

HRA Reformation Voice

The Voice of the Heidelberg Reformation Association
December 2010

THIS ISSUE:

LORD'S DAY 3

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Heidelberg Reformation Association
c/o Rev. Howard Sloan,
coordinating secretary
5543 Business 220
Bedford, PA 15522
<http://hra.witnesstoday.org>

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MOSTLY DEAD

by John H. C. Niederhaus

Since this is December, this will be a Christmas article. Here's how we begin this Christmas story:

There's a great scene in the classic film *The Princess Bride*. Westley, the Man in Black, is dead. Fezzik, the giant, and Inigo Montoya, the gifted swordsman, need the Man in Black to be alive. So, they haul him to a fellow named Miracle Max. Telling Max that they need a miracle because they need the dead man alive, Max laconically replies that the best thing one can do with a dead man is to search his pockets for loose change! Upon further examination, Miracle Max determines that the Man in Black is only "mostly dead," which is much different from "completely dead."

By now you must be asking what in the world any of this has to do with the Heidelberg Catechism or with Christmas. I don't blame you. Here's the Heidelberg Catechism answer: it really has to do with Lord's Day Three of the Catechism, particularly question 8. Questions 5, 6, and 7 establish that man is a fallen

creature who is prone to hate God and his neighbor. It is not the case, however, that God, the Creator of all, created man in such an evil and perverse condition; rather the fault lies with the parents of the human race, Adam and Eve. It is because of their sin, according to the answer to Question 7, that "... our human life is so poisoned that we are all conceived and born in a state of sin."

That brings us to Question 8. *But are we so corrupt/perverted that we are altogether unable to do good and prone to do evil?* As you can see, the question

really is one of *how* poisoned is our human life, completely poisoned or only mostly poisoned? Or, to use the language of Miracle Max, which is the language of Ephesians 2:1, are we dead in our sins and trespasses or only mostly dead in them?

It is a very contemporary question: **Are we altogether unable to do good?** Though I'm certain that Gallup or Barna or some other polling organization has asked that question and can give detailed demographic statistics documenting how the various strands of the populace understand and answer that query, I don't have immediate access to that information. Despite my

ignorance of the polling data, I do believe I know how the vast majority of Christian and non-Christian folk of our generation would answer: "No, we're not absolutely incapable of doing good."

To say otherwise would strike a deep and deadly blow to our self-esteem, it would invalidate our lives and our actions. Our generation is not the first or only generation that

would answer Question 8 of the Heidelberg Catechism with a negative. It seems most likely that each generation since Adam and Eve would say something like, "No, we're certainly not perfect, but we're not all bad. We do plenty of good things. And our hearts are good and we have good intentions." And what each generation as a whole answers, so would be the answer of the individuals of each generation. It's the human condition. We think we're pretty good, even if we're not perfect.

The Church is particularly prone to such

As you can see, the question really is one of how poisoned is our human life, completely poisoned or only mostly poisoned? Or, to use the language of Miracle Max ... are we dead in our sins and trespasses or only mostly dead in them?

assessments of her condition and abilities. For 30+ years in a variety of settings I've asked individuals why they think God is going to let them into heaven. Almost invariably, even when speaking with self-professed Christians, the answer given is along the lines of, "Because I'm a good person." They follow that up with some sort of assertion about having done more good than bad when it's all tallied up. It doesn't seem to matter if the person is a Baptist, Methodist, Reformed, Roman Catholic, Mennonite, Pentecostal, or any other denomination, Christians are pretty certain that they're good enough for God to admit them to heaven. So, yes, we can do good; no, we're not altogether unable to do good.

Such sentiments are not aberrations, they are common to the life of the Church. There was a disputation held at Heidelberg on April 26, 1518. It was called by Johannes Staupitz the head of the Augustinian Order and was for the benefit of and attended by the leaders of that Order, including the resident faculty and clergy at Heidelberg. The presiding friar at the disputation was Father Luther from Wittenberg who, just a few months earlier, had posted his *95 Theses* on the door of the Wittenberg cathedral. At issue was the matter of indulgences, or, how is it possible for humans to gain *merit* before God.

