

# SCOTTISH PROTESTANT VIEW

FREE

SCOTLAND'S OWN  
PROTESTANT NEWSPAPER

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Editor: Mr Jack Bell

## KIRK FAILS TO RESOLVE ISSUE OF CIVIL PARTNERSHIPS

On Tuesday 23<sup>rd</sup> May, around 20 members of Zion Baptist Church picketed the Church of Scotland at its Assembly on the Mound, Edinburgh.

The protest was two-fold, not only on the issue mentioned above, but also against the ongoing Romanising of the National Church. As well as displaying slogans on our placards and banners we faithfully displayed the Word of God, the basis upon which we protested. In a rather surprising manner, the Moderator, the Reverend

Alan McDonald, came out of the Assembly at lunch-time and spoke personally to myself and other members of our church. He gave us an opportunity to put our viewpoint and more importantly God's viewpoint to the Moderator. As it happened, the debate left the Kirk split in its opinion and a definite decision will be taken next year, one way or another.

*By Mr Jack Bell*



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A True Protestant



# 'Mardi Gras' parade for city centre

## Thousands to join Glasgow's gay celebrations

By WENDY MILLER

THOUSANDS of people are on the march today in a Mardi Gras style parade in Glasgow city centre.

Partygoers will wear costumes and release hundreds of balloons to celebrate this year's Pride Scotia festival.

Pride Scotia - formerly Pride Scotland - champions the rights

of the lesbian, gay, bisexual and transgender community.

A giant rainbow flag will be flown from the City Chambers for the event.

A spokesman for Pride Scotia said: "It's shaping up to be a fantastic event. We expect a crowd of 3000, with lots of musicians and performers."

The march leaves from Blythswood Square at 1pm. Marchers will gather in George Square at 2pm for the official Pride party, previously held at Glasgow Green.

Organisers say they moved to

George Square as they wanted the event to take place in the heart of the city centre.

There will be a health and community fair while gay bars such as Mo and the Polo Lounge are expected to stage events.

Speakers will include the city's Green MSP, Patrick Harvie, who previously worked in the gay men's team at Phace Scotland, a support agency for people with HIV.

Mr Harvie said: "Pride Scotia is among many hundreds of similar events across the world.

It reminds us of the

discrimination we have worked to overcome, and the challenges which we still face.

"This year we have a lot to celebrate, with figures this week showing hundreds of same - sex couples who have tied the knot in Scotland since civil partnerships were introduced."

The Pride Parade route will be: West Regent Street, Renfield Street and Union Street, Argyle Street and Queen Street.

wendy.miller@  
eveningtimes.co.uk

Evening Times June 2006

*And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. (Rom 1:27)*

# CARDINAL O'BRIEN SETS OUT HIS VISION FOR THE FUTURE

Although there are 106 parishes in the diocese there are only 63 "fully active" priests and by 2010 this figure is expected to fall to under 50 priests with a continued decline to 32-34 by 2015.

The shortage of priests coincides with the attendance at Mass falling from 40,917 to 32,509 in the last 10 years while baptisms in the same period have fallen from 1910 to 1075 and marriages from 608 to 333.

These figures highlight a trend of fewer Catholics practising their faith as the estimated Catholic population in the diocese has dropped by only 4.2 per cent from 115,800 to 111,575 in the past decade.

Setting out his proposals for the future structure of the diocese Cardinal O'Brien asked for responses by July 31 to allow him to prepare a draft strategic plan for final consultation which he plans to issue in October with the consultation period ending on St Andrew's Day, November 30.

Cardinal O'Brien said that he hopes to have the first three year plan in place by the end of the year.

The key proposal contained in the consultation document is that there should be not less than five and not more than seven deaneries with Cardinal O'Brien declaring his preference for five. The parish communities within each deanery would be arranged in groups to allow them to share resources and work together. One parish in each group will be designated the key parish and will

normally have a resident priest.

The five deaneries proposed are Edinburgh, Fife, Midlothian, East Lothian and Borders, West Lothian, and Central.

A Dean will be appointed to each of the new deaneries who will be responsible for overseeing the work of the parish communities in his deanery and co-ordinating deanery policies.

It is also proposed that the number of Vicars General will be reduced to one.

Cardinal O'Brien also plans to appoint a priest to work with him in developing and implementing a policy for the support and pastoral care of the priests in the diocese.

In the consultation document, he said that one of his key objectives in putting forward the new structure was "to produce a structure that would endure for up to 10 years with only minimum changes in the staffing of parishes, taking account of all known trends.

"The arrangements are therefore intended to allow for illness, sabbatical leave, holidays and training as well as the additional support likely to be available from retired priests."

The proposals are the result of the work already undertaken as part of the "Working for Change" and "Together in Hope" initiatives in 2003.

Scottish Catholic Observer June 2006

## EDITORIAL COMMENT

*One man's sorrow may be another man's joy. As Biblical Protestants we rejoice and thank God that Rome is struggling to find priests to celebrate the Mass. Let us continue to pray that the Lord will deliver our nation from Rome and romanizers and raise us up a generation of faithful preachers of the Gospel. May Roman Catholics be gloriously converted through Christ and His finished work and be delivered from the Cardinal and his vision.*

**ALL ARTICLES IN THIS MAGAZINE REPRODUCED AS EVIDENCE**

# Gay unions 'a matter for ministers'

**Kirk rejects ban on individual clergy performing civil partnerships**

**CRAIG BROWN**

THE Church of Scotland was split last night after voting in principle that it should be left to individual ministers to decide whether or not to mark civil partnerships. During a heated debate, the General Assembly also agreed by a narrow margin to reject an attempt to stop ministers from ever carrying out a religious ceremony marking "gay marriage". On the right to mark civil partnerships, the Rev Ann Inglis, convener of the legal questions committee, said: "There has always existed a freedom of pastoral conscience, which allows ministers to act in this and, indeed, other ways.

She said the UK government's decision to establish civil partnerships meant that the Kirk had to give its ministers clear guidance. "The DTI... would find it unacceptable if there were a situation where ministers were unclear whether they could be disciplined for a particular course of action. This is exactly the kind of situation, which could result in increased state regulation in an area of discipline.

