

NEW FOCUS

THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND

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New Focus promotes the Christ-centred Gospel of God's free and sovereign grace. It presents the Gospel as the power of God unto salvation and glories in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

New Focus is committed to the Protestant Reformed Faith and the advancement of conservative and evangelical Christianity.

While seeking to appeal to as wide a readership as possible, **New Focus** will not be used as a medium for the promotion of ecumenical involvement, the charismatic movement or liberal theology.

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— Cover —

Frederick V, Elector Palatine (see page 13)

The king's heart is in the hand of the LORD,
as the rivers of water: he turneth it
whithersoever he will.
Proverbs 21:1

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"Let God Arise"

Let us keep these facts in mind: God's people *must* ultimately triumph, and the enemies of God and the Lord Jesus Christ *must* eventually be destroyed. This is the clear teaching of scripture and the evidence of human history. In Egypt, Israel struggled under taskmasters but their days of slavery were numbered. Pharaoh relished his source of free labour and building blocks, but when God arose the bodies of young Egyptians paid for his tally of bricks.

Nebuchadnezzar, too, considered the Children of Israel a prize of war and led them into Babylon as exiles and slaves. Then God arose. Cyrus, a tool in His hand, ended the Babylonian dynasty and brought the Jews back home.

Today, it is a contradiction of values more than force of arms that oppresses the people of God. The true church of Jesus Christ is undermined by false teaching from within and worldly values from without. The greater part denies God, mocks His Son, and troubles His flock. They appear to prosper. Nevertheless, the promise is true; God shall arise, His people *must* ultimately triumph. The enemies of God and the Lord Jesus Christ *must* eventually be destroyed.

Let it be known there is a price to pay for opposing Jesus Christ. Men ignorantly controvert the wonders of the natural world against their Creator. They pervert truth and re-interpret science to write out God. They indulge their lusts, daring God to do His worst. But God will not be mocked. He will arise. All human history, from the rise and fall of nations, to the ups and downs of personal experience, is the outworking of God's plan. Through it all God saves His elect and brings judgment on the unbelieving wicked.

The ultimate good of the elect inspires all God's dealings with our race. It motivates every divine gift and grace that comes to us, even those enjoyed co-incidentally by the wicked. Satan cannot destroy us. This world cannot overwhelm us. Even our own fallen nature and fickle will proves no hurdle to the mercy of God. Why? For He has arisen. In the person of Jesus, the crucified Christ, the Sun of righteousness has risen with healing in His wings. The wellbeing of the church lies at the heart of this redemptive plan. Always the object of His goodness and the apple of His eye, woe betides any man who lays a hand upon His little ones.

This should be no surprise. As beneficiaries of covenant promise, God's elect are everlastingly loved and protected. Naturally speaking, we love a partner, a child, a friend; but every human relationship pales in comparison to the love our blessed, risen Saviour has for us. We do all within our power for those we care for. The Omnipotent One knows no bounds.

We are united to Christ first by eternal decree, then in blood, sweat and tears. He laid aside His glory and became one with us in flesh. He gave His body to be crucified and His blood as an offering for sin. Then He rose from the dead in glory and delivering power.

And we have risen with Him. Though dead in sin, God arises and we are born again by the Holy Ghost. Careless of our soul's state, we are wooed and won by sweet gospel promises of grace. Prone to stumble we are preserved in time and prepared for eternity.

People of God, your salvation is accomplished and your glory is assured. Your King is risen and sits upon His throne. Your triumph will soon appear. Blessed Jesus! What a Saviour!

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Mr. Spurgeon said that a month ago he had hailed a cab and been driven home in it. When he paid the man he said, “It is a long time since I drove you last, sir.” “Did you ever drive me before?” asked Mr. Spurgeon; and added, “I do not recollect you.” “Oh, yes,” said the man, “it is about fourteen years ago; but if you have forgotten me, perhaps you will remember this,” and as he spoke he pulled a Testament from his pocket. “What,” said Mr. Spurgeon, “did I give you that?” “Yes, sir; and you spoke to me about my soul, and nobody had ever done that before. I have never forgotten it.” “And haven’t you worn the Testament out in all these years?” “No, I wouldn’t let it be worn out. I have had it bound.” Mr. Spurgeon thought that a good illustration of the fact that the gift of a New Testament is never made in vain.



“Who is this, of whom I hear such things?”

When he had heard of the great works Christ had done, Herod asked, “Who is this, of whom I hear such things?” All believers rest the hopes of their immortal souls upon the fact that Jesus of Nazareth is the Christ. We believe that Jesus is the Christ (1 John 5:1). He is the Foundation upon which we have built our hopes of eternal life. We believe that Jesus of Nazareth is the Christ, the Messiah, promised by God in all the Old Testament prophets.

Peter’s confession, “Thou art the Christ, the Son of the living God” (Matthew 16:16), is the foundation of the entire Christian world, the church of God, and the gospel of God. If Jesus of Nazareth is not the Christ, the Messiah promised in the Old Testament Scriptures, He is not the Son of God. If Jesus of Nazareth is not the Christ, His obedience to God is of no benefit to us. If Jesus of Nazareth is not the Christ, His death upon the cross has no saving virtue and we are yet in our sins. If Jesus of Nazareth is not the Christ, if He is not the Messiah, if He is not God incarnate, He was the slickest, most devious charlatan who ever lived

Our faith says, “We believe and are sure that thou art the Christ, the Son of the living God” (John 6:69). But are you really sure? There have been many others who claimed to be Christ, the Messiah, the Son of God, the Saviour of the world. Perhaps it would be good for us to ask of Jesus what John the Baptist asked of Him “Art thou he that should come, or do we look for another?” (Matthew 11:3). Herod asked, “Who is this?”

Suppose you were witnessing to a Jew and he said to you, “Show me from the Old Testament Scriptures that the Jesus you worship is the Messiah.” Could you do it? I want to show you from the Old Testament Scriptures that Jesus of Nazareth, the son of Joseph and Mary, who was crucified at Jerusalem more than two thousand years ago, is indeed the Christ, the Son of the living God

To answer Herod’s question, look first at Psalm 40:6-8. “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the

book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." It is impossible to honestly apply these words to anyone but the Messiah. Indeed, the Jewish commentators from ancient times have said that this Psalm is a messianic prophecy. And, of course, the Apostle declares in the Book of Hebrews (10:5-10) that this prophecy is fulfilled in the Person and work of Jesus of Nazareth. In these three verses the Prophet David tells us four things which will identify the true Messiah of Israel. These four things find their fulfilment only in Jesus Christ our Lord. Here David tells us that when the Christ, the Messiah comes: 1. The sacrifices and ceremonies of legal worship will cease. 2. He will be Jehovah's voluntary Servant. 3. The body of Scripture prophecy will be fulfilled. 4. He will perfectly accomplish the will of God.

Search the Scriptures and see for yourself that the types, promises, and prophecies of the Old Testament Scriptures weave a garment that is tailor made to fit only one man. That man is the Messiah, the Christ, the Son of God. And that man is our Saviour, the Lord Jesus.

The End of the Law

First, David tells us that when the Messiah has come all the sacrifices and ceremonies of legal worship would cease. "Sacrifice and offering thou didst not desire." The sacrifices, ceremonies and laws of the Mosaic economy were never intended to be a means of salvation. God never had pleasure and satisfaction in them. They could not remove sin, satisfy justice or make men righteous before God (Hebrews 10:1-10). The sacrifices and ceremonies of the law were only useful as types and shadows of Christ to show the nature and necessity of His redemptive work. Once they were fulfilled they must cease to be, because they have no other service.

The Old Testament Scriptures constantly reminded the Jews that God had no regard for their sacrifices and ceremonies except as they typified Christ and were observed by faith in Him. Look at the five passages on the right from the Old Testament Scriptures. They demonstrate clearly that the sacrifices and ceremonies of legal worship were never intended to be perpetual. They were only temporary pictures of Christ. Even the Mosaic covenant, as set forth in what we commonly call "The Ten Commandments", was only designed to be a temporary covenant (Jeremiah. 31:31-34; cf. Hebrews 8:7-13). The law of God as a

"And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Samuel 15:22)

"Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" (Psalms 50:7-13)

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psalms 51:16-17)

"To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." (Isaiah 1:11-14)

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Daniel 9:27)

covenant, a rule of life and the revelation of God's righteous requirements from men was designed to lead us to Christ, by whom it is fulfilled (Galatians 3:24-25). And when Christ came, the sacrifices and ceremonies of the Old Testament did cease to be observed.

David, at least a thousand years before Christ came, intimated that when He came, he would accomplish that which no sacrifice, ceremony, or law could accomplish (Redemption, Justification, Righteousness and Forgiveness). The laws, sacrifices, and ceremonies of Israel were only scaffolding, temporarily necessary for the building of His kingdom, but now removed. All the Jewish sacrifices and ceremonies ceased to have significance when Christ died. And all ceased to exist when God destroyed

both Jerusalem and Judaism in 70 A.D. The priesthood ceased. The temple ceased. The sacrifices ceased. The nation ceased!

Here is the first evidence that Jesus of Nazareth is the Christ, the Messiah. When He finished His work, the sacrifices and ceremonies of legal worship ceased. To demonstrate it, the veil of the temple was ripped apart. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matthew 27:51). Though the Jews look for a future Messiah and deny that Jesus is the Christ, their hopes are as foolish as they are vain. How could this prophecy be fulfilled again?

Jehovah's Servant

Second, David shows us that the Messiah, the Christ, must be a man who is Jehovah's Voluntary Servant (Exodus 21:1-6). The Lord Jesus Christ came into this world and performed His work as the voluntary Servant of His Father (Isaiah 42:1-4; 50:5-7; Hebrews 10:5-7; John 10:16-18; Luke 12:50).

He who is Jehovah's Voluntary Servant is Jehovah's equal! All angels, men, creatures, devils and events must serve God, because He is the Creator of all things. All rational beings are morally obligated to serve God, because we live upon His bounty. But Christ came to serve the Father voluntarily. He owed nothing and had nothing to gain, for He is Himself Jehovah. That Man who is the Christ is Himself God (Psalm 45:6-7).

Jehovah's Servant came into the world with a specific mission to accomplish (Matthew 1:21). Throughout the Old Testament Scriptures, Messiah was promised, looked for and trusted as that One who would come to restore His fallen people to the everlasting favour of God, by putting away their sins (Isaiah 61:1-3; Luke. 4:18). Either Jesus of Nazareth has effectually redeemed and saved God's elect, or he is not the Christ. The Christ of Arminian, freewill religion is a false christ. We know he is, because Messiah's eternal glory and exaltation is dependent and conditioned upon the success of His redemptive, saving work (Psalms 2:7-8; 65:4; 110:3). The Lord God declares of His righteous Servant, whom He chose to be our Saviour, "He shall not fail!" (Isaiah 42:4). And fail He will not (John 6:37-40; 10:16; Hebrews 10:10).