Over the centuries the Church developed a very sophisticated understanding of how one could and should relate to God, based on merit. Two types of merit were understood to be operative. On the one hand, there was *congruent merit*. This was really only half a merit, for it reflected God's gracious and generous character in rewarding the *acts* of those doing the prescribed

rituals even though the individuals did not meet the strictest standards for gaining merit. God supplied what was lacking. Thus, even though the person's motives might be wrong, though the person might have a blasé or even a rotten attitude about the act of merit being performed, it worked on the basis of *ex opere operato*. The mere doing of the work accomplished the task. It was a bit like changing the tire on a car – well, maybe we should make that changing a wheel on a cart. No matter what the attitude of the one doing the work, the wheel is changed simply by changing it, regardless if the person doing the changing is cursing up a storm or quoting Scripture or thinking about the menu for the evening meal. So, likewise, could one gain *congruent*

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merit by doing the prescribed acts enumerated by the Church – and God would supply whatever was lacking. You could count on it!

On the other hand, there was *condign merit*. This was not a half merit, this was a full merit. This was the type of merit that God was *bound* to reward. It was given for acts that complied with the strictest requirements of God. This was

no ex opere operato. This was *ex opere operantis*, it wasn't accomplished merely by the doing of task, but it was the work of the worker that accomplished it. Indeed, it could be that the work of the worker went beyond what was strictly required! In that case, it became a work of supererogation and one could expect to get more than just what was strictly stipulated one would get an overage! It was a bit like being a server at, say, an *Olive Garden* restaurant. If one did a really good job, was friendly, did not spill anything, brought out the food while it was hot, and did all this in a timely fashion, then by *condign merit* one could count on the

standard 20% tip. However, if one did all the above, but **also** advised the party which wine *really* was the best complement for their meal **and** provided written, lucid directions to the theater they planned to attend later that evening, **then** one could expect a 30% tip. It was also a matter of *condign merit* and you could bank on it!

And people did bank on it. Indeed, the Church created a bank to which you could take it! By utilizing the benefits of *condign merit* a spiritual treasury was established from which could be drawn real merit that had standing with God and that could be used at will by the Church for the benefit of her flock and individual members of it.

This was a worrisome matter for Father Luther. That's what the disputation at Heidelberg in 1518 was all about. Luther proposed 28 theses.

We will look at only four of them, but these four give a good flavor of what's at stake.

- THESIS THREE: ALTHOUGH THE WORKS OF MAN ALWAYS SEEM ATTRACTIVE AND GOOD, THEY ARE NEVERTHELESS LIKELY TO BE MORTAL SINS.
- THESIS FOUR: ALTHOUGH THE WORKS OF GOD ARE ALWAYS UNATTRACTIVE AND APPEAR EVIL, THEY ARE NEVERTHELESS REALLY ETERNAL MERITS.
- THESIS THIRTEEN: FREE WILL, AFTER THE FALL, EXISTS IN NAME ONLY, AND AS LONG AS IT DOES WHAT IT IS ABLE TO DO, IT COMMITS A MORTAL SIN.
- THESIS TWENTY EIGHT: THE LOVE OF GOD DOES NOT FIND, BUT CREATES, THAT WHICH IS PLEASING TO IT. THE LOVE OF MAN COMES INTO BEING THROUGH THAT WHICH IS PLEASING TO IT.

Luther concedes in Thesis Three that many of things folk do look attractive enough on the outside and have all the appearance of being good. But there's a big problem. Regardless how they appear, they most likely increase one's guilt, not abate it. Why? Because they build up one's confidence in one's own abilities, which

in turn causes one to trust less in God.

