



## *Editorial*

A vast amount has been written on Christian conversion since the close of the New Testament canon, especially on the precise point of what happens to his will when a sinner is converted to Christ.

Our own thoughts on the matter depend on our view of the state of man's will at the point of change. If we believe that the will of man suffered such a blow at the Fall of Adam that it is now in complete bondage to sin and Satan, then we will accept the Biblical teaching (Ezekiel 36.26-27, Psalm 110.3 and John 1.12-13) that nothing less than the almighty, gracious power of the Holy Spirit, operating through the call of the Gospel, can renew our will, and persuade and enable us to embrace Jesus Christ. On the other hand, if we believe that man's will was damaged, yet was left with some ability, however small, to co-operate with God when He calls us to Christ, then we make conversion depend on our co-operating will, not on God's sovereign will. This is the semi-Pelagian heresy that underlies so much of today's 'evangelism.'

In a sermon based on the conversion of Matthew the tax collector, Spurgeon vividly brings home the Biblical teaching, at the same time disarmingly exposing semi-Pelagianism. Here are his words:

“The call to Matthew was the call of effectual grace. ‘Where the word of a king is, there is power’; and Jesus Christ spoke to Matthew the word of *the* King. He said, ‘Follow me’; and Matthew did follow Him.

And preaching to you in His name, we do not say, ‘Dear friend, do be converted, if you will’; but we say, ‘Thus saith the Lord: believe on the Lord Jesus Christ, and thou shalt be saved’; and with that command goes the power of the word of a king, and so sinners are saved. Jesus said to Matthew, ‘Follow me,’ and Matthew ‘arose and followed Him.’”

## *Some Reformation theologians: John Jewel (1522-71)*

### **His Life**

John Jewel was born on 24<sup>th</sup> May 1522 in the village of Buden, near Ilfracombe, Devon. From an early age he showed signs of an excellent intellect, and was educated by an uncle, John Bellamy, rector of Hampton. His diligent application to his studies and simple modesty was observed by others, who predicted for him a noteworthy public career.

At the age of thirteen, Jewel went to Merton College, Oxford, where his tutor, John Parkhurst, introduced him to Reformed doctrine. Four years later he was transferred to Corpus Christi College; here he astonished and delighted the President and other Masters of Arts. Deep acquaintance with the writings of Augustine led him further into the doctrines of grace, so that by 1546 he had become “a decided and open friend to the Protestant cause.” (Charles le Bas) This was evidenced by his receiving six pounds a year from a fund set up by London nobility and others to support poor Reformed scholars. At this stage, Cranmer’s cautious reforms drew more on Lutheran than Calvinistic or Zwinglian sources.

In 1549 Peter Martyr Vermigli arrived in Oxford to lecture on the Scriptures and theology, and soon a strong friendship was formed between him and Jewel. So highly did Jewel esteem the Italian Reformer that he hand-copied Vermigli’s record of his disputation with Chedsey on the Lord’s Supper.

Following graduation in 1552 Jewel became Vicar of Sunningwell, Berkshire, and Public Orator of Oxford University. But soon after the death of Edward VI, the ‘English Josiah’, and the accession of ‘Bloody Mary’ (1553), he came under suspicion of ‘heresy’, for attending Vermigli’s lectures and not attending Mass. A brief period of asylum in Pembroke Hall, Oxford, led to a crisis that

proved to be decisive in Jewel's life. Although he was present as notary at Cranmer's and Ridley's interrogations, and in a moment of weakness signed some Romish articles, he realized that he would no longer be safe in England. Helped by Latimer's servant, Bernher, he fled abroad to Frankfurt, where he took the side of Cox against Knox in the dispute there. After publicly confessing his former lapse, which in retrospect he viewed as playing with sacred things and mocking God, Jewel moved, first to Strasbourg (1555) where he enjoyed the fellowship of Martin Bucer and other Reformers, then to Zurich, where Vermigli, now Professor of Hebrew there, greatly helped him in his studies.

On the death of Mary (1558) Jewel returned to England. At Paul's Cross in London he preached a challenging sermon from 1 Corinthians 11.23, offering to become a Papist if anyone could prove that twenty-seven Roman doctrines he had drawn up were practiced in the first six hundred years after Christ.

On 21<sup>st</sup> January 1560 Jewel was appointed Bishop of Salisbury, and renewed his Paul's Cross offer. Dr Henry Cole took up the challenge. The result was Jewel's defence of Anglicanism, *Apologia Ecclesiae Anglicanae*. Published in 1562, this short but masterly work became in its English translation a foundation text for all subsequent controversies between Anglicanism and Rome. In 1609 Archbishop Bancroft ordered it to be placed in every parish church of the land.

It is divided into six sections:

1. Attacks against Protestantism.
2. A Defence of Protestant Doctrine.
3. The Claim that Protestant churches stand in the True Line of Succession from the Church Fathers.
4. An Exposure of the Errors and Scandals of Rome.
5. A Denial that Rome is the True Successor of the Fathers.
6. The Impossibility of Accepting the Judgments of the Council of Trent.

In 1561 Jewel was entrusted with the final revision of the Thirty-Nine Articles. The same year he wrote to Vermigli in Zurich: "As to matters of doctrine, we have pared away everything to the very quick, and do not differ from you by a nail's breadth." This progress towards Reformed Ecumenism was deliberate, for Jewel himself declared that the Articles "were drawn up of set purpose to show that there was perfect uniformity in doctrine . . . between Geneva and Canterbury." (T.M.Lindsay) Clearly God had blessed the continental exile of the English Reformers, who returned from their cities of refuge much stronger in the faith than when they went there. Richard A. Muller notes that "The Calvinism or Reformed theology of the British Isles developed along doctrinal lines quite similar to the continental development."

