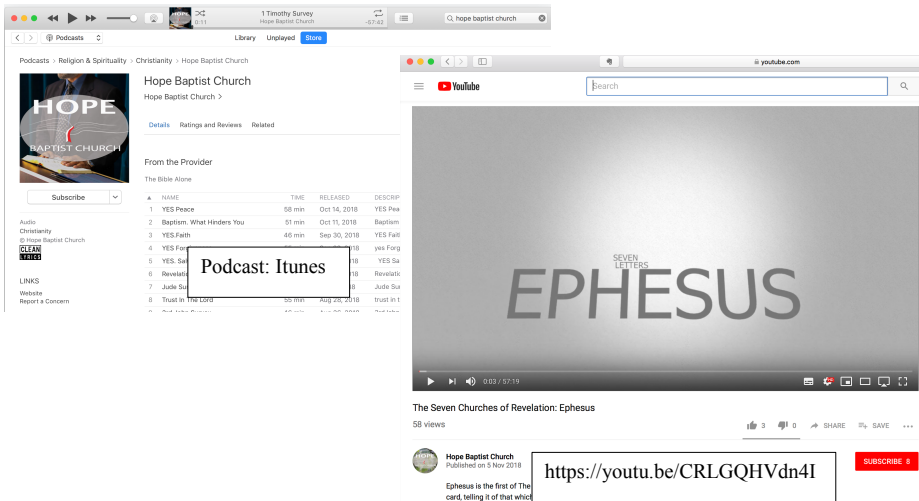


Announcements and Things to Come

Studies and Encouragements.

- **Communion**, 1st Sunday Each Month 10am.
- **Prayer meeting / Bible Study** Every Wednesday at Pr Edi's home 7.30pm.
- **Birthdays:**
 - Angela McKenzie 24th March.
- **GETTING DEEPER STUDIES** Every 2nd Sunday of the month at 1pm, at Church.
- **Church Business Meeting** 28th April 2019 1pm
- **Prayer & Praise List**

Missionaries (Bell Family)
Sunbury
Government
The Gospel to Friends/Family
Christian Persecution.



*“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 17th of March 2019

531 Elizabeth Dr Sunbury
Service Sundays 10:30am today

www.hopebc.org.au

Hymn To Remember

Blessed Be The Name

Author: R.E Hudson (1843-1901)

Scriptures: Job 1:21, Psalm 113:2, Isaiah 9:6-7, Matt 20:34, Luke 1:33, Acts 4:12, 2 Cor 5:15, Heb 12:2

1 All praise to God who reigns above
In majesty supreme,
Who gave His Son for man to die,
That He might man redeem!

Refrain:

Blessed be the name! Blessed be the name!
Blessed be the name of the Lord!
Blessed be the name! Blessed be the name!
Blessed be the name of the Lord!

2 His name above all names shall stand,
Exalted more and more,
At God the fathers own right hand,
Where angel hosts adore. **[Refrain]**

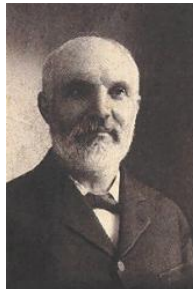
3 Redeemer, Saviour, Friend of man,
Once ruined by the fall,
Thou hast devised salvation's plan,
For thou hast died for all. **[Refrain]**

4 His name shall be the Counsellor,
The mighty Prince of Peace,
Of all earth's kingdoms conqueror,
Whose reign shall never cease! **[Refrain]**

RALPH HUDSON (1820–1915)

Was born in Napoleon, OH. He served in the Union Army in the Civil War.

After teaching for five years at Mt. Vernon College in Alliance he established his own publishing company in that city. He was a strong prohibitionist and published *The Temperance Songster* in 1886. He compiled several other collections and supplied tunes for gospel songs, among them Clara Tear Williams' "All my life long I had panted" (Satisfied). See 101 More Hymn Stories, K. Osbeck, Grand Rapids, MI: Kregel Publications, 1985).



AND CAN IT BE THAT I SHOULD GAIN?

Charles Wesley, 1707–1788

To Him who loves us and has freed us from our sins by His blood ... (Revelation 1:5)

Can any believer contemplate the “amazing love” of Calvary without sharing the awe and wonder of Charles Wesley’s questions in this hymn? Written a short time after his “heart-warming” Aldersgate experience on May 20, 1738, this song of grateful adoration for God’s great plan of redemption has been one of the most deeply moving and treasured hymns for more than 200 years.

