



**STORNOWAY**  
REFORMED PRESBYTERIAN CHURCH

CHRIST JESUS CAME INTO  
THE WORLD TO SAVE SINNERS  
(1 TIMOTHY 1:15)

# December 2021 Newsletter



## WELCOME

### LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

### PRAYER MEETING

Thursday—7.30pm (Meeting at the Gospel Hall)

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## WORD FROM THE MANSE

Dear congregation,

Adoption is one of the most exciting and glorious doctrines of the Scripture; one that brings joy to believers. Nevertheless, there is a dearth of good books written on the topic. Many of the older writers dealt with it, but their wisdom has remained hidden away in complete works. Ettrick Press is to be commended for reprinting Thomas Houston's *The Adoption of Sons* and bringing such a valuable work to public attention.

Houston was one of the most prominent Reformed Presbyterian ministers in the 19<sup>th</sup> Century and that fact alone should commend it to all Reformed Presbyterians for special attention. Although Houston served in the Irish Church, he was tremendously supportive of the work of Reformed Presbyterianism in Scotland, particularly in times of trial. When the majority of the denomination defected in 1863, the minority adhered to our distinctive principles at great cost. Dr. Houston, siding with the weakened but faithful church, preached in several Scottish pulpits in this time of need, supporting the four ministers left in the Synod. Houston served as a Professor at the Theological Hall in Belfast from 1854-1882, during which time he instructed most of the men who would serve as ministers in the Reformed Presbyterian Church of Scotland in the Victorian period. Some of these Irish students served their whole ministries in Scotland.

The Scottish Synod minutes from 1882 record the feeling of the Court upon hearing of Houston's death: "On the Commission from the RP Synod in Ireland being read, and it being reported that Dr Houston, one of the deputation appointed to this Court, had recently been removed by death, Synod resolved to put on record its sense of the loss sustained by the Church in the death of the Rev. Professor Houston, D. D. For half a century Dr Houston has been widely known and held in the highest esteem by the Reformed Presbyterian Church in Scotland as well as in Ireland. In his decease the pulpit has lost one of its best ornaments; the Theological Hall a Professor who was affectionate and labourious; the Reformed Presbyterian Church a faithful defender of her "Testimony"; and the many missionary and benevolent enterprises a warm-hearted and generous advocate & supporter. We assure Mrs Houston and her family of our sincere sympathy and pray that the tender Upbinder of the wounded may give them all consolation in this hour of trial. While mourning to-day the sad event that deprives us of his presence and words at our meeting, we would listen to the providence calling us to follow them who through faith and patience inherit the promises, considering the end of their conversation, Jesus Christ, the same yesterday, & to-day, & for ever."

If that tribute has whetted your appetite to find out more about Houston then you can be thankful that this edition of *The Adoption of Sons* contains a biographical sketch of Houston by our own Rev. Stephen Steele (Stranraer RPC). Stephen is expertly placed to give this introduction as Houston was the subject of his MA thesis.

The book itself, although a full and doctrinal treatment of the subject, is neither long or heavy but rather very practical and devotional. Any believer will be encouraged spiritually by hearing Houston's Biblical exposition of this wonderful subject applied to their state. Houston deals with the family of God and the origin and nature of sonship, before showing the relation of the adopted child of God to each person of the Trinity and to other believers in the family. Next Houston gives the fruit, privileges, and responsibilities of adoption. He helpfully and carefully handles the pastoral issues of lack of assurance of sonship and of the Father's chastening of His sons. These topics often prove difficult for God's people to deal with and it is important to have a right view on them.

