

# PRESBYTERIAN NETWORK

EVANGELICAL PRESBYTERIAN CHURCH IN ENGLAND & WALES

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WINTER 2023



## MY BODY, MY MIND AND ME.



**THE LORD'S SUPPER  
FROM ALL OF SCRIPTURE**

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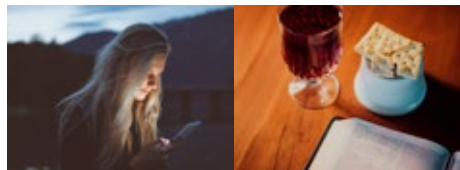


**ISAAC SALKINSON AND  
THE HEBREW NEW TESTAMENT**

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## INSIDE this issue



12 »

**My body,  
my mind  
and me.**

19 »

**The Lord's Supper  
from All of  
Scripture**



28 »

**A Hymn**

30 »

**Isaac Salkinson  
and the Hebrew  
New Testament**

**03 » Spotlight**  
on the churches

**12 » My body, my mind and me:**  
Thoughts on a problem that is  
getting worse

**19 » The Lord's Supper from  
All of Scripture**

**24 » Challenges to Living God's Way:**  
Why did we write *Challenges to  
Living God's Way*?

**28 » A Hymn**

**30 » Isaac Salkinson and the  
Hebrew New Testament**

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## EDITOR'S NOTE

At this season, we take the opportunity to focus our thoughts upon the Incarnation: the great mystery, that the Word, the Son of God, took to himself human nature in its entirety. Why?

'Christ Jesus came into the world to save sinners.' He came to bear the cross and to take our sins in his own body and nail them to the tree. He came to bruise the serpent's head. He came to destroy the works of the devil. His obedience has silenced the dreadful accuser of the brethren. God is satisfied. His justice is satisfied. The work of Jesus Christ was extremely costly and painful. By it he manifests his love for us, God's love towards us. ○



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## SPOTLIGHT on the Churches

### BURY ST EDMUNDS

As we say farewell to three American military families, we are especially conscious of how good and pleasant the unity of the church is. From varied countries and contexts we delight in drawing together as one family in Jesus Christ. Our time of prayer on Wednesdays is a particular oasis of communion with our God and each other, which is being enriched by Matthew's Sunday messages concerning groaning in prayer. He has also been encouraging the Wednesday gathering from Peter's First Epistle to look through and beyond suffering to the glory which awaits us. We continue to pray for a few members who are seriously unwell but are also hoping to soon add to the office bearers of the church, for which we give thanks.

 Josh Townsend

### CAMBRIDGE

This is a great time of year; the light changes and the autumn colours begin to show. It is also a great time of year for us in Cambridge in that the university year begins, our students return, and new students are seen in our number as

they 'try us out'. Whilst the fields around us have been 'white unto harvest', the university is certainly a harvest field for us. So many young folks, Christians, and non-Christians, who don't know their right hand from their left, spiritually speaking. What an opportunity, pray for us! We are so thankful to have Peter Winch with us. He is starting a PhD here, but also beginning to work amongst the students.

As Elders we have felt the need to have a Half Day Away. Our regular meetings don't give us the time to reflect more widely on several issues, and we find getting away from our usual surroundings without the same time pressures is very conducive to being able to reflect on the 'bigger' picture. One of the matters we will be considering this time is the subject of worship.

Linked to the above, we are planning a half day of teaching for the congregation on worship: what worship is, its importance in the life of the church, why we do what we do and why we don't do certain things; what is principle and what is tradition. This will be in early December. We have a number of men in the congregation who are considering whether ministry is where the Lord would have them. This is an encouragement to us.

 Peter Leverton



## SPOTLIGHT on the Churches

### 📍 CARDIFF - BETHEL

As our students return to university and children move on to new schools, so Bethel has begun its new church 'term'. Our pastor, Andrew Graham, has been leading us through 1 John on Sunday mornings and the Psalms of Ascent during the evening services. The annual Women's Breakfast welcomed Maureen Wise, missionary, to speak to believers and non-believers about her work amongst disabled people in Moldova. The children's *Blast!* Group remains popular while, at the same time, our young people join the Youth Group of Ely Presbyterian Church. The young people also have an after-church get together on a Sunday evening

once a month while the young boys now meet for various activities on a Saturday.

We also held an Afternoon Tea to say farewell to dear friends Bob and Joan Letham, before they embark on their return to the States.

God has blessed us richly but we have also known sorrow in the death of a dear sister, Dorothy Parry, leaving her husband, Leon and adult children, Mark and Jeanette.

We especially give thanks for those who endure long term illness, and who are true examples of their faith in our Lord Jesus Christ

 Patricia Stowell



Bob and Joan Letham



## SPOTLIGHT on the Churches

### CARDIFF – IMMANUEL

Regular ministry on the Lord's Day has recently been from the book of Numbers and the Gospel of Mark. On some occasions, we have interrupted these series to look at some fundamental doctrines of our faith: the Word of God, the Majesty of God, the Trinity; Man's created and fallen states and God's grace. These sermons are particularly for the sake new people who have not had the opportunity of basic Bible teaching before. Midweek studies have focused on the Epistle to the Hebrews.

Our outreach in our neighbourhood has continued and the Lord has given us opportunities to speak to our neighbours. Work with the young people has also continued with Sunday classes and a Friday evening youth group.

In October we held a harvest thanksgiving gathering, and also remembered the Reformation of the sixteenth century. We now anticipate a 'carol service' as an opportunity to preach Christ incarnate and to call our neighbours to him.

 Peter Naylor

Will Eatherton and Benjamin Mitchell. Will was gaining some experience with our congregation.



Immanuel Work Party





## SPOTLIGHT on the Churches



Making a new cross for the church tower at Immanuel Cardiff



## SPOTLIGHT on the Churches

### CHELMSFORD

In July we welcomed AT and Lauren Cason from the States. They will be with us for two years, helping with the music in church and also reaching out to people through their music duo, 'Songs of the Folk'. As part of their mission, they are playing regularly for refugees who meet at a venue in Chelmsford, and they are holding a concert in November to which church members are inviting friends and family. It has been a pleasure to welcome them and we look forward to seeing what the Lord has in store for them and us over the next months.

We started the new term with an away day at Birch Hall activity centre, with Doug McCallum speaking on 'God's Building Project' from Haggai. The following week we had 15 students from ARU visiting us for morning worship and fellowship lunch.

Ben's installation as Associate Minister took place in early October and it was a very happy occasion. We are so grateful to God for bringing the Alexander family to us, and for their willingness to serve so generously in the church. We were grateful to Peter Leverton, Doug McCallum and John McCabe who formed the commission to install Ben.

Ben has recently taken on the role of a university chaplain at our

local university (ARU). He has been welcomed by the chaplaincy and is finding good opportunities to minister to the students. He has also spoken in a local primary school and led an assembly there.

We have had several families settling with us recently and our Sunday School is growing. We have started a weeknight group for teenagers called "Rooted", and although this is small in numbers so far, we are praying that it will grow. We pray that the young people will enjoy fellowship with each other and also be equipped to live out their faith in an increasingly hostile world.

