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## Review: Stand Up and Be Counted: Calling for Public Confession of Faith

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the conclusion of McDonald that the ultimate human need "is a moral need, not to be transformed, but to be saved."

Perhaps some redundancy is inevitable to any edited volume. It occurs in this volume particularly with respect to the doctrine of *Imago Dei*, rather vaguely mentioned in several places outside McDonald's fine treatment. Readers may also weary slightly of frequent references to some theories, notably of course psychoanalysis. Apart from these minor unavoidable, some readers may question the absence of an article devoted specifically to sin, especially in light of the comprehensiveness of the book otherwise.

Even though it lacks the systematic divisions, this *Reader* is a significant improvement over Baker's previous book of readings, *Wholeness and Holiness* (1983). If for no other reason, the present volume is superior because it offers a consistently *evangelical* perspective. It is a *must* for any student or professional in the behavioral sciences.

C. RICHARD WELLS

*Stand Up and Be Counted*, by R. T. Kendall. Grand Rapids: Zondervan, 1985. Pp. 127. \$5.95 paper.

No, this is not a volume on general Christian "commitment," as the title might imply. The subtitle sets the record straight as to the thrust of the book: *Calling for Public Profession of Faith*. Before addressing the development of thought and evaluation of this work, the reader might do well to ask "Why didn't the author just come out and say he was writing a defense for giving an evangelistic 'invitation'?"

In answer to this question, three factors contribute to the guarded, yet precise, nature of the book's title (and the content that follows). Although it expresses passionate conviction, this volume gives careful attention to 1) cultural, 2) theological, and 3) historical considerations. The immediate *cultural* factor referred to is the author's British context. Although R. T. Kendall is a well-known American Southern Baptist by background, he has preached at London's famous Westminster Chapel (formerly pastored by G. Campbell Morgan and Martyn Lloyd-Jones, among others) since 1977. Because the giving of an "invitation" is rare in traditional British churches, being regarded as "an American innovation" (p. 16), Kendall did not do so at Westminster Chapel until 1982. The circumstances that convinced him to do so at that point eventually compelled him to pen this carefully-argued little book (pp. 9-11, 16-19), which was initially published in Great Britain by Hodder and Stoughton in 1984.

The primary *theological* consideration involved here is Kendall's Calvinistic stance. Known as a scholarly defender of a moderate (original?) Calvinism from his published Oxford doctoral thesis, *Calvin and English Calvinism to 1649*, Kendall is well aware of the popular conception (or

misconception) that Calvinistic theology discourages evangelistic fervor. Thus, his precise, but nuanced, presentation seeks to show that a balanced Calvinism is more help than hindrance in making a Gospel "appeal" (as the British call it).

Third, Kendall is well-apprieved of the *historical* background of the evangelistic invitation. Here is a practitioner who has learned from history, both regarding the *use* of the method and its widespread *abuse*. The result is a book that goes a long way toward throwing out the dirty "bath water" (so often pointed out by critics of the invitation approach) while keeping the valuable "baby" of a God-honoring evangelistic practice.

Because of his own background and pilgrimage of thought and practice, Kendall hopes that *Stand Up and Be Counted* will 1) *convince* some who have not heretofore called for a public confession of faith in Christ and 2) serve as a *corrective* for others who have unwittingly (or otherwise) been guilty of excess or abuse in using the approach.

As to development and content, *Stand Up and Be Counted* covers much ground in short compass . . . and does so with convincing thoroughness. After a brief "Foreword" by Billy Graham (p. 7), Kendall traces what has happened in his own thinking and ministry in the "Introduction" (pp. 9-19). The initial chapter argues that both the giving of and response to the appeal to "come out of hiding" is "A High Privilege" (pp. 21-35). Next is the biblical backing and historical perspective for Kendall's case, the "The Public Pledge: its roots, shoots, and fruits" (pp. 36-59). Then, in "Considering Some Objections" (pp. 60-72), the author adds to his helpful discussions of theological, pragmatic, and cultural reasons an excellent section on the "fear of man" (pp. 67-72). The flow of the book's argument concludes with a crystalizing of thought in "The Purpose of the Public Pledge" (pp. 73-85), a caution about "Abuses" (pp. 86-92), and a challenge in "A Matter of Courage" (pp. 93-102).

