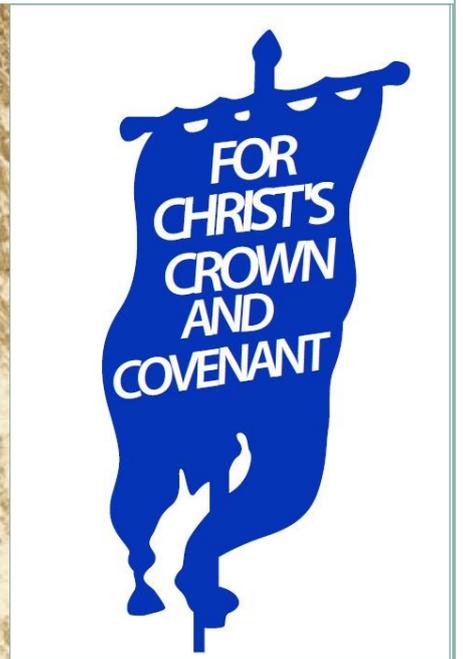




STORNOWAY
REFORMED PRESBYTERIAN CHURCH

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

February 2019 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,

This month we anticipate partaking of the Lord's Supper together. Let me address two wrong views of the Supper – the first is most serious as it involves heresy and blasphemy, but the second is perhaps more tempting to us and therefore must also be considered.

1. The Mass

Roman Catholicism teaches that Christ's suffering on the cross was not sufficient for the forgiveness of sins unless He is continually offered up as a sacrifice by the priests in the mass. For this to happen, the bread and wine must be changed into Christ's body and blood and brought to the altar.

The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner... this sacrifice is truly propitiatory." (Catechism of the Catholic Church, 1367)

"The body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained.*" (Catechism of the Catholic Church 1374)

This view leads to a dependence on the ongoing work of the priests rather than faith in Christ, the Great Priest, alone, and it also fosters idolatry of the elements as worshippers bow and genuflect to the bread and wine. Our Confession of Faith is correct to call the mass "abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of his elect." (WCF 19.2) The Christian should not think of the mass as being anything similar to the Lord's Supper and should avoid it entirely.

2. The Memorial

Much of Protestantism (including Baptists, Brethren, non-denominational churches, and increasingly infiltrating into Presbyterianism) celebrates the Lord's Supper merely as a memorial or remembrance of what Christ has done. This view may be accompanied by the use of the word "ordinance" instead of "sacrament." The Supper is indeed both.

While the Supper is a sign (illustrating Christ's broken body through the breaking of bread and the pouring out of His blood by a cup full of wine) it is not a mere sign, but is also a seal of the Covenant of Grace. In ancient times, a king would seal his letters with his signet ring to show that the letter was genuine and carried his authority. We can see that Christ does something similar in the Supper.

As we taste the bread and wine by our physical senses, we are to discern Christ's presence by faith. Rather than the elements simply reminding us of what Christ did in the past, Christ's seal accompanies them to communicate to us that what is signified is indeed for us. "Take, eat; this is My body which is broken **for you**; do this in remembrance of Me."

Far from being a mere remembrance, the Supper is a strengthening ordinance to believers as it nourishes us with grace that we may grow in the faith and be stirred up to new obedience. This is a beautiful part of the Supper that is missed in many Protestant churches today, to their detriment.

I conclude with a helpful summary from the Heidelberg Catechism:

Q. How does the Lord's supper signify and seal to you that you share in Christ's one sacrifice on the cross and in all his gifts?

A. In this way: Christ has commanded me and all believers to eat of this broken bread and drink of this cup in remembrance of him. With this command he gave these promises:

2

First, as surely as I see with my eyes the bread of the Lord broken for me and the cup given to me, so surely was his body offered for me and his blood poured out for me on the cross.