One of the verses Luther cites in explicating and defending his various Theses on this topic is Ecclesiastes 7:20. In the NASB translation it is rendered: "Indeed, there is not a righteous man on earth who *continually* does good and who never sins." The italics for "continually" indicates the word has been supplied by the translator. What one draws from this text is that no one does good all the time, nor is there anyone who never sins. Each of the English translations I checked on my *BibleWorks* program gave the same impression. The NASB, however, with the "continually" added helps clarify matters. There are, it seems to suggest, righteous men on earth who do good, but the don't do good continually, and they do on occasion sin.

Luther says such a reading is wrong-headed if it understands that though a righteous man does sin, he does not sin when he is doing good. If that is what God wanted to say, Luther asserts, then He would have written something like, "There is not a righteous man on earth who does not sin." Luther wants to know why God added "does good" to this statement. His answer basically is

that even our best works in this life are all imperfect and defiled with sin. I trust that sounds vaguely familiar to you; if not, please consult Question 62 of the Heidelberg Catechism.

If our best works are not sufficiently good, but have fatal flaws within them regardless how attractive they seem, then how can God's work be characterized as unattractive, which is exactly what Luther does in Thesis Four? One of the supporting verses Luther cites is 1 Sam. 2:6. This is part of that passage where Hannah sings her hymn of thanksgiving to God after she has dedicated Samuel to the Lord at Shiloh. Verse 6 says, "The Lord kills and make alive; He brings down to

**"Indeed, there is not a righteous man on earth who *continually* does good and who never sins."
Ecclesiastes 7:20
(NASB)**

Sheol and raises up.” What the Lord kills, says Luther, is our self-confidence in our ability to do any good or to accomplish anything worthwhile. He brings us to the end of ourselves, just as He did with Hannah and her desire to have a child. It was a good work of God when He closed Hannah’s womb, though it seemed bad and unattractive to her. Through those means God brought Hannah to Himself and taught her to trust only in Him. That’s a good thing. Our humility before God and our appropriate fear of and respect for Him are of eternal value.

The problem with man is his will. That’s the assertion of Thesis Thirteen. Free will is the common assumption of most folk. Individuals do experience freedom of the will with respect to mundane matters. They do choose which pair of shoes to wear, whether or not to work in the soup kitchen today, which route to choose to go to the mall. Such freedom of the will is not the case with respect to God and good works. The human will is only free, Luther argues, “to do evil” and that’s not true freedom. Every positive action of the will only increases man’s guilt before God. By his actions alone man cannot attain to God, nor can he make God come to him. As Thesis Eighteen puts it, “It is certain that man must utterly despair of his own ability before he is prepared to receive the grace of Christ.”

What is man to do, then? Man must wait on God. It is God who must come and do for man that which no man can do for himself. As the final Thesis states, God’s love creates that which is pleasing to it. What He loves is not found in man naturally. Naturally, man is lost.

Pretty bleak picture, one must admit. It would seem that man is not “mostly dead,” but that man is “completely dead.” No human Miracle Max is going to bring him back to life. And that’s exactly what the answer to Question 8 states. Let’s hear it all again:

Q. 8. But are we so corrupt/perverted that we are altogether unable

to do good and prone to do evil?

Answer: **Yes, unless we are born again through the Spirit of God.**

Forty five years after the Augustinian Order’s disputation at Heidelberg, the very point at issue as set forth by Martin Luther will be affirmed – and stated much more succinctly and clearly – in the Heidelberg Catechism’s Question 8. Despite its apparent bleakness, it is a hard question and an honest answer, for it is an honest answer with hope, and hope serves as an anchor for our souls. The answer points not to man’s innate ability to do good, but to the redeeming power of God. It sounds the bell that announces the great Christmas reality: God acts on our behalf, He sends His Son to be our Savior.

Unlike Miracle Max, God does not pronounce us just mostly dead. He says we are completely dead. We need a Savior, a Redeemer. We need new life. We need to be born again – and that new birth must be by the Spirit of God. The unattractive work of God tells us the bad news – we are so corrupt we cannot do any good at all and always are inclined to do that which is wicked in God’s eyes – so that angels can announce good news of great joy, namely that a Savior has been born. He is Christ the Lord.

