

"From the end of the earth I call to you when my heart is faint. Lead me to the rock that is higher than I." Psalm 61:2

# The Presbyterian Banner



May 2023

## This Issue

"You are fellow citizens with the saints and members of the household of God." Ephesians 2:19

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### From the Editor



I remember a rock song from my youth, performed by the band Foreigner, "I Wanna Know What Love Is." "I wanna know what love is. I want you to show me. I wanna feel what love is. I know you can show me."

We've had one daughter get married this year already, with another one getting married this month. We certainly hope that these young women and men will show each other what love is.

But if they truly want to know what love is, they need to look to their heavenly Father, who has loved them with a deeper and more real love than can ever be expressed between any two human beings.

This is not to suggest that only Christians can get married, and that only Christian husbands and wives can have feelings of love. Of course not.

But the love we hope can be experienced between husbands and wives of all sorts, where does it really come from? What is its purpose? And how can we truly know and express it in its highest form?

Look to the God who has revealed himself to us, saying, "I am love." Look to the heavenly Father who has revealed himself, revealed his love, ultimately, in Jesus Christ.

This love doesn't first come from us. It starts with God. In this is love, not that we loved each other, not even that we loved God, but that God loved us.

Jim Klazinga

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The editor is grateful for the assistance of an informal network of Banner liaisons from various PCEA congregations.

## “Called to Serve: Essays for Elders and Deacons”

Edited by Michael Brown

*Editor’s note: One of the purposes of the men’s group in the Brisbane congregation is to help young men grow and mature, that they might eventually become leaders in the church. We are currently discussing this book.*

*The following is an excerpt from an essay written by Nelson Kloosterman, entitled, “Office Bearers and Church Government.”*

The Bible teaches, and we confess, that the church belongs to Jesus Christ, who, as Mediator of the new covenant, is the Head of his church (Acts 20: 28; Eph. 1: 22–23; 5: 23–27; Col. 1: 18). Everything about the church and her government is related to Jesus Christ. By his work Christ created the church and called her into existence. By his Word and Spirit Christ orders and indwells the church. By his appointed servants Christ governs his church.

The principles by which the church is governed derive not from human preference, but from biblical teaching. They are applied, however, within a wide variety of times and circumstances. Throughout history, Christ has gathered, defended, and preserved his church among a glorious diversity of peoples, nations, and races. How must we evaluate this diversity in practices past and present, in ethos and customs, among the church of Jesus Christ? The touchstone by which to measure every activity, every decision, and every change is the church’s Christ-given mandate to dispense Christ’s reconciliation in

the world by proclaiming the gospel and by administering the sacraments (Matt. 26: 26–30; 28: 19–20; Acts 1: 8; 2: 38–39; 1 Cor. 11: 17–34; 2 Cor. 5: 18–21).

As church of Jesus Christ, then, we may gratefully celebrate our international diversity while we prayerfully cultivate our culture-transcending unity of style and service.

This unified style of church life is first of all spiritual, for it consists of unity in Jesus Christ through the Holy Spirit in grace and in faith (Matt. 16: 18; Eph. 2: 20; 1 Tim. 3: 15; 2 John 9). This unity comes to expression in a shared mode of churchly conduct, a discernible identity among other institutions and organizations, and a common confession.

This unified style of church life is confessional, what some might call doctrinal, for as the pillar and ground of the truth, the church is called through its teaching ministry to build up the people of God in faith, hope, and love (Deut. 11: 19; 1 Cor. 13: 13; Eph. 1: 15–20, 4: 11–16; Phil. 1: 9–11; 1 Tim. 4: 6; 2 Tim. 2: 2; 3: 16–17). This shared belief comes to expression in a shared mode of living in the world. Moreover, this unity in doctrine and life is protected by the wholehearted subscription promise made by office bearers to uphold, defend, and promote the teachings of Scripture as summarized in the Confessions.

This unified style of church life is also structural. Around the world and throughout history,

Christ cares for and governs his church through office bearers; namely, ministers, elders, and deacons, whom he chooses through the congregation (Acts 1: 23–26; 6: 2–3; 14: 23; 1 Tim. 3: 1, 8; 5: 17). The Scriptures require that these office bearers be thoroughly qualified for the suitable discharge of their respective offices (1 Tim. 3: 2–9; 4: 16; 2 Tim. 2: 14–16; 3: 14; 4: 1–5). Moreover, parity of office exists within the church, such that no office bearer may “lord it over” another office bearer. The plurality within the offices of elder and deacon supply the church with a collegial form of government whereby leaders hold one another accountable and share the tasks of supervision....

