



QUARTERLY | 3:17

Teachings of the Reformation

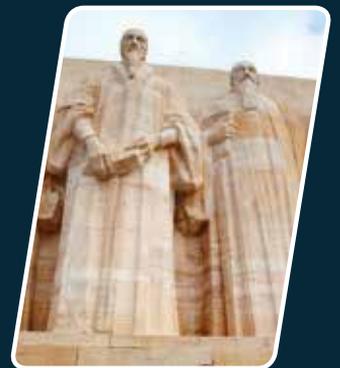
The **Priceless
Legacy** of the
Reformation



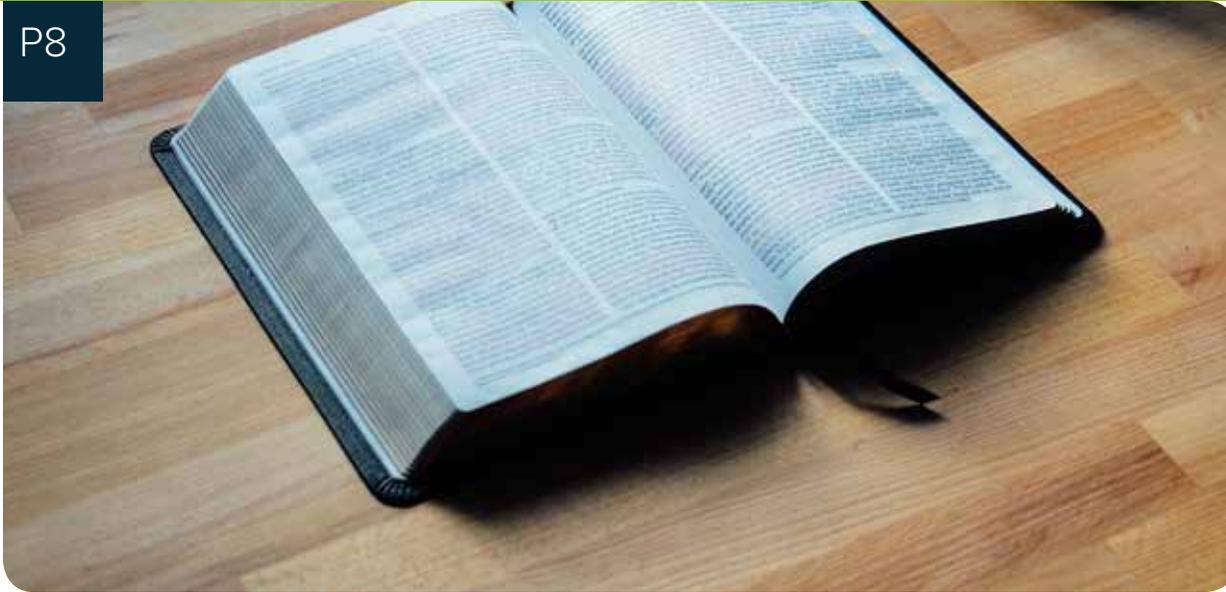
Kenya Missionary
Report **Malcolm
and Alison
Patterson**



Sola
Scriptura
**Thomas
Murray**



P8



P22



P14



P18



Bangor FPC Get the Word Out

Bangor Free Presbyterian Church advertised the TV broadcasts of LTBS by erecting a large poster on the church land adjacent to the busy commuter route, the Rathgael Road. The clear type and minimal wording made the information available at one glance. **Thank you, Bangor!**



Cover Photograph-Kristine Wellert

Teachings of the Reformation

CONTENTS

- 04 **News**
Update on Television Programme in Northern Ireland and Opening of Radio Station in Liberia
- 05 **News**
Missionary Focus – News from Kenya
- 06 **Sola Fide**
Andrew Patterson
- 08 **Sola Scriptura**
Thomas Murray
- 10 **Sola Christus**
Stephen Pollock
- 12 **Sola Gratia**
Lindsey Wilson
- 14 **Soli Deo Gloria**
Brian McClung
- 16 **The Priceless Legacy of the Reformation**
Michael Patrick
- 18 **Biblical Words – Reconciliation**
Ryan McKee
- 20 **Advice on Helping Others**
Let The Bible Speak – Door-to-Door Evangelism
Colin Maxwell
- 22 **Ladies’ Devotional**
Jill Saunders

