

ISSUE  
29/1

# PRESBYTERIAN NETWORK

EVANGELICAL PRESBYTERIAN CHURCH IN ENGLAND & WALES



## THE LIGHT OF THE WORLD



**NEW CHURCH  
PLANT IN OXFORD**

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**SHAPING  
YOUNG MINDS**

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**DELIGHTING IN  
THE SABBATH**

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## » INSIDE this issue



12 » **Shaping Young Minds**

18 » **Delighting in the Sabbath**



22 » **John Owen on Church History**

25 » **The Light of the World**

03 » **Spotlight on the Churches**

12 » **Shaping Young Minds**

14 » **European Church Life**

15 » **Discussion Points**

18 » **Delighting in the Sabbath**

22 » **John Owen on Church History**

25 » **The Light of the World**

30 » **Recommended Reading**

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## “ EDITOR'S NOTE

'More Missionaries were called for, and must somehow be brought into the field, unless the hope of claiming these fair Islands for Jesus was to be for ever abandoned' (John Paton, *Autobiography*, page 220). He was writing about the New Hebrides (Vanuatu) in 1862).

Today, the same could be said about the British Isles in 2018, and Sweden and Germany too. We are thankful for every single brother who currently labours in the gospel here; but more men are needed, and resources for their support too. 'How shall they hear without a preacher?' I heard someone praying a few days ago, 'Lord, give us ministers who are willing to carry the cross.' And alongside them, may the Lord also give his churches elders and deacons, men who are committed to the work even though they also have full time employment.

In this issue, we have drawn attention to the new church planting work in Oxford, where a significant step forward is being taken, and also the work in Tranås.

Let us pray for one another throughout our congregations. o

## » SPOTLIGHT on the Churches

### » NEW CHURCH PLANT IN OXFORD

The EPCEW has for some years been looking to plant a church in Oxford. In October 2016, Naunton Lane Church, Cheltenham, began a monthly meeting called 'Re:Con' which sought to push the door on such a venture. (The *Presbyterian Network* has carried news of this since Spring 2017). In the last six months the Lord has clearly opened this door in a variety of ways: providing initial funding and setting apart a man to lead this work.

#### Why?

Whilst there are gospel preaching churches in Oxford already, the need for more is acknowledged by existing Oxford church leaders. With 170,000+ residents, thousands of tourists and two large Universities, Oxford is in need of more gospel centred churches. In addition, there is nothing distinctly confessional in Oxford, and requests for such a church have been repeatedly made over the years.

#### Who?

At the January 2018 Presbytery Rev. Andy Young was called as the church planter for Oxford. This came after an extended time of personal wrestling for Andy, and with the full support of his elders in Cheltenham. At the same time a small core group of local residents and students has begun to form.

#### When?

Andy and his family will be moving to Oxford in mid-March. He will continue to serve as the minister of Naunton Lane Church, Cheltenham, until 1 July, after which he will begin the work of planting the church. It is hoped that worship services will begin later in 2018.

#### Please pray:

- » For Andy and his family as they move to Oxford
- » For Naunton Lane Church as they look for a new Minister
- » For a core group to gather and grow
- » For a suitable location for services and meetings to be found
- » For further funding into the future to be raised

For more information please contact Rev. Andy Young:  
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revandrewyoung@yahoo.co.uk  
facebook.com/reconstudygroup

### » TRANÅS, SWEDEN IMMANUEL CHURCH

Our new co-workers, Ben and Heidi Thomas, with their sons Jack (2) and Elliot (1), are settling in to their new life in Sweden. They are currently studying Swedish, and Ben is also helping with teaching and preaching.

 **SPOTLIGHT** on the Churches


Ben Thomas and family

He was commissioned as a Missionary of EPCEW last November, and is now beginning to get to know Sweden and in particular a few cities which could be considered for a future church plant.

Many Swedes are hesitant to visit a church, but at Christmas time it is quite a strong tradition for many to visit church events, especially Christmas carol concerts. Around Christmas time, we announced a carol concert and especially invited people living in the neighbourhood around. It was a real success in terms of programme and number of visitors. The church was almost full, and we offered a very fine selection of songs and a presentation of the gospel.

The event was much appreciated by the visitors. Pray that the gospel message will go deeper into the hearts of the visitors and not stay as just a sweet Christmas memory.

We have an average of 25 children and youth in our Sunday school groups at present. We are so thankful for this and try to provide good teaching and activities for them. This spring we have the theme of the kingship of Jesus and how this plays out in different situations during his ministry.

 Sune Jäderberg

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 **BARRY**


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The Barry congregation introduced a new adult Sunday school in last autumn, which studies the Westminster Confession of Faith, as well as the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. The congregation welcomed our newest covenant child, Timothy Andrew Goodman in December, who will be baptized on 25 February. We have been encouraged by a few sporadic visitors over the winter season and pray for the Lord to send people who need his grace and the care of his body. We are grateful that a number of our members faithfully serve the Lord in our Toddlers outreach, and we look forward to holding evangelistic Bible studies with a number of friends of the congregation. We welcomed Rev. Chris Statter on a midweek to give an update about his work in Salford-Manchester. We heard a presentation from the Christian Institute in the autumn, and this spring look forward to a presentation

 **SPOTLIGHT** on the Churches

from the Pregnancy Advice Centre of Sheffield, featuring presentations from Rev. Kevin Bidwell and Dr Chris Richards. Rev. W. John Cook has continued his faithful ministry in the Rhondda as well as supporting the work at Saltmead in Cardiff during an extended illness of their regular minister. We desire that the Lord will cause us to stand firm in the faith, to be immovable, and always to abound in the work of the Lord (1 Cor 15:58).

 Drew Goodman



Credit: Sarah Lois Photography

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 **BERLIN**


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As a church in Berlin we can look back and confess that we have a faithful God who is keeping his promises. He is taking care of his church. In the summer of 2017 we got the news, that we had to find a new meeting place for the New Year. We looked at different options, but rents were very expensive, some places were not accessible on Sundays, or the landlords were not willing to rent their place to a church.

Nonetheless the Lord has provided and since December we have been meeting at our new location, which is right in the heart of Berlin. It is in the government district and very easy to get to by public transport. It is a café, which belongs to Cru, a Christian student work, and they are very happy for us to use their facilities on Sunday. The place is perfect for our congregation now. We have more space, and we are more visible now. We have already had some visitors coming in and sitting through the services. (Sunday services now take place at Luisenstrasse 39, 10117 Berlin and the midweek at Kettinger Strasse 131, 12305 Berlin.)

 Johannes Müller

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 **BLACKBURN**


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Last year was a difficult year. The congregation suffered sickness and death. Currently one member is in a hospice because she has been given just a short time to live, and one of the deacons is also being treated for cancer. The pastor himself has been unwell and is still under medical care. He managed to fulfil his commitment to visit Kenya despite this and has continued to fulfil the tasks of the regular ministry, preaching and visiting the flock. There are encouragements too, thanks be to God. One couple were married last year and continue in the church. Some new families have come in and the church's prayer is that they will remain and regard the church as their spiritual home. The presence of some children in the congregation may lead to the start of Sunday School classes. The members who were originally at Ribchester until that work closed were glad that the pulpit from

 **SPOTLIGHT** on the Churches

there could be kept and moved to Blackburn. Finally, in January Norman's young son Benjamin suffered an accident at home and needed to be taken into Accident and Emergency. Pray for his complete recovery.

 Norman Green

 **BURY ST EDMUNDS**

The Lord continues his tender mercies to us as a church. Last month we baptized and brought into membership a Christian lady who has been worshipping with us and at the same time were able to baptize her daughter as a covenant member. In addition, we have been blessed to have a few new regular visitors who are either seeking the Lord for the first time or are established believers looking for solid biblical ministry. Please join us in praying that we would care for these people well. At the beginning of February, our oldest member, Ruby Abrey (mother of Margaret McGrane), passed into the presence of our Lord. We give thanks to God for his mercies to her and her joyful service to him and his people over many years.

Finally, we are also planning a mission week on the estate where we meet this summer, the week of 30 July. Please join us in praying that many new relationships would grow out of this time and that our God would be preparing the hearts of those living round about to come, to hear of our Lord Jesus, to see their need of him, and be joined to him and his church.

 Benjamin Wontrop

 **CAMBRIDGE**

**Baptisms:** We give thanks for the infant baptisms of Chloe Baker and Luke McCallum on 28 January.

**Ministry:** We would love to see conversions this year and we feel the need of direction as to how to engage with our local community. Doug McCallum would like to develop stronger links with other like-minded churches in Cambridge. Please also continue to pray that we will soon find a senior minister.

