

REDEEMING THE TIME

"Redeeming the time, because the days are evil" (Ephesians 5:16).

VOLUME 14, NUMBER 3

◆ SUMMER 2022

A WORK FOR CHRIST IN KENYA

BY BRAD K. GSELL

In this issue of Redeeming the Time we have included a number of additional photos from the second part of my recent trip to Kenya. I visited some of the churches in the East Africa Christian Alliance (EACA) on behalf of the International Council of Christian Churches (ICCC). If a picture is worth a thousand words, then hopefully this will help you to have a glimpse of a small portion of what the Lord is doing in some of the EACA churches in Kenya.

As the team from The Independent Board for Presbyterian Foreign Missions returned to Nairobi for the last few days of their time in Kenya (see our spring 2022 issue), I was dropped off in Machakos, Kenya. There I was greeted by Bishop Richard Kivai, Bishop David Muli, and several others. We discussed how to make the work of the ICCC more effective in East Africa.

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**William B. Eerdmans
Publishing Company:**

Promoting what God
declares to be sin

BY BRAD K. GSELL

Many Bible-believing pastors have at least one important reference work on their bookshelves published by William B. Eerdmans Publishing Company. Just a few gems in my personal collection include Charles Hodge's *Systematic Theology*, John Calvin's *Institutes of the Christian Religion*, Philip Schaff's *History of the Christian Church*, Alfred Edersheim's *The Life and Times of Jesus the Messiah*, and *The Pulpit Commentary*.

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We were able to present the gospel to school children in Kakamega County, Kenya.
(left to right): Rev. Brad Gsell, Bishop Geoffrey Buliba, and the head teacher of the school.



The Scottish Reformation

PART 7

BY MARK W. EVANS

EDINBURGH, SCOTLAND

John Knox's Return to Scotland

The martyrdom of Walter Mill, August 28, 1558, awakened Scotland. Papal leaders believed this cruelty would be often repeated to rid the land of Protestantism. However, their plan was thwarted. Church historian Thomas McCrie wrote: "The knell of Popery had rung; and Scotland was prepared to start up as one man, and shake itself free of the monster which had, for so many centuries, prostrated its strength, and preyed upon its vitals."¹

The followers of the Lamb increased in numbers and strength. About one half of Scotland's nobility favored Protestantism. Their reasons for their support differed. Some saw political advantages if Rome was expelled. Others thought of increasing their personal wealth. Rome was a treasure house of ill gotten gains. Others were rightly disgusted at the lawlessness and gross immorality of the clergy. Yet, there were some who whole-heartedly believed God's Word, knew Rome to be Antichrist, and stood ready to defend Biblical truth to the death.

The queen regent, Mary of Guise, was an ardent papist. Yet, she made promises to the Protestants to gain

their favor. She needed their support to accomplish some of her political goals. Encouraged, the Reformers held an assembly in Edinburgh and decided on some moderate reforms to present to the convention of the nobility and the council of the clergy. They proposed: "(1) That it should be lawful to preach and to dispense the Sacraments in the vulgar [known] tongue; (2) that bishops should be admitted into their sees only with the consent of the barons of the diocese and priests with the consent of the parishioners; and (3) that immoral and incapable persons should be removed from the pastoral office."²

These reforms were utterly rejected. The queen regent had attained her political goals and had no further need for Protestant support. Throwing off her disguise, she published a proclamation forbidding "all persons from preaching, or dispensing the Sacraments without the authority of the bishops."³ The four preachers in Scotland refused to obey her command. Incensed, Mary issued a summons requiring each preacher to appear before her throne on May 10, 1559, to answer to the charges of heresy and rebellion. The Earl of Glencairn and Sir Hugh Campbell came before her majesty to protest her breaking of royal promises. Church historian J.A. Wylie wrote: "She haughtily replied that 'in spite of them all their preachers should be banished from Scot-

land.' 'What then,' they asked, 'became of her oft-repeated promises to protect their preachers?' Mary, not in the least disconcerted, replied that 'it became not subjects to burden their princes with promises further than they pleased to keep them.' 'If so,' replied Glencairn, 'we on our side are free of our allegiance.' The queen's tone now fell, and she promised to think seriously over the further prosecution of the affair."⁴

News arrived from France of that country's league with Spain to unite their military forces in an effort to destroy Protestantism. Much to her joy, Mary anticipated France's invasion and the occupation of Scotland. Emboldened, she ordered the four ministers to their trials. From all appearances, these men of God would go the way of Walter Mill.

