

THE MAGAZINE

Nº 319



TINSHILL FREE CHURCH

APRIL / MAY 2017

Pastoral Letter — April – May 2017

Resting in peace

As we approach Easter again there are many things to remind us of the historic, ground-breaking events of Jesus' death and resurrection. Apart from the reminders that many of us will receive meeting together in church and in reading the Bible, there are the titles traditionally given to certain days when we remember key events. We have "Good Friday" when we remember Jesus' death for us. We also have "Easter Sunday" when we celebrate His being raised to life again on the third day after He died.

You might ask 'Why don't we have an "Easter Saturday" in between that we celebrate?' Well, quite simply, because not very much happened on the Saturday! (Which was the Sabbath day: the day of rest.) And this was intentional on our Lord's part — as if He ever did anything by accident.

To remind you of the timeline of the events of that unique weekend:

- Jesus died on the Friday (the Preparation Day before the Sabbath), and was laid in the tomb.
- The Jewish Sabbath began at sundown on the Friday, and His body was resting in the tomb all day on the Sabbath (Saturday): just as Luke tells us that the women "*rested on the Sabbath according to the commandment*" (Luke 23:56).
- Then, early on the Sunday morning, the women came to the tomb, very early, just as daylight was about to come, (which was already counted as the day after the Sabbath: since a day started at sundown for the Jews). It was on the Sunday, the first day of the week, that Jesus rose from the dead.

When you finish a difficult task, then we often say, "It's finished now: you can take a well-earned rest". It is immensely satisfying to look back at a job well done, and to rest. This is good, and it's healthy, because this is how God made us: to work and to rest. This is the pattern that God Himself established for us in creation: to work and then to rest. At the beginning of Genesis Chapter 2, after hearing of all God's work of creating the world, we are told this:

“Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” (Genesis 2:1-3).

We read in John’s gospel how Jesus declared *“It is finished!”* on the cross, just before He died, (John 19:30). Well, because of His suffering and death in our place that day — Good Friday — we can indeed have confidence in His finished work. It really meant something when He said that: He had done all that was necessary for us to be saved from our sins, taking the full punishment of God upon Himself.

Therefore, because all the Scriptures speak of the Lord Jesus Christ, it was only fitting for Him to follow the pattern set by His Father in creating the world and rest on the Sabbath (the next day): just as God had rested from all His work on the seventh day — once His work was “finished”.

Incidentally, whilst the Jewish leaders had constantly criticised Jesus for healing on the Sabbath, they were prepared to do business with Pilate — a Gentile — on the Sabbath, in order to get a guard placed on the tomb! As Matthew tells us, this was all arranged on the Saturday, (Matthew 27:62-66). This is presumably why the women didn’t know about the Roman guard and the Roman seal which had been placed on Jesus’ tomb, since they had been resting on that day.

So, the completion of Jesus’ saving work on the cross was followed by rest. During what you might call “Easter Saturday” Jesus was resting in peace, as His work of bearing sin for His people was complete. There is great comfort to be taken from that for all who trust in Him.

So as you remember in these coming weeks what Jesus has achieved for us, and the events of that weekend so long ago, remember also that *“He rested on the seventh day from all His work which He had done”*, (Genesis 2:2). “Done”, “finished”, “complete” is what we can be assured of with regards to our Lord’s saving work for us, as He rested in peace. We praise Him for that!

May you have a blessed Easter, and may we each rest in our Lord Jesus' finished work.

Joseph Cresswell

Personal memories of Mary

On Friday 3rd March, we met in Tinshill for the Thanksgiving Service for the life of Mary Smith. As well as a large number of her close and extended family, plus members of her church family, there were many friends from the local area bringing together a wealth of memories of a very dear lady. In recent years Mary had known much ill health and limited mobility following some serious strokes, and after a short time in hospital she went to be with the Lord on 11th February.