Finally, this unified style of church life is an answerable style, one that entails accountability on multiple levels in the church, something taught by both precept and example throughout the Bible. The most basic level of accountability in the church exists among members themselves, whereby we encourage each other and stir up one another to love and good works (1 Thess. 5: 11, 14; Heb. 10: 24). Another level of accountability consists of the shepherding provided by the leaders of the church among God’s people, in the form of Christian discipleship and discipline. The purpose here is to strengthen and correct God’s children, to maintain the unity and purity of Christ’s church, and to bring honor and glory to God’s name.



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## Brisbane

[Report by Jim Klazinga]

The attendance for our 9 April services was considerably less than normal. But we didn't mind, as a rather significant portion of our congregation was in MacLean attending the PCEA Youth Camp (see pictures on the front and back covers). We were thankful for the fellowship they could experience. Thanks go out to John and Judy Greensill for once again hosting the camp, and to George Ball, whose talks on eschatology were well received.

On Tuesday 11 April, a concert was put on at our church building by Hainian and Naomi Yu, along with some of their talented friends, including Caleb Klazinga from Brisbane and Matthew Hilberts from the Hunter congregation. A small but appreciative audience was treated to a beautiful performance of Stainer's Crucifixion.

On Sunday 16 April, we welcomed back Joel and Anca Scot

to membership in our congregation. They come to us with their three children: David (11), Benjamin (8), and James (born in January this year). We hope to witness the sacrament of baptism being administered to James on 30 April.

On Sunday 23 April, we had a young man from the Philippines visiting, as well as a young couple from South Africa. They expressed their desire to fellowship with us while staying in Brisbane for the next couple of months. Please pray that their time among us may be a blessing for them as well as for us.

We anticipate having a congregational meal and Missions evening on Saturday, 6 May, with special guests Pradeep Kumar and Samit Mishra. Members of the Brisbane EPC are also being invited to attend. Samit is scheduled to preach for us the next day during our morning worship service.

We look forward to celebrating the wedding of Weylin Morrison

and Irene Klazinga on the 20th of this month.

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## Hawkesbury Nepean

[Report on a visit to Tonga  
by Dennis Muldoon]

It was in 2010 that the Lord brought a number of Tongan folk to our church in Mt Druitt, families still worshipping with us today. Initially we were checking each other out, mainly because of cultural differences, but we have found a wonderful oneness in the Lord Jesus Christ. I recall attending a birthday party for a Tongan boy and being warmly welcomed, and very well fed! We had a lot to learn about each other's culture and I was eager to visit this tiny Pacific island to which John Thomas brought the gospel in 1826.

Thomas came to the main island of Tongatapu, but it was in the island groups of Ha'apai and Vava'u to the north that mass conversions began. A local convert called Peta Vi was sent to Ha'apai in 1828, and the king of Ha'apai was converted. A few years later, in the time of Peter Turner, there was a revival, a 'Tongan Pentecost' in which all but one of the people in these northern islands was touched by the gospel (paper of Finau Pila 'Ahio). King Tupou came to the main island of Tongatapu and, after brief resistance, the people of this island were also converted. So the church of Tonga has a glorious history, which I have read about but was eager to see. In March 2023, Elizabeth and I were privileged to visit Tonga, the unique 'Kingdom of Tonga', or as written on many



signboards, 'God and Tonga'.

Flying from Fiji to Tonga, we passed over a number of tiny uninhabited island surrounded by turquoise water, a ring of white crashing waves and then the deep blue ocean. We saw this from the ground when we touched down in Tonga and visit Oholei beach resort for a swim. George and Mia from Tupou College met us at the airport and took us to a guest room at the College, where we stayed for five days.

We attended morning worship at Moulton Chapel in the College. We heard the student body of over 800 boys singing Tongan hymns. They had all marched in behind a brass band. The principal was away but we had met him in Sydney prior to our visit- thanks to Hola. We went for a drive in the afternoon but everything was closed on the 'Sabbath', according to a law in the constitution. I grew up keeping the Sabbath day holy,

so it was pleasing to see a nation abiding by the commands of our God - a command that is a blessing to those who keep it.