Events had come to a crisis. The Protestants' reasonable requests for reform fell to the ground. The faithful preachers of the Word of God faced execution. The powerful nations of France and Spain planned to eradicate Protestantism and make Scotland their vassal.⁵ As these events stunned the Protestants, a ship sailed northward towards Scotland. Wylie wrote: "[O]n board that ship there was a Scotsman, in himself a greater power than an army of 10,000 men. This ship carried John Knox, who, without human prearrangement, was arriving in the very midst of his country's crisis."⁶

John Knox landed at Leith, Scotland, on May 2, 1559. The next day, a messenger appeared before the provincial council and announced Knox's arrival. Wylie wrote: "The news fell like a thunder-bolt upon the members of the council. They sat for some time speechless, looking into one another's faces, and at last they broke up in confusion. Before Knox had uttered a single word, or even shown himself in public, his very name had scattered them. A messenger immediately set off with the unwelcome news to the queen, who was at that time in Glas-

gow; and in a few days a royal proclamation decreed Knox a rebel and an outlaw. If the proclamation accomplished nothing else, it made the fact of the Reformer's presence known to all Scotland."⁷

Although the queen regent, by royal proclamation, declared Knox a rebel and an outlaw, the Reformer rushed to stand with the four preachers before the queen. The leaders of the Reformation had already surrounded their preachers and committed themselves to their defense. The alarmed queen devised a ruse that stunned the population. Wylie wrote: "But when the queen learned that Knox was on his way to present himself before her, she deserted the Diet against the preachers and forbade them to appear; but with the characteristic perfidy of a Guise when the day fixed in the citation came, she ordered the summons to be called, and the preachers to be outlawed for not appearing."⁸

On the same day that the preachers and his supporters learned of the queen's treachery, John Knox preached a sermon in the city of Perth, refuting Rome's heretical mass and idolatry. After the sermon and the parting of the congregation, an incident occurred that provided the queen an excuse to use military force. Thomas McCrie wrote: "The audience had peaceably dismissed, when one of the priests, as if in contempt of the doctrine just delivered, began to celebrate mass. A boy uttered some [re]mark of disapprobation, and was struck by the priest; the boy retaliated by throwing a stone at his aggressor, which happened to break one of the images. This, in the excited state of the public mind, operated as a signal to some of the people who lingered on the spot; and in a few minutes the altar, images, and all the ornaments of the church were torn down and trampled underfoot. The noise collected a mob, who flew, by a sudden and irresistible impulse, on the monasteries; and notwithstanding the interposition of the

magistrates, and the entreaties of Knox and other ministers, the fury of the people could not be restrained till these costly edifices were reduced to a heap of smoking ruins. This tumult was quite unpremeditated, and confined to the lowest of the inhabitants, or, as Knox calls them 'the rascal multitude.' The queen regent however,

When the queen ordered the sheriff and provost of Perth "to suppress the reformed opinions in his jurisdiction," he responded, "[T]hat in what concerned their bodies his charge was to keep them in order, but what concerned their souls was neither in his commission, nor would he meddle with it."

glad of a pretext to crush the Reformation, magnified this accidental riot into a designed rebellion, and imputing the whole blame to the Protestants, assembled an army to avenge the insult."⁹

The supporters of the Reformation had no intention of disturbing the peace of the realm. They declared to the queen, "Cursed be they ... that seek effusion of blood, war, or dissension. Let us possess Christ Jesus, and the benefit of his evangel, and none within Scotland shall be more obedient subjects than we shall be."¹⁰ However, the queen was determined to eradicate Protestantism by royal mandate, fiery execution, and military force. She soon learned that there was iron in the hearts of Scottish Protestants. For example, she ordered the sheriff and provost of Perth "to suppress the reformed opinions in his jurisdiction." The sheriff responded, "[T]hat in what concerned their bodies his charge was to keep them in order, but what concerned their souls was neither in his commission, nor would he meddle with it."¹¹ Francis, the husband of the queen, ordered

Lord James Stewart to depart from the Protestants in order to maintain his allegiance. He said "that he had done nothing against his allegiance but what was lawful for maintenance of the liberties of the country and propagation of the gospel, which it was no more lawful for him to abandon than to deny Jesus Christ."¹²

Scottish resistance to civil and ecclesiastical tyranny was forced upon them. They had the choice of either disobeying their queen or yielding themselves, body and soul, to the shackles of Rome. McCrie wrote: "[P]erceiving that the queen, who had so often deceived and disappointed them, had now become their declared enemy — the leading Protestants, who now began to be called the Lords of the Congregation, saw the necessity of arming and combining in self-defence. For this purpose they drew up another engagement or bond, in which they renounced Popery, and pledged themselves to mutual support in the defence and promotion of true religion."¹³ Peter and the other Apostles taught: "We ought to obey God rather than men" (Acts 5:29). •

¹Thomas McCrie, *The Story of the Scottish Church* (Glasgow: Bell and Bain Ltd., c. 1874), p. 27.

²J.A. Wylie, *The History of Protestantism*, Vol. III (London: Cassell and Company, n.d. [originally published, 1878]), p. 489.

³*Ibid.*

⁴*Ibid.*, pp. 489-490.

⁵*Ibid.*, p. 490.

⁶*Ibid.*

⁷*Ibid.*

⁸*Ibid.*

⁹McCrie, pp. 34-35.

¹⁰*Ibid.*

¹¹*Ibid.*

¹²*Ibid.*

¹³*Ibid.*, pp. 35-36.