As Bishop of Salisbury, Jewel tried to redress the damage done to his diocese by his predecessor Capon, a Marian persecutor. When faithful preaching was scarce, he preached in all parts of his diocese and directed the studies of promising ministerial candidates. Among these was Richard Hooker, later the author of the magisterial *Laws of Ecclesiastical Polity*. Hooker's sense of debt to Jewel found expression in the belief that he was the "worthiest divine Christendom hath bred for the space of some hundreds of years." Jewel's adherence to the Anglican *via media* (middle way between Papists and Puritans) was such that by 1564 Wiltshire "seems to have been singularly free of trouble-makers, Romanist and Puritan alike." (Southgate)

Throughout this period Jewel maintained close correspondence with his continental brethren, especially Heinrich Bullinger. The *Zurich Letters*, now in the city archives, were copied and then printed in the 19<sup>th</sup> century for the Parker Society. This correspondence furnishes us with rich insights into the fellowship enjoyed by the Reformers as a whole. A few extracts from one of Jewel's letters to Bullinger, dated 2<sup>nd</sup> March 1571, are worth quoting as samples of Jewel's spirituality of mind, concern for the prosperity of Christ's kingdom on earth and practical honesty:

“Our churches are now, by the blessing of God, in peace. The most holy father has endeavoured to create confusion by every means in his power. He sent over to us by stealth his most senseless bull, by which he would deprive Queen Elizabeth of the government of the state, and Christ of his kingdom. I sent a copy of it to you at the last fair, that you might know with what solemnity that old and foolish man is raving. All his secret counsels have been so ably detected, and skilfully and opportunely counteracted by those who hold the helm of government, that they are now perceived even by children.

The queen of Scotland [Mary] is still kept here . . . she is in custody, which she bears with impatience and indignation, and complains that she is unjustly dealt with . . . The affairs of Scotland, meanwhile, are under the direction of those who profess the Gospel.

Grindal of York, Sandys of London, Horn of Winchester . . . desire your welfare, and send their respects.

I owe my friend Julius forty French crowns . . . I have desired him by letter once or twice to let me know to whom he wishes me to pay them. The money is forthcoming.

Farewell, my father and much-esteemed master in Christ. May the Lord Jesus very long preserve you in safety to his church.

Yours in Christ,

JOHN JEWEL

Bishop of Salisbury.”

Besides conducting an extensive correspondence and carefully supervising his diocese, Jewel diligently cared for the spiritual needs of his household. After his own private devotions, studies and pastoral visits during the day, he set aside the evenings for ‘family prayer’ and enquiring into the spiritual state of his servants.

It was during his tenure of the Bishopric of Salisbury that the disgruntled papist Thomas Harding threw down the gauntlet at

Jewel's feet. Having been ejected from Salisbury Cathedral for recusancy (secret Romanism) when Jewel was a commissioner for that area, Harding bore a long-standing grudge against the Protestant bishop. Soon that grudge erupted into a flaming theological contest. To combat Harding, Jewel had his *Apologia* translated into English, as the *Apology of the Church of England*. A *Defence of the Apology* appeared in 1568 and was enlarged in 1569/70. By the time of its reprint in 1571 the controversy had ended in Harding's defeat. Jewel's Biblical and Patristic arguments proved to be unanswerable.

In 1571 Jewel attended Convocation and Parliament to see the Thirty-Nine Articles established as the doctrinal standards of the Reformed Church of England. However, with the intensifying of Puritan agitation for further reform, Jewel rejected Puritan arguments against vestments and for Presbyterianism. His last sermon at Paul's Cross spoke firmly against all opponents of established rule.

Though barely fifty years old, Jewel now found his years in exile and his abundant labours taking their toll. Calling his household round his bed, he expounded the Lord's Prayer to them, begged their prayers for himself and requested the singing of Psalm 71. As the singing ended, he heard someone praying for the extension of his life. Responding in the words of Ambrose of Milan, he said: "I have not lived so that I am ashamed to live longer; neither do I fear to die, because we have a merciful Lord . . . This is my Today: This day let me quickly come unto Thee: This day let me see the Lord Jesus." His desire was granted on 22<sup>nd</sup> September 1572. His body was buried in the cathedral, where it now rests beneath a brass on the floor outside the north choir transept until the resurrection.

### **His Theology**

Jewel's theological beliefs are enshrined in the Thirty-Nine Articles. But for our present purpose we offer a summary of them from his written works.

### **Holy Scripture**

Jewel greatly esteemed the Holy Scriptures. “The Scriptures,” he says, “are ‘the Word of God.’ What title can there be of greater value? . . . The word of the Gospel . . . is of more majesty than the word of an angel . . . For it is the Word of the living and almighty God . . . who hath done whatsoever pleased Him, both in heaven and in earth. By this Word He maketh His will known . . . Whatsoever . . . is brought unto us contrary to the Word of God, it is not truth, but falsehood and error.”

Its eternal durability he sets forth with a holy vehemence: “Tyrants and Pharisees and heretics and the enemies of the cross of Christ have an end; but the Word of God hath no end. No force shall be able to decay it. The gates of hell shall not prevail against it. Cities shall fall; kingdoms shall come to nothing; empires shall fade away as the smoke; but the truth of the Lord shall continue for ever. Burn it, it will rise again; kill it, it will live again; cut it down by the root, it will spring again.”

Though Jewel loved the works of the Early Church Fathers, he set their writings far below Holy Scripture: “Neither weigh we the writings of all men, be they never so worthy and catholic, as we weigh the canonical Scriptures . . . Cyprian was a doctor of the Church, yet he was deceived; Jerome was a doctor of the Church, yet he was deceived; Augustine was a doctor of the Church, yet he wrote a book of Retractations: he acknowledged that he was deceived.”

The Bible alone is the touchstone of truth. Commenting on the words: ‘Try all things’ (1 Thess 5.21) he says: “Thus are the people of God called to try the truth, to judge between good and ill, between light and darkness. God hath made them the promise of His Spirit and hath left unto them His Word . . . Give heed to instruction, and yet receive not all things without proof and trial that they are not contrary to the wholesome doctrine of the Word of

God.” Because the Scriptures are “the very sure and infallible” rule of “all ecclesiastical doctrine . . . against these Scriptures neither law, nor ordinance, nor any custom ought to be heard; no, though Paul his own self, or an angel from heaven, should come and teach the contrary.”

As the living Word of the living God to us sinners, “there is no sentence, no clause, no word, no syllable, no letter” of it “but it is written for thy instruction: there is not one jot but it is sealed and signed with the blood of the Lamb.” By it “we may receive strength and comfort in all adversities, and have hope of the life to come.” In it “God openeth His mouth and speaketh to us, to guide us into all truth, to make us full and ready in all good works, that we may be perfect men in Christ Jesus.”

