

THE DOOR

YET HE COMMANDED THE SKIES ABOVE
AND OPENED THE DOORS OF HEAVEN PSALM 78:23

ASSOCIATED PRESBYTERIAN CHURCHES: NEWS/AUTUMN 2017



FROM THE EDITOR

One of the notable things about this issue is that there is a somewhat international flavour to it. We have a missions feature from Latvia, a new writer from the U.S.A. and we also have a gentleman from Singapore, Sam Poon, who is studying at HTC in Dingwall and who has written an article about a Scottish worthy - Samuel Rutherford! By the time this edition hits the press we will have passed Reformation Day, but it is still appropriate to mark the occasion of the 500th anniversary of Martin Luther's 95 thesis. The other weekend at the dinner table my father went through the five solas with his young grandchildren - if you're unsure about what these mean Brian Cosby's article on the Reformed faith should help. It is important that we all remember our godly heritage, and that we pass this on to the next generations.

Catherine Mackenzie

Editor

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Samuel Rutherford by Sam Poon

"When we are dead and gone let the world know that Spurgeon held Rutherford's Letters to be the nearest thing to inspiration which can be found in all the writings of mere men." These words appear in *The Sword and the Trowel* (1891) and have often been attributed to Charles Spurgeon. The renowned Puritan Richard Baxter named Samuel Rutherford's *Letters* as essential for "the Poorest or Smallest Library that is tolerable." You might be asking now, who is this Samuel Rutherford? Why has he been held in such a high regard by renowned men such as Spurgeon and Baxter?

Samuel Rutherford (ca.1600-1661) was a Scottish pastor, theologian, and university professor of divinity. He was a prolific writer whose works exhibit a distinct devotion to Christ, as exemplified by his zealotry to uphold and set forth Scriptural truths against Arminianism that resulted in his eventual exile to Aberdeen. Rutherford wrote the majority of his *Letters* (220 of 365) during this exile, demonstrating an unabating love and desire for Christ in the midst of his distressing circumstances. Rutherford's family life was marked by afflictions, for he had to endure the death of his first wife and all his children from this marriage, followed by the death of all but one child from his second marriage. Towards the end of his life, Rutherford was deprived of his ministry, ejected from the university, put under house arrest and was summoned to answer a charge of treason. When the summons came to the dying Rutherford he responded, *"Tell them I have got a summons already before a superior judge and judicatory, and I behoove to answer my first summons; and ere your day arrive, I will be where few kings and great folks come."* Rutherford appeared to be anything but despondent. James Urquhart, minister in Kinloss, sums up Rutherford's life as follows: *"He seemed to be alwayes praying, alwayes preaching, alwayes visiting families, alwayes visiting the sick, alwayes catechising, alwayes teaching in the schools, alwayes writing treatises, alwayes reading and studying!"* In spite of the sufferings that Rutherford had to endure in his life, he trusted in Christ, loved Christ, and was deeply devoted to Christ.

To better understand and appreciate the struggles that Rutherford faced and his lifelong, steadfast devotion to Christ, it is necessary to know a little more about the times in which he was living.

In 1560, under the leadership of John Knox, Reformation swept into Scotland. Reformed theology was formally introduced to the Kirk of Scotland through the approval and transmission of the Scots Confession of Faith by the Reformation Parliament. However, since the earliest days of Reformation, the Kirk had to endure multiple threats against their Presbyterian convictions. The greatest threats came from the monarchs,

who either desired to impose the Episcopalian form of church government in Scotland, or to replace Protestantism with Roman Catholicism. In the Episcopal system of church government, the authority of the Church lies in the hands of the king, who appoints bishops and arch-bishops, bestowing upon them hierarchy authority to govern the Church. The Church of England was established upon the Episcopalian system, which continues until today. In the early 1600s, when the first Stuart monarchs ascended to the thrones of Scotland and England, they actively pursued the establishment of Episcopalianism in Scotland. James I, Charles I and Charles II, claimed respectively divine appointment to kingship in Scotland and England, and thus the rights to rule the Church in their lands. They viewed Scottish Presbyterianism as an affront against their divine rights to rule and sought to eradicate Presbyterianism from Scotland. It was against this backdrop that Samuel Rutherford came to prominence as one of the most eminent Scottish pastors and theologians of the 1600s.

In the early 1600s, as a result of the monarchy's influence, Presbyterianism was being oppressed and Episcopacy was on the ascendency. Charles I enacted policies to impose Episcopacy on the Kirk of Scotland, culminating with the introduction of the Book of Common Prayer in 1637. In 1638, the Scottish people signed the National Covenant, binding themselves to "maintain the kirk, laws and liberties of Scotland," a defense of Presbyterianism against the encroachment of Episcopalianism. By this act, the Scottish Presbyterians became known as the Covenanters. This led to the purging of Episcopalianism and the re-establishment of Presbyterianism in the Kirk of Scotland. Perceiving the National Covenant as an act of rebellion against the monarchy, Charles I went to battle against the Scottish Covenanters who raised their own army. During the Bishops' Wars (1639-40), Charles I suffered losses against the Covenanters.

In 1642, civil war broke out in England between Charles I and the parliament. As the tide of military action in England turned in favour of Charles I, the English Parliament acknowledged their critical need for military help by appealing to the Scottish Covenanters to form an alliance. This led to the eventual ratifying and signing of the Solemn League and Covenant (1643). To achieve the agreed goals of the Solemn League and Covenant, the English parliament called for an assembly to reform the Church of England. Hence, the Westminster Assembly was convened in 1643. The Scots, upon the invitation of the English, sent six commissioners to the Westminster Assembly, one of whom was Samuel Rutherford, who stayed in London with his family from 1643 to 1647.

