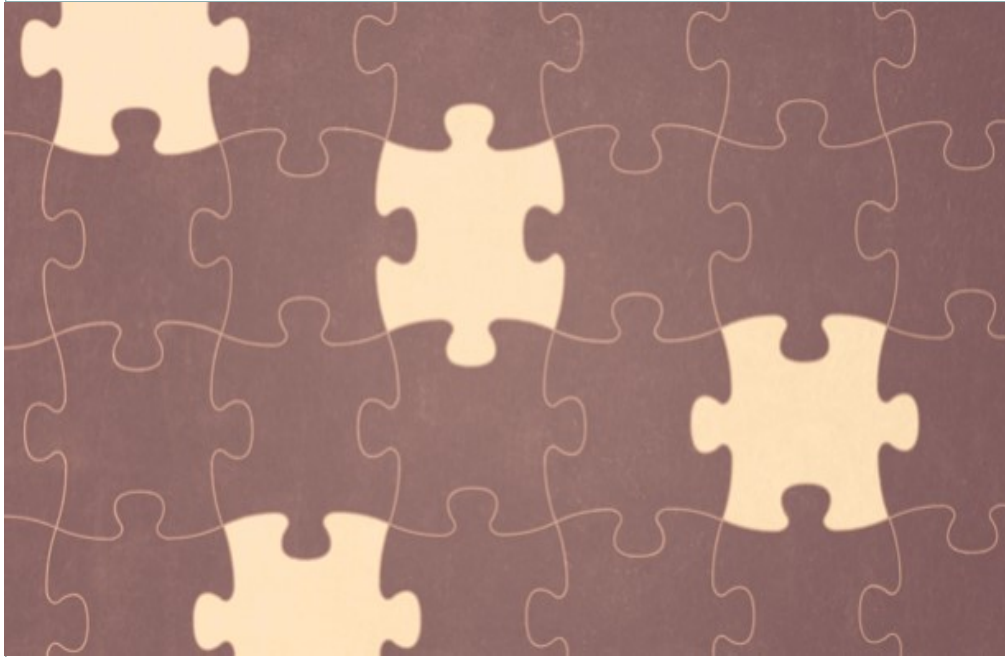




October 2019 Newsletter



WELCOME

LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

PRAYER MEETING

Thursday—7.30pm

INSIDE THIS ISSUE

Word from the Manse.....	2
News & Events.....	2
Gleanings by Bill Lucas.....	4
Cultivating Suspicion.....	6
Help for Doubting Christians.....	8
Puritan Publications.....	11
Children's Corner.....	12

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WORD FROM THE MANSE

Dear congregation,

It is necessary for us to be reaching out to those without Christ, not merely so that our congregation will grow, but to fulfil our function as light-bearers in this dark world. When this light is seen “they may see your good works and glorify your Father in heaven” (Matthew 5:16). God is extolled by the salvation of lost men, women, and children. Should we not earnestly pray for conversions in our island, in our day?

The Session has agreed to run a Bible study along the lines of a Christianity Explored course. It will run from Wednesday 16th October at 7pm for 7 weeks, the last one being Wednesday 27th November, God willing. These studies will take place at the manse. They will take place in a relaxed environment, where people are free to contribute to the discussion and ask questions or if they would feel more comfortable to just listen to others. The study will make use of Mark’s gospel and will be a basic introduction to the Gospel. Perhaps you would like to come along and bring a friend. All are welcome. Please do pray that God would bless these endeavours to spread His fame into our community.

Additionally, we plan to host evangelistic services in November before the end of the studies. The services will be as follows:

Friday 8th November 7.30pm at the Brethren Hall

Saturday 9th November 7.30pm at the Brethren Hall

Sabbath 10th November 11am and 6.30pm at the Bridge Centre

Once again, we are most thankful to our Brethren friends for being so accommodating and allowing the use of their premises.

Further intimations will be made in due course.

In Christ,

Stephen

NEWS & EVENTS

NAMED PERSON SCHEME AXED BY THE SCOTTISH GOVERNMENT

Parents are celebrating after the Scottish Government officially announced the end of the intrusive Named Person scheme.

Three years after the Supreme Court ruled against key elements of the scheme in a case spearheaded by The Christian Institute, the Government has finally agreed to repeal the entire Named Person legislation.

Institute Director Colin Hart gave thanks to God for the result, saying it was parents – not the state – who were ultimately responsible for raising children.

‘Happiness’

Under the original plans, every child in Scotland was to be assigned a “named person” – an employee of the state to oversee their ‘wellbeing’ or ‘happiness’.

Education Secretary John Swinney said the Government would repeal parts 4 and 5 of the Children and Young People (Scotland) Act 2014, bringing a formal end to the statutory scheme.

Mr Hart said: “Parents will be delighted and relieved at this news.

