

# Teaching the Human & Eternal - Ascended & Reigning King! **FOR CHRIST & AGAINST ANTICHRIST**

1..... Weekly Bulletin: Nanango Christian Faith Centre Inc, PO Box 297, Nanango Qld 4615

**24<sup>th</sup> March 2024**

**(Meeting at QCWA, 59 Fitzroy St). Minister & Editor: Trevor W Sullivan**

**Email: [twullivan1955@gmail.com](mailto:twullivan1955@gmail.com) - ABN: 90 234 998 368**

**OUR DOCTRINE:-** Generally as per The Baptist Confession 1689, Echoing the faith of the Protestant Reformers, ("Salvation by grace alone, through faith alone, in Christ alone, For the glory of God alone")

**OUR AUTHORITY:-** "Scripture alone!" Inspired by God, and preserved by God's grace, according to His promises (2 Timothy 3:16, Isaiah 59:21, Psalm 12:6-7), in English, the Authorised / King James Bible

***Proverbs 22:28, "Remove not the ancient landmark which thy fathers have set"***

## **THE RESTING PLACE - T.H.E. A.R.K.**

"Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ"

*(Acts 5:42)*

**"There remaineth therefore a rest to the people of God" (Hebrews 4:9) – Christ Alone!**

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." *(Hebrews 11:7)*

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." *(Matthew 24:37-39)*

"God hath made that same Jesus, whom ye have crucified, **both Lord and Christ**" *(Acts 2:36)*. "Say among the heathen that **the Lord reigneth**" *(Psalm 96:10)*

**WEBSITE:** <https://www.nanangochristianfaithcentre.org/>

## **ORDER OF SERVICE**

### **HYMNS:**

**HYMNS & OFFERTORY:** *Joy to the World (Songs of F. 314)*

*Hear my Cry O Lord (Resource 65)*

### **PRAYER:**

### **WELCOME & ANNOUNCEMENTS**

**SCRIPTURE READINGS:** *1 Corinthians 7:10-17, 27-28*

### **PRAYER**

**SERMON:** *THE DIVORCE THAT SAVED A KINGDOM*

### **THE LORD'S SUPPER**

**HYMN:** *I Cannot Tell (Songs of F. 205)*

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**SERMON NOTES: THE LORD'S DAY 24<sup>TH</sup> MARCH 2024**

**THE DIVORCE THAT SAVED A KINGDOM**

*Scripture readings: Matthew 5:32, 1 Corinthians 7:10-17, 27-28, Numbers 23:19, Leviticus 18:16, 20:21, Deuteronomy 25:5-20, Exodus 20:14, Deuteronomy 28:1*

**FIRSTLY, GOD STRICTLY FORBIDS DIVORCE, WITH ONLY TWO EXCEPTIONS:**  
*Matthew 5:32, 1 Corinthians 7*

**SECONDLY, FROM ENGLISH HISTORY, A STARTLING LESSON ON DIVORCE:**

**THIRDLY, THE SCRIPTURES DO NOT CONTRADICT THEMSELVES!** *Numbers 23:19*  
**THERE ARE TWO LAWS ON MARRIAGE THAT SEEM CONTRADICTORY BUT AREN'T:**  
**FIRSTLY, THE RULE:** *Forbids a man to marry his brother's wife: Leviticus 18:16, 20:21*

**SECONDLY, THE APPARENT CONTRADICTION TO THE RULE:** *Deuteronomy 25:5-10*

*The key part of the context here, in the case where a man must marry his brother's widow, is the words, "in Israel."*

*MATTHEW HENRY ON LEVITICUS 18:16, Exodus 20:14*

<https://www.christianity.com/bible/commentary/matthew-henry-complete/leviticus/18>