The Rev. Mark Evans is the Moderator of Faith Presbytery, Bible Presbyterian Church, and is pastor of Hope Presbyterian Church, Greenville, SC.



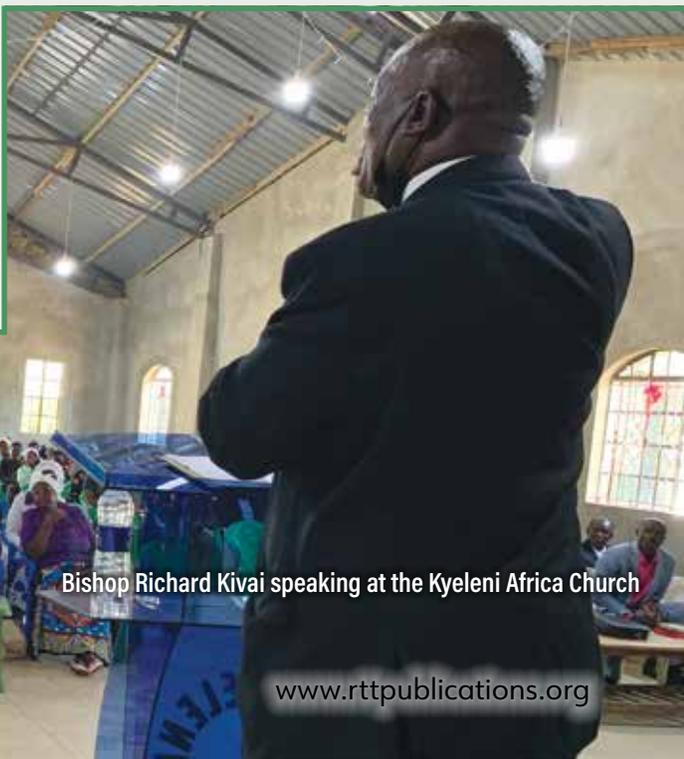
A three-day Pastors Conference was held at the Kyeleni Africa Church



Inspecting the construction progress at the Kisekini Africa Church, pastored by Rev. Joseph Nzavi



The town of Kyeleni

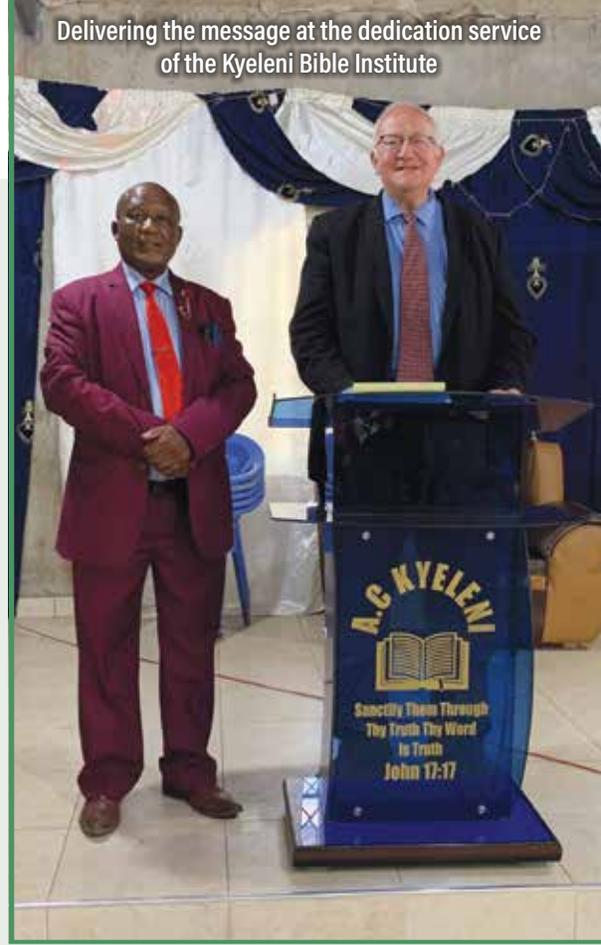


Bishop Richard Kivai speaking at the Kyeleni Africa Church





Enjoying fellowship over tea with some of the men of the church



Delivering the message at the dedication service of the Kyeleni Bible Institute



During one of the classes at the Kyeleni Pastors Conference



With (left to right) Bishop David Muli, Bishop Richard Kivai, Pastor Titus Musyoka, and Mr. Joshua Mutunga (not pictured) upon arrival in Machakos.



With Independent Board missionaries and teachers at the Bible College of East Africa: (left to right): Rev. and Mrs. Eben Yoon, Miss EunYoung Bai, Mrs. Shermain Tan and Mr. James Chen, Dr. and Mrs. Kyungsoo Kim, Dr. Chaewon Ra and Dr. SeungKyu Park.