Do Christians need to do good works? Yes. Questions 61, 62, 63, 64, 86, 90, and 91 of the Heidelberg Catechism help provide a proper framework for understanding good works and the Christian life. But it is Question 8 that lays the foundation upon which each of the others must build. Without it, we’re back to hauling allegedly mostly dead folk to the local Miracle Max – but we live in the real world, not in the world of movies. Hence, our task is to bear witness to folk who think they are only mostly dead that they are, in fact, completely dead – and do we have good news for them!

John H.C. Niederhaus is the pastor of Immanuel

THE GOLDEN RULE AND THE NARROW WAY

by Howard Sloan

Matthew 7:12

“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.”

We are probably more familiar with it as “Do unto others and you would have them do unto you.” The idea is how you would want others to treat you is how you are to treat them. This is a picture of how we should treat others. Everyone seems to be taught this at some point or another. In fact, many cultures have some form of this. As a matter of fact, it is almost common sense. There is nothing expressly Biblical about it ... unless it is associated with the Law and the Prophets. The Law and the Prophets should be our rule of how we wanted to be treated and how we treat others. This is closely associated with Matthew 22:39

And a second is like it: You shall love your neighbor as yourself.

What is it that the commandments teach? Do not murder. Do not commit adultery. Do not bear false witness. Do not steal. Isn't that how we want people to treat us? We don't want to be murdered, or even hated as Jesus tied hatred to this commandment. We do not want adultery committed by our spouse. We do not want people to steal from us. In essence that is how we want others to treat us. But there is a broader level to it as well. There is also compassion, mercy, grace, love, and kindness. Notice it is not treat people according to how they treat you. That is often what we do, but it is not what Jesus says. It is how we “wish” others would treat us.

But there is a funny thing about the Golden Rule. It is a great rule to help us get through life. But the Golden Rule does not save. It offers no direction on how to get to the next life. It does not save us because being good does not save us, and because we are unable even to keep this simplest of rules. Why can't we keep even the simplest rules? It is the same

reason as why the Golden Rule can not save us. The Heidelberg Catechism helps us.

Q. 7. From where, then, does this depraved human nature of man come?

A. From the fall and disobedience of our first parents, Adam and Eve, in Paradise; whereby our nature became so corrupt, that we are all conceived and born in sin.

We are conceived and born in sin. We are unable and incapable of keeping God's law.

Q. 8. But are we so depraved that we are complete incapable of doing any good and prone to all evil?

A. Yes; unless we are born again by the Spirit of God.

We can not keep even the Golden Rule because of sin. Each one of us has sin dwelling in us. Each one of us will choose to act

selfishly rather than according to the Word of God. But the Golden Rule is tarnished gold, because we can not keep it. Maybe this is why Jesus goes on to speak about the narrow and wide gates.

“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.” (Matthew 7:13-14)

The golden rule separated from the gospel is a wide gate and an easy way. Where do you end up? Destruction. The golden rule itself is not enough. The path that we are drawn to by our sinful nature is the wide gate and the easy path ... but it leads to destruction. It may look easier, better and more comfortable, but it leads somewhere we do not want to be. It looks easier and better when you only look at the path and not where it leads. Not just destruction

“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.”
Matthew 7:12

in our lives, but eternal destruction. That is bad news and a bad path.

However there is another gate. There are ONLY TWO. The path that leads to destruction and the path that leads to life. The path to life begins with a “narrow gate”, some have translated it “small.” Martin Lloyd-Jones described it as a turnstile that lets through only one person at a time. The truth is that the narrow gate is Jesus Christ.

So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.” (John 10:7-9)

The way that leads to life is Jesus Christ. We find him by the grace of God and receive Him by faith. That is the way to life everlasting. Nothing we do leads to life. Jesus also calls it the “hard”, “narrow”, or “difficult” way. Literally the word there means “confined” like a narrow path that goes between two large cliffs, or a way that is being crowded in on by others. It is not easy to pass through. It is the hard way to walk.

