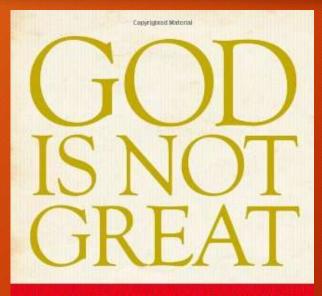
"Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching".

1 Timothy 4:13



Why should I let my life be dictated by a weird, often misused book, written by people from so long ago ...?



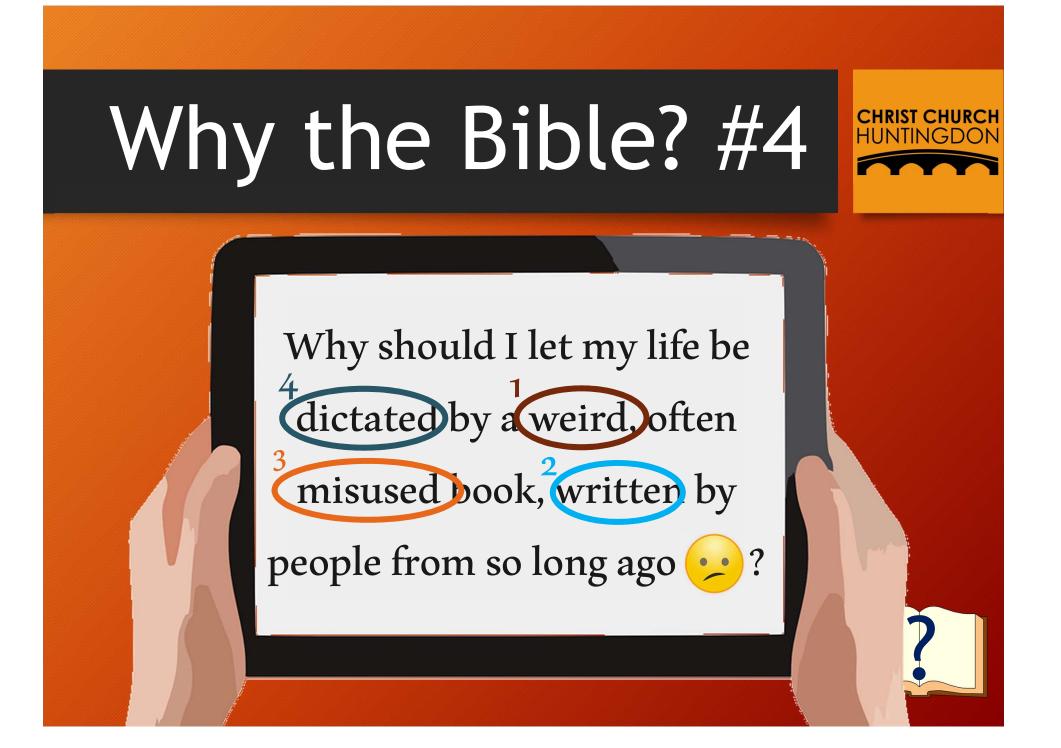
THE INTERNATIONAL BESTSELLER



Christopher Hitchens, decline.' Richard Dawkins



CHRIST CHURCH HUNTINGDON



The law of the LORD is perfect, refreshing the soul. The statutes of the LORD are trustworthy, making wise the simple. The precepts of the LORD are right, giving joy to the heart. The commands of the LORD are radiant, giving light to the eyes. Psalm 19:7-8



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de in the crowds, however, who brast comes, will be give men to this about him were spread emple police to arrest him

a with you for only a short time now; to back to the one who sent me, ok for me and will not find me:

come.'

to one another, 'Where is he going to one abroad to the people who at teach the Greeks? • What does he mean ook for me and will not find me:

t come"?"

nd greatest day of the festival," Jesus st

in is thirsty, let him come to mela an come and drink . who believes in m rom his breast " shall flow fountains of h an contract " shall not who believed in him were", rom his breast " shall hose who believed in him were to of the Spirit which those who believed in him were to of the Spirit which those used had not yet been glorified rece of the yet " because Jesus had not yet been glorified.