The daily chapel service at the Bible College of East Africa, Nairobi campus

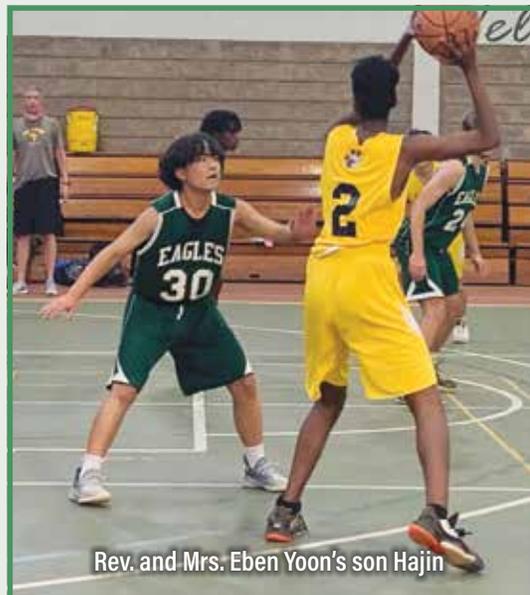
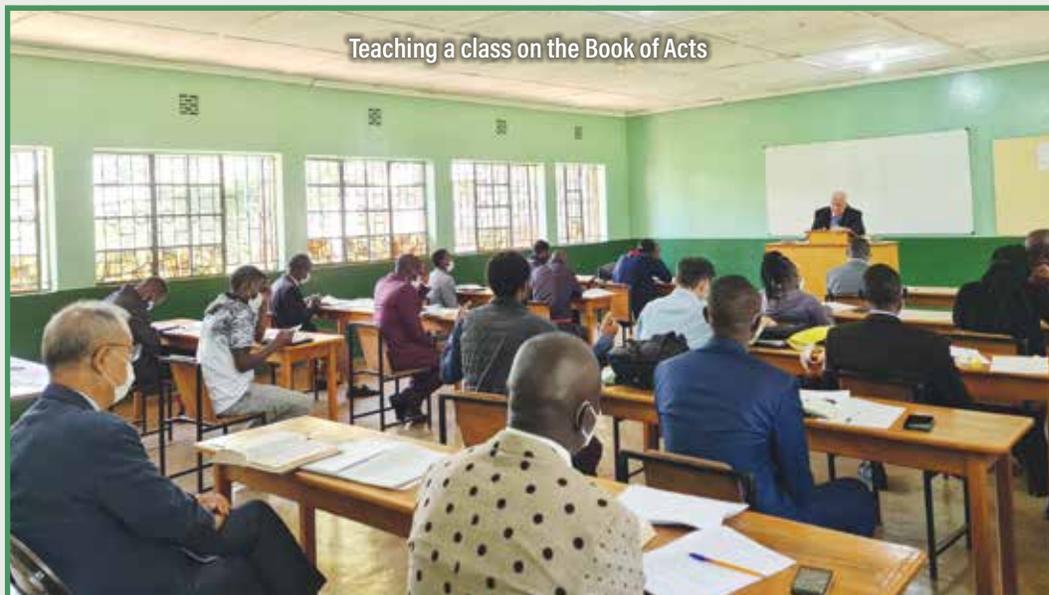