It is clear from the following eloquent extract that Jewel found great delight in the study of Scripture: “Here is a paradise full of delights . . . Here is a shop, wherein is set out the wisdom and knowledge, the power, the judgments, the mercies of God. Which way soever we look, we see the works of His hands: His works of creation and preservation of all things; His works of severe justice upon the wicked and of gracious redemption to the believer. If we desire pleasant music or excellent harmony, it speaketh unto us the words of the Father and the consent of the Son; the excellent reports of the prophets, apostles, angels and saints of God, who have been all taught by the Holy Ghost. If we would learn, it is a school; it giveth understanding to the simple . . . So manifold and marvellous are the pleasures which are given us in the Word of God. God hath made them, and wrought them all for the sons of men.”

### **Justification**

Jewel’s position on Justification is found in Article XI of the *Thirty-Nine Articles*, to which he gave their final form: “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore that we are justified by faith only is a most

wholesome doctrine.” This beautiful statement leaves no room at all for human merit, but gives all room to the merit of Christ.

For Jewel, this had two very practical consequences:

First, that there is no place for that great mediaeval money-spinner, Purgatory. Writes Jewel: “The only purgatory wherein we must trust to be saved is the death and blood of Christ, which if we apprehend with a true and steadfast faith, it purgeth and cleanseth us from all our sins.”

Second, it rules out prayers both for and to the dead: “He that cannot be saved by faith in Christ’s blood, how shall he look to be delivered by man’s intercessions?” We must call on Christ now, in this life, for once we are dead, “there be no hope of salvation left unto us.” In whatever spiritual state each man dies, “in the same state he shall be also judged, whether it be to salvation or damnation. Let us not dream therefore either of purgatory or of prayer for the souls of them that be dead.” And since we have no other mediator than Jesus Christ, we are to expect everything from the Father only for His sake. Rome’s “innumerable sorts of mediators” must be shunned.

### **Sanctification**

“The Reformed doctrine of justification *by faith alone* does not mean by faith in isolation.” (P.E. Hughes) Justifying faith always leads to a holy life. This life, says Jewel, springs from three things: our knowledge of God, our gratitude to Christ, and our union with Christ.

#### **(a) Our Knowledge of God**

“When we know God,” exhorts Jewel, “let us glorify Him as our God; let us so live that our words, our deeds and our whole life may testify that the kingdom of God is among us.”

#### **(b) Our Gratitude to Christ**

“Since Christ suffered all His whole body to be tormented for us, since He suffered all His members to be crucified for our sakes, let us apply ourselves and all our members to serve and please Him in holiness and upright living all the days of our lives.”

### (c) Our Union with Christ

“Let us consider that we are flesh of God’s flesh, bones of His bones, and members of His members. And therefore let us give our whole bodies . . . all our members . . . our eyes, our ears, our tongues, our hearts unto the homage and service of God.”

### A Salutary Warning and Exhortation

If our character and conduct are at odds with our profession, he warns, “we shame God, and dishonour His holy name.” Furthermore, “we cause the people to think evil of God’s Word and slander His Gospel.” Therefore, “if we be Christians, we should live like Christians . . . This is our profession, this is our religion: hereunto are we called of God, appointed by Christ, and commanded by His holy Word.”

### Sanctified Afflictions

Many, argues Jewel, seem to bear life’s troubles patiently, but “no man can rejoice in . . . suffering . . . but the child of God.” He alone knows the witness of the Holy Spirit “with his spirit that he is the child of God.” Besides, he alone knows that it is “through many tribulations [that] he must enter into rest.” Knowing, too, that “all is done for the best to them that love God,” he expects persecution as a preparative for heaven. Therefore, “Drink the cup” and “carry thy cross, that thou mayest follow after Him . . . The cross cannot hurt thee, for Christ hath sanctified it in His blood . . . Behold not the sword which striketh thee, but think on the crown of glory which thou shalt receive . . . Be thou gold, and the fiery persecution shall not hurt thee. Let not the fear of death put out thy faith. Trust in the Lord, be strong, and He shall stablish thy heart. Be rooted and built in Christ . . . Then shall thy heart rejoice, and no man shall take thy joy from thee.” Sanctified afflictions form part of our sanctification.

### Eternal Security

Because sanctification is the work of God, the eternal security of believers is certain. “He hath begun a good work in you,” declares Jewel, “He will finish it . . . He will lead you from virtue to virtue,

from strength to strength, from glory to glory.” The eternal security of the saints is based on two things, their calling and their election.

(i) Calling

“He hath called you,” Jewel assures believers, “He will also keep you faithful until the day of the appearing of our Lord Jesus Christ. You are Christ’s sheep. No man shall take you out of His hands . . . He will perform this unto you, not for your merits, but for His own name, and for His mercies’ sake. Because He is faithful, He will not despise the work of His own hands.”

(ii) Election

Behind their calling in time lies their election in eternity. “God hath chosen you from the beginning: His election is sure for ever . . . You shall not be deceived with the power and subtlety of antichrist, you shall not fall from grace, you shall not perish. This is the comfort which abideth with the faithful . . . Although all the world should be drowned with the waves of ungodliness, yet will I hold the boat of His mercy, which shall utterly preserve me . . . He hath loved me, He hath chosen me, He will keep me.”

### **Church, Ministry and Worship**

The doctrine of the Church “occupied perhaps the lion’s share of the Reformers’ activity once England broke with papal supremacy.” (Carl R. Trueman) Structurally, the Church of England remained episcopalian; that is, it retained the old mediaeval framework of dioceses and parishes. Jewel and his brethren had no desire to demolish this framework. When Jewel was offered the bishopric of Salisbury, he accepted without a qualm. What was revolutionized, however, was the nature of the ministry that operated within the framework. Before the Reformation, Rome was so corrupt that it had ceased to be a church of Christ and had become a synagogue of Satan. In full recognition of this fact, the English Reformers redefined the Church of Christ as “a congregation of faithful men, in the which the pure Word of God is preached and the sacraments be duly administered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” (Article XIX)

This definition affirms the visibility of the true Church and two marks by which it may be discerned.

