



Working to see what Christ will do in Scotland tomorrow.

Stornoway
Reformed Presbyterian
Church of Scotland

part of a global church with a glorious heritage



July 2017 Newsletter



WELCOME

LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

PRAYER MEETING

Thursday—7.30pm

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WORD FROM THE MANSE

Dear congregation,

There is never a dull minute in Westminster. The General Election results of last month have sent the Government into desperate times. There is no shortage of political pundits watching on for the latest news to analyse. As Mrs May tries to get a deal with the Democratic Unionist Party there are many opposing points of view on the suitability of such a match. One of the major complaints is the DUP's moral stance, particularly it being pro-life and pro-Biblical marriage. Amusingly, some of the loudest voices against the DUP come from those who had to Google who the DUP actually are in the first place!

The rhetoric used against the Biblical positions in this case is alarming. Those who claim to be "tolerant" are utterly intolerant of any Biblical views. Let's face the fact that homosexual marriage has only recently been legalised, despite millennia of traditional marriage being the norm. However, the "tolerant" push ahead with their agenda to not only permit, but also to enforce unanimous approval of this redefined marriage. The Christian voice of faithful dissent is to be obliterated.

How should we respond? We should not put our confidence in politicians for deliverance (Psalm 146:3) but nor are we to retreat away from public discussion and debate with the attitude that we have lost already. Jesus tells us that we are the salt and the light of the world – not merely that we should strive to be salt and light. Our salt should not lose its flavour and our light should not be hidden (Matthew 5:13-16). Also, did the Apostle Paul not go into the marketplace and seek to reason with the idolatrous Athenians (Acts 17:16-17)? The Christian voice must get louder.

Realistically though, the Christian view will continue to be marginalised by the media and will not be given much welcome in debates. However, there is one key place that our voice is much larger than the "tolerant", where we have more influence. It is a place where Christians are not marginalised, but they can freely defend the unborn and petition for a change to the law regulating marriage. Where is such a place? The throne of grace.

As we see the moral climate deteriorate we must realise there is an urgency for an outpouring of humble and fervent prayer. As we considered recently, we must have the eyes of a servant looking to our Master's hand crying out, "Have mercy on us, O LORD, have mercy on us!" (Psalm 123)

In Christ,

Stephen

NEWS & EVENTS

CHRISTIAN INSTITUTE NEWS

The BBC has openly mocked the beliefs of millions of Christians and others with socially conservative views in its election commentary.

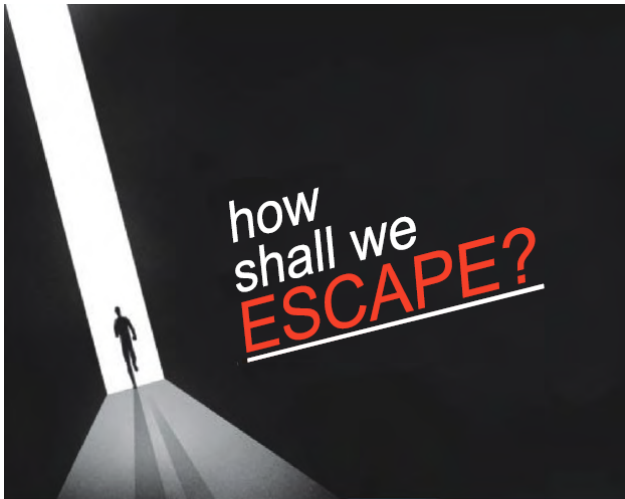
During an interview on Monday morning (12th June), Radio 4 presenter John Humphrys laughed at former MLA Nelson McCausland when he stated that the DUP's policies are "compassionate." Humphrys interrupted McCausland to argue that "most people" think the DUP—which is pro-life and pro-marriage— is "intolerant."

