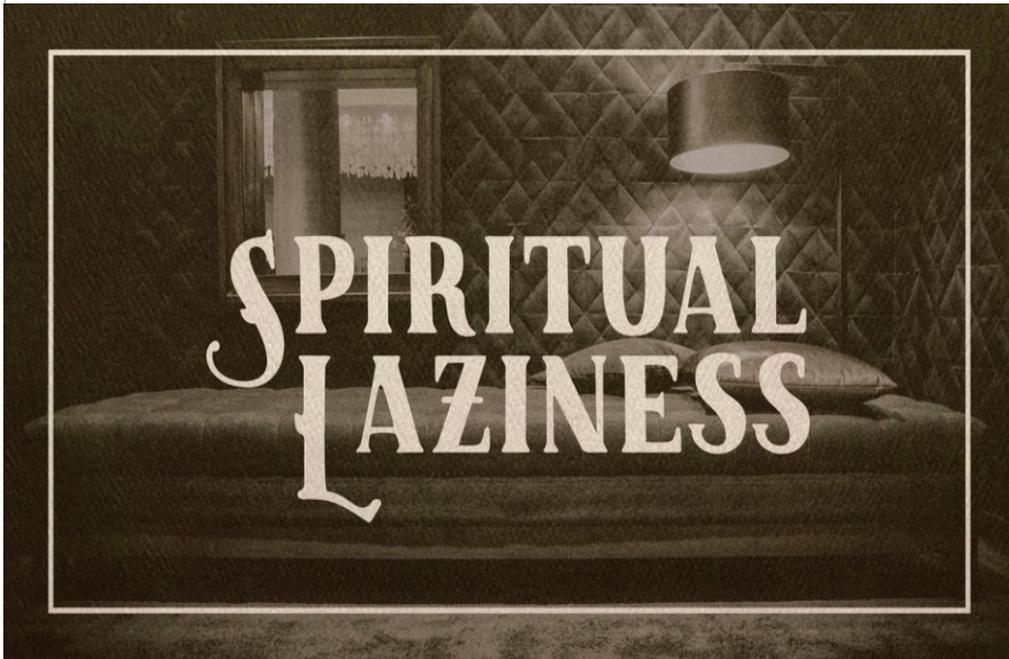




STORNOWAY
REFORMED PRESBYTERIAN CHURCH

CHRIST JESUS CAME INTO
THE WORLD TO SAVE SINNERS
(1 TIMOTHY 1:15)

November/December 2018



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,

I'm sure if, like me, you read the news online you notice increasingly more absurd headlines relating to identity topics that the media want to push on us under the veil of anti-discrimination. There is a clear agenda. Most of the time I skip these articles and look for substantial news headlines. However, recently one such article about alleged discrimination caught my attention: **Dutchman, 69, brings lawsuit to lower his age 20 years.** This one was new to me!

Emile Ratelband is 69 years old and yet wants to legally lower his age as he feels it leads to him being discriminated against, both for employment opportunities and for online dating. Ratelband has actually taken the case to court in the Netherlands to officially change his date of birth. Can you believe it? We could quite simply dismiss this idea as laughable, but for a moment think of the logic of Ratelband's argument.

In our country, as in many others, there are certain "protected characteristics" against which it is illegal to discriminate. These include age, gender, religion, sexual orientation, among others. Since someone can decide their own sexual orientation and religion, and can legally change their gender according to their own perceptions, why should they not be allowed to change their age? This is exactly the argument of Ratelband. If people can be transgender, then he can identify as younger than he actually is.

We must admit that this argument has some merit. Previously, there were two sexes: male and female. Now there is a plethora and you have free choice. If gender is no longer a binary and scientific fact, then it follows that age does not need to conform to the scientific measure of time.

The problem of course is that it is simply not true. As we know the Bible admits of two sexes: "So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27). But the Bible also gives us an understanding of time and of age. The genealogies, for example Genesis 5, make it very clear that age is measured from birth right through to death. To say otherwise is to speak untruth, even if we can hear the counter-arguments: "But what harm does it do?" "Loads of people lie about their age – it's not a big deal!"

We can trace this madness from a rejection of inspired revelation during the "Enlightenment" of the 18th Century. The Bible was rejected for the scientific method and philosophy. Man in his pride thought he knew better – it was the "Age of Reason." But when Scripture is rejected as our basis, how can we stand intellectually? Our pride has gone before a great fall. "Claiming to be wise, they became fools" (Romans 1:22). Fast forward and we live in the "Age of Delusion" where people are fooling themselves and their delusions are encouraged.

