



CHRISTIAN WATCH

Issue No. 11

A Protestant Biblical Witness

Sept/Oct 2017

“

I see nothing in Scripture
except Christ crucified”

”

-Martin Luther

‘And what I say unto you I say unto all, Watch.’

Mark 13:37

DATES FOR YOUR DIARY

Christian Resources Exhibition

17 – 19 October 2017

Sandown Park, Portsmouth Road, Esher, KT10 9AJ

Christian Watch are exhibiting on Stand No. S88

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### **British Church Newspaper AGM**

**Tuesday 14 October at 4pm**

Calvary Free Grace Baptist Church,

Bedfont Lane, Feltham, London, TW14 9NU

**Speaker: Rev. Stephen Holland** (Westhoughton)

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United Protestant Council

Autumn Conference

Saturday, 4 November 2017 at 2pm

St John's Wood Road Baptist Church, NW8 8QX

Speaker: Rev. Andrew Allan

(Free Church of Scotland Continuing)

'Earnestly contending for the Faith'

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### **Protestant Truth Society - Day Conference**

**21 October 2017, 11am - 4 pm**

Kensit Memorial Bible College, N3 3SQ

***'Celebrating 500 years of the Protestant Reformation'***

*Free but please register: Tel: 020 7405 4960 or*

*email: [office@protestanttruth.com](mailto:office@protestanttruth.com)*

## IN THIS NEWSLETTER:

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|                                                                   |    |
|-------------------------------------------------------------------|----|
| <b>Letter from the Vice-Chairman</b>                              | 4  |
| <b>Justification by Faith Alone -</b>                             | 6  |
| The Heart of the Gospel: the Hallmark of the Reformation          |    |
| By: Ian Henderson                                                 |    |
| <b>“Fight the good fight of faith.” (I Timothy 6:12) - Part 3</b> | 9  |
| By: J.C. Ryle                                                     |    |
| <b>News and Current Affairs</b>                                   | 16 |
| <b>Luther’s Hymn of Triumph</b>                                   | 20 |
| Psalm 46                                                          |    |
| <b>Extract from an Exposition by Martin Luther (Isaiah 9:6)</b>   | 22 |
| <b>Would we invite Luther to our Church?</b>                      | 25 |
| By: Stephen Holland                                               |    |
| <b>Reformation Meeting</b>                                        | 27 |

“

All who call on God in true faith, earnestly from the heart, will certainly be heard, and will receive what they have asked and desired.

”

~ Martin Luther

*Dear Friends,*

It is difficult to believe something is good – or going well – when everyone around you says it's not; when you are confronted with an unmitigated diet of negative stories whenever you open a newspaper or turn on the radio or TV. I am talking, of course, about BREXIT. From the current negotiations - doomed of course - to any post-Brexit scenario – business, trade, travel or the general economy, the message is the same. It's all a disaster.

Is it though? Is it not a fact that Brexit-reporting ignores good news? The economic outlook is good. Models of countries thriving through their freedom to trade internationally are not to be found in the EU – but outside it. The Westminster-elected Parliament will once again be able to pass laws without interference from Brussels/Strasbourg and we thank God that the European Union (Withdrawal) Bill has now successfully passed through Parliament with a majority of 36 (326 against 290); this Bill overturning the 1972 European Communities Act which took the United Kingdom into the then European Economic Community. It will also convert all existing laws into UK law. God is still on the throne!

I came across a cutting recently from Sir Winston Churchill. The words have never been more appropriate and I would like to share them with you. *“We are with Europe but not of it. We are linked but not compromised. We are interested and associated but not absorbed. If Britain must choose between Europe and the open sea, she must always choose the open sea.”*

Amidst growing reports of sexual harassment and abuse in schools, the Education Secretary (Justine Greening) wants sex education and PSHE (Personal, Social and Health Education) to be mandatory in England's schools. Far from protecting our young people against the obvious dangers of sexual exploitation and abuse, such teaching – unacceptably focusing on the mechanics of sex, serves only to sexualise children prematurely – at a time when they should be more properly developing and discovering who they are, sheltered by the innocence of childhood. Similarly, as they approach puberty, they should be taught that sex is a precious gift, which should not be thrown away or lightly bestowed. Then we come to gender identity – apparently there are as many as 70 genders in society today and two leading organisations are hitting the headlines – John Lewis Department Store and the National Trust. John Lewis has decided that children's clothing should be 'gender neutral'. 'Boys' and 'Girls' sections are being removed and gender-specific labels are disappearing from its clothing. All children's clothing – including dresses and skirts – will now be labelled for both boys

and girls. The National Trust – on the other hand – is asking its volunteers to reveal their ‘gender identity’ – and the choice is male, female, transgender, non-binary or intersex. Volunteers are also being asked whether they are gay, bisexual, lesbian or straight.

The Word of God is very clear – Genesis 1:27 – *“male and female created He them.”* The depraved society in which we live – and the promoting of political correctness – is abhorrent to a Holy God. Pray that the efforts of Christian Watch to get Trinitarian Bible Society 10 Commandment posters into our schools will help bring some degree of sanity back to our nation that has turned its back on God.

A recent poll – authorised by the Church of England – has concluded that the majority of C of E ‘Christians’ do not read the Bible. Figures show that 60% of self-declared followers of the Church admit that they never read the Bible; 36% say they never even attend Church – and 1 in 3 state that they never pray. Just 6% read the Bible, pray and attend Church at least once a week. A quote from D.L. Moody comes to mind: *“If you go out to your garden and throw down some sawdust, the birds will not take any notice; but if you throw down some crumbs, you will find they will soon sweep down and pick them up. The true child of God can tell the difference (so to speak) between sawdust and bread. Many so-called Christians are living on the world’s sawdust, instead of being nourished by the Bread that cometh down from Heaven. Nothing can satisfy the longings of the soul but the Word of the living God.”*

As we remember the 500<sup>th</sup> Anniversary of Martin Luther nailing his 95 theses to the Church door at Wittenberg, much of this current Newsletter focusses on various aspects of his ministry and justification by faith alone. As Radio 4 announces that it will no longer be required to broadcast religious services under plans drawn up by OFCOM, we must earnestly pray that God will raise up faithful men (such as Martin Luther) to preach the Word and that souls will come under conviction of sin and be gloriously saved.