The BBC also ran a sizeable feature highlighting mockery of the DUP's socially conservative values by various satirists. Other media outlets have attacked the party for its views on sexual morality and marriage in recent days. Telegraph columnist Dr Tim Stanley said that the hostility shown towards the DUP because of its stance on same-sex marriage and abortion shows that mainstream Christian beliefs have become toxic in politics.

Colin Hart, Director of the Christian Institute, said "Politicians should not be silenced or hounded out of office just for holding these views, otherwise we diminish our democracy and risk marginalising millions of ordinary people."

EVANGELISTIC LEAFLETS

Please remember to pray for fruit from the evangelistic outreach over the past few days. It would be wonderful to see some new faces in the pews, as a result of having received one of our leaflets. The leaflets distributed throughout the town were as follows...



how shall we ESCAPE?

COME VISIT AND WORSHIP WITH US

**COME BACK TO CHURCH
OR
COME FOR THE FIRST TIME
ALL WELCOME!**

WWW.STORNOWAYRPCS.ORG

SERVICE TIMES – LORD’S DAY
(SUNDAY) 11am & 6.30pm

Stornoway Reformed Presbyterian Church
Coulregrein Mission House
Perceval Road
Stornoway

“How shall we escape if we neglect so great a salvation?”

(Hebrews 2:3)

If you have ever been on a plane you know that safety instructions must be given to warn us of what to do in the event of danger. Perhaps you are one of the few who listen attentively to these instructions. Most lack any interest and turn their attention elsewhere. However, it would be fair to say that if you knew that the flight would be disastrous, you would not only heed the warnings but also diligently read the safety instructions!

The Bible is a book that gives us warnings about our soul’s safety, and yet sadly many tune out and ignore its message. The central warning in Scripture is that every human is born with sin and that the punishment for sin is death - physical, spiritual and eternal. How come? Sin is rebellion against a perfect and holy God; in fact sinners are natural enemies of God. Yet God does not wish that any should perish but that all should come to repentance. Despite God’s kindness many people would rather decide how to live their life as they please. They see God’s law as restrictive and so ignore it. The Bible warns us that this way is disastrous.

But the Bible does not just warn us of danger - it offers the way of escape. Just as on a flight the flight attendant will point out the emergency exits, so too the Bible tells us of the one way of escape from sin, its guilt and its punishment. This escape route is Jesus Christ - God’s own son. Jesus came into our world and lived among us. He never once rebelled against God but lived His life exactly as God’s law requires. Further, Jesus died upon the cross to deal with sin and provide a way of escape.

The question for you is will you neglect such a great salvation? Will you ignore the warnings? Are you ignoring the escape route by thinking you can avert the disaster by yourself? Will you ignore Jesus until you have dealt with other pressing matters first? Perhaps you don’t think that the warning is serious, take up God’s Word and check for yourself. How shall you escape if you neglect so great a salvation?



RPCI SYNOD 2017

The 207th Synod of the Reformed Presbyterian Church of Ireland met in the Ballylane church building from 12th to 14th June 2017.

On the Monday evening the outgoing Moderator, Rev David Silversides conducted public worship. Mr Silversides read from John 20 and preached on

‘Signs of the complete Saviour. Rev. Prof. Norris Wilson was appointed to serve as Moderator for the incoming year. In bringing the opening meeting to a close Mr Wilson spoke on the words ‘Let us fix our eyes on Jesus’ (Hebrews 12:2)

On Tuesday various reports were considered and in the evening, representatives from four other denominations brought greetings and spoke about the situation in their churches.

On Wednesday morning, Rev Kenneth Stewart (Glasgow RPC) preached on the words of Christ in John 17:19 ‘and for their sakes I sanctify myself.’ The remainder of the morning was given to prayer. The business was concluded on Wednesday afternoon and the court dissolved.