Just how much people need to "know the truth, and the truth will set [them] free." Let this remind us that we must continually stand for truth no matter how unfashionable it becomes.

In Christ,
Stephen

NEWS & EVENTS

IAN GILLIES RPCNA SEMINARY UPDATE

1st November 2018

Dear Brothers, Sisters, and Friends,

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In recalling the events of the past month, it is hard to look beyond the past weekend. I am sure you all heard about the shooting that took place here in Pittsburgh on Saturday. In such tragic circumstances, we can only pray that the Lord would yet bless this affliction, as only He can. A special prayer service was held here at the seminary on Tuesday, with particular focus on the families of the bereaved and the Jewish community as a whole. Upon



Ian Gillies

reflection, the past few days have been somewhat of a rebuke to me; it should not require a tragic event such as this for me to pray for the Jewish people. Pray with me, friends, that the Lord would send forth His marvellous light into this dark situation; bringing comfort, and salvation, to those in great need of it.

With regards to life here at seminary, it has been a busy month filled with teaching, reading and assignments. For four years at university, I was doing assignments with history, politics and philosophy books all around me, but to now have the opportunity to write papers with just the Bible before me is a wonderful blessing. Time doesn't permit to set out all I have experienced thus far, but I would like to share one personal highlight. Aside from the daily chapel services here at seminary, every Tuesday at 1pm there is a prayer meeting held for faculty members and students. These meetings have been of particular blessing to me. The seminary places great emphasis on the need for prayer and seeing the outworking of that has been very encouraging.

With regards to prayer, please remember my fellow seminary student, Joey Dunlap – most of you will know Joey from recent RP mission teams. He had his appendix removed at the start of the month but there were some complications along the way which kept him in hospital for a while. Thankfully, he is now much better and returned to classes this week. Please pray for him as he continues to recover and looks to catch up with his studies. In more positive news, Joey's wife, Monica, is expecting their second child in May, God willing, so please remember her and the baby. For myself, next week will be the last week of classes for the first quarter, with exams the week after, so prayer would be appreciated in that regard.

I am pleased to share that I have settled in a church, Providence RPC, in the South Hills area of Pittsburgh, so thank you for your prayers in that regard. I have enjoyed the faithful preaching and warm fellowship at Providence thus far, and hope to give as well as receive in my time there, as we are called to do.

I am so thankful for your continued prayers, and for those who have been in touch with me in recent days. I miss you all and pray for you often, giving thanks for the great truth I was reminded of recently that Christian fellowship is neither bound by time nor distance.

I should mention that, a few weeks ago, I was given the opportunity to speak on the Lord's work in Scotland at College Hill RPC in Beaver Falls. Be encouraged, friends—I am by no means the only one praying for you on this side of the pond. That evening at College Hill, I was privileged to be able to spend some time with Rev. Ted Donnelly of the RPCI, whom many of you will know. For now, I'll leave you with an illustration from his book, *Life in Christ*:

"The sun is shining today', we say, when the weather is fine. But the sun always shines – uninterruptedly, unbrokenly. We need only soar above the clouds in a plane, even on the dullest day, to see it. Yet at ground level we do not always feel its warmth, for it can be hidden from us by clouds... So it is with the love of Christ. It shines upon his people. But it is all too possible for us to deprive ourselves of the awareness of its presence and to live in chilly gloom. The clouds of our sin and neglect come between us and the Saviour and hide from us the warmth of his affection. To 'abide' in his love is to stay in the sunlight, to allow no clouds to come between us. We thus remain in the place where his love for us is a conscious, invigorating reality.'

Friends, I give thanks for the love you have shown towards me in your prayers and messages, and pray you would know the warmth of the love of Christ abiding in your lives.

