

CHRISTIAN WATCH

A PROTESTANT BIBLICAL WITNESS

"And what I say unto you

I say unto all, Watch"

Mark 13:37

NEWSLETTER

September 2014

September 2014

To all Christian Watch Members

Dear Friends,

“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Genesis 8 v 22.

We greet you in the precious Name of our Lord and Saviour Jesus Christ and would encourage you to keep on in the battle for truth and righteousness. We trust that you have experienced the blessing of the Lord over the summer months and, as we enter the Autumn season, we can rejoice in the verse quoted above that, as long as this earth remains, we can enjoy the seasons that God has so blessed us with.

It is with gratitude to Almighty God that we commence this Newsletter knowing that the United Kingdom remains united. For over 300 years, this nation has been richly blessed of God – and for many years the threat of the Union being broken has stemmed from Northern Ireland where the IRA have waged such a murderous campaign; but the confirmation, following the recent vote in Scotland, that there is to be no change in the Union is an encouragement to our hearts and we thank God that He heard and answered the cries of His people.

Revival – what is it? How do we define it? What are its signs and features? What is the condition from which we need deliverance? These – and many other questions – are answered in our first article entitled **God Revives His Church** by John J. Murray. Although a somewhat lengthy article, it is a challenge to God's people and the motives to pray for revival and what we ourselves can do about revival are worthy of prayerful consideration.

Christians, Compromise and Carnality – an article written by Bill Muehlenberg of Culture Watch – warns against those who profess the Name of Christ who are taking the easy path of making friends with the world. How important it is that the world is not in the Church but that the Church is in the world but not of it – speaking the truth in love, however unpopular it may seem to be. No compromise must be our battle-cry as far as Biblical truth is concerned.

An ‘old-fashioned’ Gospel message from J.C. Philpot – **Fruitfulness** – outlines three kinds of fruit – fruit in the heart, the lip and the life. The fruits of faith, hope, love, humility, repentance and spiritual-mindedness are all brought to our attention and we are challenged as to whether we are (or are not) fruitful children of the Lord.

Several smaller articles for your interest and information outline the Prime Minister of Israel's view on terrorism; give an update on the 10 Commandments Project and announce the details of our CW Annual Public Meeting to be held in Croydon on 3rd October, God willing. We are pleased that Dr. J. Barry Shucksmith has agreed to be with us on this occasion and we look forward to his address *‘Divine law for daily living’*. Please make every effort to support our meeting.

The giving of God's people for the 10 Commandments Project has been most encouraging which has enabled us to plan our strategy further and to commence plans in two Counties to approach schools and to introduce the younger generation to the Word of God. Our Chairman, David Crowter, has also written to the Prime Minister seeking his support for this venture, opening his letter with the following statement of grave concern –

‘Our purpose in writing to you is because we are extremely concerned about the number of children and young people who are unaware of Britain's Christian heritage and the important role

*that Christian teaching has had in influencing both personal and our national way of life. The 10 Commandments were the foundation upon which our civil laws were passed and when we adhered to them our national prosperity was evident worldwide and it put the title **Great** in front of **Britain**.'*

He continues – *'There are approximately 8.3 million pupils (headcount) enrolled in schools in England, including those state-funded and independent. Information published by the Department for Education on 12th June, 2014 informs us that of state-funded primary schools there are a total of 4.2 million pupils. In these schools 27.6 per cent of pupils (of compulsory school age and above) were classified as being of minority ethnic origin.*

We are also concerned that many children – even those who are growing up in Christian homes – are not taught the 10 Commandments. In addition, children are having to cope with family and society problems caused in some instances by the breakdown of traditional families, crime, youth unemployment etc. Statistics relative to the youth prison population reveal how few of them had a positive role model in their upbringing or even a father living at home.

The need for children to have rules to guide them in their future decisions – not only for the benefit of themselves – but also of their families and society in general – is of paramount importance.'

We await the Prime Minister's response with interest.

It would be amiss of me to close this letter without a mention of the passing of a great servant of the Lord, Dr. Ian Paisley (Lord Bannside), who was called home to be with his Saviour on Friday morning, 12th September. Not only was he a great friend of Christian Watch - and a member of our Board of Reference – but he was a personal friend to me. I have been privileged – with my family – to have known him for over 50 years. Our paths first crossed in 1963 following a visit he made to the Vatican to give out Gospel tracts. A cine film of his activities was made and this film was shown in my home city of Liverpool. That was the start of a friendship that lasted a lifetime.

His public demeanour was often portrayed as that of a trouble-maker – some even accusing him of being responsible for Ulster's unrest – but for those who knew him best, he was a family man, a man of God and a friend of sinners. A remarkable man – we have lost a dear friend. Ulster has lost one of her greatest sons – the Church has lost a mighty man of God. His like may never be seen again.

