *devoted* ecclesiology is not like other 'church expert' books, touting their success, for he knows that a life that is God-centred, Christ-centred, and Spirit-centred must be a life that is also church-centred (p. 4). He wants believers to understand the gravity of being a church member and how each one finds their place within the body of Christ. *Devoted to God's Church* will fit nicely on the shelf of every conscientious believer; a good companion for Ferguson's *Devoted to God: Blueprints for Sanctification* (Banner of Truth, 2016). Ferguson is not interested in 'church machinery', his desire is to be faithful as Jesus *builds his church* (Matt. 16:18). This book is for the church, but it is also for you as a part of Christ's church, for he, like Paul, wants us to 'know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth' (1 Tim. 3:15).

Tony A. Rogers, Southside Baptist Church, Bowie, TX USA

Analog Church: why we need real people, places and things in the digital age. By Jay Y. Kim. Downers Grove, IL: IVP, 2020. ISBN 978-0-8308-4158-5. 192pp. £11.99 (8.35 Kindle).

Jay Kim is Pastor of teaching and leadership at Vintage Faith church in Santa Cruz, and co-leads the ReGeneration Project, offering theology and church for new generations. *Analog Church* distils his concerns about the digital directions churches are moving in.

Critiquing the US church's 'red-hot pursuit of relevance' when people are longing for transcendence (p. 7), Kim presents his concerns in three sections as key to authentic, physical church life and mission: worship, community, and scripture.

He observes churches embracing a digital age that can make us impatient, shallow, and isolated. On our acts of 'worship', he sets out his key questions: 'When it comes to the singing life of our churches, we must ask... "Does this entertain or engage?"' On preaching, 'we must ask... "Are we asking people to watch or witness?"' (pp. 65-66). He explores the impact of darkened rooms and lighting, commending a nearby church which reverses the common practice: lights shine from behind the worship band, 'which generates a very particular mood and... communicates a very particular philosophy... that this experience isn't about the band up front but about us collectively encountering and responding to God together' (p. 63).

He notes a growing use of 'participatory liturgy' (p. 64) giving meaningful shape and direction to public worship and increasing involvement.