Second, as surely as I receive from the hand of the minister and taste with my mouth the bread and the cup of the Lord as sure signs of Christ's body and blood, so surely does he himself nourish and refresh my soul to everlasting life with his crucified body and shed blood.

In Christ,
Stephen

NEWS & EVENTS

THE LATE NEIL CHISHOLM

Neil Chisholm

4th January 1951 – 3rd January 2019



Neil Chisholm

We record with profound sadness the passing of Neil Chisholm, a dear brother in the Lord and a deacon of our congregation. Neil publicly professed his faith in the Lord Jesus Christ in August 2005, recognising his need of a Saviour. In January 2009, he was ordained as a deacon in the Free Church and since the inception of our congregation in 2011 he continued to serve in this office.

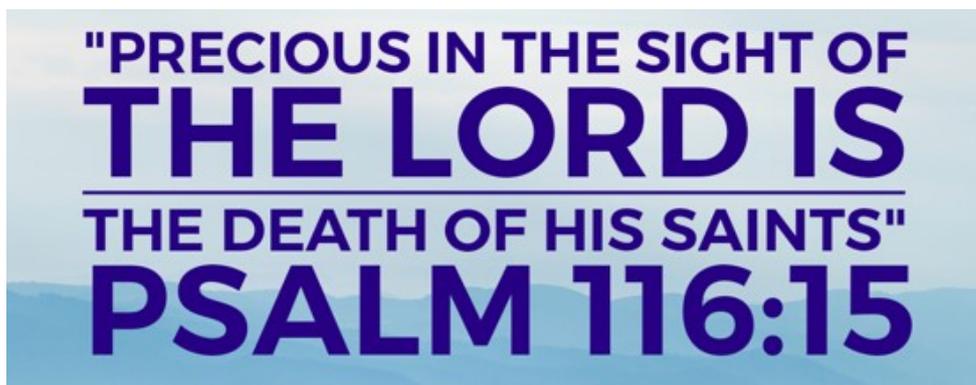
Neil was an avid fisherman throughout his life and worked for many years in the fish shop. Even during the early part of his illness, Neil could be found fishing or collecting whelks. It was in the open air that he felt freer to spend time in prayer with God.

In our congregation Neil became known for his duties welcoming visitors at the door Sabbath by Sabbath. Everyone who came in was sure of a warm welcome, but Neil also engaged enthusiastically with passers-by, inviting them to come in. He had a deep desire for souls to be brought to Christ. Latterly, when unable to attend public worship or to join with the congregation in times of fellowship, Neil was keenly missed. His love for his Saviour was apparent and brought encouragement to fellow Christians to abide in that love.

The Chisholm family was very close and Neil will be sorely missed. We particularly remember his dear wife, Morag, at this time. He and Morag had two daughters, Carmen (married to John) and Mary (married to Willem), and Neil was the grandfather to four children: Olivia and Leo, Willow and Lexy. He is survived by his elder sisters Mairi and Shona.

At this time of loss and sorrow, we commend his family to “the Father of mercies and God of all comfort” (2 Cor. 1:3). We do not grieve without hope but look with renewed faith to the Gospel promises which are sure for time and for eternity.

Rev. Stephen McCollum



FEBRUARY COMMUNION SERVICES

The February communion services are due to take place in the congregation from 14th-18th February. The visiting ministers will be Rev. Kenneth Stewart (Gardner Street) and Rev. George Macaskill (Rtd APC).