The practicality of being a member of a new family is a useful section. Some may be tempted to think of adoption only in the vertical direction: between the individual and God, the adopted child and his heavenly Father. But adoption brings us together as believers into God's family. There are many privileges and benefits associated with this fellowship, but also a challenge to fulfil our mutual obligations. We must remember that as Christians we are working together in the same cause. There is not to be one member of the family doing all the work and others lazing around. As Houston says, "*Such fellowship in arduous and honourable labour has often gladdened the hearts of ministers, when members of their flocks, male and female, have willingly aided them in performing the Lord's work. This, too, has sustained the missionaries of the cross in their conflict with darkness and idolatry, and in labouring for the world's conversion. And often, in the last utterances of the dying testimonies of the martyrs of Christ, emphatic and grateful mention has been made of the privilege of*

communion in work and suffering with fellow-confessors.” Houston’s book is calling us to participate in the family work on a global level.

One final quotation may entice you to purchase and read the book:

*“Is the God and Father of our Lord Jesus Christ indeed our Father? There is no measure to the love, grace, and pity which he will show us; there is nothing within the compass of his power which he is not prepared at all times to do on our behalf. Are we the called, adopted children of God? Then we have the fullest, strongest ground to confide in his mercy and hope in his salvation; as we are bound to walk worthy of him who has called us to his kingdom and glory. Then we should give all ‘diligence to the full assurance of hope unto the end.’ (Hebrews 6:11) ‘And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.’ (Romans 8:17)”*

Every blessing,  
Stephen

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## NEWS & EVENTS

### FREE CHURCH (CONTINUING) PUBLICATION

A new publication is now available from the Home & Foreign Missions Committee. Written by Rev. John W. Keddie and entitled *Mission of Inquiry to Israel in 1839 and its Consequences*, this forty-two page book considers this historic six-month inquiry made into the state of the Jewish people by four prominent Scottish ministers, and their recommendations for the evangelisation of the Jews.

Rev. James MacInnes says in the Foreword:

“This booklet is a helpful introduction to a fascinating voyage of discovery, relating to a vitally important issue. It is of more than historic interest. It is a journey upon which the Church continues today in the abiding obligation of bringing the gospel to the Jewish people.

There are lessons to learn from the motivation and enthusiasm that culminated in this labour of love. In the absence of immediate opportunities, recognising its responsibility, the Church was prayerfully proactive. While wisely weighing political and practical challenges, and acknowledging the ruling hand of God in providence, our forefathers were driven by a love for the Saviour, Biblical conviction, and a compassion for the lost sheep of Israel.”

The price is £5.00 each (inc. p&p). If 4 or more copies are purchased the cost per copy will be £3.50 (plus p&p). All profits from the sale of the book will be devoted to the Church’s mission work.

Please send your order to: [missions@fccontinuing.org](mailto:missions@fccontinuing.org)

### MISSION OF INQUIRY TO ISRAEL IN 1839 AND ITS CONSEQUENCES



John W Keddie

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## GLEANINGS BY BILL LUCAS

### AT EVENING TIME IT SHALL BE LIGHT

Oftentimes we look forward with forebodings to the time of old age, forgetful that at eventide it shall be light. To many saints, old age is the choicest season in their lives. A balmier air fans the mariner's cheek as he nears the shore of immortality, fewer waves ruffle his sea, quiet reigns, deep, still and solemn. From the altar of age the flashes of the fire of youth are gone, but the more real flame of earnest feeling remains.

The pilgrims have reached the land Beulah, that happy country, whose days are as the days of heaven upon earth. Angels visit it, celestial gales blow over it, flowers of paradise grow in it, and the air is filled with seraphic music. Some dwell here for years, and others come to it but a few hours before their departure, but it is an Eden on earth. We may well long for the time when we shall recline in its shady groves and be satisfied with hope until the time of fruition comes.

The setting sun seems larger than when aloft in the sky, and a splendour of glory tinges all the clouds which surround his going down. Pain breaks not the calm of the sweet twilight of age, for strength made perfect in weakness bears up with patience under it all. Ripe fruits of choice experience are gathered as the rare repast of life's evening, and the soul prepares itself for rest.