Every blessing,

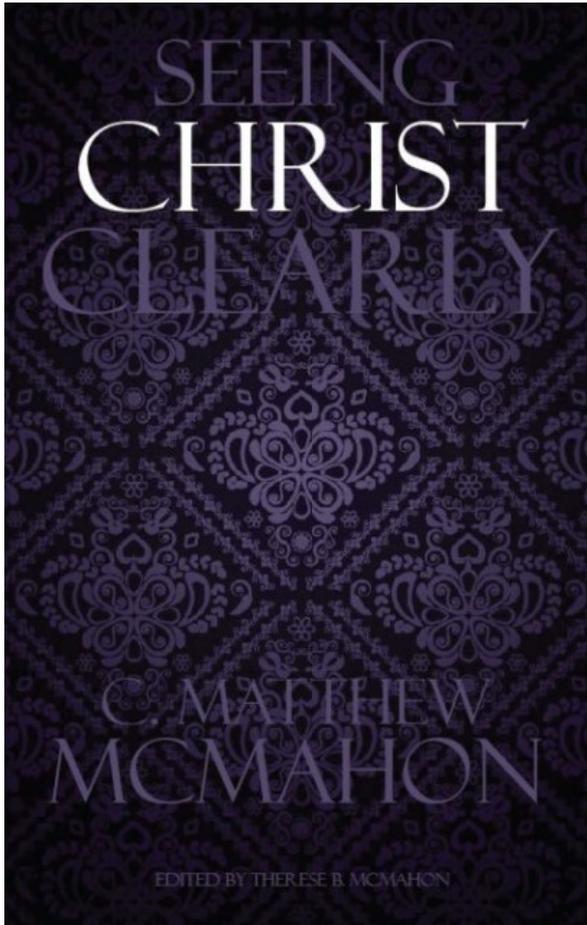
Ian

ELOISE MCCOLLUM'S BAPTISM

On 21st October, we observed the baptism of Eloise on the Lord's Day. As a congregation, we welcomed her into our fellowship and promised both to pray for this girl and to help and encourage her parents as they seek to train their children in the ways of the Lord.

"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." Acts 2:38-39





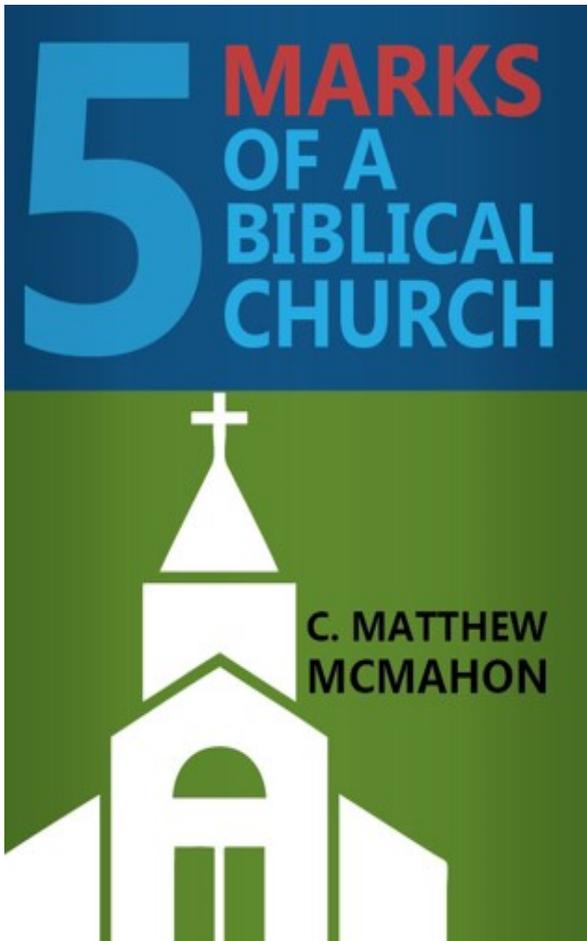
How did Jesus view himself in the Gospels? Who is this divine Son of Man who comes down out of heaven? Do you see Christ clearly?

Christ is clearly portrayed in Scripture as the incarnate God-man who came down from heaven to save his people from the apostasy of Adam in the garden. He is the second Adam, the Branch and High Priest of the everlasting covenant (planned before time began), who came to redeem and save wicked sinners through his merit of living a perfect life to uphold God’s Law, and willingly died on a cross to become a curse through death in order to appease God’s wrath for his one and only bride. To use biblical terms, he expiated sin and propitiated the wrath of God, justifying his people, sanctifying them through his heavenly intercession by sending his Spirit to work in them, and will one day glorify them making them perfect to rule and reign with him forever. It is one thing to understand the various historical narratives concerning these truths in the Gospels, but it is another thing altogether to consider how Jesus saw himself in the Gospels.

This work investigates Christ’s interpretation of the phrase “Son of Man” as found in the book of Daniel, (7:13) and applied to himself throughout the Gospels. Though the phrase “Son of Man” is seen in various Old Testament books and used for a variety of purposes, Christ’s use is specific in its reference to Daniel and his own description.