Please support the Christian Watch Meeting in Clifton both by your prayers and your presence (see Page 27) as well as the other meetings advertised in this Newsletter.

Yours in His service,

*Ian Henderson*

**Ian R. Henderson** (Vice Chairman)



# JUSTIFICATION BY FAITH ALONE

## The Heart of the Gospel: the Hallmark of the Reformation

Every time we think of the Protestant Reformation, we think of the name of Martin Luther. As we study his life, we discover that his strength came from God's grace. His father sent him away to school – sometimes he had to beg for food – and he suffered bullying and rejection; but as he grew, he learned to fear offending God more than man and this lesson proved to be extremely valuable in his battles when he became a Reformer in Germany.

Martin Luther was a scholar – he read a lot and God gave him a very keen mind – and, sometimes, he had to challenge the most brilliant men and religious leaders of his time. He had to know his Bible so that he could make it clear and simple for people to understand. He had to know the truth so that he could defend it.



He learned to play musical instruments and sing – playing the flute and the lute – and he had a fine singing voice. The Lord used his talent to greatly bless the Church as it grew during the Reformation and he wrote hymns that are still sung in services today.

He got married - and this was a very important step in his life because, up until this time, Roman Catholic priests were not allowed to marry, but his life was arranged by the Lord to help him do a great work for God. Because Luther studied the Bible, and followed the Lord with all his heart, his life brought glory to God and strength to the Church.

It was, on 31<sup>st</sup> October, 1517 – 500 years ago – that Luther nailed his 95 theses to the Church door at Wittenberg. Although this was an historic moment, Luther had no comprehension of the impact that his words would have on the world. He was still learning at the time he nailed his 95 theses; however, he had truly begun to grasp the doctrine of justification by faith.

During the Autumn of 1515, Luther lectured on Paul's Epistles to the Romans and, whilst studying for these lectures, the seed of the truth of justification by faith began to

grow. Later, whilst preparing his 95 theses, he wrote – “Every Christian who truly repents of his sins, enjoys an entire remission both of the penalty and of the guilt, without any need of indulgences” (Thesis 36). “Every true Christian participates in all the blessings of Christ, by God’s gift, and without a letter of indulgence” (Thesis 37). “That man is not justified who performs many works; but he who, without works, has much faith in Christ” (Thesis 25).

These declarations demonstrate that Luther had begun to understand that justification by faith is freely bestowed and, as the truth grew in Luther’s soul, it had a profound effect on both the Reformer and those around him.

**Firstly, it is important to realise that we are justified by grace and not personal merit.**

During this time, Rome taught that man was saved by grace, but what they meant was *sacramental grace*. The sacraments were religious works that are still being used in Rome’s system today to obtain God’s favour; but the Apostle Paul refutes this error when he confesses that we are ‘justified freely by His grace’ (Romans 3:24). We do not earn God’s grace, but He freely gives it. Luther followed Paul’s example and stated that salvation was solely of grace. He wrote: “It

is a great error to pretend of oneself to make satisfaction for our sins to God’s righteousness; God pardons them gratuitously by His inestimable grace.” Again he declared – “Wherefore we must needs say, that we be pronounced



righteous by grace alone, or by faith alone in Christ, without the law and works.”

**Secondly, we are justified by faith in Christ alone, not faith in Christ plus faith in the Church or her sacraments.**

Luther taught – “This is the true meaning of becoming a Christian, even to be justified by faith in Jesus Christ, and not by the works of the law.” In contrast, Roman Catholic theologians asserted that each person’s trust should be both in the Church and her sacraments. He stated – “Faith in Christ takes away from you all trust in your own wisdom, righteousness, and strength; it teaches you that if Christ had not died for you, and had not thus saved you, neither you nor any other creature would have been able to do it. Then you learn to

despise all those things that are unavailing to you. Nothing now remains to you but Jesus Christ – and Christ alone. Christ is all-sufficient for your soul. Hoping for nothing from any creature, you have only Christ, from whom you hope for everything, and whom you love above everything.”

**Thirdly, we are justified through the atonement of Christ, not through any cleansing we earn or purchase.**

Romanism teaches that in the sacrament of penance, a soul can receive forgiveness and merit in the form of an indulgence. Even in purgatory, where the soul is supposedly being purified from sin, those on earth can obtain forgiveness and merit for the one in this fictitious place of torment. In contrast, Luther pointed to the atonement of Christ alone – “If thou feel thy sins and the burden thereof, look not upon them in thyself, but remember that they are translated and laid upon Christ, whose stripes have made thee whole” (Isaiah 53:5). He further asserted – “O man! figure Jesus Christ to yourself, and contemplate how God in Him has shown thee His mercy, without any merit on thy part going before. Draw from this image of His grace the faith and assurance that all thy sins are forgiven thee. Works cannot produce it. It flows from the blood, and wounds, and death of Christ;

thence it wells forth into our hearts.”

