



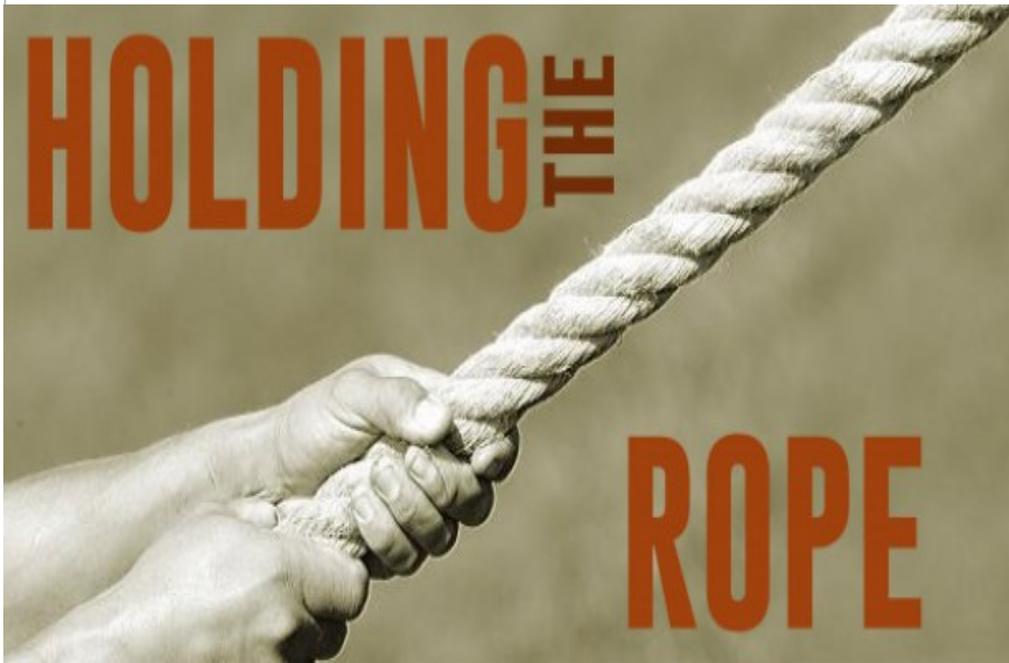
Working to see what Christ will do in Scotland tomorrow.

Stornoway
Reformed Presbyterian
Church of Scotland

part of a global church with a glorious heritage



May 2018 Newsletter



WELCOME

LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

PRAYER MEETING

Thursday—7.30pm

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CONTACT DETAILS

Stornoway RPCS
Bridge Community Centre
Bayhead Embankment
Stornoway, Isle of Lewis,
Scotland, HS1 2EB

www.stornowayrpcs.org

info@stornowayrpcs.org

Scottish Charity No: SC043043

WORD FROM THE MANSE

Dear congregation,

This month I write sitting outside my in-laws' house in Eastern Pennsylvania. It's beautiful weather and we're enjoying the relaxation. We're sitting around a fire burning up some wood from a tree that fell in a recent severe storm. One of the branches (over 7 foot in length) embedded vertically into the ground and would not shift. No matter how many people tried leaning against, pulling or pushing, the branch would not budge. In the end there was no other way but to dig it up. After more than an hour we couldn't believe that 3.5 feet of the branch was buried under the ground!

As my in-laws were working hard, I thought about how this is a picture of our sin. Our sin is not just that which can be seen externally; it is buried deeper than that in our hearts. We often think that our sin problems are smaller than they are. But the more we examine ourselves, the deeper we see sin embedded in our lives. This can be quite a discouraging thing to discover.

But while our sin problem is deeper than we often think, it is also true that the grace of God and the power of the Holy Spirit is greater even beyond that. Yes, self-examination reveals a disturbing depth to our sin, but as we look to the Gospel we see a tremendous level of grace - not just pardoning grace to offer forgiveness and cleansing, but also grace that enables us to die more and more to sin and live unto righteousness.

My in-laws were happy to finish their hard work of extracting the branch from the ground. There was a proper sense of accomplishment and they could have a well-deserved rest. Whatever victory we see in our war against sin we can always give thanks to God for that grace which comes through the Gospel of Christ. Left to ourselves sin has dominion over us, but in Christ we have freedom and we shall be free indeed.

In Christ,

Stephen



Brenda's Dad with the branch

NEWS & EVENTS

BETHESDA DOCUMENTARY

A television documentary made in 1991, which features the Bethesda Hospice in Stornoway, is now available on YouTube. It features our own Bill Lucas!