Prayer

“For years we have said this scheme is wrong in principle. It is parents, rather than the state, who have the ultimate responsibility for raising children. The threshold for state intervention in the family has always been set high and it should remain that way. The Supreme Court underlined this in its ruling on the scheme.

“Some local authorities in Scotland may continue with something called a named person scheme, but it is legally toothless.

“We give thanks to God for this decision, and I want to thank all our supporters who have prayed and worked towards this day over the past five years.”

The No to Named Persons campaign, which has worked tirelessly to raise awareness of the problems with the scheme, expressed delight.

“John Swinney has done the right thing, but not before time. We must not forget that this legislation breached the human rights of families.”

“The Government has spent years trying to resurrect the scheme after the Supreme Court issued its historic ruling.

“Ministers should have had the humility long before now to recognise, though they may have had good intentions, they got this scheme badly wrong.”



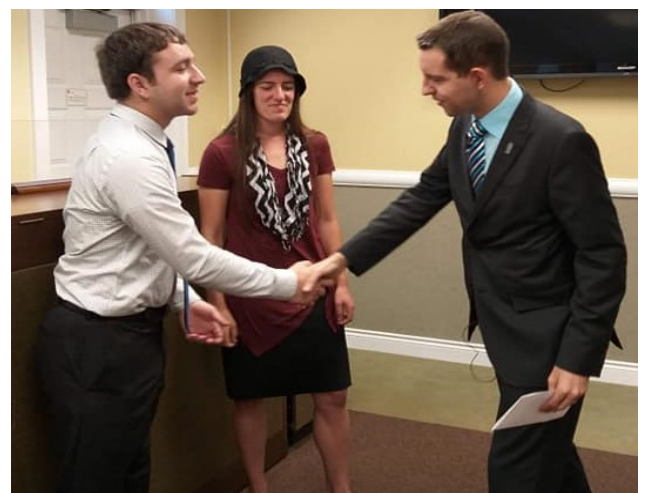
The Christian Institute

FIRST RP CHURCH, GRAND RAPIDS

A brief update from Rev. Craig Scott, who is well known to our congregation, concerning the work in Grand Rapids, Michigan.

“As we reflect on this past summer, we as a congregation have much to be thankful for! We have been blessed with a baptism, the addition of 6 new members (4 communicant, 2 baptized), and the marriage of two of our members. Join us in praising the Lord for His faithfulness to us!

"Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits" (Ps. 103:1-2).”



GLEANINGS BY BILL LUCAS

FRET NOT (PSALM 37:7)

IT IS a mistake to be always turning back to recover the past. The law for Christian living is not backward, but forward; not for experiences that lie behind, but for doing the will of God, which is always ahead and beckoning us to follow. Leave the things that are behind, and reach forward to those that are before, for on each new height to which we attain, there are the appropriate joys that befit the new experience. Don't fret because life's joys are fled. There are more in front. Look up, press forward, the best is yet to be!

Fret not because your ideals appear to mock you. Every ideal which we cherish is the herald and precursor of a reality which, in a better form than ever we dreamed, shall one day come to our possession. The ancient alchemists spent their lives in the pursuit of the Philosopher's Stone, which they thought would turn every substance it touched to gold. They never discovered it, but they laid the foundations of modern chemistry, which has been more fruitful in its blessing to our race than the famous magic-stone would have been. Who shall say that those old explorers were deceived? Was not God leading them on, by a way that they knew not, to better things than they dreamed?

Fret not because the future seems dark. After all, the troubles we anticipate may never really befall. It is a long lane without a turning, and the dreariest day has some glint of light. In any case, worrying will not help matters; it can alter neither the future nor the past, though it will materially affect our power in dealing with troubles. It will not rob to-morrow of its difficulties, but it will rob your brain of its clear-sightedness, and your heart of its courage. Let us turn to God with faith and prayer, looking out for the one or two patches of blue which are in every sky. And if you cannot discover any where you are, dare to anticipate the time when God shall make all things work together for good to them that love Him.

PRAYER

Heavenly Father, we have been careful and troubled about many things. Forgive us, and breathe into our hearts a great faith in Thee, that doubts and fears may not be able to break in on our peace. Fence us around to-day as with a wall of fire; let us hear Thy voice saying: Fear not, I am with thee. Amen.

FB Meyer (Our Daily Walk)

THE SPIDERS WEB

They weave the spider's web. (Isaiah 59:5)

See the spider's web, and behold in it a most suggestive picture of the hypocrite's religion. It is meant to catch his prey: the spider fattens himself on flies, and the Pharisee has his reward. Foolish persons are easily entrapped by the loud professions of pretenders, and even the more judicious cannot always escape. Philip baptized Simon Magus, whose guileful declaration of faith was so soon exploded by the stern rebuke of Peter. Custom, reputation, praise, advancement, and other flies, are the small game which hypocrites take in their nets.