Jesus says that “Those who find it are few.” Why is it so hard to walk and so hard to find? Because we need the Holy Spirit and the Word of God to find it and to walk it. The good news is that God does exactly that. Remember question 8.

Q. 8. But are we so depraved that we are complete incapable of doing any good and prone to all evil?

A. Yes; unless we are born again by the Spirit of God.

We need the new birth to find the gate, enter the gate (by grace through faith), and walk the way. Hard though it may be, difficult to navigate though it may be, perilous though it may be, we can and will

walk it by the power of the Holy Spirit and the word of God.

Are you on the path that leads to life? Have you entered the gate of Jesus Christ by grace through faith? Do not deceive yourself. If you are not walking on the way that is hard, you have probably walked through the wrong gate. If the path you are on looks just like the path that others who do not know Christ are walking, you may be on the path that leads to destruction. Repent and believe the good news.

Pray that people will find the gate – our friends, family, neighbors, co-workers. Pray that they will find the path that leads to life. Pray that they will recognize that the path they are on leads to destruction. Pray that God will give them His Spirit to see and enter.

Be used as a sign post for others to find the gate. Warn others of the path of destruction. God gives us this wonderful privilege. We are not the gate. We can not walk the path for others. We can be used of God to point others to the way that leads to live. This is only possible if God has given us the grace to walk through the gate and on the path. You who have received the grace of God, be sign posts to point others to the place where they will receive life everlasting and live in the presence of God forever.

Some say, it is not about the destination, it is about the journey. I say if the destination is destruction, then what good was the journey. It is about the destination. Where is God taking you? Have you been used of God to point others to the path?

Rev. Howard Sloan is the pastor of St. Paul’s Reformed Church in Bedford, PA. He is also the Coordinating Secretary of the Heidelberg Reformation Association. All Scripture quotations are from The Holy Bible, English Standard Version ©2001 by Crossway Bibles, a division of Good News Publishers, used by permission. All rights reserved.

Book Reviews

Getting a Grasp

Why We Believe the Bible. Small Group Series on DVD with accompanying Study Guide. Crossway Books, 2009. Pp. 185
DVD, \$29.99 ;
Study Guide \$9.99 [\$7.89 at Westminster Seminary Bookstore – www.wtsbooks.com] *Reviewed by John H.C. Niederhaus*

The fruit of a life spent reading, studying, memorizing, teaching, meditating on, and writing about the Bible can be seen in the life and ministry of John Piper. As the son of an itinerant Baptist evangelist, Piper grew up, nonetheless, in a stable, biblically-centered home in Greenville, SC. If you've read his book *Don't Waste Your Life* (and you should if you have not), then you know that a deeply embedded truth was absorbed into his life via a little plaque hanging in their kitchen which stated:

*ONLY ONE LIFE,
'T WILL SOON BE PAST;
ONLY WHAT'S DONE
FOR CHRIST WILL LAST.*

From South Carolina, Piper migrated to Wheaton for his undergraduate work and then out to Fuller Seminary in California. Eventually his peregrinations landed him in Munich where he completed his doctoral work (a D.theol.) under the respected NT theologian Leonhard Goppelt. His peripatetic meanderings ended when he landed in Minneapolis in 1974 to teach at Bethel Seminary. His final move was from the Seminary to Bethlehem Baptist Church in downtown Minneapolis where he has ministered for the past 30 years.

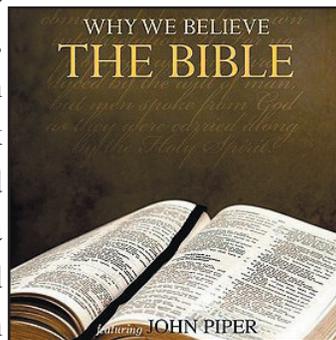
Through all the years, the Bible has been the mainstay of Piper's life and ministry. If you would

like to get a taste of the richness of his biblical, pastoral ministry, all you need do is go to <http://www.desiringgod.org/resource-library/sermons/by-date> and you'll have 30 years of sermons at your fingertips. It is a cornucopia of spiritual fruit. Dip into it on occasion and receive a good word from the Lord!

