



DEAF CHRISTIAN FELLOWSHIP OF AUSTRALIA



DCFA Newsletter

Volume 23. Issue 3

Spring 2016

'Jesus, the Redeemer'

Isaiah 54: 5 (NirV) ... ***"I made you. I am now your husband. My name is the LORD. Who Rules Over All. I am the Holy One of Israel. I have set you free. I am the God of the whole earth."***

Jesus, the Redeemer is altogether ours and ours for ever. All the offices of Christ are held on our behalf. He is king for us, priest for us, and prophet for us.

Whenever we read a new title of the Redeemer, let us appropriate Him as ours under that Name as much as under any other.

The shepherd's staff, the father's rod, the captain's sword, the mantle, all are ours. priest's mitre, the prince's sceptre, the prophet's mantle, all are ours.

Jesus had no dignity which He will not employ for our exaltation, and no prerogative which He will not exercise for our defence. His fullness of Godhead is our unfailing, inexhaustive treasure-house. His manhood also, which He took upon Him for us, is ours in all its perfection.

To us our gracious Lord communicates the spotless virtue of a stainless character, to us He gives the meritorious efficacy of a devoted life, on us. He bestows the reward procured by obedient submission and incessant service.

He makes the unsullied garment of His life our covering beauty; the glittering virtues of His character our ornaments and jewels; and the superhuman meekness of his death our boast and glory.

He bequeaths us His manger, from which to learn how God came down to man; and His cross to teach us how man may go up to God.

All His thoughts, emotions, actions, utterances, miracles and intercessions, were for us, He trod

the road of sorrows on our behalf, and had made over to us as His heavenly legacy the full results of all the labours of His life.

He is now as much ours as heretofore, and He blushes not to acknowledge Himself "our Lord Jesus Christ", though He is the blessed and only potentate, the King of kings, and Lord of lords. Christ everywhere and every way is our Christ, for ever and ever most richly to enjoy.

O' my soul, by the power of the Holy Spirit! Call Him today; "My Redeemer."

(Charles .H. Spurgeon, the late 19th century)



'The Word'

Psalm 119 and 105; 1 Peter 1: 10 – 12.

Catechism article 67: *"are both the Word and the Sacraments designed to direct our faith to the sacrifice of Christ on the cross as the only ground of our salvation?"*

Answer: "Yes truly, for the Holy Spirit teaches in the Gospel and assures us by the Holy Sacraments, that our whole salvation stands in the one sacrifice of Christ made for us on the cross."

(Cont'd, turn to page 2)

The view of the inspiration of the Bible that has been held throughout the ages by most orthodox Christians, is that the Bible is the plenary and verbally inspired inerrant **Word of God**. What does it mean?

First, calling it inspired means that it is **God-breathed**. The Greek word translated in many English versions as "inspired" (as in 2 Timothy 3: 16, which is commonly rendered, "all Scripture is inspired of God"), is (Greek translation) = 'theopneustos', which means "Breathed unto by God" or "God-breathed".

Second, by calling it 'plenary' inspired, those who hold this view are saying that it is inspired throughout. There are not some parts that are inspired and other parts that are not.

The genealogies and the various rules and regulations of the Old Testament are as inspired as are the teachings of Jesus or the letters of the Apostles.

Finally, God's written revelation to us is without error of any sort. Not only is it doctrinally accurate, but it is historically and geographically accurate, and insofar as it speaks to the issues with which science deals, it is scientifically accurate as well.

None of this means that Scripture does not use figures of speech, metaphors, and the like.

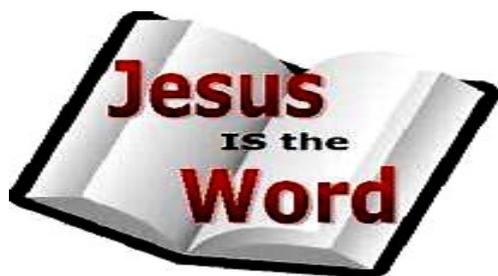
Nor does it mean that Scripture does not accommodate itself to the human perspective.

(For example, it talks of the sun rising and setting, even though from an astronomical perspective, the earth is revolving around the sun.)

But it does mean that Scripture contains nothing that is simply false. Because the Bible is the plenary and verbally inspired inerrant Word of God we can trust it fully to reveal all that we need to know about doctrine and life.

God has not left us without a witness. He has sent us the Word made flesh (John 1:14) and He has given us the written word as well. May His Name be forever praised.

(By Doug Erlandson, "Righteous in Christ", 2013.)



It's ok to say "No"

A decision to change the definition of marriage in Australia could be just a few months ago. The Liberal-National Coalition has promised a plebiscite (national vote) on same-sex marriage, likely to occur late this year but defer to early new year in 2017. Voting in the plebiscite may or may not be compulsory and the result will probably not be binding on the parliament.

It is important that Christians should think carefully about the issue and how they will vote in the plebiscite. The Gospel shows us how to think about the same-sex debate.

There's no need to be embarrassed about our views that are based on God's pattern. We can speak out because we long to live God's way and reflect His character and by His grace we can see what is right, good and beautiful.