In this way a question becomes important as it relates to Christ’s self-disclosure, “Do you see Christ as Christ saw himself? Do you see Christ clearly?”

5 MARKS OF A BIBLICAL CHURCH



What are the marks of a biblical church? There are 5 marks that demonstrate the church as the pillar and ground of the truth.

Scripture furnishes Christ’s blood-bought church with everything it needs to worship God effectively with the greatest degree of honour (John 4:24). The holy exaltation of God by his people is vital to giving him high praise in glorifying Christ in their worship before his uncompromising majesty. Such a congregation of holy worshippers have certain qualities that distinguish them from the world. In such a distinction, there are five non-negotiable marks of a biblical church without which, a church unchurches itself. These marks not only aid Christians to discern the nature of a healthy church, but differentiate the Spirit empowered qualities of a biblical church from that which is false.

From 1 Tim. 3:14-15, McMahon explains what it means for the church to conduct itself in God’s house, “which is the church of the living God, the pillar and ground of the truth.” He biblically and historically sets down the five invariable marks of the church:

- Mark 1: Biblical Preaching Through Sound Doctrine
- Mark 2: Biblical Administration of the Sacraments
- Mark 3: Biblical Administration of Church Discipline
- Mark 4: Biblical Leadership
- Mark 5: Biblical Worship

GLEANINGS BY BILL LUCAS

THE LEPROSY

Behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague. (Lev. 13:13)

Strange enough this regulation appears, yet there was wisdom in it, for the throwing out of the disease proved that the constitution was sound.

This morning it may be well for us to see the typical teaching of so singular a rule. We, too, are lepers, and may read the law of leper as applicable to ourselves. When a man sees himself to be altogether lost and ruined, covered all over with the defilement of sin, and no part free from pollution; when he disclaims all righteousness of his own, and pleads guilty before the Lord, then is he clean through the blood of Jesus, and the grace of God.

Hidden, unfelt, unconfessed iniquity is the true leprosy, but when sin is seen and felt it has received its death blow, and the Lord looks with eyes of mercy upon the soul afflicted with it. Nothing is more deadly than self-righteousness, or more hopeful than contrition. We must confess that we are "nothing else but sin," for no confession short of this will be the whole truth, and if the Holy Spirit be at work with us, convincing us of sin, there will be no difficulty about making such an acknowledgment - it will spring spontaneously from our lips.

What comfort does the text afford to those under a deep sense of sin! Sin mourned and confessed, however black and foul, shall never shut a man out from the Lord Jesus. Whosoever cometh unto Him, He will in no wise cast out. Though dishonest as the thief, though unchaste as the woman who was a sinner, though fierce as Saul of Tarsus, though cruel as Manasseh, though rebellious as the prodigal, the great heart of love will look upon the man who feels himself to have no soundness in him, and will pronounce him clean, when he trusts in Jesus crucified. Come to Him, then, poor heavy-laden sinner,

Come needy, come guilty, come loathsome and bare;

You can't come too filthy, come just as you are.

CHS

FORGIVENESS

If I have loved darkness more than light, if I have left some brother or sister wounded by the way, if I have preferred my aims to yours, if I have been impatient and would not wait, if I have marred the pattern drawn out for my life, if I have cost tears to those I love, if my heart has murmured against your will, O Lord, forgive!

... I pray for my companions in life's pilgrimage, for the feeble and the ready to halt, for the despondent and the oppressed, for the poor and sick and forlorn. May their valleys of weeping become filled with springs of joy.

F B MEYER

THE TROUBLESOME LODGER

Extract of a letter from John Newton to his friend, Rev William Bull, 7th June, 1783.

6

"I have many pleasant and kind connections, but I have a troublesome inmate, a lodger, who assumes as if the house was his own, and is a perpetual incumbrance, and spoils all.

He has long been noted for his evil ways, but though generally known, is not easily avoided. He lodged with one Saul of Tarsus long before I was born, and made him groan and cry out lustily.

Time was when I thought I would shut the door, to keep him out of my house, but my precaution came too late, he was already within, and to turn him out by head and shoulders is beyond my power, nay I cannot interdict him from any one single apartment.

