

Truth to Wonder

Ministries – God's truth brings wonder to the soul

It is a great joy to join with you all once again in the grace and mercy of Our Lord, and be able to come together in humility and thanksgiving, praising God that we are able to share His word and learn of His glory through the revelation of His truth.

Dear Lord and Heavenly Father, we approach your throne of grace boldly and we give our praise unto you for you have brought us through days of trials and troubles. Though the tempest of these trials has not yet passed, we rest easy knowing that you are the one who calmed the storm and brought peace to raging waters with but a word of rebuke. Whilst we still endure the whipping winds and lashing torrents of these stormy days we walk amidst, we are patient and trusting in the power of your sovereign will. We trust that the ongoing battle is not due to tardiness or slackness in your care of our lives. No dear Lord, we know that in the fullness of time when you have decreed it to be so, you will run to our aid, lifting us high from the strain and struggle we feel in these present days. As the sun is always behind the menacing black clouds even if it is hidden for a short while, it never fades in its task you set forth at the dawn of creation. If the creation can be so vigilant in its faithfulness of service, how much more so is the Son of Man,



whose service as eternal shepherd has never faltered even in the greatest of trials and darkest of days. So merciful Lord, we give thanks for your constant provision in each of our lives throughout every passing hour. We rest in your unchanging nature, for in this truth we read of the mercies granted to the saints gone before us in their times of need, and we know that you shall not withhold those same mercies to us in our hour of need. Oh gracious Lord, we thank you with sinful tongues and weary lips but we sing with renewed strength, strength renewed by the Holy Spirit, songs of a joyful spirit, knowing the tempest yet not fearing its torment. We rest in wonder at your eternal throne, believing that when all the sheep have been gathered into the fold, you will part the clouds and your eternal light will burn brighter than a thousand suns forevermore, and we shall know no more suffering. So Lord though we pray for you to care for us still, we know that you have knowledge of what we need each hour, and you move all things for our good and your glory long before we ask. Amen.

A Mighty Fortress Is Our God

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth is his name,
From age to age the same,
And He must win the battle.

And though this world, with devils
filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The Prince of Darkness grim,—
We tremble not for him;
His rage we can endure,
For lo! His doom is sure,—
One little word shall fell him.

That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours
Through him who with us sideth.
Let goods and kindred go,
This mortal life also:
The body they may kill:
God's truth abideth still,
His kingdom is for ever.

A History of A Mighty Fortress Is Our God

Everyone is familiar with the name of Martin Luther. He is recognised throughout the world as the man whose ninety-five theses nailed to the church door at Wittenberg, Germany, sparked the The Reformation of the sixteenth century. His contribution as a hymn writer however must not be overlooked, for as one writer remarked “Luther translated the Bible into German so God could speak directly to the people; and provided the hymnal so that the people could answer God in *their songs*.” (*The Stories Behind Great Hymns – James McClelland*).

In the thirty seven hymns accredited to Luther, lays a particularly powerful hymn entitled, *Ein feste Burg ist unser Gott* (in the original German) or *A Mighty Fortress Is Our God*. Written in 1521, during great opposition from Emperor Charles V, who was determined to halt the spread of Protestantism in Europe. During these dark days, Luther found inspiration in Psalm 46 and verse one in particular.

From this scriptural inspiration, Luther penned the opening line *Ein feste Burg ist Unser Gott*, or *A sure stronghold our God is He*. This was changed by Frederick Hedge, who in his 1852 translation of the hymn wrote the line we know today *A mighty fortress is Our God*.

The hymn was immediately popular in the streets of reformation Germany and was often sung by martyrs as they awaited their execution for the names sake of Our Lord Jesus.

Whilst it is unclear as to origins of the melody, many believe that Luther either composed the melody himself or used an existing tune to a German folk song. Another more unlikely theory is that J.S Bach composed the melody as he used the tune in one of his numerous chorales. This theory proves problematic though as Bach was not born until 1685, over one hundred and fifty years after the hymns origin.