Parent, Preacher, Politician, Protestant – now with the Saviour he loved. Let us thank the Lord for his life, his witness and his testimony and pray that his family circle – those nearest and dearest to him – will know the presence of the Lord at this time.

Yours in His precious Name,

Ian R. Henderson

Ian R. Henderson,
Vice-Chairman

Management Committee

Mr. M. Brockes (Hon. Treasurer/Co. Secretary); Mr. D. Crowter (Chairman);
Mr. I. Henderson; Mr. M. Hobbis; Mr. D. Lawson; Mrs. J. Cummins (Secretary)

God Revives His Church

The Critical Importance of Revival

By John J. Murray

Questions on revival

1. How do we define revival?
2. What are the signs of revival?
3. What are some of the features of revival?
4. What are the motives to pray for revival?
5. What are the historical examples of revival?
6. What is the condition from which we need deliverance?
7. What can we do ourselves?

1. How do we define revival?

1. Revival is an extraordinary work of God because it marks the abrupt reversal of an established trend and state of things among those who profess to be God's people. The Lord does something sudden and decisive to change a state of affairs where formerly the Spirit's quickening influences and a lively sense of spiritual realities, were conspicuous by their absence. "When the Lord turned again the captivity of Zion, we were like them that dream" (Ps. 126:1).

2. Revival is God restoring His work. "Revive *thy* work" (Hab. 3:2).

3. Revival is God removing His displeasure from His people: "Wilt thou be angry with us for ever?" (Ps. 85:5; see I Cor. 11:30-32; Rev. 2:4, 14, 20; 3:19).

4. Revival is God showing mercy to His church: "in wrath remember mercy" (Hab.3:2).

5. Revival is a corporate affair: "Revive *us*" (Ps. 85:6).

6. Revival is a heightening of normal Christianity: "The Lord hath done great things for us" (Ps. 126:3).

7. "This is what revival is. To develop further the metaphor of the flow of water, we might say that revival is the unstopping of the pent-up energies of the Spirit of God, breaking down the dams which have been erected against His convicting and converting ministry in which communities of individuals, as happened at Pentecost and in the "awakenings" which have followed'. – Sinclair B. Ferguson (*The Holy Spirit*, 1996, p. 90).

Some Cautions

1. 'God always means to be God. He bestows spiritual blessing when He pleases, how He pleases and where He pleases.' – Theodore L. Cuyler. These vitally important principles have not always been kept in mind. Revival is *not* the result of the use of appropriate means or of a surrendered life.

2. If we suppose that blessing on the scale of revival is the *only* blessing worth looking for and if we pass over the *normal* out of desire to see the *extraordinary*, we are wrong and will be disappointed.

2. What are the signs of revival?

1. A deep awareness of God's presence and an inescapable sense of being under His eye; a consciousness of the nearness of God. Jonathan Edwards writing in 1735 said: 'Presently ...a

great and earnest concern about the great things of religion, and the eternal world, became universal in all parts of the town and among persons of all degrees and all ages ... The engagedness of their hearts in this great concern could not be hid; it appeared in their very countenances.' (*Works*, vol. 1, p.348.)

2. Spiritual and eternal things becoming overwhelmingly real. People are 'awed and solemnised, they meet the Almighty face to face - and the hush of eternal things drowns the noise of earth and soaks into the soul'. - A. J. Gossip.

3. The conscience is awakened. The self-judging faculty of the soul is aroused.

4. Conviction of sin becomes intolerable. Thomas Charles wrote about the outbreak of revival in Bala in 1791: 'There was nothing to be heard from one end of town to the other but the cries and groans of people in distress of soul.' An eye-witness, who in 1910 recalled the 1859 revival in Scotland, said: 'Then, the one deep dominant note was an overpowering sense of sin. The sense of sin is not found in anything like the same degree today... There were old, grey-headed men and women, young men and maidens, weeping and sobbing as if their hearts would break with sorrow... the realisation of the presence of the Spirit of God was such to overawe us so much that we dare not speak except in whispers, as we tried to point those in agony of soul to the Saviour.'

5. A sense of great danger is experienced. 'It was then a dreadful thing amongst us to live out of Christ, in danger every day of dropping into Hell.' - Jonathan Edwards.

6. The Holy Spirit brings home to sinners high and exalting views of God. 'My soul rejoiced with joy unspeakable to see such a God, such a glorious Divine Being and I was inwardly pleased and satisfied that He should be God over all for ever and ever.' - David Brainerd.

7. The Holy Spirit works in believers an admiring, delightful sense of the excellency of Jesus Christ. Howell Harris describes how he met with God on 18 June, 1735: 'I felt suddenly my heart melting within me, like wax before the fire, with love to God my Saviour.'

8. A spiritual hunger and sense of expectancy pervaded the Church.

9. Christians become fearless in their witness and evangelism. Converts are struck with an eager concern for the conversion of others. Earnest prayer is offered for the success of missions to the whole world.