We should not cave in and conform to the popular views when they differ from God's. Even if people find our position old-fashioned and ludicrous, we have to do our best to explain it carefully.

The Gospel means that we should seek to find ways to present God's view and to show the goodness of God's ways, without imaging that we are in a war to rescue our culture. Lots of people see Bible-believing Christians as judgmental, hateful and abusive.

There may not be much we can do to change that view, when any non-affirmation of homosexuality is equalled with homophobia. We can however do our best not to needlessly reinforce the perception.

If and **when** a plebiscite on marriage is held, Christians should support the campaign to retain the current definition of marriage in the Marriage Act as graciously and honestly as we can. It might turn out the same-sex marriage is introduced. If that's the case then the church will have the same role in society we have been meant to have: to be a counter-cultural witness to Christ.

We are already quite different to many Australians when it comes to sex and marriage. That will just become even clearer. The Gospel sets the Christian perspective on same-sex marriage. That may be a surprise. The Gospel is about how Jesus saves us by His death and resurrection, so what can it say to us about current political issues?

The Gospel has a wide scope. It is about Jesus saving people, but also about how He saves His creation. And the wide scope means that it casts its light on the marriage debate. (Cont'd, turn to page 3)

The General Assembly of Presbyterian Church of Australia (in good relation with the Deaf Christian Fellowship, Sydney) made a very clear statement about marriage and homosexuality. Here is what it decided.

1.

That the true definition of Marriage is found in God's Word (the Bible) when it reports Him as saying: ***"For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh."*** (Genesis 2: 24). It is the lifelong union of one man with one woman, voluntarily entered into, excluding all others.

2.

That the purpose of marriage in God's design are lifelong companionship, social stability and the natural procreation and nurturing of children (Genesis 2: 18; Ecclesiastes 4: 9 -11; Deuteronomy 6: 1 – 7; Ephesians 6: 1 – 4; Proverbs 14: 1; Psalm 127 & 128).

3

That despite any actions by human governments so called "same-sex marriage" will never be truly marriage.

4.

That the introduction of so called "same-sex marriage" will not contribute to the good of society but will reduce the respect in which marriage is held and further legitimise the procurement of children for same-sex couples when a child should, as far as possible, have a mother and father.

5.

That the introduction of so called "same-sex marriage" will be very likely to encroach on freedom of religion in Australia since it will become increasingly unacceptable to speak against homosexual behaviour.

6.

That God condemns homosexual behaviour along with all forms of sin and provides forgiveness of and redemption from all sin through Christ and commissions His church to proclaim this message to all people.

7.

That all Christians struggle with various sins throughout their lives and depend on God's help, including the support of fellow Christians, to serve Christ faithfully; so Christians who experience same-sex attraction should receive compassionate support from fellow believers as they seek to live

faithfully either as celibate or in marriage as God has designed it.

It then called on all governments of Australia to refrain from any legislation introduce so called 'same-sex marriage'. It called on all members of the Presbyterian Church (same to Deaf Christians) to oppose the introduction of any legislation for so called 'same-sex marriage'; to communicate the redemption found in Christ to every section of the community and to support fellow Christians who experience same-sex attraction as they seek to live faithfully either as a celibate or in a heterosexual marriage.



Deaf Christian Fellowship of Australia Camp

There is great expectation for the DCFA camp in January 7th—14th, 2017. Planning has been ongoing and we 've seen TV ads for visiting the state of Western Australia. It's always exciting!

God in His wondrous wisdom and grace has a plan. The plan was a mystery in place from before the world was created, but revealed to Apostle Paul. All this we read in the Letter to the Ephesians.

I invite you all you are coming to the national camp and anyone who isn't to start reading this letter, especially the first three chapters. Awesome truths are revealed.

The first three chapters are great and important to the Christian faith they truths and are central to understanding the way to salvation.

These truth are also called doctrines. Doctrine is scriptural teaching on theological truths. What do you say are these theological truths?

In Ephesians we are; Called, Predestined, Redeemed, Forgiven and Sealed. These words show the amazing things that God has in His grace lavished on us through Christ.

We all are part of the deaf community. We meet the deaf daily and so they need to see that our knowledge of faith and what we do about that faith match. *"Walk the talk is the phrase."*

The Shorter Catechism with Scriptural Proof

Question 29:- How are we made partakers of the redemption purchased by Christ?

Answer:- We are made partakers of the redemption purchased by Christ, by the effectual application of it to us (1), by His Holy Spirit. (2)

- (1) 'As many as received him, to them gave he power to become the sons of God.' (John 1: 12)
- (2) 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost (Spirit); (Titus 3: 5, 6) v.6 ... Which he shed on us abundantly through Jesus Christ our Saviour'.

Question 30:- How had the Spirit apply to us the redemption purchased by Christ?

Answer:- The Spirit applied to us the redemption purchased by Christ, by working faith in us (1), and thereby uniting us to Christ in our effectual calling (2).

