

MINI BIBLE STUDIES FROM CAMBUSLANG PARISH CHURCH
NEWSLETTER FROM FEBRUARY - OCTOBER 2017

FEBRUARY 2017

*This year is a major landmark in the history of our Reformed Church. The Reformation was brought about by a powerful intervention of the Holy Spirit in order to reaffirm the soul-saving truths which had been given to the Apostles from Jesus, and which had become obscured by hundreds of years of erroneous accretions of one form or another. It is useful, at a time like this, to remind ourselves of the major elements which made up this momentous re-forming of the church. Notice that this was not a new church but a reaffirmation of the truth once given to the Apostles. The Reformers, or rather later theologians, crystallised these distinctive points under the heading of **The Five SOLAS**. *Sola* is a Latin word meaning "only" or "alone".*

1. **Sola Fide:** This means "By faith alone". We are made right with God by believing in Jesus Christ and that He died, *instead* of us, at Calvary taking our sin upon himself. In other words we cannot be made right with God by our good works no matter how impressive they may be, but only by simple faith; believing in, trusting in, clinging to Him.
2. **Sola Scriptura:** This means "By Scripture alone". The Reformers believed and, by implication we believe, that the Bible, inspired by the Holy Spirit, is the only inerrant and infallible guide to how God saves His people. No other writings of man are inspired in this way. Inspired translates the Greek word *theopneustos* and means "God breathed". As the Shorter Catechism puts it: The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him".
3. **Solus Christus:** This means "Only Christ". Only Jesus can save a sinner. The book of Acts in Chapter 4 v 12 makes this clear – "*Salvation is found in no-one else, for there is no other name under heaven given to men by which we must be saved*" NIV.
4. **Sola Gratia:** This means "By grace alone". Grace may be defined as "free and unmerited favour". The free gift of God. That which is free cannot be worked for or deserved- it is free! St. Paul puts it this way in his letter to the Ephesians Chapter 2 v 8 "*For it is by grace you have been saved through faith – and this not from yourselves, it is the gift of God - not by works, so that no-one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do*". NIV
5. **Soli Deo Gloria:** This means to the glory of God alone. This world, this Universe and the entire creation both seen and unseen exist to glorify God. Although man is the very pinnacle of God's creation he exists to firstly glorify God and secondly enjoy Him forever.

D.L.Beveridge

In the light of this Reformed heritage we are persuaded that if our church is to fulfill its mission then we must go to the source of all inspiration and power and humbly beseech the Holy Spirit to guide and manage and empower his church. It is not our church it is Christ's church. The church is the "Bride of Christ". We live, as it were, in a betrothal period whereby we are to remain faithful to him until he comes again to claim his bride – us!

With this in mind, the following short Bible Studies have been prepared to answer this most fundamental question WHAT IS THE CHURCH?

To facilitate remembering the important topics raised by this question we shall begin each study with a topical word beginning with the letter "C".

Question: What is this church then? Rather, who are those who make up "the church"?

Answer: Those who have repented of their sin, have faith, who have trusted in, and are relying on Jesus Christ alone and have been redeemed by his blood and forgiven their sins.

That is the church.

The first "C" phrase is CALLED OUT:

1 Peter 2:9 goes like this; "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy".

What an overwhelming way to describe the church! – We are a people who are - ecclesia – it is a Greek word meaning called out - from the world. No longer belonging to the world, but a people belonging to Christ.

Is that how you feel about the church? Do you feel like a person who has been called out of the world to become the salt (Matthew 5:13) and light of the world (Matthew 5:14)?

When I see empty pews and lack-lustre commitment and apathy I think many people must have either forgotten just who they are, or have never entered into this relationship with Christ. Many people come and go to church like the tide. They put in an appearance and look in from the outside, as it were, without becoming part of the body of believers. It is as though they are only willing to give leftovers to Christ and not the first fruits of their lives, if they are willing to give of themselves at all.

How can we, believing that Christ, the eternal Son of God, shed his blood for us and redeemed us for himself and paid the price of our sin and made us new creations, giving us a new heart; how can we allow his church to be less than the best it can be? Do we not realize that this believing people, out of all of creation, is all that will be retained when God brings an end to this creation?

The 21st Chapter of Revelation makes this very clear, and I will include it here to save you looking it up.

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and there was no longer any sea. I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people and God himself will be with them and be their God. He will wipe away every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. (verses 1-4)

You may wish to carry on and read the rest of the chapter on your own and allow the Holy Spirit to guide you as you read.