If I think of retiring into the closest corner, he is there before me. We often meet and jostle, and snarl at each other, but sometimes (would you believe it?) I lose all my suspicion, and am disposed to treat him as an intimate friend. This inconsistency of mine I believe greatly encourages him, for I verily believe he would be ashamed and afraid to be seen by me, if I always kept him at a proper distance. However we both lay such a strong claim to the same dwelling, that I believe the only way of settling the dispute will be (which the Landlord himself has spoken of) to pull down the house over our heads.

There seems something disagreeable in this mode of proceeding, but from what I have read in an old book, I form a hope that when things come to a crisis, I shall escape, and my enemy will be crushed in the ruins."

THE SHEPHERD

If we know not where we go, we know with whom we go. With such a companion, who will dread the perils of the road?

CHS

READING THE SCRIPTURES

You cannot read a sundial without the sun. So it is with us: we cannot do without the light of God's spirit illuminating our minds as we read.

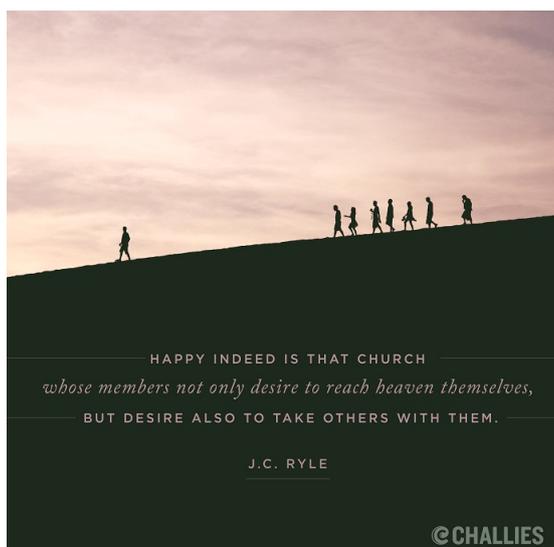
Derek Prime (A Good Old Age)

THE ANXIOUS CHRIST

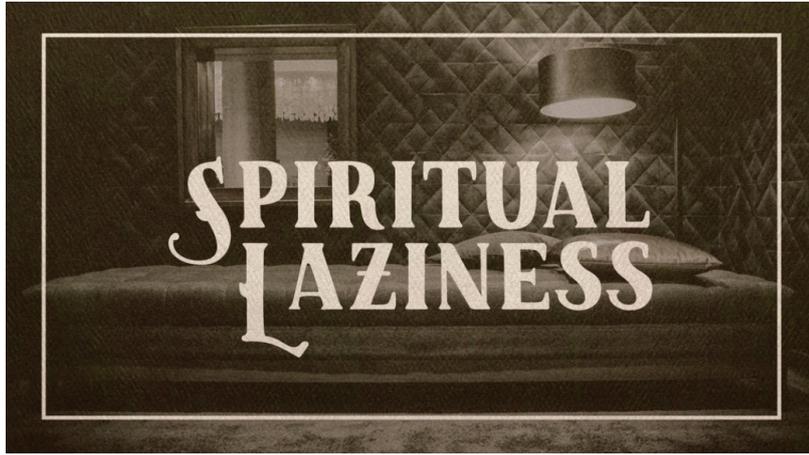
Then said Jesus unto the twelve, Will ye also go away? (John 6:67)

When the crowd went away He did not cry after them -- His soul was grieved, but He spoke not a word; but when His own believing disciples were in danger of being led away, He speaks to them: "Will ye also go away?" - - ye whom I have chosen -- ye whom I have washed -- ye whom I have sanctified and filled with hopes of glory -- "Will ye also go away?" Oh! see, Christians, how anxiously Christ watches over you. He is walking in the midst of the seven golden candlesticks, and His word is: "I know thy works." He watches the first decaying of the first love. He speaks aloud: "Will ye also go away?"

Robert Murray McCheyne



HOW CAN I STOP BEING SPIRITUALLY LAZY?



Sloth is neglect. It isn't necessarily doing nothing, simply neglecting what we need to do. Not making spiritual things a priority. It's possible to be busy active in Christian things yet neglect our spiritual wellbeing. It may be that we want to be comfortable and resist anything that makes demands. So we divert our desires for greater spiritual reality. It's much more comfortable sometimes to settle for the superficial and to coast along. It's a battle we face every day we raise our head from the pillow. How do we move from having unfulfilled desires of breaking out of this state to acting on them?