Prophecy Fulfilled

Third, the Prophet David assured us that when the Christ, the Messiah, has come, the Volume of Scripture prophecy would be fulfilled. "Then

said I, Lo, I come: in the volume of the book it is written of me." These words, "the volume of the book," may refer to the book of God's secret, eternal decrees (Revelation 5:1; 10:2); but they certainly refer to the written revelation of God contained in the Old Testament Scriptures.

The writings of the Old Testament prophets abound in predictions of the Messiah, the Christ. God promised Abraham, "In thy seed shall all the nations of the earth be blessed." When Jacob blessed the tribe of Judah, he spoke of Shiloh to whom the gathering of the people would be. Moses spoke of that Prophet whom the Lord God would raise up, whom the people of God would hear. In the Psalms and the prophets Messiah is given a variety of titles: "The Anointed of the Lord", "The King", "David's Lord", "The Child Born", "The Son Given", "The Mighty God", "The Everlasting Father", "The Prince of Peace", "God's Servant Whom He Upholds", "Messiah the Prince", "God's Elect in Whom He Delights", "The Branch", "The Lord Our Righteousness", "The Messenger of the Covenant".

All these names and titles belong to the Messiah. But are they all fulfilled in Jesus of Nazareth? If they are, then He is the Christ. If they are not, we must look for another. The prophecies of the Old Testament give us eight specific things which must characterize the Messiah. By these eight things, the Christ is identified. And these eight things can be, with honesty, applied to no man in history, past or future, except Jesus of Nazareth, who is indeed the Christ, the Son of the living God.

1. The time of Messiah's coming was clearly marked out in prophecy. — God told no one the day and hour when Christ would come. But he did identify the time in history. Those looking forward to the coming of Christ could not predict it. But those looking back cannot mistake it. Christ has come! The coming of Messiah must fit into a very specific time frame. It had to be before the destruction of civil government in Judah (Genesis 49:10), but while the temple was still standing in Jerusalem (Haggai 2:6-9). Messiah had to appear about the middle of Daniel's 70th week (Daniel 9:24-27), which would be 453-457 years after the rebuilding of the Temple at Jerusalem began (33 A.D.), the year that Christ died (Daniel 9:24-27). Thirty-seven years later (70 A.D.) Jerusalem was destroyed. The Messiah had to come into the world during the time that Jesus of Nazareth lived upon the earth. He could not have come at any other time.

2. The place where Messiah would be born was plainly foretold. — "But thou, Bethlehem

Ephratah, (NOT ZEBULON, BUT EPHRATAH!) though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah 5:2).

3. The family from which Messiah must come was the house of David (Psalm 132:11; Isaiah 11:1). The Jews debated about many things. But they never questioned the genealogy of the Lord Jesus.

4. And all the miracles performed by the Lord Jesus declare him to be the Messiah, the Christ, the Son of David (Isaiah 29:18; 35:5-6; 42:6-7; Matthew 11:2-4).

5. The Messiah must be one who comes as a King distinguished by his humiliation, meekness and lowliness (Zechariah 9:9; Matthew 21:1-9).

6. It was prophesied that the Messiah must suffer and die by the hands of wicked men.—”Messiah shall be cut off, but not for himself” (Daniel 9:26; Isaiah 53:1-12). Our Lord’s tormenters used the very words and performed the very deeds He had predicted by His prophets (see Psalm 22). Those words which describe the betrayal, shame, crucifixion and death of the Christ could find fulfilment only in the death of Jesus of Nazareth.

7. The Scriptures declared plainly that Messiah would rise from the dead before His body had begun to decay (Psalm 16:9-11; Isaiah 53:10-12).

8. And the prophets plainly asserted that Messiah, the Christ, would set up His kingdom among the Gentiles by the outpouring of His Spirit upon them (Isaiah 49:5-6; Joel 2:28-32; Galatians 3:13-14).

Here are the prophecies given by David and fulfilled by Jesus of Nazareth, by which we know and are sure that Jesus is the Christ, the Son of the living God: He put an end to the sacrifices and ceremonies of legal worship by fulfilling them. He came into the world as Jehovah’s voluntary Servant. He fulfilled the volume of Old Testament prophecy to the letter.

God’s Will Performed

But I have saved the best until the last. Here is the greatest, most blessed assurance we have. By this, above all else, we know that Jesus our Saviour is the Christ. David tells us that the Christ, the Messiah, whoever He is, will perfectly accomplish the will of God. “I delight to do thy will, O my God: yea, thy law is within my heart.”

When the Lord Jesus came into this world, He came with delight to do His Father’s will. He delighted in that of which God approves. He delighted in that which God had appointed. And

the law of God was in His heart, so that both inwardly and outwardly, He was perfectly holy, harmless, undefiled and separate from sin. He knew no sin!

We know that Jesus is Christ, the Son of the living God, because He perfectly performed all the precepts of God’s revealed will in the law. He brought in an everlasting righteousness. He freely yielded Himself to all the performances of God’s providential will. His life showed His heart’s desire and determination, which He spoke in Gethsemane, “Not my will, thy will be done!” Our Lord Jesus made complete satisfaction and propitiation to God’s justice, satisfying the penalty of the law. And in doing these things He accomplished the complete salvation of God’s elect (Hebrews 10:5-14).

Christ came to do the Father’s will. He came to save His people. And He has done it. We know that Jesus is the Christ, because God accepted His work (Romans 1:9-10; 8:32-34; 1 John 5:1).

“Who is this?” Jesus is the Christ. We know He is because He has fulfilled all that God said the Messiah would do. He put an end to legal sacrifices and ceremonies. He came as a voluntary Saviour. He accomplished all the prophecies. He performed all the will of God. We who believe know that Jesus is the Christ, because He has been revealed in us by the power of His Spirit in saving grace; and His blood, applied to our hearts, has purged our consciences of guilt before God. We prove His Divinity, Messiahship, and Saving Power by faith. We trust Him. “We believe and are sure that thou art that Christ, the Son of the living God” (John 6:69).

Discovering Christ In Hebrews

Donald S. Fortner

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SANCTIFICATION

(not progressive)

I will now give you my views of sanctification, as I have been enabled to collect it from the Bible and from the knowledge of my own heart by nature. I know of no other sanctification contained in the Book of God as concerning the children of God, than that which is revealed as being—1st. In the eternal purpose of God the Father. This is sanctification in its primary and highest meaning. It is that “predestination to life”—that everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those “whom He hath chosen in Christ out of mankind and to bring them by Christ to everlasting salvation” as vessels “made to honour”. Now these vessels, which were by God’s eternal purpose chosen out of the world, and made to honour, viz.,—set apart as vessels in whom God would display the riches of His mercy and the glory of His holiness,—are said in that choice to be “sanctified by God the Father, preserved in Christ Jesus, and called” Jude 1.

2nd. In the execution of that purpose, by the finished offering of God the Son,—this sanctification, wrought out and finished in the one perfect sacrifice of God the Son,—the whole church was actually sanctified. “For by one offering He hath perfected for ever them that are sanctified”. And this was the execution of God the Father’s eternal purpose or will. “By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all”. By this sacrifice the elect were all actually sanctified. “Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate”.

3rd. In the experimental applying of that sanctification to the soul by God the Holy Ghost. This is sanctification in the elect’s experience, when the Holy Ghost testifies and bears witness of Christ in the soul. He bears witness of Him as made of God unto that soul, “wisdom, and righteousness, and sanctification, and redemption”: thus the Spirit performs His peculiar office, as the glorifier of Christ, by revealing Him as all

and in all: that, as it is written, “He that glorieth, let him glory in the Lord” 1 Corinthians 1:31. By this application of Christ to the soul, as sanctification, which is called “the washing of water by the word”, the soul is fully sanctified in the eye of God, viewing it in and through Christ, “who gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish” Ephesians 5:26. This sanctification, applied by the Spirit, is called the saving reception of the word, and of the truth that sanctifieth. “Now ye are clean through the word which I have spoken unto you” John 15:3 “Sanctify them through thy truth; Thy word is truth” John 17:17. “God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth, whereunto He called you by our gospel, to the obtaining the glory of our Lord Jesus Christ:” namely,—“He called you by our gospel to the sanctification of the Spirit” 2 Thessalonians 2:13. This sanctification, applied by the Spirit, is called the “washing of regeneration” “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost” Titus 3:4. It is this application of Christ’s sanctification by the Spirit that renders all works and offerings acceptable to God. “That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost” Romans 15:16. This is the sanctification in, or according to which, God will that every one should possess his vessel. “This is the will of God even your sanctification, that every one of you should know how to possess his vessel in sanctification and honour” 1 Thessalonians 4:3, 4. Now, remark, The Corinthians were thus sanctified when Paul wrote “Unto the church of God which is at Corinth; to them that are sanctified in Christ Jesus” 1 Corinthians 1:2. And, again, “Such were some of you; but ye are washed; but ye are sanctified; but ye are justified, in the name of the Lord Jesus, and by

the Spirit of our God” 1 Corinthians 6:11. And so Peter writes to the strangers—namely, the Gentile saints—scattered through Pontius, Galatia. &c. “Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit” &c. 1 Peter 1:2. Now, I have brought before you, I believe, all that the Scriptures contain concerning the sanctification of the elect, and have arranged them in their right places, in order to give you what I conceive is the Scripture view of sanctification.