A spider's web is a marvel of skill: look at it and admire the cunning hunter's wiles. Is not a deceiver's religion equally wonderful? How does he make so barefaced a lie appear to be a truth? How can he make his tinsel answer so well the purpose of gold? A spider's web comes all from the creature's own bowels. The bee gathers her wax from flowers, the spider sucks no flowers, and yet she spins out her material to any length. Even so hypocrites find their trust and hope within themselves; their anchor was forged on their own anvil, and their cable twisted by their own hands. They lay their own foundation, and hew out the pillars of their own house, disdaining to be debtors to the sovereign grace of God.

But a spider's web is very frail. It is curiously wrought, but not enduringly manufactured. It is no match for the servant's broom, or the traveller's staff. The hypocrite needs no battery of Armstrongs to blow his hope to pieces, a mere puff of wind will do it. Hypocritical cobwebs will soon come down when the besom of destruction begins its purifying work. Which reminds us of one more thought, viz., that such cobwebs are not to be endured in the Lord's house: He will see to it that they and those who spin them shall be destroyed for ever. O my soul, be thou resting on something better than a spider's web. Be the Lord Jesus thine eternal hiding-place.

CHS

SIN

A sin of infirmity may admit apology; a sin of ignorance may find an excuse; but a sin of defiance can find no defence.

Sir Richard Baker

THE KING JAMES BIBLE

Adam Nicolson's book "God's Secretaries: The Making of the King James Bible." highlights the fact that so much of the language is still in everyday use, although people do not realise it. He says the KJB was a miracle in action as 54 scholars set about the translation of ancient Greek and Hebrew. Nicolson writes: "You don't have to be a Christian to hear the power of those words -- simple in vocabulary, cosmic in scale, stately in their rhythms, deeply emotional in their impact. Most of us might have forgotten its words, but the King James Bible has sewn itself into the fabric of the language.

"If a child is ever the apple of her parents' eye or an idea seems as old as the hills, if we are at death's door or at our wits end, if we have gone through a baptism of fire or about about to bite the dust, if it seems at times that the blind are leading the blind, or we are casting pearls before swine, if you are either buttering someone up or casting the first stone, the King James Bible, whether we know it or not, is speaking through us. The haves and have-nots, heads on plates, thieves in the night, scum of the earth, best until last, sackcloth and ashes, streets paved in gold, and the skin of one's teeth: All of them have been transmitted to us by the translators who did their magnificent work 400 years ago."

There is a local connection with the author. Adam Nicolson, the 5th Baron Carnock, is the son of the publisher Nigel Nicoslon and is the owner of the Shiant Isles. He has written about history, landscape, great literature and the sea. He is noted for his books "Sea Room" (about the Shiant Isles) and "God's Secretaries: The Making of the King James Bible."

THE GOOD WINE

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. (John 2:10).

Believers who get older and start to have mobility issues can sometimes get depressed thinking about "the good old days", when they could do so much more. Spiritual paralysis sets in as they feel they have become spectators in a life that requires participation. Be encouraged dear saint, God has saved the good wine until now. Focus on what you can do, not on what you cannot do! He still has a great work for you.

Sid Halsband

CULTIVATING SUSPICION

“Therefore let him who thinks he stands take heed lest he fall.” (1 Corinthians 10:12)

First Corinthians chapter 10, verse 12, is a powerful passage. It is seldom applied within the church today. It concerns the danger of spiritual pride and sin. For those of us in the Reformed church, do we not sometimes look at ourselves collectively and say, despite numerical weakness compared to former days, that we are spiritually strong? We have been privileged to sit under sound preaching for many years where the Lord has blessed His cause.

CULTIVATING SUSPICION

May we not also be tempted to look at ourselves individually and say, “I have taken a difficult stand in the church,” or, “I have sought to be faithful. By God’s grace, I am knowledgeable in the Scriptures, active in the Lord’s cause and spiritually strong.”

The Apostle Paul speaks into this very situation with these solemn words of warning: “therefore let him who thinks he stands take heed lest he fall.” Ought we not therefore to ask ourselves this question: am I standing or am I falling? To “stand” is to persevere in the faith; and to “fall” is to fall from the faith or to fall into sin.

ADVICE FROM A SPIRITUAL GIANT

Many years ago, Thomas Chalmers, a spiritual giant in Christ’s church in 19th century Scotland, largely forgotten today, wrote these words to his friend, Thomas Smith,

“Oh do, my much loved friend, cultivate a suspicion of yourself. Keep in firm bond of dependence with the Saviour. Pray unceasingly for the progress of His work in your heart; and while you strive mightily, let it be by His grace working in you mightily.”