The Book of Proverbs has much to say about slothfulness in general that can also be applied to spiritual things. Andrew Gray did this in various sermons and the following is an updated extract from one of them. He believed that slothfulness and neglect of our duty in spiritual things was very common and is therefore very direct in his words. He warns that slothfulness is like a creeping spiritual disease that gradually kills off conviction of sin, resolutions, desires for God, promptings from the Holy Spirit and our enjoyment of God. It also kills to a certain extent our faith and love, our hatred of sin and the spiritual strength a Christian has to resist temptation. It's the reason that our spiritual life and liveliness may be very weak. All this makes it an urgent matter for us to consider.

1—CONSIDER YOUR NEED

Do you want to be diligent? Get a vivid impression of what you need from God engraved on your heart. Why are Christians today not diligent? It is because they do not know their need. We say that "necessity makes dumb men orators" – we can add that necessity makes lame men to labour.

If we say our need we would take no refusal. Necessity is one of the most unmannerly things possible. It will not go away from God's door until He answers it. Necessity would make us diligent in the things to which He calls us. "This poor man cried, and the Lord heard him" (Ps. 34:6). It would be an excellent sight, if every one of us got a sight of our necessities. Some of us are as great strangers to our own hearts, as if we were living a thousand miles away from one another.

2—SEEK TO KNOW GOD TRULY

Be much acquainted with God and seek to have much of the knowledge of the Most High. This is clear when we compare Job 22:27 with v. 21. If we have acquainted ourselves with God, the evidence of this will be that we will pray to Him. It could be translated, "many strong prayers". Why do we correspond so little with God? Do we know Him or not (John 4:10)?

3—CONSIDER DEATH AND JUDGEMENT

Live in view of death and judgment approaching. Live in view of the fact that you must appear before Him. This would provoke you to be diligent. This is clear by comparing these two passages: 2 Corinthians 5 and Ecclesiastes 9:17. The reasoning is that eternity approaches and you can do nothing after it has come. I am sure that if we thought in the morning that we are now a day nearer eternity than before, it would be impossible for us to be as slothful as we are.

4—SEEK TO HAVE CHRIST’S LOVE CONSTRAIN YOU

A Christian should live under the impression of the sweet constraining love of God. The soul should be under the sweet impression of Christ’s love. Paul asserts the principle of his obedience to be the love of Christ constraining him (2 Corinthians 5:14).

5—CONSIDER THE OMNISCIENCE OF GOD

A Christian should live under the impression of the omniscience of God. The Psalmist says that he kept God’s precepts and testimonies because all his ways were before God (Psalm 119:168). In other words he is saying, “do you want know why I am such a diligent Christian? Because I knew there was nothing I did that the Lord did not know.”

6—SEEK TO GET YOUR HEART ENGAGED TOWARDS DUTY

Strive to have your heart inclined and engaged to do duty. The Psalmist could say he had inclined his heart to keep God’s precepts always to the very end (Psalm 119:112). This is indeed a most remarkable thing, never to be out of obedience to His commandments. Not just for a while but always, even to the end. He goes on to say that his soul has kept God’s testimonies (Psalm 119:167). What leads him to this? “I love them,” he says of God’s testimonies. Thus, to have your heart engaged towards the duties of religion would make you a diligent Christian.

7—RESOLVE NOT TO BE SLOTHFUL

I would charge every one: young and old, professing and not professing Christians, you who know God, and you who are ignorant of Him. I desire you today, in His name, to take this oath of love on your heart, that you may take away this resolution with you, “I shall never be such a slothful Christian anymore.” “I have sworn, and I will perform it” (Psalm 119:106). I urge you to do this in the sight of God the Father, the first person of the blessed Trinity, and in the fight sight of the Son, the second person of the blessed Trinity, and in the sight of the Holy Spirit, the third person of the blessed Trinity. Make this the oath that you will swear and labour to perform: that you will not be slothful any more.

8—CONSIDER THE MAJESTY OF GOD

If you desire to rise above slothfulness then strive to keep yourself under high and majestic considerations of God. I am sure that the low conceptions we have of the majesty of God are the reason why many of us bow our knee so seldom to Him. The psalmist had an unusual expression, “I give myself unto prayer” (Psalm 109:4). It may be translated, “I prayer.” He would say, “I am so much taken up in that work, that they may call my name ‘Prayer’”.