Publishing Data
Published by
Let the Bible Speak
11 Westland Avenue,
Ballymoney,
Northern Ireland, BT53 6PE

Convener : Leslie Curran
Editor : Ryan McKee
Email : editor@ltbs.tv
Editorial Assistant:
Mary Christopher
Design & layout: Oasis Design
Printed by JC Print Ltd.
Email : info@jcprint.net

© 2017 by Let the Bible Speak
Except for purely personal use, no
copying of any description of any
part of Let the Bible Speak Quarterly
is permissible without written
consent of the editor.

Let the Bible Speak is the radio ministry of the
Free Presbyterian Church worldwide.
www.ltbs.tv, www.ltbsradio.com, www.freepres.org

LTBS TV PROGRAMME

Our recent television broadcasts on the Sky network met with an unexpected but most welcome response. Soon after the final programme was aired the following email was received:

Hi there,

Revelation TV has decided to rerun the six-part series of Let the Bible Speak due to the popularity amongst our viewers.

It will continue until end of August.

Blessings and well done for producing such an excellent programme.

We rejoice in what the Lord has wrought and take this as a token of His mercy to us. It is a further encouragement to continue the work of this gospel outreach.

Free Presbyterian Radio opens in Liberia

Rev. DiCano has built and launched Free Presbyterian Radio in Liberia. This is a new

venture for the missionaries in Africa where they have been granted a license on 92.5FM, purchased all of the necessary equipment and erected a radio mast in the mission compound at Dwazone. This enables the broadcast of Christian radio eighteen hours per day to the 1.5 million people in the greater Monrovia area. The completion of this work coincided with a visit from myself and a mission team from Ballymena FPC, and as an LTBS Committee member, Rev. DiCano asked me to take part in the official opening service.

A temporary building was erected in the compound and on the afternoon of Sunday 23rd July, members of the church and invited guests attended an opening service, which was broadcast live on the station. Rev. DiCano conducted the service and preached an opening message, and I had the privilege of speaking on behalf of LTBS and then taking part in the ribbon cutting to officially open the station.

LTBS are delighted to be associated with Free Presbyterian Radio and pray the Lord will bless this outreach and our workers who provide and broadcast the messages each day.

Alistair Hamilton.



Malcolm and Alison Patterson – Kenya

I was privileged to be able to return to our work in Kenya from January to early April.

Homiletics Course

During that time a homiletics course by correspondence was initiated and presently has five pastors enrolled. Some assignments for the homiletics course have been completed by the pastors and have been scanned by Miss Kathy Walker in Kenya and forwarded to me by email. These papers have then been printed out, marked, and returned by Royal Mail. New material has also been forwarded to Kenya by email. Please pray for these pastors in their pastoral and preaching roles as well as in their further study with us.

Radio Ministry

At present we have a LTBS fifteen-minute programme broadcast on two stations twice per week. MMUST FM is a station that broadcasts from the Masinde Muliro University of Science & Technology in Kakamega. It reaches out to the town of Kakamega and the surrounding area. Programmes also go out on IMANI RADIO, which is

a Christian radio station based in Kitale. The station has a potential of over seven million listeners in the North Rift Valley, in Western Kenya, and along the eastern borders of Uganda.

Each programme has a short introduction, a hymn, and a message from the Scriptures. At present the theme has been on the sheep and the Shepherd.

At present we have a LTBS fifteen-minute programme broadcast on two stations twice per week.

Alison has been able to sing some hymns in Swahili which have been recorded, and one is included as a part of each programme that has been produced. Pray for the ongoing preparation of programmes and that the gospel seed will find a resting place in many hearts.

Swahili Language

Some time is also being given at present to the learning of the Swahili language. Pray that the Lord will grant help with this.

Translation Work

A series of booklets entitled *Meditation from Mark's Gospel* by Mrs Ann Foster is currently being translated in Kenya into Swahili. This

material is being used by some pastors in their midweek Bible study. One of the ladies from the church, a lady called Ebby, is presently doing this work.

We would like to thank LTBS for their ongoing support for the radio ministry in Kenya. Please continue to pray with us that Alison will have the health that enables us both to return to the Lord's work in Kenya in the near future.