To advise someone to, ‘*cultivate a suspicion of yourself*,’ is far removed from the spirit of our day. Such a statement would be considered by many as outrageously negative and judgemental. Some might suggest we would be better advised to challenge, rather than engage in negativity, to build people up, rather than to tear them down. We live in a day of positive affirmations, self-confidence and self-esteem.

Despite apparently cutting across our modern sensibilities, Chalmers’ advice is in reality remarkably positive. In fact, the sentiment of Chalmers’ words, is in much the same vein as Paul’s words to the Church at Corinth.

WHY CULTIVATE SUSPICION?

Spiritually speaking, to cultivate suspicion in ourselves is to recognise our proneness to look away from Christ and to fall into sin. Prior to Paul’s words of warning, in the first 11 verses of 1 Corinthians 10, he reviews events in Israel’s history. He focuses on “Our fathers,” (verse 1) who were delivered from slavery in Egypt, who were divinely provided for and who were in God’s presence, yet nonetheless fell in the wilderness. Only two of those who escaped from Egypt entered into the promised land. They were smitten by God for their sin: “God was not well pleased, for their bodies were scattered in the wilderness” (Verse 5), as they “fell” (verse 8) and “were destroyed” (verses 9-10). Paul records these verses as a lesson for future generations to learn from, as these things “were written for our admonition” (Verse 11). We ought to cultivate suspicion as where others have fallen, so may we, if we are not careful. The Scripture abounds with examples of those who have fallen into great sin. Sadly, It is also not uncommon to hear of well-respected ministers and fellow Christians who have fallen into great sin.

TO WHOM IS THE WARNING DIRECTED?

We may be shocked as Reformed Christians to find Paul saying, “let him who thinks he stands take heed lest he fall.” Ought we not to be confident and believe that we are standing and persevering in the faith? To be clear, Paul does not speak against being confident in the faith and of standing in Christ. We have every right to think that we stand, if we are truly in Christ and are looking unto Christ.

There is an element in the Church which sees doubting one’s salvation as a virtue - yet this is nowhere to be found in the Scripture. The Roman Catholic Church teaches that a Christian cannot have assurance of faith without first having an extraordinarily direct revelation from God, otherwise assurance is not possible. Reformers, such as John Calvin, taught that assurance is the birth right of every believer, though it can be experienced in varying degrees. The Scriptures are clear that Christians can experience and ought to seek assurance of salvation, as we are to, “draw near with a true heart in *full assurance of faith*.” (Hebrews 10:22).

To whom then does Paul direct his words of warning? They are directed specifically towards those with an unholy presumption, those who are careless and stand in their own strength. It is a warning to those who read of the example of Israel in the wilderness, or hear of the fall of a well-respected minister and say, “that could never happen to me.”

When Jesus told Peter that he would deny Him, Peter confidently asserted, “even if I have to die with You, I will not deny You! (Matthew 26:35) The true Christian cannot lose his salvation, but like Peter, we are much disposed to a fall, if we look from Christ and proudly stand in our own strength. As Spurgeon aptly put it, “though the Christian shall not stumble so as to destroy his life, he may break his limb.”

HOW TO CULTIVATE SUSPICION

The man who thinks he stands is in danger that he may fall; and the counsel is to “let him take heed.” We ought to take heed, that as others fell, so may we. We ought to take heed not to trust in spiritual blessings, as did the Israelites in the wilderness, as did the Church in Corinth, as did Peter, and as have many others who have become careless, puffed up with pride and have fallen. We ought to take heed by cultivating suspicion in ourselves.

We can cultivate suspicion by placing “no confidence in the flesh” (Philippians 3:3). By contrast the man who thinks he stands may put much confidence in the flesh and become full of pride. The Apostle Paul had every reason, by human standards, to place confidence in himself, but he counted all these things as loss for Christ. He refused to put his confidence in his own attainments, but in Christ alone. In other words, as Chalmers put it, “to keep in firm bond of dependence with the Saviour.” We must ask ourselves, what in our lives do we put our confidence in?

We can cultivate suspicion by “denying ourselves and following Christ” (Matthew 16:24). The man who thinks he stands can reach a point where he fails to deny himself and take up his cross. He turns from following Christ and follows the dictates of the world. We must live contrary to the easy believism prevalent in the Church today asking, “how am I denying myself today and taking up my cross?”

We can cultivate suspicion by keeping out of the way of temptation. The man who thinks he stands often thinks lightly of sin and gives place to temptation. This is a tragic way to live our lives as light thoughts of sin are sure to lead to a great fall. We would do well to follow the example of Joseph, as he was tempted by Potiphar’s wife, as he “left his garment in her hand, and fled and ran outside.” (Genesis 39:12). Should we not ask ourselves where we may be going and what may we be doing that is placing ourselves in the way of temptation?