We were unable to book the Bridge Centre for the additional services. However, we have been kindly granted the use of the Brethren Hall, Bayhead. All of the services, aside from the Lord's Day services, will be held in the Brethren Hall, as follows:

Thursday 14th February 7.30pm—Rev. George Macaskill (**Brethren Hall**)

Friday 15th February 7.30pm—Rev. Kenneth Stewart (**Brethren Hall**)

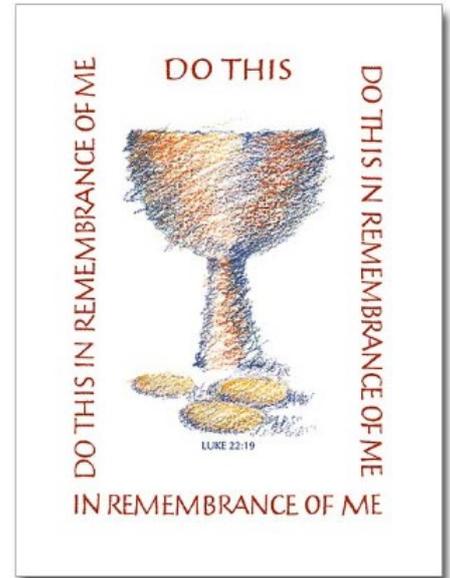
Saturday 16th February 11.00am—Rev. Kenneth Stewart (**Brethren Hall**)

Saturday 16th February 6.30pm—Prayer Meeting (**Brethren Hall**)

Lord's Day 17th February 11.00am—Rev. Kenneth Stewart (**Bridge Centre**)

Lord's Day 17th February 6.30pm—Rev. Kenneth Stewart (**Bridge Centre**)

Monday 18th February 7.30pm—Rev. George Macaskill (**Brethren Hall**)



Brethren Hall



Rev. Kenneth Stewart



Rev. George Macaskill

UPCOMING SPECIAL SERVICES

Sabbath 31st March 6.30pm—Why Does God Allow Suffering?

6

Sabbath 28th April 6.30pm—Why are Christians such Hypocrites?



GLEANINGS BY BILL LUCAS

ENJOYING GOD

... in thy presence is fullness of joy ... (Ps. 16:11)

Man's chief end is to enjoy God forever ... There is a twofold fruition or enjoying of God; the one is in this life, the other in the life to come.

1. The enjoyment of God in this life. It is a great matter to enjoy God's ordinances, but to enjoy God's presence in the ordinances is that which a gracious heart aspires after ... In the Word we hear God's voice, in the sacrament we have His kiss ... The godly have had, in ordinances, such divine raptures of joy, and soul transfigurations, that they have been carried above the world, and have despised all things here below ...

Let it be our great concern to enjoy God's sweet presence in His ordinances. Enjoying spiritual communion with God is a riddle and a mystery to most people. Everyone that hangs about the court does not speak with the king. We may approach God in ordinances, and hang about the court of heaven, yet not enjoy communion with God. We may have the letter without the Spirit, the visible sign without the invisible grace ...

2. Let it be the chief end of our living to enjoy this chief good hereafter. Augustine enumerates 288 opinions from philosophers about happiness, but all were short of the mark. The highest elevation of a reasonable soul is to enjoy God forever. It is the enjoyment of God that makes heaven ...

You complain, Christian, that you don't enjoy yourself. In the day you cannot enjoy ease, in the night you cannot enjoy sleep ... Let us revive you, that shortly you shall enjoy God, and then you shall have more than you can ask or think; you shall have angels' joy, glory without intermission or expiration. We shall never enjoy ourselves fully till we enjoy God eternally.

Thomas Watson (Body of Divinity)

FAITH

Faith sees the invisible,
believes the unbelievable,
and receives the impossible.

Corrie Ten Boom

WITNESSING

I have yet to speak on God's behalf. (Job 36:2)

We ought not to court publicity for our virtue, or notoriety for our zeal; but, at the same time, it is a sin to be always seeking to hide that which God has bestowed upon us for the good of others. A Christian is not to be a village in a valley, but "a city set upon a hill;" he is not to be a candle under a bushel, but a candle in a candlestick, giving light to all. Retirement may be lovely in its season, and to hide one's self is doubtless modest, but the hiding of Christ in us can never be justified, and the keeping back of truth which is precious to ourselves is a sin against others and an offence against God.

