

The Young People's Magazine

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No 2

Human Rights

As the twentieth century wore on, the idea of human rights became more and more important. So it may be worthwhile to stop and consider if it really is as good an idea as most people seem to think. One thing should be clear: before God we have no rights, especially because we have rebelled against Him. In any case, God has absolute authority over us. In all His relations with all His creatures, including human beings, He does everything properly. To use the word with another meaning, everything He does is *right*.

But what about relationships on the human level? Surely we all have a right to expect that the government and employers, for instance, and other individuals will treat us properly. But why should we expect that? If we want an answer to this question, we should go to the Book which provides us with an absolute standard – the Bible. But the Bible does not speak about rights; it speaks about duties. It does not so much tell us that we have a *right* to expect others to tell us the truth; it speaks of our *duty* to tell the truth: “Thou shalt not bear false witness against thy neighbour”. It does not so much tell us that we have a right to expect others to respect our property; it speaks of the corresponding duty: “Thou shalt not steal”. It does not so much tell us that we have a right to expect others to respect our lives; it speaks of the corresponding duty: “Thou shalt not kill”.

Governments in many parts of the world are accused regularly of breaching the human rights of their subjects. They lock people up in prison without trial; they subject them to torture; they are guilty of all sorts of corruption. And sometimes all that such a government feels it has to say is: “But our values are different”. Now, no doubt that is true. And if we have no absolute standard to refer to, there is nothing we can do except, perhaps, shout a bit louder. But a powerful government feels no need to listen to its critics, whether they whisper about human rights or shout about it at the top of their voices.

But you might ask, What difference does it make to speak about duties rather than rights? Will a powerful government or a wicked dictator not do as they please in any case? Quite possibly. But it is always right to point

to the final authority, which is God's. And that is the authority before which *every* wrongdoer must bow at last. Every wicked dictator must appear before the judgement seat of Christ, however unwilling he may be to acknowledge that his fellow human beings have any rights whatever, and however unwilling to acknowledge the authority of God. These wicked rulers will be condemned because they broke the commandments of God, including what they did in repressing their subjects. He commanded them to rule for the good of their people, but they did not. And to Him they must give account at last.

People in Britain and many other countries have forgotten about the authority of God. More accurately, they are trying hard to forget about it. They do not want to believe that they are accountable to God. Every country must have laws; otherwise it will fall apart as the amount of crime mushrooms. But a country that does not want to believe in God cannot appeal to the authority of God as lying behind its laws. So we see a tendency to substitute human rights for God-given duties.

In practice, there may seem to be no difference. Your right to freedom from oppression may seem to be the same as the government's duty not to oppress you. But how can you have a right to be free from oppression? Only because God has laid a duty on the government not to oppress you. People cannot properly expect the government to do its duty if they do not themselves believe in God. If they accept that God exists, they must also accept that He has laid duties on them as individuals. But that, they feel, would be uncomfortable. They love sin, and they want to go on sinning. But they also want others to behave well to them. They have a big problem.

The only sound basis for life has two parts. The first is, in the words of Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). The second part depends on the first; it is: "Thou shalt love thy neighbour as thyself". These are high standards; who can reach them? But when we are conscious of coming short of these standards, we should see our sinfulness before God and we should feel our need of Him – our need of His forgiveness, and of His grace to make us able to keep His commandments. Only as we begin to take seriously our duty to love God will we begin to love our neighbour – everyone we come in contact with. And if everyone loved their neighbour, conscious of their duty before God, this would be a world free from war, oppression and crime. But no, this is a world where sin reigns, where people do not treat each other as they should. Let us then recognise how wonderful the blessings of the gospel are! Those who believe in Christ have new hearts; they begin to treat others properly. And only because they recognise their duty to God.

The Book of Ruth

59. Grace Cannot be Hidden

Rev Keith M Watkins

Ruth 3:11b. All the city of my people doth know that thou art a virtuous woman.

Ruth was pure, diligent and gracious. She was “a virtuous woman”. And everyone knew it, for Boaz could tell her: “All the city of my people doth know that thou art a virtuous woman”. Everyone in Bethlehem could tell that God’s grace was at work in Ruth’s soul, for they could see the fruits of godliness in her life. They all knew what a godly woman she was.

Except for God, no one could see inside Ruth’s heart, but her inward grace was known by the way she lived. This is what the Lord Jesus Christ meant when He said, “By their fruits ye shall know them” (Matthew 7:20). If you see an apple tree in a field, is it a good or bad tree? How can you tell? By tasting the fruit of course! If the apples are sour, you say that it is a bad tree. But if the apples taste sweet, you say that the tree is good. As with trees, so with people. If someone’s life is full of the bad fruits of pride, selfishness, uncleanness, evil words and so on, then you have to conclude that their soul is bad. That person is unconverted and does not have the grace of God. Unlike Ruth, that person is not virtuous. But if someone’s life produces the good fruits of humility, kindness, patience, obedience to God’s law, zeal for Christ, a love for His Word and so on, then you know that their soul must be good. That person possesses the grace of God and is virtuous, just like Ruth. And the whole community should be able to see it. “By their fruits ye shall know them.”

