Thanks for the Memories Reminders

by Bill Hendricks
President, The Giftedness Center

A year ago on February 20, my father, Howard G. “Prof” Hendricks, died. Two years after finishing sixty years of teaching at Dallas Theological Seminary, he said his goodbyes to the family, then rolled over and went into a deep sleep. A little more than two days later, he quit breathing on earth and entered the House of the Lord.

Needless to say, this past year has given me much opportunity to reflect on the whole notion of legacy—what someone leaves behind when they depart this earthly existence. Indeed, one of the most common things people have said to me this year is “Your dad left such an incredible legacy!”

I can’t disagree with that. Sixty unbroken years of teaching. An estimated thirteen thousand students in his classes. Untold thousands, perhaps millions, of people influenced through his books, speaking engagements, radio broadcasts, visual media, and other means of communication. By any measure, he lived an extraordinary life.

But as I’ve pondered that legacy, along with its obvious implications for my own legacy, I’ve come to realize that a great deal of what I believed about leaving one’s mark on the world, and much of what is commonly taught on that subject, needs to be re-examined. It’s not that it’s outright wrong. It’s just shortsighted.

Let me explain. The matter of leaving a legacy is usually formulated as a question: eventually you’re going to die, and when you do, what will you leave behind?

There are countless ways in which people answer that question. Some leave buildings. Some leave books. Some leave a family. Some leave the gift of wonderful memories and stories. My dad left his students with the charge to go and reproduce themselves.

Others, sadly, leave nothing but wreckage and sorrow. Broken relationships. Ruined finances. The shame and waste of bad choices and errors in judgment. Perhaps the tragedy of having squandered enormous potential on silly, pointless pursuits. Maybe even the memory of an act so vile that all one has to do is say the person’s name and people shudder.

I suppose there’s a third category: some people won’t leave much at all. They’ll live their lives and then just . . . go away. There won’t be anything to outlive them, really. It will be as if they never existed.

Eventually you’re going to die, and when you do, what will you leave behind?

As I say, that’s how the question of legacy gets posed most of the time. It’s a great question. Nonetheless, it’s the wrong question!

This World Is Not Home. My Dad recognized that. At the beginning of his memorial service (which Stonebriar Church was kind enough to videotape, and you can view it on YouTube), a delightful media remembrance of his life was (continued on page 14)
Notes from the President
by Kerry A. Knott
President, C.S. Lewis Institute

Dear Friends,

As I write this, our two newest Institute cities will be starting up – Chicago, led by Karl Johnson, and Central Pennsylvania, led by Neil Olcott. This brings to nine the number of cities that will be hosting Fellows Programs. Recently, a group of us traveled to Belfast, Northern Ireland to explore setting up an Institute program in the birthplace of C.S. Lewis. Exciting things are happening!

Our goal is to be in twenty or more cities by 2020, and be developing 1,000 disciples each year through our Fellows Program. It’s not about numbers, of course, but about developing disciples who will lead the way in the coming years by joyfully living out their faith in all areas of our culture and society. Please pray for us as we consider new cities in the U.S. and abroad.

In this issue of Knowing & Doing, Tom Tarrants, our Vice President of Ministry, explores whether there is a difference between being a “Christian” and a “disciple,” and the implications for our personal life and the church.

Rebecca DeYoung, Professor of Philosophy at Calvin College, describes how the concept of the “Seven Deadly Sins” originated and how understanding these root sins and their remedies can help us grow in our faith and obedience today. DeYoung recently spoke persuasively on this topic at our Discipleship in the Halls of Power events in the U.S. Capitol.

This issue also includes examples of discipleship in action. One of our Fellows, Colleen O’Malley, answers questions about how God has prepared her for a more effective ministry through the Fellows Program and how God is opening new doors for her to mentor others. Bill Hendricks provides a beautiful tribute to his father, Howard Hendricks, who taught for sixty years at Dallas Theological Seminary, and challenges us with the question, “What are we living for?” Going back in history, David Calhoun profiles John Knox, who faced tumultuous hurdles as one of the fathers of the reformation in Scotland.

C.S. Lewis thought deeply about how believers should appreciate science while also being watchful about where science can lead. Joe Kohm addresses the controversial use of gender selection technology and the dangers of such an approach. Connally Gilliam returns with part two of her fascinating series on the arts and theology.

We hope you enjoy this issue. Aslan is on the move!

Sincerely,

Kerry A. Knott | K.Knott@cslewisinstitute.org
Tell us how and when you came to Christ.

Praise the Lord that I get to say: I have never known a time without Christ. I love my parents for a lot of things, but first and foremost for that. We were always encouraged to prayer, Bible study, and theological musings around the dinner table. (I promise it was more fun than I just made it sound.) Their faith was probably confirmed as my own through service with a high school retreat organization called Chrysalis and involvement with Young Life.

How did the C.S. Lewis Institute’s Fellows Program equip you to become a more mature and effective disciple of Christ?

Two words: discipline and prayer. It’s just not fun to show up to small group unprepared to discuss the readings with those amazing women! And so I must read. A few of the books were old favorites, but the writers’ wisdom seemed all the more targeted to me during this time of actively seeking the Lord, most especially as they focused toward a new discipline of prayer.

Give an example of how the Fellows Program helped you in your life as a follower of Jesus.

So I pray in the morning now. In the past I’ve read Dietrich Bonhoeffer’s strong suggestion to do so and wished to be more like him. But once I started the program, I found that throughout the day I was suddenly (or had I just never noticed before?) being asked questions about my faith. For me, starting the day in prayer was key to resting in the knowledge that any answer I’d give was cloaked in the Holy Spirit—and maybe a little caffeine. In fact, Spirit-filled answers are really a very happy by-product, as the time spent with the Lord in prayer has become less a discipline I strive to practice and more a conversation I treasure.

How has your experience with the Institute influenced your approach to sharing the gospel message with others?

I think I’m just looking more closely for the opportunity to share. I’ve found that most people are pretty open to talking about their own experiences with faith, which then opens the door for us to do the same. If someone tells me she meditates and prays while practicing yoga, I ask who she’s praying to. If another claims an experience was “almost spiritual,” I ask what that means to him. The knowledge strengthened through the Institute most certainly provides context and confidence around those discussions, but the discipline of prayer nurtured through my mentor relationship and times with those small-group ladies remains the foundation.

How did the Fellows Program help you integrate your faith and your professional life? Your family life?

It’s tough to read and talk about how God infuses all things and not picture angel armies walking into work with us, especially some of the buildings here in DC. We are placed in jobs and careers for many reasons, but certainly always to perform excellently and to share the gospel with and pray for those we meet at work. Also after serving as a mentor this past year, I’ve been looking into certificates on leadership coaching, so that I might more professionally practice those relational skills.

Colleen O’Malley has been a learning and talent development consultant for Deloitte Consulting LLP for the past 6 years. In that time, she has supported multiple agencies and staffs at varying levels throughout the Federal Government, largely in learning strategy, development, and delivery, and the change management associated with those efforts. Colleen completed the C.S. Lewis Fellows program Year One in 2013, and currently serves as a mentor to the class of 2014. A lifelong Christian, Colleen credits the Lord and her parents with instilling in her a sense of and need for Jesus, as well as a desire to make Him known.

(continued on page 16)
Are You a Christian or a Disciple?
Is There a Difference? Why It Matters!

by Thomas A. Tarrants, III, D.Min.  
Vice President of Ministry, C.S. Lewis Institute

There is considerable confusion among God’s people about a very important question: does Jesus Christ offer two acceptable standards for living the Christian life—a less demanding one for “ordinary Christians” and an optional, more challenging version for those who commit themselves to be “disciples”? The way we answer this question is vitally important; it shapes our identity, the way we live, our witness to the watching world, and our rewards in the life to come.

Fortunately this is not an abstract theological issue that is beyond our reach. For the most part, the confusion is rooted in a failure to understand the meaning and use of the words Christian and disciple in the New Testament. This is actually good news, because the definition of these words can be readily determined and their use in the Bible easily observed. However, most of us have not delved into this deeply. We have absorbed the ideas of a denomination, congregation, pastor, parachurch group, or individual; then we have read these two words through that lens. I encourage you to approach this subject with a commitment to seek truth, whether or not it conforms to your current views. We should all be like the Jews in Berea, who listened to Paul carefully then searched the Scriptures to see if what he said was true (Acts 17:11).

Origin and Meaning of the Word Christian

Let’s begin by looking at the origin and meaning of the word Christian and observe how it is used in the New Testament. Given the fact that it designates the Christian’s identity, you may be surprised that this word occurs only three times in the New Testament. But those three are sufficient to tell us what we need to know. In Greek, Christian (Christianōs, Christianoi) means “adherents or followers of Christ,” that is, “those who belong to Him,” or “men of Christ.” The word emerged in the pagan city of Syrian Antioch, but how is unclear.

It could have been a term devised by the Gentile believers to distinguish themselves from the local Jews. The renowned New Testament scholar F.F. Bruce recognizes the possibility “that it was the disciples who first began to call themselves Christians, meaning thereby ‘servants of Christ’.” However, he also suggests, as John Stott and many others do, that the name may have been the natural outgrowth of the believers speaking so much about Christ that Gentiles began to describe them as “the Christ-people, or Christians.”