What is certain is that Luther penned a wonderfully stirring hymn that emboldens the heart of any believer with its fierce dependence on God and bold adherence to Him in faith.

By Jonathan Badger

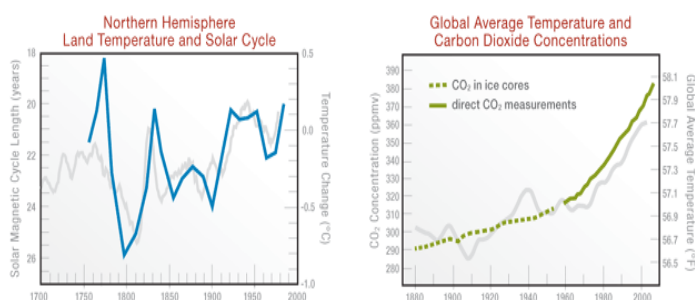
Challenging Questions of Faith

What is the origin of evil?

In a world currently experiencing the suffering of Covid-19, along with a host of other evils such as famine, war, natural disasters and collapsing moral frameworks, what you may ask, is evils origin? As believers, we hold fast to the words of Genesis 3 as the history of evils entry into the world through Adam's disobedience before God. Here, some question as to why God couldn't have just made or programmed mankind to obey thereby avoiding evil completely? The simple answer is that God did not create us to be automatons, robots devoid of choice and emotions. We are made in the image and likeness of God (Genesis 1:26-27), God has emotions, this is clear throughout the Bible, and so therefore being made in His image, we too have emotions. The most powerful and beautiful of all emotions is love. Love move us all in every day of our lives, from childhood to the grave. Love however, is intrinsically linked to choice. Love cannot be forcibly enacted or received because if were to be it is no longer love. Love therefore can only exist in a world such as ours, a world of choice. Such a world however, provides the possibility of a wrong choice to be selected. In other words as J.B Phillips observes, "Evil is inherent in the risky gift of free will." God's plan therefore, in the giving of choice to mankind, allowed the potential for evil to originate but the actual realisation of evil came from the act of mankind in the disobedience of Adam. From this fall, an evil, disobedient nature has been passed onto all people throughout history (**Romans 5:12, 1 Corinthians 15:22**). Even famine, disease and natural disasters are results of our selection of wrong in the gift of freedom of choice granted to us by God in love, yet corrupted by mankind's actions.

Climate Change in The Bible?

Climate change is constantly in the headlines, yet has it happened at any point in the past? If so, what can we learn from this knowledge of the past in relation to the future? In the cataclysmic events of Noah's Flood, the earth would have changed dramatically from what was the pre-flood world into what we recognise today as our world. However this process of change was far from smooth, as vast geological evidence has shown from Greenland and Antarctica in particular (see <https://answersingenesis.org/environmental-science/ice-age/setting-the-stage-for-an-ice-age/>),



Recent increases in global temperatures (seen in gray on both charts) run roughly parallel to changes in the sun's radiation (left graph) and increases in the amount of CO₂ in the atmosphere (right graph). But how can we tell what is actually causing the change? Is it a combination of both? Are other factors involved? We cannot be completely sure without doing much more research.

The earth experienced massive volcanic activity as the tectonic plates shifted significantly into what is now their current placements. This tremendous output of volcanic dust and aerosols (particles) into the atmosphere would have reflected a significant amount of the sun's energy, lowering the atmospheric temperature quickly particularly over land masses. These volcanic eruptions would have carried on for a number of years as the earth's crust settled back into shape following the cataclysmic events of the Flood. This consistent output of volcanic particles would have prolonged the cooling effect on the earth. When combined with warmer oceans from the tectonic plate activity in the seas, along with the massively increased water levels during the flood and the violent currents that would've taken place in these troubled waters, the perfect ingredients were brought together to form an Ice Age. To form the Ice Age, the warm, constantly mixing waters (thereby nullifying the possibility of the waters themselves freezing) would have produced high levels of evaporation leading to enormous amounts of snow being formed in the cooled atmospheric conditions. This consistent snow production then fell on the cooled land masses and accumulated over the years forming an Ice Age.