In fact, it is never Christ’s intention that grace should be hidden away in someone’s heart without the fruits of godliness being seen in a virtuous life. He told His disciples: “Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:14, 16). Christ would have all His people to be, like Ruth in Bethlehem, shining witnesses to the reality and power of His grace and virtue in their souls. The light shines by their godly life.

This is Christ’s plan for all His people – not only for Ruth. Grace *must not* be hidden away. Do you remember the woman with the issue of blood? She touched the hem of the Saviour’s garment secretly, and was healed instantly through His virtue working within her. She wanted to hide in the crowd, but Jesus, knowing that she had touched Him, insisted on her openly professing what He had done for her. Seeing that she could not remain hidden, she came forward. Then all the people knew what had happened.

If grace is at work in your soul, Christ knows it. And He would have everyone else to know it. Do you hope that you have the grace of God in your soul? Don't try to be a secret disciple! It is to God's glory that you bear much fruit, through all your community seeing godliness in you.

In fact, true grace *cannot* remain altogether hidden. Christ described His believing people as "a city that is set on a hill" and "cannot be hid" (Matthew 5:14). Have you ever travelled through the countryside at night? For many miles you see nothing, only darkness. But then you see light in the distance. As you get nearer, the light gets brighter and brighter. Then you realise that you are approaching a city. That city, with all its lights, cannot hide itself – especially if it is on a hillside. That is how grace was in Ruth. It shone so clearly that she was like a city of light in the midst of darkness all around. The Lord's people, living in the midst of a dark sinful world, are always going to be like light shining in the darkness.

Think of some so-called "secret" disciples in the Bible. They could not remain secret. Even Nicodemus and Joseph of Arimathea could not hide God's grace within them for ever. The day came – and it was Christ's burial day – when they had to declare themselves, by caring for their Saviour's body. They could not bear to see His precious body left in the hands of the ungodly. They just *had* to do something about it. That meant declaring their attachment to the Saviour clearly and openly, for everyone to see. By that virtuous act, all the city of Jerusalem knew that they were disciples of Jesus of Nazareth.

So, like Ruth, the Lord's people cannot remain hidden away. By the power of divine grace, Christ is being formed within them. And Christ in His people is the same as He was when He was in the world. Remember what happened: "And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but He *could not* be hid" (Mark 7:24). You cannot hide "Christ in you, the hope of glory" (Colossians 1:27). Even if a believer does not talk much about the spiritual life of faith within his heart, yet its fruits will always be seen one way or another. A truly secret disciple is an impossibility.

Some poor believers think that it is impossible for them to be bright witnesses for Christ, because their past life was so wicked. Their reputation for sinfulness was so bad, they are afraid that no one will believe that they now have grace. But they should not think this! Think of Ruth herself. What reputation did she have when she first arrived in Bethlehem? Only this: she was from Moab. That was enough for the Israelites to conclude that she was a great sinner, for Moab was infamous for idolatry and every kind of wickedness. But after just a few months a complete change took place in

their views of her. Whatever bad things they thought about her to begin with, now “all the city” knew her to be a virtuous woman. Ruth’s grace had overcome much prejudice to achieve this.

It was the same with Saul of Tarsus. Before his conversion, his reputation among the Christians could hardly have been worse. They all knew that he was going to Damascus with one purpose: to persecute the Church of Jesus Christ. But what a change had taken place! Now he was preaching the very faith which previously he was trying to destroy. And everyone knew that he had become a godly man – his godly life made it so clear.

So never say that it is too late for you to give a good testimony for Jesus Christ. When those two thieves were put on their wooden crosses with their mouths full of blasphemy against Christ, who would have thought that within a few hours one of them would be using that same tongue to glorify the Redeemer and to give such clear evidence that he had become a virtuous man? Everyone who reads about him knows it.

It is *never* too late to shine for Christ. If sin abounded before conversion, grace can abound much more afterwards. What a reputation the woman of Samaria must have had! Five husbands, and then she lived with a man who was not her husband. But when she met Christ and was converted, what a bright witness for the Saviour she became! “Come, see a man, which told me all things that ever I did: is not this the Christ?” (John 4:29). That is what she told the men of her city. The great sinner had become a virtuous woman, and all the city of her people knew it.

“The Lord Was with Joseph”

1. What Lessons Can We Learn?

Rev N M Ross

This is the first part of a paper given at the Free Presbyterian Church of Scotland Youth Conference in Glasgow in 2000. It has been slightly enlarged.