If you are of a nervous temperament and of retiring disposition, take care that you do not too much indulge this trembling propensity, lest you should be useless to the church. Seek in the name of Him who was not ashamed of you to do some little violence to your feelings, and tell to others what Christ has told to you. If thou canst not speak with trumpet tongue, use the still small voice. If the pulpit must not be thy tribune, if the press may not carry on its wings thy words, yet say with Peter and John, "Silver and gold have I none; but such as I have give I thee." By Sychar's well talk to the Samaritan woman, if thou canst not on the mountain preach a sermon; utter the praises of Jesus in the house, if not in the temple; in the field, if not upon the exchange; in the midst of thine own household, if thou canst not in the midst of the great family of man. From the hidden springs within let sweetly flowing rivulets of testimony flow forth, giving drink to every passer-by. Hide not thy talent; trade with it; and thou shalt bring in good interest to thy Lord and Master.

To speak for God will be refreshing to ourselves, cheering to saints, useful to sinners, and honouring to the Saviour. Dumb children are an affliction to their parents. Lord, unloose all Thy children's tongue.

CHS

MERCIFUL GOD

I turn to you, merciful God! To whom else could I go? My sins are many, but your mercy is great. My sins come quickly, but your anger is slow. My tears are bitter, but your tenderness is sweet and sure. May your gentleness make me great.

F B Meyer

ABIDE IN ME

Palestine was a land of vineyards. Outside almost every home was a vine, trained up over a wooden structure to provide a shady place where the family could sit and talk together over a meal. Nothing would have been more familiar to the people of the land than this plant, with its branches, leaves and fruit. So Jesus' call to "abide" was based on an illustration familiar to every child. "I am the vine; you are the branches," (v.5). His main point was obvious, for it was clear that all life and vigour came from the parent plant. The branch was not fruitful in and of itself. It could ever be. On its own it would have been nothing more than a dry, useless stick, fit only for burning. Everything vital and productive, every plump, purple grape, was received from the vine.

The same is true of us in the spiritual sphere. Our fruitfulness depends entirely on our being joined to the Lord Jesus. We cannot grow or develop from our own resources, but must draw life and strength directly from Him. This means that union with Christ is not merely a legal connection or abstract idea, but a living, intensely dynamic personal relationship. It involves a continual outflow of spiritual energy from Him to us.

We cannot by our own efforts make ourselves into the people God intends us to be. We cannot change ourselves in any profound or lasting way. But Christ can -- and does. He transforms us. He enables us to overcome sin and grow in grace. He equips us to do His will and uses us to carry out His purposes in the world. In Paul's words, "we are his (God's) workmanship, created in Christ Jesus for good works. (Eph.2:10).

There is, as we have seen, an important place for effort in the Christian life. To follow Christ is a path of strenuous endeavour, for we are commanded to "work out your own salvation with fear and trembling." But, as Paul immediately adds, "it is God who works in you, both to will and to work for His good pleasure." (Phil. 2: 12-13). Here is the vine, invigorating the branches.

Professor Ted Donnelly (Life in Christ)

FEAR AND FAITH

6

Fear knocked; Faith answered. No one was there.

Anonymous



"Remember, it is not hasty reading—but serious meditating upon holy and heavenly truths, that make them prove sweet and profitable to the soul. "

THOMAS BROOKS

SERVE OTHERS

“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Mark 10:45)



Service is not a uniquely Christian concept. The language of service is something engrained throughout society. Politicians are expected to serve their constituents, businesses serve their customers and teachers, social workers and many others spend their lives serving others. In some cases, great acts of valour are carried out in the service of others, by those who put themselves in harm's way, even to the point of death.

It is not uncommon to hear motivational speakers extolling the virtues of serving others. One particularly famous household name, who has attained all in terms of worldly achievement said, “What

makes a great parent? What makes a great politician? What makes a great human being is your commitment to the purpose of assisting others. I have been to the mountaintop of money, adulation and adoration. I've been to the top of the material world mountains and nothing makes you happy other than being useful for others. If you're not making someone else's life better, then you're wasting your time. Your life will become better by making other lives better.”