In the years prior to the Westminster Assembly, Rutherford endured untold afflictions in his family and ministry. Called to the rural parish of Anwoth near the Solway Firth in 1627, Rutherford remained and served faithfully there until 1639. In 1630, he suffered the loss of his first wife and prior to this, the death of all his children from this marriage. In 1636, Rutherford was deprived of his ministry by the High Commission of Edinburgh. Through this ruling, he was also forbidden from preaching

in Scotland; breaking this prohibition meant being charged with rebellion against the king. Rutherford identifies his treatise against Arminianism as the chief reason that contributed to his banishment. During his exile in Aberdeen from 1636 to 1638, Rutherford's desire to serve the Lord did not abate. In addition, his pastoral heart for his congregation in Anwoth is unreservedly expressed in his letter to them,

I long exceedingly to know if the oft-spoken-of match betwixt you and Christ holdeth, and if ye follow on to know the Lord. My day-thoughts and my night-thoughts are of you: while ye sleep I am afraid of your souls, that they be off the rock. Next to my Lord Jesus and this fallen kirk, ye have the greatest share of my sorrow, and also of my joy; ye are the matter of the tears, care, fear, and daily prayers of an oppressed prisoner of Christ.

After the signing of the National Covenant (1638), Rutherford's exile ended and he returned to Anwoth to continue ministering to his congregation. In 1639, the University of St Andrews elected Rutherford to be professor of divinity, and this was sanctioned by the General Assembly in spite of petitions from the congregation of Anwoth and Rutherford himself, to which Rutherford eventually complied. In 1640, Rutherford married again. His new wife was Jean McMath, who gave birth to a total of seven children, of whom three were born prior to their leaving for London and one was born there. Of these four children, two of them died before the family left for London, while his two other children died during their stay there. During the Westminster Assembly, even though the Scottish Commissioners did not have voting rights, Rutherford was actively involved in the discussions. There were no indications that the afflictions experienced by his family caused him to take a step back in his involvement at the Assembly, for the records in The Minutes and Papers of the Westminster Assembly 1643-1652 attests to his active and consistent involvement unto the completion of the Westminster Standards. During his time at the Assembly, Rutherford did not once return to Scotland, but he expressed a great desire to be back in his home country so that he might continue with the duties of his offices of professor and minister, which he duly resumed in 1647 upon his homecoming.

1647-1650 was an unusual period whereby the Rutherford family was free of afflictions and bereavement. During this time, Rutherford welcomed the birth of his fifth child Agnes with Jean McMath on May 20, 1649. Agnes was the only child that would survive Rutherford. Nevertheless, the Kirk was plagued by theological controversies, most notably Antinomianism. Following up on two earlier anti-Antinomian treatises published during the time of the Westminster Assmably, Rutherford dedicated his efforts to write A Survey of the Spirituall AntiChrist and published it in 1648, his final treatise against Antinomianism. Responding to a crucial need in the Kirk, Rutherford then wrote and published a new work A Free Disputation Against the Pretended Liberty of Conscience (1649) to address how believers ought to exercise their conscience.

The defeat at the Battle of Dunbar in 1650 proved to be a crucial turning point for the

Kirk of Scotland. This loss sparked a variety of reactions among Covenanters, resulting in an eventual split of the Kirk party into two groups: "Resolutioners" versus "Remonstrants". Being a Remonstrant, Rutherford was "censured and barred from election to the 1651 General Assembly." In spite of the Remonstrants versus Resolutioners controversy, Rutherford was made the rector of the University of St Andrews in 1651, an appointment which he held concurrently with his appointment as Professor of Divinity, until he was deposed from his offices under the order of the Committee of Estates.

From the years 1651 to 1660, although the Kirk of Scotland was free from the external oppression of the British monarchy and Episcopacy, internal conflicts contributed to great disunity. As a result, some in the Kirk contemplated leaving Scotland, but Rutherford made the decision to stay,

Dear and much honoured in the Lord, let me entreat you to be far from the thoughts of leaving this land. I see it, and find it, that the Lord hath covered the whole land with a cloud in His anger. But though I have been tempted to the like, I had rather be in Scotland beside angry Jesus Christ, knowing that He mindeth no evil to us, than in Eden or any garden in the earth; if we can remain united with the Lord's remnant in the land.

According to Bonar, the temptation that Rutherford speaks of here refers to the invitation by the University of Utrecht to take up its Chair of Divinity, which he ultimately declined. Through his letter, Rutherford reveals his deep concern for the welfare of the Kirk of Scotland. He continued to serve as professor and minister until he was deposed in 1660, by the orders of Charles II who had returned to power and was actively avenging the Scottish Presbyterians. In 1661, fellow Scottish Presbyterian minister the Reverend James Guthrie was hanged in Edinburgh, and Rutherford was due to face the same end, but our Lord called him home to eternal glory before his adversaries could lay their hands on him.

What propelled Rutherford in a lifelong and unyielding love for Christ and His Church? I would like to recommend the following books as a window for us to peer into the life of Samuel Rutherford and his relationship with Christ: (1) *The Loveliness of Christ* 'an excerpt of his Letters'; (2) *The Letters of Samuel Rutherford* 'with an introduction by Andrew Bonar'; (3) *Conversations with a Dying Man* (4) *Samuel Rutherford*, Kingsley Rendell (5) *The Faith-Shaped Life*, Ian Hamilton



SCOTTISH CANADIAN THANKSGIVING FEAST

In July of this year, I got a call from a Vancouver Police officer asking, "are you the pastor of the Vancouver Associated Presbyterian Church?" Fearing that something was wrong with one of our congregants, I responded that yes I was. Well, this call was of a very different nature!

The officer explained that he was arranging a visit of 40 Scottish high school students and chaperones from the village of Kinlochbervie who would be coming to Vancouver in October. They were coming to Vancouver to learn more about the life and legacy of Lance Corporal Roberth MacBeath, a Victoria Cross recipient in WWI who had subsequently been killed in the line of duty as a Vancouver Police officer. As their visit would occur over Thanksgiving weekend, he asked if our congregation would be interested in hosting a proper Canadian Thanksgiving dinner for these visitors. We were delighted to be asked and began making plans for a feast!