Many lessons may be learned from the life of Joseph, whose history is given in Genesis, chapters 37-50. For example, we are taught about *the Church of God* – how God preserved it and unfolded to it the revelation of salvation, sometimes in most surprising ways. As you know, the Bible gives us the wonderful history of the Old Testament Church – and the amazing narrative of Joseph’s life is bound up with that history. God’s purpose was to preserve His Church and make it grow, Sometimes He did so in a way which appeared to some people to be contrary to His purpose. For example, Joseph’s brothers selling him as a slave, his enforced exile in Egypt and all

his troubles in that foreign land were – however much the opposite seemed to be true – an essential part of God's purpose to benefit His Church as well as Joseph and his family. As Joseph himself said later to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50:20).

The life of Joseph also teaches important lessons about *the Lord Jesus Christ*. William MacEwen, in his work on Old Testament "types, figures and allegories", says, "The history of Joseph's life is doubtless one of the most interesting and eventful which all antiquity can boast of. . . . But the most remarkable thing is the surprising likeness between the whole narrative and the history of Jesus Christ". In his *History of Joseph* George Lawson says, "There is a striking similarity between the character of Joseph and that of Christ, as well as between the events of their lives – only an allowance must be made for the incomparable excellency of our great Redeemer above all the sons of men". John Brown (of *Bible Dictionary* fame) says about Joseph: "Was not this patriarch a noted type of our adored Saviour? What a distinguished darling of His heavenly Father [was Christ, the Joseph of the New Testament]! How precious and only beloved in the sight of His mother the Church! How beautiful the robe of His humanity, adorned with every grace!" And so Brown goes on. His summary of the similarities between the two suggests enough material for several sermons and conference papers.

We may also learn a series of lessons about *the providence of God*. As another writer says, "The story of Joseph and his brethren brings out to the thoughtful reader, in a very impressive way, the undoubted existence, the mysterious operation, and the merciful purposes of divine providence. And it shows that the providence of God is to be regarded not merely as general, but also as particular." Those 14 chapters in Genesis about Joseph present a series of extraordinary happenings in providence, which demonstrate what the Shorter Catechism defines as God's "most holy, wise and powerful preserving and governing all His creatures and all their actions". We shall note some of those providences in Joseph's life as we proceed.

However, it is on another group of lessons that we shall focus in this talk – lessons about *Christian living*. We may glean much instruction from the life of Joseph about how to conduct ourselves so that God is glorified and Christ is honoured. The Bible must be the only rule to guide us in the way God requires us to live. Among other things, it presents us with examples of godly living which we are to follow, and from which we are to learn certain lessons.

As we try to learn these lessons, it will be helpful to keep in mind two important points. First, Joseph was an *exceptionally godly person*, although

of course, like any of his fellow human beings, he had his own failings and frailties. If he had lived in New Testament times, he would have been regarded as a most outstanding Christian. John Calvin speaks of him as "holy Joseph".

Some of you may think that Joseph is too high an example to be followed. Not at all! We must aim at nothing less than that perfect holiness "without which no man shall see the Lord" – that is, we must aim to be received by Christ into heaven at last and enter into the full enjoying of God to all eternity. Therefore we must follow not only in the footsteps of those who have showed a most godly example but even in the footsteps of Christ Himself, for He has left us an example "that ye should follow His steps" (1 Peter 2:21).

The second matter to keep in mind is that *the Old Testament Church* at that time was basically the extended family of Jacob, Joseph's father. Jacob and his sons and their families, as direct descendants of Abraham the father of the faithful, were worshippers of God and made up the Church of God of the time. Therefore they had a solemn responsibility not only to worship and serve God faithfully, but also to guard against bringing any disgrace upon the name of God and His Church by wrong conduct. Jacob himself, of course, like his father Isaac and his grandfather Abraham, was a holy man who worshipped God with reverence and godly fear. So Joseph was brought up in the heart of the true Church – a great privilege for which he would have been grateful all his life.

Those of us who have such a privilege should be very thankful to God. How many millions of young people throughout the world are brought up in ignorance of the Christian faith – and many of those millions are instructed in religions which are deluding them about the supremely important matter of personal salvation. Let us learn to prize our privileges – and to use them – so that, like Joseph, we may live to the glory of God.

For Junior Readers

Glad to Go to God's House

Have you ever thought how privileged you are if there is a church you can go to? Can you say with God's people of long ago: "I was glad when they said unto me, Let us go into the house of the Lord"? Perhaps some of you have to drive many miles to attend church, but once you are there you can worship God in comfort, without being disturbed.

It has not always been so. At various times in Scotland's history, many people had to walk very long distances, perhaps even barefoot, to worship

God. At times there was no church building, and they had to sit in the open air – sometimes in rain or even snow – to hear the preaching of God's Word. How they must have valued these means of grace!

In 1843 many people in Scotland left the national Church, because judges were trying to interfere in the running of the Church. This division in the Scottish Church was called the Disruption. After this, many congregations had no church buildings to worship in. But their desire to worship God was so strong that nothing could prevent them from gathering together – not even the most uncomfortable circumstances.

In one place on the island of Mull, the landowner refused to grant the people a site on which to build a church. The best place they could find to meet in was a gravel pit. In this pit they put up a large canvas tent to give some shelter to those who could fit inside it. But many others had to sit on the stones and heather outside.