Even though he had a strict religious training in his youth, education at Oxford University, and missionary service in the new colony of Georgia, Charles Wesley had no peace or joy in his heart and life. Returning to London after a discouraging time in America, he met with a group of Moravians in the Aldersgate Hall and came to realize that “salvation is by faith alone.” In his journal of May 20th he wrote:

At midnight I gave myself to Christ, assured that I was safe, whether sleeping or waking. I had the continual experience of His power to overcome all temptation, and I confessed with joy and surprise that He was able to do exceeding abundantly for me above what I can ask or think.

In this spirit of joyous enthusiasm, Charles began to write new hymns with increased fervor. He traveled throughout Great Britain with his older brother John a quarter of a million miles, mostly on horseback, leading great crowds in singing his hymns in mass outdoor services of 40,000 people.

With every new spiritual experience or thought that crossed Charles’ mind, a new hymn was born. Even on his deathbed it is said that he dictated to his wife a final hymn of praises to the Lord he had loved so intimately and served so effectively.⁴

And can it be that I should gain an int’rest in the Savior’s blood? Died He for me, who caused His pain? For me, who Him to death pursued?

He left His Father’s throne above, so free, so infinite His grace! Emptied Himself of all but love, and bled for Adam’s helpless race.

No condemnation now I dread; I am my Lord’s and He is mine: Alive in Him, my living Head, and clothed in righteousness divine.

Refrain: Amazing love! How can it be that Thou, my God, shouldst die for me?

⁴ Kenneth W. Osbeck, *Amazing Grace: 366 Inspiring Hymn Stories* (Grand Rapids, MI: Kregel Publications, 1996), 51.

Muslim and Christian parents withdraw children from UK school in protest over LGBT content in lessons

12 March 2019

Up to 600 [parents kept their children home](#) from a primary school in Birmingham, UK, on Friday 1 March in protest over a programme of lessons teaching about homosexuality and transsexualism.

Parents complained that the “No Outsiders” programme being trialled at Parkfield Community School, for children aged four to eleven, was “not age appropriate” for children and said that pupils were being “brainwashed”. The programme was written by the school’s assistant head teacher Andrew Moffat, who is in a homosexual civil partnership. The lessons include material on gender-identity, same-sex couples and sexual orientation.

On Monday 4 March, parents delivered a 350-name petition to the school, with vocal protests continuing all week outside the school. Mariam Ahmed, mother of a four-year-old pupil attending the school, said, “What they are teaching is not right, they are too young.” She added, “It’s not just because we are Muslims, there are Christians here too.”

Another mother, Fatima Shah, said, “It is not age appropriate ... Children are coming home, girls are asking whether it is true they can be boys, boys as young as four asking whether it is true we can be girls. There is no need for it.”

A father, Maqsood Hussain, said, “We have no discrimination against people of transgender or LGBT persuasion, we as a community are very welcoming of these people. But our children and the ages they are actually providing this material [to] is inappropriate.”

Teaching of the “No Outsiders” programme has been [temporarily halted at Parkfield](#) as part of a planned break, and will resume in the summer term. The school, which was rated “outstanding” by Ofsted in 2016, is substituting the lessons with Religious Education classes for the time being.

Barnabas Fund launched **Your Child. Your Choice.** on 4 March and called on its supporters to urgently email the Lords Committee with their concerns and to urge Peers to debate a law that will impose relationships and sex education on children as young as four-years-old and sweep aside parents’ rights to withdraw their children from such lessons.

If the Statutory Instrument currently in progress through parliament is passed into law it will make mandatory a rule that when a child reaches the age of 15, parents will no longer have the right to exclude their child from Sex Education; the children themselves will make the decision.

The law, which comes into effect in September 2020, will also rule that primary school children (aged four to eleven) must be taught a positive view of non-traditional “families”, same-sex relationships and transsexual identities as part of their Relationships Education curriculum.