Mary first came into Tinshill when she brought her four boys to our holiday club in the summer of 1981. She was a caring mum and was always there early to collect them, so she caught the end of the teaching time throughout the week and her heart was stirred. The Lord's moment had come to draw Mary to faith in the Lord Jesus and it was a delight to see this happen. She was greatly moved on hearing and understanding about the Lord Jesus Christ dying on the cross for sinners and following the holiday club she bravely came to church. I say bravely as she felt she was a "foreigner" (she was Scottish!) and aware of how different a way of life she had lived. She was so happy to be with us and very soon became a Christian, and the changes in her life, her views and her language were obvious for all to see, and she often spoke of this herself to all who would listen. From the first moment of true faith she was never afraid to talk about her Saviour and what He had done for her. She was baptised in 1982 and that was a glorious testimony and her family were present. In 1983 she came into church membership and remained so until she joined the gathered church in Heaven in February this year. She loved the Saviour greatly, loved the local church here and was always amazed at her place in

the family of God. At various times over the years she shared close friendship with Lynne Gillions, Jean Donoghue and especially Ruth Holder who spent every Thursday evening with Mary at her home right up to the week she went into hospital. She spoke her mind and had a good sense of humour. She added her own flavour to our church family life and we loved her — and that was not just her accent!

We have much cause to thank the Lord for bringing Mary into our lives both as the church family but also our personal family all those years ago.

She had four boys and I had two, there was lots to share in our home Bible studies together in those early days. Mary was a solid, reliable friend, but I didn't know then how God would use her to help our family personally. Our younger son, in teenage years became very poorly with a severe mental illness. He had to leave university after the first term and was unable to work. Mary, Big John (Mary's husband) and all the boys had always made Tom welcome in their home and there was a mutual respect for one another. Mary became a greatly appreciated "second mum" to Tom. In her home Tom found unconditional acceptance and unthreatening friendship. God gave to Mary an unusual understanding of Tom's pain and unrelenting mental struggles and she gave a safe haven to which he could always go as the alternative to always being at home. This God-given exchange of Christian friendship and support continued over all the years, both in the family home and then when she was living with her son Gordon, who cared unstintingly for her, and right up to her final short time in hospital Tom had visited about twice a week and on each occasion they would read the Bible and pray together.

Mary, who grew up in a children's home and was told at the age of 13 "no-one will ever really love you" was a much loved wife, mother, grandmother, Christian sister and friend. She found the love of the Lord Jesus and her life was rich in love and care for others. I'm so grateful for the role Mary played in our family, and I'm so glad she's safely with our Saviour now in Heaven. She always felt and said she couldn't "do much" but she did do so much even though she had much personal ill health and suffering. She was a good and faithful servant of her Saviour.

She deeply loved all her boys and we extend our love and sympathy to them and to all the family. (Her husband, Big John, died in 1998 and his funeral also took place at Tinshill).

The photograph shows a younger Mary (left) with Barbara Chell at the wedding of my mum, Betty Smith to Albert at Bethel Wigston, Leicester in 1989.



As the hymn says “Blest be the ties that bind our hearts in Christian love”. Those ties outlive life in this present world and extend into our place in the heavenly kingdom with our King of Love into whose glorious Presence Mary has already entered.

Margaret Williams

Where Jesus Walked

After weeks of checking the Internet for flights, hotels, things to do and see, we finally set off at 4:00 am on a cold dark morning for Luton airport for our flight to Tel Aviv, Ben Gurion airport and then on to Jerusalem by shuttle bus.

Our visit coincided with the Jewish festival of Purim to celebrate the saving of the Jewish people from extermination, by Queen Esther, as recorded in the Book of Esther.

West Jerusalem is like most towns and cities in the west with familiar high street names such as MacDonald, Pizza Hut, Swarovski, Mango, etc. The Old City is where one can feel a sense of what life was like at the time when our Lord Jesus walked on earth. Intermingling with tourists, Jews and Arabs dressed in traditional clothes and head gears continue to live and work.

The Old City is a 0.9 sq kilometre walled area within the modern city of

Jerusalem roughly divided into the Muslim, Christian, Armenian and Jewish Quarters. The streets linking each quarter are fairly wide, thronged with tourists and locals, and lined with shops selling trinkets and souvenirs. We walked along the wall ramparts and were able to see the rooftops of some of the key religious buildings and sites within the walls such as the Church of Holy Sepulchre , the Dome of the Rock, The Western Wall and a panoramic view of the Mount of Olives

Security in the Jewish Quarter was fairly tight and there were scores of police with guns and pistols hanging around. We had to pass through security checks to get near the Western Wall, also known as the Wailing Wall which is considered holy due to its connection to the Temple Mount and is the holiest place where Jews are permitted to pray. We were able to witness the Sabbath celebration on the Friday evening.