Opposition to the committee's motion, which must first go before the presbyteries before it can be finalised next year, was vociferous. The Rev Iain Greenshields, of Snizort, Skye, said he had spoken to Church members worldwide who were "astonished" that it "should even be discussing this".

He cautioned: "We have to be careful that we are not taking the Church off in the wrong direction, further diminishing what is already a church in decline."

The Rev Dr Bruce Gardner, of Banchory Devenick and Maryculter/Cookney, added: "We are standing on the edge of taking the first decision that I can remember where we have taken a step out of God's word."

However, speaking for the motion, the Rev Tom Gordon, a chaplain for Marie Curie Cancer, said he had blessed one lesbian



The General Assembly of the Church of Scotland discusses its stance on civil partnerships and other matters. Picture: Lewis Houghton



couple, one of whom was dying of cancer, and would not be deterred if the assembly voted against the motion: "I blessed that couple because I believed it was right to do. I will do so again *in extremis* or in other proper pastoral circumstances because, in compassion and healing in my ministry, I could do no other."

The decision went through after two votes. The first saw the attempt to have ministers halted from carrying out marking ceremonies rejected by just 322 votes to 314. The second saw the committee's motion carried by 372 for to 240 against.

However, a binding decision was avoided when the assembly voted to have the decision sent down under the 1697 Barrier Act, which means that the 46 presbyteries will consider their choice.

If a majority of the presbyteries approve of the assembly's view, then a definite decision will be taken next year

However, if they do not, the assembly will have to return to the drawingboard.

*The Scotsman*

## Let's all march together to beat the bigots, says Kirk leader

**STEWART PATERSON**

THE ORANGE Order and Irish Republican organisations should join forces and march together on Scotland's streets, to bring their members closer together and tackle sectarianism, the Kirk's moderator designate said yesterday.

The Rev Alan McDonald, who will become moderator of the general assembly of the Church of Scotland on Saturday, said he hoped activism on neutral issues could lead to reconciliation of groups at opposite ends of the sectarian divide.

His idea is for the organisations to parade officially on wider political or social issues, on which members could realise they share common personal opinions.

Mr McDonald said: I think there is a real hunger in Scotland for important issues to be addressed, such as how we can bring about reconciliation in the area of sectarianism.

"For example, If we could get the Orange Order and the republican marching organisations with Irish roots, marching forward in the same issue, such as against

Trident or on poverty, why not? These organisations are good at marching."

He wants other groups to follow the lead of his own church and the Catholic and Episcopalian churches, which signed a petition urging the government not to replace Trident.

Orange and republican leaders agreed there were non-sectarian issues, which could unite people.

Robert McLean, executive officer of the Orange Order, said: I am sure there are a lot of Orange Order people who take part in these parades throughout the country already."

Jim Slaven, of republican group, Cairde na hEireann (Friends of Ireland), welcomed the idea and said they were always willing to participate with others.

He said: "Republicanism is inclusive and we want to work with people from other traditions. We would welcome the opportunity to discuss the idea in greater detail."

*Glasgow Herald 17.5.06*

# 'BEHOLD, I AM GOING TO MAKE JERUSALEM A CUP OF REELING'

Zechariah 12:2

The term "a cup of reeling" is *saf ra'al* in Hebrew. We are dealing here with two separate terms: the *saf* (cup or bowl) and its contents, the intoxicating drink, *ra'al*.

The term *cup of reeling* appears in the Bible whenever God pours out his anger on the nations causing them to drink from it. In this way, their latent enmity towards God or their latent anti-Zionism becomes a visible outburst (for example, Jeremiah 25:15 17, 27 29).

We should not overlook the fact that it is God who makes Jerusalem a cup of reeling for the nations. As the Bible says, "*Behold, I am going to make...*" If the nations, in their envy, have fought against the Jewish people or failed to bless Israel in the way God demanded of them ("*Blessed is everyone who blesses you [Israel], and cursed is everyone who curses you*" [Numbers 24:9]), then they will have to drink this intoxicating drink so that their hostility will become clear. Even if in the past the nations had still been able to hide their anti-Zionism, now it will become clearly visible due to this intoxicating drink.

The Hebrew word for intoxicating drink, *ra'al*, incorporates the ideas of confusion, deadening of the senses, unconsciousness, and something veiled or covered. If we condense these concepts into one sentence we could say, "They no longer know what they are doing," for they are doing things which defy logic.

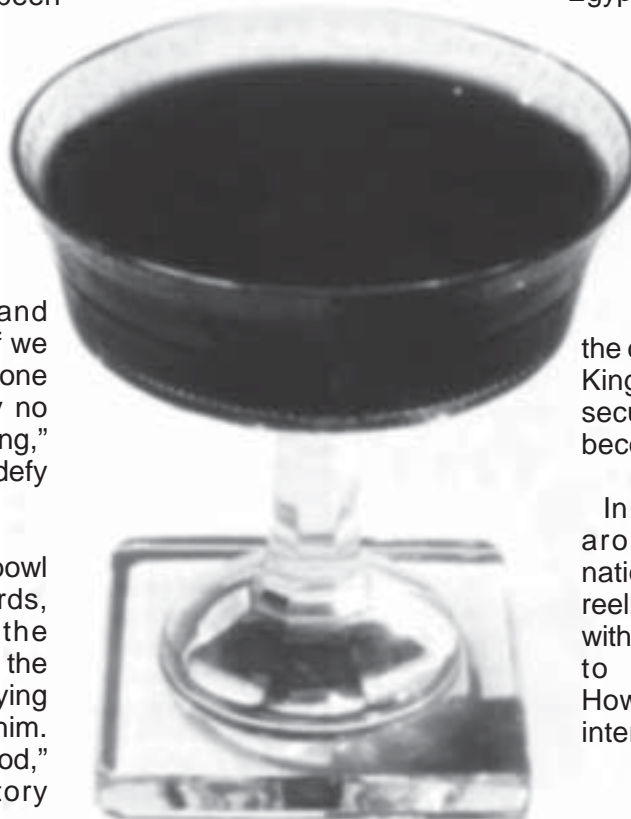
The Hebrew word *saf* means bowl and *threshold*. In other words, anyone who steps over the threshold of Jerusalem, over the edge of this shallow bowl, is laying claim to territory forbidden to him. For Jerusalem is the "City of God," His eternal sovereign territory

because one day his throne will be established here (Jeremiah 3:17). Thus the nations come under the influence of this intoxicating drink, which drives them into frenzy.