The dinner was held on October 7th at the downtown hotel where the students were staying and our congregation brought all the fixings for a turkey dinner. We had turkey, ham, yams, potatoes, stuffing, cranberry sauce, salads, and, of course, pumpkin pie. We noticed that the Scottish students didn't seem very smitten with pumpkin pie... so perhaps the Scots need further introduction to this fixture of a Canadian thanksgiving meal. We spent several hours with the students and chaperones and had a wonderful time visiting with them and learning more about our respective communities. We had the privilege of opening and closing our meal in prayer and singing Psalm 100 together. Hugh Fraser explained the history of Thanksgiving Day in Canada and we also heard a great presentation from one of the teachers about the life of Robert MacBeath. All in all, it was a blessed opportunity to display the love of Christ and the hospitality of Christians to these students and chaperones from Kinlochbervie. Our prayer is that the Lord would continue to use the impression that was left by us in the life of these students to bring about His good purposes!

Rev Norman Van Eeden Petersman
Pastor, Vancouver Associated Presbyterian Church



A photo from the Thanksgiving meal in Canada with students from Kinlochbervie



Congratulations to the winners of this years Blythwood Care Quiz Night - APC Inverness - Kingsview Christian Centre! The participants are from left to right - Sam Poon, Carine Mackenzie, Lousie Ferguson and David Fraser

WHAT IS REFORMED THEOLOGY?

BRIAN COSBY

Shoutin "I'm a Calvinist!" can get you in big trouble. At least it did for me. My classmates looked at me as if I were from the planet "Narrow-minded"—or worse! The teacher scowled, my peers glared and my face transitioned from one shade of red to another.

John Calvin (1509-1564) was a principal leader of the Protestant Reformation, a movement in sixteenth-century Europe that initially sought to reform the Roman Catholic Church back to a Christ-exalting, gospel-believing, and Word-centered expression of the Christian faith. However, the leadership of the Church had no intention of reform.

The cries for reform, however, didn't begin in the sixteenth century. Many clergy were corrupt—living luxurious lives of rampant immorality and sexual promiscuity. Church positions were given to the highest bidder or to family members and widespread skepticism plagued the church due to its moral bankruptcy.

In addition to this, the church had created a theology apart from the Bible that sought to keep certain structures in place. For example, at the beginning of the sixteenth century, the Pope plunged headfirst into a building campaign to raise money for St. Peter's in Rome. In order to fund his endeavors, he revived and extended the practice of selling indulgences.

For a sum of money, you could waive your time in purgatory or even have one of your dead relatives immediately go to heaven. By buying one of these indulgences or doing various works of penance, a person could earn his way into God's favor. Salvation less and less became about something God does and more and more about something man earns by works.

A young German monk, named Martin Luther (1483-1546), responded to the various moral abuses of the church and of a "salvation by works" theology by nailing ninety-five theses—statements of faith—to the church door in Wittenberg. Thanks to the printing press (invented around 1450), these theses were quickly printed and distributed across Germany. The Protestant Reformation had begun.

Reformed theology, as we have come to call it, is first and foremost biblical theology—the study and discourse on the character and work of God as revealed in the Bible. Thus, this article is about God, his glorious character and his work of salvation.

We can summarize Reformed theology by ten expressions. The first five are what is often called the "Five Solas"—referring to the Latin word for "only" or "alone." The second five are organized by the acrostic, TULIP, or what has been called the "Five Points of Calvinism." The first five may also be applied generally to evangelical Christians while the second five are more specific to Reformed Christians. These ten expressions, then, are:

1. *Sola Scriptura* – the Bible alone is the only source of authority for faith, doctrine and Christian living.
2. *Sola Fide* – We are justified—declared "righteous" before God by faith alone, and not by works.
3. *Sola Gratia* – We are saved by God's grace alone, shown in the glorious gospel of Jesus Christ and applied by the Holy Spirit.
4. *Solus Christus* – There is salvation in no one else but Jesus Christ, the only mediator between God and man.
5. *Soli Deo Gloria* – All glory and honor is due to God alone and to no other.
6. *Total Depravity* – Man, because of his sinful nature, is born into this world dead in sin, enslaved to its services and inclined toward evil continually.
7. *Unconditional Election* – God's sovereign choice of his people from before the foundation of the world is not dependent upon man's decision or will, but upon God's free grace.
8. *Limited Atonement* – Christ came to purposefully and intentionally die for God's elect, his people.
9. *Irresistible Grace* – God, by his Spirit, effectually calls and saves sinners by grace.
10. *Perseverance of the Saints* – Once a person is saved, he or she will always be saved; true salvation cannot be lost.

Used with permission by Christian Focus Publications, taken from *Rebels Rescued: A Student Guide to Reformed Theology*

KATHERINE LUTHER - NOT YOUR TYPICAL PASTOR'S WIFE

Catherine Mackenzie

Katherine Von Bora was born into German aristocracy, so was certainly not a likely candidate for marriage to a miner's son, or for that matter to be a prominent participant in a social and theological revolution. However, by the providence of God that is what happened when she became the wife of the Reformer, Martin Luther. Between the ages of three and five though you would have found her being tutored at a convent school and finally in the nunnery at Nimbschen, Germany, where as a young woman she took her vows. Essentially she was abandoned to the church by her family as they could not afford the expected dowry that accompanied a marriage. Many daughters from aristocratic houses were given to the church in this way.



As she was from a noble family there were certain standards and expectations so she received as good an education as her status demanded. Despite living her life behind convent walls the outside world found its way in - so she and several other nuns were exposed to the writings of Martin Luther and the theology of the Reformation. Imagine the experience of being inside an enclosed convent to have your mind and heart opened to the truth of God - to the fact that you could read the scripture for yourself, but that salvation was free through Christ. Realising that they were being kept in a system that was of no spiritual or physical benefit to them these young women became strongly dissatisfied with their life inside the convent and wrote to Luther to appeal for his help. Their families had refused to take them back so Martin Luther initiated a dramatic rescue with the help of a fishmonger's cart and several barrels. He agreed to rescue the nuns even though the penalty for this action then was death.