Parents have no right to exclude children from Relationships Education, only from Sex Education. So, putting these subjects under Relationships Education deprives the parents of their rights to choose whether their child is taught these subjects. Under government guidance for schools, LGBT issues and other Relationships and Sex Education topics may be taught under cross-curricular themes in other lessons without parent’s knowledge.³

³ <https://barnabasfund.org/au/news/muslim-and-christian-parents-withdraw-children-from-uk-school-in-protest-over-lgbt-content-in>

Order of Service

Welcome

Announcements

Hymn – Blessed Be The Name

Prayer Time

Bible Reading- Romans 3:3-20

Hymn – Higher Ground 308

Sermon – Every Mouth Stopped

Hymn – My Jesus I Love Thee 332

A word on The Word

“ ‘Thousands of gold and silver’[Ps. 119:72]. *Worldly riches are gotten with labour, kept with care, lost with grief...Let the riches of gold be left unto worldlings; these are not current in Canaan, not accounted of in our heavenly country. If we would be in any estimation there, let us enrich our souls with spiritual graces, which we have in abundance in the mines and treasures of the word of God*”

William Cowper.

Sermon Notes

‘The Advantage’

The Law is True in Spite of Faith (Rom 3:3-4)

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The Judgement is True in Spite of Excuse (Rom 3:5-8)

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The Depravity is True in Spite of Vanity (Rom 3:9-18)

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By The Law Is The Knowledge of Sin (Rom 3:20)

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STAND-FAST. O, said Stand-fast, what a mercy is it that I did resist! for whither might she have drawn me!

GREAT-HEART. Whither! nay, none but God knows whither. But, in general, to be sure, she would have drawn thee into “many foolish and hurtful lusts, which drown men in destruction and perdition” (1 Tim. 6:9).

It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrims’ life; none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt the flesh and the heart.

Wherefore, good Master Stand-fast, be as your name is, and “when you have done all, Stand.”

At this discourse there was, among the Pilgrims, a mixture of joy and trembling; but at length they brake out, and sang—

What danger is the pilgrim in!
How many are his foes!
How many ways there are to sin
No living mortal knows.

Some of the ditch shy are, yet can
Lie tumbling in the mire;
Some, though they shun the frying-pan,
Do leap into the fire.¹

To be Continued...

The Lesson of Affliction

I do not expect you feel any less lonely as the days go on, but I trust you are learning the sweet lesson which I think affliction always teaches sooner or later to the child of God, that there is a joy in offering up our sorrows freely to our Lord as an alabaster box of costly ointment, just as a proof of our unquestioning confidence in him, and our lavish affection. At first it is hard to feel anything more than simple resignation, but after a while it is given us to go deeper than this, and to rejoice that we have had something precious to offer up at the call of our Beloved!²

Hannah Whitall Smith

¹ John Bunyan, *The Pilgrim's Progress*, (Bellingham, WA: Logos Bible Software, 2006), 3:237–240.

² Hannah Whitall Smith and Melvin Easterday Dieter, *The Christian's Secret of a Holy Life: The Unpublished Personal Writings of Hannah Whitall Smith*, (Oak Harbor: Logos Research Systems, Inc., 1997).

HON. Then Mr. Honest, interrupting of him, said, Did you see the two men asleep in the harbour?

STAND-FAST. Aye, aye, I saw Heedless and Too-bold there; and, for aught I know, there they will lie till they rot (Prov. 10:7). But let me go on in my tale. As I was thus musing, as I said, there was one, in very pleasant attire, but old, who presented herself unto me, and offered me three things; to wit, her body, her purse, and her bed. Now, the truth is, I was both a-weary and sleepy; I am also as poor as an owlet, and that, perhaps, the witch knew. Well, I repulsed her once and twice, but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble.³⁰⁹ This set me further from her; but she still followed me with enticements. Then I betook me as you saw, to my knees; and with hands lift up, and cries, I prayed to Him that had said He would help. So, just as you came up, the gentlewoman went her way. Then I continued to give thanks for this my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.³¹¹

HON. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

STAND-FAST. Perhaps you have done both.

HON. Madam Bubble! is she not a tall, comely dame, something of a swarthy complexion?

STAND-FAST. Right, you hit it, she is just such a one.

HON. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

STAND-FAST. You fall right upon it again, for these are her very actions.

HON. Doth she not wear a great purse by her side; and is not her hand often in it, fingering her money, as if that was her heart's delight?