AFRICA – NAIROBI, KENYA

The daily faculty meeting at the Bible College of East Africa, Nairobi campus



Teaching a class on the Book of Acts

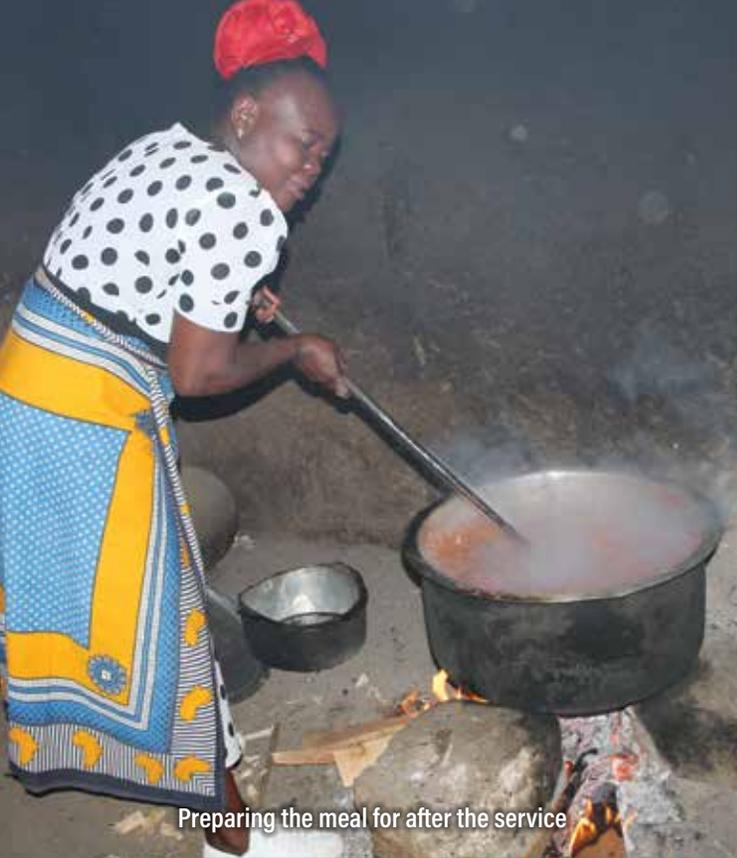


Rev. and Mrs. Eben Yoon's son Hajin









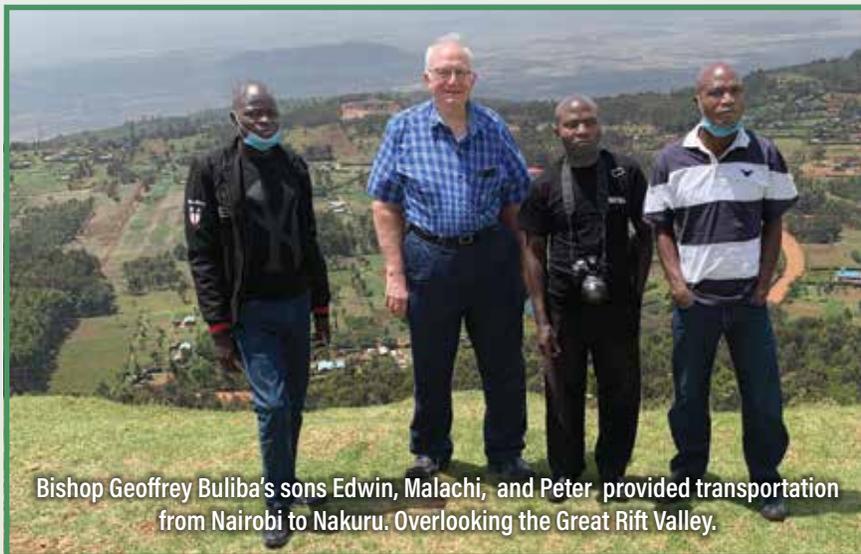
Preparing the meal for after the service



Rev. Geoffrey Andale with the children



Arriving to church in their Sunday finest.

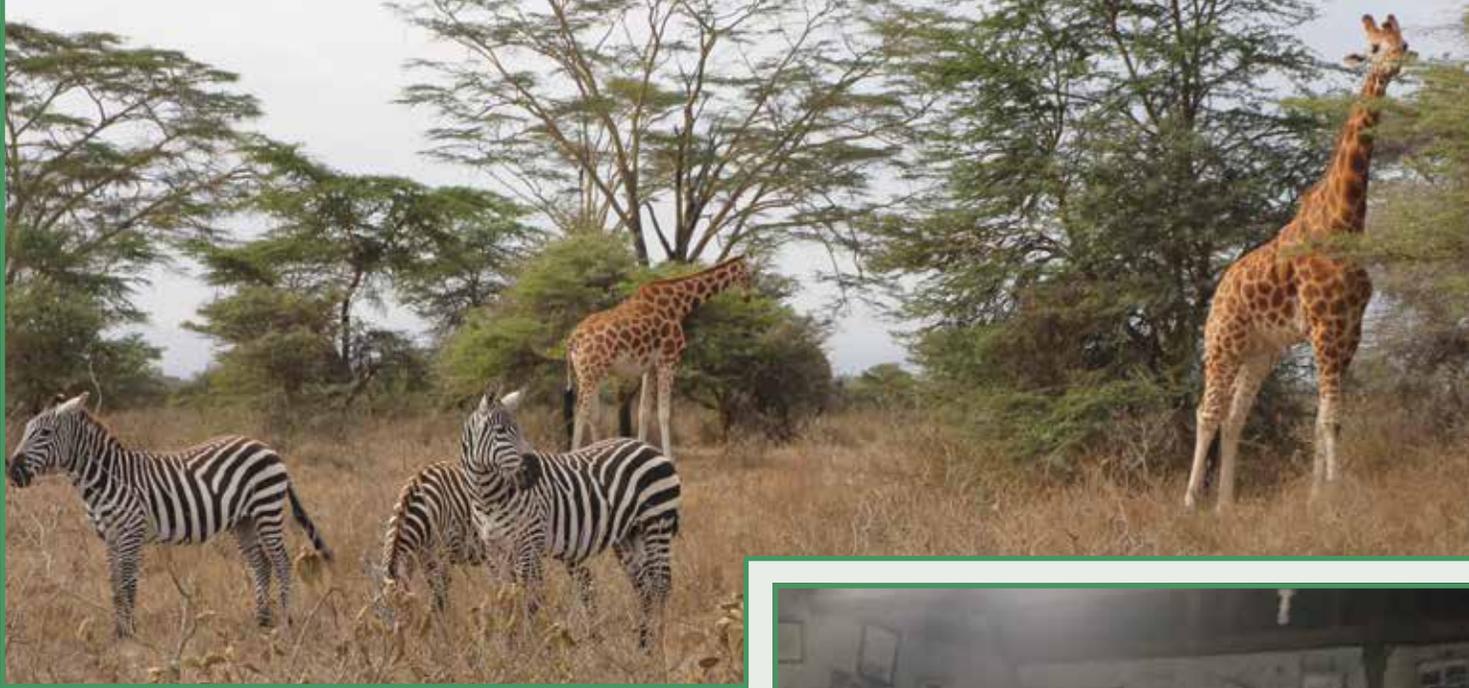


Bishop Geoffrey Buliba's sons Edwin, Malachi, and Peter provided transportation from Nairobi to Nakuru. Overlooking the Great Rift Valley.