Rev Samuel McCollum (RP Global Alliance Website)



RPCI Synod

GLEANINGS BY BILL LUCAS

THE GRACE OF GENTLENESS

"Take my yoke upon you and learn from Me -- for I am gentle and humble in heart" (Matt 11:29)

There are some Christians who seem never to have learned love's secret of gentleness. There is nothing that this sad, sorrowing, sinning world needs -- more than gentleness: like that of Him of whom it is written, that He would not break a bruised reed. We need to pray for the grace of gentleness that we may walk softly among men, never hurting another life by harsh word or ungentle act.

"We were gentle among you, like a mother caring for her little children." (1 Thess 2:7)

"Be completely humble and gentle, be patient, bearing with one another in love." (Eph. 4:2)

J R Miller "Counsel and Help" 1907

A TRINITY OF EVIL

The New Testament teaches that the enemies of the people of God are the world (John 15: 18 - 19); the flesh (Galatians 5:17); and the devil (1 Peter 5:8). The world -- an external foe; the flesh -- an internal foe; the devil -- an infernal foe.

Thus we have opposing us a trinity of evil which is mighty; and we have helping us a Trinity of good which is almighty.

From "The Pearl of Psalms" by George Henderson

GRIEVE NOT THE HOLY SPIRIT

Keep me throughout this day from all that would grieve your Holy Spirit. Help me to look not on the dark clouds, but on your rainbow; not on the stormy waters, but on the face of Jesus; not on what you have taken or withheld, but on what you have given; not on my fickle and changeful heart, but on your love, which is steadfast as the great mountains.

F B Meyer

HIM HATH GOD EXALTED (ACTS 5:31)

Jesus, our Lord, once crucified, dead and buried, now sits upon the throne of glory. The highest place that heaven affords is His by undisputed right. It is sweet to remember that the exaltation of Christ in heaven is a representative exaltation. He is exalted at the Father's right hand, and though as Jehovah He had eminent glories, in which finite creatures cannot share, yet as the Mediator, the honours which Jesus wears in heaven are the heritage of all the saints.

It is delightful to reflect how close is Christ's union with His people. We are actually one with Him; we are members of His body; and His exaltation is our exaltation. He will give us to sit upon His throne, even as He has overcome, and is set down with His Father on His throne; He has a crown, and He gives us crowns too; He has a throne, but He is not content with having a throne to Himself, on His right hand there must be His queen, arrayed in "gold of Ophir." He cannot be glorified without His bride.

4

Look up, believer, to Jesus now; let the eye of your faith behold Him with many crowns upon His head; and remember that you will one day be like Him, when you shall see Him as He is; you shall not be so great as He is, you shall not be so divine, but still you shall, in a measure, share the same honours, and enjoy the same happiness and the same dignity which He possesses. Be content to live unknown for a little while, and to walk your weary way through the fields of poverty, or up the hills of affliction; for by-and-by you shall reign with Christ, for He has "made us kings

and priests unto God, and we shall reign for ever and ever." Oh!, wonderful thought for the children of God! We have Christ for our glorious representative in heaven's courts now, and soon He will come and receive us to Himself, to be with Him there, to behold His glory, and to share His joy.

C.H. Spurgeon

A LEGEND ON A SUNDIAL

In the biography of F B Meyer it states: All the prophets were wrong. He did not kill himself by his journeyings, he just died of having lived, and he was never in a hurry, because he was always in haste.

The book then quotes a legend on a sundial: "Life is too slow for those who wait; too swift for those who fear; too long for those who grieve; too short for those who rejoice. But for those that love there is eternity."

Later, in referring to a trip he had made to Wales with a group of young fellows, he thought that they did not think that the new parson was up to much. He said there was a long raft going out into the water and he was the only one who dared to take the dive from it and ever after that they respected him.

He recalled: "I saw that if I were to swim to save men and women who were drowning, three things must happen. First to my feet, then my ankles -- I must walk in God's way. Then the water had to come up to my knees -- I had to learn to pray. Then to the loins -- I had to keep my body under. And so the ankles, the knees and the heart and the loins are kept absolutely pure and sweet by Jesus, and then it is that we can swim, we can save other people who are drifting down to perdition: those three conditions make it possible for God to do his saving work through human lives."