C.K. Barrett comments, “the new designation was probably needed when it first became apparent that the believers, who had left their old Gentile way of life, were no more Jews than heathens—in fact, a third race, Christians.”

Others have suggested that Christian was a term of derision bestowed by nonbelievers, that the term stuck and was subsequently embraced with honor, as were the names Puritan and Methodist many centuries later. We can’t know for sure, but certainly Christian was an apt term. And it was probably a welcome development to distinguish the disciples of Jesus (who had recently fled the rampant persecution in Jerusalem) from the Jewish community in Antioch, which was greatly disliked by the contemporary Greeks. So intensely were the Jews hated that, in AD 40, Gentile mobs killed many of them and destroyed their synagogues.
What we do know about the word Christian is that sometime about AD 44–47 in Syria it became a term to refer to the growing number of people who were becoming followers of Jesus Christ. This appears to have been providential, inasmuch as it freed the disciples of Jesus from being seen as Jews and allowed them to carry on the Great Commission.

Three New Testament Occurrences

Additional insight comes from observing how the word Christian is used and viewed by Peter and Paul as reflected in its three New Testament occurrences. Taking them in reverse order, we find in 1 Peter, written in the early sixties, on the eve of Nero’s persecution, the name Christian is used as a badge of honor: “If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you . . . Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name” (1 Pet. 4:14, 16). Here Peter not only presupposes the common use of the name Christian throughout the Roman Empire; he also sees it as intimately bound up with the name of Christ and urges fellow believers not to be embarrassed by it but rather to glorify God in that name” (1 Pet. 4:14, 16).

The fact that Peter commended the word and that neither Paul the theologian nor any of the other inspired writers of the New Testament raised any questions about it is strong evidence of apostolic approval.

Luke’s first use of the name Christian gives us an even clearer understanding of what Luke means by the word and its relationship to the word disciple—and why Peter and Paul embraced it. In Acts 11:26, he notes that “in Antioch the disciples were first called Christians.” In other words, the name Christian is essentially a synonym for the word disciple and does not represent a separate category of believer. Or at least it did not do so in those days. Perhaps the best way to sum up is to say that a true Christian was understood to be a disciple of Jesus; there was no difference between the two. Although this equivalence later became distorted, it remains true that in the New Testament, the words Christian and disciple refer to the same thing.

The Word Disciple

Let’s now look at the word disciple, which occurs more than 230 times in the Gospels and Acts. Understanding this word is not a matter of simply looking up the basic definition of disciple (mathetes) in a standard Greek lexicon. That is certainly a first step. But some have done this and come away with definitions like learner and apprentice, which are correct but far from complete. For an accurate understanding, one must also learn how the word was understood in the context of Jewish and Greco-Roman culture in general and how it was used by Jesus and the gospel writers in particular.
If you Google the seven deadly sins today, you’ll come up with websites selling seven deadly sins t-shirts, “flaunt your fatal flaw” color-coded wristbands, a seven deadly sins game telling you to “sin to win,” and a wine named the Seven Deadly Zins (yes, it’s a Zin-fandel). In other words, our culture doesn’t often take sin to be much more than a humorous marketing gimmick.

By contrast, the writer of Proverbs comments, “For your ways are in full view of the Lord, and he examines all your paths. The evil deeds of the wicked ensnare them; the cords of their sins hold them fast. For lack of discipline they will die, led astray by their own great folly.” (5:21–23 niv)

Sin is apparently its own punishment: we make foolish choices, and those “ways” lead to a kind of enslavement. To put it bluntly, we reap what we sow.

For Christians, it can be easy to act dismissively about sin, even if we say and pray all the right words from Scripture. Echoing Augustine, theologian N.T. Wright once said, “Christians seem to me to divide into two groups nowadays: the first lot don’t think that sin matters very much anyway, and the second know perfectly well that it does, but still can’t kick the habit.” We deceive ourselves about how powerful sin actually is, and when we finally do face our flaws, we often find ourselves, as Augustine said in his Confessions, “chained by the power of habit.” What would it look like to take sin seriously—to acknowledge how susceptible we are to the dark power of our own disordered desires? And what difference does it make to think of sin as self-destructive habit that shapes our lives from the inside out?

To address these questions, let’s backtrack from our Google searches about sin and consider the story of a man who learned the answers the hard way. Evagrius of Pontus was a church leader in the fourth century. Born near the Black Sea, he spent his early years mentored and educated by the greatest church leaders of the day—Basil and Gregory Nazianzus, powerful and influential bishops of large cities. And at that time church leadership was also political leadership. His mentors brought him into their inner circle and groomed him for positions of power. Respected and influential by age thirty-five, he was near the apex of professional success. And so, almost inevitably, temptation struck. He fell in love with a married woman. The attraction—if exposed—would have created scandal in the church and cost him his reputation, irreparably ruining his career and connections in Constantinople. Prompted by a nightmare, which he saw as an angel’s visionary warning, he fled town.

In Jerusalem Evagrius went to see monastic leaders named Melania and Rufus. Still battling temptation and longing to return home, he became extremely ill—a physical breakdown and a spiritual crisis all in one. “What have I done? Who have I become? What am I doing with my life?” Melania the Elder saw right through the agony on his face to the condition of his heart. When he confessed, she handed him hard news: there’s no going back to Constantinople. Prompted by a nightmare, which he saw as an angel’s visionary warning, he fled town.

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In the arid wilderness communities of Egypt, Evagrius was mentored and trained in the ascetic disciplines of the desert fathers. He devoted the rest of his days to the monastic life, becoming an astute student of the heart and its shadow side. Ironically it took time away from his life in the halls of power to understand the real power of sin. But what he learned there about the sin’s disorder and destructive potential is hard-won wisdom still available to those of us in public life today.

Imagining Evagrius’s work is like imagining what it would be like to be a chaplain or spiritual mentor for busy professionals such as governmental leaders and entrepreneurs. Imagine such a counselor listening to them all: idealistic rookies and seasoned cynics, those who feel like failures who can’t keep up and those who feel like untouchable successes. At weekly appointments such a counselor listens with discernment and guides them with wise advice. What if you did this with hundreds of people, for decades? At the end of such a vocation, wouldn’t you have seen it all?

Picture that counselor chronicling those conversations, identifying familiar patterns of temptation and weakness that emerged from experience and observation, along with insights into which therapies were most effective in helping people deal with their struggles; who among the struggling were most helped and why?

That’s a pretty good picture of how the list of the seven deadly sins began more than 1,500 years ago. As an apprentice Evagrius inherited a wealth of experience from his masters in those desert communities of Christian practice. He added his own counsel to their collective wisdom. He meant his list of vices—gluttony, lust, wrath, greed, sloth, envy, vainglory, and pride—to serve as a helpful rubric that pastorally sensitive spiritual directors could use to help real struggling individuals. It wasn’t a catalog of the “deadliest” sins or the worst crimes against humanity. Just the most familiar, recurring pitfalls everybody dealt with sooner or later. His books offered practical wisdom about how to live. The tradition called it “soul care.”

They helped articulate besetting problems for those who vaguely knew there was something wrong but couldn’t name or pinpoint the source of their struggle. Think of a patient who goes to the doctor with symptoms of persistent abdominal pain, wondering whether it is simple indigestion or something much more serious. The doctor helps the patient to name the problem. What is the underlying cause of the symptoms? Once we diagnose correctly, of course, we can undertake regimens designed to return us to health. John Cassian, Evagrius’s disciple, said that the vices list was meant to aid our diagnoses of “spiritual maladies” or diseases, which are then brought before Christ, the “Physician of souls,” for healing. Like a diet and exercise regimen designed to lower one’s cholesterol, the very methods used for healing certain maladies also make good preventative care, not only blocking the disease, but also building healthy habits for future well-being.

What are the vices? Anything that systematically gets in the way of our wholehearted love for God. Anything that is a close enough cousin to true human fulfillment to try to build our lives around. Anything that promises us goodness that we can engineer, rather than having to learn to receive it as a gift. It should come as no surprise to anyone what sorts of things will show up on that list—money, security, pleasure, power, status, social approval, the desire to be in control. These temptations are fundamental and perennial. When it comes to following Adam and Eve, we are like a broken record. So it’s not surprising that there is a lot from desert practice that translates well into our contemporary context.

Take the vice of vainglory, for example. This particular item of the list of vices has fallen out of our current vocabulary. But the desert fathers knew that the desire for attention and affirmation from others around us could eventually get twisted from even the (continued on page 22)
A Reformed Vision of the Visual Arts:
A Conversation with Abraham Kuyper, Nicholas Wolterstorff, and the Word of God

Part 2 of a Two-Part Series on the Arts and Theology

by Connally Gilliam
C.S. Lewis Institute Fellow

The knowledge that John Calvin did not denigrate the arts comes as a shock to many people. But what truly astounds is the discovery that Reformed thought has, over time, become a great source of encouragement for the arts, including the visual arts. Implicit in Reformed thought’s radically beautiful understanding of grace—saving and common—and vocation, there are seeds that surprisingly perhaps have blossomed into an aesthetic vision offering amazing artistic freedom and creativity. And this vision is worth a long and lingering look.