**Finally, we are justified by the imputed righteousness of Christ, not by our own personal obedience to the law.**

According to Romanism, a person’s own righteousness is all he has before a holy God. There is no righteous position or standing in Christ. In contrast, the Apostle Paul taught that Christ’s righteousness is imputed to a believer (Romans 4:1-25; 5:1 and 16-19). Luther agreed with the Apostle and believed that there was a complete substitution of Christ’s righteousness for the believer’s imperfections. The word ‘impute’ has to do with God’s thoughts toward or view of a believer. God considers a person to be a certain way, in this case perfectly righteous. In a courtroom setting, to ‘impute’ means to lay to one’s account. Due to the deity of His Person, Christ is able to give His righteousness an unlimited or infinite value that will stand for all of the believer’s need for righteousness. Would that all would heed the admonition of Luther when he exclaimed – “O man! Figure Jesus Christ to yourself, and contemplate how God in Him has shown thee His mercy, without any merit on thy part going before.”

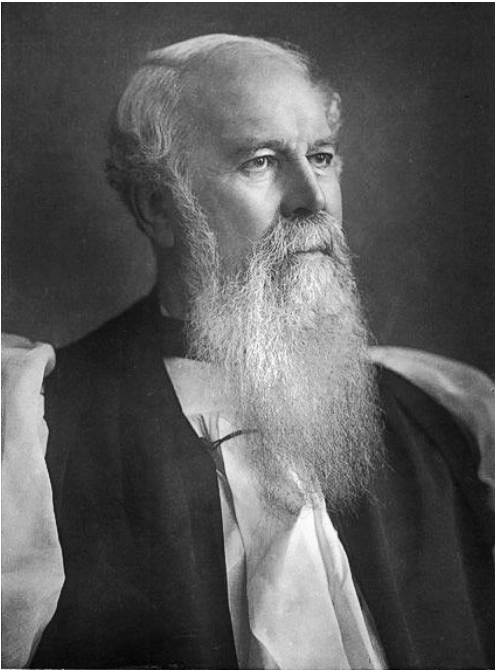
*By Ian Henderson*



# **“Fight the good fight of faith.”**

## **(I Timothy 6:12) - Part 3**

By: **J. C. Ryle**; Extract from **‘A Call to Holiness’**, chapter 4 ‘The Fight’  
(Part 1 reminded us that true Christianity is ‘a fight’ against the flesh, the world and the Devil. Part 2 explained how Christians are to fight and Part 3 shows that it is a “good fight”).



calls forth the worst passions of man. It causes enormous waste and destruction of property. It fills peaceful homes with mourning widows and orphans. It spreads far and wide poverty, taxation and national distress. It disarranges all the order of society. It interrupts the work of the Gospel and the growth of Christian Missions. In short, war is an immense and incalculable evil and every praying man should cry night and day, “Give peace in our time.” And yet there is one warfare which is emphatically “good” and one fight in which there is no evil. That warfare is the Christian warfare. That fight is the fight of the soul.

“Good” is a curious word to apply to any warfare. All worldly war is more or less evil. No doubt it is an absolute necessity in many cases – to procure the liberty of nations, to prevent the weak from being trampled down by the strong – but still it is an evil. It entails an awful amount of bloodshed and suffering. It hurries into eternity myriads who are completely unprepared for their change. It

Now what are the reasons why the Christian fight is a “good fight”? What are the points in which his warfare is superior to the warfare of this world? Let me examine this matter and open it out in order. I dare not pass the subject and leave it unnoticed. I want no one to begin the life of a Christian soldier without counting the cost. I would not keep back from anyone

that if he would be holy and see the Lord he must fight and that the Christian fight, though spiritual, is real and severe. It needs courage, boldness and perseverance. But I want my readers to know that there is abundant encouragement to begin the battle. The Scripture does not call the Christian fight “a good fight” without reason and cause. Let me try to show what I mean.

(a) The Christian fight is good *because it is **fought under the best of generals.*** The Leader and Commander of all believers is our Divine Saviour, the Lord Jesus Christ – a Saviour of perfect wisdom, infinite love and almighty power. The Captain of our salvation never fails to lead His soldiers to victory. He never makes any useless movement, never errs in judgment, never commits any mistake. His eye is on all His followers, from the greatest of them even to the least. The humblest servant in His army is not forgotten. The weakest and most sickly is cared for, remembered and kept unto salvation. The souls whom He has purchased and redeemed with His own blood are far too precious to be wasted and thrown away. Surely this is good!

(b) The Christian’s fight is good, ***because fought with the best of helps.*** Weak as each believer is in himself, the Holy Spirit dwells in

him and his body is a temple of the Holy Ghost. Chosen by God the Father, washed in the blood of the Son, renewed by the Spirit, he does not go a warfare at his own charges and is never alone. God the Holy Ghost daily teaches, leads, guides and directs him. God the Father guards him by His almighty power. God the Son intercedes for him every moment, like Moses on the Mount, while he is fighting in the valley below. A threefold cord like this can never be broken! His daily provisions and supplies never fail. His commissariat is never defective. His bread and his water are sure. Weak as he seems in himself, like a worm, he is strong in the Lord to do great exploits. Surely this is good!

(c) The Christian fight is a good fight, ***because fought with the best of promises.*** To every believer belong exceeding great and precious promises – all Yea and Amen in Christ – promises sure to be fulfilled, because made by One who cannot lie and has power as well as will to keep His word. “Sin shall not have dominion over you.” – “The God of peace shall bruise Satan under your feet shortly.” – “He which hath begun a good work in you will perform it until the day of Jesus Christ.” – “When thou passest through the waters, I will be with thee: and through the

rivers, they shall not overflow thee.” – “My sheep shall never perish, neither shall any man pluck them out of My hand.” – “Him that cometh to Me I will in no wise cast out.” – “I will never leave thee, nor forsake thee.” - “I am persuaded, that neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus.” (Rom. 6:14; Rom. 16:20; Phil. 1:6; Isa. 43:2; John 10:28; John 6:37; Heb. 13:5; Rom. 8:38). Words like these are worth their weight in gold! Who does not know that promises of coming aid have cheered the defenders of besieged cities, like Lucknow, and raised them above their natural strength? Have we never heard that the promise of “help before night” had much to say to the mighty victory of Waterloo? Yet all such promises are as nothing compared to the rich treasure of believers, the eternal promises of God. Surely this is good!