The Lord's people shall also enjoy light in the hour of death. Unbelief laments; the shadows fall, the night is coming, existence is ending. Ah no, crieth faith, the night is far spent, the true day is at hand. Light is come, the light of immortality, the light of a Father's countenance. Gather up thy feet in the bed, see the waiting bands of spirits! Angels waft thee away. Farewell, beloved one, thou art gone, thou wavest thine hand. Ah, now it is light. The pearly gates are open, the golden streets shine in the jasper light. We cover our eyes, but thou beholdest the unseen; adieu, brother, thou hast light at even-tide, such as we have not yet.

### A NEW DAY

**C.H. Spurgeon**

When the "Sun of Righteousness (Malachi 4:2) begins to rise upon us, as here with Jacob, events follow a similar pattern. It is the great mountain peak of the eternity, and the holiness of God which first fills the horizon, and then other peaks appear, smaller, gentler ones - grace, mercy, goodness -- until at last you see a whole range of mountain tops. The valleys remain dark. Then, as the sun really comes over the horizon and up behind Ben Nevis, so to speak, even the valleys clear. What is happening? The day is breaking. When the dawn breaks, "the shadows flee away" (Song of Solomon 2:17).

When God touches and transforms us in conversion, and then in these great, ongoing experiences of progressive sanctification brings us a new sunrise, we see more of the glory of God, and more of the shadows fly away. Where does this saving work of God culminate? In perfect light ... A day will dawn and break upon our souls which will be the final dawning for us because it is eternal day. No more darkness; no more sin; no more death; no more tears.

**Professor J Douglas Macmillan (Wrestling with God)**

### THE WAY AHEAD

I do not know what lies ahead,  
the way I cannot see;  
yet One stands near to be my guide,  
He'll show the way to me.

I know who holds the future,  
and He'll guide me with His hand;  
with God things just don't happen,  
everything by Him in planned.

So as I face tomorrow,  
with its problems large and small,  
I'll trust the God of miracles,  
give Him by all.

I do not know how many days  
of life are mine to spend;  
but One who knows and cares for me  
will keep me to the end.

I do not know the course ahead,  
what joys and griefs are there;  
but One is near who fully knows,  
I'll trust His loving care.

**Alfred B Smith and Eugene Clarke (1947)**

## THE WIDOWS TWO MITES

Go break to the needy sweet charity's bread  
For giving is living the Angel said  
And must I be giving again and again?  
My peevish and pitiless answer came.  
Oh no, said the angel, peircing me through  
Just give till the Master stops giving to you.

**Professor R A Finlayson**

## DARKNESS AND LIGHT

If I have loved darkness more than light, if I have left some brother or sister wounded by the way,  
if I have preferred my aims to yours, if I have been impatient and would not wait,  
if I have marred the pattern drawn out for my life, if I have cost tears to those I love,  
if my heart has murmured against your will, O Lord, forgive!

I ask you, Lord, to bless those whom I love. Minister to them as I would if I could be with them, and better than I would, because your thoughts and ways are so much more tender and helpful than mine could ever be. Keep them safe beneath your wing.

**F B Meyer**

## PRAYING

And when he had sent the multitudes away, he went up into a mountain to pray: and when the evening was come, he was there alone. (Matt. 14:23)

During the public ministry of the Lord Jesus, great demands were made upon Him from many sources. But it is significant to note that the Lord never allowed these demands to encroach on these special moments when He retired to spend time alone, in fellowship with the Father. If this was so with our Lord, how much more important that we should strictly maintain the holy habit of spending time alone with our God and Father. To neglect this is to render our service powerless, and ineffectual.

**W H Burnett**

## SHUT IN WITH THEE

Shut in with Thee, far, far above, the restless world that wars below, We seek to learn, and prove Thy love, Thy wisdom and Thy grace to know.