Tonga is a blessed nation, especially since the coming of the gospel of Jesus Christ. It has rich soil and plenty of rain (every day we were there), so we feasted on bananas, papaya and coconuts like never before- banana on our cereal, on sandwiches for lunch and sometimes dinner! We enjoyed other food like yams,

cassava, and pork of course.

On Monday we drove around the island; yes, from one end to the other on the two sealed roads. My GPS had failed but it was hard to get lost on an island just 40km long and half this in width! We saw a resort on the south coast that was completely destroyed by the Tsunami in January 2022. Oholei resort on the east suffered damage also but Virginia's brother gave us a room for a couple of days and tickets to a Friday night feast and floor show, including fire dancers.

We found the Sia'atoutai Theological College at Nafualu- not far from the home village of Tevita and Lisa. The acting principal welcomed us in the rain, and we gave him some books I had taken. There were about 100 students doing diplomas and bachelor degrees in theology. This is a college of the Free Wesleyan church; it was Methodist missionaries from London and Sydney who first settled in Tonga. Unfortunately liberal theology has infected this church in Australia and there is a danger of this spreading to the College in Tonga. But, thankfully, most Tongan pastors still reject the out workings



of liberal teaching. What, with keeping the Sabbath day holy, exuberant congregational singing, and belief in the authority of the Bible, I see why Christians from Tonga find a home in our church today.

\* \* \* \* \*

### Hunter

[Report by Ian Miller]

Rev Tso continues to be very busy with the addition of the associated duties of Interim Moderator of St Georges congregation.

During Rev Tso's recent duties at St Georges congregation the Rev Dr Arthur Allen preached very helpful sermons. One sermon in particular on Psalm 130 lucidly illustrated the gospel of free grace by faith alone, in Christ alone.

Our congregation was encouraged by the admission to communicant membership of Mr Aidan Fluit. We pray that he would go forward in the strength of the Lord in all aspects of his life.

We are appreciative of Rev and Mrs Tso who have been actively engaged in preparations for the 2023 Synod. Please pray for all aspects of the Synod including travelling mercies for attendees and that all spoken would be seasoned with grace and "salt".

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### Manning

[Report by Joyce Bennett]

We are very thankful to the Lord that we have faithful men who can take the pulpit and preach the Word when our Pastor is taking services elsewhere. Trevor Leggott, Peter Smith & Neil

Robinson, we thank you.

The Ladies Missionary Society had another successful garage sale. Even though it had been raining on & off all week, the Lord provided us with perfect weather on the Saturday. We thank those who helped us and those who donated.

This is an article in our Free Press, which is a good reminder for us:

"What Is Propitiation? this word 'propitiation' is used four times in the New Testament (Rom. 23-25; Heb. 2:17; 1John 2:2; and 1 John 4:10) It refers to a sacrifice that appeases or turns away God's righteous wrath. This sacrifice changes his relationship to us from one of anger to one of favour. Each passage that contains this word teaches that Christ was the propitiation for our sins. As the perfect sacrifice, his death is able to reconcile God to sinners. The Bible tells us this was a one time event Jesus took our punishment in its fullness; the sacrifice won't happen again, nor is it an ongoing reality (Heb. 9:24-28)."

\* \* \* \* \*

### Narre Warren

[Report by Andres Miranda]

On April 30, the church witnessed the reception of two adherents, Jesse and Ashleigh Marsh, as official members of the church, along with the infant baptism of their son Micah, attended by family members with no religious background. Since we had a number of non-Christian visitors, an evangelistic sermon was preached on how to know

God based on Hebrews 11:5-6. This was an occasion of great joy and encouragement for our local congregation.

\* \* \* \* \*

### St George

[Report by Alex Steel]

During April our Interim Moderator, Rev Robin Tso from the Hunter charge chaired our first Congregation meeting to consider the filling of the vacancy in the pastoral office. The main reason for calling the meeting was to explain the procedure involved and to provide an update on the present availability of ministers able to be called within the PCEA. The Session also issued a letter to the Congregation detailing the necessary steps as set out in our Handbook of Practice and Procedure.

Three visiting ministers provided pulpit supply during the month which was much appreciated.