The Temple Mount adjacent to the Western Wall also had very tight security. The Dome of the Rock now stands on the site where the Holy Temple previously stood and only Muslims are permitted to go in. Due to the extreme sanctity many Jews will not walk on the Mount itself to avoid unintentionally entering the area where the Holy of Holies stood, since according to Rabbinical law some aspect of the divine presence is still present on the site and only the High Priest can enter once a year to communicate with God.

We also visited the Tower of David, an ancient citadel believed to have been one of several towers in the Palace of King Herod the Great, next to Jaffa Gate. It is now a museum exhibiting 4000 years of Jerusalem history. The visual aids help tremendously in our understanding of the Old Testament.

From Damascus Gate we caught a bus to the top of the Mount of Olives and made our way down by foot to the Garden of Gethsemane. The area is now a built up area known as East Jerusalem where mainly Muslims live. The Church of All Nations is now the focal point of the Garden of Gethsemane and we were rather disappointed that there are now only a handful of olive trees left and not the tranquility of the garden where our Lord rested and prayed.

From the Garden of Gethsemane we re-entered the Old City at Lions Gate in the Muslim Quarter and walked along the Via Dolorosa, a path constructed in recent history to commemorate the key events which occurred as Jesus carried the cross to Golgotha. Via Dolorosa covers 500 metres through busy streets lined with snack bars and tourist shops and ends at the Church of Holy Sepulchre in the Christian Quarter.

An alternative route would have led Jesus north towards the Garden Tomb which is outside the present day wall not far from Damascus Gate. At the Garden Tomb, we joined a group of tourists from India shown around the area by a volunteer guide who pointed out to us the skull hill (Golgotha), the water cistern and vine press, and the empty tomb unearthed in 1867 as a possible site of Jesus' crucifixion, citing the Gospel of John "*at the place where Jesus was crucified, there was a garden, and in the garden a new tomb in which no one had ever been laid*" (John 19:41). The precise location however is of less importance than the spiritual significance of what really happened. Jesus went willingly to His death on the cross as part of God's loving plan to bring us forgiveness.

Our biblical highlights tour took us from Jerusalem to Nazareth where our Lord Jesus grew up and lived before setting out on His ministry. Jesus preached from the Book of Isaiah in the synagogue here (Luke 4:16-31) and is also the site where a crowd attempted to throw Jesus over the cliff (Luke 4:29). Today Nazareth has a population of 65-70% Muslims and the rest Christians.

As we made our way down from Nazareth to the Sea of Galilee we passed many of the towns and villages that Jesus travelled through and preached in. We passed through Cana where Jesus performed His first miracle of changing water into wine (John 2:1-11), Magdala, known today as Migdal, which is the birth place of Mary Magdalene, the woman who was healed by Jesus and became one of His followers and a witness to His resurrection (John 20:1), the Mount of Beatitudes where Jesus delivered the Sermon on the Mount (Matt 5-7) and Capernaum which was the centre of Jesus' Galilee ministry. Jesus lived here for a substantial period, healing the sick, preaching in the synagogue and performing miracles (Matt 4:13). The Sea

of Galilee is a comparatively small lake fed by the Jordan River and situated 220 metres below sea level. Here Jesus called His first disciples (Mark 1:16), rebuked the winds and the sea (Matt 8:26), and walked on water (Matt 14:26). We ended our tour at one of the possible spots on the Jordan River where John the Baptist baptised Jesus (Matt 3:13).

We also joined a tour to Masada and the Dead Sea. Masada is an ancient fortification in the southern district of Israel situated on top of an isolated rock plateau. It is located on the eastern edge of the Judean Desert, over-looking the Dead Sea, 20 km east of Arad. Herod the Great built palaces for himself on the mountain and fortified Masada between 37 and 31 BC. According to Josephus, the siege of Masada by troops of the Roman Empire at the end of the First Jewish-Roman war ended in the mass suicide of 960 people, the Sicari rebels and their families hiding there.

The Dead Sea is a salt lake bordered by Jordan to the east and Israel and Palestine to the west. Its surface and shore are 430.5 metres below sea level. It is 30% salt and one of the world's saltiest bodies of water where we all had a go at 'floating' on the water. As we drove along the coast we passed the Qaram Caves, the finding place of the Dead Sea Scrolls – ancient manuscripts of huge religious, historic and linguistic significance.

We rounded off our holiday in Jerusalem with visits to Yad Vashem (the holocaust museum) and the Israel museum where there is a scale model of Jerusalem during the second temple period and also exhibits of the Dead Sea Scrolls.