(a) Preaching

The first of these marks is the pure preaching of the Word of God. The minister of Christ should preach often, claimed Jewel, and always from the Word of God. Under the Roman clergy, we “were led into error . . . because God’s Word was not taught and preached unto us.” By contrast, all the light and liberty God had given us in the Reformation was owing to “the preaching of the Word of God.” So then, “let us persevere with our task and leave the success to the Lord.” He will “join to His words faith and force.” Therefore, “the truth must be spoken, not lies; the Scriptures, not fables; the precepts of the most high God, not the dreams of men; for religion must be ordered, not by our judgment, but by the Word of God.” Accordingly we find Jewel pleading with his own congregation: “As you tender your own souls, be diligent to come to sermons . . . For, be the preacher never so weak, yet is the Word of God as mighty . . . as ever it was . . . The kingdom of God is come amongst us. Let us not withstand the Spirit of God: let us not tread down the blood of the everlasting testament . . . It is not our doctrine that we bring you this day . . . we bring you nothing but what the old fathers of the Church, what the apostles, what Christ our Saviour Himself hath brought before us.”

(b) Sacraments

“We have the holy ministration of the sacraments;” Jewel reminds his hearers, “we know the covenant of baptism; we know the covenant and mystery of the Lord’s Supper . . . This was the order of the primitive Church: this was the order of the apostles of Christ.”

(i) Baptism

At first, Jewel seems to teach Baptismal Regeneration. Baptism is, he says, the sacrament of “our regeneration or new birth, whereby we are born anew in Christ and are made the sons of God and heirs of the kingdom of heaven.” Yet he is anxious to point out that “not the water, but the blood of Christ, reconcileth us unto God,

strengtheneth our conscience, and worketh our redemption. We must seek salvation in Christ alone and not in any outward thing.”

(ii) The Lord’s Supper

Jewel, along with all the other English Reformers, insisted that believers eat and drink Christ at His table not physically but spiritually. It is the heart, not the mouth, they said, that receives Christ. Their repudiation of the Roman Mass was unqualified. It is, they said, a blasphemous fable and a dangerous deceit. And so we find Jewel asserting: “The Mass and God’s Word cannot dwell in one house together, the one is so contrary to the other.”

The link between the preached Word and the two sacraments is happily expressed by Jewel: “Thus doth God make known His secret purpose to His Church: first He declareth His mercy by His Word; then He sealeth it and assureth it by His sacraments. In the Word we have His promises: in the sacraments we see them!”

Church Discipline

With Calvin and other continental Reformers, Jewel added a third mark of the true Church: discipline. Excommunication, he says, is “a principal part of the discipline of the Church.” Dreadfully abused by the papacy, it was restored by the Reformers as “an ordinance which the Church hath received from above.” Therefore it must be exercised only for the well-being of the Church and the good of the excommunicated. Whoever is “removed from the fellowship of the Gospel . . . let him humble himself . . . let him lay forth his heart in the sight of God, and consider his fault, and behold his misery.” Because offenders have proved themselves to be “unworthy to dwell in the house of God,” for “His house is holy,” they should not blame their accusers or the church officers who excommunicate them, for it is God Himself who imposes this discipline. How painful to the officiating minister himself is the process, few realize: “he mourneth and lamenteth for thee . . . he cutteth off an arm from his own body.”

## Worship

One of the glories of the Reformation was its large-scale simplification of divine worship. “As touching the multitude of vain and superfluous ceremonies,” wrote Jewel, “. . . have we cut off a great number of them,” both because “men’s consciences were cumbered about them” and “the churches of God” were “overladen with them.” Admitting that the Reformed Church of England had retained other ceremonies besides those “delivered to us from the apostles,” Jewel explains that “all those things which we saw were either very superstitious, or unprofitable, noisome, or mockeries, or contrary to the Holy Scriptures, or else unseemly for honest or discreet folks.” These, he adds, “we have utterly refused . . . because we would not have the right worshipping of God any longer defiled with such follies.” In fact, the whole interior of church buildings was simplified, and the singing of the Psalms with one note per syllable was introduced to replace the elaborate Romish polyphony. The whole service of worship was no longer in the hands of mediating priests, but of ministers. “We are but God’s servants, God’s messengers,” Jewel explains, “appointed to lead and guide you. Thus therefore ought every man to esteem the preachers of God’s Gospel as messengers . . . servants . . . ministers of Christ.” In short, “the Reformers recall us to worship that is scriptural . . . evangelical . . . and serious.” (P.E.Hughes)

## The Civil Ruler

All the Reformers believed in the two swords: in the Church, the Word of God; in the State, coercion according to law. They regarded Church and State as co-ordinate but distinct authorities ordained by God to produce a Christian society. They therefore held a high view of the civil ruler. Preaching on Romans 12.16-18, Jewel says: “In the Scriptures the magistrates are called shepherds, for that they ought to guide the people committed to their charge as the shepherd doth his flock.” In addition, they are called “captains . . . heads . . . fathers” for similar reasons. “But chiefly it is required . . . that they themselves know God . . . and His laws,” so that the people may follow them, “and they all together may follow God.” “The

greatest blessing which God giveth to any people is a godly prince to rule over them,” because “the prince walketh in the ways of the Lord; the nobles follow the steps of the prince; and the people fashion themselves to the example of the nobles.”

Moreover, the Head of State “must not go home unto his own house before he hath purged God’s Church.” With the example of David and Hezekiah before him, “he must have as great respect to the salvation of God’s flock as he hath regard to the safeguard of his own soul; he must remember that his chair is God’s chair, that his sword is God’s sword.”

The principle behind this thinking is the absolute authority of God and of Christ as Mediator over all life. In his spirited response to the Papal Bull which freed her subjects from Elizabeth’s rule and discharged them from all obedience to her, Jewel denounced the Bishop of Rome’s action as “great blasphemy against God,” not merely because the Bull “deposeth the queen’s majesty (whom God long preserve)” but also because “God hath appointed Him [Christ] over all things to be the Head of the Church.” The pope lies, he insists, when he imagines that she “preacheth . . . administereth the sacraments . . . sitteth in the consistories and heareth all spiritual causes.”