STAND-FAST. It is just so; had she stood by all this while, you could not more amply have set her forth before me, nor have better described her features.

HON. Then he that drew her picture was a good limner, and he that wrote of her said true.

GREAT-HEART. This woman is a witch, and it is by virtue of her sorceries that this ground is enchanted. Whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lay their eyes upon her beauty, are counted the enemies of God (James 4:4; 1 John 2:15). This is she that maintaineth in their splendour all those that are the enemies of pilgrims. Yea, this is she that hath bought off many a man from a pilgrim's life. She is a great gossipper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laugheth poor pilgrims to scorn; but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house; she loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places, that she is a goddess, and therefore some do worship her. She has her times and open places of cheating; and she will say and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love and make much of her. She will cast out of her purse gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

176 Words.

“Unless thy law *had been* my delights, I should then have perished in mine affliction.”

(Ps 119:92)

So difficult it is at times to understand why we go through what we go through. Pains and struggles in our lives vary greatly, we long for the simpler days, days and times when afflictions were not ours to bear. We think often of taking a holiday to help take our minds off our troubles, some give themselves over to their music, others to movies and entertainments to escape the trials and afflictions of life. Worse still, there are those who take substances seeking an alternate world in the hope of forgetting their afflictions. But none of these provide for us the fundamental answers of why we go through what we go through in life.

Few of us have been afflicted as David, the King of Israel. Many were his trials and we read but few in the Bible, yet he knows the source of his comforts, the source of his very delights; “*unless the law had been my delights...*”. It is only that law of God that shines light onto that darkened path of affliction.

Pr Edi Giudetti

A Proverb For Memory

“*Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.*”

Proverbs 11:21

Words Of Hope

FRUIT

“Blessed is the man” whose “delight is in the law of the Lord, ... he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season” (Ps. 1:1–3).

“The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.” (Prov 10:16)

“The fruit of the righteous is a tree of life” (Prov. 11:30).

“Ye shall know them by their fruits” (Matt. 7:16).

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” (John 15:2).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22–23).

“I desire fruit that may abound to your account” (Phil. 4:17).

“Chastening ... yieldeth the peaceable fruit of righteousness” (Heb. 12:11).

GOLDEN THOUGHT

“The fruit of the Spirit is love, joy, peace... .”

THE PILGRIM’S PROGRESS

John Bunyan

THIS WORLD TO THAT WHICH IS TO COME

ENCOUNTER WITH THE WITCH

Then the Pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light, of a lantern. So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great (2 Peter 1:19).

But the children began to be sorely weary; and they cried out unto Him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little further, a wind arose, that drove away the fog; so the air became more clear.

Yet they were not off, by much, of the Enchanted Ground, only now they could see one another better, and the way wherein they should walk.

Now, when they were almost at the end of this ground, they perceived that, a little before them, was a solemn noise of one that was much concerned. So they went on and looked before them; and behold, they saw, as they thought, a man upon his knees, with hands and eyes lift up, and speaking, as they thought, earnestly to One that was above. They drew nigh, but could not tell what he said. So they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho! friend, let us have your company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But so soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, Prithee, who is it? It is one, said he, who comes from whereabouts I dwelt. His name is Stand-fast; he is certainly a right good pilgrim.

So they came up one to another; and presently Stand-fast said to old Honest, Ho, father Honest, are you there? Aye, said he, that I am, as sure as you are there. Right glad am I, said Mr. Stand-fast, that I have found you on this road. And as glad am I, said the other, that I espied you upon your knees. Then Mr. Stand-fast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Stand-fast. Think! said old Honest, what should I think? I thought we had an honest man upon the road, and therefore should have his company by and by. If you thought not amiss [said Stand-fast], how happy am I; but if I be not as I should, I alone must bear it. That is true, said the other; but your fear doth further confirm me, that things are right betwixt the Prince of Pilgrims and your soul; for, saith he, “Blessed is the man that feareth always.”

VALIANT. Well, but brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now? Was it for that some special mercies laid obligations upon thee, or how?

STAND-FAST. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous road the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped, and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here, die of no violent distemper. The death which such die is not grievous to them; for he that goeth away in a sleep, begins that journey with desire and pleasure; yea, such acquiesce in the will of that disease.