**FOURTHLY, GREAT BLESSINGS HAVE COME FROM HISTORIC OBEDIENCE TO GOD:**  
*Deuteronomy 28:1*

**Live stream videos on YouTube:** Trevor Sullivan – NanangoCFC

**WEBSITE:** <https://www.nanangochristianfaithcentre.org/>

***MeWe is working again now:*** SERMONS & BIBLE STUDIES – TWS

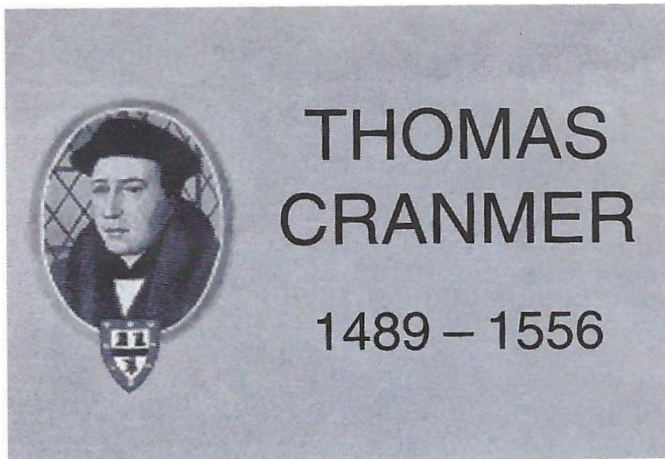




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**From The Protestant Alliance:**



Thomas Cranmer has aptly been described as England's greatest archbishop. He was born in 1489, became Archbishop of Canterbury in 1533, and was burned at the stake for his Protestant faith on March 21st 1556. This year marks the 450th anniversary of his martyrdom. Cranmer undertook the great work of reforming the Church in England.

He was born in the small village of Aslockton in Nottinghamshire. Here his father owned a small estate, taught him to ride and how to use the longbow. Cranmer especially liked horse riding and throughout his life he was a skilled horseman. Lessons taught to him in the schoolroom were given by a cruel priest.



When Cranmer was 12 years old his father died. His mother, however, decided that his education should be continued. She sent him to a newly founded college at Cambridge University. Cranmer studied hard and lived at the Dolphin Inn. Many students lived there who, like Cranmer, studied at Jesus College. He became acquainted with the innkeeper's family.



He married one of the innkeeper's relatives whose name was Joan. Due to his marriage he could not continue as a Fellow of the college and was employed by Buckingham College to copy and research manuscripts. Sadly Joan died in childbirth and her baby also did not live. Cranmer was thus left a widower but was highly honoured to be reappointed as a Fellow of Jesus College.



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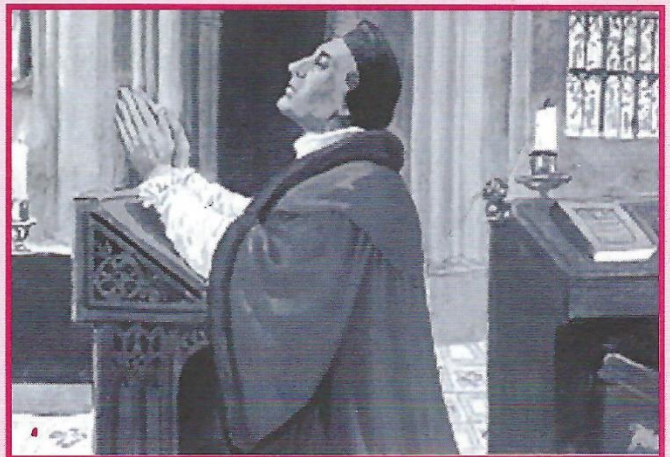
He continued his studies and was ordained as a Roman Catholic priest in 1520. In 1522 he gained a doctorate in Divinity. During these years there were many changes in the way in which people viewed the Church. The Roman Catholic Church, headed by the Pope, controlled church and political life. The Reformation was to challenge the Church's authority to do this.



The Roman Catholic Church claimed that its authority lay in the traditions of the Church. The Reformers were men who held that the Bible was the only authority. Erasmus, who was a famous Dutch scholar, published the New Testament in its original language of Greek. He also lectured on Greek for a time at Cambridge University where students were studying the Greek New Testament.



As they studied the Bible they saw that the Church was not teaching Biblical truths. Martin Luther in Germany had realised this some years before. He made his protest against the Roman Catholic Church by opposing the sale of Indulgences which the Church claimed could forgive sin. Luther's writings were smuggled into Cambridge, where the students eagerly read them.



At Cambridge a group of men desiring a reform of the Church gathered for prayer and Bible study. These Reformers included Hugh Latimer and William Tyndale. Cranmer was a quiet, timid man and did not openly identify with the Reformers at Cambridge. He did however in his private prayers pray for the downfall of the papacy in England.