Selfishness is something which is engrained in human nature and comes to the fore very early on in life. A child doesn't need to learn to demand “Me, Me, Me!” when pointing to whatever he wants. When we no longer have the excuse of youth, we all too often see the world purely through our own eyes. This type of selfishness is often displayed in celebrity culture, where wealth is flaunted. This was exemplified last month where a French International footballer travelled to Dubai, to visit a celebrity chef, in order to eat a steak covered in gold dust. We know this because he published a video on Instagram in order to display his success and wealth for the world to see.

That is why it is particularly refreshing to come across those, who may have amassed all in terms of worldly fortune and adoration, yet have the perspective that life doesn't revolve around them. The mindset that believes that it is their duty to better the world and the lives of those around us and says, “I want to do good. I want the world to be better because I was here. I want my life, I want my work, my family, I want it to mean something.”

THE SERVANT'S RANSOM

Fundamental to the concept of service is the idea of doing something for someone else. The greatest servant to ever walk upon the face of the earth was our Lord Jesus Christ, who was prophesied to be the servant of the Lord (Zechariah 3:8), humbled Himself and took upon Himself the form of a servant (Philippians 2:7). The greatest service ever rendered towards man was the work of redemption and salvation, accomplished by Jesus Christ on behalf of His people.

The ultimate act of self-sacrifice is Jesus' giving of Himself to death on the cross to save His people from their sin. Jesus is God in human flesh, yet despite all that He was entitled to as God, He did not come to live in luxury and to be served. His supreme act of service to others was to lay down His life as a ransom for many. Jesus was willing to humble Himself even unto death, so that, “whoever believes in Him should not perish but have everlasting life.” (John 3:16)

As a 12 year old, Christ said to His mother, “Did you not know that I must be about My Father's business?” (Luke 2:49) Throughout His life there was no trace of reluctance in His service. At no point did He regret that He came, but his service was offered with gladness, “I delight to do your will, O my God.” (Psalm 40:8).

The word “ransom” has been variously interpreted throughout the history of the church. One of the most famous interpretations is the error which teaches that the death of Christ was a ransom, which the Father paid to the devil, so that the devil would return control of the world back to God. However, God never owed the devil anything and such an interpretation has no basis in Scripture. In reality, the word “ransom” is tied to the idea of substitution. When Jesus offered Himself to God as a sin offering, the effect was that, those in Christ were released from their sins because their debt to God was paid in full.

When the Israelites were in captivity under the hard slavery of Egypt, they were unable to find a way of escape. The Lord intervened and delivered them from their bondage (Exodus 6:1-8). Similarly, we also are in bondage to sin and unable to deliver ourselves for “all have sinned and fallen short of the glory of God” (Romans 3:23). The idea of the ransom is to be understood as Christ meeting the demands of the law both in its penalty and precepts and thereby fulfilling the law on our behalf and securing our release from captivity and the bondage of our sin.

Not only did the Lord do something for us, but He did something that we were wholly incapable of doing for ourselves, as we are sinners by nature. We’re not sinners because we sin, but we sin because we’re sinners who are dead in trespasses and sins. God demands perfection, which we are incapable of offering. Christ came to pay a debt that His people could not pay, to make a sacrifice they could not make, to suffer a punishment they deserved to suffer and to die a death they deserved to die. As Christ was raised from the dead, God declared that Christ’s atoning sacrifice had been accepted (Romans 4:25). Can we possibly conceive of a greater service?

THE UNIQUENESS OF CHRISTIAN SERVICE

As we have noted, there are many who would not profess to be Christians, who regularly serve others with great kindness and love. In fact, there are those who render such service, unbeknown to most, and put many of us as Christians to shame.