But as to the “Christian growing better”, for my part I hardly know what to make of the phrase. It is not scriptural language; nor does it, according to my view, convey a true, scriptural idea of sanctification. All that I understand by “growing” in a child of God is “growing in grace, and in the knowledge of our Lord Jesus Christ” 2 Peter 3:18. The “new creature” which is the Christian, or the child of God, when created, within the surrounding members of sin, finds itself where Isaac did when he came to Canaan, in the midst of remaining Canaanites, who were “as thorns in their sides, and their gods were a snare unto them” Judges 2:3. And though the new creature is an immortal, indestructible creation, and remains predominant while it remains in the old Adam; yet the old Adam retains his identity unto death, and will make his encroachments at the instigation of the devil, whenever the power of the new creature is diminished and his growth checked by a withdrawal or withholding of the supply of grace: hence the spiritual warfare, “The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would” Galatians 5:17. And thus the warfare continues to the end, as Paul found it, from first to last, in his flesh there “dwelt no good thing” Romans 7:18. But then the “new creature”, however low he may be brought by withheld grace, is never extinct, the Holy “I” (Romans 7:17) always remains, grace always reigns. Sin has never more the dominion (Romans 6:14): and though it may and will bring into captivity (Romans 7:23), yet still that which is born of God, the new creation sinneth not; and though in the same time when grace may be withdrawn or withheld the child of God may be under the ragings of all the leprosy of his heart and nature, yet he is by divine grace restrained from outward acts of sin; for when God withdraws His renewing grace from His people, He in mercy casts His restraining grace around them, which keeps inbred sin from breaking out into open commission; so

that, by the undying fear of God in their hearts (Jeremiah 32:40), and by this merciful provision of restraining grace, “the evil thoughts, murders” &c. Matthew 15:19, that are working in the heart of the child of God are known only to his God and himself. So that, I think it is clear there is no such thing as “progressive holiness,” any more than “progressive sanctification;” and that will appear as we proceed to consider more abstractly the nature of Holiness.

Holiness is not, and does not consist in a gradual increase in the number of external good deeds; nor in a gradual getting better in heart and nature; for the latter remains the same, and as to the former that would soon arrive at an impossibility. Holiness, if I have been taught the scriptures and my heart aright, consists in the indwelling of the Holy Ghost. “For the temple of God is holy, which temple ye are;” and, “Know ye not that your body is the temple of the Holy Ghost, which is in you; which ye have of God; and ye are not your own” 1 Corinthians 6:19. It is the indwelling of God that makes the soul holy, and that alone. The souls of the elect are the church now, and God’s indwelling presence is the church’s holiness: as the most glorious cloud of His presence was the holiness of the temple of old, which seems to be alluded to in Isaiah 57:15:—“For thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit.” It was this presence alone that rendered the temple the most holy place, and the mount of transfiguration the “holy mount”. And it is in this same indwelling presence that alone gives holiness to the soul; and by this indwelling presence the soul is perfectly holy. “The king’s daughter is all glorious within, her clothing is of wrought gold” Psalm 45:13. “Thou art all fair, my love; there is no spot in thee” Song of Solomon 4:7. This is holiness, and none other. There is no such thing as “progressive holiness”, except in this sense,—in proportion as the child of God looks out of himself and views the holiness of Christ with the eye of faith, or in proportion as the Christ-testifying and Christ-glorifying Spirit reveals to the soul the completeness that is in Christ; or in proportion as the influence of Christ’s presence, which is holiness, is vouchsafed to the soul, all its faculties are carried out by that influence of Christ in holy desires; all its affections are running in an holy channel. It pants and longs to “perfect holiness in the fear of God” 2 Corinthians 7:1. But as the influence of that glorious presence is withdrawn, the soul

sinks back again under the influences of the flesh. In proportion as it loses its heaven it feels its hell. All that is in the heart again makes its appearance; the corruptions are all in motion; the leprosy and plague of the flesh rage as bad as ever; and the child of God who was but lately enjoying his heaven of holiness—his desired element—is now loathing and abhorring himself for his filth and pollution, though restraining grace prevents him from the open commission of sin. What did the saints of old—David, Solomon, Job, and others—know of “progressive holiness” or “progressive sanctification”. Job was once happy in his uprightness, and approved of God. He was in the full enjoyment of God’s

presence. “God preserved him” Job 29:2. His candle shined upon his head, and by His light he walked through darkness. The secret of the Lord was upon his tabernacle; he washed his steps with butter, and the rock (Christ) poured him out rivers of oil; the dew of the Spirit lay all night upon his branch, and his glory was fresh in him. Now Job was holy: his holiness was in full enjoyment and exercise. But what became of Job’s “progressive holiness” when the Lord withdrew from him the presence of his glorious holiness, and let in the light of the law upon his heart and nature? He sank into such an abyss of self-pollution that no pen could fully describe. He found that his holiness was not in doing a greater number of useful deeds, nor yet in a bettered heart, but in that heaven on earth, the indwelling influence of the glorious presence of his God. This presence was his holiness; and this is the “holiness without which no man shall see the Lord” Hebrews 12:14; and which holiness the soul which has once tasted panteth after as all its “salvation and all its desire”.

But you will, perhaps, ask,—Will, then, the child of God do good works, and walk as becometh a saint, only when he is influenced by the presence of God’s indwelling holiness? Yes, certainly, he will do good works, and walk as a saint at all times. Those whom Christ has redeemed from all iniquity, He has purified unto Himself “a peculiar people zealous of good works” Titus 2:14; though these works are not their holiness, but the effects of the holiness of God indwelling in them, and of that “grace which has brought the salvation” and teaches them “that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” Titus 2:12. And whether they have the enjoyment of their heaven on earth, God’s indwelling presence of holiness, or not, they are the same, or nearly the same in good works, only the difference is this,—at one time they have a blessed enjoyment themselves in doing those good works, for “the love of Christ constraineth them” 2 Corinthians 5:14, and at another time they have not that same enjoyment; and if at any time they should be left, through the power and deceitfulness of sin, to commit any open act, their conscience is a hell on earth; they dare not so much as lift up their eyes to heaven; and their souls are groaning under a burden that nothing in heaven or earth can remove, but a renewed touch of love from a smiling God, who says, “I will heal their backsliding; I will love them freely” Hosea 14:4.

Kindly contributed by David J. Burrows



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What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Roman 9:14-16

Is Election Fair?

Paul asks what our response will be to the fore-expressed truth that God, in sovereign grace, set His affection upon Jacob and not Esau, before either were born or had done any good or evil? Will we say that “there is unrighteousness with God?” I have heard sinners say that very thing. When teaching the truth of God directly from the word of God, concerning His electing grace in Christ, the response has been, “that’s not fair.” Paul anticipated 2,000 years ago that you would say that. You are saying God is unrighteous, He deals with inequity, He never gave Esau a “chance” to be saved.

Do We Really Want Justice?

The truth is, God never gave Jacob a chance to be saved either, He just saved him, though he deserved Hell just like Esau. Salvation is not a chance event, it is by the eternal, deliberate purpose of God in love and grace toward His chosen. If God gives us what is fair, that is, if He bases His decision upon us having done any good or evil, we all shall perish forever under His infinite wrath.

Shall We Save Ourselves?

This passage clearly proposes three ways a sinner might be saved, and in the process, eliminates two of them. It is not of him that willeth. God does not save sinners according to the will of the sinner. If He did, no one would be saved. The scriptures are clear concerning this. The promise of God is “seek and ye shall find (Luke 11:9).” But there is a problem – “There is none that understandeth, there is none that seeketh after God” (Romans 3:11). Christ’s Gospel command is, “Come unto me...” (Matthew 11:28). Yet He told His listeners in John 6:44, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Why, then, does God call upon sinners to seek, when none can do so? Why does He say come, when “no man can?” Well, let me ask you this: why did Christ

say to Lazarus, “Come forth” when everybody in their right mind knows a dead man cannot do that? Here is the simple, scriptural answer to all these questions: When Christ commands a sinner to do that which it is impossible for the sinner to do, He is not waiting on a sinner to find strength, or the will to do the impossible, He is performing a powerful miracle of grace. Listen to how Paul describes the act of regenerating grace in 2 Corinthians 4:6 “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

A Life Giving Word

When Christ, in the beginning, said, “Let there be light,” and there was light, there had never been light before and there never would have been light otherwise. Paul is saying there in 2 Corinthians 4:6, that God came with that same power, and shined in our black, wicked hearts and spoke into being the light of the knowledge of His glory, in the face of His beloved Son. Many are called by the outward means of gospel preaching, but the “few” who are chosen (Matthew 22:14), like Jacob, are saved by power. Neither is it “of him that runneth”. The word here means “to spend one’s strength in performing or attaining something.” There is nothing we can do in order to get to God, because all we do is sin (Isaiah 64:6). There is one way to God “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God” 1 Peter 3:18. Praise His name forever for that ancient and glorious declaration “I will have mercy”. Man says, “I will be as God!” “I will go my own way!” “I will pull down my barns and build greater!” “I will call for thee when it’s convenient!” But, wonder of wonders, He yet says, “I will have mercy.” “I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more (Hebrews 8:12).”

Chris Cunningham

Affirmation 2010

An Attempt To Downgrade Orthodoxy

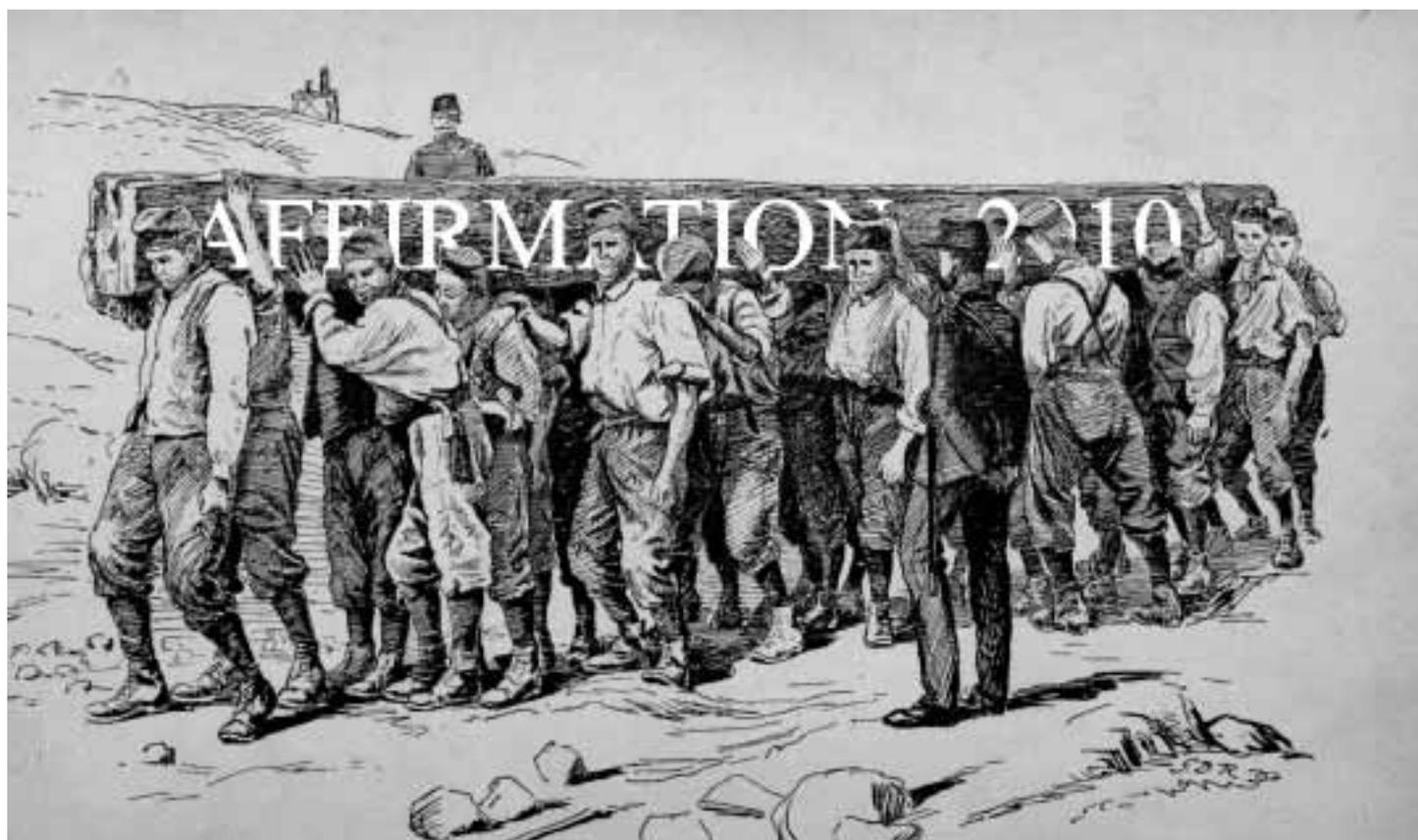
The Bible League informs us in their 'www.Affirmation-2010.org' website of Malcolm Watts' initiative in drawing up a new para-church creed of that name to win 'the widest possible agreement' in 'various church bodies and constituencies'. A copy of the statement is provided under a separate menu and a form is attached soliciting readers to sign this rather complicated and drawn out Statement of Faith. The names of two dozen subscribers are added which represent a wide area of evangelical witness. We are told that these men 'are able unitedly to subscribe to the truths of the Word of God as set forth in the Affirmation.'