Visitors to our worship services during April came from, Malaysia, Indianapolis USA, California USA, Canada, Tasmania and Vaucluse. As we are conveniently situated in the heart of the City Business District and nearby to city hotel accommodation, we seem to have holiday makers and business people with us most Lord's Days.

\* \* \* \* \*

### Ulverstone

[Report by Ian Hamilton]

On the Easter weekend, Zach led a series of studies at the EPC family camp at Riverbend. Some of us were able to do a day visit. Elder Glen Hamilton from

Hastings River congregation was visiting and provided local service supply at Ulverstone. We have been encouraged by interstate and local visitors in recent weeks.

While we are seeing some new families, we are also experiencing losses, as Andrew and Matilda and family are planning to

move interstate soon.

The picture here is from the baby shower for Wilma Dotson on the 22nd of April.



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### The Church Triumphant

"Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort." 2 Corinthians 1:7

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## In Memory of Mr Sekona Latu

Brother Sekona Latu went to be with the Lord on 9th April 2023. He was diagnosed with cancer in early 2022 and went into palliative care in the Mt Druitt hospital at the end of March 2023. We pray for his widow Faye, and his son Paul and family, as well as his brother Lopeti, a deacon in the Mt Druitt PCEA church.

Sekona was born on the island of Ha'apai in Tonga in 1958. He graduated from Tupou College, a high school for boys on the main island of Tonga-tapu. This school was established by missionaries who brought the gospel to Tonga. Sekona loved his days at Tupou College, and it was there that his wonderful singing voice was developed. A retired teacher at the college remembers him well, writing of Sekona as 'A small man with a big heart'. Sekona moved to Australia in 1980 where he did further studies, got married to Faye and had a son, Paul.

Sekona first came to Mt Druitt PCEA in 2010. He and Tevita, also a deacon, came looking for another place to worship after the

church they were attending was sold, and they were told to go to Blacktown. Although a small church, these brothers felt warmly welcomed and appreciated the simple style of worship at PCEA Mt Druitt. They returned with 6-8 other Tongan families to make this church their home.

Sekona was very musical and quickly learnt the tunes put to the metrical psalms sung in PCEA worship. He was soon leading the 'a capella' singing; he gathered the Tongan members each Saturday night to teach them the tunes. He also gathered the youth on Friday nights to teach them singing and share the word of God. Sekona was always at the church early to help with opening up, and setting things up for communion. He was a willing worker in keeping the grounds of the church, and in general maintenance.

Sekona attended evening, as well as morning worship, with his wife. In addition to leading the singing he was often called upon to preach the word when the minister was away. In 2014, just

four years after becoming a member Sekona was inducted as an elder into the PCEA. He continued as a faithful servant leader until 2019 when he and Faye left the church. But the elders of the church and others kept in touch and visited Sekona when they learned of his illness.

We remember Sekona with words of Scripture he gave to his wife as he breathed his last in this world. He read from Philippians 4 urging her to continue strong in the Lord; 'I can do all things through Christ who strengthens me'. He could have said, as the apostle Paul said in verse 9: 'The things you have learned and received and heard and saw in me, these do, and the God of peace will be with you'.

We give thanks to the Lord for the life and service of this brother in Christ, and pray for the family he has left behind on this earth. May they, and all who knew Sekona, be looking forward to being with him in the presence of the Lord for eternity.

# The Resurrection Hope: A Talk on 1 Thessalonians 4:13-18

Given at the 2023 Youth Camp, by George Ball

This passage gives us one of the fullest descriptions of Christ's return in the New Testament. It doesn't tell us all we might like to know. We're not told for example anything about the nature of the resurrection body, or about the resurrection of unbelievers, or about the judgement, or about the new heavens and the new earth, or about hell, or the final reign of God. But we're told all we need to know to satisfy faith.

Paul's purpose in writing was to comfort young believers in Thessalonica who were concerned about the fate of their Christian friends who had died. Will they miss out on the glorious event of the Lord's return? Will they be excluded from Christ's kingdom when He comes again in glory? Will they ever see their loved ones again? And what of those who were still alive, but who die before Christ returns? What will happen to them? How does Paul answer?