Psalm 138:8

"The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands."



Malcolm & Alison Patterson
are missionaries serving the Lord in Kenya, Africa.

Photograph-Dev Benjamin

Sola Fide

by faith alone



Luther discovered while reading Romans that *“the just shall live by faith.”* This truth is the irreconcilable difference between the Reformed faith and Roman Catholicism. Luther described it as the article by which the church stands or falls.

But sola fide addresses the fundamental question that each of us must answer to this day. How can I be made right in the sight of a holy God?

We are not saved by living a moral life, for it would never be moral enough; not by good works, for they would never be good enough; nor by religious deeds, for they would never be pious enough. We are saved by faith alone in Christ alone. This is the very heart of the gospel message.

The nature of God and the nature of man mean that being saved is absolutely necessary. God is our judge. He is righteous. His wrath is

revealed against all human sin. Conversely, man is a rebel, a lawbreaker, and a moral and religious failure; he is lost. Romans 3 indicates there is no difference, for all have sinned.

As hopeless, condemned transgressors, how then can we be saved? Whatever we do in order to get right with God, will not work. If we are to be right with God, then we must seek righteousness not in ourselves, but as we find spoken of in Romans 1:17: “the righteousness of God,” or from God. And this is received as a gift, by faith alone.

To think of justification is to be brought into God’s courtroom. The answer of the Shorter Catechism to “What is justification?” reads, “Justification is an act of God’s free grace wherein he pardoneth all our sins and accepteth us as righteous in his sight.” Justification is a declaration made by God to the sinner. It is not a process. It reveals a new status, not a

new nature. It is the verdict of the judge; it is received by faith in Christ, not by the performance of works of merit. The ground of our salvation is the work of the Lord Jesus.

Saving faith must have as its object the person and work of the Lord Jesus Christ. Our faith is not in faith. Many people make the mistake of thinking that as long as one has faith, regardless of

Saving faith must have as its object the person and work of the Lord Jesus Christ.

its object, then he is safe. But saving faith that brings us into that inseparable union with Christ is only to be found in Him. In the New Testament there are a variety of ways in which saving faith is illustrated. There is the language of the marketplace

(Romans 3:24). The idea of redemption is taken from the slave market. It means to purchase or buy back. Christ has paid a purchase price for His people, even His own precious blood. There is the language of sacrifice (Romans 3:25). His atoning death on the cross was a substitutionary sacrifice which turned away the wrath of God on our behalf. There is the language of the law court (Romans 3:26). The cross allows God to both uphold justice and justify sinners, for God met the requirements of His own justice by punishing sin in His only begotten Son.

Someone said, “Faith draws everything from Christ and contributes nothing to Him. Faith is simply a shorthand description of abandoning oneself trustingly to Christ, whom God has made our righteousness.”

When we trust God for salvation, He looks upon us judicially and lays the righteousness of Christ to our account, and on the basis of His atoning work, He declares us just. This truth is summarised by Toplady’s hymn:

***A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with Thy
righteousness on,
My person and offering to bring.***

We no longer fear coming

before God because “My Saviour’s obedience [righteous life] and blood [His death] hide all my transgressions from view”.

Justification by faith alone is a blessed truth for the repentant sinner.

Sin has been forgiven, and righteousness has been imputed to us instead. The one with true faith has denied himself, and died to himself, and committed his all to Christ.

What about the outworking of true saving faith? It provides **the only ground for Christian obedience.** John Murray said, “Justification is by faith alone, but not by a faith that is alone.” Good works will flow from a saving faith, for a faith without good works is dead (James 2:14–17). A faith which has no works is counterfeit.

And faith alone in Christ provides **the only ground of assurance.** If justification is earned, then we can never be secure, because we never do quite enough. But as we have seen from the Scriptures, it is a declaration from God who changes not, so it is as secure as God is. Salvation was accomplished in the past, it is experienced

in the present, and it is guaranteed in the future.

Because it wasn’t earned, it cannot be unearned; because it wasn’t deserved, it cannot be undeserved. Our right standing before God is anchored in eternity, accomplished at the cross, declared in time, presently possessed, and cannot be lost (Romans 8:30).