In a two columned article published in the English Churchman, Issue 7787, 2010, Affirmation 2010 is presented by its sponsors as 'A Rallying Standard'. After arguing that old creeds are now despised, we are told how

gladdening it is to have Affirmation 2010 express 'doctrine with clarity and boldness' as a new standard for our 'confused and confusing times'. After reading that, my in-built alarm bells began to ring. Affirmation 2010, we are told, will be of particular help in dealing with contemporary errors in our churches. This sounds like modern marketing hype. Who wants the confusing theological creeds of yesteryear which were tied down to church confessions when we can rally around a new clarity creed which unites all evangelicals everywhere and deals with the problems of today?

Alarm Bells

Further alarm bells then rang out loud and clear. Though the interview with Mr Watts starts by affirming a Biblical curse against apostasy, it is emphasised that the Affirmation is in no



way intended 'to anathematise' those who are not in full agreement with it, nor does the author wish to 'look down with contempt' or 'unchurch' those who disagree with him. This pseudo-tolerant approach is then dropped and a solemn warning is given declaring that those who disagree with the Affirmation have 'imbibed the spirit of the age' and it would be much better for them to 'seek repentance'. Indeed, those who are seeking to boost Affirmation 2010 on various web-sites are already using very strong language against those who have signed modern creeds which also profess to unite Christian witness. There is thus already a strong in-built claim in Affirmation 2010 followers for a new orthodoxy which belittles both ancient and modern confessional creeds under other brand names. Though Affirmation 2010 professes to be an agent of unity, it is already an agent of division. In spite of occasionally peaceful words there is a spirit of harsh intolerance attached to this creed of a most uncertain sound which more than threatens to become inquisitorial. Indeed the strong Presbyterian and Covenanting background scenario in which the creed is placed makes one rather fear that this is an effort to impose some kind of new Solemn League and Covenant onto Christian thinking with its Trentian list of anathemas attached. Historically speaking, the many different bands, brigades, leagues and armies of the Covenanters who could support the Church of England Stuarts, Scottish Presbyterians and the Holy Roman Emperor alternately or all at once, have no place in a modern Christian creed. There were saints among them but also cut-throats, highway robbers and thousands of mercenaries who fought for whoever promised the greatest booty. Malcolm Watts speaks of, 'a most encouraging response' and a 'wide support'. However, the figures revealed are more than modest and surely the creeds of our glorious Reformation would find thousands more ready to sign them! We are told that Affirmation 2010 is not meant to replace these now despised creeds. Then why not keep these testimonies of a faithful past rather than introduce a document of modern confusion?

16 Articles

Affirmation 2010 thus claims unity of thought and faith amongst the signatories on 16 Articles which are: The Infallibility of Scripture; The Trinity; The Doctrines of Grace; A Six-Day Creation; Penal Substitution; Justification by Faith Alone; A Holiness of Life; Christian

Experience; The Sabbath Day; Reverence in Worship; The Regulative Principle; The Holy Ministry; Separation; Revival; Christ's Second Coming; and The Eternal State. We are told that this list does not cover the whole of Christian faith and testimony. Indeed, we must add that not even the 16 doctrines named are in any way comprehensive. I was surprised to see so little on the Fall, the Purpose and Scope of the Atonement, the Need for, Purpose and Application of Salvation; the Work and Offices of Christ in the Testaments: the Imputation of the Sinner's Sins to Christ and the Imputation of Christ's Righteousness to Sinners and also The Doctrine of the Church and the Necessity of Christian Witness and Evangelism. The article on justification alone, which is viewed as a mere declaration and verdict is far from 'the doctrine which unites all doctrines' of our Reformers.

More alarming still, on examining the signatories who profess to be willing to go all the way in backing this new attempt to define orthodoxy, we find men who have not only radically different views concerning the central doctrines omitted (surely intentionally?) from Affirmation 2010, but their works show that they have equally different views on Sections 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, and 16. Here we have the paradox of ministers agreeing to documents with which they either do not honestly agree or interpret differently for the sake of some weird idea of being considered orthodox, up-to-date or merely wishing, as they usually say, 'to stand up and be counted'. They want it to be seen that they are doing something! What, for instance, ever moved Albert Mohler to declare that he was one in faith with Roman Catholics in the Manhattan Declaration? Can he live with such a compromise? Why should George Ella declare that he is one in faith with Malcolm Watts in his dubious Affirmation when he finds him totally on the rocks doctrinally and evangelically? I could not live and die under such a compromise.

A Marriage Of Convenience

The signatories' views of justification, redemption, atonement, the gospel, law and sanctification alone (if we believe what they say about being one in the faith) range from sub-Reformed to anti-Reformed and Liberal. In other words, nobody can possibly believe that the subscribers who come from entirely different denominations with entirely different and contradicting official creeds who have now pledged their troth to one another in a

marriage of convenience will not wake up after the Wedding Party to find that they are already embarrassingly unfaithful to their common wedding vows. The whole display of unity is, indeed, a mocked-up farce. Those Banner Of Truth friends who support Stuart Olyott and Iain Murray in their new, Liberal views of the Word of God and the Christian Ministry will have a hard time convincing conservative, Reformed Christians that with Affirmation 2010, they are choosing a better way and making a New Deal for Christianity.

So, too, the Presbyterian signatories, who are now saying they believe the Scriptures as the sole basis for worship and the observance of the Sabbath Day, will have to reject their beloved Westminster Confession which teaches that the acceptable way of worship and the Doctrine of the Sabbath are shown to us by the light of nature. Indeed, Natural Religion, Natural Revelation, Natural Law, Platonism and Aristotelianism as introduced by Samuel Rutherford into Westminster Assembly thinking are now playing a major part in the evangelism of at least half of the signatories. I correct myself. One can now truly say 'all the signatories' as they all profess to be one in the faith.

So, too, what are the Baptist signatories to make of the enormous differences in their First and Second London Confessions and those of the Presbyterians' Westminster Standards concerning the ordinances, the work of the gospel, the character of the Church and discipline and order? Many characteristics which Baptists rightly attribute to the Church are invested alone in the Presbytery by Presbyterians. So, too, how can this new wishy-washy Ecumenical Council talk about a united doctrine of the Trinity when at least five of its signatories, as witnessed by their works, do not believe in the Trinity as traditionally interpreted at all? Malcolm Watts himself has given up talking about the Sovereign Triune Will of God in salvation to blather about the ever vacillating, contradicting tripartite wills of a being who certainly is not God but whom Watts worships as such. His doctrine of the Trinity rules out the traditional Reformed preaching of the Gospel to all men everywhere as the Spirit gives leave. What incentive is there to preaching the glorious gospel of Christ if the preacher feels that God has the basic desire to be mighty to save but has not the basic will to carry His desire out? Watts' gospel that we should not preach what God does but what God would like to do (as if we knew better than God) is a gospel of deceit! There are thus several Anti-Trinitarians out there

who are hoping Affirmation will make their fond errors acceptable without them having to spell them out which is always so embarrassing for them. So, too, what are we to think of Maurice Roberts with his Liberal views of the origin of sin and the way man is left to sanctify himself through law obedience alone? This may be acceptable Affirmation 2010 teaching but it is still modern heresy. For rejecting such heresy, Roberts has me listed on his web-site as a Hyper-Calvinist! Does this now mean that all those who do not sign Affirmation 2010 (the majority of faithful Christians?) will be branded 'Hypers' by these Modern Twice-Twelve Apostles on the list of subscribers?

Modern Downgrade

It is quite clear that the idea of the Affirmation is to make the modern downgrading going on in professing Reformed circles so popular that those of the Old School will be anathematised from current evangelicalism on the grounds that they do not fit in with the New Orthodoxy. This kind of denunciation has already become common amongst the signatories. This is merely adding to the modern Babel of new Bible translations, new 'mended' hymnbooks, ecumenical forms of worship and yearly efforts to rally Christians around a new and different pseudo-orthodox, botched-up creed. Affirmation 2010 has one aim, to kill off Biblical Reformed Christianity and replace the Church of Christ by yet another para-church movement with strict control as to who may join the club. Some think it better to pose as the leading Nanny of two dozen goats rather than be amongst the number of sheep which cannot be counted, led by the Good Shepherd Himself.

Now Affirmation 2010 is seeking to become international judging by remarks on American Blogger-sites. We are told there that far too many evangelicals such as Al Mohler have signed the wrong statements of faith. This, they say, is all the more reason why one should sign Affirmation 2010 and avoid the tragedy of compromise. My faith is not up for market. I know in whom I have believed and I am persuaded that He will keep me. Naturally, I must show that I have the strength of the Saviour's commitments on me and avoid both Manhattan's and Affirmation's compromises. Perhaps, however, Malcolm Watts may find a handful of further signatories in the States. He is then sure to tell us that his New Deal is now enjoying rapid, international expansion. The more it expands, the more watered-down it will get.