**Verse 13: "But we do not want you to be uninformed about those who are asleep."**

You may have heard the expression, 'ignorance is bliss'. But it's not. Ignorance can be dangerous, even fatal. Paul doesn't want us to be clueless Christians always depending on someone else to answer our questions. He wants us to be students of the Book. He wants us to be knowing and growing Christians. He wants us to share his passion, "that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in

his death." (Phil. 3:10)

Paul uses the striking metaphor of 'sleep' to describe the death of a Christian. It appears regularly in the Bible. Jesus said of Lazarus, "Our friend Lazarus has fallen asleep, but I go to awaken him." (John 11:11) Paul says of David in Acts 13:36, "after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers."

This doesn't mean that the soul sleeps – but the body sleeps. We don't believe in 'soul sleep,' the doctrine that the soul is in an unconscious state between death and the resurrection.

The soul is very much alive after death. Jesus said to the thief on the cross in Luke 23:43, "Today you shall be with Me in paradise." Paul states in Phil. 1:21, "My desire is to depart and be with Christ, for that is far better." The Catechism states, "The souls of believers are at their death made perfect in holiness and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection." (Q&A 37)

**Verse 13: "We don't want you to grieve as others do who have no hope."**

He does not say that Christians should not sorrow at all. Grief is natural, even necessary. "The Bible everywhere assumes that those who are bereaved will grieve, and their grief is never belittled." (Carson)

Christians grieve too. Tears are proper for believers.

Remember, 'Jesus wept' at the grave of Lazarus (Jn. 11:35). We read in Acts 8:2 that, "devout men buried Stephen and made great lamentation over him."

The difference between Christian grief and worldly grief is that the Christian has hope. There is light that illumines the darkness that surrounds the death of a believer. Death for the Christian is not a tragedy – but gain – eternal gain. But death for the unbeliever is a tragedy – loss – eternal loss.

**Verse 14: "For since we believe that Jesus died and rose again..."**

We too will rise because, "Christ has been raised from the dead, the first fruits of those who have fallen asleep." (1 Cor. 15:20) Jesus' resurrection was the first of the harvest from the great field of the sleeping children of God.

**Verse 14: "Even so, through Jesus, God will bring with Him those who have fallen asleep."**

When Jesus comes again, He will NOT be alone. He will bring with Him the souls of those who have been in heaven with Him, those who died trusting in Jesus. How can we know for sure? Because the apostle had a word from the Lord.

**Verse 15: "For this we declare to you by a word from the Lord."**

Perhaps Paul had a personal revelation from the Lord Jesus. Or he may be summarising the teaching of Jesus in the Gospels, especially in Matt. 24-25.

In any case, we can know for sure because this information comes ultimately from the Lord,

via the apostle.

We know, **"that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep."** (Verse 15)

The first thing that will happen when Christ comes in glory is that the dead will be raised. They will have priority; they will have a ringside seat; they will not miss out on anything. As we shall see.

**Verse 16: "For the Lord Himself will descend from heaven."**

This is the Lord Himself, not a deputy or representative. Note that He will descend. He will not so much leave heaven, as bring heaven with Him.

That's what John describes: "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." (Rev. 21:1-2)

Jesus' return will be marked by three great sounds: **"a cry of command - the voice of an archangel - and the sound of the trumpet of God."** (Verse 16).

The command will presumably come from the lips of Christ Himself. It will be like a military command. Perhaps a command summoning the graves to give up their dead as when He cried with a loud voice, "Lazarus come out." (Jn 11:43)

The second great sound will be 'the voice of an archangel'; almost certainly Michael (Jude 9). The archangel will be like the commander directing all the holy angels who "will gather His elect from the four winds, from one end

of heaven to the other." (Matt. 24:31 and 25:31).

The third great sound will be 'the sound of the trumpet of God.'

It was the sound of the trumpet that signalled the fall of the walls of Jericho (Josh. 6:15-21). The sound of the trumpet will also signal the final destruction of this evil world. It will also signal the resurrection of the dead, "For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed." (1 Cor. 15:52)

**Verse 16: "And the dead in Christ will rise first..."**

The bodies of believers who have died and were buried shall be resurrected first. They will be first to experience His glory. They will be given a new transformed body as Paul explains elsewhere. "So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." (1 Cor. 15:42-44)

With body and soul united we will be able to worship and serve the Lord with a united heart. In C. S. Lewis' words, "He will make the feeblest and filthiest of us... a dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine."