Until the time of the Reformation, the visual arts were essentially the handmaiden of the church. Christian saints and scenes, princes and popes—these were almost always the subject matter of the visual arts. One need only walk through the Ufizzi Gallery in Florence, Italy, for proof. Madonna and Child by Duccio . . . by Cimabue . . . by Giotto. The list goes on. And even when the subject was an occasional Greek myth or such, paintings and sculpture were usually done through and for the institutional church or its wealthy patrons. Thus most visual art and the artists who received patronage lived beneath the umbrella of the church.

A New Subject Matter

Implicit in Calvinism, however, were at least two ideas that would lead to a new vision for visual arts. At the turn of the twentieth century, Abraham Kuyper, a Dutch prime minister and theologian, pointed to these in his famous essay, “Calvinism and Art.” He tended that the Reformed emphasis on grace, common and saving, was a key to artistic freedom. Common grace, God’s gifts “bestowed indiscriminately upon pious and impious” alike, was now celebrated. And creative or artistic ability, as Calvin had asserted, was one of those gifts.

Thus Reformed thought opened the way for someone to stand outside of the people of God and produce truly valuable art work. After all, when Solomon built the Temple, he called on Hiram, king of Tyre (not a Jew), for help. And Hiram—in addition to supplying the wood for the Temple—sent along a master craftsman, Huram-Abi, whose ancestry was also questionable. But Huram-Abi was “trained to work in gold and silver, bronze and iron, stone and wood, and with purple and blue and crimson yarn and fine linen” (2 Chron. 2:14). He could create beautiful objects. Therefore, regardless of his religious or national affiliation, his work was celebrated.

With this freedom for artistry to exist outside the church, there came a second freeing realization. God’s election by free grace comes to the least important or significant of people, regardless of status or capacity. As a result, everyday people and their lives became intrinsically valuable as subject matter. Kuyper put it this way:
human heart in it, to grasp with his artistic instinct their ideal impulse, and lastly, by his pencil to interpret for the world at large the precious discovery he has made.5

Perhaps this new freedom began to show most vividly in the change that occurred in Dutch art. Though many post-Reformation artists continued to use overtly religious subject matter (think of Rembrandt’s The Three Crosses), by the seventeenth century, a new realm had opened. Rembrandt could also paint a picture of an old pair of shoes. Vermeer could paint a picture of an everyday kitchen maid pouring water into a basin. Pieter de Hooch could paint images of a courtyard or bedroom. People everywhere were beginning to see the value in earthly as well as heavenly life. After all, not only has God given grace to common, mundane people, but even his saving grace validated this earthy world. The second Adam’s death justified God’s people. But Jesus’ life redeemed every aspect of true human existence.6 In the Word made flesh, the visible image of the invisible God intimately and experientially knew what it was to sweat, laugh, cry, and drink a little wine.7 Thus these things could be celebrated as worthy subject matter.

Being Human

Beyond opening up a new freedom for the subject matter of an artistic vision, different Reformed thinkers have, particularly in the past fifty years, begun to sketch out what might be called a “Christian Aesthetic.” One such established thinker is Nicholas Wolterstorff. In his book Art in Action, he picks up the question of what it means to be a human being with a vocation and applies a Reformed answer to the world of the arts. Like Calvin, whose first Book in his Institutes is titled “The Knowledge of God the Creator,” Wolterstorff starts at the very beginning, turning to Genesis. There he sees a picture of the ultimate Creator in whose image we are made, but, more significantly, because art is the byproduct of human endeavor, he looks to Genesis as our starting place of understanding what it means to be human. “If we are to describe how the Christian sees the arts,” we must begin with “Man’s embeddedness in the physical creation and his creaturely vocation and creaturely end with that creation.”9

Humanity, asserts Wolterstorff, is an integral and wonderful part of the creation. We are dusty, muddy creatures. “The Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Gen. 2:7). God called his dusty, muddy creature “very good.” This fundamental fact of the starting goodness of the creation is crucial, contends Wolterstorff, for understanding the arts. Though humanity fell, and has pulled the rest of creation into bondage with us, we are not allowed to devalue all that is sensory or material. The physical realm has been given God’s blessing. Matter matters! This does not mean that we can hedonistically indulge every sensory stimulation possible or consume every material thing we can touch. Calvin warns against this, as does Paul.10 But—and this is a big but—as Paul emphasizes, the body and soul are unified. Referring to I Corinthians, Wolterstorff says: “Invariably in Pauline thought, and normally (continued on page 24)
PROFILE IN FAITH

In the Footsteps of John Knox
On the Five Hundredth Anniversary of His Birth

by David B. Calhoun, Ph.D.
Professor Emeritus of Church History
Covenant Theological Seminary, St. Louis, Missouri

Haddington

John Knox was born in the town of Haddington in East Lothian, Scotland, in 1514. The son of a yeoman farmer, Knox described himself as of “the middling sort.” Knox did not covet a great place in state or church. He told Mary, Queen of Scots, that he was not “a lord or baron,” though he was indeed a “profitable” member of society. A few years before he died he expressed gratitude that God had been pleased to make him “not a lord-like bishop, but a painful [careful] preacher of his blessed evangel.”

Little is known about Knox’s early life. After study at St. Andrews University, he was ordained as a priest of the Catholic Church. He studied law and worked as a papal notary. He also became a tutor to the sons of two wealthy men. At some point Knox became a Protestant and accompanied George Wishart, his example and inspiration, on preaching missions, serving as his bodyguard with a two-handed sword. On a December night in 1545, Wishart preached his last sermon. Expecting to be arrested, he sent Knox home with the words “Return to your bairns and God bless you. One is sufficient for a sacrifice.”

George Wishart was taken to St. Andrews, where, on the orders of Cardinal David Beaton, he was burned at the stake on March 1, 1546.

St. Andrews

The opening scene in the movie Chariots of Fire shows a group of young men, and a few dogs, running happily along the shore at St. Andrews. The Martyrs’ Monument, erected in 1843 near the Royal and Ancient Club House, appears briefly in the background. It commemorates four men, including George Wishart, martyred in St. Andrews. Wishart celebrated the Lord’s Supper with a few friends, then, as he had promised, “suffered gladly for the Word’s sake.”

A few weeks after Wishart’s death, a group with mixed motives—political, personal, and religious—murdered Cardinal Beaton and took possession of his castle in St. Andrews. Sympathizers joined them, including John Knox and his two pupils. When a few leaders asked Knox to become the preacher for the occupying rebels, he refused, because, he said, “he could not run where God had not called him.”

The entire group then issued a public call, which Knox reluctantly accepted. At times during the standoff the people in the castle were free to come and go, allowing him to preach his first sermon at Holy Trinity Parish Church in St. Andrews. Knox later wrote, “How small was my learning, and how weak I was of judgment, when Jesus Christ called me to be his steward.”

A few weeks later, with French ships assisting in the governmental siege, the “Castilians,” as they are known, were forced to surrender. Taken prisoner, Knox rowed as a galley slave for the next nineteen months, making at least two trips from France back to St. Andrews. When he was asked on the ship if he recognized the port in the distance, Knox replied: “Yes, I know it well, for I see the steeple of that place where God first in public opened my mouth to his glory, and I am fully persuaded, how weak that ever I now appear, that I shall not depart this life, till that my tongue shall glorify his godly name in the same place.”

England

Knox was released by the French in 1549. Because it was not safe for him to return to Scot-
land, he went to England, where Archbishop Cranmer was gathering a body of international Protestants to help create the new Church of England. Knox was appointed pastor of the parish of Berwick, a rough border town, and later served a congregation in Newcastle. The northern England location of these two towns gave Knox a wide influence in both England and Scotland.

Knox participated in discussions about the new Book of Common Prayer and served as a chaplain of King Edward VI. He declined appointment as bishop of Rochester and as pastor of a London church, but did preach throughout the south of England. Fearing that difficult days were ahead, he wrote A Treatise on Prayer to encourage “the small and dispersed flock of Jesus Christ” to call to God and trust him in uncertain times.11

When Edward VI died in 1553, the religious situation dramatically changed under the Catholic Mary Tudor, known in history as “Bloody Mary” (not to be confused with Mary Stuart, Queen of Scots). John Knox, like many others, left England for the safety of the Continent. With misgivings that he had deserted his ministry in England, Knox determined to do what he could to further the Reformation in Europe, and to wait until the time was ripe for him to return home.

**Geneva**

John Knox was called to be one of the ministers of a group of English Protestants in Frankfurt (Germany) but disagreed with them concerning forms of worship. The majority wanted to follow strictly the English Book of Common Prayer, but Knox wanted to introduce changes. He left the troubled situation in Frankfurt for Geneva, where he found a Reformed church with confession, worship, and discipline carefully based on the Word of God. It was “the most perfect school of Christ that ever was in the earth since the days of the apostles,” Knox wrote; “in other places, I confess Christ to be truly preached; but manners and religion so sincerely reformed, I have not yet seen in any other place.”12

Knox returned to Scotland early in 1556 and spent almost a year encouraging and strengthening the growing body of Protestants. He preached in homes, and at Calder House in West Lothian he celebrated the first Protestant communion service in Scotland.13 Realizing that his country was not yet ready for the Reformation, Knox went back to Geneva, with his wife, Marjory, and her mother.