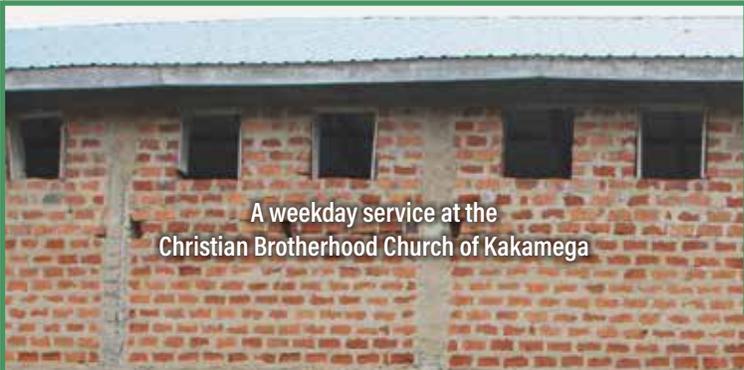
Dinner with Rev. Geoffrey Andale and his wife, Miriam





A weekday service at the Christian Brotherhood Church of Kakamega

Honored to be a guest at the Buliba homeplace in Kakamega County. Met many of the Bishop's family and friends.





Good News Bible Presbyterian Church of Bomet



Candy for the children!



With Bishop Joseph Kurgat (with red garland) and other leaders of the church

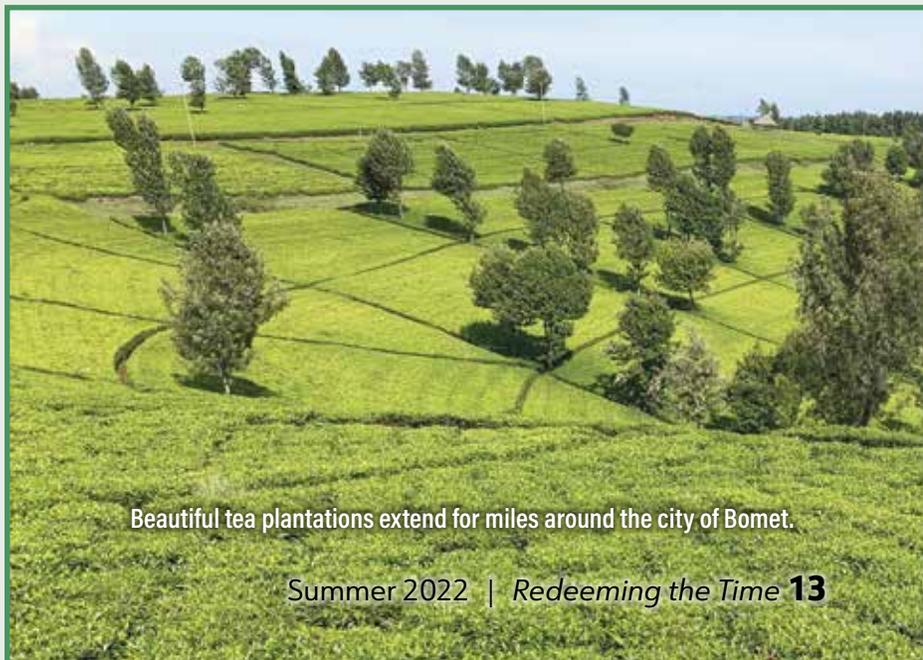




Received gifts of locally grown tea, a handmade basket and a painted gourd. Leaders of several EACA denominations were present.



Several groups in the church provided beautiful Christian music.



Beautiful tea plantations extend for miles around the city of Bomet.

WILLIAM B. EERDMANS

Continued from page 1

It is sad to see a post on the Eerdword Blog (<https://eerdword.com/pride-month-books/>), June 3, 2022, titled “Books to Read for [Gay] Pride Month.” The opening paragraphs read as follows:

“June is Pride Month [Eerdmans puts each letter of these two words in a different color of the rainbow], and you’ve probably seen countless businesses touting their rainbow flags, multi-colored logos or raising their support in different ways. Yet, there

“Rejoiceth not in iniquity, but rejoiceth in the truth.”

1 Corinthians 13:6

is still such disunity and unrest on this topic, among people of faith especially.

“We find ourselves at a time again where we should be willing to listen and seek to understand those in the LGBTQ+ community who are simply fighting to be seen and heard, cared for and loved.

“This month, as an Eerdmans reading community, we hope you’ll take time to listen. Check out some of our upcoming and previously published books that give a voice to wonderful stories of life, love, rocky relationships, and what the Bible has to say about it all.”

Not only is Eerdmans now publishing books trying to make sin acceptable in the church, they are tying it to a non-Christian celebration that is marked in many places by great perversion and promiscuity.