This thought is further substantiated by the fact that these nations are those that lie *saviv*, or round about Jerusalem. At present, these are the Islamic nations. Although the Arab nations that surround Jerusalem fought against Israel since the founding of the State in 1948, those wars were politically motivated and not inspired by the Islamic frenzy for holy war as it is today.

It is possible to deal with politically motivated opponents, but not with nations that are in a state of intoxication. This is why the view of the Middle East Quartet (the United Nations, the United States, the European Union and Russia),

**A BITTER CUP:** Woe to those nations who come up against Jerusalem



that we can achieve a peaceful solution through diplomatic negotiations with Islamic fundamentalists like Iranian President Mahmoud Ahmadinejad and the terrorist group Hamas, is an illusion. The reason is that we are talking here about people who have stepped over the threshold and drunk the intoxicating drinks.

The term *saviv*, round about, foretells that Israel's neighbors will become intoxicated. The Shah of Iran was a friend of Israel. After the Shah was deposed in 1979, the Ayatollah Khomeini took his place and turned Iran into a country that is hostile to Israel. Ahmadinejad is in frenzy about freeing Jerusalem from the Jews, which is why he is financing the holy wars of Hamas in the Palestinian territories and Hizbollah in Lebanon.

It is only a question of time as to how long Egypt's President Hosni Mubarak, 78, can hold out against the Moslem Brotherhood. Then Egypt, with whom Israel has a peace treaty, will also fall into the hands of Islamic fundamentalists. In the same way, Jordan in spite of her peace treaty with Israel is coming more and more under the influence of the Islamists. At least 60 percent of the Jordanian population is Palestinian, which means that the days of the moderate Jordanian King Abdullah are numbered. Even secular Syria is well on its way to become an Islamic state.

In this way the circle is closing around (*saviv*) Israel. Those nations that drink from the cup of reeling that is Jerusalem are uniting with all the nations of the earth going to war against Jerusalem. However, it is then that God will intervene and save Israel.

# ROME OPPOSES SCOTTISH PROTESTANT MARCH BUT WANTS ITS OWN MARCHES WITHOUT OPPOSITION

A local parish priest spoke out recently against the Hamilton Covenanters Memorial march. Gerard Bogan, priest of St Ninian's in Hamilton demanded that the local council should re-route the march to miss passing his church. Thankfully the request was turned down, allowing those who seek to remember the sacrifices made by the Covenanters for religious liberty to march the original route. Yet another case of Roman hypocrisy.

I have reprinted an account of an RC march to honour Mary showing that Rome herself wants all the liberty she can get.

Let me recall the story of the Midland Martyrs. About half

a mile from Fenwick Kirk stands the farm of Midland. In the year 1685 four men met there for prayer and discussion. Hearing word that a party of soldiers arrived in the area they tried to escape, but the eldest of the four, John Fergushill became ill and the others refused to leave him. The older man plus George Woodburn and Peter Gemmill were shot and the fourth, the famous John Nisbet, was taken for trial to Edinburgh where he was executed. These and others who laid down their lives are worth remembering with thankfulness.

By Mr Jack Bell

# ADORATION OF OUR LADY

By Brian McGeachan

**THE MONTH of veneration of the Virgin Mary was marked at the weekend with special services across Scotland.**

In Glasgow St Andrews Cathedral saw 250 people celebrate the First Saturday of Devotion to Our Lady of Fatima with Mgr Chris McElroy, reminding attendees that it was also the 25th anniversary of the attempted murder of the late Pope John Paul II. As children and their families gathered on Saturday to venerate Our Lady, they heard Mgr McElroy describe the actions of the then



Several hundred turned out for the annual procession at Christ the King in Howwood

PIC: PAUL McSHERRY

Holy Father as: "one of the greatest examples of human forgiveness when his Holiness Pope John Paul II chose to visit his would-be assassin in prison and pray with him."

The annual procession at Christ The King in Howwood, Renfrewshire saw several hundred turn out for a moving ceremony led by the Bishop of Paisley, Bisher Tartaglia.

This event's success was replicated in Lennoxton where 150 people joined the Schoenstatt Sisters of Mary to lay the flower crown on the head of the statue of Our Lady.

Sr Claire said: "Very much to the fore was the Pilgrim Mother campaign, which is worldwide and which began recently in Brasil. We are hoping this campaign will spread across Scotland."