(d) The Christian’s fight is a good fight, ***because fought with the best of issues and results.*** No doubt it is a war in which there are tremendous struggles, agonising conflicts, wounds, bruises, watchings, fastings and fatigue, but still every believer, without exception, is more than conqueror “through Him that loved us” (Rom 8:37). No soldiers of Christ are

ever lost, missing, or left dead on the battlefield. No mourning will ever need to be put on and no tears to be shed for either Private or Officer in the army of Christ. The muster roll, when the last evening comes, will be found precisely the same that it was in the morning. The English Guards marched out of London to the Crimean campaign a magnificent body of men; but many of the gallant fellows laid their bones in a foreign grave and never saw London again. Far different shall be the arrival of the Christian army in “The city which hath foundations, whose builder and maker is God” (Heb. 11:10). Not one shall be found lacking. The words of our great Captain shall be found true: “Of them which Thou gavest Me have I lost none” (John 18:9). Surely this is good!

(e) The Christian’s fight is good, ***because it does good to the soul of him that fights it.*** All other wars have a bad, lowering and demoralising tendency. They call forth the worst passions of the human mind. They harden the conscience and sap the foundation of religion and morality. The Christian warfare alone tends to call forth the best things that are left in man. It promotes humility and charity, it lessens selfishness and worldliness, it induces men to set their affections on things

above. The old, the sick, the dying, are never known to repent of fighting Christ's battles against sin, the world and the Devil. Their only regret is that they did not begin to serve Christ long before. The experience of that eminent saint, Philip Henry, does not stand alone. In his last days he said to his family, "I take you all to record that a life spent in the service of Christ is the happiest life that a man can spend upon earth." Surely this is good!

(f) The Christian's fight is a good fight, ***because it does good to the world.*** All other wars have a devastating, ravaging and injurious effect. The march of an army through a land is an awful scourge to the inhabitants. Wherever it does it impoverishes, wastes and invariably does harm. Injury to persons, property, feelings and morals invariably accompanies it. Far different are the effects produced by Christian soldiers. Wherever they live they are a blessing. They raise the standard of religion and morality. They invariably check the progress of drunkenness, Sabbath-breaking, profligacy and dishonesty. Even their enemies are obliged to respect them. Go where you please, you will rarely find that barracks and garrisons do good to the neighbourhood. But go where you please, you will find that the

presence of a few true Christians is a blessing. Surely this is good!

(g) Finally, the Christian's fight is good, ***because it ends in a glorious reward for all who fight it.*** Who can tell the wages that Christ will pay to all His faithful people? Who can estimate the good things that our Divine Captain has laid up for those who confess Him before men? A grateful country can give to her successful warriors medals, Victoria Crosses, pensions, peerages, honour and titles, but it can give nothing that will last and endure for ever, nothing that can be carried beyond the grave. Places like Blenheim and Strathfield say can only be enjoyed for a few years. The bravest generals and soldiers must go down one day before the King of Terrors. Better, far better, is the position of him who fights under Christ's banner against sin, the world and the Devil. He may get little praise of man while he lives and go down to the grave with little honour; but he shall have that which is far better, because far more enduring. He shall have "a crown of glory that fadeth not away" (1 Pet. 5:4). Surely this is good!

Let us settle it in our minds that the Christian fight is a good fight – really good, emphatically good. We see only part of it as yet. We see the struggle, but not the

end; we see the campaign, but not the reward; we see the cross, but not the crown. We see a few humble, broken-spirited, penitent, praying people, enduring hardships and despised by the world; but we see not the hand of God over them, the face of God smiling on them, the Kingdom of glory prepared for them. These things are yet to be revealed. Let us not judge by appearances. There are more good things about the Christian warfare than we see.

And now let me conclude my whole subject with a few words of practical application. Our lot is cast in times when the world seems thinking of little else but battles and fighting. The iron is entering into the soul of more than one nation and the mirth of many a fair district is clean gone. Surely in times like these a Minister may fairly call on men to remember their spiritual warfare. Let me say a few parting words about the great fight of the soul.

(1.) It may be *you are struggling hard for the rewards of this world*. Perhaps you are straining every nerve to obtain money, or place, or power, or pleasure. If that be your case, take care. Your sowing will lead to a crop of bitter disappointment. Unless you mind what you are about, your latter end will be to lie down in sorrow.

Thousands have trodden the path you are pursuing and have awoken too late to find it end in misery and eternal ruin. They have fought hard for wealth and honour and office and promotion and turned their backs on God and Christ and Heaven and the world to come. And what has their end been? Often, far too often, they have found out that their whole life has been a grand mistake. They have tasted by bitter experience the feelings of the dying Statesman who cried aloud in his last hours, "The battle is fought: the battle is fought: but the victory is not won."

For your own happiness' sake resolve this day to seek to join the Lord's side. Shake off your past carelessness and unbelief. Come out from the ways of a thoughtless, unreasoning world.

Think what the children of this world will often do for liberty, without any religious principle. Remember how Greeks, and Romans, and Swiss, and Tyrolese, have endured the loss of all things, even life itself, rather than bend their necks to a foreign yoke. Let their example provoke you to emulation. If men can do so much for a corruptible crown, how much more should you do for one which is incorruptible!

Fear not to enlist under Christ's banner. The great Captain of your salvation rejects none that come to Him. None who repent and believe are too bad to be enrolled in the ranks of Christ's army. All who come to Him by faith are admitted, clothed, armed, trained and finally led on to complete victory.

