



Reformation
& **REVIVAL**
JOURNAL

A Quarterly for Church Renewal

VOLUME 14 · NUMBER 4 · 2005

REFORMATION & REVIVAL JOURNAL

A Quarterly Journal for Church Renewal

Published by Reformation & Revival Ministries, Inc.
P.O. Box 88216, Carol Stream, Illinois 60188-0216
(630) 221-1817

Reformation & Revival Journal (ISSN 1071-7277), (U.S.P.S. 011-791), is published quarterly, for \$28 per year, or \$48 for two years, by Reformation & Revival Ministries, Inc., 630 Paxton Place, Carol Stream, Illinois 60188-9244. Second-class postage has been paid at Carol Stream, Illinois, and additional mailing offices. POSTMASTER: Send address changes to *Reformation & Revival Journal*, P.O. Box 88216, Carol Stream, Illinois 60188-0216.

Reformation & Revival Journal is indexed in *Christian Periodical Index* and *ATLA Religion Database*, published by the American Theological Library Association, 250 S. Wacker Dr., 16th Fl., Chicago, Illinois 60606, E-mail: atla@atla.com, <http://www.atla.com/>.

Reformation & Revival Journal is published four times each year by Reformation & Revival Ministries, Inc., a not-for-profit teaching ministry organized in the state of Illinois in 1991. The ministry is committed to the Scriptures of the Old and New Testaments as the infallible Word of God and is in essential agreement with the confessional statements of historic Reformation theology. The purpose of this ministry is centered in its name:

1. To encourage *reformation* in local Christian churches worldwide.
2. To promote the cause of *revival* and spiritual awakening through prayer and the provision of resources to aid Christian leaders.

Subscription rates are \$28 for one year, \$48 for two years. Special full-time student rate is \$18 for one year. Please remit in U.S. currency only. For overseas orders add \$4 for each year for postage. Canadian subscribers add \$2 per year for additional postage. Back issues and single issues are \$10 each. To order in other currencies contact the names below:

Australian subscriptions available through:
Reformation & Revival Ministries (Australia)
c/o Malcolm Bouchard
110 Marshall Road
Rocklea, Qld. 4106

United Kingdom subscriptions available through:
Reformation & Revival Ministries (UK)
c/o Tony Ruston
2 Caxton House, Wellesley Road
Ashford, Kent TH24 8ET, England • Phone: 01-233-662262

Correspondence concerning articles, editorial policy, books for review, suggested manuscripts, and subscriptions should be addressed to the editor. Comments are welcome.

The conviction of the staff and editors of the *Reformation & Revival Journal* is that awakening, of the kind seen in the First Great Awakening in America, wedded to the doctrinal concerns of the historic Protestant Reformation as expressed in the terms *sola scriptura*, *sola gratia*, and *sola fide*, is needed in our generation.

The views expressed in this publication should be considered as the personal opinions of the authors and are not to be taken as an official editorial perspective.

Editor-in-Chief:

John H. Armstrong

Associate Editors:

Ardel Caneday

T. M. Moore

P. Andrew Sandlin

Thomas N. Smith

Managing Editor:

Anita Armstrong

Design and Production:

Ragont Design

Subscriptions Manager:

Stacy Kifer

Copy Editor:

Dana Hood

Contributing Editors:

Joel R. Beeke

Robert Benne

Donald G. Bloesch

David Bryant

Elmer M. Colyer

Susan Cyre

Eifion Evans

Gabriel Fackre

John Franke

Don Garlington

Timothy F. George

Michael A. G. Haykin

I. John Hesselink

John Mason Hodges

Alan F. Johnson

Reggie M. Kidd

Nelson D. Kloosterman

Robert Kolb

Erwin W. Lutzer

Ralph MacKenzie

Bassam Madany

Gerald R. McDermott

Andrew T. B. McGowan

Charles H. McGowen

David P. Mills

Peter Moore

Thomas C. Oden

James I. Packer

Rebecca Pippert

Tom Schwanda

H. E. Singley

C. Samuel Storms

Travis Tamerius

Robert E. Webber

Tom Wells

Luder Whitlock

Monte Wilson

Terry Yount

TABLE OF CONTENTS

REFORMATION & REVIVAL JOURNAL

Editorial

Introduction

A Diastrophic Moment

John H. Armstrong 7

Features & Views

The Limitations of Theological Reasoning: Some Musings

Thomas N. Smith 13

Reach Yourself: Why Christians Need to Hear Contemporary Language in the Church

Mark Horne 19

Consumerism

S. Michael Craven 29

Truth, Beauty, and the Gospel: When Will Evangelicals Get It Right?