10. The Spirit of God operates against the interests of Satan's Kingdom.

11. Conversions multiply. 'And the work of conversion was carried on in a most astonishing manner and increased more and more; souls did as it were by flocks come to Jesus Christ.' - Jonathan Edwards.

12. Much is accomplished in a short time. 'There was as much done in a day or two as, at ordinary times with all endeavours that men can use, and with such a blessing as we commonly have, is done in a year.' - Jonathan Edwards.

3. What are some of the features of revival?

1. It is manifestly the sovereign work of God, the Holy Spirit. It often comes unheralded. The sheer unexpectedness of the event shows it to be a Divine work. James Robe described the revivals at Cambuslang and Kilsyth in Scotland in 1742 under the title *Narratives of the Extraordinary Work of the Spirit of God*. Jonathan Edwards spoke of the Awakening in Northampton in 1735 as *The Surprising Work of God*.

2. Although the Holy Spirit given at Pentecost is permanently resident in the Church, the

measure of His working and the manifestations of His power among men remain subject to Christ. The actual influence of the Spirit is subject to great variation.

3. Impulses to a revival have sometimes come through the recounting of the history of previous revivals. This was true in the Cambuslang Revival of 1742 and the Ulster Awakening of 1859.

4. Contact with revival is a means of spreading the Heavenly flame. Jonathan Edwards said of the work in Northampton: 'There is one thing I know of that God has made such a means of promoting His work among us as the news of others' conversion, in the awakening of sinners, and engaging them earnestly to seek the same blessing and in the quickening of saints.'

5. Revival is usually born in and produces much prayer. The Societies for prayer had a great influence on the revivals in Cambuslang and Kilsyth in 1742. In the 1857-58 revival in the USA Samuel Prime says that 'in New York and Brooklyn there were not less than one hundred and fifty daily prayer meetings established, many extra places being fitted up for that purpose.'

6. The instruments used in revivals vary greatly. We are told that Gilbert Tennent had such a lively view of the Divine Majesty that 'the arrows of conviction by his ministry seemed so deeply to pierce the hearts of others, and even of the most stubborn sinners, as to make them fall down at the feet of Christ and yield a lowly submission to Him'. William McCulloch of Cambuslang did not possess outstanding pulpit gifts, faced many trials and was going about his regular ministry with great earnestness when the revival came.

7. It has usually been the great doctrines of the Gospel that have been used to effect a deep consciousness of the reality and character of God and a correspondingly deep awareness of sin. 'I think that no extensive awakening has ever been produced by preaching on the Spirit, but rather by awakening the conscience and setting forth Christ.' - John Duncan.

8. A revival frequently has a ripple effect and the consequences can reverberate across lands - as well as down through the years.

4. What are the motives to pray for revival?

1. A recovery of the manifestations of the glory of God in His Church. 'I believe truly that when God has accomplished some end upon us and has stained the glory of all flesh, He will renew the power and glory of religion among us again, even in this nation.' - John Owen.

2. In Psalm 2 a universal dominion is pledged to Christ, and in the interim, before the final consummation, the Father implements this pledge in part by successive outpourings of the Holy Spirit, which prove the reality of Christ's Kingdom to a sceptical world, and serve to extend its bounds among Christ's enemies (Ps. 110).

3. 'Unless we are favoured with frequent revivals and a strong powerful work of the Spirit of God, we shall degenerate and have only a name to live; religion will soon lose its vigour; the ministry will hardly retain its lustre and glory and iniquity will of consequence abound.' - Thomas Charles of Bala.

4. 'It may be observed that from the fall of man to our day, the work of redemption in its effect has mainly been carried on by remarkable communications of the Spirit of God. Though there be a more constant influence of God's Spirit always in some degree attending His ordinances, yet the way in which the greatest things have been done towards carrying on this work always has been remarkable effusions at special seasons of mercy.' - Jonathan Edwards (*Works*, vol.1, p.539).

5. 'It is by the signal empowering of the Spirit (first exemplified at Pentecost) that monumental advances take place in the Kingdom of Christ. The inaugural outpouring of the Spirit creates ripples throughout the world as the Spirit continues to come in power. Pentecost is the epicentre; but the earthquake gives further after-shocks. Those rumbles continue throughout

the ages. Pentecost itself is not repeated; but a theology of the Spirit which did not give rise to prayer for His coming in power would not be a theology of *ruach* [Hebrew for breath, wind, spirit]. – Sinclair B. Ferguson (*The Holy Spirit*, 1996, p.91).

6. He who ordained the end has also ordained the means. ‘When God intends great mercy for His people, the first thing He does is to set them a-praying.’ – Matthew Henry. ‘When God has something very great to accomplish for His Church, it is His will that there should precede it the extraordinary prayers of His people, as is manifest by Ezekiel 36:37 “I will yet for this be enquired of by the house of Israel, to do it for them.” And it is revealed that, when God is about to accomplish great things for His Church, He will begin by a remarkable pouring out of the spirit of grace and supplication (Zech. 12:10).’ – Jonathan Edwards.