On Easter Eve, 4 April 1523, Leonhard Köppe, a merchant who regularly delivered herring to the convent, arrived outside the cloister walls. Climbing out of a downstairs window Katharine and the other nuns broke out of the convent and hid themselves in Köppe's covered wagon among the fish barrels. It must have been a nervewracking journey as they had to travel through an area overruled by an enemy of the reformed cause. But when they finally arrived in Wittenberg a local student wrote to a friend about their unusual arrival, 'A wagon load of vestal virgins has just come to town, all more eager for marriage than for life. God grant them husbands lest worse befall.'

And this was Martin Luther's next task. It took two years for him to arrange marriages or situations for the twelve young women - Katharine von Bora however proved trickier than the others. When one of the reformers, Nicholas Amsdorf raised her

unmarried state with her in conversation she said she would only consider marrying him, or Martin Luther himself.

Luther, who had been a supporter of the marriage of priests for some time, had never considered it for himself, until now. Did Katharine's bold suggestion pique his interest? It's not clear but on June 13th, 1525 he married her and one of the most fascinating marriages of the Christian church began. Though it's not abundantly clear why he married Katharine Martin did say that one reason for his marriage was that it would please his father and rile the pope! But what is absolutely certain is that though the marriage wasn't an obvious love match at first, and perhaps entered into for more practical reasons, Martin and Katharine's union, resulted in a deep affection.

Katharine was certainly no retiring violet. Her personality was a perfect match to Luther's. Her spark met his in equal measure. She showed initiative and immediately took on the management of their property and animals while also running a brewery. She was key to providing for their family and the many students who boarded with them. Visitors would travel large distances in order to seek an audience with her husband so she was continually providing for a conveyor belt of people eager to hear what her husband had to say. Luther would sometimes make fun of his wife, that was his way, but he also called her the "boss of Zulusdorf," after the name of their farm and the "morning star of Wittenberg" due to the fact she frequently rose at 4 a.m. to take care of her daily chores. But she did have the unfortunate habit of being a worrier which Martin addressed once in a letter to her: You are worrying as though God were not almighty.... I have a better carer than you and all the angels. He lies in a cradle and clings to a virgin's breast, and yet He is at the same time seated at the right hand of God the Father Almighty."

The marriage of Katharine and Martin was extremely important to the development of the Protestant Church. One of the other names Luther frequently gave his wife was 'My Lord Katie' where we see his own acknowledgment of her abilities and authority in taking decisions in his life. He once wrote to her, 'You convince me of whatever you please. You have complete control. I concede to you the control of the household, providing my rights are preserved.'

Martin even put his wife on the search committee to hire a new pastor. When several people grumbled about this decision Luther simply pointed out that his wife would show better judgment than him.



When Martin died she grieved his passing sorely and found herself in financial difficulties despite the fact that Martin left her his property. However, on her own death bed it is clear who was the ruler of her heart and life by her dying words: "I will cling to Christ as a burr clings to a coat!"

THE CONFESSION OF FAITH OF GOD AND OF THE HOLY TRINITY

There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal, most just, and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

II. God has all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He has made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and has most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleases. In His sight all things are open and manifest, His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent, or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

Look up the following scripture proofs: Deuteronomy 6:4; 1 Thesalonians 1:9
Jeremiah 10:10; Job 11:7; John 4:24 1 Timothy 1:17; James 1:17; Jeremiah
23:23; Psalm 90:2; Psalm 145:3; Psalm 115:3; Exodus 3:14; 1 John 4:8; Exodus
34:6-7; Hebrews 4:13; Romans 11:33; Romans 7:12; 1 John 5:7; John 1:14,18
John 15:26; Galatians 4:6

TEN MINUTE TOMATO SOUP

Based on a recipe from Mary Berry

Serves 6

If you have these ingredients in your store cupboard then whenever you have unexpected guests, with a nice loaf of crusty bread you will have an instant 'home cooked' meal - ideal for a light lunch or an after church supper. Without the milk and cream, and if in a freezer proof container, this dish freezes well. It deserves its ten minute title as it is very quick to make. With a little bit of adjustment you can also cook this in the microwave or in a slowcooker. So its also an excellent dish to cook if you find yourself in a more basic kitchen than what you are used to.

Ingredients

6 sun-dried tomatoes in oil

3 x 400g tin chopped tomatoes (choose the ones with added garlic if you like the taste)

500ml/18fl oz chicken or vegetable stock

1 tbsp caster sugar

150ml/5fl oz full-fat milk

150ml/5fl oz double cream

salt and freshly ground black pepper

3–4 tsp basil pesto, to serve

Method

In a large, deep pan over a medium heat add the sun-dried and tinned tomatoes, with a tablespoon of oil from the jar of sundried tomatoes, then add the stock and sugar and bring to the boil, stirring constantly. Season with salt and freshly ground black pepper, then cover with a lid, reduce the heat and simmer for 10 minutes. Remove from the heat and, using a hand blender, blend the soup in the pan. Stir in the milk and cream and season with salt and freshly ground black pepper before heating through on the hob. Serve hot with a teaspoon of basil pesto swirled on the top of each bowl of soup



THE SANDS OF TIME ARE SINKING



Ann Cousin (1824-1906) was a Scottish poet and the wife of a Free Church of Scotland minister. She was born in England, the only daughter of Ann and David Ross Cundell. Anne's father was a surgeon at the Battle of Waterloo. When Anne was three her father died so her mother resettled in Edinburgh, Scotland. In 1847, Anne married William Cousin, and for some time they lived in Chelsea, London. They moved back to Scotland where their five children were born. In 1854 she wrote a poem based on Samuel Rutherford's Letters that came to be known as *The Sands of Time Are Sinking* or *In Emmanuel's Land*: a beautiful Christian reflection on death and Christ our Saviour. Cousin's poem became so well associated with Rutherford that the quotes on his memorial in Anwoth are, in fact, her composition. Her interest in Rutherford started around 1856 while living in Irvine, she started to study his letters. While sewing, she created her hymn by using the beautiful Christ-like expressions in Rutherford's correspondence. The work was originally nineteen verses long and entitled "The Sands of Time Are Sinking" but was later shortened and called "Emmanuel's Land" or "Rutherford's Hymn" and published in *The Christian Treasury* in 1857. In 1878, when Mr. Cousin was sixty-six years old, he became the senior minister at the church in Melrose and retired with his family to Edinburgh. Within four years, Mrs. Cousin saw the early deaths of her son George, at age twenty-two, and her husband, who died before his seventy-first birthday. She also lost her youngest daughter, Isabella, who died aged 32 after only six years of marriage. However, in her last days she wrote the following words, a prayer that the Lord granted: May our own God but grant to me

An evening-time of mellow light...