David Beveridge

MARCH 2017

This month we focus on the "CONFESSING" CHURCH

Last month I wrote about how the Bible describes the church as being people who are "called out" of the world to be God's special people. This month I would like to further examine the nature of the church with a few thoughts from the gospel of Matthew, Chapter 16.

In verse 13 of this chapter, Jesus asks the question "who do people say the Son of Man is?" The disciples proffer several suggestions, then He asks "But what about you, who do you say I am?"

In asking this question, Jesus invites the disciples to face, for the first time, the reality of who this incredible man is, whom they have come to know, love and follow. Is he just a good man who is wise, has a gift of healing, and preaching and a winsome way that attracts people to him? It is Peter, with radiant clarity and inspired certainty, who comes up with the staggering answer "You are the Christ, the Son of the living God". In saying this he articulated for the first time, the most important confession of the church. What he said was, that Jesus, was the long-expected Messiah. The words Christ and Messiah are synonymous, the former being the Greek form of the latter. He was saying that Jesus was truly God and truly man. He was saying that Jesus was the long awaited Saviour of His people.

As we read on in verses 18 and 19 it is clear that this statement of faith made by Peter is the foundational statement of the Church. It is the statement that

all people, including we, have to deal with. Who is this Jesus? Is he just a historical figure who did good and died a cruel death? Or is he the Son of the living God who demands that we make a decision about him.

The thing is, if he is just a man like every other spiritual leader who has given his name to the various world religions, then it is perfectly in order to place Jesus beside these figures and say that it does not matter what you believe. They all have something good to say. Many people place the founders of other world religions alongside Jesus in their minds. But if He is the Son of the living God as the Bible states clearly here, then He is the only One to whom worship may be properly rendered, and He alone is the One who is able to save us from our sin. No one else has the ability to do so for no one else is the Son of the living God.

David Beveridge

APRIL 2017

The “C” word this month is “CONSECRATED”

This month I should like to examine briefly, another aspect of the characteristics of the people of the church and this time I use the word CONSECRATED. The word “consecrate” conveys the idea of being set apart, special, dedicated, not ordinary; HOLY.

In Leviticus 11: 44, 19:2 and 20:26 the inspired Word of God says **“Be holy because I the Lord your God am holy”**. The command is given initially to the Levitical priesthood, but it is clear that the injunction applies equally to the entire people of God. The Apostle Peter quotes these words exactly in his first epistle in chapter 1:15, he says **“But just as he who called you is holy, so be holy in all you do; for it is written {Be holy, because I am holy}.**

Holiness is intrinsic to the very being of God. He is utterly holy. He dwells in holiness and exudes and suffuses holiness – we have no words to describe the holiness of God and yet it is one of His attributes which He seeks to convey to us and build us up in.

The apostle Peter goes on to develop the idea of what this implies in Chapter 2 of the same epistle; **“Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy and slander of every kind. Like new-born babies crave spiritual milk, so that by it you may grow up in your salvation now that you have tasted that the Lord is good. As you come to him, the living Stone – rejected by men but chosen by God and precious to him – you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ”**.

And there is more! In verse 9 Peter goes on to say **“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.**

Dear friends, I urge you as aliens and strangers in this world, to abstain from sinful desires which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us".

The apostle Paul says much the same thing in 1st Thessalonians Chapter 4:1-8 which I would encourage you to read.

It is the continuing work of the Holy Spirit of God to sanctify (make holy) God's people (the Church) on their life's journey and I have written the above on the assumption that my readers are trusting in Christ for salvation. But of course all of these exhortations to holy living are meaningless if one has not already come to saving faith in Christ. If one has not come in repentance, recognising that one is a lost sinner needing to be saved, no amount of holy living can save us. Only faith in the crucified and risen Jesus and in the efficacy of His shed blood can save a sinner like you and me. Have you come to Jesus in faith, confessing and repenting of your sin? Have you experienced the wonderful liberation of sin forgiven and abundant new life in Jesus? I pray with all my heart that you have.

Consider the mighty words of Charles Wesley's great hymn "O For a thousand tongues" in verse 3:

*He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.*

David Beveridge

MAY 2017

The "C" word this month is "CONVERTED"

So far we have seen that the church consists of its people. It is not an institution, a club or collection of well-intentioned folk, but the living body of Jesus Christ on earth. For this reason, I have described those who make up the church as people who are;

CALLED OUT – called out of the world to live for Christ;

CONFESSING - *that Jesus is the Christ, the Son of the Living God;*

CONSECRATED - holy, dedicated, set apart - special.

This month we see that the church is made up of people who are **CONVERTED**.

