



*“For whatsoever things were written
aforetime were written for our learning, that
we through patience and comfort of the
scriptures might have hope”.*

Romans 15:4

Welcome to Hope Baptist Church

Sunday 27th of May 2018

531 Elizabeth Dr Sunbury
Service Sundays 10:30am today

www.hopebc.org.au

Hymn To Remember

What a Friend We Have In Jesus

Author: Joseph Medlicott Scriven (1819-1896)

Scriptures: Ps 6:9, Prov 18:24, Isa 53:2-7, Mt 6:9-15, Mrk 14:50, Ja 1:2-6

1 What a friend we have in Jesus,
all our sins and griefs to bear!
What a privilege to carry
everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
all because we do not carry
everything to God in prayer!

2 Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
take it to the Lord in prayer!
Can we find a friend so faithful
who will all our sorrows share?
Jesus knows our every weakness;
take it to the Lord in prayer!

3 Are we weak and heavy laden,
cumbered with a load of care?
Precious Saviour, still our refuge--
take it to the Lord in prayer!
Do your friends despise, forsake you?
Take it to the Lord in prayer!
In his arms he'll take and shield you;
you will find a solace there.

His hymn:— What a Friend we have in Jesus. [Jesus our Friend] was, according to Mr. Sankey, discovered to be his in the following manner: "A neighbour, sitting up with him in his illness, happened upon a manuscript of 'What a Friend we have in Jesus.' Reading it with great delight, and questioning Mr. Scriven about it, he said he had composed it for his mother, to comfort her in a time of special sorrow, not intending anyone else should see it."



Order of Service

Welcome

Announcements & Prayer

Hymn – What A Friend We Have In Jesus

Bible Reading- Hebrews 11:23-31

Hymn – In The Garden 264

Sermon –Bro Alan Parry

Hymn – Joyful, Joyful We Adore Thee 38

A word on The Word

“Whatever is found in the Scriptures must be taken for sure ground and an infallible truth; and whatsoever cannot be grounded upon the same, touching our faith, is man’s device, changeable and uncertain.”

Thomas Cranmer

Alan Parry

Sermon Notes

[illegible]

176 Words.

*“The proud have had me greatly in derision:
yet have I not declined from thy law.”*

(Ps 119:51)

Being derided is not comforting. Some, who think of themselves higher than they ought to think, mock you for believing the words of a book, this is a grief and affliction. They exalt themselves and scorn you for having the temerity of trusting Gods words more than the notions of men.

This they do with a golden chain of pride about them. The more the Bible is accepted by you as written, the more you are derided. At times merely quoting the words of God attracts thoughts of ridicule. You will be charged with being extreme to truly think you have an inspired book in your grasp.

Their derision will continue beloved, the world despises the words of the Lord, and even many of those who claim his name disdain to be held accountable to his words.

Jesus said *“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”* (Jn 12:48) But we will not decline from his Law.

Pr Edi Giudetti

A Proverb For Memory

*The mouth of a righteous man is a well of life: but violence
covereth the mouth of the wicked.*

Proverbs 10:11

Words Of Hope

LIVE

“Uphold me according to thy word, that I may live” (Ps. 119:116).

“Give me understanding, and I shall live” (Ps. 119:144b).

Jesus said, “Because I live, ye shall live also” (John 14:19b).

“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” (Rom. 1:17).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20).

“For to me to live is Christ, and to die is gain” (Phil. 1:21).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:12).

“God sent his only begotten Son into the world, that we might live through him” (I John 4:9b).

GOLDEN THOUGHT

For me to live and to die is gain

THE PILGRIM’S PROGRESS

John Bunyan

Continued.

ADVENTURES ON ENCHANTED GROUND

I saw then in my dream that Hopeful looked back and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

CHR. Aye, aye, I see him; he careth not for our company.

HOPE. But I trow it would not have hurt him, had he kept pace with us hitherto.

CHR. That is true; but I warrant you he thinketh otherwise.

HOPE. That I think he doth; but, however, let us tarry for him. So they did.

Then Christian said to him, Come away, man, why do you stay so behind?

IGNOR. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company? But, however, said he, come up, and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you? How stands it between God and your soul now?

IGNOR. I hope well; for I am always full of good motions, that come into my mind, to comfort me as I walk (Prov. 28:26).

CHR. What good motions? pray, tell us.

IGNOR. Why, I think of God and Heaven.

CHR. So do the devils and damned souls.

IGNOR. But I think of them, and desire them.

CHR. So do many that are never like to come there. “The soul of the sluggard desireth, and hath nothing” (Prov. 13:4).

IGNOR. But I think of them, and leave all for them.

CHR. That I doubt; for leaving all is a hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and Heaven?

IGNOR. My heart tells me so.

CHR. The wise man says, “He that trusts his own heart is a fool” (Prov. 28:26).

IGNOR. This is spoken of an evil heart, but mine is a good one.

CHR. But how dost thou prove that?

IGNOR. It comforts me in hopes of Heaven.

CHR. That may be through its deceitfulness; for a man’s heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.

IGNOR. But my heart and life agree together, and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together?

IGNOR. My heart tells me so.