the origin of the Messiah the origin of the state said, 'Surely he must be the prophet ho had been listening said, 'Would the Christ prophet ho had been that the Christ must be descended for the the the origination of the stand of ho had the christ, but but he christ must be descended from be the scripture say that the Christ must be descended from be scripture so the people could not agree be is the say that the so the people could not agree to scripture say that the so the people could not agree to scripture of Bethlehem?" So the people could not agree to a town of Bethlehem?" So the people could not agree to a town of Bethlehem?" So the people could not agree to a town of Bethlehem?" So the people could not agree to a town of Bethlehem?" So the people could not agree to a town of Bethlehem?" So the people could not agree to a town of Bethlehem?" So the people could not agree to a town of Bethlehem?" So the people could not agree to be the scripture to be the scripture agree to be the scripture agree to be the scripture agree to be the scripture to be town of Betman him, but no one actually laid

t back to the chief priests and Pharisees who said to back to the chief The police replied, "There has never brought him?" So the Pharisees answered 'you hever t back him? So the Pharisees answered has hever brought him? So the Pharisees answered you have spoken like him? The authorities believed in him? Any spoken like any of the authorities believed in him? Any brough like him the authorities believed in him? Any baye have any of the authorities believed in him? Any baye have any of the nothing about the Law they are down the second are down to leave are down spoken the any of the about the Law they are dan is . Have any of the nothing about the Law they are dan is rabble knows nothing man who had come to Jesus cartier, and rabble the same man who had come to Jesus cartier, and rabble knows nothing who had come to Jesus earlier, of the back of the same man who had come to Jesus earlier, said to demus the same man who had come to a man who had come to a man who had to be the same man w rabble the same man us to pass judgement on a man said is demus does not allow us to pass judgement on a man said is the Law does not allow the is about? •To this they and is the Law discovering what he is and see for yourself. the Law does not allow the is about? • To this they and the the Law discovering what he is about? • To this they and the ing and discovering matter, and see for yourself. prophetic the Law discovering whatter, and see for yourself: prophet an too? Go into the matter, and see for yourself: prophet of

CHRIST CHURCH

HUNTINGDON went to the Mount of Olives Neent to the again; and as all the people came up and began to teach them. gan to hught a woman along who had been stand there in full view

to the people again, he said: ht of the world; follows me will not be walking in the dark; follows tof life. light of the world; risces and to him, You are testifying on your own behalf;

risces sing to nim, You not valid'. Jesus replied: ue that have testinying o

man, where I condemn you, said lesse 'ar sway, and

with where are they't this its one of

But the investment white

and the Greeks)

Tin or perhaps the hth celebrating

from 72-14-8; fizh 47:11 Ct Jn 4.1; From 72-14-8; fizh 47:11 Ct Jn 4.1; From 5-50-rit had not yet of David, or From 50-rit David work; of David, or

the sent had not was

testine I know from and where I am going; came of know where I am going a do not know where I am going.e. ou judge oone, ou judge oo one,