What does this mean? At the simplest level, the word means to "turn altogether". To cause something or someone to completely change direction. This is a useful explanation of the word in the context of what it means to become a Christian, but if we look more closely at alternative, deeper, meanings of the word we can see it has come to mean to change the form or character of something or someone. All of these words are helpful when trying to comprehend what happens to someone when they are converted to Christ. Their lives are completely turned around and they become radically altered in character.

The gospel of Matthew 18:3 has it like this: Jesus is speaking:

"Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. ESV

The King James version has it this way:

" Verily I say unto you, Except ye be converted, and become *as* little children, ye shall not enter into the kingdom of heaven".

Other translations render Jesus words : **" Truly, I say to you, unless you repent and become like little children [trusting, lowly, loving, forgiving] you can never enter the kingdom of heaven."** AMP

It is important to note, I think, that the first words Jesus preached when he began his public ministry, after his temptation in the desert by Satan, were:

"The time is fulfilled and the kingdom of God is at hand; repent and believe in the gospel" Mark 1:15 ESV

REPENTANCE then, is an essential component of CONVERSION. But what does repentance mean? It means that one's heart is turned from a love of sin and self to faith in God. We cannot over emphasise the thoroughgoing nature of this change of heart. That is why when Jesus was questioned by Nicodemus, Jesus answered:

"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God". John 3:3 ESV

Jesus employs the most graphic and extravagant language to describe the transformation which must take place in a person's heart before they can see the kingdom of God. Jesus is talking about a new heart.

The Apostle Paul puts it this way in 2 Corinthians 5:17

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. ESV

Dear friends, this is so important. Being "born again" is not something for "super Christians". If the Lord Jesus Christ is to be believed, it is an absolute and fundamental requirement for entry into heaven. If we are to see heaven let alone enter it we must repent of our sin and believe that Jesus has died and risen and paid the price of our sin. He has, you know. He has taken your place and mine and died instead of us who believe. But we must believe it! Look again at Jesus' words above, REPENT and BELIEVE. I pray that all of you have experienced or will experience the wonder of re-birth and new life in Jesus.

David Beveridge

JUNE 2017

This month the "C" phrase is CHRIST CENTRED

CALLED OUT – Called out of the world to live for Christ;
CONFESSING - That Jesus is the Christ, the Son of the Living God;
CONSECRATED - Holy, dedicated, set apart - special.
CONVERTED - Turned around, thoroughly transformed and renewed in the heart.

These headings have assisted me during the past 4 studies of in providing an easily remembered framework for describing the attributes of Christians, who are the Church; God's people; the Body of Christ. This month we come to our next little study and this time the phrase to remember is **CHRIST CENTRED**. What does it mean to be Christ Centred? The words are simple enough, and state that Christ is at the centre of the Christian's life. This should be self-evident, but we do well to ask ourselves if this is the case in our lives. If we are to be faithful to our calling then we need to be able to answer truthfully who sits on the throne of our lives; more importantly and personally, who sits on the throne of *my* life?

We live in a materialistic, profane and pagan world. A world wherein the desire to acquire things, and status and pleasure, are paramount. How often do we hear "As long as it makes you happy – that's fine"? or "It doesn't matter what you believe as long as believe something". This is not what the Bible says.

The Bible says "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." KJV Matthew 6:33

Ours is, by and large, a world that hates Jesus Christ. It is a world that laughs and jeers at the need for a Saviour who dies as the sinner's substitute, and rises from the dead as the guarantee, that his sacrifice has indeed purchased the sinner's redemption. It is a world that denies the very existence of Almighty God and uses His holy name only as a blasphemous oath. The world of scientific research, which should be the very hand-maiden of God revealing the wonders of creation and declaring His glory, sets itself up as the sum and substance and sole arbiter of its own existence and importance at the expense of God, declaring "There is no God".

Strangely, this is not new. The Psalmist writing about 500 years BC says in Psalm 14 **The fool says in his heart "There is no God."**

But what does Jesus say about the kind of relationship He expects from his disciples that is, you and me? Turning to the gospel of Luke Chapter 14:26 Jesus says "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters – yes even his own life – he cannot be my disciple". NIV. Obviously Jesus does not want us to hate our families but by way of emphasis and comparison he does want us to realise that He must occupy the very centre of our thoughts and actions. He will not accept second place to anyone or anything. We are to think like Him and be like Him.

As the apostle Paul finishes his first letter to the Thessalonians he says in Chapter 5:16 onwards, "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ for you." ESV.

What does this mean? It means that our relationship to Jesus should be so close and intimate that we, as it were, are in dialogue with Him at all times. All our ways on this life's journey should be undertaken in the light of our ongoing companionship with Him and within the will of God.