It focuses on Rheumatology Professor Verna Wright of Leeds University, and Christina Maclean MBE, both medics, both Christians, and both suffering from a terminal illness. The film was produced and directed by Jim Wiltshire. It reveals how the Professor, an evangelist who also co-founded the United Beach Missions, and Christina, the former Chief Area Nursing Officer for the Western Isles Health Board who became the first Matron/Manager of the Bethesda Nursing Home and Hospice, were able to cope with their cancer because of their faith. Both died within a month of each other in 1998.

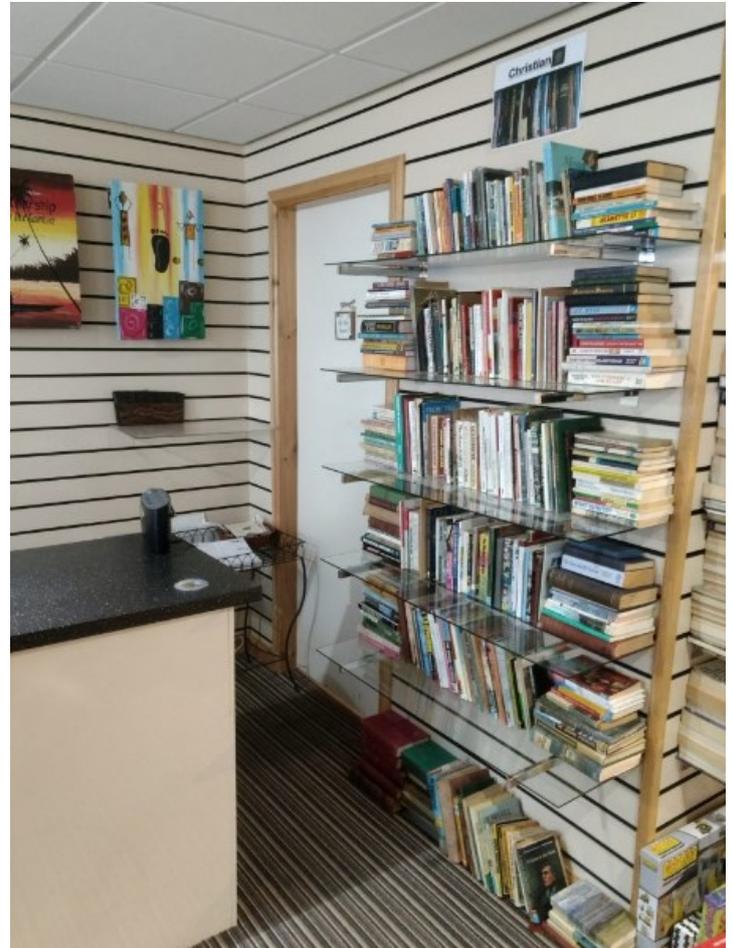
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The link to the documentary is available on www.stornowayrpcs.org

THE GAMBIA SHOP

The Gambia Partnership's charity shop has moved to the bottom of Church Street, between Hebridean Jewellery and The Colour Centre. The shop is open Monday-Saturday from 10am-4pm. Funds raised from the shop are primarily raised towards the running of Sgoil Creideamh (Faith School) in Kabekel, Gambia.

The shop is staffed by volunteers. If you would like to volunteer at the shop, please speak to Scott Maciver. The photo below is a selection of our second-hand Christian books available for purchase.



ORDINATION OF PATRICK MCNEELY

On 11 April, Mr Patrick McNeely was ordained as minister of the new Coram Deo RPC church plant in Squamish, British Columbia.

Patrick led the RP mission team to Scotland in 2014, which included a visit to Stornoway, while he was a student at the RP theological seminary



Rev Patrick McNeely

THE SCOTTISH REFORMED CONFERENCE

The Scottish Reformed Conference will take place on Saturday 12th May at Hamilton College from 10am-3.30pm.

The speakers will be Dr. Steven Lawson and Rev. Kenneth Stewart. For more information, please see www.scottishreformedconference.org



GLEANINGS BY BILL LUCAS

THE FOUR CAUSES OF SALVATION

Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified (Rom. 8:30)

In election we behold God the Father in choosing; in vocation, God the Son teaching; in justification, God the Holy Ghost sealing; in salvation, the whole Diety crowning. God chooses of his love; Christ calls by His word; the Spirit seals by His grace.

Now the fruit of all this, of God's love choosing, of Christ's word calling, of the Spirit's grace sanctifying, is our eternal glory and blessedness in heaven.