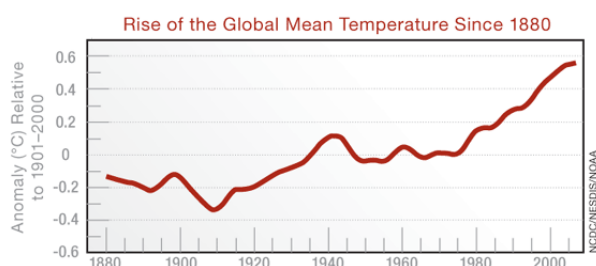
This Ice Age however, did not last the tens of thousands of years put forward by evolutionists. Creationist scientists have placed the Ice Age as actually lasting around 700 years (again, see AiG article listed previously) after which the Earth settled into a more consistently warm temperature. This being said, small fluctuations of temperature have still taken place, as between 900-1200 AD the world experienced a warmer climate of around two degrees Celsius higher than present temperatures, before falling to one degree Celsius lower than current temperatures between 1200-1800 AD (otherwise known as the Mini Ice-Age).

Such small variances can be attributed to varying outputs of the Sun's energy, or volcanic activity causing cooler atmospheres as already discussed. Such variances will still be taking place today, but what impact has humanity had on these climate changes? Popularly put forward as an accelerant of climate change is the production of greenhouse gases from human industry being pumped into the atmosphere, with carbon dioxide being seen as the main threat. Whilst industry does increase carbon dioxide output, it could be argued that naturally higher temperatures produce higher levels of carbon dioxide. Furthermore, oceans hold significantly higher levels of carbon dioxide than what is produced by human activity. When the oceans warm up, higher levels of carbon dioxide escape into the atmosphere through evaporation.

In other words, there is still much to learn about climate change and the levels of human impact on said changes is still very unclear, but as history shows, variances in the earth's temperature are to be expected.

What is to be sure though is Our Lord's promise following the Flood, that as long as the earth remains, the seasons will continue (**Genesis 8:22**), no matter what the environmentalist New Agers promote in their panicked statements.

By Jonathan Badger



For over a century, the National Climatic Data Center has been gathering temperatures from thousands of sites worldwide on land and sea. By carefully approximating temperatures of inaccessible areas, the NCDC has produced a very reliable approximation of changes in the earth's temperature.



Biblical Quiz for the Family

- 1) Who was David's father?**
- 2) What is the fifth book of the Bible?**
- 3) Where was Goliath from?**
- 4) What is not mentioned in the Bible, dogs or cats?**
- 5) Who was the prophet who rebuked David for his sin?**
- 6) Who destroyed Solomon's temple?**
- 7) Who was the fifth disciple to be called by Jesus?**
- 8) Who replaced Elijah as prophet?**
- 9) Who was Xerxes' wife before Esther?**
- 10) Who killed Jezebel?**
- 11) Where was Jesus baptised?**
- 12) Where was Paul from?**

Answers

- 1: Jesse, 2: Deuteronomy, 3: Gath, 4: Cats
- 5: Nathan, 6: Nebuchadnezzar II, 7: Philip
- 8: Elisha, 9: Vashti, 10: Jehu,
- 11: River Jordan, 12: Tarsus

By Naomi Badger

Glory for the Humbled

In **Matthew 20: 1-16**, Our Lord gives the parable of the labourers in the vineyard. In this parable, the owner of the vineyard hires workers to tend to his vineyard in groups at passing hours of the work day. The owner goes out four times to gather together the necessary workers, agreeing with each group at the time of their respective hiring to pay them a fixed, agreed wage.