Scottish Catholic Observer 19.5.06

## 'PROTESTANTS WILL NOT BE FORCED INTO A UNITED IRELAND' Gerry Adams

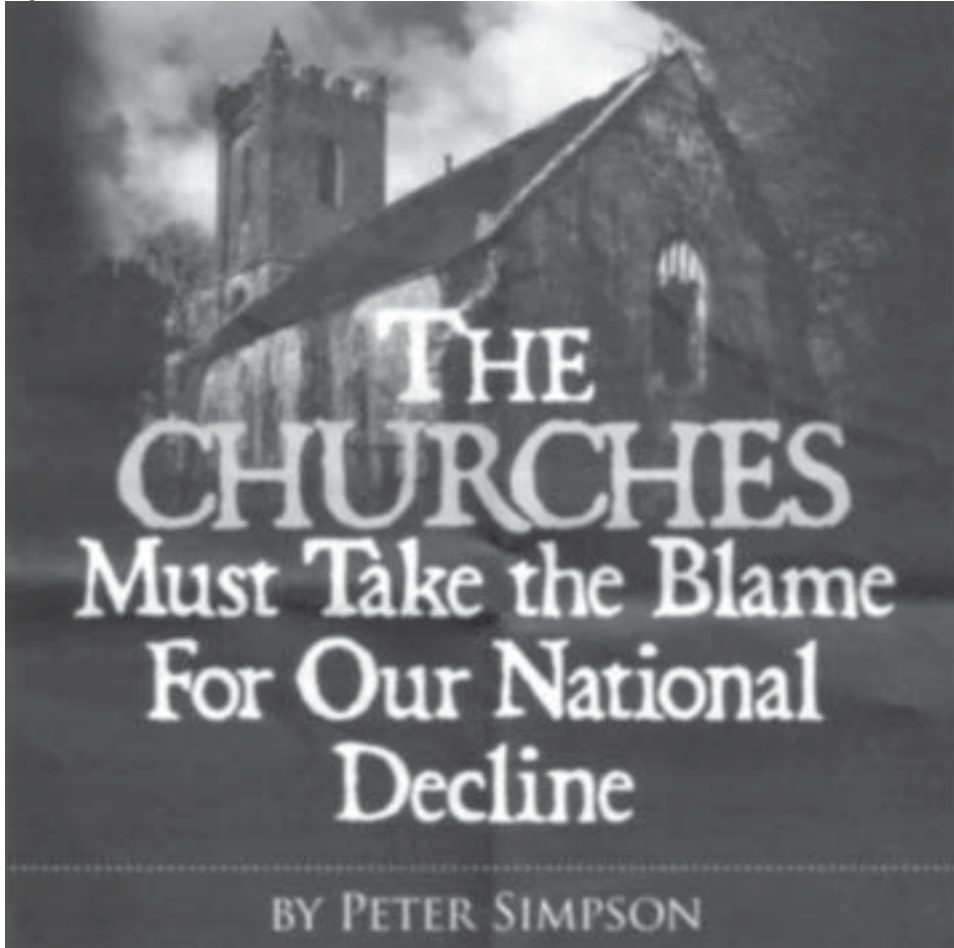
Sinn Fein leader Gerry Adams has declared that his IRA linked party has no intention of forcing Ulster Protestants into a united Ireland! He made this declaration while speaking at a Dublin rally to commemorate the 1916 Easter Rising.

Adams told his supporters they had to get serious about building diplomatic bridges with Protestants, many of whom despise the IRA and want it crushed by military force rather than accommodated within the Good Friday Agreement. While republicans want to see Britain out of Northern Ireland's affairs, he conceded that "unionists have a

different opinion. That's fine. Let's talk about these matters. And let us begin by reassuring unionists that we are not in the business of coercing them into a united Ireland".

Fine words from a man who was, for many years, certainly "in the business" of bombing Ulster Protestants into a united Ireland! The cause of his dramatic conversion to the use of conciliatory language is not hard to find. He is growing ever more desperate to talk himself and his party into a new power sharing arrangement at Stormont.

Orange Torch June 2006



It was Zerubbabel who led the first return of Israelite captives from Babylon in 538 BC. The former exiles immediately began the rebuilding of the Temple in Jerusalem, but they soon lost their enthusiasm, and the reconstruction work never progressed past its initial stages. So for some 16 years the Temple remained unfinished and untended.

This was indicative of a deep spiritual malaise amongst the people. God then called upon Zechariah to address the nation about its faithlessness and disobedience. However, it was not just a 16 year old problem that Zechariah had to deal with. It was much more deep rooted than that. This latest neglect of God's work was in fact a continuation of a spiritual waywardness which had been plaguing Israel's national life for generations. After all, the reason why they had been taken off into captivity 70 years earlier was because they had turned their backs upon God. So Zechariah was having to preach to a nation in which the ignoring of God had become deep-seated and habitual. That is why he declared to Israel, "The LORD hath been sore displeased with your fathers" (Zechariah 1:2) . Each generation had been passing

on its sinful habits to the next, causing the nation's spiritual darkness to become deeply ingrained. Rebellion against God's authority had thus become the norm in Israelite society.

Now modern day Britain is in exactly the same situation as Israel was in Zechariah's time. God is looking down upon us and is saying that He is sore displeased with us, but not only that, He is also saying that "he hath been sore displeased with our fathers", because the rejection of the Biblical Christian faith is no longer just a modern phenomenon. It now in fact spans generations. Let us therefore consider some examples of our longstanding national departure from the one true faith.

It is now forty years since the permissive society first came upon us in the 1960s. The deliberate undermining of our Christian culture which began in that decade has now become the accepted norm; it is today's establishment thinking. For example, the removal of censorship laws relating to stage, printed page and screen which occurred in the Sixties is now of such a longstanding nature that the reintroduction of wholesome, Godly

restraints seems almost impossible. The changed attitude to cohabitation outside of marriage has likewise become deeply entrenched, so that it is now actually regarded as strange for a courting couple not to be living together. In 1967 the Abortion Act legalised the wickedness of the taking away of human life in its mother's womb. So for some 40 years the blood of an ever increasing number of innocent slain ones has been crying out from the earth for justice to be done.

Back in 1950 a British Sunday would have been a quiet day, with far less unnecessary commercial activity profaning this sacred institution, but with each passing year our nation has become more and more acclimatised to ignoring the fourth commandment, and even professing Christians have become lax, going out to restaurants and using other commercial services on the Lord's Day. It now seems that any hope of recapturing some of the honour of the Sabbath Day, by, for example, shutting supermarkets or curtailing professional sport, is something of a pipe dream, for a whole generation has grown up with no apprehension at all that the first day of the week should actually be different.

Another serious instance of departure from God's ways in the post-war period has been the success of the gay rights lobby in making society think that the orthodox Biblical teaching on homosexuality is no more than prejudice and bigotry. We have now reached the stage where all our political parties openly condone sodomy as normal, with our Government even legitimising homosexual marriage in all but name by means of the Civil Partnership Act.

So we thus observe that unbiblical thinking has become deeply entrenched in Britain's national life. What we are witnessing, therefore, is the cumulative effect of many years of departure from the authority of God's word. What, however, is the reason for this departure? In answering that question we come to the main thrust of this article. The primary responsibility for our tragic national decline must surely lie with the churches themselves. With a few honourable exceptions, the churches have hopelessly

let the nation down. They have failed in their task, for they have abandoned the true Biblical Gospel. Society has become increasingly wicked precisely as the churches have compromised with the spirit of the age, turning away from the oracles of God as recorded in Holy Scripture.