At some times of the year – when there were very high tides – the pit would fill up with water. During the service on one communion Sabbath, the tide had risen gradually. The congregation, sitting on planks of wood, were so attentive to the Word of God that no one seemed to notice what was happening. By the time the minister had finished his address to the people at the Lord's table, both he and most of the congregation were ankle-deep in water. Yet not one of them left their places until the service was brought to an end in an orderly way.

Can you imagine that happening to you? Can you think of yourself sitting quietly and without complaining, listening to the Word of God while the tide was rising around your feet? Could you say what many of these people would have said, in spite of all their hardships:

“The habitation of Thy house,
Lord, I have loved well;
Yea, in that place I do delight
where doth Thine honour dwell.”

Some other people, on the mainland, decided on a different solution to their difficulties. When they could not get land to build a church on, they arranged to have a large boat built. Then they moored it on a loch. Some of the people walked over the hills to get to it; others came by small boats from the other side of the loch. Each group of hearers had to be brought out to the big ship. You can imagine how difficult that would be in stormy weather. But, in spite of all these difficulties, hundreds of people used to gather to worship God in “the floating church”.

Should these examples not make you value the house of God? David often mentions his love of God's house and his desire to worship God there

with His people. Will you not pray to God to give you a love like his for God and for the house of God? David said (in Psalm 27):

“One thing I of the Lord desired,
and will seek to obtain,
That all days of my life I may
within God’s house remain”.

Ann Judson

7. Freedom at Last

Adoniram and Ann Judson were missionaries from America who began work in Burma in 1813. After several years of work, there were some conversions among the Burmese. When war broke out between Britain and Burma, Adoniram and his colleague Dr Price were suspected of being spies. After enduring months of imprisonment in Ava, they were led away towards Amarapooora. Ann suspected that they were in serious danger and decided to follow.

The very next morning, Ann set off by boat for Amarapooora. She took three-month-old Maria with her, and Mary and Abby – two Burmese children she had adopted – and an Indian cook. They were reasonably comfortable, in spite of the tremendous heat, until they came ashore to travel the last two miles in a cart, ready to search for Adoniram.

But Ann’s hopes were dashed. Adoniram had already been moved on – only two hours before, to Oung-pen-la. And once more she had to endure being shaken around in a cart as she travelled the four miles of rough roads from Amarapooora to Oung-pen-la. There she found her husband more dead than alive after the terrible sufferings of his journey – a journey so awful that one of the other prisoners collapsed and died at Amarapooora. Adoniram’s feet were in a terrible state as a result of being forced to walk barefoot for eight miles, and for several days afterwards he was unable to move around. The prisoners had other reasons for concern: a rumour had gone round that they were to be put to death as soon as they arrived at Oung-pen-la. Only when they saw some of the guards beginning to repair the shabby old hut which was to be their prison did they realise that death was not as close as they had feared.

Adoniram did not sound welcoming. “Why have you come?” he asked his wife, and added, “I hoped you would not follow”. But he spoke like this for a very practical reason: he knew of nowhere for Ann to live in Oung-pen-la. But Adoniram was not quite right; Ann, resourceful as ever, managed to persuade one of the jailers to give her somewhere to spend the night. He

took her to his own home, which had only two little rooms. With the children, Ann moved into one of the rooms, already half-full of rice. That evening she spread a mat over the rice and lay down on it to try to sleep.

This one little room was to be her home for the next six months. Although she had great difficulty finding food, she acknowledged: "Our heavenly Father was better to us than our fears, for notwithstanding the oppression of the jailers during the whole six months we were at Oung-pen-la . . . we never really suffered for the lack of money". But how she suffered from illness! Just the next morning after arriving in Oung-pen-la, Mary took ill with smallpox, a disease which often resulted in death. She became so unwell that for two months she could not move from her little room. Shortly afterwards, baby Maria too became ill. And Ann caught a disease which was almost always fatal to foreigners.

At last the prisoners heard good news. The Burmese realised that they had no hope of defeating the British army and decided to open negotiations. This meant they needed good interpreters, and no one was available with the necessary qualifications except the prisoners. Ann, whose health had by now improved, was able to go home to Ava, but Adoniram had to travel upriver to Maloun, where he spent six boring weeks translating for the Burmese. Much of this time he suffered from tropical fever, and so did Ann, who became critically ill for more than a fortnight. When she was most in need of medical attention, Dr Price was set free. She was very grateful to him for his care, and again she acknowledged the help of her heavenly Father. But if she knew what we know about the poor state of medical knowledge at that time, she might have felt she would have been better off without her friend's help. Her words were perhaps truer than she thought: "My recovery seemed to myself and all around me a perfect miracle".