7. Revivals have come at a time to give special encouragement to the people of God before the onset of persecution or other trials. Scottish Church historian W. M. Hetherington believed that times of refreshing for the Church in Scotland ‘were invariably before a time of searching trials; as if to give her a principle of sacred life sufficiently strong to survive the period of suffering’.

5. What are the historical examples of revival?

- **First centuries.** Tertullian said ‘the Gospel has penetrated to regions which were inaccessible even to the eagles of imperial Rome and the church has spread itself more widely than the four great monarchies’.

- **Sixteenth century.** The Protestant Reformation spread across Europe with great rapidity. From the time that some embraced the evangelical faith in France in the 1520s (among them John Calvin), numbers grew so fast that by the time of Calvin’s death in 1564 it is estimated that there were 1,200 Reformed congregations with a membership of around two million. 1560 – the Reformation in Scotland, the success of which John Knox attributed to the work of God’s Spirit: ‘God gave His Holy Spirit to simple men in great abundance.’

- **Seventeenth century.** Many revivals in England, Scotland and Northern Ireland. Memorable revivals in Scotland include one in Stewarton, Ayrshire associated with the ministry of David Dickson, 1625; and the Kirk o’Shotts revival under the preaching of John Livingstone, 1630.

- **Eighteenth century.** The Great Awakening begun around 1735 was associated with the ministries of George Whitefield, John and Charles Wesley, Howell Harris and Daniel Rowland in England and Wales and Jonathan Edwards, David Brainerd, Gilbert and William Tennent in America. The Cambuslang and Kilsyth revivals associated with William McCulloch and James Robe in 1742 had an influence that spread to other parts of Scotland, where later revivals included 1799 Moulin and Breadalbane, Perthshire.

- **Nineteenth century.** The Second Great Awakening in America from 1800 to about 1825. Revival in Cornwall in 1814. Revivals in Scotland: 1812 Isle of Arran and Isle of Skye; 1822 Isle of Lewis under the ministry of Alexander Macleod; 1839-42 Revivals at Dundee and Kilsyth. 1857 – 59 Revival began with Joseph Lanphier in New York and spread throughout USA and over to the North of Ireland: James McQuilken at Kellswater, spreading to Scotland, England and Wales.

- **Twentieth century.** 1904-05 - Revival in Wales. 1907 - Korean ‘Pentecost’. 1934-39 - Revivals in Isle of Lewis.

6. What is the condition from which we need deliverance?

1. **Man-centredness.** God no longer acknowledged as the transcendent God. Autonomous man sets himself up as ‘God’. The fear of God disappears. Nothing can make Churches so God-centred as true revival. When we find ourselves in the presence of God we ‘cease from man’. Man-centredness, whether in evangelism or in the theological scholarship approved by

the secular universities, is the root of modern evangelical weakness. Churches will not see a better day until they learn again to 'cease from man'. The 'concern for revival, its central burden and most impassioned obsession, is the restoration of God's Name to the exalted position which it deserves in our lives and culture. In revival there is no room for self-centred motivations, only hunger for divine exaltation.' – Doug McLachlan.

2. *Materialism and secularism have undermined for many the notion of the supernatural.* 'The ties with the supernatural have been loosed and the autonomy of man has found at last the justification for which it has searched for millennia. That is to say, man outside of Christ has sought for and found his essential identity not with the God of Heaven but with the beast of the field.' – Don Garlington.

3. *The undermining of the authority of the Word of God.* So many of the changes that have taken place in the Church can be traced to the idea that the Bible only *contains* the Word of God. Scripture is bent to conform to the culture of the moment. Every viewpoint is regarded as equally valid and shown tolerance except for the 'faith once delivered to the saints'. The rise of the militant atheists, Dawkins, Hitchens, etc.

4. *The lack of conviction of sin.* Whatever happened to sin? Sin is thought of mainly as against man and not as against God. 'They shall look on Him whom they pierced' (John 19:37). The abandonment of the Ten Commandments, morality dropping to an all-time low, no absolute standard of right and wrong. The permissive society of the 1960s has led to sexual promiscuity, teenage pregnancies, uncleanness, sensuality. The break-up of the family, the high divorce rate, the acceptance of adultery and same-sex relations all thrive where knowledge of God's law is missing.

5. *The marginalisation and privatisation of the Church.* Religion has become a matter of private belief. Doctrine is also at a discount. 'The time will come when they will not endure sound doctrine' (2 Tim. 4:3). The trumpet gives an uncertain sound. Much of the evangelical Church reverberates with worldliness. Conversions are few. The Church is failing to be the light of the world and the salt of the earth.