**Alexander Stewart**



## 5 REASONS WE DON'T PRAY



Last year I wrote an article on why we should pray—because prayer is powerful and effective. But more often than not, we find ourselves wrestling with the exact opposite side of the equation: not praying, not wanting to pray, or simply struggling in regularity of prayer. After all, if you ask most Christians, they'll tell you the one area of their walk with Christ that could always use improvement is their prayer life. None of us feel as though we have “arrived” when it comes to prayerful communion with our heavenly Father—but few of us do the searching work of pondering why that is. Honestly, if we give it some thought, it is rather obvious why prayer is hard and why we struggle to do it. Here are five of the most significant reasons why we don't pray:

### 1. WE CAN'T SEE OUR “CONVERSATION PARTNER”

God is unseen. He is a spirit, and while he's everywhere, we can't look him in the eye, hear him respond, and engage him like we engage anyone else we find ourselves talking to. Prayer is inevitably an act of faith, because unlike most other activities of the Christian experience, there is nothing about it that can be grasped with our senses. Sometimes it simply “feels” like we're alone, talking to the ceiling. Of course that's not true, but it is what our eyes-of-sight tell us. Jesus' perspective on this reason for not praying is not about what we see, but about what God sees! (Matt 6:6 - “pray to your Father who is in secret. And your Father who sees in secret will reward you.”) What a motivation to pray: God sees, even if we don't.

### 2. IT'S UNCOMFORTABLE!

God is holy, and we are not. To go before the One who knows all and sees all, where all is laid bare before him, and not experience some measure of discomfort may reveal we don't understand our sinfulness or his holiness. Who among us wants to hold up the filthy rags of Isaiah 64:6 before the righteous One? Prayer is a walking in and before the light, even while tainted with sin and stain. The remedy to such aversion of our sinfulness being exposed, however, is of course the Gospel itself. As John says in his first letter, “if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.” (1 John 2:1) Notice the connection to Christ's praying for us, his righteousness, and our ability to go before our gracious God in heaven in this verse and its surrounding context. The panacea for our filthiness compared to God's perfection, is our holiness in Christ. So let us flee to the Holy Father in prayer, robed in the holiness of his Son.

### 3. WE IMPLICITLY THINK IT IS A WASTE OF TIME

Okay, hardly any of us will explicitly state this, for it is bald unbelief in the power and usefulness of prayer. But if we're honest, this doubt is at the back of our mind when we don't commit ourselves to consistent prayer. We somehow think that God won't answer—that he's stingy with his mercies. Or that prayer doesn't work—it

doesn't change anything anyway. Maybe God hears, but it certainly doesn't appear like our meager little prayers amount to much. Perhaps we tie ourselves into theological pretzels, thinking that God is sovereign anyway, so what does it really matter whether we pray or not, he's going to do what he pleases regardless. But the Word flies in the face of all of these objections. It speaks of his liberality in giving us Christ, and by extension, will he not freely give us all things? (Romans 8:32) It speaks of the certainty of the Lord hearing us in Christ and definitely answering (Mark 11:24). And James speaks of us lacking because we do not ask by faith (James 4:2-3) but the certainty of receiving when the opposite is true (James 1:5-6). God himself has put the lie to this third nagging doubt and reservation.

#### 4. IT'S EASIER TO PRETEND LIKE WE'RE PIOUS, THAN TO ACTUALLY WALK IN PIETY

There is a real temptation to live our faith before the onlooking world as compared to walking in a vital, living, ongoing relationship with our Lord who is unseen. Private prayer is a litmus test of how thoroughly we believe our communion with Christ to be. The pharisees loved putting their prayer life on display, and were strongly rebuked for it (Matt 6:5, 23:14). While we may be a far cry from the hypocrisy Jesus was condemning in those passages, we probably find it easier to pray with and before others than we do in secret. It is good to examine why that is. Are we relying on our brothers and sisters to help strengthen our communion with Jesus, or is the public setting the only place our prayers are uttered? Let us remember Matt 6:6 and John 9:31, which warmly invite us to commune with our Lord in private and assure us we are heard and answered by him.