Justification by faith alone is a blessed truth for the repentant sinner, because we have the assurance that one day we shall stand before God, not naked in our sin, but clothed in the righteousness of Christ.

As a young preacher, George Whitefield urged upon his hearers, “The first and grand thing is to get a true and lively faith in Jesus Christ, seeking for it by earnest prayer.” Do you have this saving faith?



Andrew Patterson
is minister of Mourne Free
Presbyterian Church,
Northern Ireland.

Photograph-Ryan Riggins



Sola Scriptura

by Scripture alone

On 18 April 1521 in Germany, a young Augustinian monk by the name of Martin Luther stood before a council that had been convened in Worms. If he renounced his teachings he could safely return to the fold of the church. If not he would be condemned. As he was ushered into the Diet, he no doubt was awed to see the Emperor Charles V, who was surrounded by his advisers, Spanish troops, electors, bishops, and princes. In the midst of the august assembly sat a table with a pile of Luther's books. The Reformer, being asked if he would renounce the teaching of his books, said,

Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is

well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not retract anything, since it is neither safe nor right to go against conscience ... May God help me. Amen.

For Luther, the Scriptures and the Scriptures alone were the final arbiter of what we should believe. His conscience was captive to the Word of God.

For Luther, the Scriptures and the Scriptures alone were the final arbiter of what we should believe.

Simply stated, the doctrine sola scriptura (the Scriptures alone) teaches that the Scriptures and the Scriptures alone are "the all-sufficient and only rule of faith and practice, and judge of controversies" (A. A. Hodge).

Writing to Timothy, Paul affirmed, "All scripture is given by inspiration of God" (1 Timothy 3:16). He states that all Scripture without exception is inspired. The word *inspiration* is a compound meaning "God-breathed." Being breathed by God, it is not only "profitable for doctrine, for reproof, for correction, for instruction in righteousness," but as he states in verse 17, "that the man of God may be perfect, thoroughly furnished unto all good works." In other words, the Scriptures are sufficient not only to make wise unto salvation but also to thoroughly equip to every

good work. Do we need additional sacred books or revelations to find the way of salvation or to live the Christian life? Of course not. The Westminster Shorter Catechism states in answer to question 2, "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him."

Furthermore, we are forbidden to add to or take away from Scripture (Deuteronomy 4:2; 12:32; Revelation 22:18–19). To add to it is to lay on people a burden that God Himself does not intend for them to bear (Matthew 23:4). Scripture is therefore the perfect and only standard of spiritual truth. In its pages we have all that we need to know in order to be saved and to glorify God and to enjoy Him forever.

Instructing Adam and Eve in the garden, the Lord warned them, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). On the other hand, the Serpent said, "Ye shall not surely die" (Genesis 3:4). How should they decide the matter? By pragmatism? By human logic? By what

seemed right to them? No. Further investigating the matter, we are told, "And when the woman saw that

There is no substitute for submission to Scripture. Let us therefore not only place the utmost value upon it, but also obey it with an eager and enthusiastic heart.

the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat" (v. 6). Instead of looking to the Word of God, she trusted her own judgment, and, eating and giving to her husband, they fell. Rejecting the Word of God as the ultimate standard for all of life, they brought pain, misery, and death upon themselves and their descendants.

Martin Luther stated, *Whenever you hear anyone boast that he has something by inspiration of the Holy Spirit and it has no basis in God's Word, no matter what it may be, tell him that this is*

the work of the devil.

There is no substitute for submission to Scripture. Let us therefore not only place the utmost value upon it, but also obey it with an eager and enthusiastic heart. David ended his life praying, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer" (Psalm 19:14).



Thomas Murray
is minister of Comber Free Presbyterian Church, Northern Ireland, and current Moderator of Presbytery

Photograph-Andrew Ruiz

Sola Christus by Christ alone



The exclusive claims of the Christian message present a challenge to the modern world. We assert that there is salvation in none other. Jesus alone is the way, the truth, and the life; and salvation from sin is found in no other world religion. The good news for humanity is that Christ alone has done all that is needed to be right with God. Thus Christ alone is the Saviour of sinners, and sinners must trust in Christ only to be saved. The Reformers grasped this truth and proclaimed it boldly.