Benjamin Franklin wrote his own epitaph, which can be found on his tombstone (he wrote it when he was only 22 and didn't die until the age of 84). "Here lies the body of B. Franklin. Like the Cover of an old Book, Its Contents

torn out, and stripped of its Lettering and Gilding. But the Work shall not be wholly lost: For it will appear once more, in a new & more perfect Edition, Corrected and Amended By the Author." Thus, he expressed his confidence in the resurrection.

**Verse 17: "Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air."**

The generation who are alive shall be 'snatched,' 'seized,' plucked away' (arpazo) by the irresistible power of God to meet the Lord in the air - and presumably changed as Paul describes in 1 Cor. 15:51-53, "Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed... For this perishable body must put on the imperishable, and this mortal body must put on immortality."

This is where it gets a little controversial. You've heard about the rapture, and the secret rapture. That's when it's believed the Lord will come secretly and without warning and snatch away the Christians from the earth for seven years to escape the tribulation that will take place on earth, when the Antichrist will rule and all the dreadful woes in the book of Revelation will occur. Then after the tribulation He will come again openly with His saints and destroy the Antichrist at Armageddon, which will usher in the beginning of the peaceful millennial kingdom, during which time all the Jews will be converted at the mere sight of the Messiah.

Though many fine Christians hold to this view (or a variation of

## Bible Meditation

“The unfolding of your words gives light; it imparts understanding to the simple.” Psalm 119:130

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it) I think it is wrong. Paul makes it clear that Jesus will return once, and it will be anything but secret.

**Verse 17: “Then we... will be caught up together with them in the clouds to meet the Lord in the air.”**

Are we left literally hanging up in the air? Or does He take us ‘up’ with Him from where He descended? No. The verb translated ‘to meet’ (apantēsis) in verse 17 appears in only two other New Testament texts – and in both cases it refers to a meeting in which people go out to meet a dignitary and then accompany him to the place from which they came.

In Matt. 25:6 and 10 we have a picture of the second coming of

Christ. We read that the five sensible virgins went out “to meet” the returning Bridegroom to accompany Him into the marriage feast.

And in Acts 28 Luke describes a welcoming group of Christians who left the city of Rome to meet and welcome Paul as he approached the city. ‘And the brothers there, when they heard about us, came as far as the Forum of Appius and Three Taverns “to meet us”. On seeing them, Paul thanked God and took courage. And when we came into Rome, Paul was allowed to stay by himself, with the soldier who guarded him’ (Acts 28:15-16).

John Piper writes, “This suggests strongly that the picture

before us in 1 Thes. 4:17 is one of Christian believers rising to meet the Lord in the air and accompanying Him back to earth in order to judge the world and establish fully his rightful kingdom on earth.”

**Verse 17c: “So shall we always be with the Lord.”**

This is the climax and goal of our Christian hope. This is what Jesus prayed for, “Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me.” (Jn. 17:24) This is what heaven is ultimately about. We shall be with Him, and we shall be like Him, for we shall see Him as He is (1 John 2:2). Then our redemption shall be complete.

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## May Search Work

“Oh that my ways may be steadfast in keeping your statutes!” Psalm 119:5

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Senior and Intermediate  
(Intermediate omit questions 7 and 8)

1 Corinthians Chapter 11

1. Who are the respective heads of every man, of (the) woman, and of Christ?
2. Why must there be heresies [factions] in the church?
3. When the Lord Jesus took the cup after supper, what did he say?
4. What happens to the one who eats and drinks unworthily?

Chapter 12

5. What enables a man to say Jesus is Lord?
6. Who have been baptised into one body?
7. Why has God made all the members of Christ’s body different from each other?
8. What officer-bearers has God set in the church?

Junior

Luke Chapter 18

1. What was the publican’s [tax collector’s] prayer in the temple?
2. What was Jesus’ answer to the disciples when they rebuked those who brought infants to him? (2 verses)
3. What reward will be given to the man who has left his house or family for the kingdom of God’s sake? (2 verses)
4. What words did Jesus use when he healed the blind beggar?

Find the verse(s) in the Bible that answer the questions, write/type them out, and send to:

Mrs Irene Steel

18/1-55 West Parade, West Ryde NSW 2114

or Email: [iesteel@gmail.com](mailto:iesteel@gmail.com)

A book voucher is awarded at the end of each year to children who send in the answers.