From: "No Ordinary Man. The Remarkable Life of F B Meyer" by W Y Fullerton

DO NOT BE PROUD OF YOUR FINE FEATHERS

Behold here a sacred riddle or paradox -- "God was manifest in the flesh." That man should be made in God's image, was a wonder -- but that God should be made in man's image, is a greater wonder!

That the Ancient of Days -- should be born; that He who thunders in the heavens -- should cry in the cradle; that He who rules the stars -- should suck the breast; that Christ should be made of a woman -- and of that woman which He Himself made; that the mother should be younger than the child she bore; this is the most astonishing miracle! "God was manifest in the flesh" is a mystery we shall never fully understand until we come to heaven, when our light shall be clear, as well as our love perfect.

"He humbled Himself and became obedient to death -- even death on a cross!" (Philippians 2:8)

"God made Him who had no sin -- to be sin for us!" (2 Corinthians 5:21)

Christian! Learn to be humble! Do not be proud of your fine feathers!

A HOUSE FOR YOUR SOUL

“What must I do to be saved?” (Acts 16:30)

“We dwell in Him...” (1 John 4:13)

Images of the recent fire, which tragically consumed a 24 storey block of flats in West London, have shocked the nation. The massive inferno broke out at the Grenfell Tower block in the early hours of 14 June, causing many fatalities.

Investigations are being made into the cause of the fire, as to how it spread so rapidly throughout the tower. Fire fighters, fire safety experts and architects were all alarmed at the speed at which the fire spread, causing residents to be trapped inside their homes, as the tower was engulfed. Furthermore, the fire safety strategy for the building directed residents to stay inside their flats in the event of a fire breaking out.

Sadly, the safety strategy failed and many lost their lives in their own homes.

Surviving residents expressed anger, as they had made known their concerns about fire safety in the building over many years, and again, during a refurbishment last year. These concerns were said to have fallen on deaf ears. Their homes became a place of death and destruction.



SPIRITUAL NEGLECT

In the face of such devastation, we are reminded of the desire we all have for homes where we and our families can live safely and securely. How neglectful we would be if we failed to consider and act upon such matters. However, many people are dangerously neglectful about spiritual matters. They are so busy with their lives that they don't stop to consider where they are travelling. There is little concern for their souls, no thoughts of repentance from sin and of faith in Christ. The old puritan said, "they would rather put money in the bank, than tears in God's bottle."

Increasingly, our land is filled with those who aggressively speak out against the Gospel and our Christian heritage. However, it has been said that hell is undoubtedly full of people who were not actively opposed to Jesus Christ, but who simply drifted into damnation by neglecting to respond to the Gospel. Those who sit in the pews of our churches, week in, week out, who know the truth, yet continue in a Christless state are following such a path. It is a dangerous and neglectful path—a path which, if continued on, will lead to a Christless eternity. Perhaps you are such a person, yet you intend to put that right, only not now, but at a more opportune time. The road to hell is paved with good intentions.

SPIRITUAL CONCERN

On the other hand, perhaps you are aware of the danger you are facing in a Christless state. Do you seek a house for your soul? Do you desire Jesus and to "dwell in Him?" Do you seek to move from your old sinful home into which you were born? The question you may be asking is, how do I receive Christ for my soul, how do I access this house for my soul to dwell in?

When we are looking to relocate from one home to another, one of the biggest considerations we face is the cost, either the monthly rent or the purchase price. Spiritually speaking, we can often wrongly apply the same logic in relation to the salvation of our souls.

6

The Philippian Jailor asked the most important and urgent question that anyone could ask. He was a breath away from eternity, as he believed that the prisoners under his care had fled. He drew his sword and was about to kill himself until he heard Paul's voice, "do yourself no harm, for we are all here" (Acts 16:27-28). He then asked the question, "what must I do to be saved?" Are you concerned about your own spiritual state?