**Students:** The university Christian Union held a mission in early February with which some of our students were involved. Pray that those who heard the gospel would be converted and for wisdom and blessing for those involved in follow-up work.

**Members' needs:** Some of our members continue to suffer from ill-health.

 Annabel Haylett

 **CARDIFF: BETHEL**

This past Autumn/Winter period has been busy. We had the pleasure of welcoming one new member, David Banks, who first contacted us via the church website. We also had the joy of witnessing the baptism of William Faux whose family joined the church in September.

We have been encouraged by a number of visitors attending our morning services.

 **SPOTLIGHT** on the Churches

One Sunday we had eight different nations represented.

There were two outreach events for women during the Autumn. The first was a continental breakfast buffet that drew in around 30 women and the second, a craft evening in December. Both events attracted women from our local area and gave opportunity for evangelistic addresses from Sally Jenkins and Deborah Woolley. In January Matt Faux, currently interning in Bethel, organised a men's curry evening. This too was well attended.

Over the Christmas period we had an opportunity for the second year running to sing carols inside our local M&S store. We were able to give out invitations to our Service of Lessons and Carols that drew in a significant number of people from the community.

In January Phil Young was elected as an elder in Bethel. He has subsequently been examined and approved by a Commission of Presbytery and we look forward to his ordination and installation at a service in March.

 Mark Johnston

 **CARDIFF: IMMANUEL**

This spring, in our mid-week meetings, we are beginning a course on theology. This follows a study of all the books of the Bible, in which we gained a general awareness of what each book contains. We are now seeking a synthesis of biblical doctrine. This is

an exciting opportunity to learn foundational principles of faith, to take account of those major battles of church history: over Scripture, the Person of Christ, the Trinity, the Reformation struggle for Justification by faith alone, and to face current issues over the work of the Holy Spirit, a proper view of the church, Eschatology and so on. Ministry in our Sunday services is currently from Acts and Isaiah.

This year marks the 30th anniversary of our first contact with the Reformed congregation of Amersfoort East. Our Dutch brothers have played a big part in our church life. But these three decades, 1988 – 2018, have seen rapid change in the Netherlands. Presbytery has declared the decision of the Reformed Liberated Synod at Meppel last year to ordain women as ministers and elders to be contrary to Scripture. We wait to see how that will impact on our fellowship with Amersfoort East.

 Peter Naylor

 **CHELMSFORD**

The past few months have been mostly encouraging, although some members are stretched, caring for ill relatives. One is trying to juggle a job in London and a sick Mum in Manila. At the same time we share each other's joys. We recently welcomed David Newby (Fran and Zoe's fourth) into the world, and Craig and Becky Taylor's baby is due about the same time as this magazine (on the day of Craig's exam). Do pray for the Taylors as Craig finishes at Oak Hill and considers what/where next.

## SPOTLIGHT on the Churches

About 18 months ago, most of our students graduated and some families who were very involved moved away, and then the Jenkins family moved on last summer (so we had very few children left). Although part of modern life, this was quite sad. However, for several weeks now we seem to have seen at least one new face each week, including families, and most are returning and asking about membership, so services are feeling full again. Most of our new visitors seem to be from South Africa (someone asked about an Afrikaans service, but I think they were joking). More encouraging than numerical growth is seeing spiritual growth in individuals, this has been our joy, especially when people come to faith, and so it will be a delight on Sunday 25 February to baptize Charles Maposa.

It is good to remember to be outward-looking: to reach our city, and be in partnership with missionaries. To that end, a few are considering joining the EMF Go-Europe team to Portugal this summer, as well as those who help on summer youth camp.

 Darren Moore

### CHELTENHAM - NAUNTON LANE

As in previous years, the church held a Kids Club just before Christmas. Most of those who came were local and we hope to refresh contact with them again during the year.

We are pleased to say that Michael and Laura Cochran, with their son Fox, from

Huntersville, North Carolina, have finally arrived in Cheltenham. They found permanent accommodation very quickly and are getting used to driving on British roads, especially the roundabouts. There is a great deal more for them to absorb about British culture and peculiarities. Michael will be helping in the church whenever and wherever possible, and is looking to be involved in church planting in the UK in the future.

It is with sadness that the church heard of the forthcoming departure of our minister, Rev. Andy Young, which is planned for July. He will be heading a new church plant in Oxford. We covet your prayer for us as we look for a new minister. 'The LORD will provide' (Gen. 22:14) – and we trust him to provide a man of his choice in due time.

 Tai-Tuck Yu

### CHELTENHAM - WHADDON ROAD

We enjoyed a good time at Christmas with outreach, having a few extra folk along. We were also blessed with a visit from Larry and Mandy Wilkes along with their daughters Hannah and Elise at the beginning of the year. They are making good progress with raising funds to join us in the work, particularly in the area of evangelism.

We have come to the end of the letter to the Ephesians on Sunday mornings and have started 1 Samuel, while in the evening

## SPOTLIGHT on the Churches

we are going through 1 Thessalonians. We are studying Mark in our midweek meeting. It has been encouraging to run a Christianity Explored course with some of our younger folk, enjoying eating and learning together.

Please pray that the Lord would add elders and deacons to us.

 David Pfeiffer

### DURHAM

Please pray for the ongoing ministry of Durham Presbyterian Church. A number of our members have been suffering with various things over the winter period. One of our former members from Iran will be getting married in March for which we rejoice. The minister has begun preaching through 2 Peter and the book of Joshua.

 Phil Baiden

### GATESHEAD

We celebrated our ninth anniversary as a church on Sunday 4 February. We enjoyed lunch together and reflected on the goodness of the Lord towards us both as a church and a denomination. The following Sunday we were excited to have one hundred people in our congregation. We are reminded that we are fully dependent on the Lord, and do not presume on our own efforts either in times of blessing or trial. One particular encouragement has been the number of international students who are attending church, both seekers and believers. Their presence is a delight to us, and it is exciting to contemplate the global reality of the gospel.

Please continue to pray for us as our minister is in the United States until September. We have been upheld, and blessed with superb visiting ministers, but we look forward to the Schweitzers' return.

Please also pray for the exploratory Bible studies in Sunderland, led by Nathan Hilton. Those who attend continue to express interest in a church plant, and much prayer is needed as preparations are made for this.

 Nathan and Anna Hilton



Gateshead 9th Anniversary

## SPOTLIGHT on the Churches

### HEXHAM

This month has marked the third year of Hexham Presbyterian Church as a church plant. Truly we are able to look back with much gratitude on the multitude of ways in which God has mercifully provided for us. Not only has he patiently borne with us to grow us both individually and together as a congregation but we have also been blessed right from the beginning with a good building to worship in. When numbers are small all hands are required on deck and gifts come to the fore which most of us do not even realize that we have! We thank God for the many and diverse ways in which we have been allowed and enabled to serve one another and the church. That said, the fields of Hexham are white for harvest and the workers are few. Please pray with us that we would not become discouraged and would be enabled to hold on to and rest in God's promises. Pray too that God would graciously add to our number this year.

 Juliet Schroeder

### HULL

The Lord is keeping us and sustaining the church in Hull. Our numbers were low on the Lord's Day before Christmas due to the fact it was Christmas Eve. We also had a leaflet distribution just before Christmas which did not bring anybody to the services but it gave opportunity to speak something of the gospel. The New Year party was well

attended and the gospel was proclaimed to saved and unsaved. Men from the presbytery and local men are fulfilling the valuable task of preaching on the Lord's Day while we wait for God to raise a man for the vacancy of a minister here. Two children's clubs are planned for this year: one at Easter and the other in the summer.

There are a few who cannot attend due to illness at this time. One of these, who is very active in church life, is very anxious to recover and return to active service. We are praying for these.

 Chris Lawson

### SALFORD, MANCHESTER



We are delighted to have begun weekly morning and evening services. In 2017, we had held three trial services in a local primary school which is well-equipped for community use. Since 28 January, we have been meeting there each week. Several of those coming are Christians fully committed to this work as their church; others belong to various churches

## SPOTLIGHT on the Churches

elsewhere; still others would not be at any church otherwise.

We are working through Romans and the faith of Abraham on Sundays, and the Ten Commandments in our mid-week meetings. Every study Chris takes us back to the Prologue, reminding us that our salvation is by grace alone. He has been teaching us then to use the Law as a rule of life.