CONCLUSION

Consider those have died in the Lord and rest from their labours. Their reward is with them and their works follow them. Consider what all those glorious thousands who are round about the throne are doing. They have now entered into the glorious and eternal possession and enjoyment of God, wisdom’s ways were pleasant to them while they were here. The day is coming when the Christian who is most diligent in the duties of religion will not repent of it. No one went down to their grave without this conviction, “Woe to me that I spent so little of my time in the duties of religion.” It is astonishing that while God is spending so much effort on us, we move our hearts so little in the duties of religion.



WHY WAS THE REFORMATION NECESSARY?

The church is always in need of reform. Even in the New Testament, we see Jesus rebuking Peter, and we see Paul correcting the Corinthians. Since Christians are always sinners, the church will always need reform. The question for us, however, is when does the need become an absolute necessity?

The great Reformers of the sixteenth century concluded that reform was urgent and necessary in their day. In pursuing reform for the church, they rejected two extremes. On the one hand, they rejected those who insisted that the church was essentially sound and needed no fundamental changes. On the other hand, they rejected those who believed that they could create a perfect church in every detail. The church needed fundamental reform, but it would also always need to be reforming itself. The Reformers reached these conclusions from their study of the Bible.

In 1543, the Reformer of Strasbourg, Martin Bucer, asked John Calvin to write a defence of the Reformation for presentation to Emperor Charles V at the imperial diet set to meet at Speyer in 1544. Bucer knew that the Roman Catholic emperor was surrounded by counsellors who were maligning reform efforts in the church, and he believed that Calvin was the most capable minister to defend the protestant cause.

Calvin rose to the challenge and wrote one of his best works, “The Necessity of Reforming the Church.” This substantial treatise did not convince the emperor, but it has come to be regarded by many as the best presentation of the Reformed cause ever written.

“We might be surprised that Calvin placed the worship of God as the first of the Reformation issues...”

Calvin begins by observing that everyone agreed that the church had “diseases both numerous and grievous.” Calvin argues that matters were so serious that Christians could not abide a “longer delay” for reform or wait for “slow remedies.” He rejects the contention that the Reformers were guilty of “rash and impious innovation.” Rather, he insists that “God raised up Luther and others” to preserve “the truth of our religion.” Calvin saw that the foundations of Christianity were threatened and that only biblical truth would renew the church.

Calvin looks at four great areas in the life of the church that needed reform. These areas form what he calls the soul and the body of the church. The soul of the church is composed of the “pure and legitimate worship of God” and “the salvation of men.” The body of the church is composed of the “use of the sacraments” and “the government of the church.” For Calvin, these matters were at the heart of the Reformation debates. They are essential to the life of the church and can only be rightly understood in light of the teaching of the Scriptures.

We might be surprised that Calvin placed the worship of God as the first of the Reformation issues, but this was a consistent theme of his. Earlier, he had written to Cardinal Sadoletto: “There is nothing more perilous to our salvation than a preposterous and perverse worship of God.” Worship is where we meet with God, and that meeting must be conducted by God’s standards. Our worship shows whether we truly accept God’s Word as our authority and submit to it. Self-created worship is both a form of works-righteousness and an expression of idolatry.

Next, Calvin turned to what we often think of as the greatest issue of the Reformation, namely, the doctrine of justification:

We maintain, that of what description so ever any man's works may be, he is regarded as righteous before God, simply on the footing of gratuitous mercy; because God, without any respect to works, freely adopts him in Christ, by imputing the righteousness of Christ to him, as if it were his own. This we call the righteousness of faith, viz., when a man, made void and empty of all confidence of works, feels convinced that the only ground of his acceptance with God is a righteousness which is wanting to himself, and is borrowed from Christ. The point on which the world always goes astray, (for this error has prevailed in almost every age,) is in imagining that man, however partially defective he may be, still in some degree merits the favor of God by works.

These foundational matters that form the soul of the church are supported by the body of the church: the sacraments and the government of the church. The sacraments must be restored to the pure and simple meaning and use given in the Bible. The government of the church must reject all tyranny that binds the consciences of Christians contrary to the Word of God.

As we look at the church in our day, we may well conclude that reformation is needed—indeed, is necessary—in many of the areas about which Calvin was so concerned. Only the Word and Spirit of God will ultimately reform the church. But we should pray and work faithfully that such reform will come in our time.