He should consider himself, for “it is monstrous to see antichrist sit in the temple of God, to see a bishop girded with both swords, to see a priest take upon him the rule of heaven and earth, the ‘servant of servants’ advanced above all the princes of the world, and to set his foot upon their necks, a wretched man to claim authority over the angels of God, and a sinful creature to suffer himself to be called by the name of God.” Whenever spiritual problems arise that affect the State, the reigning monarch refers them to her bishops and “learned divines.” She thus follows the example of the best Old Testament rulers and some “godly emperors.”

### **The Reformation, Church Unity and Schism**

In the present climate of opinion, many hostile voices charge the Protestant Reformers with breaking the unity of the 'Holy Roman Empire' and splitting 'the Church' into a thousand fragments. In fact, they restored Christian unity in the truth of God. It was Rome, by stubbornly refusing to remove its unbiblical dogmas and practices, who made separation inevitable. We left Rome, says Jewel, "of very necessity and much against our wills." Besides, he claims, outward unity is not a "sure and certain mark whereby to know the Church of God;" for there was unity among those who "worshipped the golden calf and among them who with one voice jointly cried against our Saviour Jesus Christ: 'Crucify Him!'" Indeed, he adds, it is a mark of the true Church to refuse fellowship with all who persist in false teaching that destroys the Gospel and men's souls. Despite its "show and appearance of truth," therefore, the charge is "a matter of malice." "We have indeed put ourselves apart," he admits, but "not as heretics are wont, from the Church of Christ, but, as all good men ought to do, from the infection of naughty [wicked] persons and hypocrites." If "ignorance, error, superstition, idolatry, men's inventions" please God and bring men salvation, we would have had no reason to leave Rome; but as it is, in separating from her "we have done nothing . . . against the doctrine either of Christ or of His apostles."

"Jewel's cogent polemic reaches its greatest force when he insists that he and his colleagues had forsaken the church [of Rome] as it was then, in their day, not the Church as it was originally." (P.E. Hughes) "It is true," says Jewel, "we have departed from them [the papists], and for so doing we both give thanks to almighty God and greatly rejoice on our own behalf. But yet for all this, from the primitive Church, from the apostles, and from Christ we have not departed." The final blow is conclusive: "If we be schismatics because we have left them, by what name shall they be called themselves, who have forsaken the Greeks, from whom they first received their faith, forsaken the primitive Church, forsaken Christ Himself, and the apostles?" Let them compare our Church with

theirs, he concludes, and they shall see that *they* “have most shamefully gone from the apostles, and we most justly have gone from *them*.”

### **Conclusion**

What lessons may we draw from the life and work of Jewel?

First, we should be humbly thankful to almighty God for raising up such men to restore what Rome had taken away. We tend to forget that, owing to their wholesome influence, “under Queen Elizabeth’s guidance, religious matters were brought to a settlement and England became the leading Protestant power in Europe.” (Hans Hillerbrand)

Second, as Diarmid MacCulloch reminds us: “Bishop John Jewel of Salisbury - exile for the faith under Queen Mary” and “personal friend of Heinrich Bullinger” the Swiss Reformer, was the “writer of Elizabeth I’s official defence of her Church Settlement.” The Reformation in England under Henry VIII may have been very “untheological” (Hillerbrand), but by Elizabeth’s day Protestant exiles such as Jewel had returned home from the continent bearing entire bodies of divinity, such as Calvin’s *Institutes* and Bullinger’s *Decades*. By the blessing of God, the founding fathers of the Church of England were Reformed or Calvinistic to a man.

Lastly, “as we remember the life and controversies of Jewel, let us consider the advances which Roman doctrine is presently making within the Protestant churches. Our zeal for pure doctrine in the Church of Christ ought to be like that of Jewel and other Protestant Reformers . . . Let us ask ourselves: Are we willing like Jewel to both suffer and exert ourselves for the cause of Christ, despite great opposition?” (John and Angela Magee)

# *A Change of Mind*

## **Introduction**

From the beginning of his Christian life, Augustine (354-430) placed his soul under the authority of Scripture and cast himself on the God of all grace. This does not mean that he grasped all that we must believe on the authority of Scripture or that he knew all the implications for a life to be lived in dependence on grace. Scripture itself teaches us that every believer must expect to grow: “first the blade, then the ear, after that the full corn in the ear.” (Mark 4.28) Furthermore, in the Church there are little children, young men and fathers. (1 John 2.12-14) Yet in one area of crucial importance, the more deeply he delved into Scripture, Augustine found himself experiencing a change of mind that was to play a dominant role in his service of the Church. This area concerns the relationship between the grace of God and the will of man.

## **Early Semi-Pelagianism**

Augustine’s earliest writings show unmistakable signs of what we now call Semi-Pelagianism. This heresy (still held by Rome and Arminian Protestants) teaches that while the grace of God is necessary to salvation, it need not precede free human choice, since, despite its weakness through sin, man’s will is able to take the initiative toward God. Augustine’s words are these: “God does not have mercy unless the will has preceded”; “It belongs to us to believe and to will, but to Him to give the power to do well to those that believe and will”; “God has not predestinated any one except whom He foreknew would believe and answer His call.”

## **A Change of Mind**

Before long, however, and purely as a result of God blessing his prayerful study of Scripture, Augustine is found with a decisive change of mind. This change gives priority to the grace of God. Recalling his investigation of Romans 9.10-29, he writes: “In the solution of this question, we struggled indeed for the free choice of

the human will, **but the grace of God conquered**: otherwise the apostle could not" say: "For who maketh thee to differ? and what hast thou that thou didst not receive?" (1 Cor 4.7) And so, concludes Warfield: "Driven thus by purely exegetical considerations - working, no doubt, on a heart profoundly sensible of its utter dependence on God - Augustine was led somewhat against his will to recognize that the 'will to believe' is itself from God." He thus discovered that our favourable response to God's call does not lie in our own power, but in the almighty, invincible power of God. From this change of mind Augustine never swerved.