CHR. Ask my fellow if I be a thief! Thy heart tells thee so! Except the Word of God beareth witness in this matter, other testimony is of no value.

IGNOR. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God’s commandments?

CHR. Yea, that is a good heart that hath good thoughts, and that is a good life that is according to God’s commandments; but it is one thing, indeed, to have these, and another thing only to think so.

IGNOR. Pray, what count you good thoughts, and a life according to God’s commandments?

CHR. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other thing.

IGNOR. What be good thoughts respecting ourselves?

CHR. Such as agree with the Word of God.

IGNOR. When do our thoughts of ourselves agree with the Word of God?

CHR. When we pass the same judgment upon ourselves which the Word passes. To explain myself—the Word of God saith of persons in a natural condition, “There is none righteous, there is none that doeth good” (Rom. 3). It saith also, that “every imagination of the heart of man is only evil, and that continually” (Gen. 6:5). And again, “The imagination

of man's heart is evil from his youth" (Gen. 8:21). Now then, when we think thus of ourselves, having sense thereof then are our thoughts good ones, because according to the Word of God.

IGNOR. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the Word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when our thoughts of our hearts and ways agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.

IGNOR. Make out your meaning.

CHR. Why, the Word of God saith that man's ways are crooked ways; not good, but perverse (Psa. 125; Prov. 2:15). It saith they are naturally out of the good way, that they have not known it (Rom. 3). Now, when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

IGNOR. What are good thoughts concerning God?

CHR. Even as I have said concerning ourselves, when our thoughts of God do agree with what the Word saith of Him; and that is, when we think of His being and attributes as the Word hath taught, of which I cannot now discourse at large; but to speak of Him with reference to us: Then we have right thoughts of God, when we think that He knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think He knows our inmost thoughts, and that our heart, with all its depths, is always open unto His eyes; also, when we think that all our righteousness stinks in His nostrils, and that, therefore, He cannot abide to see us stand before Him in any confidence, even in all our best performances.

IGNOR. Do you think that I am such a fool as to think God can see no further than I? or, that I would come to God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in Christ for justification.

CHR. How! think thou must believe in Christ, when thou seest not thy need of Him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How, then, dost thou say, I believe in Christ?

IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

IGNOR. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through His gracious acceptance of my obedience to His law. Or thus, Christ makes my duties, that are religious, acceptable to His Father, by virtue of His merits; and so shall I be justified.

CHR. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

4. Therefore, this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty; for true justifying faith puts the soul, as sensible of its lost condition by the law, upon flying for refuge unto Christ's righteousness, which righteousness of His is not an act of grace, by which He maketh, for justification, thy obedience accepted with God; but His personal obedience to the law, in doing and suffering for us what that required at our hands;

this righteousness, I say, true faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

IGNOR. What! would you have us trust to what Christ, in His own person, has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

CHR. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love His name, His Word, ways, and people, and not as thou ignorantly imaginest.

HOPE. Ask him if ever he had Christ revealed to him from Heaven.

IGNOR. What! you are a man for revelations! I believe that what both you, and all the rest of you, say about that matter, is but the fruit of distracted brains.

HOPE. Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that He cannot by any man be savingly known, unless God the Father reveals Him to them.

IGNOR. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

CHR. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father (Matt. 11:27); yea, and faith too, by which the soul layeth hold upon Christ, if it be right, must be wrought by the exceeding greatness of His mighty power; the working of which faith, I perceive, poor Ignorance, thou art ignorant of (1 Cor. 12:3; Eph 1:18, 19). Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by His righteousness, which is the righteousness of God, for He Himself is God, thou shalt be delivered from condemnation.

IGNOR. You go so fast, I cannot keep pace with you. Do you go on before; I must stay a while behind.

Then they said—

Well, Ignorance, wilt thou yet foolish be,
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time, stoop, do not fear;
Good counsel taken well, saves: therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) I'll warrant thee.

Then Christian addressed thus himself to his fellow—

CHR. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.¹

¹ Bunyan, J. (2006). *The Pilgrim's Progress* (Vol. 3, pp. 156–159). Bellingham, WA:

Proximity Warning.

Chapter 4 ...Cont

Conspire - *Latin* *conspirare*; “with common breath”

As you consider again the quotes below, this being now the fourth week where such quotes have been recorded for your information, and to foster your understanding of the efforts that have been undertaken over many decades (And I could perhaps say centuries for such is the information available), that your faith may be continually encouraged in the Bible which spoke of it so long ago.

Please do not be discouraged, but walk circumspectly and redeem the time (Eph 5:15-16).

Pr Edi Giudetti

1954 -- Senator William Jenner said:

"Today the path to total dictatorship in the United States can be laid by strictly legal means, unseen and unheard by the Congress, the President, or the people... outwardly we have a Constitutional government. We have operating within our government and political system, another body representing another form of government, a bureaucratic elite which believes our Constitution is outmoded and is sure that it is the winning side.... All the strange developments in the foreign policy agreements may be traced to this group who are going to make us over to suit their pleasure.... This political action group has its own local political support organizations, its own pressure groups, its own vested interests, its foothold within our government, and its own propaganda apparatus."