Why We Believe the Bible is a great name for a small group study. Most of us and the people among whom we serve want to be able to understand, defend, apply, and share biblical truth. But often we feel terribly inadequate, with circumstances and/or individuals intimidating us into silence. We wish we could lucidly explain what we knew and believed. But that is not what this study is about; this study begins one step earlier.

Notice the title is not *Why We Believe In the Bible*. No, it's about believing the Bible. It seeks to establish why we should listen to the Bible as an inerrant source of God's Word. The focus is not upon what the Bible teaches, but upon why what the Bible teaches is to be believed. If one has no confidence in or conviction about the inspiration of the Scriptures, then the game is already up. It doesn't matter what 1 Corinthians 15 teaches about the resurrection of Christ, or what Luke 2 teaches about the virgin birth of Jesus, if you doubt the authenticity and reliability of the texts themselves.

Currently, I'm part of a small group that's using this material. Based on that experience I would say this is not a course for everybody. At least not right away. One gets the sense that Piper is dealing with materials and issues that he had to work through during his own academic training, his subsequent teaching milieu, and Bible battles of the 80s and early 90s. During those times voices that were not always orthodox may have been ascendant in the circles he frequented.



Let's face it, German theology has been the bane of American evangelicalism for over two centuries. From Wellhausen to Ritschl to Schweitzer to Bultmann to Käsemann to Kung there have been intense volleys of criticism sighted in on the evangelical understanding of biblical inspiration.

Unfortunately, much of this trickles down to the local pastor and to the ordinary church member. The trickle becomes a flood following well-documented tributaries feeding into a cultural mainstream that will have nothing to do with the Bible. It begins with doubting the reliability of some parts of the Bible, and then doubting the Bible's historicity, then a moving away from Bible truth, then an ignoring of the Bible, followed by illiteracy with respect to the Bible, which leads to disrespect for the Bible and all associated with it, and culminating in dismissing the Bible altogether because it is an irrelevant relic of an ancient age.

The new convert or baby Christian usually doesn't have to deal with such matters. A new and invigorating relationship with Jesus is all that matters to them. For such folk, *Why We Believe the Bible* would be a boring study filled with head-knowledge issues that really aren't that important from their perspective. That will change.

It will change as they grow deeper in their faith and read their Bibles more comprehensively. Questions will arise. Were James and Peter and Paul on the same page theologically? What am I to make of those two different genealogies of Jesus? Does God change His mind or not, given what the Bible says about His purpose to destroy Israel in Exodus 32? And how about God regretting making Saul king, how am I supposed to process that?

Added to those sorts of questions will be the queries of co-workers and kin about the Bible. How can you believe something from a book that old? Weren't there lots of other books that were wrongly kept out of the Bible, and don't those books tell a very

different story about Jesus and the early church? [Yes, many folk get all their theological insights from movies like *The DaVinci Code*.] If the Bible is so great, why do Catholics and Protestants have different Bibles – and who is right?

Once believers begin encountering those sorts of questions, then *Why We Believe the Bible* will be a welcome resource. It is a down-to-earth, but very complete, primer on biblical inspiration, biblical authority, and biblical hermeneutics. By "down-to-earth" I do not mean it's a breeze to go through. It is a course that demands grappling! But it is understandable and doable by most lay persons IF [please note the capitalized IF] the small group leader is ready to help folk with ancillary questions that arise. That means congregations that use this study will want to have well-prepared leadership whether it's pastoral leadership or lay leadership.

For instance, in Lesson 6 which is Session 5 [yes, unfortunately, this study still has that format where the Lesson number and the Session number are off by one, resulting in much confusion among all concerned!], how Jesus understood the Bible is the matter at hand. Reference is made to John 10:33-36 where Jesus reminds the Jews that in their Scriptures it is written, "I said you are gods." Jesus then reminds them that He and they agree that "Scripture cannot be broken." Piper's point is to establish the authority attributed to the Bible by Jesus and the Jews. In our small group, however, the most discussed matter was "What in the world are we to make of Jesus quoting from Psalm 82 to say that humans are gods?" It proved to be a very fruitful discussion, but for times such as that you need prepared leadership.