In 1557, responding to an urgent request from Scottish nobles and with John Calvin’s encouragement, Knox headed back to Scotland. But at the French port of Dieppe, he received letters that urged him to delay his coming. Returning to Geneva, he served his English congregation there for several happy years, helping to translate what became the Geneva Bible of 1560, producing a treatise on predestination, and writing letters to Scotland in which he urged the queen regent, Mary of Guise, the nobles, and the common people to move ahead with reform.

The International Monument of the Reformation in Geneva features fifteen-foot statues of the four reformers who were in the city in 1559—Guillaume Farel, John Calvin, Theodore Beza, and John Knox. (continued on page 27)
C.S. Lewis and How Christians Should Think about Science

by Joseph A. Kohm, Jr.
Founder of Kohm Associates, Inc.

Readers will remember Uncle Andrew from the book *The Magician’s Nephew*. Uncle Andrew dabbled in science and magic to create rings that sent people into different worlds. Though he could not control it, that magic culminated at book’s end with the eventual creation of Narnia (with a little help from Aslan).

In our world, Christians concerned with the direction of culture need to possess some basic level of scientific literacy. Colossians 1:16 tells us that, “by him all things were created, in heaven and on earth.” For Christians, to be studying God’s creation via science is to be studying the ways of God. Fortunately for us, C.S. Lewis has written extensively on science or specifically on how believers should think about science. Lewis himself was not antiscience. But he had grave concerns about the use of science to either manipulate nature or validate worldviews based on reductionism or naturalism.

I thought of Uncle Andrew, and C.S. Lewis, while reading a recent news article about a woman who had three sons and desperately wanted to be a “girl-mommy.” After spending $40,000 on preimplantation genetic diagnosis (PGD), she finally gave birth to a daughter.

PGD was designed originally to identify genetic diseases or chromosomal disorders such as cystic fibrosis or sickle cell anemia in embryos prior to being implanted into a woman’s uterus. The embryos are created through the process of in vitro fertilization (IVF). INF is designed to manifest a pregnancy while PGD sorts for preferable embryos and, in some cases, enhances the embryos. After her daughter’s birth, the woman said, “She was worth every cent. Better than a new car, or kitchen reno.”

Fertility doctors in the United States have found an expanding and profitable market using PGD to assist couples seeking to determine the gender of their child (Canada, Australia, and the UK prohibit the use of PGD for gender selection). Employing PGD for the purpose of gender selection is a particularly frightening cultural barometer. It combines selfishness, one of our worst human traits, with consumerism and our relentless quest to conquer nature using technology. That we’ve reached the point of being able to technologically determine gender is not surprising. Since the Enlightenment, scientific advancement has shifted its focus from revelation to conquest. It was Descartes who said man would become “like masters and possessors of nature.”

For believers who are monitoring the culture, it is particularly troubling to see that scientific advancements are quickly racing past existing laws. Enchantment with PGD and certain other scientific processes is, at the core, only a secondary symptom arising from the original illness of our sin nature. Society’s relentless pursuit to master science finds its inception from what Keats called the “habitual self.” Lewis wrote about the “habitual self” in *The Problem of Pain*. The self is concerned with its own wants and desires and sets itself apart from, or even above, God. The lure of the promise to “be like God” (Gen. 3:5) was at the heart of the Fall. Our society is so focused on self that we are bordering on collective and individual solipsism. Thus it would seem natural for those using PGD to see the decision to determine the sex of their child as a mere personal preference based solely on individual desire.

The forces of consumerism help make this possible. Wants and desires are seduced by materialism’s promises of happiness and fulfillment based on the next acquisition or purchase. Consumerism inflames covetousness and attempts to offer each person the opportunity to live outside his or her current reality with the aid of easy credit. Choosing the gender of
your child becomes another purchasing decision. Coke or Pepsi? Boy or girl?

Whether PGD (or any scientific advancement) is “good” is largely the function of the inquisitor’s worldview. To the world, the ability to select the gender of a child is evidence of increased individual freedom. Instinctively, a quantitative increase in choice also seems to equate to an increase in freedom. Yet, in this case, correlation does not imply causation because, if freedom is not restrained, it eventually results in anarchy. The consequences of our increased freedom are all around us. At no time in history has a people group had more quantitative choices affecting lifestyle, and yet depression, brokenness, and addiction on both collective and individual levels are rampant. We are like the Israelites in Judges 21:25: “everyone did what was right in his own eyes.”

For Christians wanting to influence the world at large, it is not so much what we think about science specifically; after all, there are divisions among believers on a range of topics, from the age of the earth to the evolutionary process. What really matters is how we think about science. In The Abolition of Man, C.S. Lewis wrote, “For the power of Man to make himself what he pleases means . . . the power of some men to make other men what they please.”2

Rightly understood, science is about process. Christians have a duty to monitor its purpose. Science is meant to explain things, not explain them away. This is how we are to frame our dialogue with culture.

Last, when considering science, it is imperative that Christians remember the concept of image. Genesis 1:27 tells us, “So God created man in his own image, in the image of God he created him.” A biblical worldview that realizes humanity contains the spark of the Eternal stands in stark contrast to a purely scientific worldview that sees humanity as the physical product of strict naturalism combined with a bundle of Freudian complexes. As Christians, we must be ever vigilant to guard against a concept of science that fails to recognize the eternal worth of each individual. Uncle Andrew was ultimately confined to a big house in the country where he never attempted magic again. The rest of us will not be so lucky.

Notes:

1. Scripture quotations in this article are from the English Standard Version.

(continued on page 31)
Thanks for the Memories Reminders
(continued from page 1)

shown that brought laughter, tears, and ultimately hope. It inspired hope because it ended with a clip of Dad’s own voice delivering one of his most memorable lines: “We are in the land of the dying, headed toward the land of the living.”

The bookend to that theme came toward the end of the service when a men’s quartet sang Dad’s favorite spiritual: “This world is not my home, I’m just a’passin’ through, my treasures are laid up, somewhere beyond the blue. The angels beckon me from heaven’s open door, and I can’t feel at home in this world anymore.”

If Dad understood nothing else, he recognized that this world was not his home. Oh, yes, with Shakespeare he fully appreciated that the world is indeed a stage. But for him it was not the main stage. It was just the green room. He realized that the big show is in the life to come. Because that’s when the Star will make His appearance—and we with Him. That’s when what really matters will finally matter.

Dad understood that truth at the core of his being, and it affected everything about his life. Even his legacy. Though I never heard him phrase it this way, for him the question was not, what am I leaving behind? Rather, what am I leaving for?

That forward-looking perspective kind of turns the traditional notions of legacy on their head. It suggests that our lives ought not to be focused primarily on what we leave behind, but on how we are preparing—and how we are helping others prepare—to live permanently with the King and His people, in His kingdom.

In short, this world is not a museum. It’s a nursery. God is not asking us to leave memorials to ourselves. He’s asking us to grow up and get ready to live with Him and to grow others up and get ready to live with Him.

My dad is a great model of someone who invested his time on earth with that long-range view. He was not, as they say, so heavenly minded that he was no earthly good. No, he was very present. But it was a presence and focus informed by the fact that the King had called him to teach. So he taught.

So even though his investment was in the world, it was not of the world. His was an investment in the King’s business, which, in his particular calling, involved the teaching of men and women.

And so whatever we leave behind ought not to be merely a memory, which points to the past. No, our legacy ought to point to our future with the Father, Son, and Spirit, which the Westminster Shorter Catechism claims is the reason we were created in the first place.

Memories are good (as long as they are good memories). But reminders are better. My dad’s...
legacy is a great reminder that this world is not our home; it’s our launching pad to go home. Which means everything we do here matters. But it matters only because it’s a baby step toward all that our Father has prepared for us when at last He hands us our inheritance, which is the eternal weight of His glory. In that day, no one will ask, what did you leave behind? Only this: how much glory are you prepared to bear?

Hope is one of the Theological virtues. This means that a continual looking forward to the eternal world is not (as some modern people think) a form of escapism or wishful thinking, but one of the things a Christian is meant to do. It does not mean that we are to leave the present world as it is. If you read history you will find that the Christians who did most for the present world were just those who thought most of the next. The Apostles themselves, who set on foot the conversion of the Roman Empire, the great men who built up the Middle Ages, the English Evangelicals who abolished the Slave Trade, all left their mark on Earth, precisely because their minds were occupied with Heaven. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at Heaven and you will get earth “thrown in”: aim at earth and you will get neither.

C.S. Lewis

RECOMMENDED READING

*Living By the Book: The Art and Science of Reading the Bible*, by Howard G. Hendricks and William D. Hendricks, Moody

For every person who draws strength and direction from the Bible, there are many more who struggle with it. Some call it a long book with fine print and obscure meaning. Some call it a mystery. A chore to read. An undecipherable puzzle.