We have welcomed eight new communicant members (and two children) to the congregation over the last few weeks, as well as some regular visitors. It has been a real encouragement to see the Lord blessing us in this way.

We have to leave our current building at the end of November, and at the time of writing we have not yet found alternative accommodation in spite of much effort on the part of the elders. We know that God will provide for us, but please pray for the elders as they search for the right premises, and also for us as a congregation, that we will trust in the Lord and this will be a time of spiritual growth for us all.

 Ruth Ferguson



## SPOTLIGHT on the Churches

### CHELTENHAM - WHADDON ROAD

The new academic year has begun with several encouragements. We have made contact with numerous international students, one or two who have been coming to church. A new little one has been born to a couple from Chile, Gabriel and Dani, Ezequiel Chauriye Hernandez, soon to be baptized. The children's choir has begun with several new children attending from the local school. Wonderfully, we have a real mix of nationalities represented in our congregation.

Our morning series in Romans has restarted and we have two series in the evening: the Doctrines of Grace (Larry) and Zechariah (David). In the midweeks we are working through the early chapters of 1 Corinthians. It would be good to see our evening and midweek gatherings strengthened.

One of our oldest members, Ruth Adams, went to glory in September. She leaves behind Charles, her faithful husband of 62 years.

 David Pfeiffer

### DURHAM

The new academic year has brought several new faces to Durham, students, families, and international brothers and sisters. It has been wonderful to see the chapel filled most weeks, and the congregation joined in singular praise of the Lord. Romans 12:13 commands us to 'seek to show hospitality', and the church has sought to do this as we welcome visitors. Alongside the weekly ladies' and children's meetings, we have started a new students' Bible study. These have been blessed times, as we have seen how Paul in Romans clearly set out our need for salvation. We are encouraged to see that the students have a heart to share this hope.

The church was shocked to hear of the death of first-year student George Jempson (19) over the summer. George left a powerful testimony of growth in faith during his time with us, which has brought home how much of an opportunity a church blessed with students has to help young men and women flourish in the gospel. Do pray that we would continue to behold Christ in the Scriptures week by week, and grow to love and serve him more.

 Toby Lucas





## SPOTLIGHT on the Churches

### HULL

We were greatly blessed by meeting twice on the Lord's day from April until October. From October we will go back to one service only on the Lord's Day. The midweek prayer and Bible study are continuing twice per month.

One man who faithfully attended for many years is not able to attend church due to health problems. His wife has recently gone into a home. They have been married for many years so this is a big change for him. We have one or two new people attending and it would be nice if they decided to stay.

We will need another assessing elder next year as Chris Kavanagh may no longer be elder in Cheltenham. However he is hoping to continue supporting us with preaching and pastoral care.

 Chris Lawson

### SOLIHULL

On Sunday 1 October we were delighted to celebrate 18 years since the very first worship service of Solihull Presbyterian Church! Do join us in praising God for his faithfulness

to this congregation over the past 18 years. One of the ways the Lord has blessed us as a congregation is by raising up gospel labourers from among us. Lucian Dumitrescu, who has been a member of SPC with his wife Andreea and three children since 2019, has recently begun theological studies at Westminster Seminary in Newcastle, with a view to entering the pastoral ministry. It is exciting to see God's call on Lucian's life and we ask you to pray with us for God's blessing on and provision for the Dumitrescu family in this new season.

We are also encouraged that two families who have felt very much a part of SPC for some time, have signed up for membership classes. May we all continue to love and serve one another with a Christ-like spirit as we serve the Lord in Solihull.

 Alison Umpleby

### SUNDERLAND

We've had an encouraging start to the autumn. A wet British summer concluded with our third church wedding, which was a delightful and tangible reminder of how God is blessing the young people of the congregation. Some others were also boosted by attending the



## SPOTLIGHT on the Churches



Solihull at 18



Sunderland wedding



## SPOTLIGHT on the Churches

Aberystwyth Conference. Last Sunday we welcomed three people into membership, with more hopefully on the horizon. We feel that we are being more closely knit together through these various events.

Nathan has moved on from Jonah to an evening series on the book of James. We have enjoyed a practical look at issues such as prayer, wealth, trials and temptations. We're still looking at Luke in the morning and were recently reminded of the privilege – and accompanying responsibility – of living in the light of the full revelation of Scripture.

On the subject of privilege and responsibility, it won't be long before we host our annual carol service. Please pray that we will be able to make some inroads into the community. The city desperately needs a spiritual quickening.

 Anna Hilton



### TRANÅS, SWEDEN

After a summer break we started our services again with a church weekend. The whole congregation and some relatives were together Saturday and Sunday. We also had visitors, a pastor and an elder, from a Reformed church in the Netherlands.

We are still a small group - 10 adults and 7 children. But recently two new families from the Netherlands have visited us a couple of times. They have moved to Sweden and found our church. One family is looking for a house near Tranås. It is encouraging. We have services every Sunday at 10 a.m.. Almost everyone is travelling a long way to come to the church. So we stay at the church for quite a long time after the service. We are planning to use a part of the time for Bible study groups, one for the adults and one for the teens, and, if possible, also a Sunday school for the children.

God bless you all and please continue to keep us in your prayers.

 Trygve Lundblad

Regular readers will notice that some churches have not sent in news. Since the summer issue of the *Network*, regrettably it was found necessary to close the works at Barry and Salford. And very recently, we regret to note that on 8 November, the congregations of Sheffield and Lincoln separated from the EPCEW. Their reasons were given to Presbytery on 25 November.

**MY BODY,**

**MY MIND,**

**AND ME.**

A LOOK AT SCREENS  
THROUGH THE LENS  
OF SCRIPTURE



REV. JOHANNES MÜLLER



All of us have probably experienced the following situation at one time or another. You go to a restaurant with family or friends to have a nice dinner. Then you observe a group of people at the next table, all sitting around the table, but not speaking a word to each other because they are all staring at their smartphones and busy with something else. In a purely physical sense, they are present, but their minds are not there.

On the other hand, we can remember funny pictures from the coronavirus era. People participating in video conferences. They wear a shirt and tie, maybe even a jacket, but under the table they wear shorts. This is because they are participating in the meeting with their minds, but physically they are not in the office, they are not present.

The result is different, but the problem is the same. It is a separation of the human being. A separation of body and mind. In both examples, the behaviour shows that we assume we can separate our spirit from our body. But the Bible emphasizes the unity of the human being.

I have noticed for some time that this behaviour is moving in a dangerous direction, which is increasingly promoted by our modern media. Therefore, with this article I would like to encourage you not to go along with this trend, but to live consciously.

## A SINFUL SEPARATION

The distinction between body and mind is as old as humanity itself. It is not a new idea. It is also not a rediscovered philosophy that has become a mega trend. It is the same message we have always heard. The fitness gurus and professional athletes try to convince us every day that we can overcome the limitations of our bodies through sheer willpower.

Even in Christian circles we see such a tendency appearing again and again. Mostly it is connected with wanting to impress God and people through special achievements. In the early church, monasticism was often accompanied by asceticism – the idea of being able to do without everything in order to pray and meditate for a particularly long time (often detached from Bible study).