Anne Ross Cousin died on December 6, 1906, at her Edinburgh home at the age of eighty-two.

The sands of time are sinking,
The dawn of heaven breaks;
The summer morn I've sighed for –
The fair, sweet morn awakes:
Dark, dark had been the midnight
But Dayspring is at hand,
And glory, glory dwelleth In Emmanuel's land.

The king there in His beauty,
Without a veil is seen:
It were a well-spent journey,
Though seven deaths lay between:
The Lamb with His fair army,
Doth on Mount Zion stand,
And glory, glory dwelleth In Emmanuel's land

O Christ, He is the fountain,
The deep, sweet well of love!
The streams on earth I've tasted
More deep I'll drink above:
There to an ocean fullness
His mercy doth expand,
And glory, glory dwelleth In Emmanuel's land.

The bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory
But on my King of grace.
Not at the crown He giveth
But on His pierced hand;
The Lamb is all the glory Of Emmanuel's land.

O I am my Beloved's
And my Beloved is mine!
He brings a poor vile sinner
Into His house of wine
I stand upon His merit –
I know no other stand,
Not e'en where glory dwelleth In Emmanuel's land.

BOOK REVIEW - by Donald C Macaskill

LEARNING from LORD MACKAY:

Life and Work in Two Kingdoms

by J Cameron Fraser

As Cameron makes clear in his Preface, this book is an essay and not a biography and is written from within the context of the centuries old debate on the doctrine of the two kingdoms, the Church and the State.

The essay's goal is to show that a Christian can both maintain his Christian principles serving as the Lord Chancellor in a State that has become humanistic, secularised and hostile to Christianity.



Many of the readers of this little magazine who know Lord Mackay personally, will be delighted to learn more about him. We get an insight into the difficulties of his calling and the wise ways in which this humble servant of the Lord carried out his duties.

The Foreword itself, by Sinclair Ferguson, informs us of the scholar, Christian and gentleman, Lord Mackay of Clashfern really is. For someone who 'outranks even the Prime Minister' in the order of precedence in the United Kingdom, his humility is unique and beautiful to behold. The reason for his rise to prominence is undoubtedly 'that his life has been consistently undergirded by his Christian faith, his devotion to Christ and [his] resulting desire to "do justice, to love mercy, and to walk humbly with his God."'

In his Preface, Cameron tells us of the pleasure of visiting Lord and Lady Mackay in their Edinburgh home in his student days, and that one of the reasons he declined a biography is because he had 'no scores to settle and no interest in self-promotion'.

In Chapter 1 we have an account of the historic discussions about 'The Two Kingdoms', the Church and the State. It begins by repeating the famous statement of Andrew Melville to King James VI of Scotland (later to become James I of England and Ireland) following the union of the Scottish and English Crowns. Melville said "there are two kings and two Kingdoms in Scotland: there is Christ Jesus the King, and his Kingdom the Kirk, whose subject King James the Sixth is, and of whose kingdom not a king, nor a lord, nor a head, but a member!" The rest of the chapter tells of the establishment principle held in Scotland and England, in contrast to our American brethren who hold to a voluntary position with no State established religion.

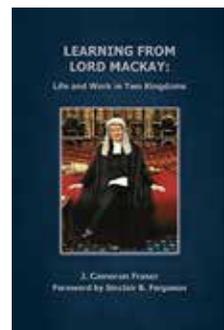
In Chapter 2 we are introduced to the life and work of Lord Mackay. There are lovely little anecdotes covering his family life in Edinburgh and his career through the

different ranks in his profession and political life. There are several pages devoted to the church conflict episode in his life. Chapter 2 is the largest section of the book.

In Chapter 3, 'Learning from Lord Mackay', we are given details of his concern for the welfare of families and especially children and how that impacted on the controversial decisions he made as a lord and judge. "In my view, the State has a fundamental responsibility to step in and protect the interests of children and reinforce parental responsibility if necessary, without parents in need being charged for the privilege...". Lord Mackay demonstrates his willingness to differ with the priorities of the political party he continues to represent in the House of Lords. One may differ from Lord Mackay, even strongly on certain issues, "but it cannot be questioned that he has approached his professional as well as private life with wholehearted commitment to be formed by the teaching of Scripture in humble submission to his Lord". The chapter ends "In other words it is the task of the church to advance the kingdom of God by the preaching of the Word of God and the resistance of every anti-Christian power. It is the state's responsibility to preserve and maintain an orderly and peaceful society in which the church is free to go about its God-given task (see 1Timothy 2:2-40).

In Chapter 4 'Locating Lord Mackay', we find that he does not self-consciously operate on the basis of either the model of the two kingdoms or an alternative model known as neo-Calvinism, but his concern for personal godliness coupled with what can be realistically achieved in a fallen political system, places him closer to the two kingdoms model. The Christian 'must act according to Christian principles but he is not alone and must be an influence for good so far as he can in dependence on divine grace'. His approach to specific issues has left him open to criticism from church leaders and secularists alike, but even his critics have acknowledged he is 'an honourable man...so utterly ingenuous'. When he 'felt the Conservative-led government of the day was treating single mothers unfairly, Cameron says he led a 'wonderful revolt. Faith-based concerns took priority over political loyalties'.