SPIRITUAL ERROR

The emphasis of the question was, “what must *I do* to be saved?” The emphasis of the jailor’s question is often the thinking of many today. If I am to be saved, if I am to enter heaven, then I must do so on my own merits, I must live a good morally upright life. However, our good works can never merit salvation, as the New Testament makes very clear, “for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (Ephesians 2:8-9)

Furthermore, we may believe that we will be saved if our good deeds outweigh our bad deeds. The Scriptures teach that we are incapable of doing good. “There is none who does good, no, not one” (Romans 3:12). We may consider something to be a good deed by human standards, but by God’s standards we are unable to carry out good deeds or to live good lives. Everything we do is tainted with sin and therefore cannot be acceptable by a Holy God.

SPIRITUAL TRUTH

Paul did not answer the jailor’s question with ‘something to do’, but rather ‘someone to believe in’. Paul did not say, “just have faith” or “just believe and you shall be saved.” His response to the question was, “believe on the Lord Jesus Christ, and you will be saved.” (Acts 16:30-31). Would you like to pay a respectable rent for this house, to do something to win Christ? If so, you cannot have the house, as this house is without money and without price.

Saving faith is not a matter of our works or of human effort, but of ceasing from our own efforts, and trusting in Christ alone, in His sinless life and substitutionary death, to save us from our sins. There is a key to this house. If you would have this house for your soul, if you would have Christ as your Saviour, you must accept Him freely. The key to the house is to come to Christ. No other key will do.

SPIRITUAL PROVISION

This house is like no other house, as it is furnished with all that we could ever want in a home. It is a place of love, joy, peace, service and satisfaction. Here we have fellowship and communion with Christ in a spiritual home that far surpasses any physical home we could ever hope to have. It is a home which money cannot buy.

You may feel that you are unworthy of a place in such a house. It is true that you are unworthy and that the house is too good for you. In fact, there is no one who is worthy of a place in such a house. Nobody is worthy of salvation. However, if you come to Christ, He will provide you with the garments of His own righteousness and wash you and cleanse you, so that in Him you will be worthy for this house. There is room in this house for all who would seek to come to Christ and He promises that there is room in the world to come, “in my Father’s house are many mansions” (John 14:2).

SPIRITUAL SECURITY

We may be satisfied and comfortable in our physical homes, we may have lived there for many happy years, but these homes cannot guarantee our safety and security, as we have been tragically reminded by the Grenfell Tower fire. However, if we dwell in Christ, if we have come to trust in Him alone, we can be sure of a spiritual home, which is safe and secure. The house built upon the rock stood firm, but the house that was built upon the sand fell (Matthew 7:24-27). A physical home may be lost through bankruptcy or eviction, but we can be sure we will never be asked to leave this house, as whoever comes to Him, He will by no means cast out (John 6:37).

We are assured that He will give grace and glory (Psalm 84:11), so that if we receive grace in this life, we will receive glory in the next. Here we live with Christ all the years of our earthly life, until our great removal day, when we will move into another house, “not made with hands, eternal in the heavens” (2 Corinthians 5:1).

CONCLUSION

Will you continue in your old sinful home into which you were born? The most urgent question in the world is, “what must I do to be saved?” The Biblical answer is, “believe in the Lord Jesus Christ, and you shall be saved.” Can this be said of you as it has been said of the Philippian Jailor? If so, you will dwell in Him and have a house for your soul for all eternity.

SELF-EXAMINATION SPEAKS A THOUSAND LIES

Unhealthy introspection is a daily threat to our joy in Christ. Many of us tend to examine ourselves in a way that is excessive, inaccurate, and leads to discouragement.

I'm failing at everything. I don't like the way God made me. The Lord is not helping me. My service is worthless. My gifting is useless. My growth is hopeless.

Self-examining spiritual depression speaks a thousand lies. The gospel speaks a better word.