True Bible religion has in fact been on the wane in this country since the latter half of the 19th century. It was then that theologians began to question the inerrancy of Scripture as the word of God, treating it instead like any other historical document over which they could stand in judgement. It was then that the anti-Christian theory of evolution quickly gained acceptance, as if it were scientifically proven fact, although nothing could be further from reality. It was then that the churches began to argue that being a Christian did not require a belief that everything in the Bible was true. So we need to realise that a devilish attack upon the authority of Scripture has been going on in this country for some 150 years, and that this attack has been taking place in the churches themselves.

As far back as 1887 C.H. Spurgeon felt that he had no choice but to resign from the Baptist Union, because of its departure from Scriptural truth. He argued that it was positively sinful for Christians to maintain fellowship with those who were denying God's word, and he called those who made such denials traitors. He thus made a courageous stand, but he had few allies, nor was he able to stop the rot, as theological liberalism made a relentless advance amongst the mainstream denominations.

So when the Great War began in 1914 our country was actually in the midst of a tragic abandonment of the historic Biblical faith. The churches were giving in to the spirit of the age. The Great War was called the war to end all wars, but far from bringing the nation up with a jolt, and causing it to cry out to God for mercy, it seemed to have the opposite effect, for after 1918 church attendance began seriously to fall, as the churches' embracing of liberal, unscriptural theology continued. The decline in church attendance was not surprising, because

liberalism is simply the philosophies of men dressed up in religious garb, and if the churches are going to teach exactly what the world is already thinking, then why should people bother to go to church at all?

The declining influence of the churches upon society in the inter-war period was such that in 1930 the President of the Baptist Union had no qualms about describing the situation as "desperate". In 1933 the leading non-conformist minister E. J. Poole Connor felt quite able to publish a book with the dramatic title, "The Apostasy of English Non-conformity". The word 'apostasy' of course means, quite simply, the abandonment of the faith. One tragic statistic to be found in this book is that by 1933 all seven of the English Methodist theological colleges no longer adhered to the inerrancy of Scripture (despite John Wesley's assertion that "if there be one falsehood in the Bible, it did not come from the God of truth"). Liberalism had thus triumphed within Methodism. Needless to say, the same thing was happening in the Church of England. The Second World War was a further warning to the nation to come to its senses and to turn in repentance to God. Britain was on the verge of being over-run by the invader. Nevertheless, God graciously delivered us, when we stood alone against the might of Nazi Germany in 1940.

Did our nation, therefore, post-1945, turn back to God in thankfulness for its undeserved deliverance? One can only answer that question with a resounding No. Britain continued, generally speaking, not to hear sound Gospel preaching. Liberalism was becoming thoroughly entrenched. In 1963 the Bishop of Woolwich published a book called "Honest to God" which was a best seller and very influential. This work continued the liberal attack upon orthodox Biblical doctrine. It argued against the very notion of God as a supernatural transcendent personal Being, One who reigned supreme over the world which he had created. The bishop wrote that the modern age needed new, less orthodox, definitions of God such as "the ground of one's being", rather than the Supreme Power who was

outside of man, and who needed to be approached by man in fear and trembling.

Also in the post-war period the churches became pre-occupied with ecumenism, and the abandonment of traditional doctrinal distinctives. Truth took second place to unity. In the 1960s and 1970s even evangelicals amongst the Anglicans repented of their former separatist attitude towards Roman Catholicism, and the Protestant Reformation came to be seen as creating a tragic division within the Church, rather than as a wonderful movement of the Spirit of God. So, even those who called themselves evangelicals were moving away from the faith once delivered to the saints". The triumph of liberalism was further seen in the existence of clergy who denied Christ's virgin birth, bodily resurrection and literal second coming. In the 1990s the Church of England abandoned plain Scriptural teaching by authorising the ordination of women, which was an act of total capitulation to political correctness, and a craven display of 'moving with the times'. Then in 2005 the Anglican House of Bishops declared, "Lay people who have registered civil partnerships ought not to be asked to give assurances about the nature of their relationship before being admitted to baptism, confirmation and communion". What can this statement possibly mean but that the Church of England thinks that participation in de facto homosexual marriage is compatible with a Christian profession? This once more represents an utterly shameful departure from the historic Biblical faith.

So looking at the church scene generally at the beginning of the 21st century in Britain, we see many churches having sold out to secular feminism, to New Age one-worldism, and to humanistic notions of the rights of man. The need to be 'inclusive' has displaced the need to uphold God's truth. Many today bow down at the altar of multi-culturalism and political correctness in accordance with the philosophical dictates of the prevailing secularism. Many churches have also allowed their worship to become thoroughly dumbed down, with seriousness and sober reverence giving way to entertainment style informality, in

*continued on page 8*

which the emphasis is all upon the worshipper having his senses excited and being made to feel good. This leads to a low view of the holiness of God, which in turn leads to a failure to make God known as the One who must be feared by feeble, sinful man.

No sensible observer can look at Britain today, comparing it to 40 or 50 years ago, without acknowledging that it has become increasingly crime ridden, vulgar and profane. An Englishman used to be known for his gentility, honesty and politeness. Now he is known as a lager lout and football hooligan, and the point that we are emphasising is that much of the blame for this must be placed at the door of the churches. The 18th century evangelical poet, William Cowper, who has written one or two of our finest hymns, once wrote in his poem entitled 'Expostulation',

*"When nations are to  
perish in their sins,  
'Tis in the church  
the leprosy begins:  
The preacher, whose office  
is with zeal sincere,  
To watch the fountain,  
and preserve it clear,  
Carelessly nods, and  
sleeps upon the brink,  
While other poison what  
the flock must drink...  
Then truth is hushed,  
that heresy may preach;  
And all is trash that  
reason cannot reach"*

Cowper, then, rightly perceived the seeds of national decline to be in the abandonment of a pure Gospel by the churches. Nations perish, when churches preach error. There has been in our land, to use Cowper's words, a distinct failure to keep the fountain of the churches' teachings dear. There has been a failure to uphold the truth of God's word in Scripture. The people have been drinking instead the poison of man made and man pleasing philosophy, and this rejection of God's word now spans many generations. The situation is also being exacerbated by a fashionable openness to other religions, causing an even further

dilution of the one true faith of Christ. Our society is no longer just apathetic with regards to Christianity; it is downright anti-Christian, and the rot has been setting in and getting worse for nigh on 150 years.