- **Christ alone is the chosen Saviour of sinners**

The Lord refers to the Messiah as “my servant, ... mine elect” (Isaiah 42:1). (See Matthew 12:17f.) Peter speaks of his Lord as “chosen of God, and precious” (1 Peter 2:4). As God appointed His Son alone to be the Saviour of men, “there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). Christ alone is God and Man, the

daysman to lay His hands on both parties, reconciling God and man (Job 9:33).

- **Christ alone has performed the work as Saviour**

The sinner is separated from God because of his sin. Because of sin he is not

The good news for humanity is that Christ alone has done all that is needed to be right with God.

righteous in God’s sight; he has not kept His law, coming short of His glory (Romans 3:23). Because of sin man is guilty before God, having transgressed His law (Romans 3:19). Christ alone is able to address the sinner’s condition.

He alone has fulfilled all righteousness, keeping the Father’s law. The Lord

made it clear to John the Baptist that He must fulfil all righteousness (Matthew 3:15). In the Sermon on the Mount He was explicit: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matthew 5:17). This righteousness is reckoned to be ours when we trust in Christ. “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works” (Romans 4:5–6).

He alone was suited to pay the price for the sins of others. He alone has no sin of His own. “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did

once, when he offered up himself” (Hebrews 7:26–27).

He alone suffered under the wrath of God. Christ alone hung on the cross as the sin bearer. He alone died the cursed death (Galatians 3:13). His sufferings brought the darkness to descend. He alone uttered the cry, “My God, my God, why hast thou forsaken me?” (Matthew 27:46). He alone is said to be the propitiation of our sins (1 John 2:2).

He alone has finished the work. “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work” (John 4:34). This work was the work of redemption. “For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day” (John 6:38–39). “I have glorified thee on the earth: I have finished the work which thou gavest me to do” (John 17:4). On the cross, after the three hours of darkness, He cried, “Finished!” (John 19:30).

Christ alone brought Himself from the dead. “Therefore doth my Father love me, because I lay down my life, that I might take it again” (John 10:17). Christ alone was raised for our justification (Romans 4:25). No other world religion proclaims a

Saviour who has conquered death. Christ alone lives as Redeemer of sinners. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:25).

To believe that salvation is in Christ alone is to believe that He has done all that is needed to reconcile me to God.

It is in Christ alone that God is said to reconcile the world unto Himself. “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Corinthians 5:19).

- **Christ alone is presented as the object of our faith**

To believe that salvation is in Christ alone is to believe that He has done all that is needed to reconcile me to God. Christ alone means that I look to no other saviour. Christ alone means that I need not provide anything to supplement His saving work. My works are not necessary unto salvation, as they cannot improve upon the perfection

of Christ’s work. If I believe that my works add to Christ’s work, then I am suggesting that His work is not enough. To state that our works are necessary is to deem Christ’s work insufficient. The gospel message is that our faith rests in Christ alone, not in anything else and not in Christ plus anything else. “Whosoever believeth in him should not perish, but have eternal life.” (John 3:15)

Is it safe to rest your eternal soul in Christ, in His person and work? Is Christ reliable as a Saviour? Yes! His work is perfect, complete, sufficient, final, and accepted by God! “Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” (1 Peter 2:6)



Stephen Pollock
is minister of Malvern Free
Presbyterian Church in
USA.

Photograph-Jon Phillips



Sola Gratia

by grace alone

God's salvation for sinners is by grace alone. Man cannot earn, merit, or contribute in any way to his salvation; it is, from start to finish, the unearned, unmerited gift of God to sinners who are wholly undeserving of it. Therefore if we are to be saved at all, we will be saved by grace alone.

And herein is the great dividing line between true religion and false religion. True religion, clearly taught in the Scriptures, demonstrates salvation as the unmerited gift of God to undeserving sinners. False religion is man trying to obtain merit and favour with God by his own efforts.

There are two obstacles to be overcome if sinful man is to be made ready and acceptable to receive eternal life in heaven. First, he must be free from the guilt and punishment of his sin, for Romans 6:23 states that "the wages of sin is death." Second, he must

be positively righteous, or holy, for the Bible speaks of "holiness, without which no man shall see the Lord" (Hebrews 12:14).