Fear not to go on fighting, if you once enlist. The more thorough and whole-hearted you are as a soldier, the more comfortable will you find your warfare. No doubt you will often meet with trouble, fatigue and hard fighting, before your warfare is accomplished. But let none of these things move you. Greater is He that is for you than all they that be against you. Everlasting liberty or everlasting captivity are the alternatives before you. Choose liberty and fight to the last.

(2.) *It maybe you know something of the Christian warfare, and are a tried and proved soldier already.* If that be your case, accept a parting word of advice and encouragement from a fellow-soldier. Let me speak to myself as well as to you. Let us stir up our minds by way of remembrance. There are some things which we cannot remember too well.

Let us remember that if we would fight successfully we must put on

the whole armour of God and never lay it aside till we die. Not a single piece of the armour can be dispensed with. The girdle of truth, the breastplate of righteousness, the shield of faith, the sword of the Spirit, the helmet of hope – each and all are needful. Not a single day can we dispense with any part of this armour. Well says an old veteran in Christ, who died many years ago, "In Heaven we shall appear, not in armour, but in robes of glory, but here our arms are to be worn night and day. We must walk, work, sleep in them, or else we are not true soldiers of Christ" (Gurnall's *Christian Armour*).

Let us remember the solemn words of an inspired warrior, who went to his rest 1800 years ago: "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier" (2 Tim. 2:4). May we never forget that saying!

Let us remember that some have seemed good soldiers for a little season and talked loudly of what they would do and yet turned back disgracefully in the day of battle. Let us never forget Balaam, Judas, Demas and Lot's wife. Whatever we are and, however weak, let us be real, genuine, true and sincere.

Let us remember that the eye of our loving Saviour is upon us morning, noon and night. He will never suffer us to be tempted above that we are able to bear. He can be touched with the feeling of our infirmities, for He suffered Himself being tempted. He knows what battles and conflicts are, for He Himself was assaulted by the Prince of this world. Having such a great High Priest, Jesus the Son of God, let us hold fast our profession (Heb. 4:14).

Let us remember that thousands of soldiers before us have fought the same battle that we are fighting and come off more than conquerors through Him that loved them. They overcame by the blood of the Lamb; and so also may we. Christ's arm is quite as strong as ever and Christ's heart is just as loving as ever. He that saved men and women before us is the One who never changes. He is "able to save them to the uttermost

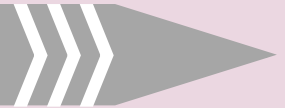
that come unto God by Him." Then let us cast doubts and fears away. Let us "follow them who through faith and patience inherit the promises," and are waiting for us to join them (Heb. 7:25; 6:12).

Finally, let us remember that the time is short and the coming of the Lord draweth nigh. A few more battles and the last trumpet shall sound and the Prince of Peace shall come to reign on a renewed earth. A few more struggles and conflicts and then we shall bid an eternal goodbye to warfare and to sin, to sorrow and to death. Then let us fight on to the last and never surrender. Thus saith the Captain of our salvation – "He that overcometh shall inherit all things; and I will be His God, and He shall be my Son." (Rev 21:7).

May we never forget that without fighting there can be no holiness while we live and no crown of glory when we die!

*Abbreviated*

*Fight the  
Good  
Fight*



### Sweden heads countries planning for cashless society

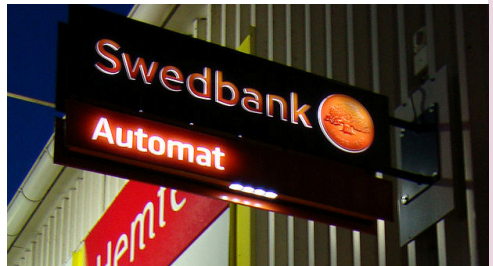
By a correspondent in British Church Newspaper, 21 July, 2017

There is active planning, at the highest levels of Governments the world over, to make society go completely cashless. A cashless society would mean using payment cards for all transactions.

Whilst many would regard this as a highly convenient and efficient way of conducting monetary transactions, many experts note that every Connect card payment yields a vast amount of information to those who control the use of such cards.

We are reminded of Biblical prophecies in Revelation about a 'mark' that would be required to 'buy and sell'.

*"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."*  
Rev. 13:16,17.



The Swedish Government recently announced plans for cash transactions to be completely abolished as soon as practicable, claiming to be ahead of other countries in having fewer than 2% of all transactions in cash. Australia has broadly similar plans.

Most of Sweden's Bank branches refuse to handle cash, while many shops and museums also now only accept payment cards. Churches are rapidly installing card-pay machines so that worshippers can donate via a bank card. Mats Lagergren, a Parish spokesman, said: "During collections these days, some raise their mobile phones in the air to show they are giving." In England, London buses no longer accept cash.

An article on the Bloomberg website noted: "Many pensioners struggle to make payments in an online world, while privacy campaigners lament



the fact that the State is acquiring greater control over what its citizens do. There are also concerns about the vulnerability of a cashless society in the event of an attack or major blackout.” It has also been noted that in some countries, Germany among them, many Banks now only offer ‘negative interest’ rates. Should the trend towards negative interest rates and a cashless society continue, Banks and even National Governments could simply plunder people’s savings accounts at the touch of a button, as interest rate changes occur.

Computer experts increasingly agree that, should any society wish to force people to buy and sell by a mark in their right hand or forehead, the means could soon exist. The 1 international ‘bar code’ system, which was designed with the number 6 at the beginning, middle and end of every bar code number, could be adapted for such a purpose.



### **Post-truth: even in the Church?** By Marc Ambler (abbreviated) Creation Ministries International, [www.creation.com](http://www.creation.com), 29 August, 2017

‘Post-truth’ was declared by the Oxford English Dictionary (OED) to be their 2016 international word of the year. It is defined as “relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief.” This, of course, is really a continuation of post-modernism which denies the existence of truth as an objective, absolute reality.