Now it was precisely that kind of situation of deep-seated, longstanding rebellion against God which Zechariah once had to deal with. How was the prophet to respond to it? We have the answer in Zechariah 1:3, "Therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me ... And I will turn unto you". So the solution could not be more

straightforward: the nation must be called to repentance and faith with the utmost urgency; for God is a God of wrath, as well as a God of love, a vital truth which many have forgotten today in their desire to 'market' God. Before the churches can call others to repentance, however, many of them will have to repent themselves of their appalling conformity to this world, and of all their endless jumping upon the world's trendy bandwagons.

Rev. Peter Simpson is Minister of Penn Free Methodist Church in Buckinghamshire.

*English Churchman June 2006*

# ZIONISM'S BROKEN DREAM

New division government was the headline in Israel's biggest newspaper *Yediot Ahronot* when Prime Minister **Ehud Olmert** and his Cabinet took power, referring to the new government's master plan: the division of *Eretz Yisrael*, the Land of Israel.

Olmert spelled out his vision in a speech to the Knesset (parliament) when the new government was sworn in. He spoke of a tiny country shrinking further behind walls and fences and handing over large parts of its biblical inheritance to the Islamic terrorists of Hamas. It is a vision of broken dreams. "I, like many others, also dreamed and yearned that we would be able to keep the entire Land of Israel, and that the day would never come when we would have to relinquish parts of our Land," Olmert said. "Only those who have the Land of Israel burning in their souls know the pain of

relinquishing and parting with the Land of our forefathers ... I believe with all my heart in the people of Israel's eternal, historic right to the entire Land of Israel. However, dreams and recognition of this right do not constitute a political program. Even if the Jewish eye cries, and even if our hearts are broken, we must preserve the essence. We must preserve a stable and solid Jewish majority in our state."

## **Land for nothing**

The process of dividing the Land of Israel began in 1993 when, with much fanfare, Israel signed the Oslo Accords with arch PLO terrorist **Yasser Arafat**. It was sold to the Israeli public under the formula of *land for peace*.

The land for peace myth ended at Camp David in 2000, when Arafat rejected Israel's offer of a Palestinian

state in 95 percent of Judea and Samaria with its capital in Jerusalem. Instead, he launched an Islamic war of terror known as the *Al Aksa Intifada*.

Back then, Israel's bargaining chip for ceding all this land was that Arafat would have to declare an "end to the conflict." Today, Israel is preparing to give away most of what it offered at Camp David and get nothing in return.

Since the land for peace concept is dead, Israeli governments have been selling the dismantling of the Land of Israel under different formulas. **Ariel Sharon** dubbed last summer's Gaza pullout *disengagement* - ie., disengaging from conflict with the Palestinians. Olmert is calling his plan *consolidation* - consolidating Israel's assets by removing dozens of isolated settlements and strengthening major settlement blocs.

Under the plan, some 60,000 Jewish settlers would be removed from their homes by 2010. The pullout would be unilateral because with Hamas in power, Israel believes there is no Palestinian peace partner.

The main reason for this retreat is demographics. To keep Israel a Jewish state, it must have a strong Jewish majority within its borders. Therefore, it would relinquish areas with a large Palestinian population. But this is misleading because Israel is also giving up vast tracts of the biblical heartland, which are largely unpopulated. Under US and European pressure, Israel has constructed its security barrier (the de facto border) along the 1967 lines, with the exception of three settlement blocs that will be annexed and attached to Israel.

### **No Peace, No Security**

Capitalizing on Sharon's popular legacy, Olmert is selling his consolidation plan in Judea and

Samaria as a follow up to the disengagement from Gaza. Yet this hides the fact that the Gaza pullout has been a failure.

Palestinian rocket attacks from Gaza have continued unabated, and the destruction of the northern Gaza settlements has put the city of Ashkelon within range. Several rockets have already fallen near the strategic power station there. Rockets have also fallen on Kibbutz Zikim and Kibbutz Yad Mordechai which were never hit before the Gaza withdrawal. So while the former Jewish settlers of Gaza are no longer in harm's way, the Palestinians simply have a new set of targets inside Israel proper.

And this is just the beginning. The Palestinians are smuggling *Katyusha* rockets into Gaza through the porous Egyptian border, which Israel abandoned. *Katyushas* have a longer range and are more accurate than the home-made *Kassam* rockets used until now.

The army says tons of other weapons are also flowing across the border through underground tunnels, including assault rifles, bullets, rocket propelled grenades, and anti-tank weapons, as well as shoulder fired missiles that pose a threat to military and civilian aviation. The Israeli navy has seized fishing boats in Gaza waters packed with hundreds of pounds of TNT smuggled from Egypt.

So what can be expected if Israel hands more territory over to Hamas? 'An Israeli withdrawal from Judea and Samaria will cause an inflow of terrorists and missiles that will place all of Israel's major cities as well as its major highways, seaports and Ben Gurion [international] Airport within missile range,' writes *Jerusalem Post* columnist **Caroline Glick**.

### **Will it happen?**

The makeup of the new government raises doubts about

whether it will be stable enough to implement the ambitious withdrawal plan. The new government commands 67 seats in the 120 member Knesset, as follows: Olmert's centrist *Kadima* party (29 seats); the dovish *Labor* Party (19); the ultra Orthodox *Shas* party (12); and the dovish *Pensioners* party (7).

The trump card is Shas because it has a hawkish constituency and opposes the withdrawal plan. In fact, Shas refused to sign a key article of the coalition agreement that calls for dismantling settlements and redrawing Israel's borders.

Shas is not an ideal partner for Olmert's center left coalition. But since Kadima won only 29 Knesset seats, he needed to bring a right wing party into the government.

The alliance underscores the precarious nature of Israeli politics: governments rarely serve out their four year terms. Analysts expect Shas to quit the coalition when the time comes to start evacuating settlers in about two years. So the new Olmert government could suffer the same fate as its predecessors, and collapse.