The good news is you can easily solve this problem. With over 300,000 sold, this revised and expanded edition of *Living by the Book* will remove the barriers that keep Scripture from transforming your life. In a simple, step-by-step fashion, the authors explain how to glean truth from Scripture. It is practical, readable, and applicable. By following its easy-to-apply principles, you’ll soon find yourself drawing great nourishment from the Word—and enjoying the process! The Living by the Book Workbook is the perfect compliment to provide practical application of lessons.
C.S. Lewis Institute: A Fellow’s Journey
(continued from page 3)

My family and friends have endured bravely my need for external processing throughout the program, and I have experienced a renewed desire to show them love as God has shown it to me.

What would you tell a friend or work colleague about the Fellows Program?

I usually describe the program as a continuing education program for my faith. In fact, just talking about the Fellows Program has been the easiest way to initiate conversations on faith, as continuing education efforts are a constant topic in DC. Plus, most people seem to have no idea that the “Narnia guy” was a theologian and Jesus-follower. I try to break it to them gently.

If they are believing friends and colleagues, I also tell them to just sign on. I know I’m so very glad that I did.

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Tears in a Mending World
By Lailee McNair Bakhtiar
CSLI Fellow & Mentor (Annapolis)

Although a thousand eyes of blindness see nothing
The heart sees everything on its solitary journey
Homeward from the arid wilderness a desert river
Sensing the gracious supernatural smile of a friend

Love! Forgiveness! Acceptance! My friend?
Whoever you are today, hear me, love
Extend your compassion to me, so parched
Whoever you are, forgiveness, share my burden

Whoever you are acceptance, death proclaims
My beggar pruned hand shakes in the long line
I am a blind beggar to thee, but just a touch
Of your doctor healing hand, operate, permeate

Giving me one good eye to see my brother
Again in this feverish blindness, then, help me
Hold the truth up, an encouraging word to
Poverty, illness, prison whatever the palace

That is where the trudging sufferer shriveled,
His hardened brick face a weight in the
Puddle of blood on the dry turmeric sand
Pray, touch my creaking eye it’s painful to see

The face of my comforter reflected in me
And hear this rare rippled harmony of tunes
Beauty in the inner vision of a culver by the
Lion light attained the joyous trumpeter!

Return to me music, a moist jasmine eye
Friend, doctor, gratitude drops a plumb line
Of love in the well, now for thankful new sight
I bow praising with prayerful humility
For he rushed to return my dignity

Excerpted from City Dock Poetry, (RedDot.com Publishing 2014)
Are You a Christian or a Disciple?  
(continued from page 5)

Noted New Testament scholar Michael Wilkins, who has researched this subject in great detail, helpfully says a disciple is “one who has come to Jesus for eternal life, has claimed Jesus as Savior and God, and has embarked on the life of following Jesus.”

William Kynes offers an expanded definition: “A disciple is one who responds to the call of Jesus in faith, resulting in a relationship of absolute allegiance and supreme loyalty through which Jesus shares his own life and the disciple embarks on a lifetime of learning to become like his Master.”

The definitions of Wilkins and Kynes will come as a surprise to many. As noted above, in some churches a disciple is thought to be a Christian who has gone on to make a higher level of commitment to Christ and His lordship than the average Christian. The assumption underlying this idea is that Jesus offers two acceptable standards or levels of commitment. Unfortunately this view fails to notice that Jesus had only one standard. His earthly ministry (up to the cross) was focused on proclaiming God’s kingdom and calling people to discipleship. What this entailed is featured through His work with the twelve, who were first called to be disciples and later chosen to be apostles who would lead the church in the mission of making disciples after His departure. But it is also seen in the many others who became His disciples as His ministry unfolded (Luke 6:13, 17; 19:37; John 4:1; 6:60, 66; 19:38).

The way Jesus uses the word *disciple* in the Great Commission illustrates the point Wilkins makes above. After God raised Jesus from the dead, He gave Him universal authority over heaven and earth. Jesus then commissioned and sent forth His disciples on a universal mission. No longer were they restricted to “the lost sheep of the house of Israel” (Matt. 10:6). They were now to “go . . . and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe [obey] all that I have commanded you” (Matt. 28:19–20). Clearly in this text there is only one category of follower envisioned: a disciple. Just as clearly the mission is focused on one thing: making disciples. And clearer still, making disciples is a matter of bringing lost sinners to salvation in Jesus Christ and helping them understand and obey His teachings.

A closer look at the text clarifies the point. The main verb in this sentence is an imperative *make disciples*. It is supported by three participles, *going*, *baptizing*, and *teaching*, that share some of its imperative force. The participles serve to clarify key aspects of how disciple making works. It begins with trained disciples following the example of Jesus by going out to announce that the kingdom of God was at hand

**With total commitment to orient us, the Word of God to instruct us, the Spirit of God to empower us, the people of God to support us and a gracious Lord to pardon us, we are able to live out faithful and fruitful discipleship leading to increasing Christlikeness.**
Are You a Christian or a Disciple?

“Since each Christian must still deal with the presence of sin, his or her walk has successes and failures.” Total commitment to Christ is necessary, says Bock, and “this is something the disciples struggled to learn, but Jesus makes it clear that an absolute commitment is required for being successful at discipleship . . . Nevertheless, he deals graciously with his followers and their lapses. Intention and core orientation are the point, not perfection.”18

With total commitment to orient us, the Word of God to instruct us, the Spirit of God to empower us, the people of God to support us and a gracious Lord to pardon us, we are able to live out faithful and fruitful discipleship leading to increasing Christlikeness. Whether we do so and to what extent in the years after conversion reveals whether we are a good disciple, a stagnant disciple, or a poor disciple—or even a false disciple (Judas).

Discipleship in the Book of Acts

The book of Acts presents a vivid and inspiring picture of discipleship in the church. The early church was a community of disciples. We see the gospel message proclaimed in various venues by disciples who call people to repent, believe, and be baptized into the fellowship of the church. But it doesn’t stop there. Once in the church, converts are to devote themselves “to the apostles’ teaching [about Jesus] and the fellowship, to the breaking of bread and the prayers” (Acts 2:42). This is essential for maturing in discipleship with Jesus, who is now present through the Holy Spirit. Interestingly, these four elements, which were at the heart of church life in Acts 2:42 were also at the heart of Jesus’ discipling of the twelve.

The most common word for people who came to saving faith in Jesus in the early church is disciple. In other words, those who were saved in Jerusalem at Pentecost and throughout the Roman Empire for years afterward understood themselves to have become disciples of Jesus, like those who had become His disciples during His earthly ministry. Here are just a few examples (italics mine).

Now in the days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said . . .

And the word of God continued to increase, and the number of disciples multiplied greatly in Jerusalem. (Acts 6:1–2, 7)

But Paul, still breathing threats and murder against the disciples of the Lord . . .” (Acts 9:1)

For some days he [Paul] was with the disciples at Damascus. (Acts 9:19)

Now there was in Joppa a disciple named Tabitha, which, translated, means Dorcas. (Acts 9:36)

And in Antioch the disciples were first called Christians. (Acts 11:26)

So the disciples determined, everyone according to his ability, to send relief to the brothers living in Judea. (Acts 11:29)

But Jews came from Antioch and Iconium, having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead. But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe. When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through

Throughout the book of Acts, disciples is a title for those who have placed their faith in Jesus and are now followers of Jesus, converts.
many tribulations we must enter the kingdom of God. (Acts 14:19–22)

Clearly the people referred to as disciples in these passages are not a special highly committed type of Christian; they are ordinary believers. Summarizing, Michael Wilkins says,

Throughout the book of Acts, disciples is a title for those who have placed their faith in Jesus and are now followers of Jesus, converts. That the term disciple was still used makes it clear that continuity is maintained between those who followed Jesus during his earthly ministry and those of the post-resurrection church.

This direct connection with Jesus and His first disciples helps define our identity and illuminates the meaning and path of discipleship for those in every generation who seek to follow Jesus.

Conclusions

In light of this study of the words Christian and disciple what conclusions can we draw? Does Christian designate a different category of believer from disciple? Is it a term for the great mass of believers, for whom a lower standard of commitment to Jesus is acceptable, in contrast to disciples, from whom an optional, higher standard is required? The definitions of each word and their use in the New Testament do not give us that option. It is clear that these words are synonyms. Wilkins sums up:

Disciple is the primary term used in the gospels to refer to Jesus’ followers and is a common referent for those known in the early church as believers, Christians, brother/sisters, those of the way, or saints, although each term focuses upon different aspects of the individual’s relationship with Jesus and others of the faith. The term was used most frequently in this specific sense; at least 230 times in the gospels . . . and 28 times in Acts.

Space limitations have confined our study to the Synoptic Gospels and Acts, however, John’s Gospel also has much to teach on discipleship. And so do the Epistles, where the word disciple is not used but the concept is present and addressed in different language. For more, see Patterns of Discipleship in the New Testament, edited by Richard Longenecker (Eerdmans).