Socrates already believed that the goal of life was the liberation of the spirit or soul from the body. Death was thus something good, because the soul of man would finally come to its true destiny. In a way, we can even see a similar approach in the modern trend of minimalism. It is about freeing the spirit from the burdens of the body. One limits oneself to the minimum so that the mind is free and does not have to worry about trivial things.

We encounter this separation almost everywhere and it should not surprise us. After all, it is ultimately a



consequence of the Fall and in that respect it is understandable. We feel the curse especially in our bodies. Whether it is sickness, old age, or the suffering of daily work, they are consequences of sin.

This behaviour also shows up in Scripture and is clearly presented there as wrong. We encounter this idea most compactly in Jesus' Sermon on the Mount. The Pharisees tended precisely towards this divisive behaviour. They reduced the law to purely external rules. It was all about what I do with my body. That is why it was no problem if you hated your neighbour or undressed your neighbour's attractive wife in your mind. Jesus makes it clear that thoughts are also important. Man cannot excuse himself by saying that he has never killed anyone. What you think, God also sees, and that is just as sinful.

We even see that this separation of body and spirit was used as an excuse for sin. In 1 Corinthians we often encounter a slogan of the Corinthians: 'All things are lawful for me', and Paul repeatedly makes it clear, 'but all things are not helpful.' Then in chapter 6 he speaks of fornication and says, 'Foods are for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. ... Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!' (1 Cor. 6:12-15).

Although we do not know the exact sin, we know the argument. 'No one has been harmed. I have only sinned with my body.' This separates body from spirit and it is used to convince us that it is about *spiritual* salvation

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### **A dangerous behaviour**

Now we no longer live in the 1<sup>st</sup> century and hopefully are not in danger of going to temple prostitutes or idolatrous sacrifices (1 Cor. 10: 14). Yet we experience similar behaviour every day. I would even say we all behave like this.

Our media tends to take us in, so much so that we forget who we are and what we are doing. The film industry along with ever improving technology has refined the art of captivating us. It has been hard to watch Lord of the Rings in the cinema and not get lost in the film. To be honest, it was a welcome distraction from everyday life for me too. It has become no longer just one film that we see from time to time, but everyday life, which assumes that we can divide ourselves up as human beings. Ten years ago, it was still conversations we had on the side while watching TV. But today we stare into our smartphones, which seduce us into a completely different world while we have a movie night together. Physically we are present, but in our minds we are somewhere else (work emails, Instagram, WhatsApp ...).

Our working day and to some extent our school day bring a similar

disconnect. More and more is happening digitally. We sit in front of our computers to hold zoom meetings, take a video call or watch a recorded training session. In all these cases, our body is at our desk, but our mind is in another place where our body is supposed to be (conference room, training venue, meeting place).

During the so-called pandemic, more and more Christians trained themselves to watch church services via livestream. I say 'watch' deliberately, because in the end they do not *participate*. They hear the texts and songs, maybe they still sing along at home, they see the preacher and hear the sermon. But they do all this through a screen. Therein lies the problem. Screens are designed to entertain us or to watch what is happening at another time in another place.

We cannot participate in a worship service if we are not there. We only see a part of the whole. We don't even notice how the one-year-old child in the row behind us tries to pray along with the Lord's Prayer, we don't even know if anyone is praying at all. We hear and see one or two people, but the rest escapes us. We do not smell the specific fragrance that we usually perceive subconsciously. We

don't feel the bumping of the person sitting next to us and we can't hug anyone or shake their hand. We do not experience our sister singing along with joy or our brother being deeply affected by the sermon. We cannot put our arms around him or offer words

of encouragement. Above all, we cannot share in the one body and the one cup when communion is celebrated.

We can tell ourselves for as long as we like that it is the same as coming together, professionally or privately. It is not the same. We know that deep down. The development of modern technology shows us that. Technology is getting better and better. The irony is that virtual reality is trying to create experiences that look and feel real. This shows us that we actually find this separation disturbing.

“

**Our media tends to take us in, so much so that we forget who we are and what we are doing.**



## A BIBLICAL ANSWER

Up to now I have been harping on the problem for a very long time. But what does God's Word actually teach us about it? The answer can be summarised briefly. Man is created as a unity of spirit and body. This unity should not be separated.

God created man with a clear purpose, to glorify God and enjoy him forever

(Westminster Shorter Catechism, 1). But the question is not only what did God create us for, but also how did God create us. For we were created as we are, so that we might glorify Him and enjoy Him.

### Created as one

Right at the beginning we see the first created human being as a unity of body and spirit. Genesis 2:7: 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being' – literally, a living soul or spirit.

God created man. But the body alone was not alive. It was an outer shell, without life. Only when the Creator breathed into him the spirit did Adam become a living being. Only when the two come together is man a human being. Thus, God's Word teaches us the unity of body and spirit.

From this we can draw an important conclusion. A separation is always something wrong, because it contradicts the will of God. There is only one time when the spirit is detached from the body; that is, at the death of a human being. The Shorter Catechism describes it thus: 'The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united in Christ, do rest in their graves, till the resurrection.' (WSC 37)

Here we see that even this separation is not a permanent state, but will be

reversed at the resurrection of the dead. When Christ returns, the body will be reunited with the spirit (1 Thessalonians 4:15-17).

Since death is the ultimate enemy and the wages of sin, we can say that even this separation is not positive, but a sad consequence of the Fall. God created us as one to such an extent that even in the new creation we will live in this unity.

If we are created to glorify God and enjoy him, we can only do so in full awareness of our oneness. We glorify God with all that we are and find our joy in him.

### Union with Christ

Another aspect that helps us is the wonderful teaching of our union with Christ. The New Testament, especially Paul, emphasises this union. The Greek word for 'faith' is used with the preposition 'into'. We believe into Christ. When God gives you faith through his Holy Spirit, you become one with Christ.

The danger is that we assume a purely spiritual unity. After all, we are not literally inside Christ, or attached to him. Nevertheless, we are united with him in body and spirit, as one. That is why the Catechism speaks of our body in the grave still being united with Christ.

This unity becomes especially clear when we think about the image of a body that Paul often uses. No part of the body can say it does not belong. In 1 Corinthians 12 Paul uses this image to

make clear to us how much we need each other with our gifts. This refers to our whole person.

This unity of the body of Christ is made clear precisely in the Lord's Supper. "For we, though many, are one bread and one body; for we all partake of that one bread." (1 Corinthians 10:17). The Westminster Confession rightly says that no one can receive the Lord's Supper who is not present (WCF 29.3). If we sit in front of the livestream, we can hardly be part of this one body, since we also do not share in the one bread.

Our unity with Christ is also a unity with our brothers and sisters. Often we are only aware of this when we no longer have the opportunity to see our brothers and sisters regularly. An older sister who can no longer attend the service is happy about every phone call, and even happier about every visit. There is a difference between hearing the voice and seeing, touching, smelling, and experiencing the presence of a person.

In the last few years I have heard again and again Paul's statement in Corinthians that he was absent in body but



God created man. But the body alone was not alive. It was an outer shell, without life. Only when the Creator breathed into him the spirit did Adam become a living being.



Our unity with Christ is also a unity with our brothers and sisters. Often we are only aware of this when we no longer have the opportunity to see our brothers and sisters regularly.

present in spirit (1 Corinthians 5:3). Often this verse is used as an argument for why it is not necessary to be present on the spot.