#### 5. I CAN'T GET HIM TO DO MY BIDDING

Once again, few of us would ever be so crass as to explicitly think these words, let alone actually speak them aloud. But this is how we often approach prayer in our flesh. We desire our will to be done. The Israelites once thought they could put God in a box along these lines (1 Sam. 4) and it didn't work out very well for them (to say the least)! James warns us similarly that we must not ask in prayer that we might spend it upon ourselves (James 4:3), for such a selfish approach reveals that we are treating God like a genie, or worse yet, like the pagans who seek to manipulate their gods. Let us instead delight ourselves in him (Psalm 37:4) and pray according to his will (1 John 5:14), and he will surely answer and will give us the desires of our hearts!

**Professor Keith Evans, Reformed Presbyterian Theological Seminary**

[www.gentlereformation.com](http://www.gentlereformation.com)



'BE MUCH IN SECRET PRAYER. CONVERSE LESS WITH MAN, AND MORE WITH GOD.'

-GEORGE WHITEFIELD

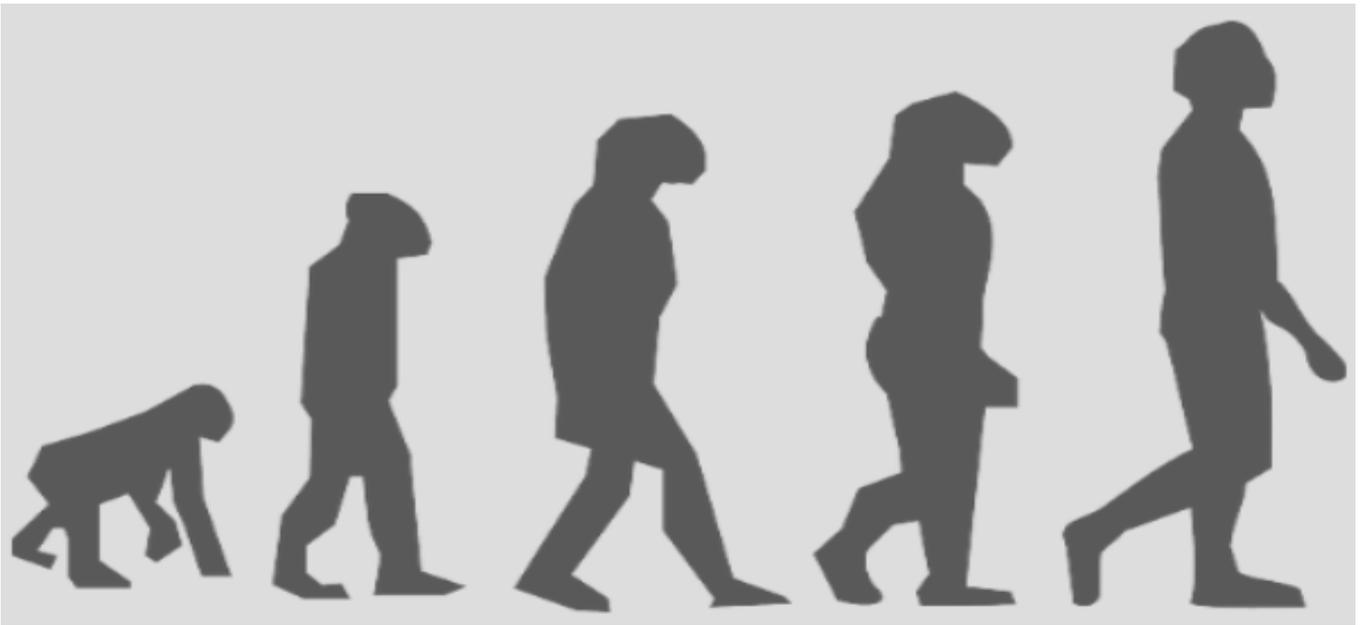


'NO TIME IS SO WELL SPENT AS THAT WHICH A MAN SPENDS UPON HIS KNEES?'

- J.C. Ryle



## EVOLUTION—GOD’S METHOD OF CREATION?



The view commonly called “Theistic Evolution” seems to be commonly accepted in some Christian circles today. Briefly, this view holds that evolution was God’s “method” of creation. This implies, of course, that creation was a process, not an act.