One might ask how is this achieved? The indwelling of the Holy Spirit, who we receive if we believe in and on Jesus and trust in Him for salvation, brings it about. He, the Holy Spirit, stimulates us to prayer and inspires us to action. This relationship with God the Father, Son and Holy Spirit is very clearly described in the 14th Chapter of the gospel of John reading from verse 15: **If you love me, you will obey what I command. And I will ask the Father and he will give you another Counsellor to be with you forever – the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him for he lives with you and will be in you.** NIV. We do well to continue to read on through the wonderful 14th Chapter of John to appreciate this relationship those who are in Christ, have with God.

David Beveridge

SEPTEMBER 2017

CALLED OUT – Called out of the world to live for Christ;
CONFESSING - That Jesus is the Christ, the Son of the Living God;
CONSECRATED - Holy, dedicated, set apart - special.
CONVERTED - Turned around, thoroughly transformed and renewed in the heart and mind and personality.
CHRIST-CENTRED – Jesus Christ at the centre of the Christian's life.

This month's word on the identifying marks of the true Church is COURAGEOUS.

We live in a world wherein the Word of God is constantly under attack from outside by an increasingly militant and secular society and from within from those who deny the inerrant, and inspired truth of Scripture. This can lead Christians into great difficulty if they try to accommodate the influences and pressures exerted by this secular and unbelieving age.

When the Lord Jesus was being tempted in the desert by the devil his repeated rebuttal of Satan's temptations was to quote from the Word of God – the Bible. (Matthew 4- 4.) . **Man shall not live by bread alone but by every word that comes from the mouth of God.** (ESV)

The Christian therefore should follow the example of their Lord and Master. When challenged and pressed by a hostile, unbelieving world the remedy is always to be found in the Word of God. The Psalmist says in Psalm 119 v105-112,

Your word is a lamp to my feet and a light to my path. I have sworn an oath and confirmed it, to keep your righteous rules. I am severely afflicted; give me life O LORD, according to your word! (ESV). {Please read the whole of Psalm 119 it will help you in your trials}.

Christians should not expect an easy passage through this world if they are faithfully following their Lord, for we are engaged in warfare on several fronts:

1. from Satan (see Ephesians 2:2, John 12:31, John 14:30);
2. from a fallen world which is antagonistic not only to GOD, but also to the very idea of GOD. (see James 4:4);
3. from the sin which yet remains within us, even though we have been redeemed by the blood of Christ. It is this remnant of sin which caused the Apostle Paul to exclaim in Romans 7:21-25, **Wretched man that I am! Who will deliver me from this body of death? Notice however how he continues: Thanks be to God through Jesus Christ our Lord!**
Jesus will sustain us.

THIS LAST SECTION WILL BRING THIS LITTLE STUDY TO CONCLUSION and was not included in the original notes, but in order to be faithful to the Scripture it must be examined.

The active "C" word is CHOSEN

We began this study with this quotation from the First Letter of the Apostle Peter and we will conclude the study with a more detailed consideration of this verse and a few others.

1 Peter 2:9 ; "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy".

The concept of God *choosing* either a person or a people is present throughout the whole of Scripture. [See for example Psalm 33:12; Deuteronomy 32:8,9; Ephesians 1:4] When we consider the unveiling history of the Hebrew nation as it is historically portrayed in Scripture we are able to note that the Hebrew nation itself was chosen to be the means whereby God would reveal His plan of salvation. We can see one character after another who has been chosen by God for a specific commission or series of commissions. Noah, Abraham, Isaac, Jacob, Moses, Aaron, Joshua, Gideon, Samson, David, Solomon, Ruth, Esther, Daniel. The list is long (this is by no means exhaustive) and we do not have space in a small bible study like this to quote all Scripture references. In this list we can include all the prophets from Isaiah to Malachi, and as we move into the New Testament we begin with John the Baptist and continue with the Gospel writers, Matthew, Mark, Luke and John. Then we have the writers of the epistles; Paul, Peter, John; the writer of Hebrews; James, and Jude. All of these witnesses have four things in common.

- 1.They were all flawed human beings.
- 2.They all believed in and trusted in God (some more faithfully than others).
- 3.They all bear some form of testimony as to how God deals with men and women.
- 4.Ultimately, they were chosen by God, in order to point the way to the Saviour, and to glorify Him. God did *not* choose them because He saw some good in them. He foreordained them or predestinated them to be the people they were.

So who are the chosen people Peter is addressing? We must go to his introduction to this epistle, in chapter 1 verse 1 and we find that it begins:

Peter, an apostle of Jesus Christ, to those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: may grace and peace be multiplied to you.