Among the strongest features of *Stand Up and Be Counted*, though, are the somewhat unique sections included at the end. In "Some Clarifying Questions" (pp. 103-17) Kendall anticipates and answers 24 questions that may have occurred to readers going through the earlier material. Following a brief "Conclusion" (p. 118) is appended a most helpful selective "Theological Glossary" (pp. 119-21) and 22 statements summarizing the case presented throughout (pp. 123-27).

All in all, as noted repeatedly, this is a treatment with far more strengths than weaknesses. Amazingly, it is compact enough to be helpful to the busy pastor and, yet, includes adequate substance biblically, theologically, and historically to convince the critical scholar. That is a rare combination.

The only misgivings of consequence by this reviewer are that Kendall has anchored too much of his biblical case in Abram's encounter with Melchizedek in Genesis 14 (pp. 38-41) and that he has, unfortunately, not looked as closely at the defects in Charles Finney's wider theology (e.g., the atonement and the doctrine of justification [pp. 52-54]) as he did with the problems of Billy Sunday's theology and practice (pp. 58-59). These, however, are minor difficulties that do not affect the legitimacy of the thesis of *Stand Up and Be Counted* in the least.

Because it strikes the delicate balance between a scholar's keen mind and a pastor's warm heart, *Stand Up and Be Counted* could prove to be an influential and enduring, if not standard, resource in the crucial field of evangelism. Coupled with A. Streett's *The Effective Invitation*, pastors have valuable help for their evangelistic ministries.

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*Comforting the Bereaved*, by Warren W. Wiersbe and David W. Wiersbe. Chicago: Moody, 1985. Pp. 150. \$5.95 paper.

*Comforting the Bereaved* was written to help both pastors and concerned laypeople minister God's comfort to those who are bereaved. Warren and David Wiersbe (father and son) combine nearly forty years of pastoral ministry. Warren W. Wiersbe, former pastor of Moody Memorial Church in Chicago, is general director for Back to the Bible, Lincoln, Nebraska. David W. Wiersbe is pastor of Hope Evangelical Free Church, Roscoe, Illinois. Earlier the Wiersbes co-authored *Making Sense of the Ministry* (Moody, 1983).

Part I deals with death and grief from a biblical and psychological perspective. The authors point out that many local congregations give only token respect to the bereaved, and the larger the church, the more difficult it becomes to "weep with them that weep (Rom 12:15)." They stress that time devoted to the ministry of comfort is not time *spent*; rather, it is time *invested*. As each year some 8,000,000 persons in the U.S. experience the death of a close family member, the relevance of a book like this can hardly be denied. The various aspects of the grief process—shock, strong emotion, depression, fear, guilt, anger, apathy, and adjustment—are delineated. Because bereaved people often "bottom out" six to eight weeks after the funeral, the importance of a post-funeral ministry is emphasized.

Part II gives practical counsel to the pastor on how to handle the grief experience and the funeral service. Such matters as the pastoral visit, the purpose of funerals, the funeral message itself, the graveside service, and the post-burial ministry are discussed. Though the book was written particularly with the pastor in mind, this does not mean that the laity is excluded. In fact, a wise pastor will intentionally involve the mature Christians within his congregation in a comforting ministry.

Part III offers special help for the tragic and difficult situations—the death of a child, suicide, murder, multiple deaths, and the like. Sermon outlines are included for these specific circumstances. Not to be overlooked is the fact that many Scripture passages are alluded to throughout the book for possible funeral messages. This will prove invaluable to the pastor of a large or elderly congregation.

Part IV deals with questions frequently asked, both by pastors and laymen. Perhaps the major weakness of the book is visible here. Controversial