We are being asked, “Could not God have used a long evolutionary process as His ‘method’ of creating living organisms, including man?” But of course the real question is not whether God could have done this, but whether He actually did do this. God is almighty and we cannot set limits on what He could do. But in discussing the question of human origin, we are not concerned with abstract possibility, but with what the Word teaches as to what God actually did.

Scriptures especially involved in this matter are Genesis 1:26,27; 2:7; 2:18-23 (creation of Eve); and 3:19 (the return to dust).

### WHAT THE COMMON VIEW OF THEISTIC EVOLUTION IMPLIES

1. According to theistic evolution, Adam and Eve had sub-human parents. While Adam and Eve would be regarded as the first human beings, they had parents which were less than human. The implications of such a supposition are disturbing to accepted Christian truth.
2. “The dust of the ground” (Gen. 2:7) from which Adam was formed is taken by theistic evolutionists as a metaphor meaning the bodies of previously living sub-human animals. Biblical Christianity teaches, rather, that “the dust of the ground” means lifeless inorganic matter.
3. After forming the body of Adam, God “breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2:7b). But if “dust of the ground means the living bodies of sub-human animals, we are here faced with difficulty. For the animals (anthropoid apes or whatever) already had the breath of life in their nostrils. So if Adam had a pre-human father and mother, these parents were living, breathing organisms, and there remains no point to the statement that God breathed the breath of life into the nostrils of Adam.
4. If theistic evolution, an age-long process of development, was really God’s “method” of creation, then the Genesis account of the creation of Eve from a part of Adam’s body cannot be true (Gen. 2:21-23). Eve, too, would have had a sub-human father and mother. She would be the product of an age-long process, not of a

definite act of God as described in Genesis two.

5. If “the dust of the ground” in Genesis 2:7 is a metaphor for the living bodies of sub-human animals, we encounter difficulty in Genesis 3:19, . . . till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” This verse is obviously a description of human bodily death and the return of the dead body to its lifeless components. It will not do to take “dust of the ground” as a metaphor for the living bodies of sub-human animals in 2:7, and a description of human death and decay in 3:19. We would have to hold that 3:19 means that on account of human sin, humanity would return to an animal or ape-like condition. But this obviously is not what happened. Man sinned, he became evil, but he did not cease to be human; he did not return to the condition of the anthropoid apes or other animals.

6. Conclusion. Theistic evolution raises more problems than it solves. In the end we must choose between these two alternatives: (1) The creation account of Genesis is literally true; or (2) the Bible is basically false and untrustworthy.

#### MODERN THEOLOGY’S ESCAPE HATCH

Modern liberal and neo-orthodox theology dispose of Genesis chapters 1-11 by denying their historical character and calling this section “myth.” But this brings modern theology into head-on collision with the New Testament. Note especially Paul’s statements in Romans 5:12 and 1 Corinthians 15:22,45. Obviously the inspired writers of the New Testament took Genesis literally, not as metaphor or myth.

**Rev J.G. Vos, Blue Banner Faith and Life, Volume 33, 1978**



## FUELLING REFORMATION

I'm always puzzled when I see church billboards announcing a coming revival. They give the times and the dates when the church will be engaged in revival. But I wonder, how can anybody possibly schedule a revival? True revivals are provoked by the sovereign work of God through the stirring of His Holy Spirit in the hearts of people. They happen when the Holy Spirit comes into the valley of dry bones (Ezek. 37) and exerts His power to bring new life, a revivification of the spiritual life of the people of God.

This kind of thing cannot be manipulated by any human program. Historically, no one scheduled the Protestant Reformation. The Welsh revival was not on anyone's agenda, nor was the American Great Awakening pencilled into someone's date book. These epic events in church history resulted from the sovereign work of God, who brought His power to bear on churches that had become virtually moribund.