However, Christian service is unique and greater than any service offered by unbelievers. Why so? Christian service is unique due to its source, our redemption in Christ. Christ’s death is not a mere example, as many liberal churches today would claim, but Christ’s death primarily related to His atonement, where both His love and justice met. God is love (1 John 4:8) and also just (Deuteronomy 32:4).

Christian service relates to our redemption in Christ. It compels us to service in this world as our response to the salvation we have through Christ’s service. We are to serve Christ and we are to serve others. For instance, we serve Christ through sharing the Gospel with others as, “the love of Christ compels us” (2 Corinthians 5:14). Furthermore, to offer service to others is to do it to Christ Himself, “Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.’ (Matthew 25:44-45).

If anyone is in Christ, he is a new creature (2 Corinthians 5:17), therefore, though we once lived for ourselves, we now ought to live in consideration of others, to the glory of God. Any service we do offer should not be motivated by our own perceived goodness or our sense of duty to better the world and the lives of those around us. Our service as Christians ought to be offered to the glory of God, in response to the great service Christ rendered to us, so that, like Paul, we can say “the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Galatians 2:20).

Anyone who belongs to Christ is an outpost of eternity in this world. Spurgeon believed that we ought to learn to go about like good Samaritans, seeking whom we may bless! Christ spoke of Himself as a servant and although we cannot offer such service as He did, we, as Christ’s servants, ought to prayerfully put others before ourselves and point them to the greatest Servant that ever lived. However large or small your service may be, for whom are you sacrificing your time and energy this week? “To whom much is given, from him much will be required” (Luke 12:48).

WHY THE CHURCH NEEDS TO PRAY THE IMPRECATORY PSALMS

For those unfamiliar with the term "imprecatory," that word describes sections where the wicked are cursed in the psalms ("imprecation" meaning a curse against someone). Here are a few examples.

Lead me, O Lord, in your righteousness because of my enemies; make your way straight before me. For there is no truth in their mouth; their inmost self is destruction; their throat is an open grave; they flatter with their tongue. Make them bear their guilt, O God; let them fall by their own counsels; because of the abundance of their transgressions cast them out, for they have rebelled against you. -Ps. 5:8-10

How long, O Lord? Will you be angry forever? Will your jealousy burn like fire? Pour out your anger on the nations that do not know you, and on the kingdoms that do not call upon your name! -Ps. 79:5-6

Remember, O Lord, against the Edomites the day of Jerusalem, how they said, 'Lay it bare, lay it bare, down to its foundations!' O daughter of Babylon, doomed to be destroyed, blessed shall he be who repays you with what you have done to us! Blessed shall he be who takes your little ones and dashes them against the rock! -Psalm 137:7-9

Are Christians to pray such prayers? Citing Jesus' words to "love your enemies and pray for those who persecute you" found in Matthew 5:44, many do not think so.

In *War Psalms of the Prince of Peace*, a book about the imprecatory psalms, author James Adams warns about what he calls "evangelical plastic surgeons." According to Adams, these surgeons are ministers and churches that are afraid to pray for judgment against the enemies of God, and especially to use such prayers like these that are expressed in the psalms. Adams cites several references of evangelical authors who have what should be considered less than orthodox views regarding such prayers.

For instance, Halley's Bible Handbook, a standard reference book, states that "prayers (in the psalms) are not God's pronouncements of His wrath on the wicked; but are the prayers of a man for vengeance on his enemies, just the opposite of Jesus' teaching that we should love our enemies...in Old Testament times God...for expedience' sake, accommodated Himself to Men's ideas. In New Testament times God began to deal with men according to His own ideas."

This way of thinking is widespread. The Pulpit Commentary says, "So with this (Psalm 35) and other imprecatory psalms, they give us, not God's precept, but man's defective prayer." Even such an esteemed author as C.S. Lewis, in his work *Reflections on the Psalms*, refers to the imprecatory psalms as "devilish" and "diabolical."