But Olmert could still implement the pullout with the help of the Arab parties (10 Knesset seats), and the ultra left wing Meretz party (5), which would give him a parliamentary majority without Shas. However, Olmert would be reluctant to give the anti-Zionist Arab parties the swing vote on such an explosive issue.

While implementation is not a done deal, the settlers see little cause for optimism. They waited for divine intervention to stop the Gaza pullout, and now they have serious doubts with regard to Judea and Samaria. Just ask **Yael Avraham**, who lives in biblical Shiloh, one of the settlements slated for evacuation.

'I can imagine it happening,' she says, "because I saw it in Gaza."

*Israel Today June 2006*

*Pray for the peace of Jerusalem: they shall prosper that love thee.*

*Psa 122:6*

# Ruin, Redemption and Regeneration

*It has been rightly said that every sermon should contain the three Rs - ruin by sin in Adam, redemption by the blood atonement of Christ, and regeneration by the quickening power of the Holy Spirit.*

We rejoice in the gospel of the Lord Jesus Christ (Philippians 3:3). It is indeed the message of God to guilty sinners - that to his own glory God justly saves his people from their sins through Christ's redeeming blood (Romans 3:24-26; Revelation 1:5,6).

The gospel of Christ Jesus declares that he came to save sinners (Matthew 9:10-13). If all men are not guilty, or if they can work up their own righteousness and salvation, there was no need for Christ to come in the flesh to establish a righteousness for sinners and then die to bestow it on them (John 1:14; Galatians 2:21).

But all men *are* totally depraved - guilty before God and unable to entertain any righteous notion or perform any righteous action (Isaiah 64:6; Romans 3:9-12). To preach a 'gospel' that denies total ruin is to deny the message of the Lord Jesus Christ altogether (1 John 1:7-9).

## Successful

The gospel of the Lord Jesus Christ declares that his priestly work was absolutely successful (John 17:4-5; Hebrews 10:14).

Christ died, not to make salvation *possible* for all sinners but to make complete atonement for the sins of his covenant people

(Hebrews 2:17; 9:12). Those for whom he died shall most certainly be saved (John 6:37; Ephesians 2:4-10).

To preach a 'gospel' that denies the effectual and particular redeeming work of Jesus Christ is to deny the gospel of Christ altogether (Galatians 1:6-10).

## Irresistible

The gospel of the Lord Jesus Christ also declares that those he died to justify will, in due time, be irresistibly called through the preaching of the gospel (Romans 8:29-30; 2 Corinthians 4:5,6).

This is not reformation and education of the old sinful nature, but rather the revelation and exaltation of the glory of Christ within us (John 16:13-15; Galatians 2:20; Ephesians 2:5,6; Colossians 1:27).

This is the regenerating work of God the Holy Spirit, making sinners new creatures in Christ, implanting within them a new sinless nature after the image of God (John 3:5,7; 2 Corinthians 5:17; Ephesians 4:23,24).

Make no mistake. To deny total ruin by our fall in Adam; or complete redemption by the blood of Christ; or regeneration by the Holy Spirit - is to deny the gospel of the Lord Jesus Christ altogether.

*The author is pastor of Zebulon Baptist Church, Pikeville, Kentucky.*

**Tom Harding**

*Evangelical Times May 2006-06-18*

# A True Protestant

Very many people who take the name of Protestant seems to have but little idea of what that term really implies. With them the term Protestant simply means that by it they are distinguished from members of the Church of Rome. This is very true, and is something to be exceedingly thankful for: but it does not go far enough. There is much more in the term Protestant than this. Let us inquire what really is a Protestant? The dictionary meaning is: "One who protests against the doctrine of Rome, etc. Doubtless the protests raised by our forefathers against the iniquitous teachings of that false system gave rise to the name Protestant - one who protests. Let us inquire, now, against what, exactly, does a true Protestant protest? 'The limits of a small tract are quite inadequate to admit of a full answer to this question, or to allow us to enumerate all the false teachings that are afloat, against which a strong and vigorous protest must be made by every true Protestant. Anything and everything in the matter of religion that cannot be supported from Scripture must be protested against. As true Protestants we shall protest against the teaching that denies the utter ruin of man through the fall in Eden. On this, the word of God is most explicit. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"(Rom. 5:12). So complete is the ruin that one of the best men who ever lived writes: "I know that in me, that is in my flesh, dwelleth no good thing" (Rom. 7:18). To teach otherwise is to run in direct conflict with Scripture.

Again, as true Protestants we must protest against the teaching that a person can go to heaven through his own good works or moral religious life. This too, is directly opposed to the teaching of Scripture, which plainly declares that salvation is "not of works,

lest any man should boast" (Eph. 19). "By the deeds of the law shall no flesh be justified" (Rom. 3:20). "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).

Furthermore, as true Protestants we must utter a strong protest against the teaching that no one can know for certain that he is saved, but that we must live rightly, take our chance, and hope for the best. Numerous Scriptures might be referred to that go to show the falsity of this position. In 1John 5:13, we read: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." Or take the Lord's own words: "Verily, Verily, I say unto you, he that heareth My word, and believeth on Him that sent Me HATH everlasting life, and shall not come into condemnation: but IS PASSED from death unto life" (John 5:24).

Another matter against which, as Protestants, we must raise our voice in protest is the suggestion that salvation is procured partly through what Christ has done on the Cross, and partly through our own good works. This is to rob Christ of his full glory our salvation. He did not come into the world merely help us; He came to save us. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15). That work he completed by laying down His life in the room and place of guilty sinners, as it is written: "Christ died for the ungodly" (Rom.5:6). With almost His latest breath he cried: "It is finished" (John 19:30). The merest child knows that a finished work needs nothing added to it.

# Ready to go at all times

Though we often dismiss some things in the Bible as irrelevant, “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Timothy 3:16). Therefore, nothing is irrelevant.

Though the actual biblical events took place millennia ago, they can be applied to our lives today. For God promised that He would watch over His Word (Jeremiah 1:12).