In election God bestows on us His love; in calling He grants the blessing of his word; in justifying He communicates to us the sweetness of His Spirit; in glorifying He does wholly give us himself

The gradation of assurance is sweetly contracted by St Paul: "Whom he did predestinate, them he also called: and whom he called, them he also justified: and who he justified, them he also glorified." Wherein the Fathers have found the four causes of our salvation. In predestinating, the efficient cause, which is God's love. In calling, the material cause, which is Christ's death, delivered in his word that calls us. In justifying there is the formal cause, a lively faith. In glorifying there is a final cause, that is, everlasting life ...

Conclude, then, faithfully to your own soul:

- * I believe, therefore I am justified.
- * I am justified, therefore I am sanctified.
- * I am sanctified, therefore I am called.
- * I am called, therefore I am elected.
- * I am elected, therefore I shall be saved.

Oh! settled comfort of joy, which ten thousand devils shall never make void!

Thomas Adams

EXALTING CHRIST

"Our desire is that the Holy Spirit, who is the Divine Revealer and Interpreter of Christ and His truth, may impart to your hearts a sober, spiritual and sanctifying receptivity of His Word -- abasing self, and exalting Christ! Our intention is to unfold and illustrate the Lord Jesus Christ in the relation in which He stands to His people -- to unveil His glory, beauty, and fullness -- to define the close bond of union that unites to Him all His people -- and to bring you into a more personal realization of what Christ is to you, and of what you are to Christ."

Octavius Winslow

PRAYER

Therefore will the Lord wait that He may be gracious unto you. (Isaiah 30:18)

God often delays in answering prayer. We have several instances of this in sacred Scripture. Jacob did not get the blessing from the angel until near the dawn of day -- he had to wrestle all night for it. The poor woman of Syrophenicia was answered not a word for a long while. Paul besought the Lord thrice that "the thorn in the flesh" might be taken from him, and he received no assurance that it should be taken away, but instead thereof a promise that God's grace should be sufficient for him.

4

If thou hast been knocking at the gate of mercy, and hast received no answer, shall I tell thee why the mighty Maker hath not opened the door and let thee in? Our Father has reasons peculiar to Himself for thus keeping us waiting. Sometimes it is to show His power and His sovereignty, that men may know that Jehovah has a right to give or to withhold. More frequently the delay is for our profit. Thou art perhaps kept waiting in order that thy desires may be more fervent.

God knows that delay will quicken and increase desire, and that if He keeps thee waiting thou wilt see thy necessity more clearly, and wilt seek more earnestly; and that thou wilt prize the mercy all the more for its long tarrying. There may also be something wrong in thee which has need to be removed, before the joy of the Lord is given. Perhaps thy views of the Gospel plan are confused, or thou mayest be placing some little reliance on thyself, instead of trusting simply and entirely to the Lord Jesus. Or, God makes thee tarry awhile that He may the more fully display the riches of His grace to thee at last.

Thy prayers are all filed in heaven, and if not immediately answered they are certainly not forgotten, but in a little while shall be fulfilled to thy delight and satisfaction. Let not despair make thee silent, but continue instant in earnest supplication.

CHS

THE BIBLE IS...

THE BIBLE IS ...

an armoury of heavenly weapons,
a pharmacy of infallible medicines,
a mine of exhaustless wealth,
a guidebook for every road,
a chart for every sea,
a medicine for every malady,
and a balm for every wound!

Rob us of our Bible, and our sky has lost its sun!"

Thomas Guthrie

TALENTS

Heavenly Father, help me to remember that what you have given you will also require. Enable me so to live that I may multiply the talents with which you have entrusted me, by using them for your sake and for the comfort and help of others.

F B Meyer

FOCUSING ON CHRIST

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourself unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (Romans 6:13)

Before trusting Christ we focused our eyes upon ourselves and used our body for sin. Now we may live victoriously by solely focusing on Christ and offering ourselves to Him. We can use our feet to spread the gospel (Rom. 10:15) and use our hands for good works (Titus 2:14). With our lips we can consistently offer thankful praise to Him (Heb.13:15) and with our mind bring our thoughts into subjection under Him (Rom. 8:5). He is worthy.

George Ferrier

Take my life and let it be, consecrated, Lord, to Thee

Take my moments and my days, let them flow in endless praise.

Frances R Havergal

JOY

Jesus first, Others second, Yourself last.