I argue that Paul would be turning in his grave at the thought. Again and again he writes how much he longs to be with the brethren. Even in Rome, which he does not know personally, he is eager to visit. The apostles did not write the letters so that they would not have to visit the churches, but because they just could not visit them.

Acts 20 shows us in a special way how important fellowship among brothers and sisters is and that it cannot be replaced. We find Paul in Troas, gathered with the church until at least midnight and he taught them. He was only interrupted when a young man fell out of a window, whom Paul then brings back to life. He then travelled on to Miletus so as not to spend too much time in Asia Minor. He calls the elders from Ephesus to come to him so that he can say goodbye in person. If he was in such a hurry, why didn't he write a letter? Nothing replaces the togetherness of people. No letter and no zoom.

## A practical solution

I would like to conclude by briefly reflecting on how we can counteract the dilemma in our time. How do we manage to live out the biblical picture of man in an increasingly digital world?

My answer is a plea for 'an analogue life'. I am aware that we cannot get around some technologies. I prefer to write an article or a chapter of a book on a computer than on a typewriter. Although I must admit that I have a weakness for typewriters! Nevertheless, I spend most of my working day with pen and paper. I am a pastor and I use many digital resources. But in the end, I prefer to work with printed commentaries, my fountain pen and a notebook.

Think carefully about what you need the technologies at your disposal for. A smartphone is only practical as far as it is a help. But there is a great danger in spending several hours a day with it. Calling and texting are helpful ways to communicate, but it's much more convenient to read emails on a bigger screen, and do we really need Instagram, Facebook and so on.

Worship! Livestream is not a service. We take the role of an observer, in front of a screen, but we don't take

part in it. None of us would claim to be a part of a movie we are watching; then why would we think we are part of the service we are watching?

Midweek Bible studies on Zoom or other platforms are at best a poor substitute, if there is no other

way. We use Skype as a congregation because some young mothers or even single parents cannot come. But when the transmission gets stuck or you don't understand each other properly, you realize that it's not the same. I would encourage you: attend prayer meetings, if you can.

I would encourage you in general, if you have the opportunity, to turn off the digital devices and go to see people. The more time we associate with these devices, the more unhappy we will be.

I am not writing as an old man who grumbles because everything used to be better. I am in my mid-30s and use both my computer and my smartphone almost daily. I am on Facebook and Instagram, and we even have our church represented on these platforms. I am writing this article because I fear that we, as human beings, and even as Christians, are moving further and further away from what God created us to be. ○



**I would encourage you in general, if you have the opportunity, to turn off the digital devices and go to see people. The more time we associate with these devices, the more unhappy we will be.**





**For we, though  
many, are one  
bread and one  
body, for we all  
partake of that  
one bread.**

# THE LORD'S SUPPER

FROM ALL OF SCRIPTURE



REV. DAVID PFEIFFER

**The Lord's Supper is a wonderful means of grace.** It was instituted by our Lord Jesus as a fulfilment of the Passover. The Lord Jesus tells his disciples to 'do this in remembrance of me.' As with baptism, we are commanded to keep this sacrament. It is a 'visible word' in which we see, feel and taste the gospel of our Lord Jesus Christ.

We ought to celebrate the Lord's Supper regularly. In Acts 2:42 we are told that the early church devoted themselves to four things - the apostles' teaching and fellowship, the breaking of bread and the prayers. In this snapshot of the re-constituted church, the breaking of bread (the Lord's Supper) is one of its four prominent features.

Additionally, when Paul gives directions to the church in Corinth with regard to the Lord's Supper in 1 Corinthians 11, he repeatedly speaks of this happening 'when you come together.' The Lord's Supper was not a peripheral element to the gatherings of the church, it was a central and regular feature.

But here is a practical question: how ought one to conduct the Lord's Supper? More specifically, which passages of Scripture might help us as we come to the Lord's Table?

Perhaps you think that the latter is an incorrect question. Surely 1 Corinthians 11:17-34, and specifically verses 23-29, is really the only passage we should

go to? A moment's thought will immediately show you how wrong such thinking is.

First of all, consider 1 Corinthians 11 itself. Prior to this chapter, Paul has already made a comment on the Lord's Supper. 1 Corinthians 10:16-17 reads: 'The cup of blessing which we bless, is it not the **communion** of the blood of Christ? The bread which we break, is it not the **communion** of the body of Christ? For we, though many, are one bread and one body, for we all partake of that one bread.' It is not difficult to see how this provides important context for the words in 1 Corinthians 11.

Further, earlier in 10:1-4, Paul says: 'Moreover, brothers...all our fathers...were baptized into Moses in the cloud and the sea, all ate the same food and all drank the same spiritual drink. For they drank of that spiritual rock that followed them, and that rock was Christ.' Here Paul is saying that despite being baptized and participating in Christ through food and drink, they fell away and died in the wilderness. Having the sacraments does not guarantee salvation.

This passage connects us to Israel in the wilderness and specifically, regarding the Lord's Supper, the water and the manna God provided. The Lord's Supper is to be part of our spiritual nourishment as we head through the wilderness to the Promised Land.

Guy Prentiss Waters has written a helpful short book on a biblical theology of the Lord's Supper entitled *The Lord's Supper as the Sign and Meal of the New Covenant*. In it, he shows that the Lord's Supper can only be rightly understood in its covenantal context, the relationship of God with his people.

Pause for a moment and consider the significance of food and feasts throughout the Bible in God's covenant dealings. There is the Tree of Life in the Garden of Eden. There is the Passover. There is the meal with the 70 elders in Exodus 24. There are the feasts to be observed throughout the year, the three main ones being the Feast of Unleavened Bread (Passover), the Feast of Weeks (Pentecost) and the Feast of Tabernacles. The Feast of Tabernacles is then used by the prophets to anticipate the feasting in the New Covenant era.

One aspect that characterizes the ministry of our Lord Jesus is his time spent sharing meals with others. 'The Son of Man has come eating and drinking'

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**The Lord's Supper was not a peripheral element to the gatherings of the church, it was a central and regular feature.**

was one of the things said of our Lord Jesus. In Luke's Gospel he is frequently eating with others; in fact we have meals in the following chapters of Luke: 5, 7, 9, 10, 11, 14, 19, 22 and 24. With its rich history of meals, it is no accident that our Lord instituted the Lord's Supper as one of the two covenant signs and seals to be observed by the church until he returns.

On a practical level and as an example, we as a church (in Cheltenham) have been going through the Book of Leviticus as we come to the Lord's Table. Leviticus can come across as a daunting book. One way of going through it is through short messages at the Lord's Table. In speaking of the Lord's Supper, Paul draws on an analogy from the sacrifices in the Old Covenant: 'Consider the people of Israel: are not those who eat the sacrifices **participants** in the altar?' (1 Cor. 10:18).

The word 'participants' here (**κοινωνός**) is related to the word 'participation/communion' (**κοινωνία**) used earlier regarding the Lord's Supper. As the Israelites participated in

the altar and thus in communion with God through the sacrifices, so we participate in the Lord's Table and communion with our Lord Jesus through the Lord's Supper.