We can cultivate suspicion, in the knowledge that we cannot keep ourselves. We must pray for the Lord’s upholding, keeping and progressing of us. Let us follow the Psalmist and pray: “Preserve me, O God, for in You I put my trust.” (Psalm 16:1) We ought to pray, as Chalmers wrote “unceasingly for the progress of His work in your heart.” The man who thinks he stands can be so confident in himself and so negligent of spiritual matters. He may find himself little in the secret place and perhaps is found more in prayer in public than he is in private. Let us honestly ask: “What place do I give to prayer in my life?”

Finally, we can cultivate suspicion by being much in the Word, in the knowledge that without the light of God's Word in our lives each day we are apt to wonder off in the wrong direction. "Your word is a lamp to my feet And a light to my path," (Psalm 119:105). The man who thinks he stands can neglect the Word so much so that he barely gives it a cursory read. How can we hear God if we will not listen to His voice? Are we giving God's Word its due place in our lives?

CONCLUSION

Chalmers' words of counsel, so negative and judgemental to modern ears, were rather words of warmth and care, intended for the spiritual good of his friend. They echo the Apostle Paul's words to the Church at Corinth. These are words of warning, direct words, like a searchlight into our own lives, aimed at our own spiritual good. Where are the warnings from the pulpits of our land and from fellow Christians concerned at the dangers of spiritual pride and sin? "Let the righteous strike me; It shall be a kindness" (Psalm 119:105).

In cultivating a suspicion of ourselves, we may, under the guidance of the Spirit, recognise and address our spiritual pride, our wanderings into sin and our turnings away from Christ. As Matthew Henry said, "distrust of himself, putting him at once upon vigilance and dependence on God, is the Christian's best security against all sin." Will we distrust ourselves and will we put all our trust in Christ?

References:

The Letters of Thomas Chalmers Letters, P.13

Matthew Henry's Commentary

SM

HELP FOR DOUBTING CHRISTIANS

Sooner or later every thoughtful Christian will feel the unsettling, soul-gripping claw of doubt. Some of us might struggle with intellectual doubt. How do I really know God exists? How can I be sure that Jesus is the only way to heaven? Some of us might struggle with circumstantial doubt. How can God be good when there is suffering in the world? If God is my Heavenly Father, why did I lose my job?



In Mark 9, God helps His people process doubt by describing three kinds of unbelief. He contrasts the unbelief of the scribes and His own disciples with that of the father of a demon-possessed boy. As usual the scribes disputed with Jesus and His friends (v. 9), asking trapping, condescending, self-righteous questions, making themselves the prosecutor and Jesus the defendant. This is damning unbelief.

The disciples display a more familiar, "forgetful" unbelief. They thought they could out-manoeuvre a demon with mere words without prayer and fasting (v. 29). The disciples couldn't cast out the spirit because of their little faith (Cf. Matt. 17:20; Luke 17:6). John Calvin paraphrases Christ's response to the disciples' inability: "You seem as if you were engaged in a mock-battle got up for amusement; but you have to deal with a powerful adversary, who will not yield till the battle has been fought out." This might sound familiar to us.

Only one person in this story admits his struggle with doubt. He's the weakling, right? After all, he admits that life's struggles shake his faith. Rather, Mark holds up this father as a model of sincere, struggling, saving faith.

This father sincerely wanted to believe that Christ could help his son; otherwise he wouldn't have asked. He did not know of anyone else to whom he could turn to receive the two things he needed, compassion and help. He could hardly believe that Jesus would help him. But he knew Jesus was the right person to ask. With tears he cried out, "I believe!"

But this man also struggled. He seriously wondered if Jesus actually could heal his boy. So long had the demon ravaged his son—since childhood—that the father wondered *if* even Jesus could do anything (v. 22). This dad had seen his son cast into fire and water. He had probably watched his son struggle for breath, with water-filled lungs. He had doubtless dressed his poor boy's burns, weeping over his disfigured body. He wondered, "Is there any hope?"

Jesus offered this man a simple truth "All things are possible to him who believes" (v. 23). The needy father answered with shocking honesty: "Lord, I believe; help my unbelief!" (v. 24). Jesus honoured this man's honest faith by casting out the demon and making him whole.

Like this father, believers believe. We believe that God exists; that He is a rewarder of those who diligently seek Him (Heb. 11:6). But believers also doubt. How do these examples of unbelief help us who struggle with doubt?

1. BE HONEST ABOUT YOUR DOUBTS

God already knows that we are doubters. Our calling is not to pretend we have no doubts, but to trust Jesus even with our doubts. Do you doubt that God can improve your marriage? Have you become content with your anger or rudeness, suspecting that God cannot help? Do you trust Jesus, but puzzle over why Scripture and sermons don't move you? Bring these doubts to the Lord and to trusted spiritual friends. Learn to help others be honest with their doubts by receiving your friends' doubts with Christ-like tenderness.