HOLDING THE ROPE

“I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18)

A slate engraving and a stone cairn were recently unveiled in Stornoway as the first in a series of events to commemorate the centenary of the Iolaire disaster. Before being used by the navy in anti-submarine and patrol work, the Iolaire had been a luxury yacht prior to the First World War. It was 31 December 1918, the war was over, peace was restored amongst the nations, and, after four long years, the men who had served King and country were on their way home.

The Kyle of Lochalsh quay was crowded with servicemen, and the steam ferry, the SS Sheila, was soon packed to the rafters. The Iolaire was sent for from her berth in Stornoway to transport the extra men back home to Lewis. She was kitted out with only two lifeboats and 80 lifejackets as 283 servicemen made their way up the gangplank and onto the ship.

At 2.30 am on New Year's Day 1919, 12 miles out of Stornoway, in poor visibility and deteriorating weather, the Iolaire sank after colliding with the infamous rocks known as “the Beasts of Holm.” The lifeboats were launched and immediately swamped as men battled each other to fill the few available seats. Men jumped in and made for shore but were drowned in the freezing conditions between the ship and the rocks. Devastatingly, having survived the war, over 200 men on board died within sight of the lights of Stornoway.

In the midst of the unfolding tragedy, John Macleod from Ness embarked on a mission to haul a rope to shore. He made it to the rocks and that rope was the lifeline along which many of the survivors made it to safety. For his bravery John Macleod was awarded the highest peacetime award for heroism for his incredible courage and strength.

Christ's Church

In Matthew 16:18, after Peter's confession of Jesus as the Christ, the Lord responded, “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of hell shall not prevail against it.” This verse makes it clear that building His church is what Christ has promised to do throughout history and that His church will prevail over all else. For this is the Church that Christ loved and gave Himself for (Ephesians 5:25).

These verses ought to challenge us. If Christ has promised to build His Church, and will prevail, ought we not desire to be involved in that process? Furthermore, if we love Christ, the head of the Church, we must also love the body connected to Him, the church. Do we want to be co-workers and fellow-builders, involved in this process of building Christ's church? Will we give ourselves for what Christ gave Himself for?

What is the church? Firstly, the Church is not a building, however helpful and desirable a building may be to a ministry. The Church is a people, with or without a building. Our own Scottish history speaks to us of the Covenanters, who were ejected from their churches and driven to worship in the open fields.

Secondly, how does Christ build his Church? He does so through the faithful preaching of the Gospel, as it is applied by the Holy Spirit. We see this in Acts 16, as the church was built in Philippi. Concerning Lydia, “The Lord opened her heart to heed the things spoken by Paul,” (verse 14). Paul said to the demon possessed slave girl, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour” (verse 18). Famously, the Philippian Jailor was converted, as God sent an earthquake to open the doors of the prison and the jailor's heart (verses 25-34). Christ was building His Church in Philippi and Paul was His instrument.

Thirdly, how is the success, or health, of a church to be evaluated? In our day the first consideration is normally the size of the congregation. We tend to equate a large congregation and numerical growth with success. However, some of the largest congregations in our land do not preach the Gospel clearly or promote and uphold Christlike-ness and holiness. At the same time we must be careful not to equate small numbers as evidence of our orthodoxy. A common consideration is activity - a busy church with lots of programmes is considered to be spiritually alive. However, filling people's schedules with activity does not necessarily imply spirituality. The true test of the health of a church is whether or not we are growing in grace and knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18), given to prayer (Acts 1:14) and bearing fruit (John 15:8).

Mission

Mission is a fundamental aspect of Christ's building of His Church. The aim of mission is the worship of God, where He is glorified as the elect are gathered into the Church from all nations. Man does not win souls for Christ, as we are reminded, "without Me you can do nothing" (John 15:5), neither is it a joint effort between God and man, as it is Christ who builds His church. However, Christ does use the instrumentality of man in this building process. We are to obey, to go, to speak and to pray, believing that it is God who gives the increase (1 Corinthians 3:6). It is not an option, but a Gospel imperative, that we go into all the world (Matthew 28:19).

Mission is based upon God's Word: we are to teach and observe all things He has commanded us (Matthew 28:20). For this reason, there ought never to be a watering down of standards to make things more palatable to the unreached. Rather, there ought to be a positive and confident resting upon God's Word, in doctrine, worship and practice as doors are opened (1 Corinthians 16:9) and the work of mission is engaged in.