Qo 2:13; Pr 4:18-19; 6:23; Ps 119:105; cf. Rm 2:19 now it is Christ. In 1.9; 9:1-39; 12:35; 1 In 2:8-1 cf. 2 Co 4:6, who is compared with the bright clo that led the Israellies, In 8:12; cf. Ex 13:21f; Wa 18 it is also his followers from whom the light of G own perfections shines on men, Mt 5,14-16; Lk Rv 21:24. 2. Light is symbolic of life, content and loy, as darkness is of death, unhappings misery. Jb 30:26; 1: 45:7; cf. P: 17:15+; enslavement is darkness, the deliverance and al charts invitation resembles that of the messianic age is light, is 8:22-9:1; Lk 1.79; Rm 13:11-12. This light shines Chefat's investigation in the oldest. the pagan nations, Lk 2:52; Ac 13:47, thro Burner has loined the man who spotter follows, making the streams who is the Light. In (cf. texts just quoted it is at its brightest in the kingdom of beau 22.13, 25.30; Rv 22:5; cf. 21:3-4, 3, Th with what form of Tabornacies, which ness' contrast came to be used for the m benefor of the for these words, included the foreign and the f worlds of Good and Evil (cf. the E Qumran). Thus in the N.T. there are Christ the lord of one. Satan of the oth Col 1:12-13: Ac 26:18; 1 P 2:9, each mastery, Lk 22:53; In 13:29-30, Me of light' or 'sons of darkness', Spind David was rol David or where her David intimates knew that he had Ep 57-8; In 12:36, according as er David', or 'where by the light (Christ) or by darkne 1 Jn 1:6-7; 2:9-10, and what they are. Rm 13:12-14: Ep 5:8-11. 7.53-8-11, is not Light makes clear this distinctly from man, because this com elsewhere in others. nd found character in others; nd that of the Syntopics sleves declare himself either for or 9.39; 12.46; cf. Ep 5:12-13. B take, of the 21 hs showerand one day the darkness w 1 Jn 2:8; Rm 13:12.

3:114

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since he alone knows origin, cf. MI 11:27b. of the sectore is doubtful NT. of the light-The lews judge the restored to the lights man on his we way to find in The

c. It is enough for th

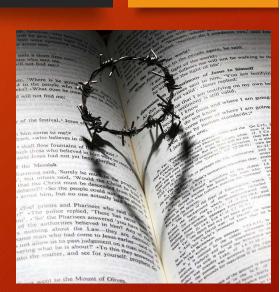
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Remember the precious priority of the Bible!

in Sunday Sermons 1 Tim 4:13

Acts 20:20

Psalm 1:1-2



CHRIST CHURCH



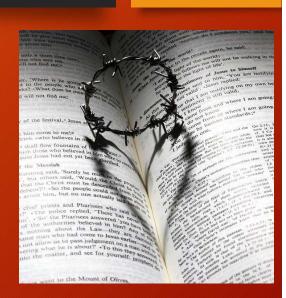
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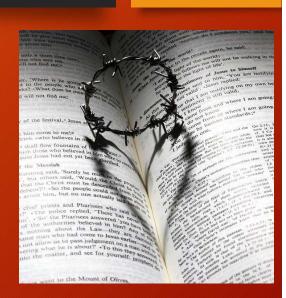


"I saw, that the most important thing I had to do was to give myself to the reading of the Word of God and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, whilst meditating, my heart might be brought into experimental communion with the Lord".

George Muller (1805-1898)

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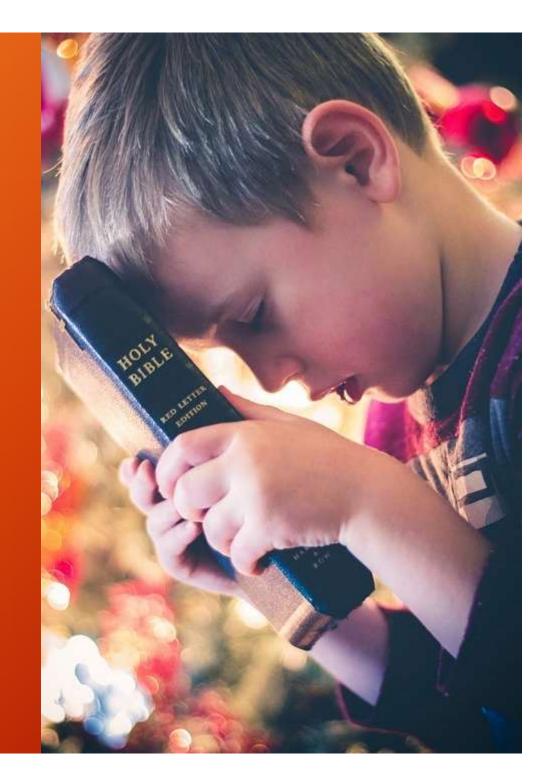


CHRIST CHURCH





Psalm 19:10



"Our gracious Queen...we present you with this Book, the most valuable thing that this world affords".

The Queen's Coronation 1953