WHEN SELF-EXAMINATION IS EVIL

God calls us to examine ourselves (2 Corinthians 13:5; Lamentations 3:40), but healthy self-examination is a difficult and dangerous duty. The flesh seizes self-examination as an opportunity to turn our thoughts against us. Introspection is deceptive because it often looks like we're doing the right thing: we're not indifferent to our sin — we want to seek it out! But when that introspection makes us self-absorbed instead of Christ-absorbed, we undermine our faith.

As Charles Spurgeon once said, “Any practice that detracts from faith is an evil practice, but especially that kind of self-examination which would take us away from the cross-foot proceeds in a wrong direction.”

I am familiar with this evil — the self-examination that lessens faith and leads away from the foot of the cross.

I was once in a prayer meeting with a group of pastors, and I spent the entire meeting thinking about myself and assessing my contributions. And because that apparently wasn't enough self-absorption for one day, I left the meeting and spent the rest of the afternoon continuing the self-reflection: considering whether I shared too much or too little, wondering what others thought of me, examining my motives, and especially hoping I didn't pray anything dumb or heretical.

WHEN IT'S DARK, OPEN THE CURTAINS

Thomas Chalmers, a Scottish church leader in the 19th century, knew that self-examination can be tiring and fruitless. He once compared self-examination to a dark room full of objects. We can't see what is there because the room is pitch black. This darkness is the reason looking at ourselves is often so unfruitful.

How do we brighten the room? Not by straining our eyes or taking more time and effort to examine the darkness. We will never see ourselves clearly simply by focusing more intently on ourselves.

Instead, Chalmers says we must go to the window and open the curtains. Let the light of Christ break into the darkness of your soul. The sunlight in Chalmers's image is the truth of God's word: “If we derive no good from the work of self-examination, because we find that all is confusion and mistiness within,” he says, “then let us go forth upon the truths which are without, and these will pour a flood of light into all the mazes and intricacies of the soul, and, at length, render that work easy, which before was impracticable.”

If you are currently lost in the maze of introspective concerns, aware of the confusion and chaos within, and burdened by renegade self-reflection, the best thing you can do is soak in the sunshine of God's truth.

- 8 Go to the word, hear the voice of the Lord, and experience the flood of divine light pouring into your mind with clarity and comfort. The sunlight of the gospel of grace provides the necessary atmosphere for healthy self-examination.

SOAK IN THE GOSPEL SUNLIGHT

So, when we go to God's word, what light does the gospel shed on the darkness of self-examination?

THE GOSPEL BRINGS PROPORTION TO OUR EXAMINATION

As we learn to treasure Christ, we will spend far more time looking to Christ than to ourselves. We learn that we are not changed by beholding self, but by beholding Christ (2 Corinthians 3:18). Robert Murray M'Cheyne famously said, "For every look at yourself, take ten looks at Christ."

THE GOSPEL BRINGS PARDON TO OUR EXAMINATION

God knows the worst about you and loves you still. "He does not deal with us according to our sins" (Psalm 103:10), and he promises that if we confess our sins, he will forgive us and cleanse us (1 John 1:9). Only when we are secure in the love of God for us in Christ are we empowered for self-examination that is humble, confident, and fruitful.

"We will never see ourselves clearly simply by focusing more intently on ourselves."