The last sections are the two Appendices. They are essential reading if you want to really get behind Lord Mackay's thinking on issues like marriage and child support. He is very much opposed to quick divorce and does not wish to see people divorced at all and would prefer to see spouses remain together until 'God separates them by death'. In making amendments to the Family Law Bill his four amendments he believed 'the overall effect of these amendments is to emphasise the difference between marriage and cohabitation while at the same time providing protection where it is needed. Marriage is a lifetime commitment publicly entered into...Cohabitation is not the same'.



LATVIA

Two years ago two women arrived to visit Christian Focus Publications, one was from Scotland and one was a youth worker from Latvia, Ester Roze. Ester's desire to see good Christian books in the hands and hearts of the young children in her country has resulted in five different children's books being published in her language... and Latvia has only a population of less than 2 million, most of these people are not Christian and those that are are by and large from a Roman Catholic background. However, here we have a photo of Ester and her ministry colleagues holding up their latest endeavour. *Words about God* written by Nicholas Choy was translated into Latvian and published just last month. It is so encouraging to see God at work across our continent and world.





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MUSING WITH MOODY

D L MOODY

THE PLACE OF SAFETY

My friends, there is one spot on earth where the fear of Death, of Sin, and of Judgment, need never trouble us, the only safe spot on earth where the sinner can stand—Calvary. Out in our western country, in the autumn, when men go hunting, and there has not been rain for many months, sometimes the prairie grass catches fire. Sometimes, when the wind is strong, the flames may be seen rolling along, twenty feet high, destroying man and beast in their onward rush. When the frontiersmen see what is coming, what do they do to escape? They know they cannot run as fast as that fire can run. Not the fleetest horse can escape it. They just take a match and light the grass around them. The flames sweep onwards; they take their stand in the burnt district and are safe. They hear the flames roar as they come along; they see death bearing down upon them with resistless fury, but they do not fear. They do not even tremble as the ocean of flame surges around them, for over the place where they stand the fire has already past and there is no danger. There is nothing for fire to burn. And there is one spot on earth that God has swept over. When the storm burst on Calvary; the Son of God took it into his own bosom, and now, if we take our stand by the Cross, we are safe for time and eternity.

I DON'T KNOW

There is no doubt about assurance in the Word of God. A person said to me some time ago: "I think it is great presumption for a person to say she is saved." I asked her if she was saved. "I belong to a church," she sobbed. "But are you saved?" "I believe it would be presumption in me to say that I was saved." "Well I think it is a greater presumption for any one to say: 'I don't know if I believe in the Lord Jesus Christ,' because it is written, "He that believeth on me hath everlasting life." It is clearly stated that we have assurance.

WON BY A SMILE

In London, in 1872, one Sunday morning a minister said to me, "I want you to notice that family there in one of the front seats, and when we go home I want to tell you their story." When we got home I asked him for the story, and he said, "All that family were won by a smile." "Why," said I, "how's that?" "Well," said he, "as I was walking down a street one day I saw a child at a window; she smiled, and I smiled, and we bowed. So it was the second time; I bowed, she bowed. It was not long before there was another child, and I had got in a habit of looking and bowing, and pretty soon the group grew, and at last, as I went by, a lady was with them. I didn't know what to do. I didn't want to bow to her, but I knew the children expected it, and so I bowed to them all. And the mother saw I was a minister, because I carried a Bible every Sunday morning. So the children followed me the next Sunday and found I was a minister. And they thought I was the greatest preacher, and their parents must hear me. A minister who is kind to a child and gives him a pat on the head, why the children will think he is the greatest preacher in the world. Kindness goes a great way. And to make a long story short, the father and mother and five children were converted, and they are going to join our church next Sunday."

Won to Christ by a smile! We must get the wrinkles out of our brows, and we must have smiling faces.



THE TRUE VINE

Rev. Andrew Murray

I am the True Vine. John 15:1

All earthly things are the shadows of heavenly realities, - the expression, in created, visible forms, of the invisible glory of God. The Life and the Truth are in heaven; on earth we have figures and shadows of the heavenly truths. When Jesus says: I am the True Vine, He tells us that all the vines of the earth are pictures and emblems of Himself. He is the Divine reality, of which they are the created expression. They all point to Him, and preach Him, and reveal Him.

If you would know Jesus, study the vine.

How many eyes have gazed on and admired the great vine at Hampton Court, with its beautiful fruit. Come and gaze on the Heavenly Vine till your eye turns from all else to admire Him. How many, in a sunny clime, sit and rest under the shadow of their vine. Come and be still under the shadow of the True Vine, and rest under it from the heat of the day. What countless numbers rejoice in the fruit of the vine. Come, and take, and eat of the heavenly fruit of the True Vine, and let your soul say: I sat under His shadow with great delight, and His fruit was sweet to my taste.

I am the True Vine. This is a heavenly mystery. The earthly vine can teach you much about this Vine of Heaven. Many interesting and beautiful points of comparison suggest themselves, and help us to get conceptions of what Christ meant. But such thoughts do not teach us to know what the Heavenly Vine really is, in its cooling shade, and its lifegiving fruit. The experience of this is part of the hidden mystery, which none but Jesus Himself, by His Holy Spirit, can unfold and impart.

I am the True Vine. The vine is the Living Lord, who Himself speaks, and gives, and works all that He has for us. If you

would know the meaning and power of that word, do not think to find it by thought or study; these may help to show you what you must get from Him, to awaken desire and hope and prayer, but they cannot show you the Vine. Jesus alone can reveal Himself. He gives His Holy Spirit to open the eyes to gaze upon Himself, to open the heart to receive Himself. He must Himself speak the word to you and me.

I am the True Vine. And what am I to do, if I want the mystery, in all its heavenly beauty and blessing, opened up to me? With what you already know of the parable, bow down and be still, worship and wait until the Divine Word enters your heart, and you feel His Holy Presence with you, and in you. The overshadowing of His Holy Love will give you the perfect calm and rest of knowing that the Vine will do all.