The word (or term) post-truth came to the fore in a year of political theatre in which the media and politicians all over the world – in their pursuit of a particular personal or communal cause – increasingly made claims and denials which were patently false, even to their acolytes, and yet the untruthfulness was mostly ignored by their supporters. People’s choice of narrative is driven increasingly by emotion, ideology, agenda and pragmatism rather than by truth. Media articles, commenting on OED’s recognition of ‘post-truth’, defined the term as describing a world in which the notion of truth has become unimportant or irrelevant in the pursuit of a particular outcome.

Unfortunately, even in the Church, of whom Jesus stated that “ye shall know the truth, and the truth shall make you free” (John 8:32), the truth is often made subservient to the pursuit of other goals: church growth, academic respectability, dissemination of the Gospel and so on. As worthy as some of these goals may be, unless “the whole counsel of God” (Acts 20:27) is taught where and when appropriate, those goals can become hollow shells, devoid of propositional content and meaning.

## **UK Government report calls for ‘Mass Mobilisation’ against Evangelical Christians in Global South** – English Churchman, 18/25 August, 2017

Persecuted Church agency, Barnabas Fund, has launched a formal complaint against the Foreign Office, after a report advocated the imposition of an LGBT ideology on Evangelical Churches in the Global South.

A report by Wilton Park, an executive agent for the Foreign and Commonwealth Office, describes evangelical Christians in disparaging terms and encourages the use of ‘direct action’ against Evangelical Churches in the Global South to force them to re-interpret the Bible to teach LGBTI+ beliefs.

Barnabas Fund complained that the implementation of recommendations in the Report could represent a significant retreat for freedom of religion around the world.

“The report could create a situation for Christians similar to that which exists in repressive authoritarian countries such as China, where theological seminaries are required to teach theology that is compatible with State ideology,” said Barnabas Fund’s Head of Research, Martin Parsons.



**Foreign Office**

mobilisation” against Global South Evangelical Churches; State sanctioned attempts to impose ‘queer theology’ in theological seminaries and even teaching LGBT beliefs in Sunday Schools.



**barnabasfund**

The report, ‘Opportunities and Challenges: the intersection of faith and human rights of LGBTI+ persons’, was the result of a meeting convened by Wilton Park in September, 2016.

Recommendations include encouraging litigation on hate speech against Christian leaders; “direct action” and “mass

“Our central concern is that the Wilton Park report recommends a series of measures which would turn the clock back on progress that has been made towards freedom of religion overseas. The Report could stir up levels of intolerance and prejudice against evangelical Christians.

“The call for ‘direct action’ against evangelical Christians is potentially dangerous as there are already situations where Christians have been subjected to threats and acts of violence simply because they have expressed a different point of view to LGBT ideology,” said Dr. Parsons.

The Barnabas Fund analysis does not question the commitment of the Foreign and Commonwealth Office to religious freedom, but argues that the report undermines the work of the British Government in securing this objective.

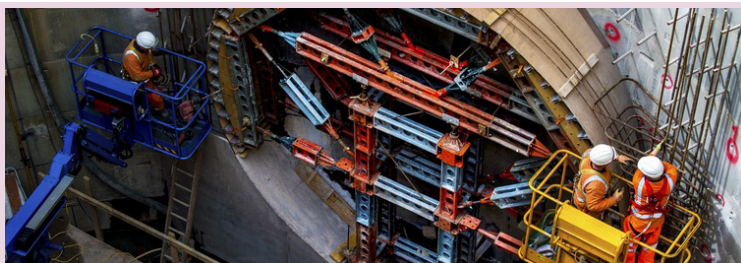
Barnabas Fund has made a complaint to Sir Simon McDonald, the Permanent under-Secretary and Head of the Diplomatic Service, but has not yet received a formal response.

## **Idolatry in Scotland** – from ‘In the News’ section of the Protestant Truth magazine, September-October, 2017

It has been reported that workers who are digging a tunnel under Glasgow for Scottish Water nod their heads to a statue of St. Barbara, ‘the patron saint of tunnellers’.

According to a report in the Catholic Herald on 8 August, a spokesman for Scottish Water said, ‘No tunnelling project of this scale would be complete without its statue of the patron, and tunnellers demand that St. Barbara is present with them underground.’

Martin Luther grew up in a home where the invocation of saints was the normal practice. One of the glorious effects of his bold declaration of the justifying of sinners by faith alone was to deliver people from such superstitions. Reports such as this one remind us both of the debt we owe to our Heavenly Father for the Protestant Reformation and of the capacity of man to fall into all manner of sin.



# **LUTHER'S HYMN OF TRIUMPH**

## **Psalms 46**

God is the city of our strength!  
Our hearts exulting cry;  
He is our bulwark and defence,  
Our arm for victory;  
He helps our souls through each distress  
That meets us in this wilderness.

Satan, the old malignant foe,  
Now works, with purposed mind, our woe;  
Perfidious cunning, fiendish might,  
He bears, as weapons for the fight;  
Whilst equal none on earth has he,  
To struggle for the mastery.

By human strength and human skill  
No worthy wreaths are won;  
Abandon'd to ourselves, we sink  
In wretchedness undone;  
Yet in our cause a Champion stands,  
A Champion true is He,  
Whom God hath chosen for the fight,  
Our Lord and Chief to be.  
Say, dost thou ask His peerless name?  
Jesus, our conquering King we claim;  
Lord of Sabaoth! Lord alone,  
And He must hold the field His arm of might hath won.

What though the hosts of Satan stand  
In gathering legions through the land,  
Prepared to raise the victor's cry,  
And overwhelm our souls in misery;  
Yet fear we not the vaunting foe,  
Our conquering bands shall forward go.  
Prince of this world, thy hellish rage  
Shall ne'er our steadfast zeal assuage;  
Thy power is fix'd by Heaven's decree,  
And here its ragings cease to be.