Of course, there are differences. The sacrifices in the Old Covenant were often sacrifices for sin. Because of Christ's death, there is now no longer such a sacrifice. Nevertheless, the sacrifices were also acts of worship. Our worship too is a sacrifice of praise. There are important redemptive historical differences between the Old Covenant sacrifices and the Lord's Supper, but there are also parallels which enrich our theology of the Lord's Supper. There is identification with Christ (as there was identification with the sacrifices) and there is a sharing in the fruit of the blessings of that sacrifice, the chief of which is communion with God.

There were five main sacrifices offered as outlined in Leviticus:

1. The **burnt offering** which signified full consecration to God. This sacrifice reminds us of the priority of our relationship to God, the vertical aspect of the believing life. The vertical aspect is pre-eminent in the Lord's Supper as we commune with Christ.
2. The **grain offering** was a gift from a thankful worshipper. It was given with oil and frankincense, symbols of joy and pleasure. The Lord's Supper is a thanksgiving to God. Jesus himself, in administering the first Lord's Supper, 'gave thanks.' The Christian life is to be one of joyful thanksgiving for all he has given us.
3. The **peace offering** was voluntary and could be offered in thanks for deliverance or for God's generosity. It could be accompanied with a vow, like Hannah's vow regarding Samuel. It highlighted that peace comes from God. But it was also

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There are important redemptive historical differences between the Old Covenant sacrifices and the Lord's Supper, but there are also parallels which enrich our theology of the Lord's Supper.



shared with others, showing that peace with God leads to peace with others. The Lord's Supper does the same. We are to eat it together, sharing with one another in Christ as one body.

4. The **sin offering** was offered for specific sins. Some commentators describe this as a **purification** offering. It highlights that sin not only incurs guilt but also pollutes and defiles us. It affects every aspect of our being. We need to be cleansed. We are cleansed by the blood of Jesus. We are cleansed by the sanctifying work of the Holy Spirit. We are also washed by the Word (Eph. 5:26). The Lord's Supper points us to the cleansing work of Christ but also, as a visible word, is a means of sanctifying and cleansing us from the pollution of sin.

5. The **trespass offering** deals with the debt of our sin. This is the word used of our Lord Jesus in Isaiah 53:10 where Christ is described as 'an offering for sin.' We owe God our worship – our sin incurs a debt which only Christ can pay. We might also defraud our brothers or sisters, and such an offering was given alongside reparation for what was defrauded. The amount restored was much less when

the offering was made than the normal amount for a thief who was caught, to encourage people coming forward to confess their sins (compare the amounts in Leviticus 6:4-5 (120%) with Exodus 22:1-2 (400-500%). Coming to the Lord's Table is an opportunity to repair broken relationships.

Thus the sacrifices provide pictures of different aspects of Christ's sacrifice, but also different aspects of our worship to God. All of these things inform our understanding of Christ and our celebration of the Lord's Supper.

This is just one example, but many others could be made. A theology of the Lord's Supper is derived from the whole of Scripture. Seeing this will give a richer vision of what we are doing as we meet together. We are communing with our risen Lord; or, perhaps

better, our risen Lord is communing with us with the feast that he himself has provided.

Not only that, but by doing this we will see the wonder of where we are heading. We proclaim the Lord's death until he comes. When he comes, we will feast with him in the Marriage Supper of the Lamb. Then he will eat and drink of the fruit of the vine in the kingdom (Luke 22:16, 18). ○



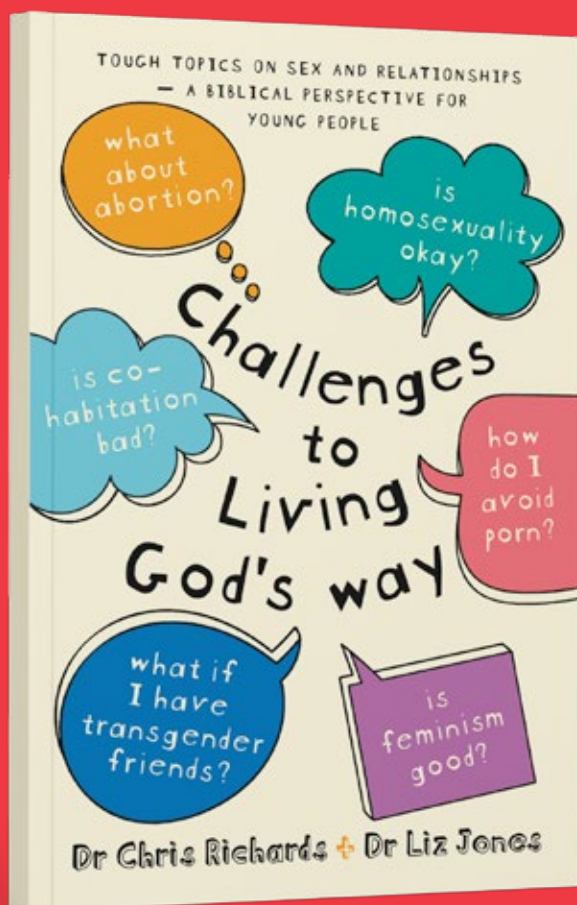
**We are communing with our risen Lord; or, perhaps better, our risen Lord is communing with us with the feast that he himself has provided.**



# CHALLENGES TO LIVING GOD'S WAY



CHRIS RICHARDS



## WHY DID WE WRITE CHALLENGES TO LIVING GOD'S WAY?

This book arose out of a concern that Liz and I have for the rising generation. For many years we have worked together for the Christian charity **LOVEWISE**, seeking to promote marriage and sexual purity to young people through talks, books and on-line material. We thought it right to promote these things which are self-evidently good and honourable without necessarily discussing or critiquing the details of ungodly alternatives.

But things have moved on. The foundations of our society are highly unstable. Creation 'givens' such as our birth sex and faithfulness in relationships are no longer accepted. Over the last twenty years the spiritual battle has intensified and now a rights-based 'woke' agenda has arisen which justifies sexual immorality on pseudo-moral grounds. It has especially targeted young people through school sex and relationships education, social media, and other cultural influences, thereby undermining the wise counsel of many parents. Church-ed young people are

not exempt from this attack, and often suffer from a lack of biblical teaching on these topics in their churches.

For these reasons we thought it good to write a book which explains clearly what the Bible teaches us about the contentious areas of cohabitation, pornography, homosexuality, gender ideology, how men and women relate, and abortion. We round the book off with three chapters on how God intends us to live both as single people and within marriage. We trust and pray that the Lord will use it for his glory and the blessing of many young people with the happiness and peace that comes from following God's ways.

The book was published last January. Although aimed particularly at young people, many adults have also expressed how helpful they have found the book.

Here are some appreciative comments which we have been encouraged to receive:



**Creation 'givens' such as our birth sex and faithfulness in relationships are no longer accepted. Over the last twenty years the spiritual battle has intensified and now a rights-based 'woke' agenda has arisen.**

One **parent** who is currently reading it for the second time told us that her teenage daughter loved the testimony bits.

A slightly older **teenage girl** commented:

‘Dealing with current social issues such as modern feminism, gender identity, and abortion, this book provides an alternative perspective to that which young people currently encounter both in classrooms and on social media.’