6. *The lack of life and power.* Too often the Church in her actions suggests that she thinks she can live and succeed without supernatural power. Finding that men are not listening to her message, she invents her own ways to impress the world. The world, however, is not impressed and meantime the Church has lost its power.

7. *The lack of powerful preaching.* Preaching is not popular today. There is 'a famine...of hearing the words of the Lord' (Amos 8:11). If we take a bird's-eye view of church history we see that the decadent periods have always been those in which the preaching of the Word has been in decline. Great movements of reformation and revival have always been accompanied by faithful and powerful preaching.

7. What can we do ourselves?

We can get guidance and take encouragement from what has been done in the past.

In October, 1744 a number of Ministers in Scotland, taking into consideration the state of God's Church and of the world, judged that 'the providence of God, at such a day, did loudly call such as were concerned for the welfare of Zion, to united extraordinary applications to the God of all grace that He would appear in His glory and favour Zion and manifest His compassion to the world of mankind by an abundant effusion of His Holy Spirit on all the Churches, and the whole earth, to revive true religion in all parts of Christendom'.

They agreed that for the two years following they would set aside time on Saturday evening and Sunday morning every week for this purpose. As a result the Praying Societies increased. Before the end of the two year period, a number of the Ministers agreed on a Memorial about this to be printed and sent abroad. Five hundred copies were sent to New England and one fell

into the hands of Jonathan Edwards. He responded to it by writing a treatise to promote the idea and it was published as *An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People for the Revival of Religion and Advancement of Christ's Kingdom on Earth* (1748).

Although the *Humble Attempt* did not meet with immediate success in America, it is interesting to note that at Princeton University in 1757, the year of Edward's death there, a Concert for Prayer was raised up by the students resulting in multiple student awakenings. When Princeton Theological Seminary was founded in 1812, 'it was to train up persons for the ministry who shall be friends of revivals of religion'. The *Humble Attempt* met with success in Scotland and when the volume was sent by Dr. John Erskine of Edinburgh to the Northamptonshire Association of Baptists in 1784, it led to Andrew Fuller's sermon, the reprint of the *Humble Attempt* in 1789 and William Carey's *An Enquiry* that inspired the whole modern missionary movement.

'I believe there is one thing for which God is very angry with our land and for which His Holy Spirit is so little among us, viz., the neglect of united prayer, the appointed means of bringing down the Holy Spirit.' – Brownlow North.

'I saw how God had called out His servants to prayer, and made them wrestle with Him, when He designed to show any great mercy on the Church.' – David Brainerd.

'Never do men more realise in time of revival that in all their previous career they have been scarcely half awake. In such time the conviction is borne home upon them that no fitful exercise of prayer will avail to obtain blessing. And their purpose as they seek to take the Kingdom by force is to do violence to the lethargy and disinclination of nature and act as the Lord's remembrancers' – George Smeaton.

Slightly Abbreviated

NOTES:

- Copies of the complete article are available in booklet form, free of charge, from Christian Watch Resources, P O Box 2113, Nuneaton, CV11 6ZY, email: jean@christianwatch.org.uk
- **The Banner of Truth Trust**, who published the above article also publish many books relating to Revival, including J. C. Ryle, *Christian Leaders of the Eighteenth Century*; Joseph Tracy on *The Great Awakening*; W. B. Sprague, *Lectures on Revivals*; John Weir, *The Ulster Awakening: An Account of the 1859 Revival in Ireland*; Edward Morgan, *Life of John Elias*; Iain H. Murray, *Revivalism: The Making and Marring of American Evangelicalism*.

The Banner of Truth Trust, 3 Murrayfield Road, Edinburgh, EH12 6EL

www.banneroftruth.co.uk

"Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation" *Psalms 85:4-7*

"O Lord I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Habakkuk 3:2

Christians, Compromise and Carnality

By Bill Muehlenberg, Culture Watch

That huge numbers of Christians today are selling out big time concerning their faith is not surprising. We were warned about this 2,000 years ago. Jesus and the disciples made it perfectly clear that many would abandon the faith, succumb to carnality and sensuality - and end up siding with the world.

We see this being played out all around us these days. The massive capitulation to the homosexual agenda by so many Churches and so many Christians is just one prime example of this. Instead of standing true to Jesus Christ and the Word of God, these compromising Christians simply follow the world wherever it goes.

Instead of defending truth and facing the music for doing so, they take the easy path of making friends with the world and going along with its ungodly agenda. And, amazingly, they still think they are actually Christians while doing all this.

Well, I have news for them: they are spineless wonders who will one day stand before the Judge of all things. There is nothing brave about slavishly pushing what the world is pushing. Real strength comes when we resist the siren song of a world at war against God.

Opposing the seductive agenda of trendy leftist secularism is what really takes courage and strength. Indeed, any dead fish can simply float downstream. It takes a strong living fish to move upstream, against the flow. Sadly the Church today seems to be filled with dead fish, simply floating in the world's wake.