Frederick V
 King of Bohemia,
 Elector and Archduke
 of the Palatine,
 Heir to the Thrones of
 England and Scotland



How The Thirty Years' War Started

'Tis in the Church the leprosy begins¹

Perhaps it is the growing political suspicion of modern English-speaking countries against a united Europe which is behind the fact that Britain's historical involvement on the Continent is not made a major issue in British schools. This is also sadly the case in the school curricula of other countries influenced by British history and culture such as Canada, the U.S.A., India, Africa, Australia and New Zealand. Though I took Ordinary and Advanced Level History in order to matriculate in the 1950s, and touched briefly on the Reformation period, this was dealt with in a most insular fashion and, as for the following century, Britain's enormous presence in Europe from the North of Scandinavia to the South of Spain, Italy and Greece and from Ireland to Turkey remained a closed subject in my education. It was through studying history in several Continental universities that I first became aware of Britain's enormous participation in European affairs from the dawn of civilization to the sun-set of her Empire. Britain with her immense natural resources such as iron, silver, gold, lead, copper salt, kaolin and timber and her advanced agriculture, animal breeding and fisheries was one of the

very top European trading nations long before Greece rose as a world power. British breeds of dogs, cattle and sheep alone were in demand all over the known world in ancient times. It was in Britain that Rome's greatest Emperor, Constantine was proclaimed and it was from Britain that the gospel was spread throughout Europe in the early centuries of the first Christian Millennium. The man who brought Charles the Great, called 'The Maker of Europe' to power was the Englishman Alcuin of York. The old liturgies and orders of the Western Church were wrought in Britain, not Rome, Antioch or Alexandria, that is, until Rome changed them. In the seventh and eighth centuries Britain had the largest libraries and collections of Biblical texts in the world. The founding of schools and training colleges both ecclesiastical and secular in the first millennium in Holland, France and Germany were pioneered from Britain and the first plans for a united Europe were laid by British Reformers and their Continental disciples from the eighth century on. The thirteenth and fourteenth century reforms of Bradwardine, Greathead and Wycliffe transformed Europe's spiritual life and sixteenth century Reformers such as Thomas Cramer, Miles Coverdale and

John Jewel of England, John à Lasco of Poland, Martin Bucer of Germany, Peter Martyr of Italy and Heinrich Bullinger of Switzerland furthered their aims. During Cromwell's reign ideas of universal Protestant teaching, politics, education and science became a common European cause and brotherhood in Christ as the source of all knowledge was proclaimed throughout Europe. The works of John Durie, Member of the Westminster Assembly, supported by Samuel Hartlib and John Amos Comenius laid the plans for this movement. Durie's *A Seasonable Discourse; A Motion Tending to the Publick Good of this Age and Posterity* and *The Reformed School* are amongst the most noteworthy.

James I, Charles I and Cromwell worked very closely with the great 17th century European powers and plans were made through the aid of such Reformed giants as John Owen, John Milton, Philip Nye, John Durie, Thomas Goodwin, John Hall, Joseph Mede, Samuel Hartlib, John Amos Comenius and John Pell to pool all the resources of the Protestant states. This would have given Europe from Britain to the Caspian Sea a united Protestant Church, a combined political front, a joint school and university system, a common use of scientific development and a universally equal fair-trade area. The works of these Christian leaders brightened up the troubled Civil War years of Britain, as they did the pan-Continental Thirty Years' War. Indeed, throughout Europe there were similar builders of a better world at work in conjunction with their British brethren. They believed that a European system would cause Isaiah's prophesy concerning the knowledge of the Lord covering the whole earth to be fulfilled. Then peace would reign wherever such an ecclesiastical, political, doctrinal, educational, social and scientific pooling of resources was maintained.

My studies concerning the 17th century Continental wars and their British counterparts made it clear to me that it was the break up of the Protestant churches in Britain and the Continent which had paved the way for the pan-European political and religious chaos which still prevails today. Sadly, it is the Protestant churches which have scorned unity, misinterpreting Christ's words concerning rendering unto Caesar the things that are Caesar's and Paul's words concerning the powers that be, and they have become tiny 'walled gardens', 'other Edens' and 'denominational fortresses' and 'institutions', with signs put up saying 'No Leaven and No Salt Allowed Inside These Walls'. Each sect has its own discipline, order and priestly hierarchy which are prized higher than unity in Christ and

fellowship with their fellow Christians. Their rules and regulations have become apostate Israel's 'traditions of the elders' and have saving value for them. Truly, a Counter-Reformation could not be more perfect. This is more than ever the main hindrance to a united evangelical Christian stand in Europe and a solution to the world's problems. European Protestantism has become a shameful display of intolerance. Many Protestants, having given up their faith in an evangelising, missionary God, are now crying 'Every man to his own tent'.

The Thirty Years' War did not exclude Britain

The odd thing is that it is a common idea in Britain that the Thirty Years' War was a Continental matter only and Britain had nothing to do with it. However, that war was a major factor in the balance of power in Europe involving Britain just as much as other states. Britain had played a major role in the balance of power in Europe since before the Norman Conquest. In the 17th century, she provided her European allies with goods, troops, financial aid and King's daughters throughout several centuries to preserve this balance. A favourite protégé of England's was the Palatine Archdukedom. However, most of the crowned heads of Europe caught up in the wars were nephews and grandchildren of the British Royal family and looked to Britain for leadership. James I and his successors became heavily involved in the wars and throughout their duration, up to a third of Britain's armies were employed in Continental warfare. This was also a means of securing a continuation of the British monarchy. Scotland and Cromwell welcomed the chance to import men well-trained in Continental warfare to lead their own troops. Whenever the immediate royal line in Britain failed, there was always a Continental next of kin to fill its place. It was thus the offspring of the princes of Orange in the Netherlands and those of Frederick V, Archduke and Elector of the Palatine and King of Bohemia, from whom Britain, after the abdication of James II, was to obtain its kings and queens. Thus during the reigns of James I, Charles I and Cromwell, it has been traditionally estimated that there were at least eight to ten thousand British troops active in the Thirty Years' War at one time, well over half of whom were Scotsmen. However, modern studies such as Steve Murdoch's *Scotland and the Thirty Years' War*² argue that some 50,000 Scottish soldiers alone were engaged in the Continental conflicts. This shows that we are only now beginning to realise how involved Britain was in the wars. It can be truly said that many of the victories of the Thirty Years' War on the Protestant side were gained by British

soldiers. Indeed, Gustavus Adolphus' Swedish soldiers often protested that all their battles in the Thirty Years' War were being fought and won by the Scotsmen and they were receiving no chances of promotion and sharing the spoils.

The reasons behind the Thirty Years' War

One of Britain's closest allies during the outbreak of the Thirty Years' War was James I's son-in-law Elector and Archduke Frederick V³ of the Palatine and King of Bohemia, a keen supporter of John Durie's work as the Continental representative of Britain's government and churches. I have emphasised Frederick's title as King of Bohemia because it was in Frederick's brief reign over the tiny state that the Thirty Years' War began. Actually, Frederick was only King from 1619-20 and is thus called derisively by his enemies 'The Winter King'. Frederick was a man of bodily weakness, little intellect but full of charm and Christian faith and a strong believer in Protestant unity and international cooperation. Though of a most regal appearance and handsome, he was quite lacking in powers of leadership. His enthusiasm, however, for what he believed was most captivating.

The kingship of Bohemia was by election; therefore Frederick believed that the unwanted Emperor had no claims on Bohemia. It had been mostly ruled by Austrians but Austria had dropped any claims on the kingship. The majority of Bohemians were Protestants of the Huss tradition and their major reason for proposing and electing Frederick king was because he was Head of the Protestant Union and had stood by the small states in their conflicts with the mighty Roman Catholic powers. As it was Frederick's intervention in the name of the Reformed Protestant faith which ushered in the Thirty Years' War, it is fitting that we learn about him and how he defied the Roman Catholic powers. This essay is therefore not an overview of the Thirty Years' War, that would take a whole series of books, but an introduction to the initial problems of the war so that the interested reader can go on to further his knowledge and find out what further connections were made on the Continent with Britain to further the cause of unity and mend the breaches in the Protestant Faith.

The Defenestration of Prague

Since the Peace of Augsburg in 1555, the Protestant kings of Bohemia had secured rights for their Protestant citizens which, after a long struggle, were eventually codified in the Letter of Majesty of 1609. Even the Austrian Roman Catholic King Matthias (1557-1619) who had

forced his ailing brother Emperor Rudolf II to hand over Hungary, Austria and Moravia to him in 1608 and Bohemia in 1611, initially honoured these rights. However, when the Protestants began to increase and build new churches, this produced a storm of protest both from the Roman Catholic clergy and the Imperial powers. Matthias, now Emperor, strove to enforce Imperial governors on the kingdom and place Roman Catholics on their councils. In 1617, by means of imperial intrigue, Ferdinand of Styria, an ardent Roman Catholic, was made King of Bohemia and heir apparent to the Holy Roman Empire which he took over two years later as Ferdinand II (1619-1637). On May 23, 1618, the Protestant Bohemian Estates decided they could not put up with this situation any longer and stormed into the Hradczyn in Prague and threw the Emperor's representatives Jaroslav of Martinic and William of Slavata and their secretary Philip Fabricius out of the castle window. As a pile of sewerage broke their fall, no one was badly injured. This was called The Second Defenestration (a throwing out of the window) of Prague because in 1419 Hussites had treated intruders into their religion in the same way. However, as this defenestration sparked off the Thirty-Years War which overshadowed the first defenestration in importance, the deed is commonly referred to as merely 'The Defenestration of Prague'. It was then rumoured in Roman Catholic circles that angels had caught up and saved Jaroslav and William during their fall and the Emperor made Fabricius a nobleman for his participation in the defenestration. Fabricius thus received the proud name of Baron von Hohenfall, i.e. Baron of the High Fall.

Contemporary woodcut depicting the Second Defenestration of Prague (1618), which marked the beginning of the Bohemian Revolt, which began the first part of the Thirty Years' War.