At the end of the work day, he gathers the workers together to pay the agreed upon wages but he pays the workers hired last first, and those hired earliest in the day last. He pays each group the same amount irrespective of the length of time worked according to when they were hired during the work day. This causes anger amongst those hired first who feel hard done by because they have worked for longer during the heat of the day for the same wage as those who worked for only one hour.

Hearing this anger, the saddened vineyard owner replies that it was agreed with each group at the time of their hiring what their wage would be and that it is his money to use and give as he sees fit. On reading of this parable, I understood that the owner is justifiably saddened at this accusation of being unfair as he has paid the agreed amount and it is indeed his money to give to others as he pleases. However in honesty, I also understood why the early workers felt short changed as they had worked for longer in harder conditions for the same amount of pay as those who arrived late in the day.

Yet on watching a short exposition on this parable by Abdu Murray of Ravi Zacharias International Ministries (RZIM - <https://youtu.be/paCIZLtA7vo>), the reason why the owner of the vineyard came to this decision of his distribution of reward to the various labourers became clearer.

Throughout the centuries, independent labourers would gather at worksites or marketplaces hoping to be selected by a foreman for the days labour and therefore gain a days wage to provide for their themselves and their family. To not be selected and have to go home without any pay to an expectant family would be embarrassing to the labourer, particularly in the Middle Eastern culture Jesus lived in and addressed. Furthermore, the unselected labourer would face scorn and humiliation from others for his inability to provide for his family and doubtless would act as fuel for gossip as to reasons why he had not been selected, such as poor workmanship, bad work attitude etc.

To feel this shame and to wait hopefully that another employer would come and select them would doubtless feel humiliating. Again, this would be heightened in an Eastern culture of morality finding its focal point in community honour/shame. The wondrous generosity and grace of the vineyard owner towards those who have endured humiliation is reflected in the grace of Our Lord Jesus, who knowing the pain of scorn and humiliation, gives a full portion of reward to those who have endured such trials in His service.

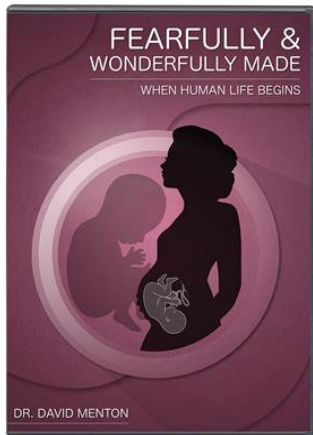
It is this divine grace that sweeps away the legalistic view of labour and reward that is a hallmark of all other world views and faiths. Such burdens of expectancy placed on the individual in all the other false religions (humanism/atheism included) produces a malaise in the heart of those passed over and seemingly forgotten by the cold, legalistic approach of said religions. This is why the vineyard owner asks as to why the prospective employees who had initially been passed over are standing around idly. Seeing the chronic malaise and depression caused by the failure of a works based faith, the owner or Christ Jesus, offers hope of purpose and fulfilment by labouring for Him. The wonder of the grace extended to those hired late in the day is fully felt by them due to the pain of humiliation they had previously endured. Such is the richness of reward for those who have endured and laboured in the name of Christ.

Yet there is also a marvellous grace extended to those hired first also. Whilst they receive the same wage as those hired last, they have not been required to endure the levels of pain and humiliation as others called to labour but they have indeed worked tirelessly nonetheless throughout the length of the day. The exertion is different yet the result is the same, a beautiful harvest collected hence the reward is the same. Such is the boundless grace of Our Lord, for He knows each of our struggles intimately individually, yet we all enjoy the same eternal reward of eternal life solely because of His grace. This then is the truth of all believers being brothers and sisters in Christ, the firstborn of Our Heavenly Father.