1958 -- *World Peace through World Law* is published, where authors Grenville Clark and Louis Sohn advocate using the U.N. as a governing body for the world, world disarmament, a world police force and legislature.

1959 -- The Council on Foreign Relations calls for a *New International Order Study Number 7*, issued on November 25, advocated:

"... new international order [which] must be responsive to world aspirations for peace, for social and economic change... an international order... including states labeling themselves as 'socialist' [communist]."

1959 -- The World Constitution and Parliament Association is founded which later develops a *Diagram of World Government under the Constitution for the Federation of Earth*.

1959 -- *The Mid-Century Challenge to U.S. Foreign Policy* is published, sponsored by the Rockefeller Brothers' Fund. It explains that the U.S.:

"... cannot escape, and indeed should welcome... the task which history has imposed on us. This is the task of helping to shape a new world order in all its dimensions -- spiritual, economic,

political, social."

September 9, 1960 -- President Eisenhower signs **Senate Joint Resolution 170**, promoting the concept of a federal Atlantic Union. Pollster and Atlantic Union Committee treasurer, Elmo Roper, later delivers an address titled, *The Goal Is Government of All the World*, in which he states:

"For it becomes clear that the first step toward World Government cannot be completed until we have advanced on the four fronts: the economic, the military, the political and the social."

1961 -- The U.S. State Department issues a plan to disarm all nations and arm the United Nations. **State Department Document Number 7277** is entitled *Freedom From War: The U.S. Program for General and Complete Disarmament in a Peaceful World*. It details a three-stage plan to disarm all nations and arm the U.N. with the final stage in which *"no state would have the military power to challenge the progressively strengthened U.N. Peace Force."*

March 1, 1962 -- Sen. Clark speaking on the floor of the Senate about PL 87-297 which calls for the disbanding of all armed forces and the prohibition of their re-establishment in any form whatsoever. *"... This program is the fixed, determined and approved policy of the government of the United States."*

1962 -- *New Calls for World Federalism*. In a study titled, *A World Effectively Controlled by the United Nations*, CFR member Lincoln Bloomfield states:

"... if the communist dynamic was greatly abated, the West might lose whatever incentive it has for world government."

The Future of Federalism by author Nelson Rockefeller is published. The one-time Governor of New York, claims that current events compellingly demand a *"new world order,"* as the old order is crumbling, and there is *"a new and free order struggling to be born."* Rockefeller says there is:

"a fever of nationalism... [but] the nation-state is becoming less and less competent to perform its international political tasks.... These are some of the reasons pressing us to lead vigorously toward the true building of a new world order... [with] voluntary service... and our dedicated faith in the brotherhood of all mankind.... Sooner perhaps than we may realize... there will evolve the bases for a federal structure of the free world."

1963 -- J. William Fulbright, Chairman of the Senate Foreign Relations Committee speaks at a symposium sponsored by the Fund for the Republic, a left-wing project of the Ford Foundation:

"The case for government by elites is irrefutable... government by the people is possible but highly improbable."

1964 -- *Taxonomy of Educational Objectives, Handbook II* is published. Author Benjamin Bloom states:

"... a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives through challenging the students' fixed beliefs."

His *Outcome-Based Education (OBE)* method of teaching would first be tried as *Mastery Learning* in Chicago schools. After five years, Chicago students' test scores had plummeted causing outrage among parents. OBE would leave a trail of wreckage wherever it would be tried and under whatever name it would be used. At the same time, it would become crucial to globalists for overhauling the education system to promote attitude changes among school students.

1964 -- *Visions of Order* by Richard Weaver is published. He describes:

"progressive educators as a 'revolutionary cabal' engaged in 'a systematic attempt to undermine society's traditions and beliefs.'"

1967 -- Richard Nixon calls for *New World Order*. In Asia after Vietnam, in the October issue of Foreign Affairs, Nixon writes of nations' dispositions to evolve regional approaches to development needs and to the evolution of a *"new world order."*

1968 -- Joy Elmer Morgan, former editor of the NEA Journal publishes *The American Citizens Handbook* in which he says:

"the coming of the United Nations and the urgent necessity that it evolve into a more comprehensive form of world government places upon the citizens of the United States an increased obligation to make the most of their citizenship which now widens into active world citizenship."

Announcements and Things to Come

Studies and Encouragements.

- **Communion**, 1st Sunday of every month
- **Prayer meeting / Bible Study** Wednesday nights 7:30pm at Kests. (Acts 28)
- **Ladies Bible Study at FBC Fawkner.** 26th May, 2pm
- **Young Adults Fellowship.** Friday 8th June
- **Young Adults Camp.** 26th-28th July at Alexandra Adventure Resort (Costs Covered).
- **National Baptist Fellowship** 2nd – 4th October 2018. Westside Baptist Church Deer Park.
- **Birthdays:**
 - Charlotte McKenzie 4th May
 - Elise McKenzie 12th May
 - Trish Uscinas 17th May
- **Prayer & Praise List**

Missionaries (Bell Family)

Sunbury

Government

The Gospel to Friends/Family

Christian Persecution.