Let us hear a sample of his statements on the matter. Recalling later the history of his changed view, he confesses that he "had not yet very carefully inquired into or sought out the nature of the election of grace of which the apostle speaks" (Rom 9.10-18), nor realized that faith itself is the gift of God (Eph 2.8), nor searched sufficiently into that calling that is according to God's purpose. (Rom 8.28) Yet once God had shone light into his mind on these points, he states firmly: "I am . . . fully persuaded that the soul has fallen into sin . . . by its own free will, and that it can be delivered from the body of this death neither by the strength of its own will . . . nor by the death of the body itself, but only by the grace of God through our Lord Jesus Christ, and that there is not one soul in the human family to whose salvation the one Mediator between God and men, the man Christ Jesus, is not absolutely necessary." Again: "I simply hold what I see the apostle has most plainly taught us: that owing to one man, all who are born of Adam pass into condemnation, unless they are born again in Christ; and that God, as the most merciful Bestower of grace, has appointed to be regenerated, before they die in the body, those whom He predestined to everlasting life." Let these references suffice. They prove conclusively the triumph of God's grace in Augustine over the imagined power of man's free will. Warfield is therefore fully justified in claiming that "the real Augustine was the Augustine of the doctrine of grace", and that "the Reformation, inwardly

considered,” was “the triumph of Augustine’s doctrine of grace over Augustine’s doctrine of the Church.”

### **Lessons**

At least two profitable lessons may be learned from these reflections on Augustine’s change of mind:

First, we cannot be saved until our understanding is made captive to Holy Scripture. As Charles Hodge says: “We must renounce dependence on our own understanding and submit implicitly, as obedient children, to the teaching of Christ” in His Word. Not until the grace of God that captivated Augustine makes us willing to do this shall our souls even begin its journey towards the place where we are humbled in the dust and God has all the glory.

Second, let us, like Augustine, search the Scriptures diligently, with a humble, dependent and teachable spirit. Then we may warrantably expect the whole counsel of God to dawn gradually on our poor, benighted minds. Remember: “we are but of yesterday, and know nothing.” (Job 8.9) Only in God’s light shall we see light. (Psa 36.9) Yet “the path of the just is as the shining light, that shineth more and more unto the perfect day.” (Prov 4.18) Depending on His grace, let us persevere till we see the whole plan of salvation laid out before us, our sins melted away like ice, our souls freed from condemnation, our lives extricated from the chains of corruption, and our hearts assured that we were chosen in Christ to a salvation that leads us infallibly to our true home in God. In other words, let us seek grace to be willing for God to give us a complete change of mind, to subdue our proud and stubborn wills till both our views and our conduct are thoroughly conformed to His revealed will. We are utterly helpless to change ourselves. But nothing is impossible with God. He who changed Augustine’s mind can just as easily change ours. May He do so to His own glory.

## *The Believer's Resurrection*

[This beautiful poem was written by Louisa Henrietta, wife of the Elector Frederick William of Brandenburg, on the occasion of the death of her first son, the hereditary prince, in 1649. The tunes *Ratisbon* and *Pressburg* (Christian Hymns 508 and 207i) may be suitable settings for those who wish to sing it. Ed.]

Jesus, my Redeemer, lives,  
And His life I soon shall see;  
Bright the hope this promise gives;  
Where He is, I too shall be.  
Shall I fear Him? Can the Head  
Rise and leave the members dead?

Close to Him my soul is bound,  
In the bonds of hope enclasped;  
Faith's strong hand this hold has found,  
And the Rock has firmly grasped.  
Death shall ne'er my soul remove  
From her refuge in His love.

I shall see Him with these eyes,  
Him whom I shall surely know;  
Not another shall I rise,  
With His love my heart shall glow.  
Only there shall disappear  
Weakness in and round me here.

You who suffer, sigh and groan,  
Fresh and glorious there shall reign;  
Earthly here your seed is sown,  
Heavenly it shall rise again.  
Natural is the death we die,  
Spiritual is our life on high.

Body, be of right good cheer,  
In your Saviour's care rejoice;  
Give no place to gloom and fear,  
Dead, you yet shall know His voice.  
When the final call is heard,  
And the cold deaf grave is stirred.

Laugh to scorn then death and hell,  
Fear no more the gloomy grave;  
Caught up in the air to dwell  
With your Lord who comes to save,  
You shall trample on your foes:  
Mortal weakness, fear and woes.

Only see that now your heart  
Rise above all earthly lust;  
Would you there with Christ have part,  
Here obey your Lord, and trust.  
Fix your heart above the skies,  
Where in joy you soon shall rise.

## *Book Reviews*

### **Evangelical Press**

*Galatians* - Peter Barnes. 370p. Hdk. £18.95. ISBN 0-85234-626-3.

The Letter to the Galatians has in recent times become a battleground in evangelical circles. The New Perspectives on Paul have in large part arisen from new readings of this Letter. This is an excellent commentary restating the Reformed position. A particular strength of this volume is the illuminating 18-page introductory essay on the New Perspective, which allows Barnes to state his differences from the views of Dunn, Sanders and Wright without having to encumber the commentary itself with a point-by-point refutation. Barnes has a remarkable lightness of touch throughout the work that makes it a pleasure to read. His awareness of other commentaries on Galatians never stops him stating his own view. A great benefit for preachers is that Barnes himself pastors a congregation in Sydney, Australia, in addition to carrying out academic lecturing responsibilities. The whole work has the feeling, unusual in such a large volume, of having been preached to 'real' people, rather than lectured to students! There have been many recent commentaries on Galatians, but this one should stand the test of time. Highly recommended. Malcolm Lowrie

*Caught in the Web* - Faith Cook. 287p. Pbk. £8.95. ISBN-13 978-085234-623-5.

This is a historical novel by an author better known for her historical biographies. Its fictitious hero is Hal, a poor boy whose mother becomes a servant at the home of Lady Jane Grey's parents in Bradgate Park, Leicestershire, and who becomes a page to Jane while the latter is still a child. His duties take him to London where Jane has to attend the court of the aged Henry VIII and that of the young Edward VI.

Jane's brief and tragic life is witnessed through Hal's eyes. He comes to a living faith in Jane's Saviour, the Lord Jesus Christ, and suffers in consequence, as did many during the reign of Edward's successor, 'Bloody' Mary.

The author has taken great care to deal accurately with historical events, so that despite the book's fictional framework a faithful picture emerges of the triumphs and setbacks of the Gospel during that crucial time in our nation's history.