Even when his translation duties were over, there were further difficulties before Adoniram was finally set free. Ann, who was extremely ill at the time, described her situation: "If I ever felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no effort to secure my husband. I could only plead with that great and powerful Being who has said, 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me', and who made me at this time feel so powerfully this promise that I became quite composed, feeling assured that my prayers would be answered." Her prayers were indeed answered. The Governor of the north gate agreed to take responsibility for Adoniram and kept him in his own house, which meant that he was spared having to go back to prison.

As soon as he was free to move about, Adoniram hurried to his old home. There he found his wife, but he scarcely recognised her; she was so dreadfully

thin. She had already spent a month suffering from meningitis. As soon as she could be moved, Adoniram took her to the governor's home, and she continued to recover slowly.

At last, three months later, following British demands, Adoniram gained complete freedom, and he and his family were able to leave Ava. Ann described the scene: "It was on a cool, moonlight evening . . . that with hearts filled with gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded by six or eight golden boats, accompanied by all we had on earth". How thankful they felt to be free! Ann's feelings found expression in such words of Scripture as these: "What shall I render unto the Lord for all His benefits toward me?"

For Younger Readers

Reaching Home Safely

The evening was very stormy. We were driving home from Ness, at the other end of the island. Heavy showers of rain made the trip very unpleasant. And when the heavy showers of rain became heavy showers of hail, driving was even more difficult. It was very hard to see the road in front of us when the lines of falling hailstones seemed to come straight at the car in endless streams.

At last we reached home. How glad we were to get there! It was still stormy outside, but we did not need to go any further. We were safe in the shelter of the house. The wind and rain and hail would not disturb us any longer.

Life is like a journey. It has its difficulties. Some of them can be very serious. But if we are followers of Christ – if we believe in Him – then He will take care of us through all of life's difficulties. And He will bring us safely to the end of the journey.

Have you learned Psalm 23 yet? There David sings about the Good Shepherd. But who is the Good Shepherd? It is Jesus Christ. He took David safely through the journey of life. He brought David safely home. Here is the last verse of the Psalm.

Goodness and mercy all my life
shall surely follow me;
And in God's house for evermore
my dwelling place shall be.

What did David mean by God's house? He meant heaven, of

course. David went through many storms – many difficulties – during his life. But the Good Shepherd brought him safely through them all. How glad David must have been to get home to heaven!

So are all God's children. In heaven they will be with Christ, the Good Shepherd, for ever. They will always be happy and safe there. They will never have to face any more storms. They will never meet any more difficulties. They will never sin again. They will be perfectly holy for ever. How wonderful!

What about you? You too must start out on the way to heaven. Ask Christ, the Good Shepherd, to make you want to follow Him. And ask Him to bring you to trust in Him as the One who died for sinners. Then you will always be safe, no matter how difficult the storms may be, no matter how hard it is to see where you are going. And you will reach heaven safely. You too will be glad to get home.

But if you are to reach heaven, remember that you must believe in Christ while you are on the journey through life. Only then will you get safely through all the storms of life. Only then will you be happy in heaven for ever.

Looking Around Us

No Atheists in a Foxhole

Just now every newspaper has regular reports about the possibility of going to war with Iraq. One feature article told of a former marine who has gone back to his regiment as a chaplain. The reporter recalled the old saying that there is no such thing as an atheist in a foxhole – a hole in the ground which soldiers use to shelter from missiles and to take cover while they fire against the enemy. “You really live”, says the chaplain, “with the knowledge that you are possibly only seconds away from getting a bullet in the head.”

Obviously this produces, in some ways, a more realistic outlook on life than many people have in other situations; soldiers facing the enemy are always conscious that death may not be far away. So, as the reporter put it, “once they hit the battlefield, they will offer up a silent prayer for survival”. But do they pray for salvation as well as survival? Do they seek to prepare for what is ahead of them on the other side of death?

And do their chaplains help them to prepare? Do they remind the soldiers of their need of salvation and do they point them to Christ as the only Saviour? Do they teach the troops what they should pray for in their silent

prayers? Or that they should pray regularly, even when danger does not seem particularly close? This chaplain was asked what he would tell a soldier going into battle for the first time. He replied: "Have faith in your abilities and your training and have faith in the abilities of those around you. Support each other and help each other and, God willing, you will get through." There are elements here of good practical advice, no doubt. But any officer, or a more experienced colleague, could do just as well.

Surely anyone who claims to be a minister should have a more biblical message. Surely he should consider himself an "ambassador for Christ". That was why Paul was anxious to persuade sinners "to be reconciled to God". Paul realised the danger of sinners going on unprepared to meet death and to experience the awfulness of a lost eternity. He did not hold back the truth. He presented "the whole counsel of God", whatever his audience.

So it should be with ministers everywhere, whether in the armed forces or elsewhere. The trouble is that very few ministers today really believe the Bible. Very few treat it as a revelation from God – a sure guide for sinners on their way to eternity. It is not only a guide to getting safely past death; it is also a guide as to how we should live in this world. And how should we live? The short answer is: To the glory of God. And it is as relevant for the battlefield as for a quiet fireside.