Bohemia defies the 'Holy Roman Empire'

The Bohemian Estates now defied the Emperor and ejected the Jesuits from Bohemia and elected Frederick V, as king. Frederick was then the leader of the Evangelical Union of Protestant states in Germany, otherwise known as the Protestant League. This League was founded in 1608 at Auhausen near Nördlingen under the leadership of Frederick IV of the Palatine, Frederick V's father. The union of Lutherans and Reformed was a military reaction to the fact that the Roman Catholic powers had unilaterally revised the Peace of Augsburg of 1555, ruling that states which became Protestant after 1552 and before 1655 should be returned into Roman Catholic hands. Immediately after the Evangelical Union was formed, Duke Maximilian I of Bavaria (1573-1651) who was the main force behind the move to alter the terms of the Peace of Augsburg, founded the Roman Catholic League.

In 1619, with the backing of Maximilian's League, Ferdinand swore to gain the kingship of Bohemia and incorporate the small Protestant country into his vast Empire. As both the Protestant and Roman Catholic sides had mighty military friends and as Ferdinand was far from being alone with his demands on Bohemia, soon the German States, Denmark, Sweden, Austria, Hungary, France, Poland, Holland and Britain all joined in the battle which was to last for the next thirty years. Though the Bohemian

affair was soon settled in favour of the Emperor, the battles continued.

Frederick's fall

As soon as he was crowned, Frederick found himself not only at enmity with Spain and the Imperial forces but also with Maximilian I. The Bavarian had a vast army at his beck and call. Maximilian also had his eye on Frederick's Palatine territories which he eventually took over with the help of Spain. However, the Protestants became divided through Gnesio-Lutheran⁴ aggression against their Reformed Protestant brethren. Forgetting the Reformation, the Gnesio-Lutherans now made common cause with the Roman Catholics as an opportunity to get rid of both Frederick as the Protestant leader and also seek to gain The Palatine and Bohemia, the two leading Reformed states as a reward for their 'assistance'. Their excuse was that Bohemia had betrayed the Lutheran faith to the Calvinistic Antichrist. Johann Georg of Saxony maintained that if Bohemia were allowed to remain in Frederick's hands, he would become the most powerful ruler in Germany, and spread the Reformed faith throughout all the German principalities. He also claimed that he had more rights to the kingdom of Bohemia than Frederick. Thus Johann Georg the so-called Protestant, allied with the Catholic League to have Bohemia proclaimed part of Ferdinand's 'Holy Roman Empire'. Johann Georg's aims, however, were entirely personal and for his profit alone. He made a deal with Ferdinand to assist him with his troops against Bohemia if he were allowed to reclaim Bohemia for the Lutheran faith and take over vast church lands in Saxony which had been secularised. Johann Georg's action thus left the Protestant states with a traitor in their ranks who put his personal gain before his faith. Thus he was the direct opposite of Reformed Frederick whom all recognised as always putting his faith first.

When a country is in difficulties, it is always difficult to keep friends and allies. The Queen of Bohemia, Elizabeth Stuart, was next after the sickly Prince of Wales in line to the English and Scottish thrones and it was thought that if Charles died, Frederick would become King of England. Perhaps this is what James wanted to avoid. Indeed, Frederick's and Elizabeth's daughter, Sophia (1630-1714), who married Elector Ernest Augustus of Hanover eventually became heiress of England through the Act of Settlement in 1701. Another child of Frederick's and Elizabeth's was the famous Prince Rupert of English Civil War fame. The royal couple's last and thirteenth child, born in 1632 shortly before



Ferdinand II Emperor of the Holy Roman Empire, King of Hungary and Bohemia

Frederick's death was named after Frederick's Unionist hero Gustavus Adolphus who could not help Frederick in his greatest need. Sweden's Gustavus was fighting in Poland during the Bohemian troubles and C. V. Wedgwood in his account of the Thirty Years' War believes that Gustavus was hoping for Frederick's help, rather than the other way around.⁵ Now England and Scotland, led by King James, Frederick's father-in-law, refused to recognise and support Frederick as King of Bohemia. Even the staunchly Reformed Dutch United Provinces who had hitherto strongly supported Frederick now dare not support him too strongly for fear of Spain. They merely sent him a little money and a few soldiers. When Ferdinand called on the Roman Catholic Polish troops to attack Bohemia, most of Frederick's 'friends' deserted him along with his troops. Frederick's mind appeared to be failing. His weakness and obvious bewilderment at what was going on was great and his behaviour became more and more erratic. Then Maximilian of Bavaria with 25,000 troops rushed through Austria, quickly gaining the submission of the Austrian Estates. His armies led by General Baron Tilly (1559-1632), then headed for Bohemia. They were joined by Johann Georg of Saxony's 'Lutheran' armies. Ambrogio Spinola (1569-1630), the Italian nobleman who became a Spanish General and had already terrorised Flanders moved with his 25,000 troops from Flanders to the Rhine, ready to attack the Palatine, Frederick's western territories.

The Prince of Orange begged James of England to help the Lowlanders and only then did James send two thousand volunteer troops to fight forces many times greater. As by a miracle the motley British army fought their way through the Lowlands to the Rhine and took Frankenhall and Mannheim but found themselves closed in. Ensuing peace-treaties saved them from absolute disaster. Meanwhile, Frederick's puny forces were defeated near Prague and the Hungarian Bethlen Gabor began such a series of plundering and slaughter in support of Frederick that he shocked the Christian king who was forced to take action against his barbarous ally. This came too late, however, to avoid losing the sympathy of his own people who blamed Frederick for Gabor's atrocities. Frederick's remaining forces threatened mutiny unless they were paid on the spot⁶ but Frederick had no money left. Finally, Frederick was heavily defeated at the Battle of the White Mountain near Prague. Prague was plundered of all its great treasures by Protestant and Roman Catholic foes alike.

Frederick fled to the Low Countries where he continued to uphold his claims on Bohemia. The Imperial powers charged Frederick with numerous crimes and demanded that Frederick should publicly apologise for his defiance. Frederick simply answered that a man in the right could not apologise and if the Emperor would guarantee the constitution of Bohemia, pay off the conscripted army and indemnify him for his expenses, he would consider abdicating. Ferdinand told Frederick that if he submitted, he would be allowed to retain the Palatine but Frederick was not at all enamoured by the chance of becoming a puppet king under a papist Emperor, nor would that have saved the Palatine from becoming a Roman Catholic state. Secretly, Frederick still thought he would win the Palatine back one day but he died in 1632 whilst taking part in discussions leading to the unity of all Protestants. Though the northern German states who campaigned for a pan-European union of Protestants, both Lutheran and Reformed, won back the Palatine from the Imperial forces for a time, they could not hold it and the Archdukedom became a Roman Catholic controlled principality. The ancient state was split up by the allies in 1945 but the Palatine Church continued. Today there are still 600,000 Reformed members of the Evangelical Church of the Palatine in 431 congregations. These make up 38 per cent of the area's population, not counting Non-Conformist members.

The Thirty Years' War officially ended politically on 24th October, 1648 at the instigation of Queen Christina of Sweden. The Peace also incorporated the end of the Eighty Years War between the Roman Empire and the Republic of the Seven United Lowland States (Netherlands). Immediately Pope Innocent X called the Peace 'Null, void, invalid, reprobate, inane, empty of meaning and effect for all time.' So Rome is still at war with Protestants in Europe and Protestants are more at variance with one another than ever before. When are Protestants going to stand up and be counted and at last join the Lord's peaceful forces in securing the pan-Protestant Europe that our Christian fathers, our Reformers and the Puritans planned for us?

1. William Cowper's *Expostulation*, line 94. 2. Usually called Friedrich V. in Germany.
 3 See Steve Murdoch's *Scotland and the Thirty Years' War*, Briol, Leiden, Netherlands, 2001 and William Young's review of the book in the *Journal of Military History*, 67:1 (2003) pp. 226-227.
 4. Hyper-Lutherans who nevertheless altered Luther's doctrine of justification from being truly justified to being treated merely as if one were justified. They united with the Hyper-Calvinists at Heidelberg and Thomas Cartwright and early Presbyterians brought the intolerant system to England. The Gnesio-Lutherans were against unity with the Reformed of the Bucer, Bullinger and Calvin schools.
 5. For a good overview of Frederick's connections with Bohemia see C. V. Wedgwood's *The Thirty-Years' War*, especially Chapter II, 'A King for Bohemia' and Chapter III, 'Spanish Tocsin, German Alarm'.
 6. Usually, throughout the Thirty Years' War, troops were not given wages but lived by plundering. Frederick's troops however, lost most of their battles and had nothing to plunder.

2

Bible Numbers

Scripture Facts In Rhyme

2

NUMBER TWO

When first the Lord this fair creation plann'd,
Two human beings rose beneath His hand,
Two ways he placed before them which to choose,
They take the evil, and the good refuse.
To them *two* sons were born, and as they grew,
Unrighteous Cain his righteous brother slew.
When Noah into the ark for refuge fled,
Two beasts of every kind he thither led.
Two sons had Abraham, types designed of heaven
Of the *two* covenants which God hath given:
The Law set forth in Ishmael's birth we see,
The Gospel shines through Isaac's history.
Two angels came to Lot at eventide,
And warned him for his safety to provide,
Wise Lot, believing in Jehovah's power,
With his *two* daughters fled to "little" Zoar.
O'er *two* doomed cities then was vengeance pour'd,
Because none there were found who fear'd the Lord.
Two sons had Isaac - Esau to his cost,
His birthright first, and next his blessing lost ;
From Jacob then, in anger fierce he parts,
Thus *twice* supplanted, by his brother's arts.
Two boys to Joseph were in Egypt born,
Ephraim one was named, Manasseh one.
Two righteous men were sent to Egypt's king,
That they God's chosen people thence might bring ;
Moses the meekest of mankind was held,
Aaron the priest, in eloquence excell'd.
The first on Sinai's mount the Law received,
On *two* stone tables by God's finger graved;
To keep these safe a beauteous ark was made,
Of Shittim wood with rich pure gold o'erlaid ;
On either side upborne by *two* gold rings,
While *two* gold cherubins with outstretched wings,
Turn'd their bright faces towards the mercy-seat,
From whence the Lord His people deign'd to meet.
*When the ten tribes from Rehoboam fell,
Two would not so, 'gainst David's line, rebel.