And she ends her review:

‘I would strongly recommend *Challenges to Living God’s Way* to young people because we live in a world where the issues it deals with are becoming increasingly prevalent. Whether you are working through one or multiple of these struggles personally, or trying to help a friend navigate a difficult time, it is invaluable to learn from the wisdom of those who have spent years thinking through such topics from a Biblical perspective.’

A Church of England **vicar** said:

‘As a Vicar I’m always keen to find helpful resources for church members. Reading *Challenges to Living God’s Way*, I was delighted to have in my hands a book I could recommend full of very practical wisdom that tackles some of the most pressing issues today.’

Andrew Farquhar, an **Elder** from an Evangelical Chapel, who reviewed the book in *Evangelical Times*, comments:

‘I’m currently reading it with my daughter and am appreciating the variety within each chapter, including relevant statistics, examples from real life, looking at how God has helped people affected by each of the issues, and references to Bible texts that are then unpacked to show how they apply to the topic in question. Within the first few pages, you’ll read about a cohabiting couple who were having a meal with a friend, who asked them how long they planned to stay together. The girl said, “For the rest of my life.” The boy said, “Until the end of term.” We both found this very striking, and it led to a good chat about cohabitation, how different it is to marriage, and why commitment is so vital.’

Andrew also comments:

‘The up-to-date statistics are something I’m appreciating; I don’t feel I’m presenting yesterday’s arguments. Having a resource to read together makes chats about these topics more focused and less embarrassing, whether we use it with teens or pre-teens in our churches or families – they all need us to help ground them in the truth!’

**Another pastor** of an evangelical church has commented on the importance of tackling the contemporary issues raised in the book:

'Our culture is increasingly hostile to Christian belief and morality. Controversial issues can be tough to discuss, and even more so for young people. We want teenagers to be equipped to live confidently as Christians, knowing that God's design for relationships is indeed the best way to live. This excellent resource, *Challenges to Living God's Way*, does just that.'

He goes on to say how helpful the book has been to him personally in preparing to teach on these issues and continues:

'If you are a teenager wondering what the Bible says and how to live as a Christian in the area of relationships, this book is for you. If you are a parent or grandparent grappling with these issues and wanting to engage with what your children or grandchildren ask or say on these topics, this book is for you. If you work with young people and

want to understand the challenges and ideas they are facing, this book is for you. Or if you just want a helpful summary of what the

Bible says on issues such as homosexuality or gender, this book is for you too. *Challenges to Living God's Way* is written sensitively and clearly with biblical wisdom that can benefit us all – pastors, parents and teens.

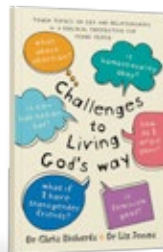
I wholeheartedly recommend getting this book into the hands of your congregation. We have given a copy to each of our church teenagers and plan to use it in our youth ministries to help equip our young people to live God's way in their generation. It's even been helpful for me as a pastor – explaining how biblical texts relate to current issues, and presenting them clearly and succinctly for me to use in sermons!'

So if you haven't yet read *Challenges to Living God's Way*, we hope that these comments will encourage you to do so and to

recommend it to any teenagers, parents, grandparents, pastors or youth leaders that you know, so that they can be equipped to follow Jesus in a hostile world. ○

“

**Dealing with current social issues such as modern feminism, gender identity, and abortion, this book provides an alternative perspective to that which young people currently encounter both in classrooms and on social media.**





**The following hymn praises the wisdom of God in creation, in the unfolding of his promises through history, in the triumph of Christ's cross, and in his building of his church. It can be sung to the tune *Calon Lân*.**

**1** Who can comprehend your wisdom,  
triune God, eternal King?  
Of the glories of your kingdom  
heaven's hosts for ever sing:  
you sustain the constellations,  
you direct our history,  
as before the world's foundation  
full of grace was your decree.

**2** All your promises unfolding  
set your way before our eyes;  
Holy Spirit, Christ revealing,  
who alone true life supplies.  
Day of grace! your Word incarnate,  
full of grace and truth, has come;  
he has made complete atonement,  
perfectly your will has done.

**3** Hallelujah, hallelujah!  
Satan knew defeat and loss;  
we are lifted out of sorrow –  
Christ has triumphed in the cross.  
Father, keep us from all evil;  
as your children, make us pure;  
through your Spirit may we love you,  
worship you with holy awe.

**4** Build your church, Lord Jesus, build her  
walls with every precious gem.  
Let us keep your new commandment,  
in our lives your will be done.  
In your covenant rejoicing,  
in the sweetness of your love,  
strong in faith, still persevering,  
journeying to your throne above. ○





# SEPTEMBER GRADUATION

Hanooq Yakub and David Matthes with members of the faculty on the occasion of their graduation from Westminster Seminary UK, September.

[wsuk.org.uk](http://wsuk.org.uk)



**IMAGING**  
BESPOKE MEDIA SOLUTIONS

 Videography

 Photography

 Web Design



REV. DR PETER J. NAYLOR



# ISAAC SALKINSON

## AND THE HEBREW NEW TESTAMENT

Abraham's seed will be a multitude that no man can number, like the stars of heaven. Inevitably, millions of these 'stars' have lived their lives completely unknown to us, and it will be an amazing sight when, at last, all are gathered before the throne of God and of Christ – to know and be known. A few become famous – early church fathers such as Athanasius and Augustine, Reformers such as Martin Luther and John Calvin, and perhaps some preachers, such as C. H. Spurgeon

and Dr D. Martyn Lloyd-Jones. But many more pass through this life and we never even hear of them.

Isaac Edward Salkin (1820-83) is perhaps one such. Have you ever heard of him? Probably not. In fact, we do not have much information about his life at all. He was born in Lithuania, part of the Russian Empire known as the Pale of Settlement, where Jews were allowed to live. His parents were orthodox Jews and took care over

their son's upbringing, so that at the age of four he could read the *'Tanakh'* (Hebrew Old Testament). Later, he left home, planning to study in the USA under a famous Rabbi, but he never reached his intended destination, because God had another plan for his life. Passing through London, he heard the gospel and the Lord opened his heart to believe in Jesus the Messiah. He was baptized. The new life of Isaac Edward Salkinson had begun.

He now had a desire to bring the gospel to his own people, the Jews. For four years he studied in the seminary of the British Society for the Propagation of the Gospel Among the Jews. He went to Scotland, and in 1854 he became a missionary for the organization *Friend of Israel*. He trained to become a pastor and in 1859 was ordained by the Scottish Presbyterian Church.

Out of his love for the Jews, he determined to prepare a Hebrew translation of the Greek New Testament. He began with Paul's Letter to the Romans and made it available to test the waters. In order to hone his skills, he translated some other works, such as William Shakespeare's *Othello* (in 1872) and *Romeo and Juliet* (in 1878). He pressed on with the New Testament. Surely, we cannot but love this man. His desire for the conversion

of the Jews echoes Paul's own heart – 'My heart's desire and prayer for Israel is that they may be saved' (Romans 10:1). We can think of Salkinson sparing no effort in order to place in their hands the *Berith Hadashâ* – the New Testament.