Through our presence, many are now hearing the gospel, and we long that faith would come by hearing. Already there are some signs of new faith. We are aware of having few committed Christians to do the work of inviting, and pray that some more would count the cost of moving here and consider it worthwhile.

 Rosemary Statter

### SHEFFIELD

Hill Top Chapel is due to be extended, along with a further extension to the car park. We expect that this should be done by the summer and it is much needed. There have been times this year already when the car park and facilities in the building have been under pressure. We are thankful as a congregation that we can continue to meet and worship in the chapel while the work is carried out.

The primary aim of the church though, is to uphold our worship on the Lord's Day with two services, along with the catechism class at 10:00 am. As the building is enlarged, we pray for the Lord to raise up more elders and deacons in the years ahead to handle

the growing pastoral and practical needs. We seek ways to freshen things up and we have included new ideas in our midweek meeting. Once a month we will pray for 'reformation and revival' in our land, with brief teaching from W. B. Sprague's *Lectures on Revivals*, and once a month we aim to teach on a particular apologetic subject. The first of these was on 'new atheism'.

 Kevin Bidwell

### SOLIHULL

We continue to be thankful to God for his faithfulness. The regular ministry of the word continues. We continue to pray together. We continue to see a steady trickle of visitors to our services. Our eyes are very much on the future. We want to see another church planted in the West Midlands in the next few years. We look to the Lord for his provision. One interesting development over recent months has been the interest of a PCA church in the US who want to explore a partnership with us to this end. Please pray that this would be fruitful for the Kingdom of God.

We remain thankful for our young parents who work hard in training their wonderful children. They are a great answer to prayer. At the other end of the spectrum we have some wonderful octogenarian and nonagenarian ladies, but they all face the difficulties of age. Please pray for them and the church as we seek to care for them.

 Stephen Dancer

# SHAPING YOUNG MINDS

A GREAT WAY TO START THE YEAR



## SHEFFIELD CONFERENCE REPORT

 REV. DR KEVIN BIDWELL

The first week of January marked the fourth Reformation Bible Conference in Sheffield. This began initially as a request from young people who were around 18 years of age, those wanting something for their age group.

As elders, we decided not to 'divide up the body' but to invite all ages. However, we have always had a significant contingent of spiritually hungry people aged between 16-25. The conference this year was a real blessing again, for which we are thankful to our Lord for his grace. The pre-conference on the Friday morning was the best attended we have seen so far and on the Friday night the chapel was packed. Not that numbers are the only signal of the success of such an

event. We normally have a small book table of select books and two popular books this year were John Flavel's *The Mystery of Divine Providence* and Matthew Henry's *A Way to Pray*.

Andy Young, who will be the church planting minister in Oxford, taught two helpful sessions on biblical manhood and womanhood. Peter Naylor taught three sessions on the Saturday on biblical covenants, the law of God, and Christ in Isaiah. In addition, over the two days Kevin Bidwell preached on Christ in Gethsemane, Christ at Gabbatha (where he was judged by Pilate), and Christ at Golgotha. One 8-year-old boy wrote to thank us for the conference and he said that he enjoyed the teaching, but also the carvery before the Friday evening meeting.

What was remarkable was that people came from across England and Wales. From Salford, Newcastle, Cardiff, Kent, Essex, Cambridge, London and many other places. The sermons are available on the Sheffield website at [www.sheffieldpres.org.uk](http://www.sheffieldpres.org.uk).

On this occasion, we were also able to receive news of Salford and Oxford church planting works and we were able to pray for them.

The Lord willing, we would love to have another such conference next year: 4-5 January 2019. It is an opportunity to enjoy precious and like-minded Christian fellowship, to be strengthened in the biblical and reformed understanding of the faith and to be spiritually nourished at the beginning of a new year. o

# EUROPEAN CHURCH LIFE

In May, the seventh European Conference of Reformed Churches is due to take place in Stone, Staffordshire.

This year, the theme is 'Caring for the Church of God'. In our fallen world, there is much suffering. Christ's church is called to be a haven of refuge, where the love of its Lord and Saviour are known. The conference will study the way in which the church should care for its members, and for its pastors, the way in which it should exercise biblical discipline, and the special ministry of its deacons.

There will be four main addresses:

- » **Dr José de Segovia** (Spain) on '**Caring for God's Flock**':
- » **Rev. Andrew Lucas** (EPC Ireland) on '**Caring for the Pastors**':
- » **Rev. William Macleod** (Free Church Continuing, Scotland) on '**Pastoral Care and Church Discipline**':
- » **Rev. G. Drayer** (Christian Reformed Churches, the Netherlands) on '**The Office of Deacon**'

The member churches come from the Netherlands, Spain, and the British Isles. We are looking forward to welcoming brothers from churches and missions in France, Switzerland, Hungary, Romania, Lithuania, Turkey, and perhaps some other places, as well as representatives of the Orthodox Presbyterian Church in the USA.

The website: [www.eucrc.org](http://www.eucrc.org)



## DISCUSSION POINTS

### OUR CHRISTIAN HERITAGE

The chimes of Big Ben have fallen silent while Westminster Palace undergoes repairs. How many realize that the chimes sound out a prayer? The words, inscribed on a plaque in the clock room, are:

'All through this hour,  
Lord be my guide;  
That by Thy power  
No foot may slide.'

The tune itself was derived from Handel's Messiah. The four notes of the third line are a phrase from 'I know that my Redeemer liveth': 'And he shall stand'.

Although the chimes are silent for a while, our prayers cannot be, because we know that this nation cannot stand for one hour without the help of the only true and living God.





## DISCUSSION POINTS



### PRAY FOR WALES



At the present time, the Welsh Government in Cardiff Bay has an open consultation on its website:

<https://consultations.gov.wales/consultations/legislative-proposal-remove-defence-reasonable-punishment>.

They are firmly committed to take away from parents the right to discipline their children with a smack. They are saying, in effect, 'Fathers, mothers, if you smack your child (even in love to correct them from doing wrong) we will prosecute you and you will have a criminal record!' And in this, the Welsh Government is acting contrary to public opinion. They are saying 'We know better than you how your children should be brought up.' 'We know better than God how children should be brought up.'

God has spoken on this subject. Christian parents, who desire to obey God, are going to be put in a corner. Will they give in under the pressures coming from an atheistic government? Or will they obey God rather than men (as Peter and John did, Acts 4:19)? What has God said? 'Do not withhold discipline from a child...if you strike him with the rod, you will save his soul from She'ol' (Prov. 23:13-14). She'ol means 'the grave' and 'hell', depending on the context.

The essential truth is that a child needs instruction in the Word of God in order to know the way of life; but he also needs firm correction and rebuke because he is born in sin (Psalm 51:5).

At this moment, there is a window of opportunity to pray (everyone) and to respond to the consultation (Christians in Wales).

The Welsh Government has also hatched a plan to make abortion available in Wales to women from Northern Ireland, at the expense of Welsh tax payers. The Abortion Act 1967 is not in force in Northern Ireland, where abortion is allowed only in order to preserve the life of the mother. That is the democratic decision of the people of Northern Ireland, a decision which has saved the lives of more than 100,000 human beings alive today. It is staggering to think that the Welsh Government is seeking to undermine democracy in Northern Ireland and to finance the killing of more unborn babies. The consultation on this proposal is now closed. But the throne of heaven is still open. Pray that the Lord will restrain this scheme and grant a government that is not overbearing and oppressive, but good and upright.



## DISCUSSION POINTS



### PROGRESS IN BERMUDA



The people of Bermuda have recently decided overwhelmingly that on their island marriage cannot be contracted between two males, nor between two females. This reverses a law which they had only recently enacted permitting same sex marriages there.

This democratic decision will be welcomed and approved by those who remain firmly committed to the principles of marriage found in the Bible. As we well know, marriage is an institution given to mankind by God at creation. He made human beings male and female and gave them a blessed mandate to multiply (Gen. 1:26-28). He brought the woman to Adam, that they should become husband and wife (Gen. 2:18-25). Within the marriage covenant, sexual intimacy is holy and pure (Heb. 13:4). But outside of God's marriage institution, it is sinful and liable to judgment.

Not a few of our politicians have expressed disapproval of Bermuda's people for taking this step. But the moral judgment of politicians who reject God's law and approve of immorality deserves to be given no weight.