The problem is that man in his natural state is totally unable of himself to address either of these obstacles.

In the first instance, no amount of good works in the present or future will undo the sins of the past. An individual guilty of murder will always remain a murderer no matter what good he does for the rest of his life. Works of the present cannot remove the guilt of the past. This is simply a legal fact.

In the case of righteousness, the second obstacle, in this too man is incapable, for the so-called "good" that man may think he does is not actually of any value when estimated in the sight of God. The Scriptures make it very clear in Isaiah 64:6 that "all our righteousnesses are as filthy rags." So then the "good" we may think

that we do doesn't even begin to fulfil the absolute requirement of righteousness or holiness, when viewed from God's point of view.

This being so, if man as a sinner is ever going to be fitted for heaven, both the issue of sin's guilt and punishment, and the

True religion, clearly taught in the Scriptures, demonstrates salvation as the unmerited gift of God to undeserving sinners.

possession of positive righteousness or holiness, must be solved from outside of man, for he is unable to deal with either.

There is nothing that he can do to merit the forgiveness of sin, and there is nothing righteous that he can do to earn the required holiness.

The good news is that help does come freely, to the undeserving, in God's provision of salvation in Christ.

God's salvation in Christ offers the free gift of forgiveness of sins and removal of guilt. Also, in Christ there is the gift of perfect righteousness, and all this to undeserving sinners. This is grace, the unearned and unmerited favour of God to those who do not deserve it – as someone has put it so well, God's Riches At Christ's Expense.

This brings us to a very important point, the expense or cost of salvation which was met by Christ. The Saviour's life and death were absolutely necessary to purchase salvation for His people. By His sinless life, He earned perfect righteousness on behalf of His people, which then is gifted, by grace, to the account of those who trust Him for salvation. The apostle Paul could say in Philippians 3:9, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

By His death on the cross, He took the guilt of sin and bore its punishment for His people, thus, by grace, satisfying the divine justice of God against sinners.

In salvation, the guilt of the sinner is imputed, or reckoned, to Christ, and He bore its penalty on the cross. Furthermore, the righteousness of Christ earned by His sinless life is imputed, or reckoned, to the account of the sinner at salvation.

Ephesians 2:8–9 is the key Scripture text which illustrates the point: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." It is very clear then that salvation is by grace alone, and that the means of receiving that grace is faith, but it should be noted carefully that the faith described in this text is also a gift of God. In other words, the faith to believe in Christ and therefore receive salvation is also a gift. It is grace – free, unmerited favour, and just so that no one remains in any doubt after all that has been said, the futility of works is spelt out in black and white: "not of works."

Martin Luther in his day wrote of the "bondage of the will." For many years Luther had tried in vain to earn his salvation by "good" works, almost to the point of death. By the Scriptures and practical experience, he realised that man of himself was totally incapable of gaining acceptance with God.

Then the light of the gospel dawned in his heart: "The just shall live by faith." Salvation is by grace alone, through faith alone, in Christ alone.

By His sinless life, He earned perfect righteousness on behalf of His people, which then is gifted, by grace, to the account of those who trust Him for salvation.



Lindsay Wilson
is the minister of Castlederg
Free Presbyterian Church,
Northern Ireland.

Photograph-Nghia Le

Soli Deo Gloria

glory to God alone



It was said of Johann Sebastian Bach that when he had finished composing a new piece of music he would write the letters SDG at the bottom of the page, indicating his own satisfaction with what he had composed. These three letters stood for the Latin term Soli Deo gloria, or “for the glory of God alone.” Bach desired that every new musical composition, which he had spent so much time perfecting, would redound to the glory of God alone. He sought no praise for himself, but all praise was due to God.

The term Soli Deo gloria, or “for the glory of God alone,” was also one of the five pillars of the Protestant Reformation. The five solas were like pillars upholding all that the Reformers taught and believed. In rediscovering the scriptural teaching of the sovereignty of God, the Reformers taught that all of life is to be lived to the glory of God alone.