Thy boast is vain; a breath, a word  
Subdues thee; 'tis the Spirit's sword.

The word of Truth unhurt shall stand  
In spite of every foe;  
The Lord Himself is on our side,  
And He will help bestow;  
His Spirit's might, His gifts of grace  
Are with us at the needful place.

What though they take our lives away,  
Our lives we offer for a prey;  
Though wealth, and weal, and fortune go,  
And wife and friends depart,  
With all the tenderest ties that throw  
Their magic round the heart,  
And though the spoilers haste away,  
And bear our treasures hence,  
Since man is but a child of clay,  
An heir of impotence;  
It boosts them not, their boast is vain;  
Their promised trophies fall;  
Whilst to the Christian loss is gain,  
And Heaven outvalues all.  
A glorious Kingdom yet shall be  
His heritage of bliss, to all eternity.

Honour and praise to God most high,  
The Author of all grace,  
Whose love has sent us from the sky  
His Son, to save our race;  
And to the Comforter of men  
Let songs of praise be given;  
He draws us from the ways of sin,  
And calls us home to Heaven;  
Full well He knows that upward road,  
And joyfully He guides our pilgrim feet to God.

Amen

# EXTRACT FROM AN EXPOSITION BY MARTIN LUTHER

## (Translated from the German by Watkin Maddy)

**CW Note:** We recently came across an excellent exposition by Martin Luther which includes the precious theme of the glorious Names of the Saviour. It is too long to reproduce in the Newsletter but we include an extract.

***‘...His Name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace.’ - Isaiah 9:6***

His Name shall be called Wonderful, Counsellor, The mighty God [in Luther’s translation – Stedfast, Valiant], The everlasting Father, The Prince of Peace. Here are six names given to this Child born and Son given.

The first Name of this Son, who is given to us, is *Wonderful*. But who can set forth the high majesty of this name? He is in all things, and through all, wonderful. What can be more wonderful than that God and man should be one Person? Who will be able to comprehend this mystery to all eternity that God is man, a creature the Creator and the Creator a creature? The angels themselves desire to look into this mystery and will never be satisfied. It is our blessedness to believe these things, though we may not comprehend them; but we shall be much more blessed, yea, most blessed, when we shall see Him as He is in His Kingdom and shall see face to face what we now only see through a glass darkly. He will be for ever wonderful; nor will He

ever cease to work wonders and those far more wonderful than when He made the blind to see and healed the sick and the like.

How great are these wonders, that by His word He quickens dead souls and, at the last day, will raise to life our dead bodies; that He should baptise us in His blood and wash away our sins and daily take away their spoil from death, Hell and law! And this He does without the least difficulty (and with such facility that we must needs wonder), by the mouth of Peter or Paul or any of His Ministers, or, if needs be, through the mouth of a private Christian, who conveys the pardon of sin and opens Heaven itself. But the world sees not these wonders, as Christ Himself says: “I will send you another Comforter, whom the world cannot receive, because it sees Him not.” No man by nature sees how we Christians are - as dying, and behold, we live. Horses and mules see not the promise of the Holy Spirit, who works all things and quickens and comforts the believer. They only

who believe see this. The world sees not how a child that is born again is laid in the bosom of God, a child and heir of God, and joint heir with Christ. The Holy Spirit alone in believers sees these wonders.

But this King and Child is also called Wonderful because He makes His saints for wonders and leads and guides them in a wonderful way. 'We die, and behold, we live, as deceivers, and yet true; as unknown, and yet well known; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.' The world flourishes and we are a dry tree; the world rules and triumphs and we are oppressed. Thus, are all things wonderful in the Church, both their doings and sufferings.

The second name is *Counsellor*. As the first name, Wonderful belongs to faith and the new creature, whose strength comes through His wonders, so this name of Counsellor is for those who suffer under the cross, teaching us to pray and flee to God for help and counsel, as David did, who says, 'I thank the Lord, who hath given me counsel.' We also learn by experience that this Counsellor alone can give us counsel; and when He does this, we praise the Lord, as David did. When a man is

set free and born again by the wonder-working Saviour, he is immediately beset by so many temptations, that it would be impossible for him to hold on, were he not continually to receive fresh counsel from this Counsellor. Therefore, let those who are in trouble and under the cross call upon this our King and beg counsel and help of Him. When we come to that place where all seems



utterly lost, where we are surrounded by such great need and danger that there seems no way of escape, let us not then despair, but 'lift up our eyes unto the hills, whence our help cometh,' as the Psalm teaches.

How many times have I gone through this experience, both in public and private. With me it has often come to that point, not once

only, that I have been driven into a corner and there was no way out. My affairs have been in a hopeless condition, so as to be beyond the reach of all help and counsel, and yet, has this most excellent Counsellor found out the most beautiful and successful counsel for me. I have had temptations such as I thought no man on earth ever had and I have considered what the thorn in the flesh of the Apostle Paul and those buffetings of Satan could be, wherewith he was so crucified; and I have at times been so bold as to imagine that I had the same, and that these buffetings could have been nothing else but temptations to despair. In such great need under these heavy temptations, I should never have found remedy or counsel had not Christ come and opened to me the Scriptures and sent counsel and consolation into my heart by the Word; and I found (as Paul did) that God comforted me in all my tribulation, that I might be able to comfort those who are in any trouble by the comfort wherewith I myself was comforted of God.