Terry Yount 39

What Kind of Book Is the Bible?

P. Andrew Sandlin 43

"The Greatest Hymn"

Bassam M. Madany 49

Articles

Abraham Kuyper and the Christian Cultural Consensus

T. M. Moore 57

Some Thoughts on Theological Exegesis of the Old Testament: Toward a Viable Model

Peter Enns 81

Wesley's Trinitarian Ordo Salutis

Corrie M. Aukema Cieslukowski & Elmer M. Colyer 105

The Emergent Church Conversation

D. A. Carson's Protest Considered

David G. Dunbar 135

Missing the Real Conversation with the Emergent Church

David M. Mills 143

Becoming Conversant with D. A. Carson's Christendom

Anthony Smith 153

D. A. Carson on the Emergent Church: A Younger Evangelical Critique

Phillip Luke Sinitiere 163

Ministry Resources

Book Reviews

175

When I Don't Desire God: How to Fight for Joy

Islam in Context: Past, Present, Future

Effective First-Person Biblical Preaching: The Steps

from Narrative to Sermon

Status Anxiety

Music Review

A Collision, David Crowder*Band 201

Book Briefs

205

Final Thoughts

John H. Armstrong 219

*INTRODUCTION—
A DIASTROPHIC MOMENT*



John H. Armstrong

I like big and unfamiliar words. I admire William F. Buckley for a number of reasons, but one of them is that he can use so many of these unfamiliar words and not seem to flinch at all. Maybe this is why I also like pollster Daniel Yankelovich's suggestion that we are living through a "cultural diastrophism" in this moment in history. Now, I confess, I had to look up the word, too. It comes from the Greek and referred to "distortion." In modern use it refers to the process by which the earth's surface is reshaped through rock movements and displacements. Put another way, it refers to the moving of the tectonic plates that produce earthquakes.

If Yankelovich is correct, then Christians, of all people, must be alert to these massive cultural shifts and what they mean for mission. When diastrophism occurs in a culture, no one is immune. Nothing is exempt from the impact. Church structures and ways of thinking in the past will no longer work in the same way in the present and the future. Intellectual constructs, paradigms for discipleship, social structures, everything is in for drastic change.

I am persuaded that the Protestant Reformation, especially that part directly influenced by the Genevan Reformer John Calvin, had culture-shaping power. Calvin's vision shaped the

whole of life. He understood that everything was to come under the influence of the lordship of Christ. Indeed, it may not be too far-fetched to say that much of Western culture's social and political force came, directly or indirectly, from the influence of John Calvin in the sixteenth century.

If Western culture is presently undergoing seismic, or diastrophic, shifts, then what role does the church have in this brave new world? I think the jury is still out, insofar as these constant clashes between modern and postmodern ideas rage violently back and forth at the present moment in time.

The Christian church faces the new world with the same message it has had for two thousand years. The message must not change but the church must. The Catholic Church, in Vatican II, referred to this modern megashift as *aggiornamento*, or the "bringing up to date" of the church. The problem is that Vatican II not only brought the church up-to-date, but it opened the windows of the Catholic Church to all kinds of modern intellectual ideas that threaten a healthy confession of the ancient faith. This is why some conservative Catholics now rightly suggest that *aggiornamento* must always be balanced by *resourcement*, or the "return to the sources" of antiquity. In short, this is a call to what Bob Weber has called for in his Protestant work called "the ancient-future" faith.

As we continue to see the winds of *aggiornamento* sweep through Protestant and evangelical churches, we must be prepared to properly relate these winds of change to the sources of our past. Having witnessed the impact of new movements of the Holy Spirit for nearly four decades now, I am distressed that many of us cannot handle the "cultural diastrophism" that is presently altering almost everything held important prior to 1960. We either condemn the present, using modern paradigms to do so, or we embrace uncritically the future, with little knowledge of antiquity.

This issue seeks to put some of this struggle into clearer perspective. Articles and reviews point the reader to ways that we can understand and respond to the present moment in history. My prayer is that you will see how our understanding

of ourselves and our churches must be refounded while at the same time you understand that we must go back, much further back, into the resources of ancient Christianity, to ground the whole business of "bringing the church up-to-date."