How much we need that God would send out true ministers of the gospel! That was why Christ said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Luke 10:2). Ministers may refuse to proclaim the Bible's teaching about this life and the next. But then, although men cannot be atheists in their foxholes, they will return to their atheism when the battle is over. They may survive the battle, but they must meet death in the end. And how dare anyone meet death apart from Christ, the one Saviour?

Scripture and Catechism Exercises 2002-03

Exercise 2

All answers from overseas should be sent to *Mrs N M Ross, F P Manse, 10 Achany Road, Dingwall, Ross-shire, IV15 9JB, Scotland*. The correctors must have your answers before the end of March. These exercises are based on Daniel 5 to Malachi 4, Genesis 1-23, James 1 to Revelation 22 and Matthew 1-11.

Senior Section (15 years old and over)

UK answers to *Miss S M Gillies, 5 Balnabeen Drive, Dingwall, Ross-shire, IV15 9LY*.

Old Testament

1. God promises many things to His people in the Minor Prophets. Complete the following quotations:
 - (a) I will even betroth thee . . . (Hosea).

- (b) I will heal their backsliding . . . (Hosea).
 (c) And I will restore to you . . . (Joel).
 (d) And I will make her that halted . . . (Micah).
 (e) I will also leave in the midst . . . (Zephaniah).
 (f) For I, saith the Lord, will be . . . (Zechariah).
 (g) And I will pour upon the house . . . (Zechariah).
 (h) And I will bring the third part . . . (Zechariah).
 (i) And they shall be mine . . . (Malachi). (9)
2. Give *three* examples of God's providence working in:
 (a) the history of Jonah (b) the life of Abraham. (6)
3. Describe briefly the trial of faith in the lives of:
 (a) Noah (b) Abraham. (4)
4. Indicate how God's care was shown in the experience of:
 (a) Hagar (b) Lot. (4)

New Testament

1. From the Epistle of James, quote the promises given to those who:
 (a) resist the devil
 (b) draw nigh to God
 (c) humble themselves in the sight of God. (3)
2. In his First Epistle, John speaks much of love. Complete the following quotations:
 (a) Love not the world
 (b) Behold what manner of love
 (c) He that loveth not
 (d) Herein is love
 (e) We love him (5)
3. State *two* things for which each of the following churches were commended in the book of Revelation:
 (a) Ephesus (b) Pergamos (c) Thyatira (d) Philadelphia. (8)
4. State *two* things for which each of the following churches were rebuked:
 (a) Ephesus (b) Pergamos (c) Sardis (d) Laodicea. (8)

Memory Exercise

- Learn by heart and write out from memory the answer to question 86 in the Shorter Catechism:
 What is faith in Jesus Christ? (3)

Intermediate Section (13 and 14 years old)

UK answers to *Mrs J Hymers, Achavarn, Thurso, Caithness, KW14 7YH.*

Old Testament

1. (a) Why had the Lord a "controversy" with the inhabitants of the land? (Hosea, chapter 4) (2)
 (b) State two commandments they had broken. (2)
2. What are Israel warned to prepare for? (Amos, chapter 4) (2)
3. What three things does the Lord require of man? (Micah, chapter 6) (3)
4. (a) What did the Lord "send" and what had He "prepared" for Jonah? (2)
 (b) What should this teach us about the Lord? (Jonah, chapter 1) (2)
5. (a) In what way does Jonah describe the Lord? (Jonah, chapter 4) (2)
 (b) In which chapter and verse in Joel can you find the same word. (2)
6. (a) Quote a verse from Habakkuk chapter 2 which tells how God's glory will be seen everywhere. (2)
 (b) What commandment is given in the chapter to "all the earth"? (2)

New Testament

1. Read Revelation chapters 2 and 3.
 (a) How would the church in Smyrna obtain a "crown of life"? (2)

- (b) What church was told to be “watchful and strengthen the things which remain”? (2)
 (c) What is promised to him “that overcometh” in the church at Thyatira? (3)
 (d) Which church is described as “lukewarm”? (1)
 (e) What were the reasons for the lukewarmness? (2)
2. The following quotations are from the Gospel of Matthew. In each case state:
 (i) to whom (ii) by whom (iii) why, they were spoken.
 (a) “If thou wilt, thou canst make me clean.” (3)
 (b) “Why are ye fearful, O ye of little faith?” (3)
 (c) “Why eateth your Master with publicans and sinners?” (3)

Memory Exercise

Learn by heart and write out from memory the answer to question 86 in the Shorter Catechism:
 What is faith in Jesus Christ? (3)

Junior Section (11 and 12 years old)

UK answers to Mrs C M Sutherland, Hawthorn Cottage, Main Street, Lairg, Sutherland, IV27 4DB.