Faced with the moral slide in Britain, the church must not yield for one moment. The Apostle Paul wrote: 'Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers (or blasphemers), nor extortioners, will inherit the kingdom of God. And such were some of you, but you were washed, you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God' (1 Cor. 6:9-11). And the best that we can do is echo his warning and point to the cleansing that is found in Christ alone.



### FROM UGANDA

In a recent Prayer Letter from African Bible University, Uganda, (25 November), there is an extract from a speech by the First Lady of Uganda, Honourable Janet Museveni. She wrote:

'I am persuaded that the holistic transformation of a human being is possible only through the declaration of the Good News of Jesus Christ, so that people may understand God's offer of salvation and respond in faith...one human being at a time; steadily leading to a transformation of the community.'

It is a cause of thanks that God has granted to the people of Uganda a 'first lady' who speaks plainly of the value of the gospel. She echoes Queen Victoria's observation: What is the secret of Britain's greatness? The Bible.

DELIGHTING IN THE

## Sabbath



REV. DR KEVIN BIDWELL

What comes to your mind when you hear the phrase 'delighting in the sabbath'? Depending on your upbringing, your background, and whether you are a Christian or otherwise, a whole variety of thoughts may well spring into your mind. For some, the very idea of a sabbath may be completely foreign, for others it may conjure up thoughts of a dry form of Christianity. How do you think of observing, of 'practising' the Christian Sabbath? Have you considered the Lord's command and invitation to delight in the Sabbath?

Let me lay a biblical basis at the outset and then let us move to some practical

thoughts about how we can maximize our delighting in the LORD throughout the whole of the sabbath day. An American Presbyterian minister, who is a personal friend of mine, recently lamented that this is the first generation in the history of the USA in which the whole church in the USA has not practised the Lord's Day. (The Christian sabbath is also commonly known as the Lord's Day.) In one generation a whole nation has undergone a sea-change in religious practice.

Has the United Kingdom fared any better? Sadly no. My father grew up in northern Sheffield in the 1940's. It was

a time when chapel buildings were everywhere. Many people professed a commitment to the local chapel, but in reality few attended regularly. The Sunday School movement continued at that time with some fervour and children like my dad were gladly sent to it. For many parents, the motive was most often to provide a brief respite for themselves. This is not entirely surprising when many husbands worked six days in a coalmine. However, recalling those days, my dad would tell that Christian religion on Sunday was more a matter of what you could not do. You could not play as a child, or ride your bike, or enjoy the day. It was a day to be endured. But as to what this day was really to be about in a biblical worldview, very few knew, let alone practising it as a spiritual delight.

Many have such memories. The light and zeal of the church was at a very low ebb, as nominal Christian allegiance remained. As far as delighting in the Sabbath, that idea would have meant little. However, this biblical truth must be recovered, if we are to see the vitality of true Christian religion.

Before we go much further, let us briefly look at Isaiah 58:13-14, instruction which comes 'from the mouth of the Lord'. This word of God begins with the tiny word 'if'. 'If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honourable; if you honour it, not going your



An American Presbyterian minister recently lamented that this is the first generation in the history of the USA in which the whole church in the USA has not practised the Lord's Day.



The early Christians moved their day of worship from the Jewish Sabbath (Saturday) to the first day of the week because this was the day that the Son of God, Jesus Christ, was raised from the dead.

own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken.'

These two Bible verses are full of truth. They are worthy of much meditation. The heartbeat of this message is that an attitude change is required which then will lead to a change in the way you live. It is the same principle in that right doctrine leads to right practice, to godly living. Are you prepared to have an attitude change, one whereby, as a godly man or woman, you will 'call the Sabbath a delight' and 'the holy day of the LORD honourable'?

Let us examine briefly, five questions to help us to understand this truth.

### WHICH DAY IS THE CHRISTIAN SABBATH?

The day we now call Sunday was formerly known in Bible times as the first day of the week. The early Christians moved their day of worship from the Jewish Sabbath (Saturday) to the first day of the week because this was the day that the Son of God, Jesus Christ, was raised from the dead. We read: 'And very early on the first day of the week, several women went to the tomb and they found the stone rolled away. The angel said to them "You seek Jesus of Nazareth, who was crucified. He has risen; he is not here"' (Mark 16:2, 6).

The early church began to meet on the first day of the week by divine command and to remember the resurrection of the Lord Jesus. They gathered together to hear the Word of the gospel preached, to enjoy the Lord's Supper, and to give to the Lord in collections (Acts 20:7, 1 Cor. 16:2). John the apostle was banished to a remote Greek Island as a punishment for preaching the gospel, and he called this day in the book of Revelation, 'the Lord's Day' (Rev 1:10). As the church grew and matured, their understanding of the Christian Sabbath also grew. The *Westminster Shorter Catechism* puts it simply in question 59: 'From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.'

### HOW DO WE DELIGHT IN THE SABBATH?

The starting point for delighting in the sabbath is to have a love for good and sound preaching. The high point of worship is preaching. Preaching is God's instrument to work in our soul as no other activity can. A love for hearing the preaching of God's Word will drive you to find a church that will offer you the spiritual meals that you need to live a godly life. (It is good advice never move to a new area without first checking out if there is a church there where you can grow and thrive.)

Jesus of Nazareth announced that 'the Son of Man is Lord of the Sabbath' (Matt. 12:8, Mark 2:28, Luke 6:5). He loved the Sabbath, he looked forward to it and practised it rightly,

i.e. with an inward spiritual attitude and not simply a wooden or outward conformity. This contrasted with the Pharisees who were simply concerned with rules. Let us learn of Christ and follow his example.

### HOW DO WE DELIGHT IN THE LORD FOR THE WHOLE DAY?

“**Jesus loved the Sabbath, he looked forward to it and practised it rightly, i.e. with an inward spiritual attitude and not simply a wooden or outward conformity.**”

The Lord's Day is the whole day and not the Lord's half day or even less the Lord's quarter day. This day is a gift from the Lord and he expects us to turn our foot from doing our own pleasure on this holy day. It is a day to set aside our worldly pursuits and recreations. This day is different from the other six days. On this day do you live in a way that is different from the other six? Being planted in a church that is committed to holding two services helps us to structure our day around the Lord and his ordinances. His ordinances include preaching, the sacraments of baptism and the Lord's Supper, and prayer. We need to take extra time where possible to nourish our soul spiritually. This may include reading a good Christian book, devoting time to extra Bible reading, or to personal communion with the Lord in prayer.

Christian fellowship can be a means of strengthening our soul as well. However, we need to heed the Creator's teaching that this is not a day to 'talk idly' (Isa. 58:13). On this day especially, we should put away conversation that does not upbuild, frivolous jesting, unwholesome arguments, and boasting foolishly. It is not that we cannot discuss normal matters, but mere chit-chat is to be avoided. The 'rule of thumb' can be taken from Ephesians 4:29:

'Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.'

### HOW CAN FAMILIES DELIGHT IN THIS DAY?

The visible church is 'a society made up of all such as in all ages and places of the world, do profess the true religion, and of their children' (*Westminster Larger Catechism* 62). It has been the common practice of the church for 2000 years to have children with their parents sitting in worship together. It would be wrong to starve children from the primary instrument of communication from heaven, which is preaching. The Lord's Supper needs to be seen by children, a visible sign and portrayal of the gospel. It is good for children to see us breaking bread and pouring wine, so that they might understand better the significance of the sufferings of Jesus.

There are some practical matters that could be covered in this subject. Elders, preachers and parents, all need to think through how this day can be maximized. I have heard over the years that some fathers keep their family at home to catechize them, instead of going to the evening service. I cannot agree with this decision. Attending faithfully on the ministry of the church is the basis for spiritual growth. I hope to discuss further, in a second article, how families can delight in this day.

“

This day is a gift from the Lord and he expects us to turn our foot from doing our own pleasure on this holy day. It is a day to set aside our worldly pursuits and recreations.