Home Mission

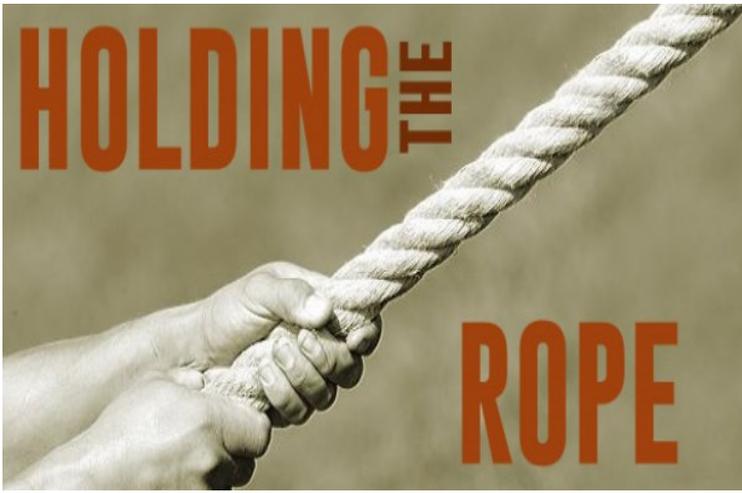
Our first thought when we consider mission is often that of foreign mission. But consider that, in Acts 1:8, before His ascension, Christ instructed the disciples first to go to Jerusalem, then to the surrounding regions of Judea and Samaria and then to the end of the earth. The pattern was to go to their own people and culture first and only then to the ends of the earth. Even those who had known much privilege and had rejected the Messiah, delivering Him up to be crucified, were to hear the Gospel.

Scotland has had much by the way of Gospel blessings over many years. We too have turned from the Gospel and rejected Christ. Scotland is a mission field in need of the Gospel. It presents great scope for the planting of Reformed churches. Do we have a vision for the planting of solidly Reformed churches in Scotland in our day? We may object that we don't have the finances or the manpower. We may object that there aren't enough men who have been called to train for the ministry. Are we making a determined effort to pray and labour towards this vision? Are we in a position to increase our financial giving? The Lord is well able to provide all that is necessary to that end, "With men *it is impossible*, but not with God; for with God all things are possible." (Mark 10:27)

Furthermore, when we consider mission, we are often neglectful to consider our own home congregations and our responsibility to be salt and light (Matthew 5:13-14) to our families, friends and community. Are we praying for the lost and are we willing to step out of our comfort zones and invite people to church, just as Andrew who brought his brother to Christ? "He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). And he brought him to Jesus" (John 1:41). There is a mission field on our own doorstep.

Foreign Mission

When it comes to foreign mission, it has been said that there are 3 possibilities. You can be a goer, a sender or disobedient. The Gospel is to go to "every tribe and tongue and people and nation," (Revelation 5:9) and we ought therefore to pray that the Lord would send labourers into the harvest, for the harvest truly *is* great, but the labourers *are* few (Luke 10:2) Are we praying, both in public and in private, that the Lord would send forth labourers?



The Bible does not assume that everyone will go to the mission field. Some, like Paul who took the Gospel to Europe (Acts 16), are called to go abroad with the Good News. Others are called to hold the rope of support by sending, upholding and praying for missionaries. We ought to pray that their mission would be blessed of the Lord, as they face health issues, financial stress and persecution, even to the point of their lives being on the line.

Do we take the opportunity to involve ourselves in the work of mission, individually and corporately? Or are we disobedient, leaving it to the concern of

others? There are a multitude of ways we can support mission from keeping ourselves informed about the work, praying for the work, giving financially to the work and encouraging others to become involved. Paul recognised and thanked the Lord for the church in Philippi, “for their fellowship in the gospel from the first day until now” (Philippians 1:5). There is much scope to make Christ known to the lost and, God willing, to plant sound Reformed churches in lands where the Gospel is unknown.

Conclusion

John Macleod’s mission back in 1919 was to hold the rope, make it ashore and save the lives of those who were drowning. There are many who have gone out, like John Macleod, with no less courage and heroism, to take the Gospel to the nations. He brought a lifeline to shore, these men and women bring a line that leads to a heavenly shore, to an eternal life, that delivers from rocks much more terrible than the Beasts of Holm. Let’s hold the rope with them and strengthen them in their labours. But let’s not forget that the rope first passes through our own homes, communities and nations. Only hands that offer the rope of the Gospel nearer home can truly hold it with those who take it to the farthest reaches of the earth. Christ would have us do both. It’s how He builds His Church.

SM

IS IT NECESSARY TO PREACH DIVINE WRATH?

The Genevan Reformer John Calvin said, “Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace.” Faithful pulpit ministry requires the declaration of both judgment and grace. The Word of God is a sharp, two-edged sword that softens and hardens, comforts and afflicts, saves and damns.