Believers are often entangled in various temptations, out of which they can by no means extricate themselves and where it seems that there could be no hope of deliverance. Yet in such necessities they are not deserted by their Counsellor. Whatever the evil be,

He finds a remedy and gives most wise counsel and, in every temptation, makes a way of escape so that they are able to bear it; and He stands by them so that they do not lie down, but creep out of all their straits and - when saved with honour - triumph. If Christ were not to act thus, men must sink under the troubles and cast away that faith which He by His wonder-working power has called forth and revived. But He does give counsel in all dangers and temptations and that of such a wonderful nature that they who are saved by it must needs say, 'I never should have imagined such things; neither I nor any other man was wise enough to think of such a thing.' This we shall always confess when we have experienced the counsel of God. Therefore, when we are caught in such a thicket, or rather tempest of temptation, in which no human wisdom can counsel or help, let us lay to heart that the wisdom of God is far greater than all other wisdom and cunning, even that of the gates of Hell.

Therefore, thou hast no need to despair of help and counsel in any trouble or temptation, be it ever so heavy. He has taken upon Himself this name of Counsellor because He can and will be such, and because He alone is able in every need, misery and affliction to counsel us. Neither must thou think that none



was ever tried in the way thou art, but consider, as Peter exhorts, that the same afflictions are accomplished in your brethren which are in the world. Therefore, must thou at all times remember that temptations like thine – and just as heavy – have the rest of the godly experienced. It is in such times when God strips us of all our wisdom and self-confidence and suspends us, as it were, between Heaven and earth, that we learn to pray truly and to flee for refuge to this Counsellor. Then we cry, ‘O Lord Jesus, thou Counsellor of Thy Church, stand by us and perform all things for us.’

And not only in spiritual, but in temporal difficulties also do we, even in our days, often experience the counsel of this Counsellor. Yea, in every trouble and temptation, whether it concern the Church or an individual, be assured that this Child our King is what He is named, and has the thing as well as the Name. He is a true Counsellor, therefore, which is His second name.

The complete booklet can be obtained from Huntingtonian Press,  
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## Would we invite Luther to our Church?

By: **Stephen Holland**

(From **Protestant Truth magazine**,  
September/October, 2017)

This year marks the 500th anniversary of Martin Luther’s nailing his 95 Theses to the door of Wittenberg Castle church. Throughout 2017 many lectures, symposiums and sermons have been and will be given in remembrance of this great Protestant Reformer and all that followed from his courageous stand against a morally and theologically corrupt church. We salute Luther’s stand; and commend highly the efforts gone into organising the hundreds of events and conferences that are held to remember him and his work. Many will no doubt attend such occasions and leave somewhat encouraged, enthused and a little better informed about the man and his message to the church.

However, it is one thing to attend an evening symposium, an afternoon lecture, or to hear a stirring sermon on the Lord’s Day morning. But would we be so eager, were Martin Luther with us today, to invite him into our cosy evangelical churches? I include Reformed Baptist, Anglican and Presbyterian churches. It is to be feared that in spite of our praises of a man who lived 500 years ago, most of today’s churches would

refuse entry to Dr. Martin Luther. He would for most of us simply be too controversial, too direct and, simply put, too rude! After all, he did say: 'Nothing is forgotten slower than an insult and nothing faster than a good deed'. Why would most reformed churches and even seminaries, not want or welcome a Luther into our midst?

We are too sensitive. While we cannot commend some of Luther's rudeness and vulgarity, our age is overly soft and flabby. We get offended far too easily. If one is known as a plain speaker and speaks truth boldly and clearly, one is labelled an eccentric and passed off as an odd bod! Yet Scripture is full of plain, direct speaking. We must not allow our overly sensitive age to stop direct and simple speaking of truth.

We lack conviction. What was the cause of Luther's straight - and sometimes overly direct - speaking and writing? It was conviction. Luther felt the things he believed. Today we are often told we all need to work together - that we must forget the things that divide us and unite. But for Luther it was truth that set his heart alight. That truth of Bible belief caused him to stand. We lack courage. We may indeed have conviction as to what we believe, but if we lack courage we are in danger of hiding our convictions and only ever dare voice them in safe company. For

Luther that would be an abomination! While it is true God has made some, by temperament, more courageous than others, all Christians are called to exercise courage and strength.

We fear the face of others. If we possess conviction and courage, we may still hold back and turn away a Luther. Proverbs 29:25 says, 'The fear of man bringeth a snare.' How many a good man, or woman, has been held back due to the fear of what others may think or say. John Knox said, 'I am a watchman...for that reason I am bound in conscience to blow the trumpet publicly.' It was a testimony to the grave: 'Here lies one who neither flattered nor feared any flesh.' How many a good Pastor has remained silent for fear of others and says: 'I can't take a public stand or I'll not be invited to preach in churches.' Or 'I'll never get a call from a church.' Such sentiments are egotistical, selfish, cowardly, ambitious and self-serving. We must not then be surprised if Christians are timid and fearful in the midst of opposition, when their Pastors are silent on so many issues that face the modern church.

Let us not then be content with a mere stroll through Luther's life and testimony. But let us each take a lesson from Martin Luther's courage and conviction and follow the Apostle Paul's word to 'speak the truth in love' (Ephesians 4:15).

Christian Watch and  
Trinitarian Bible Society West Anglia Auxiliary

# *Our Glorious Reformation*

An address by **Mr. Graham Chewter** with  
hymns by Martin Luther. Separate activities for  
young children up to age 14 with **Mr. Daniel Sayers**.

Light refreshments to be served by 4pm.

Book table | Reformation commemorative Bibles on sale

*Collection to be shared between  
both societies*

Clifton Chapel, Broad Street, Clifton,  
Bedfordshire, SG17 5RJ

2.30 pm | Saturday 28th October  
*God willing*







PO Box 2113  
Nuneaton, CV11 6ZY

[info@christianwatch.org.uk](mailto:info@christianwatch.org.uk)  
[www.christianwatch.org.uk](http://www.christianwatch.org.uk)