Most likely, members of most churches are not going to read B.B. Warfield on inspiration. They will have the same benefit, however, if they work through this ten week study. It follows the classic lines of argument to explain why we believe the Bible

in its entirety. Currently I'm reading Fred Zaspel's much needed tome, *The Theology of B.B. Warfield: A Systematic Summary*, and the 60 or so pages he devotes to Warfield's writings on inspiration were like an outline of *Why We Believe the Bible*. Piper is making accessible to regular church members material that heretofore would not have been in their purview. Congregations would be well-served to make use of it.

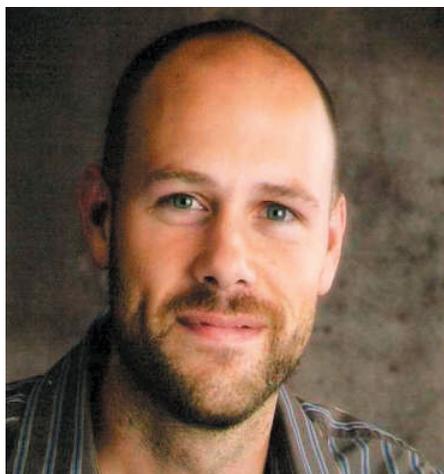
The format for this study is a bit of reading and reflection for the five days of the week. Our group is meeting only every other week, so we get a bit longer. Each day's "assignment" is quite doable, with all the Scripture references printed in the workbook and ample space provided for jotting down one's thoughts. For those who want to do a bit more, each week's material has an added "Further Up and Further In" section based

on a document that deals with the subject at hand. Though often a Piper sermon, other helpful documents are included. We print out all those documents and provide them to the small group members on a week-by-week basis as an encouragement to go further up and further in.

We are fortunate that John Piper has grappled with the deep issues relating to the integrity, inspiration, and inerrancy of the Bible – and come out on the orthodox side! This study is the fruit of much spiritual and academic labor and will be a blessing and great benefit to those pastors, congregations, and parishioners who utilize it. Those who do so will get a grasp of the treasure we have in the Bible. They will also get a grasp of how to defend and explain the Bible to a culture that has irreverently cast it aside as irrelevant.

News and Notes

2011 REFORMATION VOICE CONFERENCE



**MAY 24-26, 2011
PITTSBURGH, PA
PROTESTANT REFORMED
FELLOWSHIP**

**THEME: THE HEIDELBERG
CATECHISM'S USE OF THE
APOSTLE'S CREED.**

**SPEAKER: WILLIAM
BOEKESTEIN.**

COST: To Be Determined

Pastor Boekestein received his B.A. from Kuyper College and his M.Div. from Puritan Reformed Theological Seminary. He is the pastor of Covenant Reformed Church in Carbondale, PA. He is the author of *Faithfulness Under Fire*, a children's book on Guido de Bres. He is also involved in Life Reformation, where he blogs at lifereformation.org.

The theme of the February 2011 edition will be Lord's Day 4. All articles and reviews are due by January 15, 2011

Editorial Policy for the Reformation Voice

1. The Executive Committee shall serve at the editorial committee for the Reformation Voice. They shall have the right to select or reject any content for inclusion in the Reformation Voice.

2. Content may be submitted by members, pending members, or members of member churches. The Executive Committee may also solicit the right to (re)print articles from other authors or reviewers whose writings may be of value to the membership of the HRA.

3. In keeping with the purposes of the Association, books reviews in the Reformation Voice shall be reflective of the purposes and standards of the Association.

4. The Reformation Voice shall not be used as a platform to voice views and positions that are particular to a denomination or group. Rather, it should seek to promote those theological positions which are held in common by all who hold to the Heidelberg Catechism and the Canons of Dort.