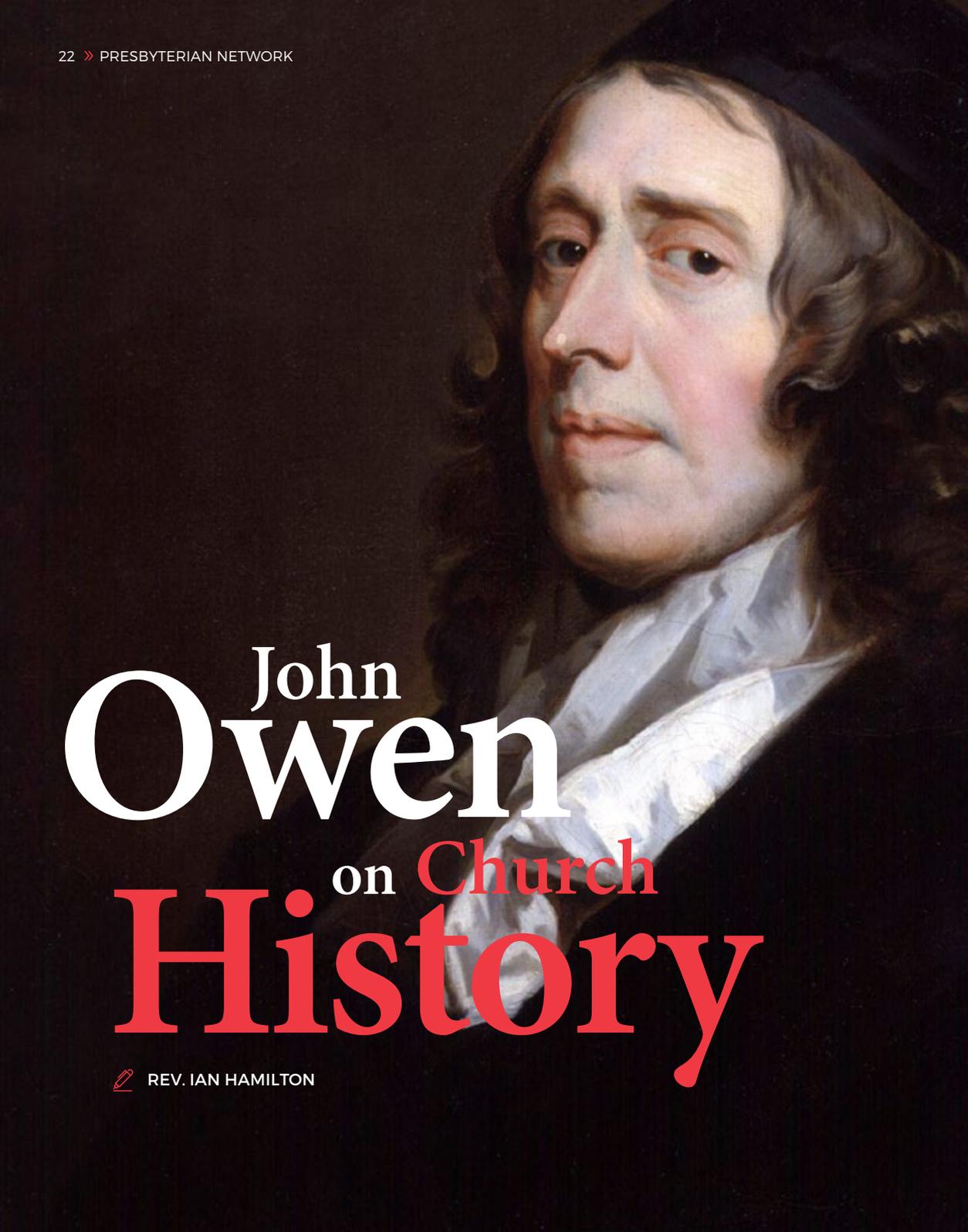
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The church is to feast spiritually every seven days on the gospel of Christ, to meet together according to the Lord's appointment in his calendar, to congregate publicly.

### DO WE CALL THIS PARTICULAR DAY THE LORD'S DAY OR THE CHRISTIAN SABBATH?

The Westminster Larger Catechism is in my view one of the best Christian documents produced in the history of the church. I would love to see it read, taught, and used far more. Earlier I cited question 59 in the Shorter Catechism, but the answer is amplified in question 116 in the Larger. The question is: 'What is required in the fourth commandment?' We learn that this day is seen to be the application of the fourth of the Ten Commandments to 'Remember the Sabbath day to keep it holy' (Exodus 20:8-11). The Catechism's answer emphasizes that this day is 'one whole day in seven' and it explains that it is 'the Christian Sabbath, and in the New Testament called the Lord's day'. These terms are interchangeable for the same blessed gift from heaven. The church is to feast spiritually every seven days on the gospel of Christ, to meet together according to the Lord's appointment in his calendar, to congregate publicly.

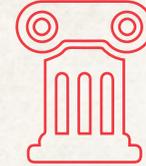
How better to close than with Psalm 92, the Song of the Sabbath (in the Psalm title): 'The righteous flourish like the palm tree and grow like a cedar in Lebanon. They are planted in the house of the Lord; they flourish in the courts of our God' (92:12-13). You cannot flourish by staying at home on the Lord's Day, but by being planted in the church, worshipping with the Lord's people. ○



# John Owen

## on Church History

 REV. IAN HAMILTON



Christians, and Reformed Christians are no exception, have a tendency to idealize their heroes. We often conveniently airbrush the faults and sins of our heroes and leave them almost unblemished.

The Bible never does that. Christians sometimes also have a tendency to cut and paste their heroes, excising anything that is uncomfortable, conscience pricking, or denominationally embarrassing. I wonder what Puritan-loving, Reformed Christians, would make of the following words from John Owen:

I confess I would rather, much rather, spend all my time and days in making up and healing the breaches and schisms that are amongst Christians than one hour in justifying our divisions, even therein wherein, on the one side they are capable of a fair defence... When men have laboured as much in the improvement of the principle of forbearance as they have done to subdue other men to their opinion, religion will have another appearance in the world (*Works* 13.95).

Perhaps I am very wide of the mark, but I would guess that many of us (I am a Puritan-loving, Reformed Christian) would rather Owen had not written something so conscience pricking.

In Scotland we have at least eight Presbyterian denominations. Theologically, biblically and historically, a good case can be given as to why there are these eight. Five of the eight hold unambiguously to the Westminster Confession of Faith as their Subordinate Standard, and, more importantly, to the Bible as their 'only rule of faith and life'. Each of these Presbyterian denominations could make a 'fair defence', to quote Owen, of why they exist independently of the others. I wonder, however, what my fellow Presbyterians make of Owen's confession that he would rather, 'much rather', spend all his time and days in making up and healing the breaches and schisms that are amongst Christians than one hour in justifying our divisions, even when they are capable of a fair defence.

Perhaps the response would be that if Owen could understand why their

particular denomination exists in isolation from the others, he would smile benignly upon them. Maybe. Let me however add the voice of John Murray to that of John Owen:

the lack of unity among the churches of Christ which profess the faith in its purity is a patent violation of the unity of the body of Christ, and of that unity which the prayer of our Lord requires us to promote. We cannot escape from the implications for us by resorting to the notion of the invisible church. The body of Christ is not an invisible entity, and the prayer of Jesus was directed to the end that the world might believe. The unity prayed for was one that would bear witness to the world, and therefore belonged to the realm of the observable. The implications for visible confession and witness are unavoidable (*Collected Writings*, 2.335).

I can imagine that some will find comfort and reassurance in the phrase 'which profess the faith in its purity'. If each of the five Presbyterian denominations, which all require subscription *ex animo, simpliciter* (i.e. from the heart, unconditionally) to the Westminster Confession of Faith, nonetheless see themselves as the only group which professes the faith in its purity, then discussion about visible unity is a waste of valuable time. However, if there is a willingness to acknowledge that the five profess the faith purely, if not quite as perfectly as they ought, then should there not be a resolve to 'promote' (Murray) the unity for which Christ prayed?