- (1) 'By grace are you saved through faith; and that not of yourselves; it is the gift of God.' (Ephesians 2: 8)
- (2) That Christ may dwell in your hearts by faith, Ephesians 3: 17)
'God is faithful, by whom you were called unto the fellowship of his Son Jesus Christ.'
1 Corinthian 1: 9)

LIFE'S GOAL AND GUIDE (WESTMINSTER CONFSSION OF FAITH)

1. *What is the chief purpose for which man (any person) is made?*

Answer: The chief purpose for which man is made to glorify God, and to enjoy Him for ever.

Scripture: 1 Corinthians 10: 31; Romans 11: 36; Psalm 73: 24—26; John 17: 22, 24; Revelation 7: 17.

Comment: The opening question brings us at once to the subject of true religion— what it requires and what it gives. God has made us for a purpose just as everything made by man is made for a purpose.

Only as we fulfil the purpose for which God made us can we be happy. Now God made us to glorify Him. Of course we cannot add to God's glory because he is entirely perfect, but we can show His glory by doing everything in life as service to Him.

This means that God must be first in our lives; only as we know and love Him can we truly please Him.

That is why, since sin entered the human race, we can only be brought back into God's family through Jesus Christ. Then we have real joy in our lives, and look forward to knowing joy that never ends after this life. Looking for happiness apart from your Maker -'doing your own thing' is a dead end.

2. *What rule has God given to direct us how to glorify and enjoy Him?*

Answer: The Word of God, which consists of the Scriptures of the Old and New Testaments, is the only rule to direct us how to glorify and enjoy Him.

Scripture: Galatians 1: 8—9; Isaiah 8: 20; Luke 16: 29—31; 2 Timothy 3: 15—17.

Comment: God has given us definite instructions in writing. As God's book, the Bible is the best book, and we should study it more often than any other.

God promises His Holy Spirit to help us understand it. We must never presume to add to it. The original languages of the Bible are Hebrew (in the Old Testament) and Greek, but common English translations give us the meaning in a form we can understand.

3. *What do the Scriptures principally teach?*

Answer: The Scriptures principally teach what man is to believe concerning God and what duty God requires of man.

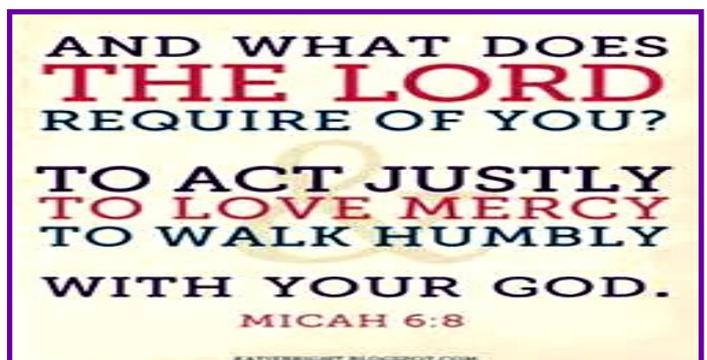
Scripture: Micah 6: 8; John 20: 31; John 3: 16.

Comment: We must never forget that right belief and right behaviour go together, and that right behaviour arises from right belief.

God is pleased with our conduct only when it rises from trust in Him and His Word.

(Continued to next issue of the newsletter)

("Learning the Christian faith" - The Shorter Catechism for Today A conservatively modernised text of a classic work of Westminster Assembly dated 1643 – 49 with explanatory notes. Peter Mundy (D) recommends this article in prayerful support



Puzzle Time

B	E	L	I	E	V	E	R	O	D	J	O	A
T	H	O	L	T	T	E	A	O	H	K	Q	P
S	M	R	G	P	R	S	G	V	L	J	M	Q
C	B	D	F	H	I	U	A	O	M	F	O	B
V	I	V	Q	S	G	O	H	R	E	B	K	S
Q	D	E	R	R	H	R	I	X	A	V	V	P
T	J	S	W	B	T	B	W	P	N	H	A	X
E	G	U	R	C	O	T	I	U	W	Y	J	S
U	J	M	B	W	I	R	R	E	S	T	I	B

BELIEVE

GOD

HAGAR

HURT

LORD

MEAN

OASIS

RIGHT

RUN

SARAH

SAVE

Can you find these words?

Puzzle

Using the words from the list, write the letter that describes the relationship of the people in the questions.

- a. sisters b. enemies c. husband and wife d. father and son
e. missionaries f. brothers g. apostles

- Adam and Eve (Genesis 3)
- Cain and Abel (Genesis 4)
- Nun and Joshua (Joshua 6)
- David and Goliath (1 Samuel 17)
- Peter and Judas (Matthew 10)
- Saul (Paul) and Barnabas (Acts 12)
- Mary and Martha (Luke 10)

Answers: 1. c, 2. f, 3. d, 4. b, 5. g, 6. e, 7. a

Visit [Facebook](#)  Deaf Christian Fellowship of NSW (Sydney Deaf Ministry) for updated church services.

Visit [Facebook](#) DCF (Women Fellowship)  Fresh Fruits .

Visit [Facebook](#) (Men Fellowship)  Deaf Christian Men Fellowship.

Thank-you.