God did not speak using mysterious words that need interpretation by experts (Numbers 12:8). Instead, He spoke in such a way that everyone can understand what He is saying. Thus, we can live our lives contentedly on earth and, beyond this, reach our eternal destination.

In Exodus 24:4 and 25:13 14 we read that “Moses wrote down all the words of the Lord,” including the instructions for building the Ark of the Covenant: “You shall make poles of acacia wood and overlay them with gold. And you shall put the poles into the rings on the sides of the ark, to carry the ark with them. The poles shall remain in the rings of the ark; they shall not be removed from it.” In other words, these poles should not be put away into some corner until they were needed again. Instead, they had to be ready to be picked up and carried at any moment, for as soon as the cloud

of God moved on, the Ark of the Covenant had to move out ahead of the people. There was no time to start looking for the poles.

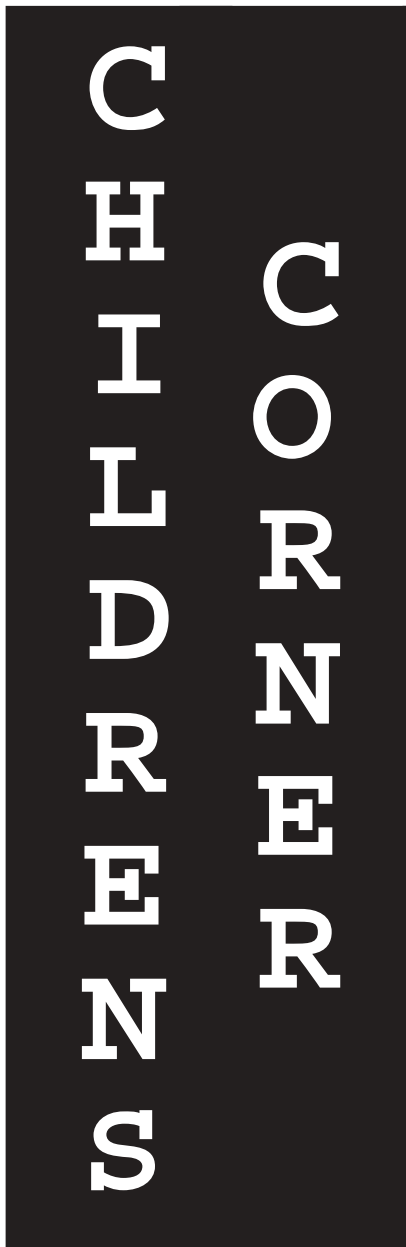
This is considered the ultimate preparation - to be able to leave at a moment’s notice. In just the same way we should be prepared to set off at any time. Being ready to go right away does not only apply to the return of the Lord (Thessalonians 4:16 17), but also to our being taken from this life through death. It can also mean answering God’s call to follow Him on a new path, as the disciples did when they immediately dropped their nets and left their boats walk with Yeshua (Matthew 4:20).

We have to be ready at any time for changes in our family, career and home. This is the only way that we can really follow the Lord. It is the decisive difference between the wise virgins, who were ready at all times, and the foolish virgins, who were not ready (Matthew. 25).

To be ready at all times we have to keep our lives in order constantly, both with God and with our fellow men, so that we can stand when we appear before the eternal judge. This is what Jesus is referring to in Matthew 7:21 27, that we will not build our houses on sand as those “who practice lawlessness.” Rather, we must build on the Rock.

by Ladwig Schncider

Israel Today May 2006



Hello Boys and Girls,

I know you will nearly all be on holiday from school by the time this magazine comes into your home so I thought once more I would give you some bible questions, you could even try them on your parents. So on you go. Lots of Love from Mrs. Glass

The names of many famous people in the Bible were changed. Do you recognise them.

1. My name was SAUL and I was saved on the road to Damascus.  
Now I am called.....
2. After I wrestled with the Angel of the Lord, He changed my name to ISRAEL. My old name meant “Cheater”.  
My name was.....
3. Our old names were ABRAM and SARAI. God gave us new names when He told us about the baby He would give us.  
We are.....and.....
4. You may not recognise my Babylonian name, BELTESHAZZAR, but when I tell you I spent the night in the lion’s den, then you’ll know I am.....
5. My name was SIMON. Jesus gave me a new name which means ROCK. I denied Jesus three times, but was sorry when I heard the cock crow, and He forgave me.  
My name is.....
6. My Father named me JERUBBAAL but you know me as the man who won a battle with only 300 men, trumpets and pitchers.  
My name is.....
7. My Hebrew name was HADASSAH but King Ahasuerus chose me for his Queen and named me.....
8. We three, HANANIAH, MISHAEL, and AZARIAH, were thrown into the fiery furnace but it didn’t even hurt us, it just burned our ropes off. Our names are.....

# WOMEN'S VIEW

Over the many years I sat under my husband's ministry I took extensive notes of his sermons and now today I enjoy reading over these notes. He did a series of sermons on Spiritual Imagination where he challenged his congregation to use their imagination to help them reach out to higher goals spiritually - something similar to what the Apostle Paul was saying in Philippians 3:14 I press towards the mark for the prize of the high calling of God in Christ Jesus. Paul was imagining himself a runner in a race.

This is what my husband was trying to get across. We are all in a race and it's up to us whether we lag behind or do our very best to get the prize.

My husband didn't believe Christians should live ordinary humdrum lives. We are sons of God. We are part of a Royal family so we should live accordingly. We should walk humbly but tall.

The following are some extracts from my notes mentioned above,



*Imagination has power.  
There could be a musician inside us.  
We must focus. Athletes have to focus.  
A Poet when he sees a daffodil sees something beautiful so he writes a poem about it.  
We all need some stimuli.  
Mozart said that his eye saw a tune in his mind before he put it down on paper:  
Prophets called Seers because they saw something.  
Ministry of Lord Jesus full of imagination and metaphores.  
I am the Way. I am the Good Shepherd. I am the Door.  
He took something like a door and lifted it to a higher level.  
Psalm 42 is a metaphore. It speaks of the hart then links it to our soul.  
We know our soul doesn't have a mouth or throat but we can imagine the hart  
panting after the water and know that we should be panting after God like that.*



Praying these few notes will be a blessing to you. Love and God Bless. M.Glass

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