Genesis 1:27
Genesis 2:16, 17
Genesis 3:6
Genesis 4:1-2
Genesis 4:8
Genesis 7:9
Genesis 4:22-31
Jeremiah 31:31
Genesis 19:1, 12, 13
Genesis 19:13-22
Genesis 19:24
Genesis 25:29-34
Genesis 27
Genesis 41:50-52
Exodus 3:5-19
Numbers 12:3
Exodus 4:14
Exodus 31:18
Exodus 37:1-9
Exodus 29:43
1 Kings 12:20

* Benjamin having united with Judah, remained faithful to Rehoboam (2 Chronicles 11:1, 12)

Two golden calves King Jeroboam made,
And his new subjects them to worship bade.
When Jezebel would Naboth's vineyard take,
Two sons of Belial against him spake.
Children of *two* years' old by Herod slain,
The crown of martyrdom did thus obtain.
There were *two* sons of Zebedee well known
Midst Jesus' followers as James and John.
Two loving sisters for dead Lazarus mourned,
Martha, whose thoughts too much on serving turn'd,
And Mary, who had chosen the better part,
In giving to the Saviour all her heart.
Two mites a widow in the treasury cast,
A noble gift, because they were her last.
Upon the mount where Christ transfigur'd stood,
* *Two* saints from heaven communed with their God.
Of the *two* thieves who suffered with the Lord,
While one reviled, one His great name ador'd.
As *two* disciples to Emmaus walked,
Lo ! Christ appeared, and with them sweetly talked.
Two great commandments—so the Saviour taught,
The Law and Prophets both before us brought;
And well they tally with the Gospel plan,
In teaching love to God, and love to man.
Two pence—a sum not small in other days—
The Good Samaritan most freely pays,
To help a stranger, who unhelped must die,
While Priest and Levite pass him coldly by.
Two masters none can serve, the Saviour said,
Ye must give all to God, or to the world instead.
Bound with *two* chains see Peter fast asleep,
While *two* armed soldiers watch beside him keep;
An angel comes, for Peter's God hath spoken,
And lo! His chains and prison-doors are broken.
There are *two* pathways through this world of ours,
The one is broad, and strew'd with choicest flowers,
The other narrow, and intricate too;
But while the first conducts to endless woe,
Who treads the last to happiness will go.

1 Kings 12:28

1 Kings 21:13

Matthew 2:16

Mark 1:19

John 11:19

Luke 10:38-42

Luke 21:1-4

Matthew 17:3

Matthew 27:38

Luke 23:39, 40

Luke 24:13-32

Matthew 22:35-40

Luke 10:30-37

Matthew 6:24

Acts 12:6-10

Matthew 7:13, 14

* Moses and Elias

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The Banner Gives More Fuel For Controversy

The Banner Of Truth magazine continues to thematise the controversy raised by Stuart Olyott's unorthodox ideas of the Word of God and mediate regeneration already commented on in New Focus. The Banner's January and February issues graciously allowed critics to air their views against Olyott's caricature of Luther, Lutheranism, a Word ministry and mediate regeneration. In the January and February News & Comments a 'Long Time Reader' says Olyott's attack on Luther was unfounded because 'to attribute the success of the Reformation to the Word of God is not the same as to say that Luther gave to Scripture what was due to God'. The correspondent gives Jer. 23:29; 2 Tim. 2:9; Acts 12:24; Acts 11:1; Titus 2:5; 1 John 2:14 and Rom. 10:17 to demonstrate the Biblical position, showing that the Bible backs Luther's approach and rejects Olyott's. Then, Andrew Wheeler claims that 'to say that the Holy Spirit uses the Word as an instrument in conversion is not at all the same as saying that He does so by some kind of automatic process.' We might add here that as Lutheranism is no less divided than Presbyterian, Baptist and Anglican churches, Olyott cannot possibly blame Lutheranism en bloc for being 'automatic Word processors'. Wheeler also criticises Olyott for his unjustified, un-Biblical distinctions between 'mediate conception' with which Olyott agrees, and 'mediate regeneration', which Olyott denies. Gary Benfold warns us that there are preachers who think in terms of automation but again, Luther can hardly be said to represent them. Ralf Ireland seeks to go half-way with Olyott but concludes 'perhaps he is wrong to make Luther the scapegoat'.

Stuart Olyott uses BOT issue 557 to pour oil over troubled waters but skips over the main fact that he has misquoted Luther and blamed Luther for using the Word wrongly and fostering an automatic idea of mediate regeneration. He claims that he has not been unfair because Lutheranism is committed to mediate regeneration. I trained for the ministry at a Lutheran university and never as much as heard of Olyott's automatic, magical nonsense. He must still give evidence that he is correct in the sense he misuses the term. Olyott blames others for giving him the faulty version he used. Should he not blame himself for being too lazy to look up the alleged text in its context? Olyott adds that those whom he is attacking cannot hold out hope for 'elect children dying in infancy and elect people who are seriously impaired mentally'. This is non sequitur as we cannot

stop preaching to all who can hear, understand and respond because we imagine a minority do not have this gift. What about Luke 1:40 ff. where we read when the good news comes and salvation is nigh even babies in the womb leap for joy! Furthermore, in salvation there is no 'age of accountability' and Lutherans agree with Bullinger, Calvin and the English Reformers that 2 Corinthians 5:19 covers all the elect. This is preaching according to the Word of God which is what a Word ministry really means.

Iain Murray, however, takes up a lance for Olyott and warns against too much expository preaching. This is strange as the BOT formerly re-pioneered expository preaching but Murray gives it a new definition, which reminds us of Olyott's new definitions of the Word and Biblical mediation. Away with 'dull' and 'heavy' expositions which are nevertheless often 'superficial', says Murray. Replace them with light, entertaining but 'deep' messages and reject a Word ministry which is thought to convert souls automatically. Mr Murray gives us five structured disadvantages of his new idea of expository preaching but omits similar at-length structured accounts of its advantages. Indeed, his woolly definition of expository preaching refers little to 'expository' and less to 'preaching'. He leaves out a. the purpose and use of God's mediation through, in and by the expounded Word; b. the application of the exposition of Scripture to the needs of the congregation; and c. the evangelical appeal to the sinner by means of the Word, which were intrinsic parts of the old Banner's expository preaching. However, where no Scripture is expounded, none can be applied. We are also told that expository works have become 'popular' as if this were condemnation enough. Has the Banner forgotten that they have delighted the bulk of their former readers with such treasured works for decades? We note however, that Murray is mistaken in his views of traditional expository preaching. He is condemning what he calls 'running commentaries', in favour of short texts. Expository preaching is not a question of length but of the methods used in expounding the Scriptures. Murray is in fact recommending the methods of the 13th century mediaeval church. They used a few words of Scripture as a starter before developing their three-point narratives.

Murray starts by claiming that many preachers cannot preach in an expository way, using Spurgeon as an example. I caught my breath when I read that! Surely hirelings who are

The Sword Of The Spirit

not able to expound the Word are not preachers. Nor should they be pastors. This has nothing to do with expository preaching but with calling pastors who cannot prepare sermons and preach. Murray's second point is that covering a whole book or even the whole Bible must be challenged as it becomes an end in itself. 'True preaching', he tells us, 'needs to ignite an on-going process'. Yet he recommends having a different theme for each sermon. Where is the on-going process here? One might call Murray's method the hit-and-run process. Luther, after summing up his exposition, usually prepared his hearers for the next with a 16th century version of 'wait for the next exciting instalment' and when that came round, he referred to the contents of the last sermon briefly before going on to explain how he was going to structure the next, emphasising the 'on-going process' of following God's Word. Murray's third point that expositional preaching is merely lecturing is also highly questionable. Here, he claims that John Brown of Broughton and Dr Martyn Lloyd-Jones were of the lecturing rather than preaching kind. Murray's fourth point is that expository preaching has a bad track-record because of the 'tyros' in the ministry. Again we ask what have new recruits who have never seen battle to do with the office of a preacher? But is not Murray's ward Olyott acting the tyro's part in his anti-Word attitude and attempt to introduce a popular, more shallow and less laborious and studious way? Again Murray is complaining about poor preachers rather than demonstrating that expository preaching is a second best.

Murray's fifth point that expository preaching is not evangelical shows how he has misunderstood the term. In mature, well-skilled, God-blessed evangelical hands expository preaching is evangelical but obviously not in the hands of Murray's 'tyros' who scorn the idea of good, honest work and have no business in the ministry. Yet Murray still demands, like us all, 'messages that will move congregations and even sway communities'. The old Lutherans expounded the Word for hours at a time and I have the written testimonies of those who said they were like magnetic minutes. Furthermore, good expository preaching knocks down self and builds up faith. Murray's bickering merely knocks down. We agree with Murray's longing for better preaching but he does not bother to give us it. As Olyott uses a fictive caricature of Luther on which to base a most badly thought-out system, Murray merely draws a caricature of Bible exposition without giving us a better alternative.

Thy Word, dear Lord, thou hast declared
To be Thy Spirit's conquering sword,
To conquer all Thy mighty foes,
And save the number Thou hast chose.

Thy Word Thou didst design to be
Unfathomable Mystery;
But with thy Spirit's gracious power
We bless Thy wisdom and adore :—

That when Thy Word Thou wilt reveal,
'Tis Thou Thyself must break the seal,
And with Thy Spirit's grace impart
The sacred knowledge to our heart.

Thy Word, O Lord, unfold to us,
And help its beauties to discuss;
And grant an eye of faith to see
While we in Spirit worship Thee.

Thy Word's a lamp to guard our feet
And guide us to Thy mercy seat;
Thy Word's a comfort in distress,
While travelling through this wilderness.

Thy Word's a light, if Thou appear,
Our dark benighted minds to cheer,
And bear the mist of sin away
That hides from us the font of day.

Oh may we follow in the road
That leads to glory and to God,
And by Thy Word and Spirit find
That heavenly bliss Thou hast designed.

Oh let Thy Word go forth and spread,
And quicken those among the dead,
And let Thy Spirit guide their way
To realms of Everlasting day.

Anon. from *The Gospel Advocate* 1876

The Suretyship Of Christ

Part 2: The Eternal Lamb Of God

The eternal decrees of God

Might I here, without giving offence, more fully express these thoughts, which I have long indulged upon this deep, mysterious subject, I would say, that although the humanity which God the Son assumed was not really created until some thousands of years of time had elapsed; yet God the Father having in eternity absolutely resolved to create it, and positively decreed that the Son should assume it; and the Son having then: really engaged to clothe Himself with it, and become God-man, He must have stood in that character, both in His own and His Father's account, before time began, as much so as the elect, in consequence of Jehovah's decree to create them, and His choice of them to be His people, were eternally considered by Him as His people. In eternity, prior to His first creating act, He determined that they should exist, and that they should exist as His people (Isaiah 43:21). Thus He gave them an eternal decretive existence in His own mind, and in that existence, long before they had any other, He viewed them, with infinite complacency and delight, as His people; nor are they more truly His people, nor more eminently the objects of His delight, as such, subsequent to their creation and regeneration, than they were before the birth of time, when they had no existence, but in His decree: this must be obvious to every enlightened and experienced mind that will take the trouble to consider, that it was not as brought into real existence by creating power, but as standing before Him in His decree only, that He fixed them in Christ, as their Head, by freely and immutably choosing them in Him, entered into covenant with them, gave them all grace, and the promise of eternal life, and blessed them with all spiritual blessings in Him before the foundation of the world was laid.