Finally, through this marvellous parable we are given a glimpse of the Lord's beautiful yet mysterious balance of sovereign grace intermeshing with human responsibility. As we have seen, the labourers are called to work and not be idle, yet it is the vineyard owner who selects the labourers. So does God call those who He chooses to labour for Him, yet we are not to be idle and we are to labour gladly knowing that He will reward us in His grace.

By Jonathan Badger

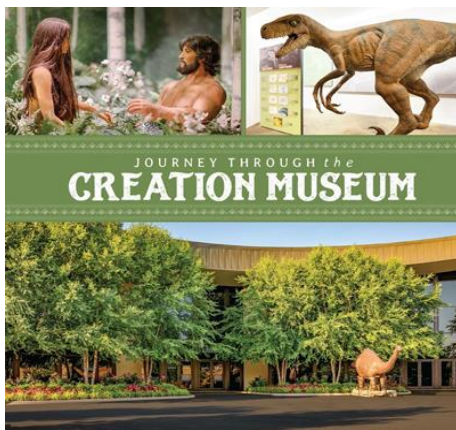
Resource Corner – all available from answersingenesis.co.uk



In this presentation, Dr. Menton explains the development of an infant from the embryo to birth. Explore the amazing sequence of fertilization, implantation, development of the placenta, and finally the birth process itself.

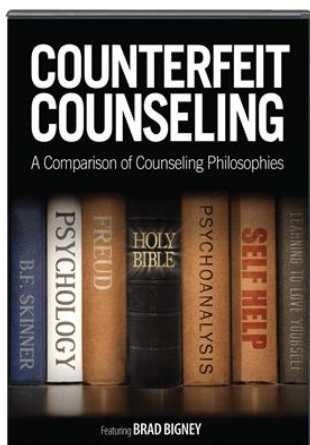
When does life begin?

Have you ever marveled over a newborn child? We stand in awe at the detail of their tiny features, fingers, and toes. As we consider the miracle of life, we may ask, “When does life begin?” Discover what the embryological development of the human body tells us about our Creator. You will have a new appreciation for Psalm 139:14, “I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well”.



Relive the awe-inspiring experience of touring the Creation Museum. Filled with beautiful photography capturing dozens of spectacular exhibits and vibrant gardens, this book will surely be read time and time again.

For those who have never visited this world-class facility dedicated to upholding the authority of Scripture from the very first verse, you can now enjoy the next-best-thing to a visit and see why millions of people consider the Creation Museum a must-see destination



The field of counselling has been dominated for the past one hundred years by psychology and a therapy industry, but long before Sigmund Freud's ideas spread across America, the Puritan Christians were using their Bibles effectively to do what they called ‘soul care’ – addressing the struggles of people facing depression, grief, marital issues, anger, addictions, and more.

The word ‘psychology’ comes from the words ‘Psuche’ and ‘Logos’ which means ‘a word about the soul.’ Who would have a more accurate and timeless word about the soul than our Creator God in the Bible? Unfortunately, many Christians who hold strongly to the authority of God's Word still falter when it comes to counselling, even “biblical counselling.”²

In this message, pastor Brad Bigney highlights the foundation from which modern counselling is derived, and reveals how the basic principles are often contrary to God's Word. It's time for God's people to turn back to God's Word when it comes to counselling those who are suffering and confused by life in this fallen, broken world.

Body of Evidence – The Flood

As the Apostle Peter warned in **2 Peter 3:3-7**, in the last days of history before Our Lord returns to judge the world, the world would deny the Biblical account of a world wide flood.

We see this denial in school textbooks, historical documentaries, secular science and most sadly of all in many churches where it is taught as merely being a myth with a moral message, much like Aesop's fables.

This denial became popular with the invention of uniformitarianism in the 18th century by James Hutton (published his theory in 1785 entitled *Theory of the Earth*) and argued from a geological position that the earth is actually millions of years old based on supposed evidence buried in the earth's rock layers. The hope of this theory was to "free the science from Moses," (*Charles Lyell, June 14th 1830*) and dispense with the need of a Biblical God. As a result, the events of Genesis were labelled as a work of fantasy with no historical or scientific evidence.