And when we compromise in one key area of Biblical truth, then we are almost certain to compromise in other areas. New research makes this altogether clear. Mark Regnerus analysed data from a study of 16,000 Americans and the results are shocking; yet not really surprising.

The key finding is this: "Church-going Christians who support same-sex marriage are more likely to think pornography, co-habitation, hook-ups, adultery, polyamory and abortion are acceptable. And it's reasonable to expect continued change in more permissive directions."

His recent article goes into detail on this and it makes for very sobering reading. But as I say, it is not unexpected: when we tell God He is wrong about one thing, we will soon tell Him He is wrong about many other matters.

If anyone is even remotely familiar with the warnings of Jesus and those of other writers in the New Testament, this will not come as a surprise. Indeed, all of Scripture speaks to this. The many warnings - and examples - of Israel falling into compromise, carnality and capitulation in the Old Testament also demonstrate these sad truths.

So while these pro-homosexual "Christians" today will speak about how enlightened they are, how progressive they are, and how tolerant they are, they, of course, are no such thing. They are rebels and apostates who have called God a liar and will one day give an account to the Holy and Righteous God about their disobedience, immorality and rebellion.

I would not want to be in their shoes on that day.

Abbreviated

"And ye shall be hated of all men for My Name's sake: but he that endureth to the end shall be saved" Matthew 10:22.

FRUITFULNESS

By: J. C. Philpot

And what fruit? Why, fruit of three kinds: fruit in the *heart*, fruit in the *lip* and fruit in the *life*.

I Let us see what these fruits are that he brings forth in the *heart*, or rather, that the Lord brings forth in him.

1. There is, first, the fruit of *faith*. This is the only man who really believes in Jesus; who believes the Gospel to be glad tidings to perishing sinners; and who believes in and accepts the doctrines of grace as sweet and suitable to his soul. This is the only man who really believes in the Person of the Lord Jesus Christ, in His blood, in His glorious righteousness, in His dying love, as sweet and suitable. And why does he believe it? Because it has been revealed in a measure to his soul. Another may have heard it and received it gladly; but there has been no special discovery or manifestation of the gospel to his heart with Divine power. His head may be stuffed with doctrines; but there is no faith in his heart; no real coming unto, trusting in, or hanging upon the Lord Jesus Christ. There may be abundance of false confidence and presumption, but no real looking unto the Lord Jesus Christ out of the depths of a broken heart; no calling upon His Name; no seeing Him by the eye of faith; nor casting all his soul upon Him as able to save to the uttermost.
2. Again, He will bring forth the fruit of *hope*; or rather, God will bring it forth in him. The light shining into his soul making his evidences clear, bringing sweet manifestations of the love of God into his heart, applying His precious promises, and shedding abroad His favour – all these things, experimentally felt within, give him Gospel hope, “an anchor to the soul, both sure and steadfast, and entering into that within the veil.” Others have no such hope. Their hope is the hope of the hypocrite that shall perish, the spider’s web spun out of his own fleshly bowels and vain hope; not a good hope through grace, anchoring in the blood, love and obedience of Jesus.
3. And he brings forth the fruits of *love*. There are times and seasons when he can say, “Thou knowest all things; Thou knowest that I love Thee.” He loves the Lord Jesus Christ; he loves the truth as it is in Jesus; he loves the people of God; he loves the work of grace wherever he sees that work manifest; and he feels a sweet union with the tried and tempted followers of the Lord Jesus Christ.
4. He brings forth also true *humility*. He has had a sight of himself; he knows what is in man and abhors himself. His heart is humbled by and before God.
5. He brings forth, or rather the Lord brings forth in him, the fruit of *repentance*. He sees what he is as a sinner and truly repents. He brings forth the fruit of godly sorrow; for seeing what his sins have cost the Lord Jesus Christ, he mourns over them with a repentance not to be repented of.
6. He brings forth *spiritual-mindedness*. In the place of a carnal embracing of mere doctrines, his affections are fixed upon the Lord Jesus Christ in sincerity and simplicity of heart. And this produces that spiritual-mindedness which is life and peace and delights in Heavenly things.

II He not only brings forth these things in his heart, or rather, God brings them forth in him; but he brings them forth in his *lip*. When he speaks of the things of God, he speaks of them with real feeling, with real love in his soul and real grace in his breast; his heart teaching his mouth. If he be a Minister, he will speak with power; he will not deliver truth in a hardened, presumptuous, unfeeling manner; but having life and feeling in his soul, and an inward experience of the things of God, what he speaks will be uttered with unction, dew, savour and power. It will reach the heart, melt the spirit and bring forth life and feeling in the hearers.

And if he be a hearer, a private character, he will also bring forth fruit with his lips. His speech will be seasoned with salt. There will be a life and power in his conversation when he comes into the company of the people of God; the hearts of others will unite and melt as it were into his and find sweet union and mutual communion.