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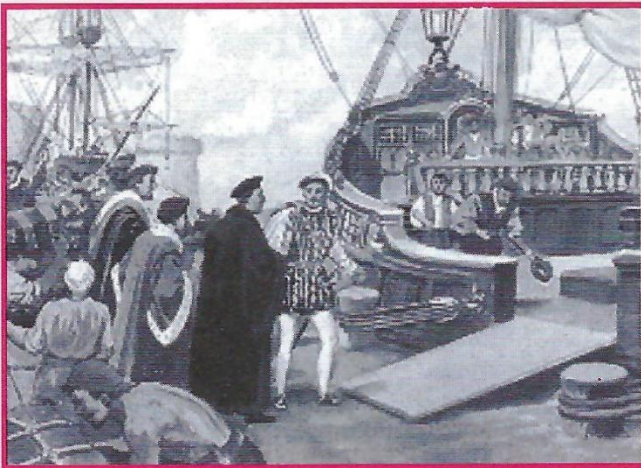
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In 1529 the University closed because the plague broke out in Cambridge. Cranmer secured a position with the Cressy family as tutor to their children. The Cressy's property was at Waltham, Essex. King Henry VIII came to hunt nearby at Waltham Abbey. He was accompanied by his Court, and some of his courtiers were entertained by the Cressy family.



At the meal table the conversation centred on King Henry and his desire for an annulment of his marriage to Catherine of Aragon. Henry appealed to the Pope to obtain this but the Pope was reluctant to decide either way. Cranmer suggested that the English universities and not the Pope should decide the issue for within the universities were found the theologians.



When the courtiers told the King what Cranmer had said he was pleased. No one had suggested this before. The King summoned Cranmer to Court and the next year he was part of a delegation sent to represent England at the enthronement of the Emperor of the Holy Roman Empire. He also visited the Pope in the hope of reconciling the differences and getting Henry's request for an annulment granted.



For two years Cranmer remained at the papal court and he endeavoured to get the universities of Europe to make a judgment regarding Henry's desired divorce. He was surprised to receive a summons back to England where the King wanted to make him Archbishop of Canterbury. He travelled slowly hoping that Henry, in the meantime, would appoint someone else to the position.

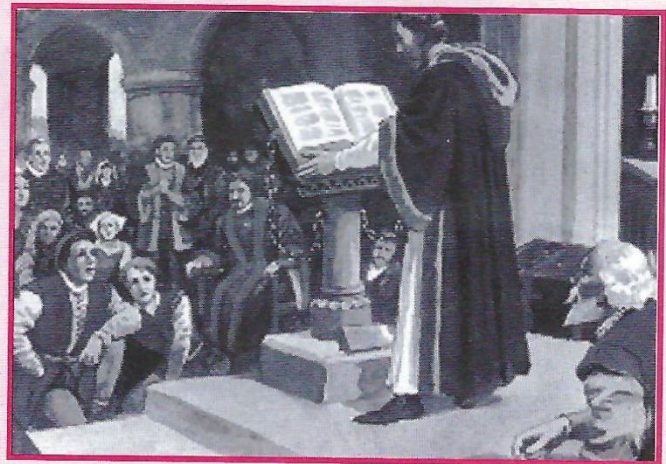


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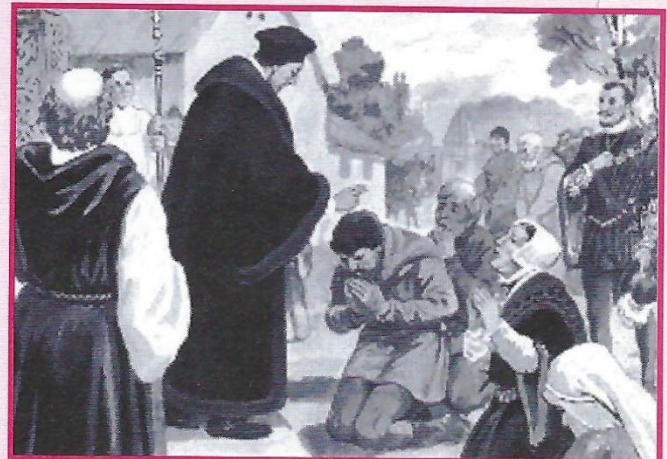
The Pope agreed to Cranmer being made Archbishop. Cranmer, however, said that the oath to the Pope which he had to make was not binding upon him if a conflict arose between the Pope and the English monarchy. Henry, by this time, was already limiting papal influence. The following year, 1534, Henry openly broke with the Roman Catholic Church.