But we have to understand the difference between revival and reformation. Revival, as the word suggests, means a renewing of life. When evangelism is a priority in the church, such outreach will often bring about revival. However, these revivals of spiritual life do not always result in reformation. Reformation indicates changing forms of church and society. Revivals grow into reformations when the impact of the gospel begins to change the structures of the culture. Revival can produce a multitude of new Christians, but these new Christians have to grow into maturity before they begin to make a significant impact on the surrounding culture.

Reformation can involve a change for the better. We must not be so naïve as to think that all change is necessarily good. Sometimes when we feel that we are in the doldrums or that progress has been stultified, we cry out for change, forgetting for the moment that change may be regressive rather than progressive. If I drink a vial of poison, it will change me, but not for the better. Nevertheless, change is often good.

In our day, we have seen the rise of what has been called the "New Calvinism," which tends to focus primarily on the so-called five points of Calvinism. This movement within the church has attracted a great deal of attention, even in the secular media.

Yet it would be wise to not identify Calvinism exhaustively with those five points. Rather, the five points function as a pathway or a bridge to the entire structure of Reformed theology. Charles Spurgeon himself argued that Calvinism is merely a nickname for biblical theology. He and many other titans of the past understood that the essence of Reformed theology cannot be reduced to five particular points that arose centuries ago in Holland in response to controversy with the Arminians, who objected to five specific points of the system of doctrine found in historic Calvinism. For the purposes of this article, it might be helpful to look at both what Reformed theology is and is not.

Reformed theology is not a chaotic set of disconnected ideas. Rather, Reformed theology is systematic. The Bible, being the Word of God, reflects the coherence and unity of the God whose Word it is. To be sure, it would be a distortion to force a foreign system of thought upon Scripture, making Scripture conform to it as if it were some kind of procrustean bed. That is not the goal of sound systematic theology. Rather, true systematic theology seeks to understand the system of theology that is contained within the whole scope of sacred Scripture. It does not impose ideas upon the Bible; it listens to the ideas that are proclaimed by the Bible and understands them in a coherent way.

Reformed theology is not anthropocentric. That is to say, Reformed theology is not centered on human beings. The central focal point of Reformed theology is God, and the doctrine of God permeates the whole of Reformed thought. Thus, Reformed theology, by way of affirmation, can be called theocentric. Indeed, its understanding of the character of God is primary and determinant with respect to its understanding of all other doctrines. That is to say, its understanding of salvation has as its control factor — its heart — a particular understanding of God's sovereign character.

Reformed theology is not anticatholic. This may seem strange since Reformed theology grew directly out of the Protestant movement against the teaching and activity of Roman Catholicism. But the term catholic refers to catholic Christianity, the essence of which may be found in the ecumenical creeds of the first thousand years of church history, particularly those of the early church councils, such as the Council of Nicea in the fourth century and the Council of Chalcedon in the fifth century. That is to say, those creeds contain common articles of faith shared by all denominations that embrace orthodox Christianity, doctrines such as the Trinity and the atonement of Christ. The doctrines affirmed by all Christians are at the heart and core of Calvinism. Calvinism does not depart on a search for a new theology and reject the common base of theology that the whole church shares.

Reformed theology is not Roman Catholic in its understanding of justification. This is simply to say that Reformed theology is evangelical in the historical sense of the word. In this regard, Reformed theology stands strongly and firmly with Martin Luther and the magisterial Reformers in their articulation of the doctrine of justification by faith alone, as well as the doctrine of sola Scriptura. Neither of these doctrines is explicitly declared in the five points of Calvinism; yet, in a sense, they become part of the foundation for the other characteristics of Reformed theology.

All this is to say that Reformed theology so far transcends the mere five points of Calvinism that it is an entire worldview. It is covenantal. It is sacramental. It is committed to transforming culture. It is subordinate to the operation of God the Holy Spirit, and it has a rich framework for understanding the entirety of the counsel of God revealed in the Bible.