Among the books recommended is one to be published this summer: *In the Margins: A Transgender Man’s Journey with Scripture*. It is written by Roman Catholic priest Shannon T.L. Kearns. In an essay on his blog, Kearns states that he used to pray: “God save me. Save me from my desires. Save me from Hell. Save me

from myself. I firmly believe that God answered my prayers. Not by changing me but by letting me know I didn’t need to be changed. That my queerness and transness is a gift. That the ways I wanted to be saved weren’t necessary because I was never in danger in those ways.” Author Elle Dowd tells us that this book “... is honest and heartfelt. Father Shannon presents a transgender reading of the Bible.”

Another recommendation is *Family of Origin, Family of Choice: Stories of Queer Christians*, by Katie Hays, Susan A. Chiasson, and Paula Stone Williams. It is described as “First-person testimonies from LGBTQ+ Christians about coming out and navigating their family dynamics.”

Affirming: A Memoir of Faith, Sexuality, and Staying in the Church is next on the list. It is written by Sally Gary. We are told that her reading of Scripture “culminated in her seeing her sexuality as something that made sense within the context of her faith—not outside of it or in opposition to it,” and how she has broken from her “previously celibate life.”

Others include *We Were Spiritual Refugees: A Story to Help You Believe in Church* by Katie Hays. Of this book, podcaster Krista Tippet says it “lights my imagination about the new forms and meanings of Church, community, and belonging to our world...”

Then, *Scripture, Ethics, and the Possibility of Same-Sex Relationships*, by Karen R. Keen. Keen said her life

“Abhor that which is evil; cleave to that which is good.”

Romans 12:9

was changed by a program of a Roman Catholic group of Ignatian sisters. Eerdmans tells us that “with pastoral sensitivity and respect for biblical authority, Keen breaks through current stalemates in the debate surrounding faith and sexual identity,” and that she presents a “fresh, evenhanded reevaluation of Scripture, Christian tradition, theology, and science.”

Finally, we are presented with *God Gets Everything God Wants*, by Katie Hays. We are told by Hays that we are to “reimagine the church as a community of beautiful, broken, and burdened people doing their best to grow into their baptisms together.” The Eerdmans description of this book claims

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

Proverbs 14:12

that Hays’ “reimagined” teaching will bring us to a place where “life feels abundant and eternal and delicious and drunken with possibility.”

No amount of clever writing will “break through” what the Scriptures teach. No human manipulation can change the clear words of Scripture. In Romans 1:24-27, the Apostle Paul writes: “Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.”

We must have a love for the souls of all sinners. But, that is never accomplished by reclassifying as a “gift” that which God clearly condemns as sin. The Christ of the Scriptures encountered sexual immorality when He walked this earth. He never declared it to be a “gift.” Instead, when addressing the woman involved in the iniquity of adultery, he declared to her, without equivocation: “Go, and sin no more” (John 8:11). •

KENYA

Continued from page 1

We then traveled to the town of Kyeleni, where I taught at a pastor's conference during three days on the qualifications for a minister and how we can make sure we meet these things in our daily ministry. All the qualifications given in 1 Timothy 3 and Titus 1 were discussed extensively. Bishop Kivai, who is a Hebrew professor at the Bible College of East Africa, also taught a number of classes on various pertinent subjects.

On Sunday morning and evening, I preached at the Kyeleni church, pastored by Rev. Titus Musyoka, and then gave the dedicatory sermon for the new Kyeleni Bible Institute on my last day there.

My next stop was Nairobi. There I had wonderful fellowship with Dr. and Mrs. Kyungsoo Kim, the principal of the Bible College of East Africa, together with all of the other missionaries and teachers. Rev. and Mrs. Eben Yoon kindly went to great pains to make sure that I had over and above what I needed during both of my visits to the College. At Dr. Kim's invitation, I taught a two-hour class on Acts 14-16, and preached in the college chapel.

Three of Bishop Geoffrey Buliba's sons provided transportation to Nakuru, passing the beautiful Great Rift Valley on the way. In Nakuru, Bishop Buliba hosted me for a week. I preached at the Christian Brotherhood Church there on Sunday. Several churches came together. Also, ministers from other groups interested in the International Council of Christian Churches were in attendance. Following the service, the ladies had prepared a feast for all to enjoy.

During the week, Bishop Buliba took me to the Lake Nakuru National Park to see the wonderful creatures God has created. Then we traveled several hours west to Kakamega County to visit his family homeplace, where I got to meet many from his immediate and extended family. I preached at the Christian Brotherhood Church of Kakamega, pastored by Rev. John Weindava, and presented the gospel at a local primary school with which the church is involved. Then, we saw another church in the area which had recently been constructed.

On the way back to Nakuru, we stopped to talk with a minister from another group who is interested in the work of the ICCC.