As we bade farewell to Jerusalem we looked back on an incredible and humbling experience of walking in the proximity where our Lord Jesus walked 2000 years ago.

Philip & Eva Ng

A Poem from Pontefract

In February Glyn had been asked by Pontefract Congregational Church to take three consecutive Tuesday morning services. These devotional services had started at the request of quite a number of the Christians there. In the providence of God these three services took place when there wasn't a Second Tuesday so I decided to also go along.

The group of people attending are lovely, warm hearted Yorkshire people and in conversation with them it became obvious that they are the clear fruit of Pontefract's missions which ran for many years called "Faith for our Times". Under Bill Dyer's long ministry there (40 years) the Lord gave a mini-revival to the town as many came to faith through those missions as well as the faithful week by week ministry and pastoral care. It was lovely to be amongst them — they were so full of love for the Lord, hunger for ministry and appreciation for it. The church still has the original pipe organ, and the singing was uplifting. (The organist was a small older lady who looked as if a puff of wind would blow her away, but... when she shuffled with difficulty onto the organ seat and managed to get her feet on the pedals she almost took off!! She used her strength to assist the singing of praise wonderfully.) I found it quite moving to close my eyes listening to those people singing in the very building where their voices had been raised 30 years ago as many had heard the glorious gospel and come to faith in the Lord Jesus.

During the coffee and chat afterwards one lady, Thelma, had come to me at the end of all three visits to express her thoughts and on the last occasion she was sharing with me how she carries out her own personal evangelism around the town. She said she writes poetry about the Saviour and His love in salvation, types the poems out and gives them out to people she gets into conversation with, and on the back she handwrites information about the coffee mornings they run in the church (separate from the devotional services) and extends a personal invitation to come along. I shared with her that I sometimes write poems and we compared notes and enjoyed fellowship together. She had a poem with her and said she was going to give it to Glyn anyway. When I had read it I asked her if I could put it in

our church magazine when I wrote something about our visits to Pontefract and she was humbly delighted. It appears below.

It was lovely to see Bill Dyer again on a recent Sunday as he came to minister both morning and evening and I was briefly able to tell him what a privilege it had been to be there on those Tuesday mornings and share fellowship with those who came to faith at those early missions.

Margaret Williams

King of Kings

They nailed my Saviour to the cross
and gambled for His clothes.
They mocked Him and they spat on Him
the man of many foes.
They did not know the One who came
to lead men back to God.
They only sought to kill Him,
on a suffering road He trod.

The Pharisees were jealous
and they did not want Him King,
but we who've come to know Him
loud hosannas we do sing.
For we can see beyond
the broken body on the tree,
There we see the King of Kings
who died for you and me.

He took the punishment of sin
that we should have to bear.
It was for God and you and me
That Jesus suffered there.
The wondrous work was being done
to reconcile the lost.
And Jesus did it willingly,
He didn't count the cost.

He lived to please His Father
and in heaven now does reign,
But works today through those He loves
His Kingdom for to gain.
Oh, what a perfect Saviour
that the Father sent to us,
Who is so pure and holy
in everything He does.

No Charity — No Heaven (Parts 1 and 2)

(Brief notes from two Second Tuesday seminars)

Introduction

Today is Valentine's Day, but I'm not saying anything about romantic love! But I am talking about Christ's love which drives us to love — (charity) — to others. So the title today is "No Charity — No Heaven."

THE KING'S ASSESSMENT (Christ)

I want to draw your attention to the text Matthew 25: 31-46. Some memorable observations can be made about this passage, which perhaps make a difference to how some viewed hospitality over Christmas, let alone in the future.

1. It is a matter of Hell or Heaven (v.46). Hell is for those who have no inclination to do good to one's fellow creatures, and Heaven is for those who aim to do good works, but who fail or are lethargic from time to time. Hence the title "No Charity — No Heaven". The King is the Lord Jesus (v.34), and we are to live appropriately to being in His Kingdom here on earth right now.
2. The "righteous" (v.46) are those who live a righteous life, in this context, not those who are "reckoned righteous" because they are in Christ. The point of the passage is that those who are 'righteous' in Christ must also live a righteous life by carrying out good works. The first (by which we are saved) must be evidenced by the second. Normally, the word 'righteous' eg. in the book of Romans, means