Christ the eternal God-man

In like manner He decreed, that the Son should array Himself in human nature and exist as

God-man, and by that means gave Him an eternal decretive existence as such, and in that existence viewed Him as God-man, as truly as He did when He was baptized in Jordan, or when He expired on the cross: it was as He stood in that peculiar character in the divine decree, that the Father appointed Him to be Head of the church, the Saviour of the body, and the grand repository of all the treasures of grace and glory, for the church's aggrandisement and felicity; made with Him the covenant of grace; invested Him with all His offices; made Him heir of all things; gave Him that peculiar glory, for the possession and enjoyment of which He prayed just before His death; put all things into His hands; committed all judgment unto Him, and gave Him all power and dominion in heaven and in earth.

Christ our Mediator

These eternal acts of the divine will had all respect to Him, considered as God-man complete: not God and a mere human spirit united; but God in personal union with man, consisting of both soul and body. His flesh, as well as His spirit, is a constituent part of His person; without it He would not be truly God and man, nor could He fill the Mediatonal office. In constituting Him the Mediator, the Father must have had special respect to His whole human nature: all the divine counsels relating to human redemption have equal regard to His flesh and His spirit; and these two integral parts of His humanity are equally interested in the Mediatorial covenant, and alike concerned in the performance of each of its conditions. He is given by God the Father for a covenant of the people as God-man entire; and, as such, He sustains every federal relation to His father and His people, and performs every federal act: His obedience to the law; His sufferings for sin; His resurrection from the dead; His ascension into heaven; His intercession there, and His government of the church, must all be regarded as the joint acts of His body and soul, in personal

union with His divine nature. Now, if, as some say, the real existence of the human soul of our Lord was necessary at the making of the covenant of grace, because it had to take a part in the fulfillment of His covenant engagements; for the very same reason it was requisite that His body too should then exist, as the latter was federary with the former in the fulfillment of the whole sacred stipulation.

Eternally present, eternally perfect

Some of my readers, may, perhaps, be disposed to treat the above with lightness and contempt, as if it were fanciful and trivial; but let it be remembered, that the immense Being with whom we have to do is of infinite understanding; that with Him there is neither beginning, succession, nor end; neither past nor future, but an eternal now; that with Him there is neither new nor old; that He sees the end from the beginning, and calls those things which are not as though they were; and, therefore that all the operations of His power in the worlds of nature and of grace, are designed only to bring forward and display before His intelligent creatures, angels, and men, to His own eternal praise and their ineffable delight, the amazing conceptions of His boundless mind, in which every creature and every work was eternally present and eternally perfect; for if any thing could possibly be found which was either not present or not perfect in His eternal thought, His knowledge would not be perfect, His mind would not be infinite: nor could it, with truth, be said, that He worketh all things after the counsel of His own will.

Set up from everlasting

Let us now contemplate the person of Christ, God-man, as constituted, and, consequently, truly existing in the divine eternal decree. It is, doubtless, with reference to His complex character, decretively brought forth in the infinite mind, that the following inspired language is inserted in the sacred page, for His glory and our instruction. "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." "The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled; before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When

he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men." (1 Corinthians 2:7; Proverbs 8:22-31). That I have not misapplied this elevated language will appear to my readers, if they consider, that it is not a mere name nor power of Deity, but a real person bearing the title of Wisdom, that speaks in this lofty strain; that Wisdom is one of the names by which the incarnate God is made known by the Holy Spirit in the Scriptures of truth; that as God, abstractly considered, and without regard to His incarnation, He could neither be brought forth nor set up: because, as such, He possesses underived existence, and was eternally the Most High; that He was not incarnate from everlasting in any other sense than decretively, because His human nature was not created till a certain period of time specified in the divine page (Luke 1:1, 26).

The Lamb slain

This leads us to view Him, whose goings forth were of old, from everlasting; God the Son, decretively incarnate, in His immense love to His Father, and His chosen people, engaging His heart to draw nigh unto the former in favour of the latter, to give up Himself to Him, to become their surety, to assume their characters, stand in their place, and answer for them, in all things essential to His honour, and their full emancipation, and immortal happiness. "Lo! I come: in the volume of the book it is written of me: I delight to do thy will, o my God! yea, thy law is within my heart," was His language when He came into the world, and clothed Himself with our nature; and, it was no less His language, in those eternal transactions between Him and the Father, relating to His future incarnation, obedience, and sufferings, for the glory of themselves and the Holy Spirit, and for the salvation of the church; for all that He said and did in time was nothing but the counterpart of the councils of eternity; and, therefore, was, prior to His appearance upon earth, yea, from all eternity, to Him who calls those things which are not as though they were, as if it had been really done: Christ is, therefore, called, "the Lamb slain, from the foundation of the world."

concludes next issue

CHURCHES

CO. DURHAM (TEESDALE)

BARNARD CASTLE. Eggleston Baptist Church, Eggleston, off B6282.

Sun. 10.30am. Fri. 7.30pm.

Preacher: Peter L. Meney, Tel: 01833 650797.

Email: pastor@egglesburn.org.uk Visitors welcome

CHANNEL ISLES

GUERNSEY. Bethesda Strict Baptist Church, Mont Marche, Forest, Guernsey. All welcome.

Sun. 11.00am, 6.00pm. Wed. 7.30pm (please check)

Pastor: Graham Miller. Tel: 01481 248016

DEVON

HONITON. Sovereign Grace Church, Awliscombe Village Hall,

Awliscombe (Near Honiton on A373).

Sun 10:45am. Ian Potts, Tel. 01404 548703

Email: ianpotts@graceandtruthonline.com

Web: www.graceandtruthonline.com

DENBIGHSHIRE

LLANGOLLEN. Glanrafon Evangelical Church, Princess Street, Llangollen.

Sun. 11.00am & 6.00pm. Wed. 7.30pm.

Pastor: James Cornford, Tel: 01978 860642.

Web: www.glanrafonevangelicalchurch.org.uk

DORSET

DORCHESTER. Grace Baptist Church, YMCA, Sawmill Lane, Weymouth Road, Dorchester (by Sports Ground nr Tesco's).

Sun. 11.00am.

Pastor Frederick Serjeant, Tel: 01300 341670.

Email: pastor@gracebaptistchurch.org.uk

Web: www.gracebaptistchurch.org.uk

WEYMOUTH. Independent Evangelical Church, W.I. Hall, Gallwey Road, Wyke Regis, Weymouth.

Sun. 11.00am, 6.30pm. Sec. John Mann, Tel: 01305 774523

HERTFORDSHIRE

KNEBWORTH. Grace Fellowship, Knebworth Primary School, Swangleys Lane, SG3 6AA.

Sun 10:30am and 5:30pm.

Preacher: Allan Jellett, Tel: 01707 376675

Email: pastor@knebworthgracefellowship.org.uk

Web: www.knebworthgracefellowship.org.uk

LINCOLNSHIRE

SLEAFORD. Ebenezer Reformed Baptist Church,

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Read the whole Bible once a year, the Psalms & New Testament twice. Based on an arrangement by Robert Murray M'Cheyne. The centre column shows the day of the month. M'Cheyne suggests the columns to the left may be read by the family and those to the right in private.

MAY

Numbers	8	Psalms	44	1	Songs	6	Hebr	6
	9		45	2		7		7
	10		46, 47	3		8		8
	11		48	4	Isaiah	1		9
	12, 13		49	5		2		10
	14		50	6		3, 4		11
	15		51	7		5		12
	16		52-54	8		6		13
	17, 18		55	9		7	James	1
	19		56, 57	10		8, 9 - v 7		2
	20		58, 59	11		9 v 8, 10v 4		3
	21		60, 61	12		10 v 5		4
	22		62, 63	13		11, 12		5
	23		64, 65	14		13	1 Peter	1
	24		66, 67	15		14		2
	25		68	16		15		3
	26		69	17		16		4
	27		70, 71	18		17, 18		5
	28		72	19		19, 20	2 Peter	1
	29		73	20		21		2
	30		74	21		22		3
	31		75, 76	22		23	1 John	1
	32		77	23		24		2
	33		78- v 37	24		25		3
	34		78 v 38	25		26		4
	35		79	26		27		5
	36		80	27		28	2 John	1
Deut	1		81, 82	28		29	3 John	1
	2		83, 84	29		30	Jude	1
	3		85	30		31	Rev	1
	4		86, 87	31		32		2

JUNE

Deut	5	Psalms	88	1	Isaiah	33	Rev	3
	6		89	2		34		4
	7		90	3		35		5
	8		91	4		36		6
	9		92, 93	5		37		7
	10		94	6		38		8
	11		95, 96	7		39		9
	12		97, 98	8		40		10
	13, 14		99 - 101	9		41		11
	15		102	10		42		12
	16		103	11		43		13
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	21		108, 109	16		48		18
	22		110, 111	17		49		19
	23		112, 113	18		50		20
	24		114, 115	19		51		21
	25		116	20		52		22
	26		117, 118	21		53	Matt	1
27, 28- v19			119 - v24	22		54		2
28- v20			v25 - 48	23		55		3
	29		v49 - 72	24		56		4
	30		v73 - 96	25		57		5
	31		v97 - 120	26		58		6
	32		v121 - 144	27		59		7
	33, 34		v145 - 176	28		60		8
Joshua	1		120 - 122	29		61		9
	2		123 - 125	30		62		10

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God cares for the sparrow — that little insignificant creature — He gives it food. He cares for the little birds. But there is a special care spoken of in 1 Peter 5:7 with which the Lord regards His people. It is in virtue of their covenant relation to Him that He cares for them. They were the objects of His love and care before the foundation of the world; they were given to the Son before the world was made. The Lord's people were the objects of Jehovah's love from all eternity, and, therefore, He gave them to the Son. They are His redeemed people, saved through the blood-shedding and atonement of the Lord Jesus Christ; they are His ransomed ones. Assuredly, we see here the reason why the Lord cares for them; they being His people, doubly dear to Him, because united to His dear Son. "Accepted in the Beloved" is the character of His people; and it is because they are "accepted in the Beloved" and only because they are accepted in Him, that they have favour at His hand.

W. H. Krause