One very helpful feature of the book, on page 14, answers the question: How can I distinguish fact from fiction? John Manton

*The Prophets Speak of Him* - Anthony Selvaggio. 208p. Pbk. £8.95. A young preacher was once counselled: 'In every text of Scripture there is a road which leads to Jesus Christ and Him crucified. Your business is to find that road and get on it.' There has never been a shortage of books encouraging readers of the Old Testament to see the pictures of Christ with New Testament eyes. This particular author has used the sometimes-neglected Minor Prophets as the means of encountering Christ. From their preaching and addressing their own circumstances he shows how, all those centuries before He came, they could point to Christ - His person, glory and redemptive work. These are not deep verse-by-verse studies, but they are serious enough to encourage the reader to look through and beyond the prophets and see the pointers to the Christ of all the Scriptures. This title is a valuable asset for those who lead house groups or youth groups, as well as for those who want help in their personal devotions. Aubrey Ridge

*What the Bible teaches about Guidance* - Peter Bloomfield. 208p. Pbk. £6.95.

The author seeks to raise issues found in modern church life, and does so with a clarity of thinking that gives a deeper insight into the challenging questions of our day. He roots much of his reasoning in Proverbs 3.6, and warns against a naive approach by reminding us to pay strict attention to proper principles of interpretation. We are not to trample over important differences between poetic, proverbial, parabolic, hyperbolic and apocalyptic literature. His handling of reason by way of illustrating the wide variation between minimizing 'throw away the pills - faith is sufficient' - and maximizing reason, by making it supreme, is carried into all his

consideration of divine guidance in a thoroughly Biblical manner. The chapter on 'Guidance Gone Mad' reveals just how alarming things can get, and shows what a real need there is to put this excellent book in the hands especially of young Christians. They will be thankful for its wise and helpful guidance. A.R.

*The Complete Gathered Gold* - John Blanchard. 704p. Hdbk. £24.95. ISBN 0 85234 644 1.

This superb collection of crisp quotations from a wide range of authors is the kind of reference book we should all appreciate and use. The author wisely and deliberately omits all negative and anti-Christian statements, but includes poetic gems as well as prose quotations. For the most part, they are the kind of quotation that preachers and writers often feel the need of to clinch an argument or summarize a paragraph. The numerous 'bon mots' from Reformers, Puritans and more recent Evangelicals make this collection a veritable goldmine. At the publisher's request, Dr. Blanchard includes a few aphorisms of his own. The compilation is excellently laid out and its covers are strong enough to withstand a great deal of use. The following sample may whet the reader's appetite: 'Dead fish go with the stream, living ones against it' (William Tiptaft); 'God had one Son in the world and He made Him a minister.' (Thomas Goodwin); 'Love will stammer rather than be dumb.' (Robert Leighton). 'An idle life and a holy heart is a contradiction.' (Thomas Brooks); 'Regeneration has made our hearts a battlefield.' (J.I.Packer). J.M.B.

### **Banner of Truth Trust**

*Through the Year with William Still* - ed. David Searle. 376p. Hdbk. £16.00. ISBN 0 85151 941 5.

William Still was the minister of Gilcomston South Church, Aberdeen, for 52 years until 1997. The editor of this volume has selected 365 articles by Mr. Still which appeared monthly in the Church's 'Congregational Record', plus 5 'Readings for Special Occasions' at the end.

Each day's reading takes up approximately one page and consists of a few verses (NIV) followed by comments. These are in no sense a commentary on the whole Bible, but merely on selected passages, going through in order from Genesis to Revelation.

We have here models of succinctness and spirituality. The articles will strengthen your understanding and your faith. The book is warmly recommended. J.M.

*A Scottish Christian Heritage* - Iain H. Murray. 404p. Hdbk. £16.00. ISBN 0 85151 930 X.

This beautifully produced and well-written book is divided into three parts: Biography, Missionary and Church Issues. It contains things both stimulating and saddening. Mr. Murray's reminders of the tremendous spiritual battles fought by John Knox and Robert Bruce, and of the great revivals under John MacDonal, make us long for fresh outpourings of the Spirit of God. His two chapters on the Missionary Spirit and Robert Moffat indicate how much good can be achieved when God moves men with the lost plight of others. On the other hand, his accounts of Horatius Bonar's support of the Moody and Sankey campaigns and the present tragedy of the once so spiritual Free Church of Scotland fill us with sorrow. The latter teaches us so clearly not to admit critics of Holy Scripture into either our pulpits or theological colleges. I would have welcomed chapters on Thomas Boston, the Erskine brothers and the much-neglected Andrew Gray. A thought-provoking book. J.M.B.

#### **Bryntirion Press**

*The God of Glory Thunders* - Gordon Cooke. 104p. Pbk. £5.95. ISBN 1 85049 218 2.

This is a devotional exposition of Psalm 29. The author, pastor of a Congregational Church in South Wales, takes us phrase by phrase and verse by verse through this magnificent Psalm, drawing out the meaning in a most lucid and spiritual manner.

He does not hesitate to link Old Testament truth to the teaching of the New Testament, in particular to the Lord Jesus Christ as revealed in the Gospel. Each of the nine chapters begins with a very

telling passage by way of illustration, the contemporary nature of which anchors the writing firmly in the 21<sup>st</sup> century. The truths taught, however, are those eternal truths that remain inviolable throughout all ages. J.M.

### **Gospel Standard Trust Publications**

*A Goodly Heritage* - J.A.Watts & G.D.Buss. 80p. Hdbk. £4. ISBN 10-1-897837-74-7.

Described as an insight into the Gospel Standard Articles of Faith, this book seeks to stress truth over against current ecumenical emphases on 'love' and 'unity.' Its authors believe that its contents "are in complete harmony with the Word of God." I am thankful that in most of the Articles this is so.

However, I see no Biblical warrant for the claim that "baptism by *immersion* has for its authority *the positive command* of the Lord Jesus Christ." (italics mine). There is no record in Scripture of the express mode of baptism. In print are two studies of every occurrence in the New Testament of the word *baptizo* which reach opposite conclusions! Surely we should be very cautious about claiming the express warrant of Scripture for our own understanding of truth.