The preaching of divine wrath serves as a black velvet backdrop that causes the diamond of God’s mercy to shine brighter than ten thousand suns. It is upon the dark canvas of divine wrath that the splendor of His saving grace most fully radiates. Preaching the wrath of God most brilliantly showcases His gracious mercy toward sinners.

Like trumpeters on the castle wall warning of coming disaster, preachers must proclaim the full counsel of God. Those who stand in pulpits must preach the whole body of truth in the Scriptures, which includes both sovereign wrath and supreme love. They cannot pick and choose what they want to preach. Addressing the wrath of God is never optional for a faithful preacher—it is a divine mandate.

- 8 Tragically, preaching that deals with God’s impending judgment is absent from many contemporary pulpits. Preachers have become apologetic regarding the wrath of God, if not altogether silent. In order to magnify the love of God, many argue, the preacher must downplay His wrath. But to omit God’s wrath is to obscure His amazing love. Strangely enough, it is merciless to withhold the declaration of divine vengeance.

THE WRATH TO COME

Matthew 3:7-12

Why is preaching divine wrath so necessary? First, the holy character of God demands it. An essential part of God's moral perfection is His hatred of sin. A.W. Pink asserts, "The wrath of God is the holiness of God stirred into activity against sin." God is "a consuming fire" ([Heb. 12:29](#)) who "feels indignation every day" ([Ps. 7:11](#)) toward the wicked. God has "hated wickedness" (45:7) and is angered toward all that is contrary to His perfect character. He will, therefore, "destroy" (5:6) sinners in the Day of Judgment.

Every preacher must declare the wrath of God or marginalize His holiness, love, and righteousness. Because God is holy, He is separated from all sin and utterly opposed to every sinner. Because God is love, He delights in purity and must, of necessity, hate all that is unholy. Because God is righteous, He must punish the sin that violates His holiness.

Second, the ministry of the prophets demands it. The prophets of old frequently proclaimed that their hearers, because of their continual wickedness, were storing up for themselves the wrath of God ([Jer. 4:4](#)). In the Old Testament, more than twenty words are used to describe the wrath of God, and these words are used in their various forms a total of 580 times. Time and again, the prophets spoke with vivid imagery to describe God's wrath unleashed upon wickedness. The last of the prophets, John the Baptist, spoke of "the wrath to come" ([Matt. 3:7](#)). From Moses to the forerunner of Christ, there was a continual strain of warning to the impenitent of the divine fury that awaits.

Third, the preaching of Christ demands it. Ironically, Jesus had more to say about divine wrath than anyone else in the Bible. Our Lord spoke about God's wrath more than He spoke of God's love. Jesus warned about "fiery hell" ([Matt. 5:22](#)) and eternal "destruction" (7:13) where there is "weeping and gnashing of teeth" (8:12). Simply put, Jesus was a hellfire and damnation preacher. Men in pulpits would do well to follow the example of Christ in their preaching.

Fourth, the glory of the cross demands it. Christ suffered the wrath of God for all who would call upon Him. If there is no divine wrath, there is no need for the cross, much less for the salvation of lost souls. From what would sinners need to be saved? It is only when we recognize the reality of God's wrath against those deserving of judgment that we find the cross to be such glorious news. Too many pulpiteers today boast in having a cross-centered ministry but rarely, if ever, preach divine wrath. This is a violation of the cross itself.

Fifth, the teaching of the Apostles demands it. Those directly commissioned by Christ were mandated to proclaim all that He commanded ([Matt. 28:20](#)). This necessitates proclaiming God's righteous indignation toward sinners. The Apostle Paul warns unbelievers of the "God who inflicts wrath" ([Rom. 3:5](#)) and declares that only Jesus can "deliver us from the wrath to come" ([1 Thess. 1:10](#)). Peter writes about "the day of judgment and destruction of the ungodly" ([2 Pet. 3:7](#)). Jude addresses the "punishment of eternal fire" ([Jude 7](#)). John describes "the wrath of the Lamb" ([Rev. 6:16](#)). Clearly, the New Testament writers recognized the necessity of preaching God's wrath.