W. Robert Godfrey, Ligonier Blog

1929 OR 2018?

“You will have a battle, too, when you go forth as ministers into the church. The church is now in a period of deadly conflict. The redemptive religion known as Christianity is contending, in our own Presbyterian Church and in all the larger churches in the world, against a totally alien type of religion. As always, the enemy conceals his most dangerous assaults under pious phrases and half truths. The shibboleths of the adversary have sometimes a very deceptive sound. “Let us propagate Christianity,” the adversary says, “but let us not always be engaged in arguing in defense of it; let us make our preaching positive, and not negative; let us avoid controversy; let us hold to a Person and not to dogma; let us sink small doctrinal differences and seek the unity of the church of Christ; let us drop doctrinal accretions and interpret Christ for ourselves; let us look for our knowledge of Christ in our hearts; let us not impose Western creeds on the Eastern mind; let us be tolerant of opposing views.” Such are some of the shibboleths of that agnostic Modernism which is the deadliest enemy of the Christian religion to-day. They deceive some of God's people some of the time; they are heard sometimes from the lips of good Christian people, who have not the slightest inkling of what they mean. But their true meaning, to thinking men, is becoming increasingly clear. Increasingly it is becoming necessary for a man to decide whether he is going to stand or not to stand for the Lord Jesus Christ as he is presented to us in the Word of God.

—J. GRESHAM MACHEN, “The Good Fight of Faith” (1929).

Children's Corner



Dear Children

I can hardly believe we are now near the end of the year. Did you feel that year long? Perhaps you did because young people feel the time passing much slower than older people. However long or short we feel the time passing, it moves at the same pace all the time.

Each day, week, month and year has a beginning and an ending. The same is true of our lives. We all had a beginning in this world and at God's appointed time our lives here will come to an end. Not one of us knows when our life will end in this world. We may have a short life or a long life. Do you know who was the oldest person that ever lived and how old he was when he died? Look up Genesis chapter 5, verse 27. Notice how the verse ends – "and he died".

Perhaps you think it is too sad to think about death when you are still young. But it is VERY important, because the one thing that is absolutely certain in this life is that one day we will die. The Bible tells us that "it is appointed unto man once to die and after that the judgment". It is so important that we know Christ as our Saviour before that day comes because Christ will be our judge on that day.

You may think that trusting in the Lord Jesus and following Him will make your life dull and that you will miss out on all sorts of pleasures. Let me assure you that this is not the case. In fact your life will be so transformed by the Lord Jesus that you will not wish to change it for all the world. I have never regretted for one moment giving my life to Christ as a young teenage girl and serving Him all the days of my life. The Lord does not promise us a life without difficulties but He does promise us that He will be with us to help us in these difficulties. Isn't that precious, to know that we can go not just to anyone but to the Almighty God to ask for help and guidance whenever we need it!

Think of Moses in Pharaoh's palace with all the wealth and opportunities he had there, yet "he chose rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin". Also, young Ruth when faced with the decision whether to leave Moab and its idols or to follow her mother-in-law, Naomi, to the land of Israel, the Land of Promise, said to her mother-in-law: "your people shall be my people and your God my God". Both Moses and Ruth knew that choosing God and His people would mean that at death they would go to heaven to be with the Lord and that "to be with Christ is far better". They also felt that their Lord and their God was worthy to be served in this world in spite of any sufferings or difficulties they would meet with. The rewards of serving Christ are so much greater than any pleasure we can get from sin in this world. The pleasure of sin ends at death and is followed by an eternity of misery.

My prayer for you all is that you will "Remember your Creator in the days of your youth". It is the best time to give your life to Christ. Don't let another year go by without making sure that you are ready to meet your God and give an account to Him. Here is a verse for you to learn:

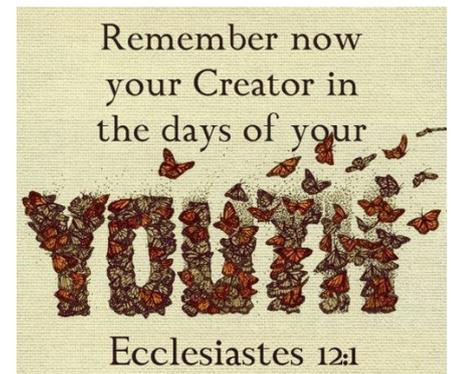
Life is short and death is sure.

Sin is the cause but Christ is the cure.

The Lord bless you.

With my love and prayers.

Granny M



12

Activity: I quoted 4 texts in my letter. Here are the references below. Match them up, write them out and learn them.

Ruth chapter 1, verse 16.

Ecclesiastes chapter 12, verse 1.

Hebrews chapter 11, verse 25.

Philippians chapter 1, verse 23