III Nay more, he brings forth fruit in his *life*. He is not a drunkard nor an adulterer. When hidden and covered by darkness, he knows that when no human eye sees him, God sees him. He will not be a slave to sin; God will deliver him. Sin shall not have dominion over him; he may be entangled from time to time in secret lusts that work in him, but he will beseech God to subdue them and bring him out of every snare.

He will sigh and cry to be delivered from sin in all its shapes and forms. He will not be a covetous, a proud, a worldly-minded, an oppressive man. If a master, he will not oppress his servant; if a servant, he will be sincere and upright towards his master. He will not be an unkind, cruel husband at home. Before his friends, his wife, his children, he will be the same – a Christian at home, as well as a Christian abroad. Thus he will bring forth fruit in his life as well as in his lip.

If there be no fruit in his life, depend upon it, there is no fruit in his heart; if there be no fruit in his heart, depend upon it, there will be no fruit in his life. Very few professors will bear following home; very few whose lives and conversation will bear looking into; very few who are not slaves, more or less, to some sin – drunkenness, pride, uncleanness, covetousness, worldly-mindedness, tricks in business, or some deceitful practices. The children of God will indeed be tempted, entangled and hampered, yea, fearfully hampered by sin in their soul's feelings.

But He, who has made their hearts inwardly honest, will make their lives outwardly honest. God, who has implanted His precious grace in their soul, causes the Word to take root in the heart and makes them to bring forth fruit, some a hundred fold (these indeed are rare), some sixty fold and some thirty fold. But if they bring forth no fruit whatever; if there be no fruit in their heart, lip or life, where shall we place them? If the preacher stand in God's counsel, he will be as God's mouth. I might have amused, entertained or deceived you and said, "If you believe the doctrines of grace you are Christians." But I dare not say so; I should not be standing up in God's name, nor be doing the work of a Minister uprightly, if I were to do so; my conscience, I hope, would not let me thus flatter and deceive you.

Then, where are the fruits? We profess to be Christians, profess to be children of God; but where are the fruits? Where are the fruits inwardly? Where are the fruits outwardly? If we have no fruits inwardly, no fruits outwardly, we may call ourselves what we please, but we shall not be what the Lord calls fruitful children, "trees of His right hand planting."

From: Sin and Salvation – Selections from J. C. Philpot
Edited by B. A. Ramsbottom

"None can make a Christian but He that made the world." *Hart*

"A true Christian lives like a saint and begs like a sinner." *John Mason*

JESUS, THE BREAD OF LIFE

O Bread of Life, for thee I cry!
Unless I eat Thee, I shall die;
A wither'd branch, a fruitless tree,
I can do nothing without Thee.

No prayer will to the Father rise
Unless the Son within me cries;
No care for saints, no gracious love,
Unless Thy bowels in me move.

If I should so religious seem
That men would hold me in esteem;
Devoid of Thee, how sad my state, -
A counterfeit, a reprobate!

Devoid of Thee, my soul is dead;
Thou art my All, my living Head;
In Thee alone my springs abound,
From Thee alone my fruit is found.

Nature could never yet produce
A single grape of heavenly juice;
All branches bearing fruit divine
Must grow in Christ, the living Vine.

Benjamin Milner

"And I will remember My covenant."

Genesis 9:15

Charles Spurgeon

Mark the form of the promise. God does not say, "And when ye shall look upon the bow, and ye shall remember My covenant, then I will not destroy the earth," but it is gloriously put, not upon our memory, which is fickle and frail, but upon God's memory, which is infinite and immutable. "The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant." Oh! it is not my remembering God, it is God's remembering me which is the ground of my safety; it is not my laying hold of His covenant, but His covenant's laying hold on me. Glory be to God! the whole of the bulwarks of salvation are secured by Divine power, and even the minor powers, which we may imagine might have been left to man, are guarded by Almighty strength. Even the remembrance of the covenant is not left to our memories, for we might forget, but our Lord cannot forget the saints whom he has graven on the palms of His hands. It is with us as with Israel in Egypt; the blood was upon the lintel and the two side-posts, but the Lord did not say, "When you see the blood I will pass over you," but "When I see the blood I will pass over you." My looking to Jesus brings me joy and peace, but it is God's looking to Jesus which secures my salvation and that of all His elect, since it is impossible for our God to look at Christ, our bleeding Surety, and then to be angry with us for sins already punished in Him. No, it is not left with us even to be saved by remembering the covenant. There is no linsey-wolsey here - not a single thread of the creature mars the fabric. It is not of man, neither by man, but of the Lord alone. We should remember the covenant, and we shall do it, through Divine grace; but the hinge of our safety does not hang there - it is God's remembering us, not our remembering Him; and hence the covenant is an everlasting covenant.

NEWS ITEM

Prime Minister Netanyahu on 9/11 and the War Against ISIS - Breaking Christian News - 17 September, 2014.