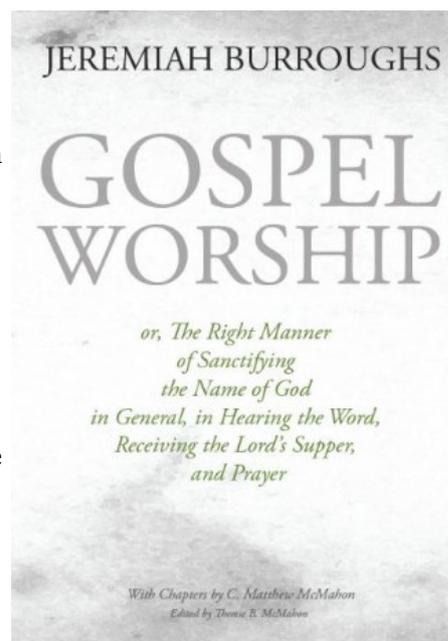
Preachers must not shrink away from proclaiming the righteous anger of God toward hell-deserving sinners. God has fixed a day in which He will judge the world in righteousness ([Acts 17:31](#)). That day is looming on the horizon. Like the prophets and Apostles, and even Christ Himself, we too must warn unbelievers of this coming dreadful day and compel them to flee to Christ, who alone is mighty to save.

PURITAN PUBLICATIONS

GOSPEL WORSHIP BY JEREMIAH BURROUGHS

Jeremiah Burroughs (1599-1646), was a brilliant Reformed preacher of the Gospel, and an astute theologian. He ministered with pastoral sensitivity and a zealous desire to glorify God in his preaching and writing.

Worship is not a trite act. It is the life of the Christian. When the Christian hears God in his word, or from the mouth of the biblical minister, and is pressed to obey him in all things as exemplified in his word, such obedience is for his very life. "For it is not a vain thing for you; because it is your life," (Deut. 32:47). In this obedience, God has not left his ordinances of worship to the inventions of men. God has set down certain specific requirements which are to be followed. It was a hallmark of the Reformation that God alone determines the manner in which sinners approach him. God's will, in this way, has reference to the regulative principle of life as well as to the Laws which God has made known and prescribed to man in order that his walk might be regulated accordingly. So, God regulates his worship with the intention of allowing fallen, sinful people to come before him and sanctify his name in a manner that God requires: in holiness. This is the substance of Burroughs' treatise Gospel Worship.



Worship is for God, not for us. Sadly, that simple statement is foreign to our day. Yet God is as clear today as He was to Nadab and Abihu in the Old Testament: He will be treated as holy by those who come into His presence (Lev. 10:1-3).

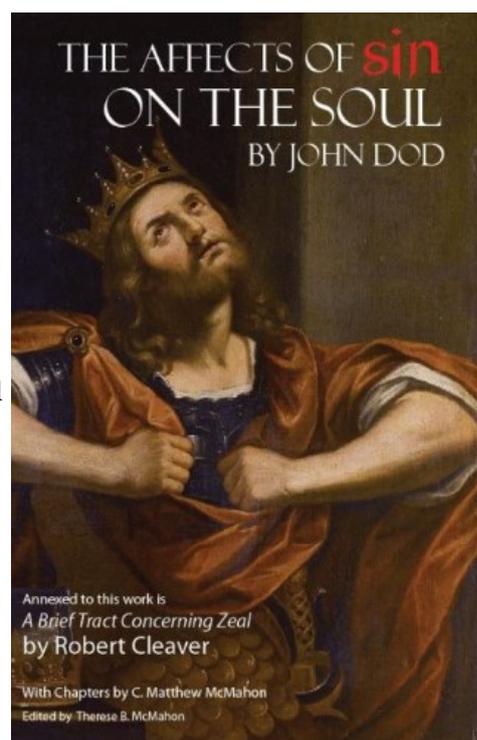
In this treasured work, Jeremiah Burroughs masterfully provides guidelines to facilitate the reader to move closer to God in worship. Through 14 sermons, Burroughs carefully explains the right manner of worshipping God in general, and the three great ordinances of hearing the Word, receiving the Lord's Supper, and prayer. Burroughs demonstrates that true worship is reverent, focused on the holiness of God.

THE AFFECTS ON SIN ON THE SOUL BY JOHN DOD

John Dod (1549-1645) was a learned Reformed minister and puritan, an exquisite Hebrew scholar, and a most pious divine.

In an expanded treatise on 2 Samuel 24, Dod explains David's grievous sin of numbering the people against the direct order of God. He shows that in actions of good intent, there can still be great sin which causes us harm, and causes God to act in judgment. Christians often perform activities that seem to glorify God, but are in fact a course of sin, especially when they are not recognized as sin. In diagnosing any sin, the first step to true repentance is to be wounded in our hearts for it against the holiness of God. Dod shows that sin brings Christians into all kinds of trouble, and that God will in fact make his judgments suitable to the sins of his people. In this, there is a great affect that sin has on the souls of God's people.