THE GOSPEL BRINGS PERCEPTION TO OUR EXAMINATION

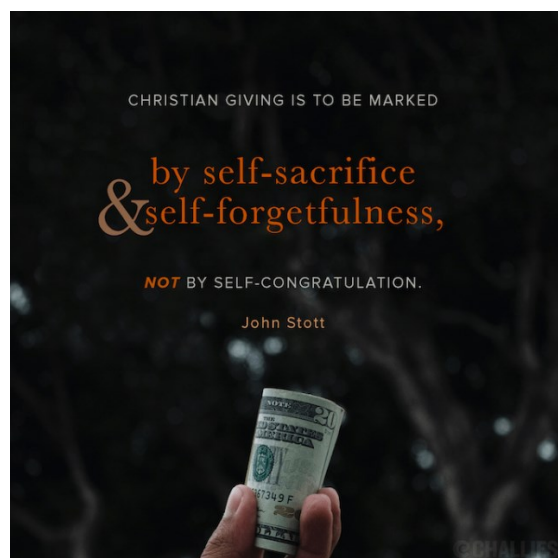
The most important things we need to know about ourselves are not found by looking inward, but by looking to Christ. In his death and resurrection, our identity comes into focus. We see how precious and honoured we are in God's sight, the seriousness of our sin, the glory of our new identity, and the future we have in Christ.

THE GOSPEL BRINGS POWER TO OUR EXAMINATION

Grace transforms examination from a tyrant and a burden into a means of faith, love, and hope. Self-examination doesn't have to be buckets of water thrown on the fires of our faith. Instead, it can be fuel. We can see where God is at work in us, and we can move forward with the confidence of knowing that he who began a good work in us will bring it to completion (Philippians 1:6).

Is the gospel informing your self-reflection? Always look up before looking in. Never leave the foot of the cross. Welcome the sunlight, and watch the darkness scatter.

Jared Mellinger, Desiring God



I AM WHO I AM



One of the most significant events in the life of the Lord's people in redemptive history is the exodus. However, as important as the exodus is, it is even more important for us to see that in Exodus 3, God reveals the majestic magnificence of His character. It is a magnificence that contains two glorious truths, inextricably linked, without which the Christian God cannot be understood or worshiped. As important as the salvation of Israel from Egypt is, it cannot properly be understood unless it is framed within the revelation of God's twofold character as expressed by God's own declaration and as displayed in the burning bush.

As God comes to Moses, He announces Himself as "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6). Here God identifies Himself as the covenant God, the One who has sovereignly initiated a relationship with His people. The first thing that God wants Moses to recognize is that He is a God who is with His people (v. 12), who will deliver them from Egypt (v. 8), and who has redeemed them for the purpose of worshiping Him alone (v. 12). God is accomplishing His covenant promise to Israel through Moses.

Moses recognizes the sheer weight of this call from God. So he hesitates. He looks for a way out. He first points to his own insufficiency ("Who am I?"; v. 11), and God points back to His all-sufficiency ("But I will be with you"; v. 12).

But then Moses asks something that might, at first glance, seem strange. He wants to know God's name. The reason he asks for God's name is because, as we see in the Old Testament, the name of someone often designates the character of the person. Moses is asking God for a revelation of His character so that Israel may know that the One who has called Moses is sufficient. He is able to achieve the deliverance promised.

The name that God gives to Moses—"I AM WHO I AM"—is a revelation of God's utter and complete self-sufficiency. It is a revelation of God's *aseity*. He alone is of Himself (*a se*). God, and only God, is dependent on nothing. And this means, for Moses and for Israel, that God is not dependent on Pharaoh's cooperation to accomplish what He has promised.

This name of God—"I Am"—is the root form of the name Yahweh. John Calvin rightly says that this name is given to us in the Old Testament "that our minds may be filled with admiration as often as his incomprehensible essence is mentioned." That "incomprehensible essence," given in the name Yahweh, is mentioned more than five thousand times in the Old Testament.

In Exodus 3, therefore, God identifies Himself in two ways. He tells Moses that He is the covenant God, who is with His people, and that He is the self-existing God, who needs nothing in order to be who He is and to do what He purposes to do.

This brings us to the burning bush. The purpose of that miracle was not simply that Moses might be amazed; it was to display God's own twofold character that He had announced to Moses. The burning bush illustrates what theologians call God's transcendence and immanence. The revelation of the burning bush was a revelation that the "I Am" is and always will be utterly independent and self-sufficient. He is fully and completely God even as He promises and plans to "come down" (Ex 3:8) to be with His people and to redeem them. The burning bush points us to that climactic revelation of the One who is fully and completely the self-existing God, who comes down to redeem a people, and who is Immanuel (God with us). It points us to Jesus Christ Himself (Matt. 1:23, 28:20).