reckoned as righteous — but not in this context

3. Good works normally has the emphasis—that we do good works in Christ’s name. We (the givers) are doing things because we love the Lord Jesus Christ; therefore, it is our duty to love others with helpful acts, and grow to love them when you didn’t love them before. But here, the emphasis is on the receiver of goods, not the giver and that takes love a step further. v.35 *“I was hungry, and you gave me food”*. The receiver of food is likened to Christ. When you feed someone it is taken to be as though the needy one IS our Lord Himself. That is pretty challenging. It also leads us to count these good works as being in a Christian context — it is for Christ’s people v.40 *“inasmuch as you did it to one of the least of these my brethren, you did it to ME”* — not just ‘In my Name’ or ‘for Me’. The stranger of v.35 is simply one you don’t know at all, Christian or non-Christian.
4. The righteous had not seen that the giving was TO Christ. They did it because they should, and then got on with life. The Lord Jesus commends them. But no wonder this passage puts us on our toes — no charity reflects no heart of Christ.

CHARITY TO NON-BELIEVERS

Galatians 6:10 *“Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith”*. So Christians should not go blatantly short of help within a local church, while non-believers outside are catered for. Nevertheless, given the right situations, care for the lost in a practical sense has to be shown. I have just received the annual Newsletter of CAP (Christians Against Poverty). The charity deals with debt advice and relief, helping people of any sort to get back out of debt and to manage their income and expenditure properly. They say “In just 12 months, we saw over 1,000 people coming to faith through our work”. Well, numbers of converts are always hard to substantiate but nevertheless you can see from the testimonies printed that good works lead many to conversion. Now you don’t help just to see conversions — you do it as for Christ whatever the results, but salvation is often a welcome side-effect. Matthew 5:16 *“Let your light so shine before men, that they may see your*

good works and glorify your Father in Heaven". That light is gospel light and gospel "good works" too.

Now let's take a biblical example. "The Good Samaritan" — Luke 10:25-37. It begins with our Lord's great verse on LOVE, as in the law of Moses v.27. It may well be that the Good Neighbour — the Samaritan, was a true believer in the Lord Jesus Christ. What do we spot here? Firstly a definition of MERCY as seen in v.37 — God's mercy normally means pardon from deserved punishment, but this is something wider.

W.E.Vine says "Mercy is the outward manifestation of pity — it assumes need on the part of him who receives it, and resources adequate to meet the need"

1. Two people who should know better ignored the injured man. Priest and Levite would know thoroughly that great commandment on love. But a Samaritan — he was considered worse than half of a real Jew.
2. The injured man was badly injured — he was 'half dead' v.30 — it was going to take time and effort to help this man.
3. He had compassion enough to show mercy. As a fellow human being.
4. He had no discrimination — the injured person could have been of any race or religion.
5. He provided the resources required — 2 days pay to the innkeeper and more to come if required. It was an open cheque — it was not limited.

He also had time, bandages, oil, wine, transport. He might even have walked if he had no room for two on his animal.

You can easily apply that to today's situation — giving food, medical supplies, lifts in cars — readiness to change your plans to deal with the need etc.etc.

PRACTICAL CONSIDERATIONS

1. Risk

a) To life and limb, or even risk to our family. How do we assess this? Take the case of the Good Samaritan. I consciously held back from you a major

consideration. On a hilly winding road from Jerusalem to Jericho, with thieves about, the Good Samaritan took the risk of stopping to help. Surely best to keep walking on that road? Not while the injured man was in pain and needing immediate help. He thought it a RISK worth taking — would we? You could say that the Samaritan was already taking a risk going down that road. But he could hardly watch his back, while he tended to the poor fellow. You have to say COMPASSION drove the Samaritan to help, exceeding the personal risk. The Samaritan may have had a family at home. Logically, he could have given his own life and left his family bereft.

What about us? It might depend on male or female, given the situation. Normally as a man I would avoid having a lady in the car on my own even to take her to hospital. Why? The risk of false accusation. It was a pity Joseph could not avoid being on his own with Potiphar's wife- other than for the good providence of God. But in a real emergency, I certainly would take the 'risk'. No-one so injured would want to make a false accusation.

b) But what if you enter a poor man's home to visit? What if you can see that the cup has been wiped with the same cloth that wiped the dog's mouth? Would you risk accepting a cup of tea out of it — that has been our situation! We took the risk of infection or bad stomach. Not to help in any great way but to receive hospitality.

c) What about receiving a stranger? Matt.25:35 *"I was a stranger and you took me in"*? With a small family around the house? If a stranger, you may not know if he is a risk to children. It might depend on who can vouchsafe for him (or her). Unlikely to mean we should open our home by day or night to the complete stranger. We would, I hope, try and contact social services.