Seizing upon this uniformitarianism, Charles Darwin found a suitable timeline on which to base his theory of evolution. Indeed, Darwin dedicates *The Origin of Species* to Charles Lyell, the man accredited as being the father of Uniformitarianism through his three volume work, *The Principles of Geology* (published 1830-33).

Today we see the fallout of that adoption of evolutionary theory has had upon mankind, with the 20th century being the bloodiest in history (it is noted by many historians that more people died of warfare in this century alone than in all the previous centuries warfare combined). Despite this however, the brainwashing of evolutionary thinking continues with the furtherance of humanism in every walk of modern life, leading to the widespread denial of the Bible's historical accuracy.

Yet is there any historical evidence outside of the Bible (a common yet extremely weak argument from evolutionists, atheists, humanists etc against the veracity of Biblical accounts) to support the Bible's claims of history. Over the coming months we shall look at some of these historical evidences for the accuracy of the Biblical accounts, focusing initially on the wider cultural historical evidence discovered that supports the Scriptures recording of the world wide flood.

We begin with the Epic of Gilgamesh. This epic story was discovered in the ruins of the library of Ashurbanipal in Nineveh by Arthur Henry Layard and his assistants Hormuzd Rassam and W.K Loftis in 1853. Carved into stone using a language known as Cuneiform, these fragments from the ancient Sumerian's (*an ancient Mesopotamian civilisation that predated Babylon and is attributed with innovations in government, language, mathematics and architecture, with major cities including Erich, Lagesh, Kish and Ur – home of Abraham*) was translated by George Smith in 1870.

The stone tablet fragments contained numerous tales of the world's history as far back as its creation (which also contains similar features to the Biblical creation account indicating a common source of knowledge of an actual historical event) along with the tale of Gilgamesh and his quest for immortality.



Fragment detailing flood legend of Gilgamesh

In the epic, Gilgamesh meets Ut-napishti who tells him that he gained immortality by surviving a great flood. Ut-napishti, instructed by the god Ea, built a huge boat to take his family and representatives of each animal kind into to escape the impending cataclysmic deluge that destroyed mankind. In the epic, details of the boat are also given with it being six stories high. The flood in the epic is described as being so complete and violent that even "the gods were frightened by the deluge."

On the seventh day 'the sea grew quiet, the tempest was still, the flood ceased' and Ut-napishti sent out a dove, a swallow and raven with the raven not returning. On leaving the

Boat, Ut-naphisti offers a sacrifice to the gods and on smelling the 'sweet savour' of the offering, the god Enlil regrets destroying mankind. To reward Ut-napishti and his wife, they are granted immortality by the gods. Whilst there are obvious distortions to the actual Biblical account of the flood, there are a staggering amount of similarities. This indicates as previously mentioned, a familial historical link based upon actual events in history that had been shared throughout the generations post flood. Following the dispersal of the people's at Babel, the common knowledge of flood history would have become embellished and distorted by the differing people groups, such as seen in the Epic of Gilgamesh. What is particularly interesting to note is that even though the gospel message of eternal life being gifted to the faithful in God, this truth is still found buried in the distorted account of Ut-napishti. It is also interesting to observe that Ut-napishti receives immortality as a reward, not as a gift, he earns it through his actions as opposed to being gifted it through grace. Whilst the truth cannot be fully suppressed by mankind, mankind's propensity to elevate its ability to gain immortality is shared by humanity throughout history. Indeed we are all born in sin.

Yet what remains is a remarkably similar account of a cataclysmic flood that destroyed mankind and animal life save for one faithful family and a representation of animal life who found sanctuary in a ocean going vessel. Once the flood recedes, a dove and a raven are sent out looking for signs of land, with only the dove returning. On leaving the vessel, a sacrifice is made in thanks for the care afforded to those given safety through the flood.