I am the True Vine. He who speaks is God, in His infinite power able to enter into us. He is man, one with us. He is the Crucified One, who won a perfect righteousness and a Divine life for us through His death. He is the glorified One, who from the throne gives His Spirit to make His Presence real and true. He speaks – oh! Listen, not to His words only, but to Himself, as He whispers secretly day by day: I AM THE TRUE VINE. All that the Vine can ever be to its branch, I WILL BE TO YOU.

Holy Lord Jesus! The heavenly Vine of God's own planting, I beseech thee, reveal thyself to my soul. Let the Holy Spirit, not in thought, but in experience, give me to know all that thou the Son of God, art to me as the True Vine.

Andrew Murray (9 May 1828 – 18 January 1917) was a South African writer, teacher and Christian pastor. He wrote approximately 240 books and tracts in English and Dutch, translated into a large number of languages. He was the minister at the Dutch Reformed Church of Wellington from 1871 to 1906, and lived there until his death in 1917.





A MIGHTY FORTRESS

T.M. MOORE

How easy it is for us to depend on things other than God Himself to protect us amid the flood of mortal ills that daily seeks to prevail against us. Loving families, well-paying jobs, secure nest eggs, warm homes, happy churches, even our own intelligence, charm or spirituality – all of these can become redoubts behind which we take shelter when trials or difficulties lay siege to our well being. Yet none of these is a bulwark strong enough to preserve our peace. Only God Himself will do. Only knowing Him, resting in and resorting to Him, and leaving the hard issues, difficult decisions, and mind-boggling uncertainties to His sovereign, loving care will allow us to be completely at peace in the midst of every circumstance, and to know the victorious power of God's presence in our midst and on our side. God alone is our Mighty Fortress, the only Helper Who can keep us from being overwhelmed by the flood or mortal ills that rises against us continually. The challenge to us is to learn how to take refuge in Him, and not in any flimsy redoubts of our own devising. Luther's majestic hymn, 'A Mighty Fortress is Our God,' declares this confidence in God, encouraging us to cling to nothing in this life, but only to Him. Luther was inspired in writing this hymn by his meditations on Psalm 46: God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

Like John Knox and the other reformers of the sixteenth century, Luther knew fear, frustration, and uncertainty. But he also knew the Lord. More than this, he knew that knowing the Lord – loving Him, delighting in Him, seeking Him, worshipping and serving Him – was the only stable ground on which to stand at all times.

He wrote 'A Mighty Fortress' to remind himself

and those he served that God and God alone is the only unfailing bulwark against the uncertainties of changing times. Goods and kindred would fail them; devils and demons would assail; their own faith would be assaulted and shaken at times. But God is an unchanging, irreducible Fortress. If we take refuge in Him, and rest by faith in Him at all times, we will know the peace that passes understanding and the joy of our salvation. God is our refuge and strength, our 'Mighty Fortress'. The weapons of our warfare against the forces that would bring us down are not those of the flesh – things, relationships, positions of power and prestige, or even our own moral, mental, or spiritual attainments. They must be the weapons of faith – prayer, fasting, waiting on the Lord, trusting in His Word, obeying His every command, giving thanks and rejoicing in all things. Only those who, laying aside confidence in everything else and exercising unwavering trust in Him, will know lasting, unshakable peace in the face of every challenge and trial in life.

THINK ABOUT IT

Trusting in God begins with knowing Him. But we cannot know God apart from knowing and trusting in Jesus Christ, His Son. How do the following passages help us to understand the importance of knowing Christ in order to know God? What does each teach us concerning Him, and what He requires of us? John 14:6; John 17:3; Acts 16:30, 31. But what does it mean to know Jesus Christ? First, it means to understand Who He is and what He has done for us. Look at the following passages. What do they tell us about Who Jesus is and what He has done for us? John 1:1-12; John 3:16, 17; 2 Corinthians 5:17-21. Hebrews 1:1-3; Do you know Jesus Christ in this way? Those who know Him will delight in Him. They will seek Him, and want to spend time getting to know Him better. And they will worship and serve Him throughout the course of their lives. Think about this: What would someone 'look like' who delighted in the Lord Jesus, sought to spend time with Him, and worshipped and served Him faithfully? How would his or her day begin and end? How would he or she conduct their relationships or approach their work?

Jesus shows us what it means to flee to the Mighty Fortress of God at the really trying times of life. No matter how terrible or confusing our circumstances, we can show the Lord that we trust in Him and rely on His grace to sustain and provide for us. Psalm 22 gives a striking prophetic portrayal of the suffering of Christ on the cross. Written 800 years before the event, Jesus cited this psalm to stimulate the minds of those observing His death concerning the meaning of that tragedy (Matt. 27:46). In each of the following verses of that psalm, what can we learn from our suffering Savior about how to take refuge in our Mighty Fortress in difficult and trying times? What is the focus of Jesus' prayer in each of the following? Psalm 22 vv. 3-5; vv. 9-11; vv. 19-22.

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UNMERITED LOVE

KELSEY BAKER

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While we were yet sinners, Christ died for us, Romans 5:8. This small sentence contains the ultimate example of selfless, unmerited love, because despite our state of active rebellion toward God, Christ loved us and freely gave himself up for us that we might live. This is the love that we are commanded to extend to others. "Just as I have loved you, you also are to love one another." John 13:34

Loving others should always begin with prayer. Jesus tells us in Matthew 5:44 to love our enemies and to pray for those who persecute us. However, loving others by our own power is futile. Believers must ask for the help and power of the Holy Spirit (1 Cor. 13:4-8).

When someone upsets us, we are to react in actions of love. Most people respond to an insult in one of two ways: they may erupt in anger with a raised voice, or they may retract in bitter silence. Both of these reactions cause divisions and create distance between people. A raised voice almost always portrays destructive, ungodly anger, and Scripture teaches us to be slow to speak (James 1:19). Punishing someone with silence is just as wrong as reacting in explosive anger. When we give someone the silent treatment, we are causing a separation or retraction of love. God has given himself to show love to rebels who hate and malign him so as to bring them back. How much more should we give the gift of love to one another when it is least deserved. "By this all people will know that you are my disciples, if you have love for one another" (John 13:35).