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*“If we want reformation, we have to start with ourselves.”*

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So it should go without saying that the most important development that will bring about reformation is not simply the revival of Calvinism. What has to happen is the renewal of the understanding of the gospel itself. It is when the gospel is clearly proclaimed in all of its fullness that God exercises His redeeming power to bring about renewal in the church and in the world. It is in the gospel and nowhere else that God has given His power unto salvation.

If we want reformation, we have to start with ourselves. We have to start bringing the gospel itself out of darkness, so that the motto of every reformation becomes post tenebras lux — “after darkness, light.” Luther declared that every generation must declare freshly the gospel of the New Testament. He also said that anytime the gospel is clearly and boldly proclaimed, it will bring about conflict, and those of us who are inherently adverse to conflict will find it tempting to submerge the gospel, dilute the gospel, or obscure the gospel in order to avoid conflict. We, of course, are able to add offense to the gospel by our own ill-mannered attempts to proclaim it. But there is no way to remove the offense that is inherent to the gospel message, because it is a stumbling block, a scandal to a fallen world. It will inevitably bring conflict. If we want reformation, we must be prepared to endure such conflict to the glory of God.

# Children's Corner



Dear Children

I think it's time we had another Bible Quiz. Don't you?

## Well known Bible names:

Can you unscramble these names?

1. TRHU
2. NHAJO
3. ELKU
4. HMTAAR
5. USMEAL
6. LGHOIAT
7. SSMEO
8. ASRZLAU
9. POEHJS
10. HRTEES

For this question I am going to give you the Bible book and the chapter because you need to have the correct answers in order to do the sums. I hope you are good at sums!

## Bible Numbers and Maths:

- |  |                |
|--|----------------|
| A) How many sons did Jacob have?                                   | Genesis 42     |
| B) How many Gospels are there in the New Testament?                |                |
| C) How old was Joseph when he was sold into Egypt?                 | Genesis 37     |
| D) How many thieves were crucified with Jesus?                     | Matthew 27     |
| E) How old was Moses when he died?                                 | Deuteronomy 34 |
| F) How many gifts did the wise men bring to Jesus?                 | Matthew 2      |
| G) How many brothers did David have?                               | 1 Samuel 17    |
| H) How many leper's were cleansed by Jesus?                        | Luke 17        |
| I) How old was Mephibosheth when he fell and became lame?          | 2 Samuel 4     |
| J) How many stones did David take from the brook to fight Goliath? | 1 Samuel 17    |
| K) How old was Josiah when he became king?                         | 2 Kings 22     |
| L) For how many pieces of silver did Judas betray Jesus?           | Matthew 26     |
| M) How many Commandments are there?                                | Exodus 20      |
| N) How many sons did Joseph have?                                  | Genesis 46     |
| O) How many disciples did Jesus have?                              | Luke 6         |
| P) How old was Jacob when he went to Egypt?                        | Genesis 47     |
| Q) How many pieces of silver was Joseph sold for?                  | Genesis 37     |
| R) How many baskets of food were gathered after Jesus fed 5000?    | Matthew 15     |
| S) How many days was Jonah in the belly of the fish?               | Jonah 1        |

Now can you do these sums? Look at the answers you have for the above questions.

- |  |                                  |
|--|----------------------------------|
| 1) <b>a</b> multiplied by <b>i</b> , then divide by <b>d</b> .                     | Your answer should be <b>l</b> . |
| 2) <b>g</b> multiplied by <b>b</b> , add <b>n</b> , then divide by <b>f</b> .      | Your answer should be <b>m</b> . |
| 3) <b>r</b> multiplied by <b>o</b> , take away <b>c</b> , then add <b>s</b> .      | Your answer should be <b>p</b> . |
| 4) <b>e</b> divided by <b>h</b> , take away <b>k</b> , then multiply by <b>j</b> . | Your answer should be <b>q</b> . |

- 12 My dear children keep searching the Scriptures and learning about God, about His people and especially about His Son, the Lord Jesus Christ. May God bless you and reveal Himself to you as you do so.

With my love and prayers.

Granny M