2. The Incessant poor

Those who turn up time and time again, because they know we try and help. A certain lady used all the tricks on the church. "I bet you had a good meal today?" etc etc. People who do not seem open to the gospel. People who could use the services available and much more. But its convenient for her just to walk round the corner to the church.

I guess you give, and give, and give again as the Lord does to us.

We have food available if a certain lady calls. Cash is not normally given. Gas and electricity are topped up with cards at a local retailers. It all takes time and money. Perhaps she will be saved??

3. Motivation

Perhaps we are concerned about our motivation for giving. Perhaps we like to feel good about helping. Perhaps we like others to know the good things we have done (inwardly, though we may not admit it). Perhaps we question ourselves inwardly why we are engaged in some good work. Perhaps we have mixed reasons for doing good things.

The Bible makes it quite clear — do it anyway, even if not for the best motives because it benefits people. James 4:17 *“Therefore to him who knows to do good and does not do it, to him it is sin”*.

OUR LORD’S EXAMPLE

Our Lord was the suffering Servant. As human He did exactly what the Father told Him to do — in works and words.

In works, He was the Master who served. He took a towel and washed the disciples feet — quite a dirty, messy task. Our Lord got tired. We have to work out how to serve each other in the church. You can’t fulfil a need unless you know what the need is. So that means NETWORKING with poor and rich after a Sunday service. Poorer Christians will generally not say what their needs are: Non-Christians often will, but not always.

At the church level, we must continue to supply the poor in other lands through Armenian Ministries, Blythswood, Kenyan Pastors etc.

But the ultimate is personally serving by SACRIFICE of time, comfort, money, because our Lord served most by dying for us.

So, we are to be a living sacrifice (Romans 12:1).

Glyn Williams

Second Tuesday

Thank you to Tinshill for the Second Tuesday seminars over the years. I appreciate them greatly. They are distinctive meetings with an in-depth look at a wide variety of aspects of the Christian faith. They have been helpful and edifying with opportunities for discussion, and with many contributors and plenty of food for thought and reflection afterwards — the “School of the Spirit”.

Thank you.

Wynford Purchon

The Sinister Shadow of Judas

When we lived in the South we often took friends to West Wycombe in Buckinghamshire, noted for its caves, the meeting place of the notorious “hell fire” club, a group of evil young men. But we went to the local church set high on a hill overlooking the Chilterns. In the roof of the church are painted the twelve faces of the apostles the last of which is Judas Iscariot. It is truly said wherever you go in the church the sinister evil eyes of Judas follow you — it really is quite uncanny. Judas is very much a part of the Easter story.

There is no doubt he is an enigma. Judas had been with Jesus everywhere — a familiar friend in close association. Yet he was a master of deception — a grasping, greedy individual who bore the name of Christ. A man whose destiny was written before he was born and whose life was a lie. That he always comes last in the list of the 12 apostles shows the abhorrence of the gospel writers for the betrayer of our Lord.

Rev. James Hastings writes “Through the deep shadows that gather around the closing scenes of Christ’s life, one sinister figure has arrested every eye — Judas Iscariot. On no human head has such a cloud of infamy descended or who has been regarded with such abhorrence.”

(1) The choice of Judas

Ham (Noah’s son) and King Saul are notable examples that foreshadow

Judas. Ham was saved in the ark but afterwards we do not have evidence he lived up to it. Saul started well but fell away. Judas came from the South Judean town of Kerioth and when Jesus sent out the 12 Judas was among them and did as the other disciples did (Mark 6v7-13). There is no doubt Judas was prayerfully chosen (Luke 6v12), that he was sovereignly chosen and especially chosen to fulfil Old Testament scripture (Psalm 55v12-15, Psalm 109v8, Zechariah 11v12), and to show that even a close association with Christ is no substitute for regeneration. This so solemnly reminds us that it is possible to sit at The Lord's table then go out to betray Him. John Berridge of Everton, Beds. was an unsaved clergyman until "he fled to Jesus alone for refuge" (on his tombstone).

(2) The price of Jesus

That dear Christian man Harold St John was with a group being conducted around the private chapel of Keble College, Oxford. The guide came to Holman Hunt's great painting "The Light of the World" and said that the original of the painting was sold for £5,000. With no hesitation Mr St John stepped forward to say "The true original of this picture was sold for thirty pieces of silver." Silence fell upon the group and they passed out of the chapel without a word.