This epic is far from being an isolated cultural memory of a massive flood that destroyed the world. Similar accounts are found in each people group throughout the ancient world, from the Maori's of the Pacific Islands, to the ancient Greeks and the American Indians, each group shares a similar cultural history acknowledging such a cataclysmic event. How can such people groups separated by such enormous time and location differences share such historical similarities? Surely this is tremendous historical evidence for the veracity of the Biblical account found in Genesis.

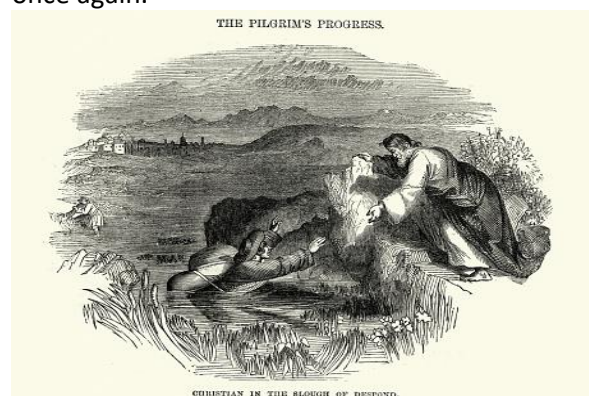
By Jonathan Badger

The Agony of Gethsemane (part 2)

Last time we looked at **Luke 22: 44**, and we concentrated on the physical manifestations of Jesus's torment that night, predominantly to highlight once again the historical and scientific accuracy of God's written word.

But in this second part I want to look at the application, or possibly more appropriately the implication of this passage as it relates to us as both believers and even more so to unbelievers. This is a passage that is dear to my own heart because it was the implications of this event over 2000 years ago that dawned upon my own desperate soul over the Christmas of 2017, and returned me home to my heavenly Father in a personal way that I had not experienced before this time.

For the better part of two decades prior to that moment I had been living as the younger of the two brothers in the tale of the Prodigal son, away from home (both earthly and heavenly) living as I saw fit. Numerous times over this period I found myself in hard sin weighted places and battles in my mind. I was brought low by this weight on countless occasions. But like the prodigal son, whilst my means were largely exhausted and I saw the plight of existence on one level, I was still too persistent in my wayward mind to come home to my Saviour. So like the prodigal son I would attach myself to those I thought could help, and found myself trying to work my way back to a good place. A place from which to carry on as I had before. And whilst I could achieve it at a base level, whilst I could sear my conscience enough to drag myself to waist height in the slough of despondency, its murky waters would very quickly overwhelm me once again.



By the grace of God he gave me enough rope to hang myself with time after time but never let me go and like the prodigal son, the time arrived when “I came to myself”. This occurred in December of 2017, when the life I had been living finally crashed around my own ears and I found myself without a worldly friend to my name, without a home, and without those earthly treasures that I had amassed. Our mother we also knew at this point was dying and although we had yet another year with her, this weight was immense also.

Despite their own situation my parents took me in that December and on a late afternoon of that month, in a very dark place, my mind filled with despair and grief beyond that which I could communicate, I found a sermon by Charles Haydon Spurgeon in my hands. It was on the very passage we have been looking at, and through it, it changed my life. The scales fell from my eyes and I saw my Saviour as never before. What was this great revelation you ask? It was simply this.

Over the many moments of deep despair of the preceding 20 years, one thought always rose above all others. “No one knows or can comprehend my pain. No one can understand the depth of my despair”. I was wallowing in a measure of self-pity yes, but it was also a very real feeling of loneliness. I would run to and fro from one person to the next, unveiling my life in the hope that some one would offer comfort, offer the “I completely understand, I have felt this, I know what to do”. And whilst every one of them provided insight on various parts of my pain, comparable events in their own lives, no one ever provided any measure of lasting soothing, comfort or peace. There were no answers. I was always left with the feeling that no one fully understood and I often wanted to scream.