Two circumstances prevented him. First, he learned that someone else, Professor Franz Delitzsch, was also preparing a Hebrew New Testament – which he published in 1877. Out of respect for him, Salkinson held back his own work from publication. He wrote to Delitzsch: 'Out of the high respect and true Christian affection which I cherish for you, I made a self-denying resolution, and determined to let you have the whole field free.' Is not this wonderful? That he would hide his life's work from view for the sake of Professor Delitzsch, his friend? Death to rivalry; advance, brotherly love!

“

**He now had a desire to bring the Gospel to his own people, the Jews. His desire for the conversion of the Jews echoes Paul's own heart – 'My heart's desire and prayer for Israel is that they may be saved.'**

In 1877, Salkinson resumed his work. He was not entirely satisfied with Delitzsch's rendering, and he thought that the Jews might not accept a version prepared by a Gentile. In 1882 he was seeking a publisher, and he came at last to the Trinitarian Bible Society. In the wonderful providence of God, the TBS was able to take on his work. But Salkinson did not live to complete it. On 5 June 1883

he was suddenly called out of this world into the presence of his Lord. The final chapters of the Acts of the Apostles had not been translated, and most of the New Testament books were still not vocalized (the consonantal text was there but the vowel points needed to be supplied). The task of completing the work fell to his dear friend, Christian David Ginsburg (1831-1914). Ginsburg was also a converted Jew. Upon coming to Christ, he added the name 'Christian' to his birth names, David Ginsburg.

Salkinson had written, 'Hebrew translation seems to be the only talent given me, and it I have consecrated to the Lord. It is my alabaster box of precious ointment which I pour out in honour of my Saviour, that the fragrance of his name may fill the whole house of Israel.' Receiving this precious treasure, Ginsburg set aside his own work to complete the labours of his friend: 'I could not tolerate that the life-long work of my departed friend should be lost, more especially as I knew its value.' Thus, in 1885 we received the Salkinson-Ginsburg Hebrew New Testament.<sup>1</sup>

Most readers of the *Presbyterian Network* will never own or read this Hebrew New Testament. But as we hear about Salkinson, Ginsburg, and

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**We can learn that if the Lord has given us a talent, then its best and proper use is for his kingdom and his glory. What is your alabaster box of precious ointment? How will you use your precious talent?**

later scholars, we can learn certain precious lessons. We can give thanks that in every age, the Lord has reserved a remnant of the Jews who have believed in the Lord Jesus Christ. Some of these are found in our congregations today. Praise God. We can learn from Salkinson's love for the Jews and his desire for their salvation. We can learn from his immense and careful labours in translating the New Testament. We must admire his self-denial for the sake of his brother in Christ, Franz Delitzsch. We may also

#### Matthew 6:9-13

Modern translation

אֲבִינוּ שְׁבַשְׁמִים יִתְקַדֵּשׁ שְׁמֶךָ:  
תְּבַא מַלְכוּתְךָ יְעֲשֶׂה רְצוֹנְךָ  
כְּבִשְׁמִים כֵּן בָּאָרֶץ:  
אֶת לֶחֶם חֲקֵנו תִּתֵּן לָנוּ הַיּוֹם:  
וְסַלַּח לָנוּ עַל חַטֵּאתֵינוּ כִּפֵּי  
שְׂפוֹלָהִים גַּם אֲנַחְנוּ לַחוֹטְאִים לָנוּ:  
וְאַל-תְּבִיאֵנוּ לִיְדֵי נִסְיוֹן  
כִּי אִם חֲלָצֵנוּ מִן-הָרָע:

rejoice that Ginsburg similarly gave his friend's life's labours priority over his own. How many today love and care about fellow-servants enough to put their own interests second? We can learn that if the Lord has given us a talent, then its best and proper use is for his kingdom and his glory. What is your alabaster box of precious ointment? How will you use your precious talent?

This autumn we have had a 'Hebrew Reading Class' (hosted by Westminster Seminary UK), open to ministers, students, anyone who wishes to revive their Hebrew. For several weeks we read from the Old Testament – Psalm 121, parts of Genesis, Job 1, and so

on. Eventually we spread our wings to look briefly into the Hebrew New Testament, and the Lord's Prayer in Matthew 6:9-13. This is how we came across Isaac Salkinson. Here is the text of Delitzsch, of Salkinson, and a modern version, for anyone who wishes to consider them. ◯

A fuller account of Salkinson's life can be found here. I have drawn on this source: [www.israelendebijbel.nl/en/about-us/history-of-the-salkinson-ginsburg-translation](http://www.israelendebijbel.nl/en/about-us/history-of-the-salkinson-ginsburg-translation)

#### FOOTNOTES

<sup>1</sup> Corrected 1886, revised by Dr Eric S. Gabe, 2000, and further refined by Dr Pieter A. Siebesma, 2012. Currently the Salkinson-Ginsburg NT is available from The Society for Distributing Hebrew Scriptures. The TBS offers the Delitzsch NT, which it considers to be closer to the Greek. A new translation is also in preparation.

#### Matthew 6:9-13

Salkinson-Ginsburg

אֲבִינוּ שֶׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ:  
תְּבָא מַלְכוּתְךָ יַעֲשֶׂה רְצוֹנְךָ  
בָּאָרֶץ כְּאֲשֶׁר נַעֲשֶׂה בַשְּׁמַיִם:  
תִּתֵּן לָנוּ הַיּוֹם לֶחֶם חֲקֵנוּ:  
וּסְלַח לָנוּ אֶת־אֲשַׁמְתֵּינוּ כְּאֲשֶׁר  
סִלַּחְתָּ אֲנַחְנוּ לְאִשֶּׁר אָשָׁמוּ לָנוּ:  
וְאַל־תְּבִיאֵנוּ לִיְדֵי מִסָּה  
כִּי אִם־הַצִּילֵנוּ מִן־הָרָע:  
כִּי לֹךְ הַמַּמְלָכָה וְהַגְבוּרָה  
וְהַתְּפָאֶרֶת לְעוֹלָמֵי עוֹלָמִים אָמֵן:

#### Matthew 6:9-13

Franz Delitzsch

אֲבִינוּ שֶׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ:  
תְּבָא מַלְכוּתְךָ יַעֲשֶׂה רְצוֹנְךָ  
כְּמוֹ בַשְּׁמַיִם כֵּן בָּאָרֶץ:  
אֶת־לֶחֶם חֲקֵנוּ תִתֵּן לָנוּ הַיּוֹם:  
וּסְלַח לָנוּ אֶת־חַבּוּתֵינוּ כְּאֲשֶׁר  
סִלַּחְנוּ גַם־אֲנַחְנוּ לְחַיִּבֵינוּ:  
וְאַל־תְּבִיאֵנוּ לִיְדֵי נִסְיוֹן  
כִּי־אִם חֲלָצֵנוּ מִן־הָרָע:  
כִּי לֹךְ הַמַּמְלָכָה וְהַגְבוּרָה  
וְהַתְּפָאֶרֶת לְעוֹלָמֵי עוֹלָמִים אָמֵן:





# EPCEW Church Directory

## **BERLIN**

Luisenstrasse 39, 10117 Berlin, Sun. 11am & 2pm  
Kettinger Strasse 131, 12305,  
Berlin. Midweek. 8pm