In this matter of visible unity, we Reformed Christians are far from the passion of our Reformation forbears. Consider John (another John!) Calvin's famous letter to Archbishop Thomas Cranmer:

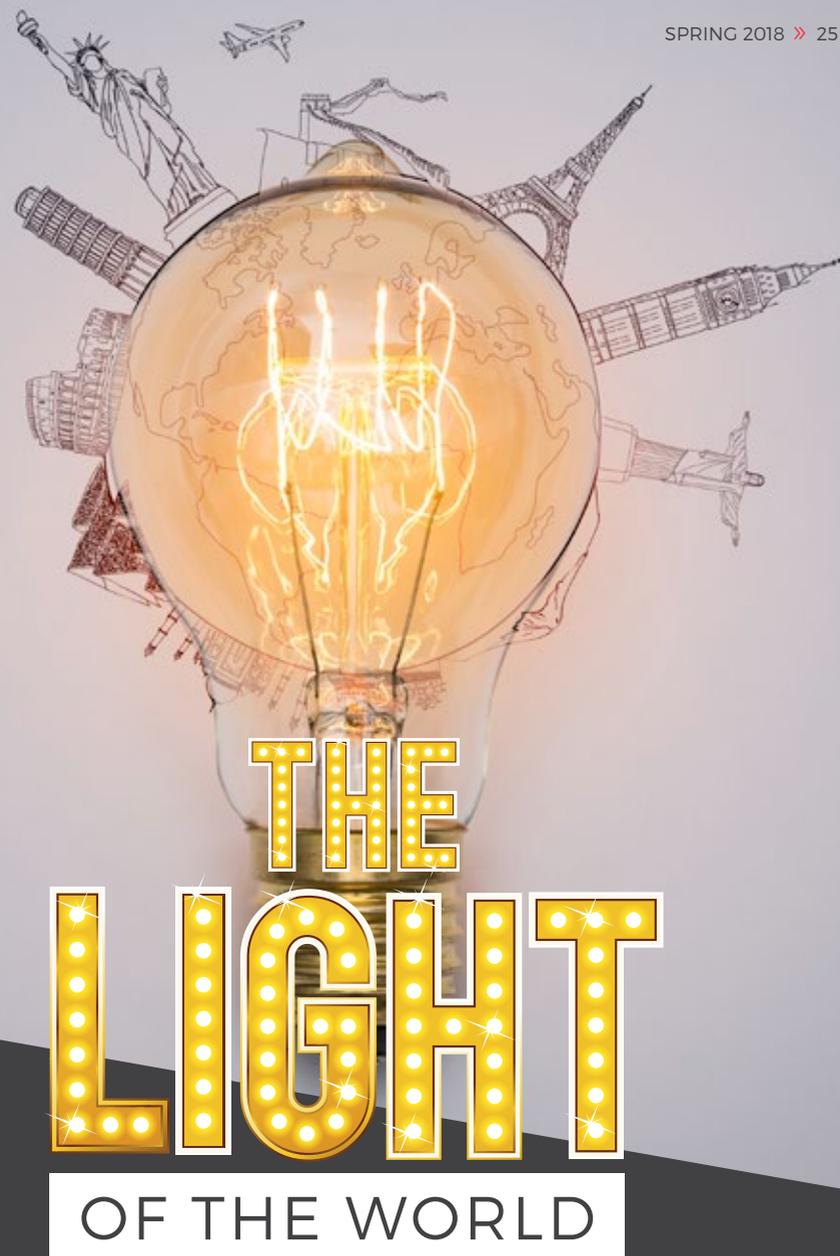
This other thing also is to be ranked among the chief evils of our time, viz., that the churches are so divided, that human fellowship is scarcely now in any repute among us, far less that Christian intercourse which all make a profession of, but few sincerely practise...Thus it is that the members of the Church being severed, the body lies bleeding. So much does this concern me, that, could I be of any service, I would not grudge to cross even ten seas, if need were, on account of it.

Crossing ten seas in 1553 was a little different from crossing ten seas in 2018. Calvin was saying that he would go to any lengths to help heal the divided, bleeding body of Christ, the church he bought with his own blood.

Calvin for one laboured tirelessly to achieve a visible Protestant unity. He was largely unsuccessful, but he tried. Do we try? Does the visible unity of the church matter to us? Does it grieve us that churches which profess the faith in its purity remain suspicious and divided? Do we think we alone are faithful and orthodox?

The church is the family of God. Many families experience strains and struggles, even serious disagreements. But good families stay together.

Perhaps you are thinking, 'Is he telling us that it is never right to secede or disrupt from gospel, morally compromised denominations?' Not at all. The Reformation churches were born out of a godly necessity to leave the anti-gospel Church of Rome. All I am asking is that Reformed Christians take seriously, both the prayer of our Saviour and the examples of our heroes. This will be uncomfortable; but God is no man's debtor. ◦



'The people who walked in darkness have seen a great light... for unto us a Child is born, unto us a Son is given' (Isa. 9:2, 6-7). Isaiah's words are familiar to many, not least because these words are often read in carol services. And we know that he is speaking about Jesus Christ's coming.

## THE PEOPLE WALKING IN DARKNESS

Isaiah clearly felt the pain and distress of those in the darkness. In a few short verses he uses six expressions for their darkness: 'there is no light [no dawn] in them' (8:20), 'darkness', 'gloom' and 'deep darkness' (8:22), 'darkness' and 'the shadow of death' (9:2). And we can feel his burden, as he reaches for one term after another to express his anguish.

He is referring to the people of Galilee. He maps out the territory: the land of Zebulun and Naphtali, the way of the sea beyond Jordan, Galilee of the nations (9:1). This is the top third part of the promised land. Remember our Lord journeyed from Judea through Samaria into Galilee (John 4:3-4). Here are the three parts of the Promised Land. In Isaiah's time, he would have referred to them as Judah, Ephraim, and Galilee. Isaiah, who is in Jerusalem, is now thinking of those Israelites who live in the northern region around the Sea of Galilee and westwards as far as the Mediterranean coast. These people are walking in darkness.

## WHAT WAS THEIR DARKNESS?

At the time, God's people endured under wicked kings. Isaiah 6-12 comes from the years 740-732 BC. In Judah, Uzziah had died in 740 BC. Within five years Ahaz had come to the throne. Ahaz was unspeakably evil: his record is one

“ There was a deeper darkness, a spiritual shadow of death over both Judah and Israel. 'There is no light in them.' The LORD had sent Isaiah to prophesy but 'hearing they would not understand' and believe (Isa. 6:9-10).

of unbelief, child sacrifice, idolatry, injustice and bloodshed. In the north, Pekah, equally wicked, ruled. In 734 BC he formed an alliance with Syria and attacked Judah – Israelite against Judahite, covenant brothers at war. And Ahaz, driven by fear not faith, refused to trust in the LORD (7:4-9) and instead turned to the Assyrian king, Tiglath Pileser III, for help. So in 732 BC the Assyrians swept into Galilee and took it. When Isaiah speaks about an oppressor's rod, noisy battle, soldiers' boots, and bloodstained clothing (9:4-5), that was Galilee's experience. Tiglath Pileser III annexed Galilee and carried the Galileans far away (8:21).

That was dreadful darkness. But there was a deeper darkness, a spiritual shadow of death over both Judah and Israel. 'There is no light in them.' The LORD had sent Isaiah to prophesy but 'hearing they would not understand' and believe (Isa. 6:9-10). They were not given 'ears to hear'. They were now seeking mediums to consult the dead for guidance and light; they were not seeking the Word of God (8:19-20). You can read about their lives in 2 Kings 16 and 2 Chronicles 28. The Bible always exposes the causes: judgment follows on disobedience, and disobedience is the fruit of unbelief. 'The ox knows its owner...but Israel does not know [its God]' (Isa. 1:3).

## THE GREAT LIGHT

Isaiah does not leave us in despair. He points to the great mercy of

God who will give the Galileans light, a great light. In fact, repeatedly in this part of his book, Isaiah looks ahead to Christ: 'the virgin will conceive and bear a son and shall call his name Immanuel', God with us (7:14); 'the LORD of hosts...will be as a sanctuary, but a stone of stumbling' (8:13-14); 'for unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder... the Wonderful, the Counsellor, Mighty God, Everlasting Father, Prince of Peace' (9:6-7), 'a rod from the stem of Jesse' (11:1ff). Isaiah would die, Judah would go into captivity (586 BC), and centuries would pass, but Christ would come: the Light of the world.

Matthew tells us that, after John the Baptist had been put in prison, Jesus departed for Galilee, and that he moved from Nazareth into Capernaum, which was situated on the northern shore of the Sea of Galilee. He did so in order to fulfil the prophecy of Isaiah 9:1-2. And on the shores and hillsides of Galilee he began to call the people to repentance because the kingdom of heaven was at hand (Matt. 4:12-25). He went about all Galilee. It was there that he delivered the Sermon on the Mount (Matt. 5-7). It was there that he healed the leper, the centurion's servant, Peter's mother-in-law, and many who were demon-possessed. There he calmed the sea, forgave sins, raised the dead, and gave the blind their sight (8-9). In Galilee!

## WILL THE CHRIST COME OUT OF GALILEE?

In the fourth Gospel, John narrates what happened when Jesus went to Jerusalem

for the Feast of Tabernacles (John 7:1-10:21). The rulers in Jerusalem hated him so much that it was necessary to him to go to the feast in secret. But by the middle of the feast he was teaching in the temple. Many were now thinking that Jesus was the Messiah. 'Do the rulers know indeed that this is truly the Christ?' (7:26). 'When the Christ comes will he do more signs than these...?' (7:31). The Pharisees and chief priests decided it was time to act and sent officers to arrest him (7:32).