Are we really to think of these psalms in this way? No, for Jesus' words cited above from Matthew regarding loving and praying for our enemies do not serve as a "trump card" over all the prayers of imprecation in the Bible. Rather, it is a call not to act and pray with personal vengeance, but rather remember that vengeance belongs to the Lord (Rom. 12:20-21). As Adams reminds us, the imprecatory prayers of the psalms are precursors to the prayer "Thy kingdom come" from the Lord's Prayer. We are to pray and expect God to protect and deliver the church from her enemies.

Sadly, an aversion exists in the church today to pray Biblically and realistically in light of what the Bible teaches. So let me offer another quote, this time a good one, from John Piper. Piper reminds us in *Let the Nations be Glad!* that "Life is war," and prayer is designed to "extend the kingdom of God into fruitless enemy territory." The church must remember when she assembles that she is at war with this world.

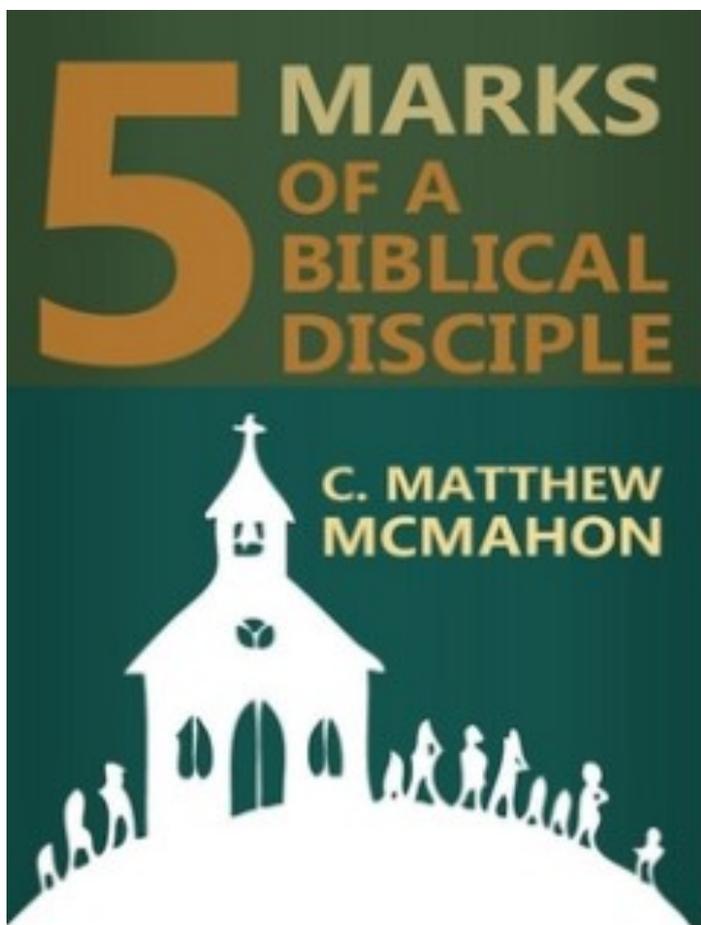
The early church knew this. When threatened by Herod, in Acts 4 the church assembled and prayed, quoting a psalm calling for God to act in their defence and to grant them boldness in heralding the gospel (Acts 4:23-31). Similarly, the martyred saints in heaven under the altar cried out with a loud voice, giving psalmodic echoes as they did, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" (Rev. 6:9-11). To sort of quote an old hymn, "If it was good enough for the early church, it's good enough for my church."

In all seriousness, as we see such things as the Islamic threats to the church continue, the Chinese church suffering threats and persecution, and increased hostility toward the church in the West, we need to learn to pray prayers strong enough to meet the challenges and humble enough to cast our full dependency on God. The Lord has given us such prayers right in the heart of our Bibles, the very prayer language of the Holy Spirit. Will the church pray them?