Although Henry declared the English Church independent of Rome he remained a supporter of Roman Catholic doctrine. This made it difficult for Cranmer to make great reforms. One important reform that he was able to bring into effect was having Henry order that a Bible be set up in every parish church in England. The Bible used for this purpose was called the Great Bible or Chained Bible.



Cranmer had many enemies who opposed the reforms. He was accused of heresy. The King, knowing the malice of Cranmer's enemies, protected him. Henry set up an inquiry into the charges and travelled by boat to Lambeth Palace, Cranmer's residence, to tell him that Cranmer himself would lead the inquiry! Henry became impatient with Cranmer when he interceded for his accusers.



Cranmer took his duties seriously and preached in all of the main towns of his archdiocese. He appointed Nicholas Ridley as his Chaplain and it was through conversations with him that Cranmer came to realise that the Roman Catholic service of the mass is unscriptural and a terrible heresy. However, Henry's belief in the Romish doctrine of the mass remained firmly rooted.



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Some limited reforms were achieved before Henry swung back to upholding Roman Catholic beliefs. Cranmer was able to get Henry to allow some prayers in English as all of the services were conducted in Latin, a language which few of the people understood. It was important to have the services in the language which people did understand and Cranmer eventually achieved this in Edward VI's reign.



In January 1547 Henry suffered a stroke and he lost the ability to speak. Cranmer went to his bedside and witnessed to him. He urged Henry to make a sign indicating that he was trusting in Christ alone for his salvation. Henry squeezed Cranmer's hand and this was taken to be the sign that had been urged. The following day Henry died.



Cranmer mourned for his dead master and as a mark of this grew a beard which he retained for the remainder of his life. Henry was succeeded by three children of three different mothers. The only son that Henry had was Edward who, like the youngest daughter Elizabeth, supported reform. Henry's eldest daughter Mary was a bigoted Roman Catholic.

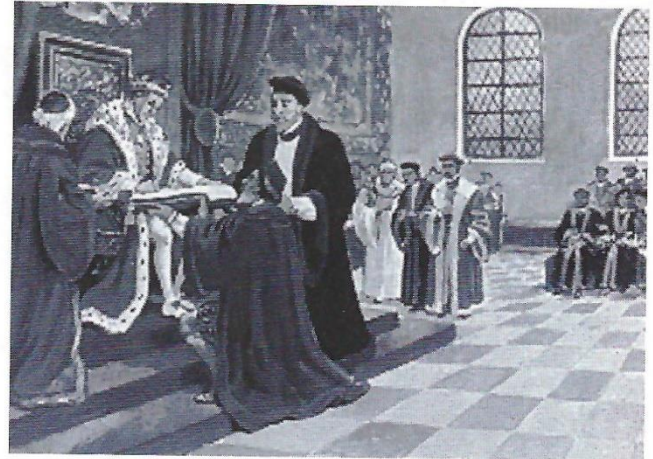


In February 1547 King Edward was crowned. He was only nine years old but had a good knowledge of the Bible and fully supported a thorough reform of the Church. This gave Cranmer, Ridley and the other Reformers the opportunity for which they had long prayed. They immediately went to work and turned their attention initially to the Prayer Book.



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The first Prayer Book of Edward's reign was introduced. A royal decree made this the only form of prayer which could be used in services. While there was still some Roman Catholic teaching within it, this was a major step towards reform as it was completely in English. Cranmer was aware that many of the clergy were unconverted and therefore were unable to preach sound doctrine.

Most of them had formerly been Roman Catholic priests and followed a policy of retaining their employment whatever changes occurred. Cranmer therefore compiled a book of sermons which was called "*The Homilies*". The clergy were required to read these sermons to their congregations. In spite of any deficiencies, which they themselves had, both they and their congregations heard Scriptural truth.



The Continental Reformers had great respect for the English Reformers and both John Calvin and Martin Luther were in correspondence with Cranmer. Peter Martyr from Italy and Martin Bucer of Strasbourg were entertained by Cranmer. He consulted these men on the wording of the Prayer Book. John Knox, the Scottish Reformer, who was residing in England, was offered a bishopric by Cranmer.

Difficulties arose over the changes made to services. Roman Catholic enemies of the Reformation stirred up discontent in Cornwall. Here the people spoke Cornish and viewed the English Prayer Book with suspicion. Elsewhere economic hardship amongst farm labourers was blamed on the Reformers.

Cranmer remained determined to effect further reforms in the Church.