## May Prayer Points

“Keep alert with all perseverance, making supplication for all the saints.” Ephesians 6:18

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**Monday, 1st:** Pray for travelling mercies for all those heading to Raymond Terrace for this week’s synod meeting.

**Tuesday, 2nd:** Pray for synod as they begin their meetings tonight. Give thanks for the service of retiring moderator Trevor Leggott. Pray for Andres Miranda as he takes over as synod moderator.

**Wednesday, 3rd:** Pray for tonight’s Missions Evening at synod, that it may be a blessing for the delegates and visitors.

**Thursday, 4th:** Give thanks for the representatives from other denominations visiting this year’s synod meeting.

**Friday, 5th:** Pray for travelling mercies for all those heading home from Raymond Terrace after this week’s synod meeting.

**Saturday, 6th:** Pray for Pradeep Kumar and Samit Mishra as they visit various PCEA congregations. They are scheduled to be in Brisbane this weekend and travelling to MacLean on Monday.

**Sunday, 7th:** Pray for wisdom and strength for those preaching from our pulpits today, that God may be glorified, His people built up, and the unregenerate converted.

**Monday, 8th:** Pray for the ongoing ministry of the Knox congregation in Melbourne.

**Tuesday, 9th:** John Lee concluded his service in Knox at the end of April. Please pray for him as he pursues other avenues of service in the Lord’s kingdom.

**Wednesday, 10th:** Pray for the work of Dr Dickson in Delhi, India.

**Thursday, 11th:** Give thanks for the work of God in Tonga, and for our

PCEA members from Tonga (see pages 4-6).

**Friday, 12th:** Give thanks that the Brisbane congregation could welcome Joel and Anca Scot as members, and that their son James could be baptized (see page 4).

**Saturday, 13th:** Pray that our congregations may be welcoming to those attending our worship services as visitors.

**Sunday, 14th:** Give thanks for our church buildings, acknowledging at the same time that where we worship pales in significance to Whom and how we worship.

**Monday, 15th:** Pray for the ministry of the Hawkesbury-Nepean congregation in West Sydney.

**Tuesday, 16th:** Pray for the Hawkesbury-Nepean office-bearers: for Rev Dennis Muldoon; for elders Alec Neil, and Tom Reeve; and for deacons Tevita Fihaki, Lopeti Latu, and Allan Stewart.

**Wednesday, 17th:** Pray for the work of MERF.

**Thursday, 18th:** Give thanks that the Hunter congregation could admit Aidan Fluit to communicant membership (see page 6).

**Friday, 19th:** Give thanks that the Narre Warren congregation could welcome as members Jesse and Ashleigh Marsh, and that their son Micah was baptized (see page 6).

**Saturday, 20th:** Pray for Weylin Morrison and Irene Klazinga of the Brisbane congregation as they get married today.

**Sunday, 21st:** Pray that those attending our services today may approach worship with a sense of guilt because of sin, but also with a

sense of confidence because of Christ our Saviour.

**Monday, 22nd:** Pray for the ongoing ministry of the St George congregation in Sydney.

**Tuesday, 23rd:** Pray for the St George office-bearers: for elders Donald McIntosh, and Alex Steel; and for deacons Chris Oakley, Ken Shaw, and Allan Steel.

**Wednesday, 24th:** Pray for AIM, and in particular, for Peter Smith’s work with this organization.

**Thursday, 25th:** Pray for the Free Church of Scotland, and the Free Church of Scotland (Continuing). Pray for our relationship and contact with them.

**Friday, 26th:** Pray for Zach and Wilma Dotson in Ulverstone as they anticipate the birth of their third child sometime in June.

**Saturday, 27th:** Give thanks for the work of men preaching in our vacant congregations and filling in at times for our full-time ministers (see the church news reports on pages 6-7).

**Sunday, 28th:** Pray that the Holy Spirit may work in and through the preaching from our pulpits today to spiritually illumine the minds of those attending our services.

**Monday, 29th:** Pray for the ministry of the Hunter congregation in Cardiff and Raymond Terrace.

**Tuesday, 30th:** Pray for the Hunter office-bearers: for Rev Robin Tso; for elder Ian Miller; and for deacons Richard Alley, David Barnes, John Fluit, Ken George & Ian King.

**Wednesday, 31st:** Please continue to pray for Miriam from India during her studies in Canada.