I would like to conclude with two implications of what I have been saying. The first is that we need to recover our true identity as disciples of Jesus Christ. This requires careful and prayerful study of what the Gospels and Acts reveal about disciples and discipleship and discovering for ourselves that Christian, believer, and disciple are synonymous—and that a Christian is called to live a life of wholehearted discipleship to Jesus. Tragically many people in churches today believe themselves to be Christians but are not living as disciples of Jesus. In some cases, this is because they are Christians in name only and have not yet come to saving faith. In other cases, they are true Christians but do not understand what the Bible teaches about their identity as disciples. In either case, the answer is for a person to examine his or her heart and life in light of the gospel message and the call to discipleship and respond accordingly. Paul encouraged the Corinthians to do this when he said, “Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!” (2 Cor. 13:5).

What does this self-examination involve? Briefly, if Jesus Christ is in you (by the Spirit), there will be signs of new life, for “if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” (2 Cor. 5:17). This new life is the fruit of faith in God and trust in Jesus, who has paid the penalty for your sins. And it has ongoing effects. A grow-
Are You a Christian or a Disciple?

ing love for God and other people should be present, along with power to live in newness of life. You should also experience the Holy Spirit convicting you when you sin, urging you to live out grateful and joyful obedience to Christ and prompting you to reach out to the lost.

The Sermon on the Mount is a rich place to begin exploring this life of discipleship. As you discover more of what is involved in being a faithful disciple, you may be surprised at what it entails, but do not become discouraged or overwhelmed. Remind yourself that Jesus is loving, gracious, and patient toward you, just as He was with the twelve, who often failed to understand and respond properly to what He was teaching them. He will help you, just as He helped them. He will also use you, just as He used them. When you fail, ask His forgiveness and commit yourself to making every effort to do better next time. And pray daily, and throughout the day, for the Holy Spirit’s leading, empowerment, and joy. To help solidify and reinforce your true identity, consider referring to yourself not as a Christian but as a disciple of Jesus. (This seems clearer and more winsome than the phrase Christ-follower, which is a somewhat awkward use of English.)

A second implication is that as disciples of Jesus, we need to resume our mission of making disciples for Jesus. The Great Commission was not given to the twelve only, but through them to all believers. It was a simple but brilliant idea. They were to reproduce themselves by doing with others what Jesus had done with them. Then their disciples were to go out and do the same with others. In that way, Christ’s kingdom would expand from generation to generation until He returns.

To make a disciple, you must be a disciple. This means that you have repented, believed the gospel, been baptized, and are in a church where you are in the (lifelong) process of learning to understand and obey all that Jesus taught the twelve (Matt. 28:19).

Ideally, you have been in a discipling relationship in the past or are in one now. It is probably wisest to start your discipling ministry with someone who is already a believer and wants to become a stronger and more faithful disciple. However, at some point, you will want to reach out to those who do not know Christ to help them come to salvation. To do so, prepare yourself by learning what the gospel message consists of and how to share it in a wise, winsome, and grace-filled way. There are many good resources for this. Remember that in seeking to reach nonbelievers, you’ll want to keep the focus on Jesus Christ, who He is, what He did on the cross, and the forgiveness and new life He offers to those who want it. Communicate in language free of theological terms and religious jargon; for example, the words Christian and Christianity are so laden with baggage (the periodic massacre of Jews, the Crusades, Inquisition, Thirty-Years’ War, Holocaust, televangelist scandals, pedophile priests, etc.) that they can easily divert attention from Jesus and the gospel to distracting objections and confusing, controversial issues. Those who actively share the gospel periodically run into problems with the word Christian. As early as 1983, John Stott said, “Because of its common misuse, we could profitably dispense with it.” Whether you use the word Christian or not, the main point is to keep the focus on Jesus: who He was, what He did, and why it matters.

As you recover your identity as a disciple of Jesus and resume your mission of helping others become His disciples, you will become increasingly fruitful and joyful. As pastors catch this vision and lead their churches in it, they will become deeply satisfied as they see lives being transformed and church growth coming from conversions, not just transfers from other churches. And the light of Christ will burn brightly once again in our land.

Notes:

Christ says ‘Give me All. I don’t want so much of your time and so much of your money and so much of your work: I want you. I have not come to torment your natural self, but to kill it. No half-measures are any good. I don’t want to cut off a branch here and a branch there, I want to have the whole tree down. I don’t want to drill the tooth, or crown it, or stop it, but to have it out. Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wicked – the whole outfit. I will give you a new self instead. In fact, I will give you Myself: my own will shall become yours.

C.S. Lewis

6. Ibid., 205.
10. Scripture quotations in this article are from the English Standard Version.
11. Bauer, Arndt, Gingrich, s.v. *mathetes*.
13. Wilkins, *Following the Master*, XX.
14. William L. Kynes, PhD, New Testament scholar, pastor, and currently moderator of the Evangelical Free Church of America, in private correspondence with author.
17. Ibid., 323–30.
18. Ibid., 323–24.
21. Wilkins, Following the Master, 40.
23. Helpful resources to grow in your own understanding discipleship include Michael Wilkins, *In His Image* (NavPress) and Greg Ogden, *Transforming Discipleship* (InterVarsity). You should read at least these two books before discipling someone.
24. An excellent resource guide is the workbook by Greg Ogden, *Discipleship Essentials* (InterVarsity). A great follow-up study is his *The Essential Commandment* (InterVarsity).
25. Randy Newman, *Questioning Evangelism* (Kregel). A very helpful little booklet to give people is *Two Ways to Live* (Matthias Media).

RECOMMENDED READING

*Transforming Discipleship: Making Disciples a Few at a Time*, by Greg Ogden, IVP Books
How much of our conversation is devoted to self-advertisement, self-justification, self-promotion?

...and sanctity that he found himself preaching out loud to an imaginary congregation—in the solitude of his desert cell. Telling glory stories of our high school athletic feats, bragging about sexual exploits in the locker room, spending billions annually on cosmetics, fashions, hair products, and plastic surgery, driving the right cars, choosing the right careers, bragging of our life’s milestones and résumé lines, putting stickers about our children’s elite teams on the backs of our cars: like Gaston in Beauty and the Beast, we have made a lifestyle out of being stroked for the self-image we carefully cultivate. It is not hard to imagine the diagnostic power of a concept like vainglory in a world of Twitter and YouTube. Even in our church lives, we want not just to be, but to be known as Good, Respectable Christians, devoted to well-approved ministries.

Harder to imagine, perhaps, is what the regular practice of spiritual disciplines such as silence or solitude would do to shake us to our senses, if not push back against the darkness. How much of our conversation is devoted to self-advertisement, self-justification, self-promotion? Are we truly encouraging others or playing a subtle game of envious one-upmanship? What would it be like to spend a day in a posture of welcoming reception and attentive listening? What would it be like to lay down our performances for all the audiences around us? Do we know what it is to stand firm in the unconditional love of God and maintain our equanimity against false flattery and even the scorn of others? Vainglory is one of those insidious habits that unconsciously shapes our lives. If we are unintentional about discipleship, it is all too easy to get sucked in and then discover that we are too far gone to find a way back. The spiritual disciplines are practices of resistance against sin, but, more important, they give us patterns of life that bring us back to spiritual health and well-being.

Thankfully, we don’t have to take advice on how to handle temptations like vainglory from some otherworldly saints we can’t relate to. Evagrius was someone who wrestled, who suffered, who made mistakes, who needed serious rehabilitation and treatment. He knew what temptation feels like—how people are seduced and slip and fall. Precisely for that reason, he can invite us to learn what his own hard-won transformation taught him.

We should also notice that Evagrius’s story is the story of a transforming community. Discernment and discipleship in the desert were the work of a worshiping, practicing Christian community, not the heroic efforts of an individual. The insights Evagrius records are the summation of a whole monastic movement’s way of life. Evagrius began his Egyptian sojourn, like his ascendancy to a position of influence in Constantinople, by joining a community, complete with spiritual directors and mentors and supporters. When it comes to matters of the heart, Christians need each other.

Communal enterprises such as athletic teams and musical ensembles are good metaphors for disciples of Jesus, for we are not isolated individuals but part of the body of Christ. For example, thinking of Christian discipleship as a social enterprise shifts our focus from vainglory as a purely individual problem to the way vices are communally fostered and communally resisted. Vainglory, while certainly a personal spiritual problem, also warps social structures and does institutional damage in society and culture. As a counterpoint, however, creating a culture of “good glory”—a way of affirming and encouraging one another in goodness that is a beautiful witness and a light shining in the darkness—is something that also requires a communal effort. We will need not only people with integrity and...
When we merely say that we are bad, the “wrath” of God seems a barbarous doctrine; as soon as we perceive our badness, it appears inevitable, a mere corollary from God’s goodness. To keep ever before us the insight derived from such a moment as I have been describing, to learn to detect the same real inexcusable corruption under more and more of its complex disguises, is therefore indispensable to a real understanding of the Christian faith.

C.S. Lewis

Notes:

1. N.T. Wright, Following Jesus: Reflections on Discipleship (Grand Rapids: Eerdmans, 1994), 89.

2. Evagrius’s list of eight has been variously modified over the centuries, now generally known as a list of seven, vainglory usually being assumed into the larger category of pride.