Annexed to Dod's work is Robert Cleaver's (d. 1613) brief tract on godly zeal. Cleaver shows that whatever Christians are zealous for must in fact be lawfully good and for God's glory. In being zealous, Christians must make the greatest account of the weightiest matters in religion. Such a zeal will tend towards personal, family and church reformation.



A CRASH COURSE ON JONATHAN EDWARDS

Jonathan Edwards was born in New England in colonial America. He would become a nurturing pastor, frontier missionary, and bold revivalist preacher of the gospel of Jesus Christ. When colonial America experienced the First Great Awakening, Jonathan Edwards held center stage.

His untiring work as a Puritan theologian and philosopher made him one of America's greatest thinkers. He made enduring contributions in the fields of theology, philosophy, and the psychology of religion. Edwards gives Christians (both then and now) someone worthy to respect.

WRITINGS OF EDWARDS

Jonathan Edwards' two most important apologetics-related books are:

A TREATISE CONCERNING RELIGIOUS AFFECTIONS

In this book, Edwards provides a penetrating analysis of the phenomenon of religious experience (the psychology of religion).

THE FREEDOM OF THE WILL

Here, Edwards tackles the freedom of the human will in light of humankind's fall into sin and God's sovereign work of grace in salvation.

"Resolution one: I will live for God. Resolution two: If no one else does, I still will."

BELIEFS OF EDWARDS



Compatibilism

God's sovereignty and human responsibility are paradoxical and humanly incomprehensible, but not contradictory.



Pessimistic View of Human Nature

All humanity inherited sinfulness, guilt, and moral corruption through relationship with Adam.



Human Dependence

All realities of life and being—including the world, knowledge, moral virtue, and salvation from sin—depend upon God.



Did you know? Edwards died from smallpox inoculation at age 54 just after beginning his presidency at what would become Princeton University.



What is the Role of the Holy Spirit?

5 Key roles of the Holy Spirit to help us understand His function in the life of the Christian and the church.

1 HE GUIDES US INTO ALL TRUTH. John 16:13

2 HE ASSURES US THAT WE ARE GOD'S CHILDREN.

Romans 8:16

3 HE GIVES US HOPE.

Romans 15:13

4 HE STRENGTHENS US.

Ephesians 3:16

5 HE EQUIPS US TO SERVE OTHERS.

Ephesians 4:11-12

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses

Acts 1:8

Children's Corner



Dear Children

Recently I was driving along the road and saw the most beautiful and perfect rainbow. It was a very big one and stretched from one end of the sky to the other. All the colours were so clear and bright. Do you know how many colours are in the rainbow? There are seven and you see them in this order – Red, Orange, Yellow, Green, Blue, Indigo (Purple blue) and Violet (Pinky blue).

Do you know when the very first rainbow appeared in the sky? It was after the great Flood in the days of Noah. God promised Noah that He would never again destroy the earth by a flood and He gave Noah the sign of the rainbow which would remind Noah of God's promise every time he saw it. That promise continues to this day and whenever we see a rainbow we should think of God and His promise. What a wonderful reminder that God has given to us !

It is also wonderful to think how God gives us the rainbow. Rainbows happen when sunlight and rain meet together in a very special way. We see the light that comes from the sun as white and it is difficult for us to think that it has all these colours hidden in it. When the light from the sun hits raindrops on the way down to earth then that beam of sunlight separates into all these colours and when we feel unhappy with all the rain the colours of the rainbow help to cheer us up!

God loves colours – bright colours. His world is full of colour. If you go to hot countries you will see very colourful birds, butterflies, insects and fish as well as flowers, plants and even rocks. Think of all the jewels that are hidden in the rocks – rubies, sapphires, emeralds and diamonds. God's creation is very very beautiful even although sin has spoiled it and although sinful man continues to spoil it. Although there are thousands of years since God gave us the rainbow and His promise with it, that sign and that promise has never been broken. This tells us that God keeps ALL His promises. Here are some of them:

“Those who seek Me early shall find Me.” Proverbs chap 8, verse 17

“Believe in the Lord Jesus Christ and you shall be saved.” Acts chapter 16, verse 31

“He that believes in Me has everlasting life.” John chapter 6, verse 47

“None perish who trust in Him.” Psalm 34, verse 22

My prayer for all of you is that you too will be able to say you have found the Saviour as He promised, that you are saved and have everlasting life, and that you are sure that you will not perish because you trust in Him.

With my love and God's blessing.

Granny M

12 Activity:

1. Learn the above verses.
2. Draw a rainbow and write underneath it: God keeps ALL His promises.