**Minister:** Rev. Johannes Müller

☎ +491763102904

✉ johannes.mueller@epkd.de

🌐 www.epkd.de

## **BLACKBURN**

Fecitt Brow, Blackburn, Lancashire BB1 2AZ  
Sun. 11am & 6.30pm, Wed. 7.30pm

**Minister:** Rev. Norman Green

☎ 07764 939 657

## **BURY ST EDMUNDS**

1 Charles Place, Bury St Edmunds,  
IP32 6TD,

Sun. 11am & 5.30pm, Wed. 7.30pm

**Minister:** Rev. Matthew Jolley

☎ 07891 201748

✉ matthewjolley@mac.com

🌐 bse-pc.org

## **CAMBRIDGE**

Queen Emma Primary School, Gunhild Way (am)  
Resurrection Lutheran Church, Westfield Lane (pm)

Sun. 10.30am & 6pm, Thu. 7.45pm

**Minister:** Rev. Douglas McCallum

☎ 07855 130526

✉ dmccallum1981@gmail.com

🌐 cambridgepres.org.uk

## **CARDIFF - BETHEL**

Michaelston Rd, Culverhouse Cross, Cardiff CF5 4SX  
Sun. 11am & 6pm, Wed. 7.30pm

**Minister:** Rev. Andrew Graham

☎ 029 2059 5000

✉ andrew.graham@bethelpcr.org.uk

🌐 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@immanuel.org.uk

🌐 immanuel.org.uk

## **CARDIFF - ELY**

Archer Road, Ely, Cardiff CF5 4FR  
Sun 10:30am & 5:30pm,  
Wed 7:00pm

**Minister:** Rev. Philip Haines

☎ 029 2059 6410 / 07703 859 258

✉ philiphaines@live.com

🌐 epreformed.org

## **CHELMSFORD**

Hall Street Methodist Church  
Chelmsford CM2 0HG

Sun. 11.30am & 6pm, Thu. 8pm

**Minister:** Rev. Darren Moore

☎ 01245 690559

✉ darrenmoore@chelmsfordpres.co.uk

🌐 chelmsfordpres.org.uk

## **CHELTENHAM - NAUNTON LANE**

23 Naunton Lane, Leckhampton  
Cheltenham GL53 7BJ

Sun. 10.30am & 6pm, Wed. 7.45pm

**Minister:** Rev. Matt Faux

☎ 07929 527 631

✉ MattFaux@cheltenhampres.org.uk

🌐 cheltenhampres.org.uk

## **CHELTENHAM - NORTH**

Whaddon Road E.P. Church  
Rear of Claremont, Whaddon Rd,  
Cheltenham GL52 5LZ

Sun. 11am & 6.00pm

**Minister:** Rev. David Pfeiffer

☎ 07846 858766

✉ drpfeiffer85@hotmail.com

🌐 whaddonevangelicalchurch.org

## **DURHAM**

The Chapel, Laburnum Avenue  
Durham, DH1 4HA

Sun. 10.30am & 3.30pm, Thu. 7.45pm

**Minister:** Rev. Phil Baiden

☎ 07714 340 892

✉ philbaiden@yahoo.co.uk

🌐 durhampresbyterian.church



## **GLOUCESTER**

10:30am The Farmers Club (Greville Cl, GL2 9RG)  
5pm St Mary's Congregational Church (GL1 2QS)

**Minister:** Rev. Michael Cochran

 07810 268 284

 mcochran@worldwitness.org


 gloucesterpres.co.uk


## **HEXHAM**

The Torch Centre, Corbridge Rd (near hospital)  
Hexham NE46 1QS

Sun. 10am & 5pm, Wed. 7:30pm

**Contact:** Mr John Cook

 01434 609691

 johncookatmca@hotmail.com

 hexhampres.uk

## **HULL**

Rear of 336 Holderness Road,  
Hull, HU9 3DQ

Sun. 10.30am

**Contact:** Rev. Chris Kavanagh


(Cheltenham - Naunton Lane)

## **NEWCASTLE - ALL SAINTS**


**Church address:** Pilgrim Street,  
Newcastle upon Tyne, NE1 2ES

**Office:** All Saints Church Office,  
Third Floor, Alderman Fenwick's House,  
98-100 Pilgrim Street,  
Newcastle Upon Tyne, NE1 6SG

**Minister:** Rev. Benjamin Wontrop

 0191 261 6933

 contact@allsaintspres.org.uk

 allsaintspres.org.uk

## **OXFORD**

North Gate Hall, 18 St Michael's Street,  
OX1 2DU

Sun. 10:30am & 5pm

**Minister:** Rev. Andy Young

 07963 139683

 andy@oxfordpres.co.uk


 oxfordpres.co.uk


## **SOLIHULL**

Tudor Grange Academy, Dingle Lane,  
Solihull B91 3PD

11am and 5pm.

**Minister:** Rev. Dr Stephen Dancer

 0121 707 1826

 info@solihullpres.org.uk

 solihullpres.org.uk


## **SUNDERLAND**


Fulwell Community Centre,  
Sunderland, SR6 8HS

Sun. 10:30am & 5pm

**Minister:** Rev. Nathan Hilton

 07960 677510


 contact@sunderlandpres.org.uk


 sunderlandpres.org.uk

## **TRANÅS**

Höggatan 8, 57333, Tranås, Sweden  
Sun. 10am

**Contact:** Trygve Lundblad


 +46 (0)70 238 70 75

 trygve.tranas@gmail.com

## **ZÜRICH**

**Minister:** Pfr. Florian Weicken

 +41763080787


 florian.weicken@zuerichpres.ch


 zuerichpres.ch

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## **CLERK OF PRESBYTERY**

**Dr Falko Drijfhout**, 63 Larchwood, Keele,  
Newcastle-under-Lyme, ST5 5BB

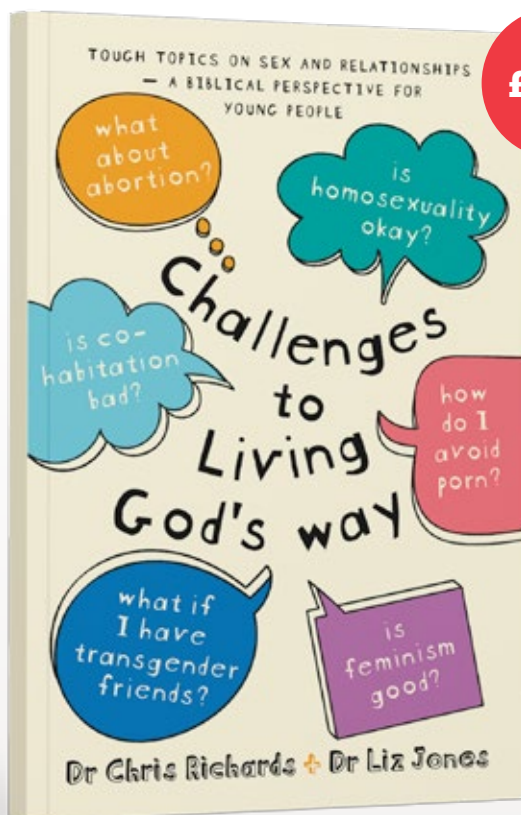
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# Challenges to Living God's Way

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