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**RECOMMENDED READING**

*Glittering Vices: A New Look at the Seven Deadly Sins and Their Remedies,* by Rebecca Konyndyk DeYoung, Brazos Press

Contemporary culture trivializes the “seven deadly sins,” or vices, as if they have no serious moral or spiritual implications. *Glittering Vices* clears this misconception by exploring the traditional meanings of gluttony, sloth, lust, and others. It offers a brief history of how the vices were compiled and an eye opening explication of how each sin manifests itself in various destructive behaviors. Readers gain practical understanding of how the vices shape our culture today and how to correctly identify and eliminate the deeply rooted patterns of sin that are work in their own lives. This accessible book is essential for any reader interested in spiritual disciplines and character formation.

Excerpt: Very simply, a virtue (or vice) is acquired through practice repeated activity that increases our proficiency at the activity and gradually forms our character. . . . We often need external incentives and sanctions to get us through the initial stages of the process, when our old, entrenched desires still pull us toward the opposite behavior. But with encouragement, discipline, and often a role model or mentor, practice can make things feel more natural and enjoyable as we gradually develop the internal values and desires corresponding to our outward behavior. Virtue often develops, that is, from the outside in. This is why, when we want to reform our character from vice to virtue, we often need to practice and persevere in regular spiritual disciplines and formational practices for a lengthy period of time.
A Reformed Vision of the Visual Arts

(continued from page 9)

in biblical thought in general, soul is associated with physical life, not with some immortal center of consciousness.”

Thus an artist does not simply have new freedom in subject matter but also the freedom to excitedly create with tangible, earthy materials; he or she has the joy of realizing the potential of God’s creation. Likewise, the audience, instead of being scared that they are becoming too earthly minded at the expense of their souls, should be free—even excited—to enter into the creation of the artist. We, as receptive onlookers, become, as C.S. Lewis reminds us, those who sit down before the picture “to have something done to us.”

Responsibly Loving

It is precisely because art can “do something to us” that Wolterstorff goes further in developing this “Christian Aesthetic.” Beyond addressing the validity of all of life as subject matter—be it nature, children at play, human drama, or a still life—or the value of matter itself—think pigment, pens, clay, or canvases—Wolterstorff seeks to answer the question about how a person goes about being a creative creature of God’s. What is and what shapes the vocation of the artist?

Made in God’s image, humanity is undeniably unique from the rest of creation. Many have debated what comprises this uniqueness. The Greeks thought it was humanity’s ability to reason. Those of the post-Francis Bacon era believed humanity’s uniqueness lay in its capacity to make and use tools. Others have attributed our uniqueness to our ability to communicate with symbols, while others (think of Dorothy Sayers) have pointed out our God-imaging capacity to create.

Wolterstorff gives another answer. Humanity’s uniqueness shows up in our “responsible” nature. We alone must account to God for our actions and thoughts. This separates us from the animals. We are responsible to God because God, by His very nature, has authority over mankind. But we are also responsible to God because God created us, seeks our good, and is responsible to us. Or in simpler terms, like it or not, we are responsible to God because we are in relationship with Him (with the possibility of that relationship being reconciled in Jesus Christ).

Being responsible, continues Wolterstorff, means having responsibilities. We know the creation mandate: “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground” (Gen. 1:28). Our calling as human beings (whether we want to listen or not) has been, from the outset, like that of our Creator: to bring fruitful order out of the chaos. Adam and Eve were called to cultivate the garden. So too, the artist is called to be a cultivator, bringing order out of the surrounding chaos:
The artist takes an amorphous pile of bits of colored glass and orders them upon the wall of the basilica so that the liturgy can take place in the splendor of flickering colored light . . . He takes a blob of clay and orders it into a pot of benefit and delight. He takes a disorderly array of pigments and a piece of canvas and orders them into a painting richly intense in color and evocative of the South Seas.13

But we do not do this cultivation in some kind of absolute vacuum or isolation. Rather, in the words of Jesus, humanity is always responsible to: ‘“Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself’” (Matt. 22:37–39). The artist, therefore, must aim to exercise his or her calling to create within the responsibility of loving one’s materials, one’s audience, and, most important, one’s Creator. Knowing that such an approach stands in stark contrast with the contemporary vision of the autonomous artist as intrinsically free from any constraints. Wolterstorff suggests that we must be intentional about building our understanding of the artist around this idea of responsible love.

Hors D’oeuvres of Shalom

Admittedly, this view of the artist as “responsible servant” could be misinterpreted. One could accuse Wolterstorff of tilting toward the utilitarian. But he recognizes this threat and instantly takes us back to the Scriptures. Responsibility or even order is not the end in itself. Rather, we in our creative cultivation are working together toward a higher end—helping move men and women and creation toward the condition that God intended: Shalom. Peace—with Him, our selves, our fellows, and with nature. This Shalom is not simply negative (i.e., the lack of hostility because everything is in order); it is a positive, “a peace which at its highest is enjoyment.”14 The words of the prophet Isaiah capture this Shalom poignantly:

The Lord’s justice will dwell in the desert, his righteousness live in the fertile field.15

It is true that until Jesus returns and establishes the new heavens and earth, perfect Shalom, including some perfect expression of art, will elude us.

The fruit of that righteousness will be peace; its effect will be quietness and confidence forever.

My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest. (Isa. 32:16-18)

The Scriptures invite us to use our imaginations to picture what it will be like to live in that abundant, fair, peaceful country. And the visual artist, whether by offering us real and honest glimpses of Shalom unattained (think of the prophetic fragmentation reflected in Picasso’s Demoiselles d’Avignon) or Shalom en route (picture an evocative work by Makoto Fujimura, such as his Golden Sea), can, if we will receive it as C.S. Lewis suggests, stir our imaginations. The paintings we paint and the sculptures we sculpt (or, for that matter, the poems we write, the gardens we grow, the bridges we build, the truths we tell, or the communities we cultivate) can become the creation-mandate hors d’oeuvres that we are created to offer and to taste now in longing anticipation of the banquet that is to come.

Well Done Good and Faithful Artist

It is true that until Jesus returns and establishes the new heavens and earth, perfect Shalom, including some perfect expression of art, will elude us. Suffering and brokenness are integral to life on this still fallen planet. Our best efforts here may be buried, as Lesslie Newbigin has said, in the rubble of history—canvases will crumble, paint will peel, sculptures will be chipped away, buildings will be torn down . . . people will die. But this future to which we in Christ are headed is assured, and what we offer, be we a sixteenth-century theologian or a
A Reformed Vision of the Visual Arts

The first demand any work of any art makes upon us is surrender. Look. Listen. Receive. Get yourself out of the way. (There is no good asking first whether the work before you deserves such a surrender, for until you have surrendered you cannot possibly find out.)

C.S. Lewis

Notes:

1. Calvin's move to outlaw the ballet in Geneva has been seen by some "anti-art." But at the time, Calvin and his fellow reformers saw what was transpiring in the ballet as a debasement of women. (See J.T. McNeill, The History and Character of Calvinism (New York: Oxford University Press, 1954), 168.) Perhaps their decision was wrong, though one might look at, for example, Miley Cyrus's dance moves and legitimately ask about the debasement of women.


4. All Scripture quotations in this article are from the New International Version.

5. Kuyper, Lectures, 166.


7. Institutes, II.14.3.


9. Ibid., 60.


11. Wolterstorff, Art, 70. C.S. Lewis, An Experiment in Criticism (Cambridge: Cambridge University Press, 1961), 19. Lewis also notes that we cannot know if the work deserves our surrender until we surrender.

12. Ibid., 79.

RECOMMENDED READING

Art in Action: Toward a Christian Aesthetic, by Nicholas Wolterstorff

Taking vigorous issue with the pervasive Western notion that the arts exist essentially for the purpose of aesthetic contemplation, Nicholas Wolterstorff proposes instead what he sees as an authentically Christian perspective: that art has a legitimate, even necessary, place in everyday life. While granting that galleries, theaters and concert halls serve a valid purpose, Wolterstoroff argues that art should also be appreciated in action—in private homes, in hotel lobbies, in factories and grocery stores, on main street.

His conviction that art should be multifunction is basic to the author’s views on art in the city (he regards most American cities as dehumanizing wastelands of aesthetic squalor, dominated by the demands of the automobile), and leads him to a helpful discussion of its role in worship and the church.
In his biography of Calvin, Bernard Cottret describes the statues: “Little distinguishes these four bearded stone figures from each other: the same cap, the same pastoral robe, the same Bible in the hand. Precedence among the principals is absent; the Genevan monument associates preeminence with equality.” Along the 325-foot wall, a section of the former city wall, there are also scenes and inscriptions of various people and events connected with the Reformation, including one of John Knox preaching in Edinburgh, with the words of Thomas Randolph, Queen Elizabeth’s envoy in Scotland, “I assure you that the voice of one man is able in one hour to put more life in us than five hundred trumpets continually blustering our ears.”

Edinburgh

After five years in England and another five years on the Continent, in 1559 Knox returned to Scotland for good. In Perth, he preached a fiery sermon that stirred up some listeners to destroy images in the Catholic Church and loot nearby monasteries. Knox tried unsuccessfully to thwart the actions of what he called the “rascal multitude.” In St. Andrews, Knox preached on Christ’s cleansing of the temple, before Protestant leaders, Catholic prelates, and common folk. He accepted a post as the minister of St. Giles Kirk in Edinburgh, where he served until he died twelve years later.