On September 11, Prime Minister Benjamin Netanyahu addressed the International Institute for Counter-Terrorism, in which he memorialised the 9/11 attacks in America and sent a special message to the American people about the continuing war on terror. The following are excerpts from his message:

“We remember that day 13 years ago and we mourn with you on this day for the thousands who lost their lives in that horrific attack. All of Israel mourned on September 11th. In Gaza, they were dancing on the roofs. They were handing out candy. That’s the moral divide. We mourn; they celebrate the death of thousands of innocents. And then when the US took out Bin-Laden, I - speaking for virtually the entire country - congratulated President Obama. In Gaza, Hamas condemned the US and called Bin-Laden a “holy warrior” of Islam. That is the moral divide. We celebrate; they mourn the death of an arch-terrorist.

The moral divide has never been clearer than it is today because Hamas, like al-Qaeda and its affiliates al-Nusra or its new growth ISIS or Boko Haram, al-Shabab, Hezbollah supported by Iran – all are branches of the same poisonous tree. All present a clear and present danger to the peace and security of the world and to our common civilisation.

These groups must be fought, they must be rolled back and they must ultimately be defeated. That’s why Israel fully supports President Obama’s call for united actions against ISIS. All civilised countries should stand together in the fight against radical terrorism that sweeps across the Middle East, sweeps across the world. And we are playing our part in this continued effort. Some of the things are known, some things are less known. We have always viewed it as our common battle for our common future.

Above all [the battle] requires, I believe, clarity and courage – clarity to understand they are wrong, we are right; they are evil, we are good. No moral relativism there at all. These people who lop off heads, trample human rights into the dust – are evil and they have to be resisted. Evil has to be resisted. And secondly, it requires courage and responsibility. It requires courage because all the other qualities that we could bring to bear in the battle against terrorism are meaningless if you don’t have courage.” (*Abbreviated*)

The 10 Commandments Project – Update

We are thankful to report that we continue to receive funds from our Members and supporters for this project and we are very appreciative of the donations received.

Sufficient funds are now available to carry out an initial pilot exercise in two local areas in England. We propose to distribute a 10 Commandments Poster, together with a covering letter to the Head Teacher of each School and a brief write-up explaining the purpose of the poster.

We are currently obtaining mailing details in the areas concerned. In addition we are planning to prepare lesson plans for the purpose of helping RE teachers who are willing to instruct their pupils on the Ten Commandments and the relevant Christian message.

We would be pleased to hear from any of our Members who may be willing to assist us with this Project. For more information please contact David Crowter on tel: 02476 343177 or email: davidcrowter@btinternet.com.

CHRISTIAN WATCH SCHOOL IN NIGERIA

In our last Newsletter, we advised that Mr. Friday Udobia, one of the leaders of CW in Nigeria, was seriously ill in hospital - although the doctors were hopeful that he would recover. This, however, was not the Lord's will and we have received news that Mr. Udobia has sadly passed away. This is a great grief and burden, not only to his family, but also to the School where he took a leading role. We send our condolences to his family and also to the staff and children at the School. May the Lord raise up others to take his place.

The School are most grateful for the kind donations received from Christian Watch members and send their heartfelt thanks.

CHRISTIAN WATCH

ANNUAL PUBLIC MEETING

to be held, God willing, at
Tamworth Road Baptist Chapel Sunday School,
CROYDON, SURREY, CR0 1XW

on the evening of Friday

OCTOBER 3rd, 2014

7 p.m. for 7.30 p.m.

Speaker:

The Rt. Rev. Dr. J. Barry Shucksmith
Royal Navy (Rtd)

Address:

'Divine law for daily living'

Book Tables and Light Refreshments - Collection for Christian Watch

Contact: Mr. Marcus Brockes Tel: 01883 723230

Additional copies of any article printed in this publication can be obtained in A4 format at cost from:

CHRISTIAN WATCH

Head Office

P O Box 2113, Nuneaton, CV11 6ZY

Email: info@christianwatch.org.uk (New)

www.ChristianWatch.org.uk

Christian Watch Resources (Orders)

P O Box 2113, Nuneaton, CV11 6ZY

Email: jean@christianwatch.org.uk (New)

www.christianwatch.org.uk

How to Support Christian Watch

Join as a member

www.christianwatch.org.uk/register or contact either of the above addresses for membership forms or for more details.

Donate

www.christianwatch.org.uk/donate or send cheques (payable to Christian Watch) by post to Christian Watch Resources, P O Box 2113, Nuneaton, CV11 6ZY

Some articles may not necessarily reflect the opinions and beliefs of Christian Watch but are there for information only and not as an endorsement.

Published by:

CHRISTIAN WATCH, PO Box 2113, Nuneaton, CV11 6ZY.

Email: info@christianwatch.org.uk **Web:** www.christianwatch.org.uk

Registered Charity No. 1095108