The revelation of God's twofold character in Exodus 3 is essential to grasp for all who seek to engage in the biblical task of apologetics. No other religion on the face of the earth recognizes this kind of God. The faith we defend is wholly unique. It begins and ends with the revelation of this majestic mystery of God's character given to us in Holy Scripture.

K. Scott Oliphant, Ligonier Blog

REFORMED WORSHIP WILL EMPHASIZE AND FEATURE biblically based, hermeneutically sound expository preaching of the Holy Scripture, the only infallible rule of faith and practice, as interpreted by the *Westminster Confession of Faith* and the two *Westminster Catechisms*.

Reformed worship will also include contemplation of God's holy law, in keeping with the law-gospel paradigm, in order to aid the worshiper in his understanding of his vileness before God (its second use) and to promote its use as a guide for Christian conduct (its third use). Our carnal and antinomian age is in desperate need of a healthy dose of the law of God. Evangelical Christians have become morally lazy, excuse-ridden, and relativistic. It is the Reformed tradition, above all others, which has given prominence to reading and meditating on the law of God. Regular contemplation of God's holy law in worship would do much to cure this age of its rampant immorality and "carnal Christianity" and to restore true personal piety, parents' and children's responsibilities, and the Protestant work ethic in the world.

From: *A New Systematic Theology of the Christian Faith* by Robert L. Reymond (Nashville: Thomas Nelson Publishers, 1998), p. 874.

Robert L. Reymond (1932-2013) was Professor of Systematic Theology at Covenant Theological Seminary in St. Louis, Missouri, from 1968 to 1990.

Children's Corner



Dear Children

Have you been thinking about the question I left with you last month? Is anything more wonderful than God's creation? Yes, there is something that is more wonderful still. What is that?

You remember how Adam and Eve sinned against God in the Garden of Eden. That first sin brought God's wrath and curse not only on themselves but also on every single individual born into the world since then except, of course, one individual, the Lord Jesus Christ. He was without sin.

Did God leave us to die in our sins? No. He sent His own beloved Son into the world to save us from our sins by dying on the cross in our place. We deserved to die and to be sent to Hell but Jesus came to take the punishment we deserved. God accepted the payment Jesus made on our behalf. Now everyone who trusts in Jesus is completely forgiven for all their sins. Isn't that really wonderful! Don't we have great cause to praise Him and to love Him? What amazing love God has shown to us!

Just think how wonderful it is to have our sins completely forgiven and that one day we will be like the Lord Jesus without any sin. Then when we die He will take us to Heaven to be with Himself safe for ever and ever. Doesn't the Lord Jesus deserve not just our thanks but also our love and trust and to live for Him all the days of our life? King Solomon says in Ecclesiastes: "Remember now your Creator in the days of your youth". Trust in Him and give Him your best years. He deserves it and you will never regret it.

My prayer for you is that you will all love and trust in the Lord Jesus Christ for "none perish who trust in Him". You are never too young to ask the Lord Jesus to take away your sins and to give you a heart that will love Him and serve Him all your life and then be with Him forever in Heaven. He says: "I love them that love Me and those who seek Me early shall find Me". Isaiah tells us in chapter 51 that the heavens will vanish like smoke and the earth grow old like a garment but that God's salvation will be forever. Those who choose God and His salvation are safe not just for time but also for eternity. Make sure you are one of them.

With my love and prayers,

Granny M

Activity: Look up the Gospel of John, chapter 3 and verse 16. Then fill in the blanks and learn the verse.

For _____ so _____ the _____ that He _____ His _____

_____ that whoever _____ in Him should not _____ but have

