

Saying of Jim Elliot

"Always seek peace between your heart and God, but in this world, always be careful to remain ever-restless, never satisfied, and always abounding in the work of the Lord."

Take and Read

From Our Library

Our Awesome God (What is our God really like?) By Ken Campbell

"This volume demonstrates a user friendly approach to the character and nature of God. Each of the twelve chapters looks at one aspect of God's character, reviews the doctrines that flow from it and discusses an appropriate response. The purpose of the book is to elicit within the reader a sense of awe and wonder in response to the glory, the majesty, the power and the divinity of our awesome and almighty God. Here, in this book, is a basic theology ideal for the youth of today, as well as adults: biblical, informative, practical and down to earth. A useful tool for the individual, or, with some adaptation, for group work."

Reviews

"...faith – producing, wisdom – increasing and character – forming"
Sinclair Ferguson



"...in all these things we are more than conquerors through him who loved us" Romans 8:37.

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Reading from A.W. Tozer

The root of all theology and truth. "He came..." (John 1:11).

"He came" - these two simple words are at the root of all theology and of all truth! Before Christ came in the incarnation, there had been only the eternal past. Then from the time of creation, we have such hints as "In the beginning he was God" and "In him was light" and "all things were made by him" and "In him was life."

Now it says, "He came!" We are struck by the wonder of these simple words. All of the pity that God is capable of feeling, all of the mercy that God is capable of showing, and all of the redeeming love and grace that He could pour out of His divine being - all are at least suggested in the fact that Jesus came!

Then too, all of the hopes and longings and aspirations and dreams of immortality that lie in the human breast had their fulfillment in these two words, "He came!" The message is more profound than all philosophy. It may be a superlative statement, but I believe it to be a balanced and accurate statement, to insist that the impact of these two words, understood in their high spiritual context, is wiser than all of man's learning.

Because He is "the true light that lighteth every man that cometh into the world," man's long night of darkness is dispelled. We celebrate with Milton the delight that "This is the happy morn wherein the Son of heaven's eternal king, of wedded maid and virgin mother born, our great redemption from above did bring!"

Catechism Corner

Question 73 How is the Word to be read and heard that it may become effectual to salvation?

That the Word may become effectual to salvation, we must attend to it with diligence, (Proverbs 8:34) preparation, (1Peter 2:1,2) and prayer, (Psalms 119:18) receive it with faith, (Hebrews 4:2) and love, (2Thessalonians 2:10) lay it up into our hearts, (Psalms 119:11) and practise it in our lives. (James 1:25)

Question 74 How do Baptism and the Lord's Supper become spiritually helpful?

Baptism and the Lord's Supper become spiritually helpful, not from any virtue in them, or in him who does administer them, (1Corinthians 3:7; 1Peter 3:21) but only by the blessing of Christ, (1Corinthians 3:6) and the working of the Spirit in those who by faith receive them. (1Corinthians 12:13)

Question 75 What is Baptism?

Baptism is an ordinance of the New Testament, instituted by Jesus Christ, (Matthew 28:19) to be to the person baptised a sign of his fellowship with him, in his death, and burial, and resurrection, (Romans 6:3; Colossians 2:12) of his being ingrafted into him, (Galatians 3:27) of remission of sins, (Mark 1:4; Acts 22:16) and of his giving up himself to God through Jesus Christ, to live and walk in newness of life. (Romans 6:4,5)

A Devotion from the Puritans

Mild He lays His glory by... "And being found in fashion as a man, He humbled Himself..." (Phil.2:8).

Jesus Christ did not come in the majesty of a king, attended with his bodyguard, but he came poor; not like the heir of heaven, but like one of an inferior descent. The place he was born in was poor; not the royal city of Jerusalem, but Bethlehem, a poor obscure place. He was born in an inn, and a manger was his cradle, the cobwebs his curtains, the beasts his companions. He descended of poor parents... That they were poor appears by their offerings, "a pair of turtle-doves" (Luke 2:24), which was the usual offering of the poor. Christ was so poor that when he wanted money, he was forced to work a miracle for it (Mt.17:27). When he died he made no will. He came into the world poor.

Why did he come? That he might take our flesh, and redeem us; that he might induct us into a kingdom. He was poor, that he might make us rich. He was born of a virgin, that we might be born of God. He took our flesh, that he might give us his Spirit. He lay in the manger that we might lie in paradise. He came down from heaven, that he might bring us to heaven ...

Christ's taking our flesh was one of the lowest steps of his humiliation. He humbled himself more in lying in the virgin's womb than in hanging upon the cross. It was not so much for man to die, but for God to become man was the wonder of humility. He 'was made in the likeness of men' (Phil.2:7). For Christ to be made flesh was more humility than for the angels to be made worms... He stripped himself of the robes of his glory, and covered himself with the rags of our humanity.

Thomas Watson, *A Body of Divinity*, pp.136-137.

The Fruit of the Spirit: Love (Part 1)

Scripture defines love in the only way that it can or ought to be defined; namely, by listing its attributes: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor.13:4-7). Love is fellowship between persons; it is an act of self-surrender.

God is love in his very essence (1 John 4:8,16). The eternal, self-generating nature of God actuates itself in mutual self-surrender between Father, Son and Holy Spirit. When Christ came to earth, he incarnated perfect love. He bore the very stamp of the divine nature; those who saw him saw the Father. Even Christ's enemies could find no fault in him.

Salvation was conceived by the love of God. The Father planned salvation; the Son executed it; and the Holy Spirit applies it. There is such perfect unity in the Godhead that some acts of redemption are attributed to either a specific person or to the Godhead essentially. The resurrection of Christ is an example of this.

Love is the true point of contact between God and man. Man is made in the image of God, and the image of God is the capacity of self-surrender. The more kind and loving a man is, the more like God he is. A good man prefers others before himself; a bad man is selfish.

Love nullifies law by overcoming law, for love contains its own sense of obligation. If a mother hears the cries of her children, she rushes to their side without the promptings of legal duty. Love needs no law. Therefore, when Christians are commanded to love, the command is as much a judgment against unloveliness as it is a prescription to be lovely.

The first and greatest commandment is, "Hear, O Israel: the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12:29,30). Since we are totally dependent upon God, we are not rightly related to God unless we are totally surrendered. Love for God issues in worship, and worship issues in fellowship - a fellowship made possible by the life and death of Christ.