2. ASK FOR GOD'S HELP

When this father cried out, "I believe, help my unbelief" he had a specific doubt in mind. He needed to entrust his son to God's care. We should ask God for help in our unique arenas of doubt. Remember, God "will deliver the needy when he cries" (Ps. 72:12).

3. FAST AND PRAY

Through fasting we humble ourselves before God while making requests through prayer. Fasting stimulates prayer by exposing our weakness. The disciples had weak faith because they trusted in the strength of their flesh. Fasting reminds us that all human effort is impotent without God's energizing power (John 15:5).

4. REMEMBER GOD'S PROMISES

When Abraham faced a colossal challenge to faith, "He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, being fully convinced that what He had promised He was also able to perform" (Rom. 4:20-21). Calvin reminds us that "Christ has come to bridle the rage of Satan." Remember that promise when the accuser rages against you.

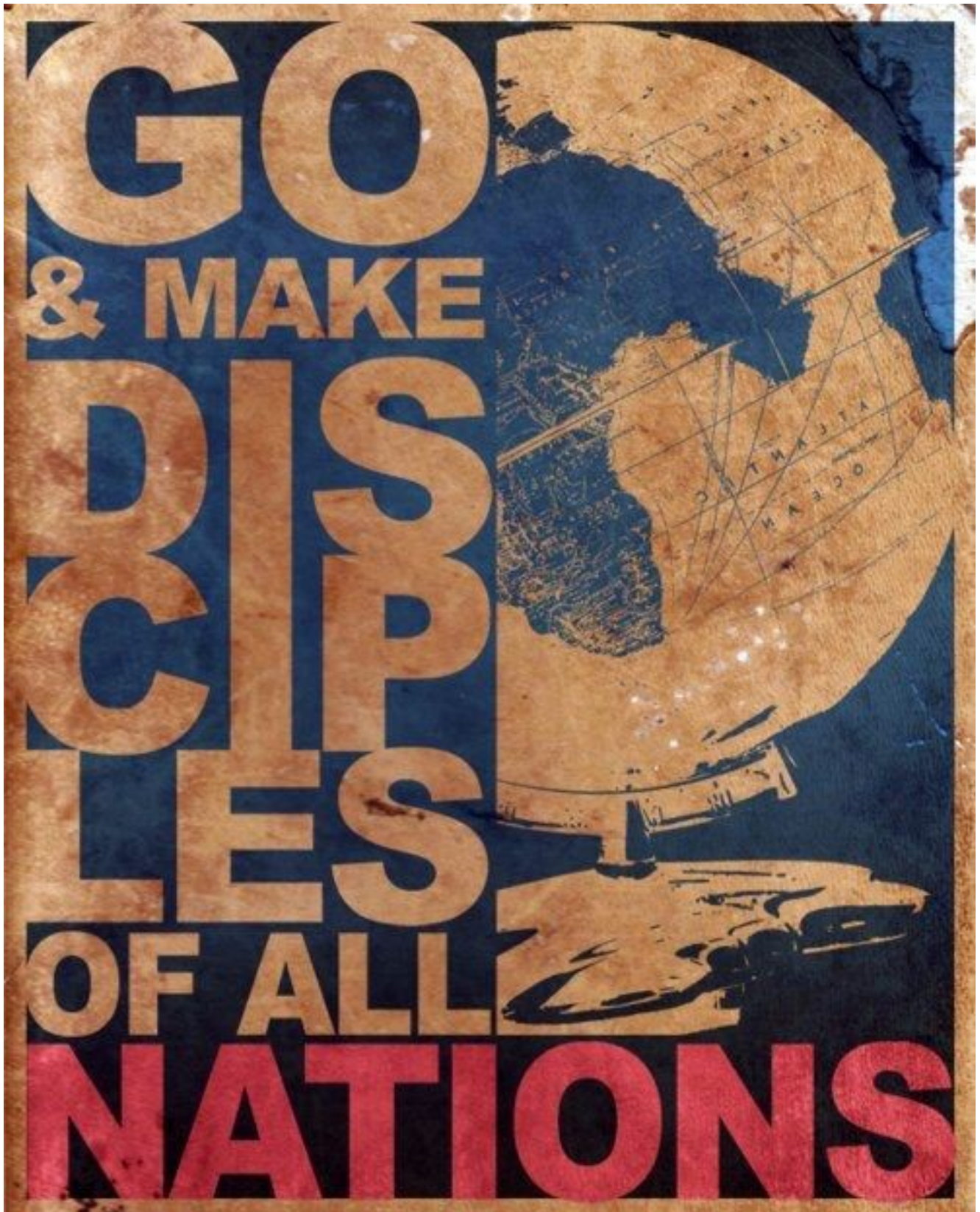
5. REFUSE TO BE OVERTAKEN

Doubts need not equal defeat. Refuse to feed your doubts by asking questions that cannot be answered here and now. Embrace the mystery of God. Become comfortable with the phrase, "I don't know...but God does." Assume

the posture of a child who doesn't know his parents plans but who trusts their motives. Wrestle with God, not over God. We don't know everything that God is doing in our lives. We don't know why He allows us to be afflicted with doubt. But we can still face our questions with amazed confidence: "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" (Rom. 11:33).