Old Testament

1. Read Hosea chapter 1.
 (a) Who was king in Israel when Hosea prophesied, and which four kings reigned in Judah? (5)
 (b) Which words in verse 2 tell us that he was prophesying to a sinful people? (2)
 (c) Write out the words missing from the following verses; you will find them in Hosea, chapters 5, 8 and 10:
 I will go and _____ to my place till they _____ their _____ and _____ my _____.
 For they have sown the _____ and they shall _____ the _____.
 It is time to _____ the Lord, till He come and rain _____ upon you. (10)
2. Read Genesis chapter 22.
 (a) What great trial of Abraham’s faith do we read about in this chapter? (1)
 (b) How many people set out on the journey? Say who they were. (1)
 (c) Which of them ascended Mount Moriah? (1)
 (d) What did Isaac carry? (1)
 (e) What did Abraham carry? (1)
 (f) Jehovah-jireh means “the Lord will provide”. Why do you think Abraham gave this name to the place? (2)

New Testament

1. Read James chapter 4.
 (a) What is promised to those who:
 (1) resist the devil
 (2) draw high to God
 (3) humble themselves in the sight of God? (3)
 (b) What is said about:
 (1) the proud (2) the humble (3) friends of the world? (3)
 (c) What is compared to a vapour? (1)
2. Read Matthew chapter 8. Verse 16 tells us that many were brought to Jesus and healed.
 How many other people do we read of in this chapter who were healed by Jesus? Say who they were and what they were healed from. (10)

Memory Exercise

Learn by heart and write out from memory the answer to question 19 in the Shorter Catechism:
 What is the misery of that estate whereinto man fell? (3)

Upper Primary Section (9 and 10 years old)

UK answers to Miss C MacQueen, 32 Fraser Crescent, Portree Isle of Skye, IV51 9DR.

Old Testament

1. Read Genesis 1.
 - (a) Write out the first verse of the Bible. (2)
 - (b) Write out God's first words written down in the Bible. What happened then? (2)
 - (c) On which day did God make the sun and the moon? (1)
 - (d) On which day did God create man? (1)
 - (e) Write down one way the creation of man was different from everything else. (1)
 - (f) What did God say about everything He had made? (1)
2. Read Genesis 3. It tells how God's wonderful world was spoiled.
 - (a) What did God tell Adam not to do? (See chapter 2:16-17.) (1)
 - (b) What lie did the serpent tell Eve? (1)
 - (c) What happened because of that lie? (1)
 - (d) What did Adam and Eve do when they heard the voice of God? (1)
 - (e) When did this happen? (1)
 - (f) Because the ground was cursed, what does it bring forth as well as useful crops? (1)
 - (g) What was the seed of the woman (Jesus Christ) to do to the serpent? (1)
 - (h) What was the serpent to do to Him? (1)

New Testament

1. Read Matthew 1:18 to 2:23, where you read about the Son of Mary.
 - (a) Why was He called Jesus? (1)
 - (b) Why was He called Emmanuel? (1)
 - (c) What does Emmanuel mean? (1)
 - (d) What did the wise men call the child who was born? (1)
 - (e) What is He called in verse 4? (1)
 - (f) Why were the wise men seeking the child? (1)
 - (g) Why was Herod seeking the child? (1)
 - (h) Where was Jesus brought up? (1)
2. Read Matthew 7.
 - (a) What is promised to those who ask, to those who seek, and to those who knock? (3)
 - (b) Write down three things that are true of the broad way. (3)
 - (c) Write down three things that are true of the narrow way. (3)
 - (d) What are we commanded to do in verse 13? (1)
 - (e) Who will enter the kingdom of heaven? (See verse 21.) (1)
 - (f) Who are likened to the man who built his house on a rock? (1)
 - (g) What did the foolish man do? And what happened? (2)

Memory Exercise

Learn by heart and write down the answer to question 16 in the Shorter Catechism:
Did all mankind fall in Adam's first transgression? (2)

Lower Primary Section (8 years old and under)

UK answers to Mrs R J Dickie, 11 Churchill Drive, Stornoway, Lewis, HS1 2NP.

Old Testament

1. Who created the heaven and the earth? (Genesis 1:1)
2. What happened when God said, "Let there be light"? (Genesis 1:3)

3. In whose image did God create man? (Genesis 1:27)
4. For what use did God give Adam and Eve plants and fruit trees? (Genesis 1:29)
5. After the flood, God said that people could also use animals for food. Fill in the words from the verse which tells us this: Every m_____ thing that I_____ shall be m_____ for you. (Genesis 9:3)
6. God said that Adam must not eat of the tree of the knowledge of good and evil. What would happen if he did eat of it? (Genesis 2:17)
7. After they sinned, what did Adam and Eve make out of fig leaves? (Genesis 3:7)
8. What did God make for them? (Genesis 3:21)
9. Fill in the missing words from this verse, which gives God's first promise that a Saviour would come to destroy the devil: "And I will put e_____ between thee and the woman, and between thy seed and her s____; it shall b_____ thy head, and thou shalt bruise his h_____". (Genesis 3:15)