Our next stop was in Bomet. On the way, we passed mile after mile (the Kenyans would say kilometer after kilometer!) of beautiful tea plantations, impeccably kept. In Bomet, we were met by Bishop Joseph Kurgat of the Good News Bible Presbyterian Church. There, they had a welcoming service, and then I preached the next day in their morning service. Again, the kindness and hospitality were tremendous. Leaders of other EACA denominations were present, and we were able to present the work of the Council.

For the next week, I was graciously hosted by several groups not affiliated with the ICCC, and was privileged to be able to speak in a number of their churches and schools. We are reserving photos from this time to our next issue.

Mark Your Calendars!

21ST WORLD CONGRESS of the INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

June 21-28, 2023
Bible Presbyterian Church of
Collingswood, NJ, USA

The final week was spent back at the Bible College of East Africa. There I again spoke a number of times in chapel, presented hymn arrangements on the piano, and visited with teachers, students and missionaries.

During this time, I was able to spend a day with Miss Judith Collins and Mr. Peter Lkayo, who lead the Rendille Outreach Ministry in the desert of northern Kenya (see our spring 2022 issue). We have been friends for many decades, so it was a great time of fellowship. We also were able to discuss the many needs of the ministry, in its relationship to The Independent Board.

Another day was spent meeting with the officers of the East Africa Christian Alliance (EACA), seeking to encourage and to make plans for the future. Then, meetings with different pastors were held on various days, and the missionaries invited me for several meals consisting of Korean and Indian cuisine. Very delicious!

On my last Sunday there, I preached at an outdoor service at the campus church at the Bible College. Then, I preached at the Christian Brotherhood Church in the Kawangware slum in Nairobi.

Praise the Lord for what He has done and is doing in East Africa! The zeal for spreading the gospel and giving up so much to give of their lives for the furtherance of a faithful Bible-believing witness was a great example to me and spoke to my heart. •

REDEEMING THE TIME

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Redeeming the Time is a quarterly publication with the purpose of encouraging God's people and applying God's Word to the issues of our day.

Individual copies are distributed free of charge, but the generous donations of God's people are necessary for this ministry to continue. Checks may be made payable to "Redeeming the Time," and mailed to: P.O. Box 26281, Charlotte, NC 28221-6281. All donations are tax deductible.

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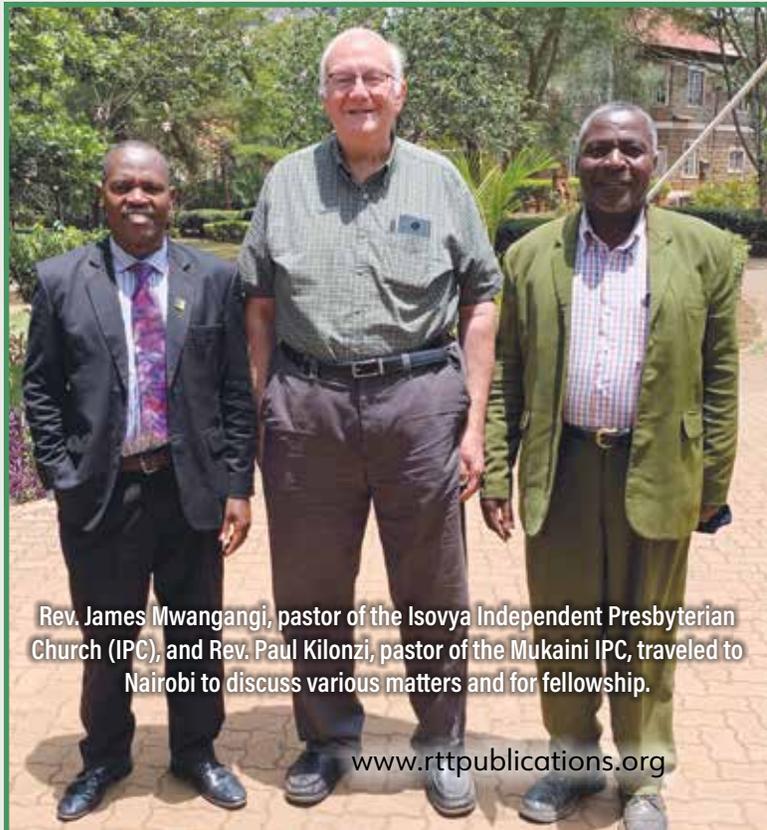
A very productive meeting was held in Nairobi with the officers of the East Africa Christian Alliance: (left to right): Bishop Richard Kivai, Chairman; Bishop Geoffrey Buliba, General Secretary; Bishop Tom Omukhobero; Bishop Joseph Kurgat, Treasurer



A Sunday afternoon service at the Christian Brotherhood Church in the Kawangware slum of Nairobi, pastored by Rev. Edwin Litunya



Dinner with Bishop Tom Omukhobero, his wife Pamela, and son Boaz. Bishop Omukhobero leads the Evangelical Methodist Church of Kenya.



Rev. James Mwangangi, pastor of the Isovya Independent Presbyterian Church (IPC), and Rev. Paul Kilonzi, pastor of the Mukaini IPC, traveled to Nairobi to discuss various matters and for fellowship.