For today, that's enough to disarm my doubt.

Rev. William Boekestein, Ligonier Blog



THE ART OF DIVINE MEDITATION

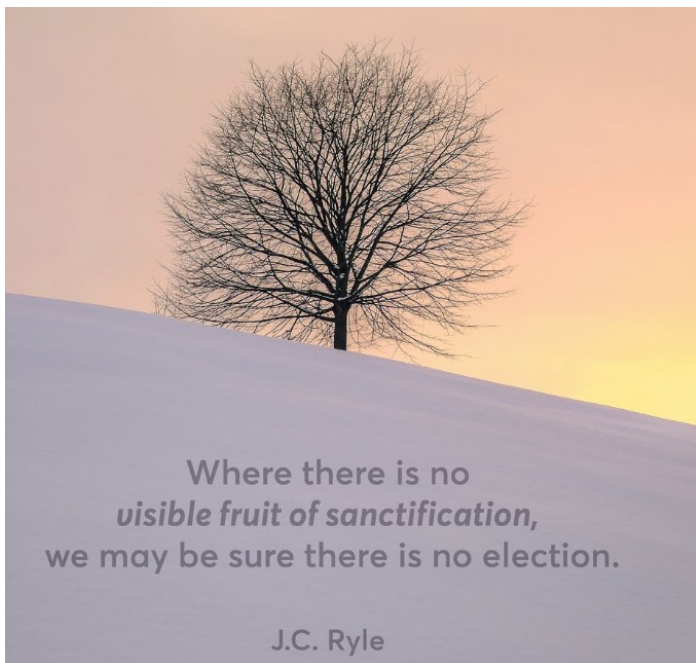
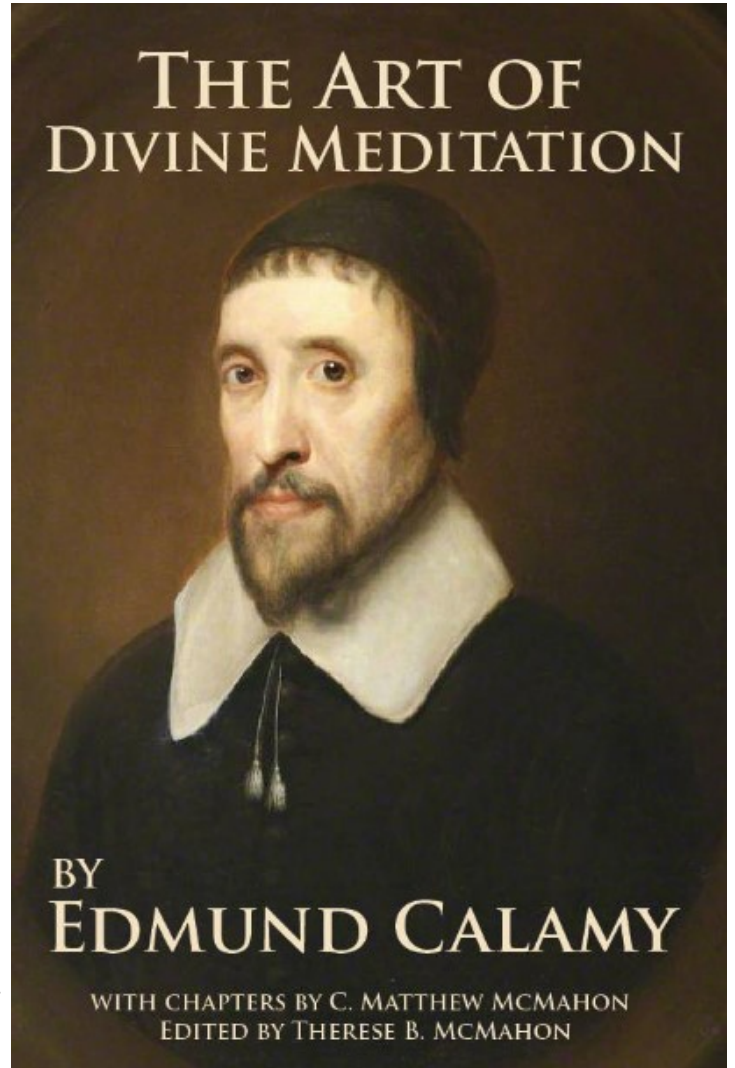
Many make excuses not to meditate because it is difficult. Some neglect it totally, and yet others may have simply never learned to do it rightly. A masterful work by a respected Westminster Divine.