New Testament

1. Who shall inherit the earth? (Matthew 5:5)
2. Who shall see God? (Matthew 5:8)
3. Who shall be called the children of God? (Matthew 5:9)
4. Whose wife's mother was sick of a fever? (Matthew 8:14)
5. What happened to the fever when Jesus touched her hand? (Matthew 8:15)
6. What was Jesus doing in the ship when the storm came? (Matthew 8:24)
7. What happened when Jesus rebuked the winds and the sea? (Matthew 8:26)
8. Complete this invitation that Jesus gave: C____ unto me, all ye that labour and are heavy l____, and I will give you r____. (Matthew 11:28)

Overseas Names for Exercise 1

Senior Section: *Auckland:* Evan, Sergei and Yulia Whetton. *Chesley:* Evelyn and Rebecca Kuiper. *Duneden:* Warwick Worth. *Grafton:* Stephen Kidd, Andrea van Dorp. *Sengera:* George Birundu, Jayne Magoma, Zablou Marube, James Matara, Alice Mbaka, Andrew and Mishael Mosiria, Justus Mosoit, Vincent Mouti, Moses Nyanchongi, Lucas Nyandwaro, Elizabeth Oganda, Francis Oyaro, Esther Ongori. *Sydney:* Iain and Jennifer Marshall. *Texas:* James and Nathanael Smith. *Wellington:* Esther and Naomi Hicklin.

Intermediate Section: *Auckland:* Kirsten and Lucy McCrae, Susan Thomas, Christa and Jessica van Kralingen, Anya Whetton. *Chesley:* Everdena and Margaret Kuiper. *Duneden:* Hayley and Louise Worth. *Gisborne:* Mark and Stephen Geuze. *Grafton:* David and Susanna Kidd, Cassandra van Dorp, Emma and Natalie White. *Pennsylvania:* Philip Gerace. *Sengera:* Benard Mosoti, Linet Ondieki, Edna Paul. *Singapore:* Yong Shang Ning. *Sydney:* Laura Marshall. *Texas:* John Smith. *Wellington:* Thomas Hicklin.

Junior Section: *Auckland:* Charlotte McCrae, David Thomas. *Bulawayo:* Jecholiah Mpofu. *Chesley:* Martha Bouman. *Gisborne:* Anita Geuze, Trudy Haringa. *Grafton:* Shelley van Dorp. *Holland:* Anne and Peter Bakker. *Pennsylvania:* Alyssa Gerace. *Sengera:* Joan Abel, Carolyne Omony. *Singapore:* Yong Shang Yu. *Sydney:* Alison Marshall. *Texas:* Sarah Smith. *Wellington:* Joanna Hicklin.

Upper Primary Section: *Auckland:* Sam McCrae, Jonathan van Kralingen. *Chesley:* Jenny Bouman, Esther and Ruth Schuit, Audrey Zekveld. *Duneden:* Richie Worth. *France:* Julia Davenel. *Gisborne:* William Geuze, Louise van Dorp. *Grafton:* Jennifer Kidd, Matthew White. *Sengera:* Lillian and Peter Kamanda, Dolfine Moses, Milcah Paul. *Sydney:* Andrew Marshall. *Texas:* Joshua and Samuel Smith. *Wellington:* Elizabeth and Rebekah Hicklin.

Lower Primary Section: *Auckland:* Laura McCrae, Amy Thomas. *Chesley:* Jacob Zekveld. *Connecticut:* Rachel Mack. *Duneden:* Gresham Worth. *Gisborne:* Anne-Marie Geuze, Heidi Haringa, Alexander, Emma and Kirsten van Dorp. *Grafton:* Bethany McAlpine, Chloe van Dorp, Cameron White. *Pennsylvania:* Richard Gerace. *Sengera:* Betty Bochere, Evans Mekenye, Judith Moses, Salome Onteri. *Sydney:* James and Keith Marshall. *Texas:* Anna Smith. *Wellington:* Abigail and Lydia Hicklin.

Youth Conference 2003

The Conference will be held, God willing, from Tuesday, April 8, to Thursday, April 10, in the Inverness Millburn Youth Hostel, Victoria Drive, Inverness. The lower age limit is 16 (or fourth year secondary). The cost is £36 for those in full-time employment and £18 for others. Cheques are payable to the Free Presbyterian Church of Scotland. Further details are to follow later. Please send your application, with your fee, as soon as possible. It should certainly arrive by March 31. Papers have been arranged as follows:

1. "In the Beginning"

What the Bible Teaches About Creation Rev D Campbell

2. "All Have Sinned"

What the Bible Teaches About the Fall and its Effects Rev A Smith

3. The Apostle of the North

The Life of John Macdonald, Ferintosh Rev D W B Somerset

4. The Religious Past of the Black Isle

A Historical Tour, Conducted by Rev D W B Somerset

5. Mary the Mother of Our Lord

Some Practical Lessons Rev J R Tallach

2003 Youth Conference Application

To Rev D A Ross, F P Manse, Laide, Ross-shire, IV22 2NB.

I/we wish to enrol as residential/non-residential. I enclose my/our fee.

Name(s)

Address

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