“ Christ's light shines into their hearts and exposes the truth of their condition. He awakens the consciences of the accusers.

By the time the Feast of Tabernacles was ending, some had reached their own verdict: 'This is the Christ' (7:41). But others, especially the Sanhedrin, were searching for reasons to reject him. That evening, the Sanhedrin met and arrived at its verdict: 'Search [the Scriptures] and look, for no prophet has arisen out of Galilee' (7:41, 52). Because Jesus has come from Nazareth or Capernaum in Galilee, that was proof, they argued, he is not the Messiah.

And with that, they all went home.

But some of the scribes and Pharisees had a very disturbed night. A woman had been caught in the very act of adultery. And justice should be swift. The law's penalty was stoning. As the sun rose, that woman expected to be put to death. But, wait a moment, they hear that Jesus is still in Jerusalem, and is in the temple teaching the people. They seize the opportunity to entrap him. Will he agree with Moses that she should be put to death, or not? And so they all come in and stand before the Lord.

In what Jesus now does, he is actually shining as the great light of the world, and

afterwards he declares that about himself (once and again – 8:12 and 9:5).

First, Christ's light shines into their hearts and exposes the truth of their condition. He awakens the consciences of the accusers. Suddenly they know their own guilt and they cannot maintain their case against her (8:9). There is a huge irony here: this adulterous woman was a living picture of Israel in its spiritual adultery. Those scribes and Pharisees were playing the harlot, spiritually speaking, as they turned away from the Lord. Whether they saw the parallel between her and themselves we may not be able to say. But it was there all the same.

But how brightly Christ's great light shone upon that guilty woman. She was on the edge of eternity, on the verge of hell, about to perish without forgiveness. She was definitely under the shadow of death. But they brought her to Christ and in his presence she will not perish. He does not condemn her (8:11). For him to pass such a judgment righteously was possible only because of his cross to come. He would lay down his life for the sheep (10:15). And he sets her on the path of righteousness: go and sin no more.

Immediately afterwards, Christ speaks to his disciples and the people listening, who witnessed the scene: 'I am the light of the world. He who follows me shall not walk in darkness but have the light of life' (8:12). In these

“ how brightly Christ's great light shone upon that guilty woman. She was on the edge of eternity, on the verge of hell, about to perish without forgiveness. She was definitely under the shadow of death. But they brought her to Christ and in his presence she will not perish.

“ I am the light of the world. He who follows me shall not walk in darkness but have the light of life'

words, Christ declares his identity in words that echo Isaiah 9, and therein we discover his implicit rebuttal of the Sanhedrin's verdict. They said that he cannot be the Messiah because he comes from Galilee. He shows that he is the great light that was to shine in Galilee of the nations, and he had been conscious of this throughout his earthly ministry. Leaving that scene, he went on to deliver the man born blind, again, as the light of the world that dispels the darkness of everyone who comes to him (9:3-5).

### THE JOY OF SALVATION

Isaiah beheld the glory of the Son of God in the heavenly temple, surrounded by the seraphim crying 'Holy, holy, holy' (Isa. 6:1-4; John 12:41). He also looked through the centuries of gloom to 'that day' when his glory would shine among his people. 'In that day you will say... "The LORD has become my salvation"' and 'In that day you will say..."Great is the Holy One of Israel in your midst"' (Isa. 12). We have seen it come to pass: 'the Word became flesh and dwelt among us and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth' (John 1:14).

We shall enter into these things fully in the heavenly city that has no need of the sun or the moon because the glory of God illuminates it and the Lamb is its light (Rev. 21:23). ○

### A footnote on John 7:53 - 8:11

Readers who are acquainted with New Testament textual criticism might question any use of John 7:53-8:11, aware that critics cast doubt the authenticity of these verses, or even reject them. John William Burgon describes this as 'the most difficult problem of all' (*The Causes of Corruption*, vol 2, page 232). This difficult problem warrants an in depth examination by the church (which is the custodian of Scripture). Although the details of that study cannot be given here, I hope the reader will forgive me for presenting the briefest summary of a weighty matter. Here is an indication of why we ought to receive John 7:53-8:11 as part of the inspired text of Scripture.

1. The 12 verses in question have three parts: 7:53-8:1, which constitutes the conclusion of the preceding narrative (7:37ff); 8:2, the introduction to what follows; and 8:3-11, the account of the adulteress. If you remove these verses, you create a 'fractured edge', and in fact what is left does not fit together: 7:45-52 takes place at night, in the Sanhedrin, and Jesus is absent (the officers did not arrest him); but in 8:2-11 it is clearly the morning, the location is the temple, and Jesus is present. Without 7:53-8:11, the narrative is broken and no longer works.
2. The passage bears the distinctive marks of John's own style, even down to the detail of the presence of the definite article with λιθον.
3. Tischendorf, who wanted to remove the passage, claimed that eight uncials (Ⲛ A B C L T X Δ ) and 70 minuscules omit it. But this is simply not true. Only three of the uncials omit the passage (Ⲛ B T), and, in fact, A L and Δ contain evidence in the opposite direction, in support of it.
4. The early church fathers, Augustine, Ambrose, and many others, from all over

Europe and North Africa in the fourth and fifth centuries, quote the passage and comment on it frequently. When Jerome came to prepare the Vulgate, he was very familiar with the Old Latin version and many Greek manuscripts older than Ⲛ B T. He did not hesitate to retain the passage (AD 380). There is vital testimony in other early version (Syriac, Coptic etc.). Bruce Metzger informs us that 'the Sahidic and the Boharic are the most important for the study of early versions of the Bible' (*Text of the New Testament*, 1992, p.79). The Boharic translation is significantly earlier than Ⲛ and B and it is a strong witness to the fact that the pericope of the adulteress was present in the original text of John.

5. We know why these verses were omitted from some copies. (a) When copies were made for reading in church (lectionaries), John 7:37-8:12 was the section for Pentecost, but on that day, it was common practice to skip over the account of the adulteress because the concentration was on the Holy Spirit. Lectionary sections were indicated by αρχη 'beginning' and τέλος 'end', and 7:53-8:11, marked by υπερβα 'skip over'. (b) Enemies of the church turned this passage against the church, accusing it of being lax on adultery. Augustine's comment in *De Adulterinis Conjugiis* is rather interesting: 'Certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord's act of forgiveness toward the adulteress, as if he who had said, Sin no more, had granted permission to sin.'

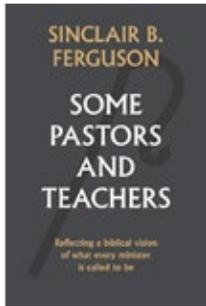
The evidence is so strong that it compels us to recognize John 7:53-8:11 as part of the original text, and it obliges preachers to expound it, in the full confidence of faith.

## RECOMMENDED READING

Here are some suggestions from the [Evangelical Book Shop in Belfast](#).

[Evangelical Bookshop](#): 15 College Square East, Belfast, BT1 6DD.

T: 02890 320529 E: [info@evangelicalbookshop.co.uk](mailto:info@evangelicalbookshop.co.uk) W: [evangelicalbookshop.co.uk](http://evangelicalbookshop.co.uk)

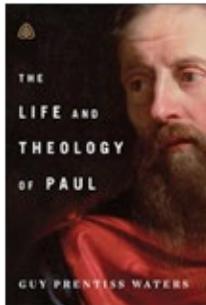


### SOME PASTORS & TEACHERS

[Sinclair B. Ferguson \(Banner of Truth\)](#)

RRP: £18 Our Price: £14.50

Some Pastors and Teachers is a volume for every minister's study and indeed for the bookshelves and bedside tables of everyone who has a concern for the ministry of the gospel and the well-being of the church in the twenty-first century.

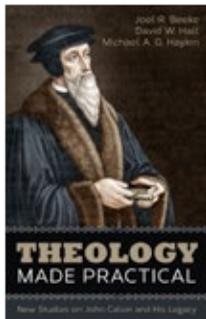


### THE LIFE & THEOLOGY OF PAUL

[Guy Prentiss Waters \(Reformation Trust\)](#)

RRP: £11.99 Our Price: £9.99

Guy Prentiss Waters leads us on a doctrinally enriching and spiritually edifying journey from Paul's life, conversion, and call to key themes in his theology. The book is fresh, clear, concise, and contains many practical thoughts and lessons for churches and believers today.