Edmund Calamy (1600-1666) was a Reformed and Presbyterian preacher of the Gospel and one of the distinguished members of the Westminster Assembly. He was active to promote Reformed Theology in his day and was an eminent scholar of the Bible.

In this wonderful treatise on godly meditation, Calamy shows that meditation on holy and heavenly things is a work that God requires at the hands of all His people. God requires Christians to pray, read Scripture, study and also requires them to meditate. God requires them to hear sermons, and still, requires them to meditate on the sermons they hear. What good is learning anything without chewing and thinking about it? Yet, there are few Christians who believe this doctrine, and it is all but lost today. In contrast, meditation is to be a regular part of the daily private devotions of the Christian.

Meditation cultivates seriousness in the Christian for life and godliness. The highest seriousness makes the best scholar, and consequently, the best Christian. This is a searching and scanning, a deep dive into the things of God. Calamy teaches that meditating on godly truth is not something done once and forgotten; it is something done regularly and daily. It places the mind and will under the influence of the Spirit, and it helps them to avoid sin and glorify Christ.

Serious thinking is fundamental to all right doing before Jesus Christ. One cannot be subject to Christ if one does not know or understand the will of Christ. To meditate in a godly manner, then, is to think like a Christian.





Dear Children

The summer holidays are now long past but I'm sure you remember what you did during these weeks especially if you went somewhere exciting or did something unusual. If it was all very memorable I hope you wrote about it in your diary.

This summer I went down to the south of England where I visited a number of places that I had never visited before. One of these was the original capital of England. Have you any idea what place that was? No, it was not London. It was Winchester in Hampshire. Try finding it on the map. Now did you know there is a Psalm tune named Winchester? We have actually sung it in church. That is something for you to learn and then be able to identify the tune when we sing it.

Winchester was named the capital of England by King Alfred the Great, the only English king ever to be called 'the Great'. As with every city, Winchester has a large cathedral which houses a very interesting Bible, called the Winchester Bible. Henry of Blois in 1160 (that is the twelfth century), ordered that a copy of the Scriptures be written out by hand and then beautifully and elaborately illustrated. Henry was a grandson of William the Conqueror, the Duke of Normandy in France who had conquered England in 1066 and then became King of England. Henry was also Bishop of Winchester for over 40 years. He is the one who is responsible for getting this Bible copied and illustrated. He paid the writers, illustrators and also the cost of their equipment. The guide book says that a Bible of this size so elaborately illustrated would have cost as much as a small castle. Imagine that! The monks who copied it took a whole day to each page and there were a thousand pages. It is not known how long they took to the painted illustrations but they worked on it for several years until Henry's death. The work then stopped and to this day it is unfinished. It was a massive and laborious task and also an expensive one. No wonder it has to be kept in a glass case and is not available to be handled.

The souvenir book which I bought has a foreword and an introduction by two different people. Both of them extol the beauty of these volumes but say nothing about the treasure they contain. I do not dispute the exquisite beauty of the illustrations in this Bible – they are truly magnificent – but the beauty of any Bible is the truth which it contains. It is not enough for us to admire and appreciate the beauty of these works of art. The important thing is to know what the Bible teaches us and then to believe it and treasure it.

Read what King David says in Ps 19, verses 7-11 about God's Law which is another name for God's Word. Also read what the Apostle Paul wrote to Timothy in 2 Timothy chapter 3 and verses 14 – 15. God's Word is precious because it tells us that we are sinners in need of a Saviour and it also tells us who that Saviour is – the Lord Jesus Christ. How precious that is! God has provided a Saviour for us so that if we put our trust in Him we will receive eternal life and when we die we will not go to a lost eternity but He will take us to be forever with Himself in Heaven. Not only did God in His love and mercy provide a Saviour for us but that Saviour, the Lord Jesus, was willing to come into the world, suffer and die on the cross in order to save all who believe in Him and put their trust in Him.

My prayer for you all is that you will be amongst that number who will be welcomed into these heavenly mansions when you die. These are precious, precious truths which are told us in God's infallible (truthful) and inerrant (without error) Word. Treasure that Word, make sure you read it every day and believe what it says with all your heart.

I also pray that you too will say that what God has to say to us is to "be desired more than gold" and that God's Word is to you "sweeter than honey".

With my love and prayers., Granny M

Activity:

Psalm 119 uses many different words when it speaks of God's Word. There are at least 6 different words used to refer to God's Word in this psalm. See if you can find these.