The area referred to above is what we would now call Turkey. Scholars inform us that the recipients of the letter would have been largely Gentiles. Peter is therefore addressing the believers who are in this area of modern Turkey.

A more colloquial translation (the New Living Translation) translates the same verse like this:

This letter is from Peter an apostle of Jesus Christ.

I am writing to God's chosen people who are living as foreigners in the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia. God the Father knew you and chose you long ago, and his Spirit has made you holy. As a result you have obeyed him and have been cleansed by the blood of Jesus Christ.

May God give you more and more grace and peace.

Peter is not necessarily speaking about a physical dispersion, here, but rather the common experience of all believers, who, wherever they dwell, in whatever period of history, are aware that they are but temporary inhabitants and are actually looking forward to a time when they will be resident with their LORD in a new heaven and a new earth – eternally! Revelation 21:1. The idea is similarly conveyed in Hebrews 13:14. For here we have no lasting city, but we seek the city that is to come.

In other words Peter is addressing his teaching to all believers in the Lord Jesus Christ.

It is important that we tread warily in this area of "Choosing" or "Election", and we must compare other scriptures to draw out the meaning. Bear in mind our original question "What is the Church?"

Paul's letter to the Romans, Chapter 9, gives a lengthy and very clear explanation of Paul's reasoning on the whole topic of election. Here we will look at a brief extract to understand where his teaching leads us. He is speaking about the birth of the two sons given to Isaac and Rebekah. Romans 9: 10-16.

When he (Isaac) married Rebekah, she gave birth to twins. But before they were born, before they had done anything good or bad, she received a message from God. (This message shows that God chooses people according

to his own purposes; he calls people, but not according to their good or bad works,) She was told, "Your older son will serve your younger son. "In the words of the Scriptures, " I loved Jacob, but I rejected Esau."

Are we saying then that God was unfair? Of course not!

For God said to Moses , " I will show mercy to anyone I choose, and I will show compassion to anyone I choose."

So it is God who decides to show mercy. We can neither choose it nor work for it.

The natural person's counter argument to this theology is anticipated by Paul and responded to by the apostle in the following verses of Chapter 9: 17 to the end of the chapter which I invite you to read.

Please resist the temptation to be outraged by this. You may have experienced a similar sense of "unfairness" when reading Jesus parable of the workers in vineyard Matthew 20:1-16. Or, in Christ's parable of the Prodigal Son some people feel that the elder son is unfairly treated. Luke 15:11-32.

But it is Jesus Himself who says in the parable of the Great Feast, Matthew 22:14 "Many are called but few are chosen" ..

What is being taught here? It is that:

1. God is Sovereign. He knows and decrees all things. Chance and uncertainty only exist from our perspective.
2. People are utterly incapable of saving themselves. God must save.
3. Entry into the kingdom of God is never on the basis of good works or personal effort. Salvation is by grace alone through faith alone all gifted by God.
4. The Gospel is proclaimed to all freely but not all hear the call internally and respond

Dear friend, if you have become aware of your sinful nature, and have heard His gracious invitation to come to Him. If you have poured out your heart to Him in repentance and asked Him to save you, then He will, for He is able to save to the uttermost those who draw near to God through Him. Since he always (eternally) lives to make intercession for them. Hebrews 7:25

If you have received this forgiveness, then Christ is your Lord; by some Providential means God has CALLED YOU out of this world; you have been CONVERTED, turned around and completely renewed; from now on you will CONFESS Christ as Lord of your life; you will live a CHRIST CENTRED and CONSECRATED life and you are called to be COURAGEOUS in a difficult struggle. We should be of good cheer however, for though the battle is often very fierce we can be assured that victory will be ours through Christ our Saviour!

Bear in mind however, the Apostle Peter in his second letter Chapter 1:10 also says Therefore brothers and sisters, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall.

What qualities?

We must look at the verses preceding this one, from verse 5 of the same Chapter: For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these qualities are yours and are increasing, they will keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these qualities is so near-sighted that he is blind, having forgotten that they were cleansed from their former sins.

Does this mean then that we preach and witness with some pre-conceived notion of who the “elect” are, as though we might recognize them? Of course not! Rather we preach and witness to any and all who will listen with the words of John 3:16 as our mandate, in the certain knowledge that the Holy Spirit of God will regenerate the heart of some sinner pointing them to Jesus to be their Saviour, according to God’s Sovereign decree. It is not for us to know the secret things of God, but whatever He has revealed in His Word are ours, to inform and enliven our evangelism.

David Beveridge