Rev. Barry York, www.gentlereformation.com

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5 MARKS OF A BIBLICAL DISCIPLE



What is a disciple? A disciple has "5 Marks" outlined in Scripture which demonstrate a Spirit-filled walking with Jesus Christ in newness of life.

A biblical disciple is not merely aware of the teachings of Jesus Christ, or God's prescription for being a follower of his word. It is one who holds certain distinguishable marks who has been supernaturally changed by God's grace, and submits to the will of Jesus Christ in the power of the Spirit. A disciple is implanted with a new spiritual principle in the heart, demonstrating a life of self-denial yielding to the Lord Jesus Christ who bought them with his own blood.

In the midst of the body of Christ, the church, a disciple has 5 non-negotiable qualities as outlined in the word of God.

- 1) Gospel Love, which is the badge of the Christian.
- 2) Gospel Interest, which glorifies God through Christ in truth and the power of the Spirit to be used to expand the kingdom of God.
- 3) Gospel Consolation, which exercises a consoling spirit between believers.
- 4) Gospel Encouragement, which is to encourage one another in the faith while it is still called today.
- 5) And Gospel Fellowship, which brings together disciples under the commonness of covenanted blessings both with God, and with other believers in a local church.

People devoid of these biblical disciplines, who do not hold and exemplify these five marks as Scripture outlines them, are spiritually destitute of supernatural grace, and the basic Spirit-filled function of walking with Jesus Christ in newness of life.

Children's Corner



Dear Children

This month we are going back to our alphabet texts and look at the letters **G H I**

G Give to the Lord the glory due to His name. Psalm 96 v 8

H Heaven and earth will pass away but My words will not pass away. Matthew 24 v 35

I I will hear what God the Lord will speak. Psalm 85 v 8

The **first** text tells us that God deserves to be honoured and that we are to give Him the honour He deserves. Why? It is because He is our Creator, Lord of all and Lord over all. He is also the Judge of all the earth and the One with whom we will come face to face when we die and to whom we must give an account. He is the One who provides all things for us in this life and He is also the One who, in His love and mercy, has provided a Saviour for us.

Do you honour God, honour His Word, honour His laws and honour His Day – the Lord's Day? God says in His Word: "Those who honour Me I will honour but those who despise Me shall be lightly esteemed." It is only those who honour Him who will receive the blessing of eternal life in heaven with Himself. I pray that you will be amongst them.

The **second** text tells us how certain and sure God's Word is. It is more certain and more sure than even the heavens and the earth which seem so immovable. They will pass away one day as we are told by the Apostle Peter in his second letter chapter 3 and verse 10 but God's Word will **NEVER** pass away. Remember this when you read God's Word. Everything in God's Word that He says will happen will most certainly come to pass.

Listen then to what God says in His Word and believe it because His Word is the Truth.

In the **last** text we see that David is responding wisely to God's commands in His Word. He says that he is not only going to listen to them but also to obey them. Jesus Himself said: "If you know these things blessed are you if you do them." That is the way we should hear God's Word – hearing, listening and doing. Isn't that the way your parents and teachers expect you too to hear what they are saying to you – listening to their commands and obeying them? What does God's Word ask us to do? The most important thing God asks us to do is to: "Believe on the Lord Jesus Christ and you will be saved."

Have you obeyed this command? If you have, then you are blessed but if you haven't then listen to what Jesus says: "If you do not believe that I am He you will die in your sins." That would be an awful death. It would mean we would not go to heaven but to hell.

My prayer then for all of you is that you would, early in your life, put your trust in the Lord Jesus for "None perish who trust in Him".

With my love and God's blessing.

Granny M

Activity:

In my letter this month I have quoted **five** additional texts. Here are the Bible references. Match them up and memorise them.

12 1 Samuel chapter 2, verse 30; Psalm 34, verse 22; John chapter 13, verse 17; Acts 16, verse 31, John chapter 8, verse 24.