Neither can I endorse the Antinomianism of Article 16, which makes the Gospel, not the Law, the believer's rule of conduct. The Gospel is by definition not a law, but Good News.

Also, Article 19 states: "We reject the doctrine of progressive sanctification." If this is so, why are believers exhorted to "Grow in grace" and "Be ye holy"? There seems to be some confusion here about the imputed righteousness of Christ, and it is dangerously near to 'perfectionism' to claim that the elect are "even now equally holy." Four Articles added to the original ones make chapter 35 contradict chapter 19, while the book contains no doctrine of the Perfections of God. Despite our appreciation of the authors' aims, we feel this is a very truncated version of "the whole counsel of God." J.M.B.

### **Continuum International Publishing Group**

*A Path of Hope* - Brother Roger of Taizé. 127p. Pbk. £8.99. ISBN 0-8264-9327-0.

This little book contains the last writings of 'Brother Roger,' the founder of the Taizé Community. It consists of 'A Glimmer of Happiness,' 'One Hundred Prayers' and an Unfinished Letter. It is noteworthy that the author's mother, a Protestant, foresaw the large scale disappearance of Christian Faith in Europe and the restoration of the Gospel 'in its pristine freshness' among the African peoples. A strong mystical strain, coupled with firm devotion to the papacy, runs through the whole book. It is particularly saddening to read that 'all God can do is love' and that 'the ministry of a pope could sometimes come close to an invisible martyrdom because of Christ and the Gospel.' Since Taizé is officially linked to the papacy (p 44) we are not surprised to read that the late author claimed to 'love that pilgrim church that is at Rome.' Not recommended. J.M.B.

### **Christian Focus Publications**

*What is God?* - Robert Reymond. 367p. Pbk. £11.99. ISBN 1-84550-228-0.

These eleven addresses, delivered at Knox Theological Seminary in 2003, are based on the *Shorter Catechism* answer to Question 4: 'God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.' I cannot recall having seen a study of the perfections of God so devout, loving, humble, personal, direct, bold and God-honouring. Its author's aim is that we would all be shown 'the beauty and the glory of the God who has revealed himself in Jesus Christ,' and to give ministerial students and future teachers a 'true, deep and systematic knowledge of the God of Holy Scripture' as an indispensable preparation for the pulpit and the classroom. Deploping current 'rampant theological illiteracy,' Prof. Reymond directs us in an enthralling way to the One who alone can give us such a knowledge. His remarks are calculated to stir up adoring wonder at God's glorious greatness. Clearly bathed in prayer, each lecture is preceded and closed with prayer. When the Spirit Himself

breathes through each exposition and application, the reader will long to see God as He is; know Him as he/she is known; love, honour and obey Him as He deserves, and weep over his/her ignorance and trivial thoughts of Him. In his passage through the series, the author does not hesitate to expose and condemn the false doctrines of God held by Romanism, Judaism and Islam. An excellent study. J.M.B.

*Justified in Christ* - ed. K. Scott Oliphint. 309p. Pbk. £11.99. ISBN 1-84550-246-9.

An Introduction by Sinclair Ferguson sets the scene and explains the contributors' concern for the Reformed doctrine of Justification. Then follow nine chapters divided into four sections: Justification (a) in Scripture; (b) in Church History; (c) and Apologetic Implications; (d) in Pastoral Perspective. For good measure, the publishers throw in Prof. John Murray's *The Imputation of Adam's Sin*. A superb quote from Calvin's *Institutes* (3.11.11) indicates how the great Reformer viewed God's 'wonderful plan of justification.'

Central to the entire collection is the atoning death of Christ. This is linked to the believer's justification, the Day of Judgment, the necessity of union with Christ, the Reformers' teaching, John Owen's doctrine, man's need (despite attacks since the 'Age of Reason'), faith in relation to justification, and pastoral value. In sum, this scholarly symposium gives us all the ammunition we need to face modern assaults on this priceless central truth. J.M.B.

**(K & M) Conquest Books. Pistyll Hall, Pistyll. Holywell. CH8 7SH. Phone: 01352-713-748. e-mail: info@conquestbooks.co.uk**  
*Daily Remembrancer* - James Smith. 763p. Hdbk. £14.95. ISBN 0-9523041-6-3.

This updated edition of *Pastor's Morning and Evening Visits*, recommended by Spurgeon and retaining the A.V., is among the finest devotional Daily Readings available. Terse, orderly, sound and practical, it is 'enormously suggestive' both 'for outline sermons' and for private meditation. How much we all need 'the

heart religion so sweetly outlined' in its pages. (John Thackway). Here we find the doctrines of grace simply, humbly and directly placed before us. May the Spirit who first indited it in the good pastor's heart bless it to every reader. Highly recommended. J.M.B.

### **Recommended Children's Books from Christian Focus**

*James Chalmers: The Rainmaker's Friend* - Irene Howat. 157p. Pbk. £4.99. ISBN 184550 154 3.

An excellent addition to the 'Torchbearers' series of biographies, telling how God's power changed lives in Scotland and Papua New Guinea. Chalmers' fearlessness for the Gospel, love for people and strong belief that God could keep him through all dangers till his work was done come through clearly. Miriam Lowrie

*Bible Detectives: Acts* - Ros Woodman and Ron Wheeler. 64p. Pbk. £4.99. ISBN 184550 223 X.

This large format puzzle book for 7-11 year olds takes us through Acts with missing words, codes and spot the difference puzzles. The reading passages are well broken up with black and white illustrations. A good introductory Bible study for pre-teens. M.L.

*Courage and Conviction* - Mindy and Brandon Withrow. 250p. Pbk. £5.99. ISBN 184550 222 1.

This is volume three of a series called 'History Lives,' which presents Church history in a readable format for 9-14 year olds. This volume deals with the Reformation. Each chapter centres on a particular character. Some of these are well known and some are less familiar. The reader is given a snapshot of an important moment in that person's life of faith, such as Calvin's search for a wife and William Bradford's voyage to the New World. In this way the broad sweep of history and the important ideas of the period are put across in the form of stories without getting lost in the details. Some short chapters give a brief introduction to some of the themes. The timeline that opens the book is useful and interesting, as are the brief sketches of other Reformers at the end. M.L.