### THEOLOGY MADE PRACTICAL

[Joel Beeke, David Hall & Michael Haykin \(Reformation Heritage Books\)](#) RRP: £20.99 Our Price: £15.75

Joel R. Beeke, David W. Hall, and Michael A. G. Haykin declare the significance of John Calvin's life and ideas - particularly his contributions to systematic theology, pastoral theology, and political theology - as well as the influence he had on others through the centuries. With focused studies related to the Trinity, predestination, the Holy Spirit, justification, preaching, missions, principles of government, welfare, and marriage, this book demonstrates how Calvin's thought has been, and still is, a dynamic wellspring of fruitfulness for numerous areas of the Christian life.



## EPCEW Church Directory

### BARRY

Wilberforce Chapel  
Barry Rd, Barry CF62 8HE  
Sun. 11am & 6pm  
**Minister:** Rev. Drew Goodman  
☎ 029 2140 4568  
✉ [agoodman@baryepc.org](mailto:agoodman@baryepc.org)  
📍 [baryepc.org](http://baryepc.org)

### BERLIN

Luisenstrasse 39, 10117 Berlin  
Sun. 10am & 4.30pm  
Kettinger Strasse 131, 12305 Berlin, Wed. 7pm  
**Minister:** Rev. Johannes Müller  
☎ +491763102904  
✉ [johannes.mueller@epkd.de](mailto:johannes.mueller@epkd.de)  
📍 [epkd.de](http://epkd.de)

### BLACKBURN

Fecitt Brow, Blackburn  
Lancashire BB1 2AZ  
Sun. 11am & 6.30pm  
Wed. 7.30pm  
**Minister:** Rev. Norman Green  
☎ 01254 260388

### BURY ST EDMUNDS

Newbury Community Centre  
St. Olaves Rd, Bury St Edmunds  
IP32 6RW, Sun. 11am & 6.30pm,  
Wed. 7.30pm  
**Minister:** Rev. Matthew Jolley  
☎ 01284 706123  
✉ [matthewjolley@mac.com](mailto:matthewjolley@mac.com)  
📍 [bse-pc.org](http://bse-pc.org)

### CAMBRIDGE

Queen Emma Primary School (am)  
Resurrection Lutheran Church,  
Westfield Rd (pm)  
Cockcroft Hall, Clarkson Rd (Thu)  
Sun. 10.30am & 6pm, Thu. 7.45pm  
**Minister:** Rev. Douglas McCallum  
☎ 07855 130526  
✉ [dmccallum1981@gmail.com](mailto:dmccallum1981@gmail.com)  
📍 [cambridgepres.org.uk](http://cambridgepres.org.uk)

### CARDIFF - BETHEL

Michaelston Rd, Culverhouse  
Cross, Cardiff CF5 4SX  
Sun. 11am & 6pm, Wed. 7.30pm  
**Minister:** Rev. Mark Johnston  
☎ 029 2059 5000  
✉ [revmjohnston@gmail.com](mailto:revmjohnston@gmail.com)  
📍 [bethelpcr.org.uk](http://bethelpcr.org.uk)

### CARDIFF - IMMANUEL

Heol Trelai, Caerau,  
Cardiff CF5 5LJ  
Sun. 10.30am & 6pm,  
Wed. 7.30pm  
**Minister:** Rev. Dr Peter Naylor  
☎ 029 2040 5750 / 07773 093738  
✉ [peter.naylor@immanuelcaerau.org.uk](mailto:peter.naylor@immanuelcaerau.org.uk)  
📍 [immanuelcaerau.org.uk](http://immanuelcaerau.org.uk)

### CHELMSFORD

Hall Street Methodist Church  
Chelmsford CM2 0HG  
Sun. 11.30am & 6pm, Thu. 8pm  
**Minister:** Rev. Darren Moore  
☎ 01245 690559  
✉ [darrenmoore@chelmsfordpres.co.uk](mailto:darrenmoore@chelmsfordpres.co.uk)  
📍 [chelmsfordpres.org.uk](http://chelmsfordpres.org.uk)

### CHELTHENHAM

23 Naunton Lane, Leckhampton  
Cheltenham GL53 7BJ  
Sun. 10.30am & 6pm Wed. 7.45pm  
**Minister:** Rev. Andrew Young  
☎ 01242 231278 / 07963 139683  
✉ [revandrewyoung@yahoo.co.uk](mailto:revandrewyoung@yahoo.co.uk)  
📍 [cheltenhampres.org.uk](http://cheltenhampres.org.uk)

### CHELTHENHAM - NORTH

Whaddon Road E.P. Church  
Rear of Claremont, Whaddon Rd,  
Cheltenham GL52 5LZ  
Sun. 11am & 6.30pm  
**Minister:** Rev. David Pfeiffer  
☎ 07846 858766  
✉ [drpfeiffer85@hotmail.com](mailto:drpfeiffer85@hotmail.com)  
📍 [whaddonevangelicalchurch.org](http://whaddonevangelicalchurch.org)

### DURHAM

The Chapel, Laburnum Avenue  
Durham, DH1 4HA  
Sun. 10.30am & 3.30pm,  
Thu. 7.45pm  
**Minister:** Rev. Phil Baiden  
☎ 01916 700972  
✉ [philbaiden@yahoo.co.uk](mailto:philbaiden@yahoo.co.uk)  
📍 [depc.org.uk](http://depc.org.uk)

### GATESHEAD

Lobley Hill Community Centre  
47 Scafell Gardens, Gateshead  
NE11 9LS, Sun. 10.30am & 6pm  
**Minister:** Rev. Dr Bill Schweitzer  
☎ 07939 071404  
✉ [contact@gatesheadpres.org.uk](mailto:contact@gatesheadpres.org.uk)  
📍 [gatesheadpres.org.uk](http://gatesheadpres.org.uk)

### HEXHAM

The Torch Centre  
Corbridge Rd (near hospital)  
Hexham NE46 1QS  
Sun. 10am & 5pm, Wed. 7.30pm  
**Minister:** Rev. Joshua Rieger  
☎ 07930 016785  
✉ [joshuamrieger@gmail.com](mailto:joshuamrieger@gmail.com)  
📍 [hexhampres.uk](http://hexhampres.uk)

### HULL

Rear of 336 Holderness Rd  
Hull, HU9 3DQ  
Sun. 10.30am & 6pm  
**Minister:** Vacant  
**Contact:** Rev. Dr Kevin Bidwell  
☎ 0114 2431720 / 07954 546487  
✉ [kevinjbidwell@me.com](mailto:kevinjbidwell@me.com)

### SHEFFIELD

Hill Top Chapel, Attercliffe  
Common, Sheffield S9 2AD  
Sun. 10am (SS), 11am & 5pm  
**Minister:** Rev. Dr Kevin Bidwell  
☎ 0114 2431720 / 07954 546487  
✉ [kevinjbidwell@me.com](mailto:kevinjbidwell@me.com)  
📍 [sheffieldpres.org.uk](http://sheffieldpres.org.uk)

### SOLIHULL

37 Faulkner Road  
Solihull, B92 8SB  
Sun. 11am & 5pm,  
Thu. 7.30pm  
**Minister:** Rev. Dr Stephen Dancer  
☎ 0121 707 1826  
✉ [info@solihullpres.org.uk](mailto:info@solihullpres.org.uk)  
📍 [solihullpres.org.uk](http://solihullpres.org.uk)

### TRANÅS

Höggatan 8,  
57333, Tranås  
Sweden  
Sun. 10am & 4:30pm  
**Minister:** Rev. David Bergmark  
☎ +46 70 244 7241  
✉ [d.bergmark@erkis.se](mailto:d.bergmark@erkis.se)

### CLERK OF PRESBYTERY

Dr Falko Drijfhout  
63 Larchwood,  
Keele,  
Newcastle-under-Lyme  
ST5 5BB  
☎ 01782 611280 / 07811 387438  
✉ [f.drijfhout12@gmail.com](mailto:f.drijfhout12@gmail.com)

epcew.org.uk

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### TOPICS

- » Covenant Theology
- » The Theology and Practice of Preaching
- » Evangelism



### SPEAKERS

- » Jonty Rhodes
- » Ian Hamilton
- » Stephen Dancer



**FOR MORE INFORMATION, OR TO BOOK A PLACE CONTACT:**

Rev. Andrew Young **E:** revandrewyoung@yahoo.co.uk **T:** 07963 139 683