Judas kept the money bag and helped himself to that which the women contributed to support Jesus and the disciples. At the table he broke the rule of 'table fellowship' — the bond that exists in the East between those who share a meal (Psalm 41v9). If you had told Judas he would sell his master for the price of a slave gored by a bull (Exodus 21v32) he would not have believed it.

"Thirty pieces of silver for the Lord of life they gave;
Thirty pieces of silver — only the price of a slave.
But it was the priestly value of the Holy One of God,
They weighed it out in the temple, the price of the Saviour's blood.
Thirty pieces of silver lay in Iscariot's hand.
Thirty pieces of silver and the aid of an armed band.
Like a lamb that is brought to the slaughter, led the Holy Son of God.
At midnight from the garden, where His sweat was as drops of blood.

Thirty pieces of silver burned in Iscariot's brain,
 Thirty pieces of silver but Oh it is hellish gain.
 I have sinned and betrayed the guiltless, he cried with a fevered breath
 And he cast them down in the temple, and rushed to a madman's death.
 Thirty pieces of silver lay in the house of God
 Thirty pieces of silver, but, Oh! t'was the price of blood.
 And so for a place to bury the stranger in they gave
 The price of their own Messiah, who lay in a borrowed grave."

(3) The punishment of Justice.

Was Judas ever a true disciple? The answer has to be No, for Jesus prays in John 17v12 *"Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled."* Perdition means waste. Luther called him "that lost child." John 13v27 says *"Satan entered him."* When Judas left the supper John tells us *"and it was night."* Is it not always night when anyone of us betrays the Lord Jesus? Judas went out into a lost eternity — into the blackness of darkness forever. Let us be warned.

John Lewin

PREACHING PLAN

		Morning	Evening
April	2	Joe Cresswell	Joe Cresswell
	9	Joe Cresswell	Glyn Williams
	16	Joe Cresswell	Joe Cresswell (Easter)
	23	Joe Cresswell	Graham Heaps
	30	Ben Hutton	Ben Hutton
	May	7	Martin Sellens
14		Joe Cresswell	Joe Cresswell
21		Glyn Williams	Joe Cresswell
28		Alan Brearley	Joe Cresswell
June		4	Joe Cresswell

OUTSIDE APPOINTMENTS

Do pray for our men as they minister outside the fellowship in the coming months:-

Joe Cresswell	April 30	am/pm	Thornhill Baptist
Paul Crossley	April 30	noon pm	Pentecost Baptist West grange
	May 10	pm	Bethel, Armley Bible Study
	May 14	am/pm	Bethany, Swinton
	May 21	noon	Pentecost Baptist
Martin Sellens	May 14	am	Bethel, Ripon
Glyn Williams	April 23	am	Birstall

DIARY

April

Sun	2	2.30pm	Bedford Court Easter Service
Wed	5	7.45pm	Deputation Meeting Trevor Baker (Albanian Evangelical Mission)
Sun	9	2.30pm	Cookridge Court Service
		8.00pm	Afterchurch to discuss Bible Exhibition in June
Tue	11	10.15am	Second Tuesday Speaker: Glyn Williams Subject: "Signs of the Times"
		7.45pm	Elders/Deacons Meeting at 26 Woodlands Avenue
Wed	12	7.45pm	Prayer Meeting & Bible Study Speaker: John Almond
Thu	13	1pm	Thursday at Two Easter Special Speaker: Bill Scully
Fri	14	7.30pm	Good Friday Service with Communion Speaker: Martin Sellens
Tue	18	7.45pm	Men's Fellowship — "Crucified" DVD
Wed	19	1.30pm	Restart of Tots Club after Easter break
Fri	21	7.45pm	Missionary Prayer Group at 1 Tinshill Mount