This feeling, which overrides all others, whether you consciously or subconsciously recognise it, does two things. Firstly it is Satan’s tool to drive the agony and despair of your heart into deeper places. But by the grace of God this plan is wonderfully unravelled by leading you to this garden of Gethsemane. No man can understand the personal depths of your own heartbreak, or depression, the weight of your sin and guilt. Or if you as a believer, the spiritual warfare we face daily from the Prince of the power of the air and

Because no human has or can live your life and feel how you feel. No son of Adam can offer the comfort for the sin that he introduced. But there is one who has felt it and can offer rest, the incarnate Son of God. This was the most wonderful realisation that came upon me. My Saviour felt exactly the weight of my sin, my guilt, my pain, my torment, and agony over 2000 years before me. He knew then and knows now my sufferings and battles as intimately as I do. And then my thoughts opened up to the realisation that it was not just every minute detail of my pain he felt but everyone’s. I knew the unbearable weight of my own burden, that giant of depression that loomed, but my Redeemer took that weight knew it personally and multiplied it by the world’s weight of sin. Is it any wonder that he sweat great drops of blood? All whilst no doubt under the onslaught of the hordes of hell.



As that thought sank in, what blessed light it brought to the darkness of my mind and the peace it brought to my soul. 20 years of struggle found rest. These battles of mine were fought on my behalf and won. My Saviour knew me, actually knew me. Now as a saved man, when I am beset with the beginnings of dark thoughts, depression or despair (which also afflicted even the great men of God such as C.H Spurgeon who battled this oppression of the heart and mind continually), as the spiritual attacks come, I go back to Gethsemane and the Cross. The battles are won, they were won 2000 years ago, we can most assuredly rest in our Lord and Saviour now. That burden can roll away, and no spiritual attacks can lay hold, for as the Apostle Paul in Romans 8:37-38 said with surety:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor thing present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

No psychologist, psychiatrist, counsellor, self help group, hypnotherapist, positivity guru, life coach or any other charlatan can give comfort or rest from the despair, because they singularly fail to identify and indeed actively deny the root cause of the problem we all have – Sin.

In our redeemer the work of removing our sin began in the garden of Gethsemane, meaning of which is *oil press*. It is beautiful and wonderful beyond words that the weight of sin pressing upon the Son of God, as he experienced personally for us all our pain, brought forth the remedy for that sin. The blood of our Lord and Saviour Jesus Christ – Amen

By David J Badger



The garden of Gethsemane

Useful Websites

Answersingenesis.co.uk

Answers in Genesis international ministry

Gracetoyou.org

Dr John MacArthurs ministry

RZIM.org

Ravi Zacharias International Ministry

Creation.com

Creation Ministries International

Sermonaudio.com

Database of thousands of sermons from past and present preachers.

A Final Thought

The Coronavirus pandemic is, for most in the western world, the biggest shock to our way of life to date, or, for those who have been blessed by the Lord with such length of days, since the Second World War. From risk of unemployment to ill health, to even the worry about when we'll next get our weekly shop, these may be anxious times for many. In such troubles, it is highly comforting to be reminded that we have a Lord that takes a personal interest in us; he, after all, has the very hairs of our head numbered (**Matthew 10:30**). Our loving Heavenly Father takes great pleasure in supplying the needs of those that put their trust in Him, and this is especially so when anxiety or worry rears its head. Did he not give Moses the eloquence to speak for his people in the presence of the great and terrible Pharaoh? When Daniel faced certain death in the lion's den, did he not stay the ravenous beasts? Persevere in the faith, bringing yourself in daily prayer and devotion to the Lord and, as Christ so famously declared in his Sermon on the Mount, he will provide for your earthly needs and wants (**Matthew 6:25-34**).

Psalm 34:19 – Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

By John Sivewright

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