During the early days of August 1560, as members of the Scottish Parliament made their way to the capitol, Knox preached to great congregations on the book of Haggai, the prophet who had called upon the people of Israel recently returned from exile to build the house of God before turning their attention to their own houses. “The doctrine was proper for the time,” Knox wrote, but not everyone was happy with the sermons. “Some,” said Knox, “having greater respect to the world than to God’s glory, feeling themselves pricked, said in mockage, ‘We must now forget ourselves, and bear the barrow to build the houses of God.’”

For the new Reformed church Knox and five other ministers, all with the first name of John, in four days drew up a Confession of Faith. Forged in the fire and heat of the battle, the Confession is “as craggy, irregular, powerful, and unforgettable as the hills of northern Scotland.” It was overwhelmingly accepted by the parliament, which also abolished the celebration of the Mass and papal authority throughout the land. The Book of Discipline, largely the work of Knox, set forth the Presbyterian form of church government, presented a system of universal free education, and provided for support of ministers and poverty relief. The first meeting of the General Assembly of the Church of Scotland met in Edinburgh in December.

The year 1560 had proved to be momentous for Knox, but it ended with great sadness. In December Marjory died, leaving him with two little sons. Knox mourned her loss with a heavy heart. In his will, written some years later, he praised his “dearest spouse” of “blessed memory.” In 1563 Knox was married again, to seventeen-year-old Margaret Stewart—related by blood to Mary, Queen of Scots!

In 1561, after the death of her husband, Francis II of France, Queen Mary came home to Scotland to assume her rule. She faced great obstacles in her efforts to return Scotland to the Catholic Church, the greatest of which was John Knox. On five occasions the queen required him to appear before her at the palace to receive her rebuke for his sermons and actions.

Against the background of the religious struggle, Mary’s personal life played itself out in unfortunate marriages, scenes of violence and murder, and, finally, flight from Scotland, leaving her infant son, James VI, king under the direction of a series of regents. While keeping a wary eye on political developments, Knox gladly gave his attention to what he considered his primary calling, the preaching of the gospel.

Considering myself rather called of my God to instruct the ignorant, comfort the sorrow-
In the Footsteps of John Knox

ful, confirm the weak, and rebuke the proud, by tongue and lively voice in these most corrupt days, than to compose books for the age to come . . . I decreed to contain myself within the bonds of that vocation, whereunto I found myself especially called.22

Knox did, however, continue to write—letters, treatises, and above all a History of the Reformation in Scotland, on which he would work the rest of his life. Henry R. Sefton describes Knox’s History: “It is a remarkable testimony from one of the leading participants in the Reformation movement rather than an objective history, but it is a valuable source of information which all subsequent historians of the period can ignore only at their peril.”23 W. Stanford Reid says that in his History Knox put “flesh and blood on the whole Reformation movement.”24 According to R.M. Healey, Knox’s History is “an extended sermon on the duty of Scottish Christians to rely on God.”25

A bronze statue of John Knox, now standing inside St. Giles Kirk, was erected in 1906 “by Scotsmen at home, in Australia, in Canada, and the United States.” Another statue of Knox, in the courtyard of New College, Edinburgh, bears the inscription: “Erected by Scotsmen who are mindful of the benefits conferred by John Knox on their native land, 1896.”26 In the movie Chariots of Fire, Eric Liddell tips his cap as he runs past this statue of John Knox on his way to a meeting for young people. On the hill behind the cathedral in Glasgow sprawls the Necropolis with many elaborate tombs and memorials, the most conspicuous being a Doric column raised in 1825 to the memory of the Reformers and crowned by a towering statue of John Knox.

St. Andrews Again

John Knox’s enemies, and even some of his supporters, wanted the controversial preacher out of Edinburgh. In 1571 Knox went to St. Andrews, where he spent more than a year away from his congregation, but not away from preaching.

James Melville, a student at St. Andrews, wrote in his diary:

Of all the benefits I had that year [1571] was the coming of that most notable prophet and apostle of our nation, Mr John Knox, to St. Andrews . . . I heard him teach the prophecy of Daniel that summer. I had my pen and my little book, and took away such things as I could comprehend. In the opening up of his text he was moderate the space of an half-hour; but when he entered to application, he made me so to shudder and tremble that I could not hold a pen to write.27
The congregation at St. Giles recalled Knox, and he came back to Edinburgh, with the understanding that he would be free to speak out plainly about what was happening in church and state.

**Edinburgh Again**

Knox and his family were lodged in a house near St. Giles, now known as the “John Knox House.” He preached again in the church [kirk] until his last sermon on November 9, 1572. Thomas Smeton, later principal of the University of Glasgow, described the scene, “After he had pronounced the blessing upon the people, with a mind more cheerful than usual, but with a weak body, and leaning upon his staff, he departed, accompanied by almost the whole assembly, to his house, from which he did not again come forth in life.”

On November 17, Knox called the elders and deacons to his bedside to bid them goodbye and to “exhort them to stand constant in that doctrine which they had heard of his mouth, how unworthy that ever he was.” Others came too, so that the scene in the house halfway along the Royal Mile was like that at the end of The Pilgrim’s Progress, “where a great concourse of pilgrims accompany Mr. Valiant-for-Truth to the river-side.”

November 24 was John Knox’s last day on earth. A little after noon, he asked his wife to read the fifteenth chapter of 1 Corinthians. Some hours later he said to her, “Go, read where I cast my first anchor,” and she read the seventeenth chapter of John’s Gospel. Later that night family and friends gathered around his bed for evening prayers. Someone asked, ‘Sir, heard you the prayers?’ Knox answered, ‘I would to God that you and all men heard them as I have heard them. I praise God of that heavenly sound!’ A little later, he quietly passed away.

From his house the funeral procession moved to St. Giles Churchyard on November 26. Standing beside the open grave, the earl of Morton, newly appointed regent, uttered words long remembered: “Here lies one who never feared nor flattered any flesh.”

Robert Louis Stevenson wrote that

> the ancient burying ground of Edinburgh . . . behind St. Giles’s Church . . . has disappeared . . . and for those ignorant of its history, I know only one token that remains . . . Two letters and a date mark the resting-place of the man who made Scotland over again in his own image, the indefatigable, undissuadable John Knox. He sleeps within call of the church that so often echoed to his preaching.

**Notes:**

1. In 1881 at the site of the house where Knox was thought to have been born, an oak tree was planted “after the wish of the late Thomas Carlyle,” according to the inscription on a nearby stone.
5. History 1:139.
6. There were about twenty Protestant martyrs in Scotland between 1528 and 1558. John Ogilvie (1579-1615) was Scotland’s only Roman Catholic martyr.
8. Reid, Trumpeter of God, 47.
13. Sir David Wilkie (1785–1841), the most celebrated Scottish artist of the early nineteenth century, produced an unfinished painting, “John Knox Administering the Sacrament at Calder House.”

“A man with God is always in the majority.”

*John Knox*
In the Footsteps of John Knox

21. A stained glass window in St. Giles depicts the murder of Regent Moray in 1569 and John Knox preaching at the funeral.
26. David George Mullan writes: John Knox “is not the sum total of the Scottish Reformation, but one can hardly conceive of that event without him standing tall as he does in the quadrangle at New College.” Crawford Gribben and David George Mullan, *Literature and the Scottish Reformation* (Ashgate, 2009), 250.
28. The John Knox House was built sometime before 1490 and is said to be the oldest house in Edinburgh. It was probably the residence of the Reformer during a portion of the last years of his life.
32. Reid, *Trumpeter of God*, 42. See *Works* 6:iii. There are several versions of Morton’s testimony to Knox.
33. Robert Louis Stevenson, *Edinburgh: Pictorial Notes* (London: Pallas Athene, 2001), 34–35. The graveyard has been paved over, but Knox’s burial spot is located by a plaque in parking space number 44. It is inscribed with I K 1572 (representing Johannes Knox).

**RECOMMENDED READING**


The National Book Critics Circle Award–winning history of the Reformation—from the New York Times bestselling author of Christianity and Silence

At a time when men and women were prepared to kill—and be killed—for their faith, the Protestant Reformation tore the Western world apart. Acclaimed as the definitive account of these epochal events, Diarmaid MacCulloch’s award-winning history brilliantly re-creates the religious battles of priests, monarchs, scholars, and politicians—from the zealous Martin Luther and his Ninety-Five Theses to the polemical John Calvin to the radical Ignatius Loyola, from the tortured Thomas Cranmer to the ambitious Philip II.

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Supposing science ever became complete so that it knew every single thing in the whole universe. Is it not plain that the questions, ‘Why is there a universe?’ ‘Why does it go on as it does?’ ‘Has it any meaning?’ would remain just as they were?

C.S. Lewis

RECOMMENDED READING


Just about everyone will face a difficult bioethics decision at some point. In this book a theologian, ethicist, and lawyer equips Christians to make such decisions based on biblical truth, wisdom, and virtue.

Though a relatively new discipline, bioethics has generated extraordinary interest due to a number of socially pressing issues. Bioethics and the Christian Life places bioethics within the holistic context of the Christian life, both developing a general Christian approach to making bioethics decisions and addressing a number of specific, controversial areas of bioethics.
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