- Mon 24 7.15pm Girls Group at 23 Kirkwood Drive
- Tue 25 7.30pm Making & Thinking for Ladies at 87 Tinshill Road
Thinking — Nicodemus
- Wed 26 7.45pm Prayer Meeting & Bible Study
Speaker: Martin Sellens
- Thu 27 2pm Thursday at Two Speaker: Colin Mountain
- May**
- Mon 8 7.30pm Girls Group at 23 Kirkwood Drive
7.45pm Evangelism Group at 175 Tinshill Lane
- Tue 9 10.15am Second Tuesday Speaker: Martin Sellens
Subject: Beyond the Veil
7.45pm Elders/Deacons meeting at 68 Moseley Wood Walk
- Wed 10 7.45pm Prayer Meeting & Bible Study
Speaker: Glyn Williams
- Thu 11 2pm Thursday at Two Speaker: John White
- Sun 14 2.30pm Cookridge Court Service
- Tue 16 7.45pm Men's Fellowship — Speaker: Joe Cresswell
Subject: Contentment
- Fri 19 7.45pm Missionary Prayer Group
- Mon 22 7.45pm Annual General Meeting
- Tue 23 7.30pm Making & Thinking for Ladies
Card making at church
- Wed 24 1.30pm Last Tots Club before Half term break (restart June 7)
- Thu 25 1 pm Thursday at Two Soup & Sweet Special
Speaker: David Judson
- Wed 31 7.45pm Prayer Meeting & Bible Study
Speaker: Martin Sellens

Advance Notice

June 12-16th — Bible Exhibition for local schools with Douglas Young,
Open Air Mission

Saturday June 24th 3pm — Church BBQ

Annual Departmental Reports for the AGM to Margaret Williams please by Sunday 7th May.

The next edition of The Magazine (June/July) is due out for Sunday June 4th, so all items and contributions to Martin Sellens by Wednesday 24th May please.

ROTAS

Week ending

Week ending		Cleaning		
April	1	Mavis Mathers	Angela Mathers	Christine Crossley
	8	Gill Almond	Colette Hickman	Ann Mountain
	15	Natalie Sellens	Kathryn Hibbard	Deborah Williams
	22	Jenny Leng	Eva Ng	Anne Sellens
May	29	Ruth Holder	Rosemary Hilton	Carole Brearley
	6	Mavis Mathers	Angela Mathers	Christine Crossley
	13	Gill Almond	Colette Hickman	Ann Mountain
June	20	Natalie Sellens	Kathryn Hibbard	Deborah Williams
	27	Jenny Leng	Eva Ng	Anne Sellens
	3	Ruth Holder	Rosemary Hilton	Carole Brearley

For Sunday

For Sunday		Flowers			
April	2	Mavis Mathers	9	Margaret Williams	
	16	Mabel Simpson	23	Eva Ng	
	30	Carole Brearley	May	7	Angela Mathers
	14	Colette Hickman		21	Kathryn Hibbard
	28	Anne Sellens	June	4	Rosemary Hilton

Thought for Easter

The cross of Christ reveals our sin at its worst and
God's love at its best.

Diary of Services and Activities

Sunday	Prayer Meeting	8.00am
	Morning Worship*	10.30am
	Key Club (Children aged 4-11)	10.30am
	Evening Worship	6.30pm
	Holy Communion follows the first morning and the third evening service each month	
	*A fully supervised crèche for young children is run in the church side room during the sermon.	
Monday	Girls Group (aged 14-18 – fortnightly)	7.15pm
Tuesday	Second Tuesday (monthly)	10.15am
	Making and Thinking (for ladies — monthly) venue as announced	7.30pm
	Men's Fellowship (3rd Tuesday monthly)	7.45pm
Wednesday	Tots' Club (term-time)	1.30 - 3.00pm
	Prayer Meeting and Bible Study	7.45pm
Thursday	Thursday at Two (senior citizens — fortnightly)	2.00pm
Friday	Good News Club (Children aged 5-11)	6.00pm
	Missionary Prayer Group (monthly) at 1 Tinshill Mount	7.45pm

TINSHILL FREE CHURCH

HOLLY AVENUE, LEEDS LS16 6PL

Registered Charity No. 511933

www.tinshillfreechurch.org.uk

Pastor:

Mr Joseph Cresswell, 25 Holtdale Fold, Leeds LS16 7RS

joseph.cresswell@yahoo.co.uk

Tel. No.

{267 8250}

Elders:

Mr Martin Sellens, 68 Moseley Wood Walk, Leeds LS16 7HG

martin.sellens@gmail.com

{267 9529}

Mr Glyn Williams, 87 Tinshill Road, Leeds LS16 7DN

glynwtr@aol.com

{267 2680}

Deacons:

Mr John Almond, 175 Tinshill Lane, Leeds LS16 6EE

{267 8737}

Mr Nigel Hibbard, 26 Woodlands Avenue, Harrogate HG2 7SJ

{01423 888246}