MEDITATION:

God has said, "All things work together for good to those who love me, and to those whom I have called" (Romans 8:28). Therefore I may boldly say, "God is aware of every situation I encounter and has a Master Plan for my life."

PASSION AND PATIENCE - JOHN BUNYAN

I saw moreover in my dream, that the Interpreter took Christian by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, 'What is the reason of the discontent of Passion?' The Interpreter answered, 'The governor of them would have him stay for his best things till the beginning of the next year, but he will have all now; but Patience is willing to wait.' Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet, the which he took up, and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, 'Expound this matter more fully to me.' So he said, 'These two lads are figures; Passion of the men of this world, and Patience of the men of that which is to come; for Passion will have all now, this year, that is to say, in this world; so are the men of this world: they must have all their good things now; they cannot stay till the next year, that is, until the next world, for their portion of good. The proverb, "A bird in the hand is worth two in the bush," is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world.'

Then said Christian, 'Now I see that Patience has the best wisdom, and that upon many accounts: Because he stays for the best things; And also because he will have the glory of his, when the other has nothing but rags.'

'Nay,' Interpreter continued, 'you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason at Patience because he had his good things first, as Patience will have his best things last; for first must give place to last, because last must have his time to come: but last gives place to nothing, for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly: therefore it is said of Dives, "In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.'" Luke 16:25.

EVE – FAITH INTRODUCED

QUESTIONS

DAY 1 Genesis 2:20-24.

- a) What reaction did Adam show to the wife whom God had created from Adam's own body?
- b) What vital teaching on marriage can we learn from the way in which Eve was created (Eph. 5:33)?

DAY 2 Genesis 3:1-6; 1 Timothy 2:14; James 1:13-15.

- a) Do you think Satan had some reason in choosing Eve rather than Adam to try his wiles on?
- b) Matthew 4:1-11. Can you see some connection between the 3 areas of temptation Satan put to Eve and later to Jesus (compare Gen. 3:6 with Matt. 4:3, 6, 9)?
- c) Suggest some illustrations of how we may be tempted along the same 3 lines.

DAY 3 Matthew 4:4, 7, 10; Ephesians 6:16, 17.

- a) What are two powerful weapons against Satan's temptations?
- b) Genesis 2:25 – Compare Genesis 3:7, 10, 21. What was the immediate effect of Adam and Eve's sin? Can we learn anything in our modern society from this?

DAY 4 Genesis 3:8; (Ps. 139:7-12).

- a) What evidence do we have that sin breaks communion with God?
- b) Romans 5:12, 18, 19. What far-reaching effect was there from the sin that Adam and Eve committed?

DAY 5 Genesis 3:11-13 (compare David in 2 Sam. 12:13); Proverbs 28:13.

- a) What good things can we learn from their reply to God's challenge?
- b) What bad thing should we avoid? (Compare Saul in 1 Sam. 15:19, 21.)

DAY 6 Genesis 3:16; 1 Timothy 2:13,14.

Comment on Eve's punishment.

DAY 7 Genesis 4:1-16.

- a) Try to put yourself in Eve's place and describe how you feel as you hear about your firstborn Cain murdering his brother, and then being banished by God.
- b) What are some lessons we can learn from the story of Eve's life?

NOTES

We commence this series of studies right at the beginning, with our first mother, Eve. God desired to have a whole family of sons and daughters who would love Him, and with whom He could have fellowship. As the home for this family, God created planet Earth, a tiny speck in the vastness of space. He began that great family with one couple, Adam and Eve, and planned that they should love and obey Him. He wanted them to depend solely on Him as the source of their life – physical and spiritual. That is what faith is all about.

EVE'S TEMPTATION – THE TEST AND FAILURE OF HER FAITH

We don't know how long Adam and Eve lived together in the Garden of Eden in perfect harmony with their Creator-Father God and with each other, enjoying complete fulfilment in their lives. Perhaps for many years. God could have made them mere puppets, but He preferred to have children who **CHOSE** to trust and obey Him. Hence the test. The Tree of the Knowledge of Good and Evil had been forbidden to them, since God planned that, as they lived in dependence on Him, He would guide them into all His will for them. He only had their welfare at heart.

Then, one day, Satan the tempter, in the form of a wily serpent, came to Eve as she was alone near the forbidden tree. He began by putting doubts in her mind about the reliability of God's Word. Then came the insinuation that He was holding back something really desirable from her. The implicit faith Eve had always had in God's truthfulness and His love began to wane. The seeds of doubt took root. She gazed at the fruit, took it, ate it, and gave to her husband. He too, ate the fruit.

THE RESULT OF EVE'S FALL

Not only did Adam follow her example, but their children inherited a bent towards sin and independence. Death, physical and spiritual, for all mankind is the result of Adam and Eve's choice to act independently of God. And yet we see a spark of that old faith returning when, some time later, Eve exclaimed with joy, 'By the Lord's help I have acquired a son!' She never returned to that former perfection of faith, but she did recognize that she could not live her life apart from God. Have we recognized that fact?

GOD'S PROVISION FOR RESTORATION OF FAITH AND FELLOWSHIP

Although God had to expel His unfaithful children from the Garden of Eden, He did not desert them. He, Himself, made the first sacrifice for their sins, and clothed them with animal skins, a picture of the perfect sacrifice that Christ the Saviour would later make. And, lest we should think too harshly of Eve for giving us our fallen nature, God made a promise that through her would come the One who would deal a deathblow to Satan. Yes, Jesus was the offspring of mother Eve. In His sacrifice on the cross, Jesus undid all that Satan had done to the human race. And as we put our faith in Jesus, we become the sons and daughters God created us to be; those who would love and trust Him not because they have to, but because they choose to.

KEY THOUGHT: Faith is trusting God's Word, even when we do not understand.



PSALM 24:9

Lift up your heads,
O gates! And lift them up,
O ancient doors,
that the King of glory
may come in.