The Scriptures teach that all glory belongs to God alone. “Not unto us, O LORD, not unto us, but unto thy name

give glory, for thy mercy, and for thy truth’s sake.” (Psalm 115:1) The creature is due no honour. There is nothing honourable about sinful creatures. All glory must be given to God alone, “for of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Romans 11:36). God is to be glorified alone, for

In rediscovering the scriptural teaching of the sovereignty of God, the Reformers taught that all of life is to be lived to the glory of God alone.

all things are of God as their eternal source, through God as their efficient means, and to God as their ultimate end. Paul here teaches that by God alone all things exist. Through His power, wisdom, and goodness all things are directed and governed. To Him as their last end, all things proceed.

All glory is given to God in heaven, and so it ought to be on earth as well. “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” (Revelation 4:11) No one else is worthy.

Well may we say with 1 Chronicles 29:11, “Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.”

God is to have all the glory in the realm of salvation.

In regeneration, justification, sanctification, and glorification all glory belongs to God alone. It is God alone who justifies, sanctifies, and ultimately will glorify undeserving and unworthy sinners. As sinners can do nothing to save themselves, or help in any way in their salvation, no glory is to be given to the creature. All glory belongs to God.

It should not be the human individual that is exalted for his good works or spiritual endeavours or the exercising of faith.

Rather, praise and glory ought to be given to God alone, who is the author and finisher of the faith of His people, the sanctifier of His people, and the source of their good works.

God is to have all the glory in the church.

Romanism, in looking upon the church as the mystical body of Christ, employs the term Corpus Christi. This term means the “body of Christ.” In viewing the church as the mystical body of Christ, Rome falsely argues that to honour the visible church is to honour Jesus Christ Himself. Therefore, Romanism elevates the visible church to a place of honour and prestige it ought never to have. Within the system of Romanism there is a complex hierarchy of priests, bishops, and cardinals, and at their head the pope, who along with the dead saints are to be respected, revered, and even venerated.

The Reformers abandoned this veneration of church officers and dead saints. They taught that the

ecclesiastical hierarchy, the popes and the saints canonised by the Roman Catholic Church, were not worthy of the honour or the glory that was accorded them. There is no place of honour and veneration for the church hierarchy, or the pope, or the saints, or anyone or anything else. God in Christ is to have all the glory. No man is to be seen save Jesus only!

As salvation is not through the church, or its ceremonies, its sacraments, nor its officers, then no glory is to be given to the church or any earthly individual within it. All glory belongs to God alone in the visible and invisible church. “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” (Ephesians 3:21)

Every believer is to glorify God in his life.

Romanism made a difference between the sacred and the secular. It was believed prior to the Reformation that the only way to serve and glorify God was to “take holy orders” by entering into a monastery or nunnery and distancing oneself from the outside world. Great honour was to be bestowed upon those who did so, for the physical and material world they left behind was deemed to be sinful.

This the Reformers rejected. God is to have all the glory

in each believer’s life. For believers there was to be no division between secular and sacred, leading to a monastic life. They taught that there was no greater honour in being a monk or a nun than in being a ploughboy or a maid. God’s sovereign purpose directs people into various walks of life. Christians are to glorify God in every situation in life, wherever the Lord has placed them. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (1 Corinthians 10:31) It is whether we glorify God, whatever our station in life, that pleases Him, and not whether we have entered a monastic life.

When we come to the end of our lives, may we have the letters SDG as an epitaph indicating that we have lived to the glory of God alone.



Brian McClung
is the minister of
Newtownabbey Free
Presbyterian Church,
Northern Ireland.

The Priceless Legacy of the Reformation



“After darkness, light.”

These three simple words engraved on the monument to the Reformers at Geneva sum up succinctly the Reformation. It is well nigh impossible for us to comprehend the darkness that shrouded Europe prior to the Reformation. For centuries corrupt popes presided over a corrupt church with a corrupt clergy. Cardinal Robert Bellarmine (1542-1621), one of the most important figures in the Counter Reformation, concedes that before, as he puts it, “the Lutheran and Calvinistic heresies,” there was not “any discipline with regard to morals, any knowledge of sacred literature, any reverence for divine things: there was scarcely any religion remaining.”

What was it that dispelled the awful darkness that had blighted medieval Europe for centuries? It was the light of God’s holy truth. “The entrance of thy words giveth light; it giveth understanding unto the simple.” (Psalm

119:130) The great work of the Reformers was to put the Bible into the hands of the people in their own language. Thus one of, if not the greatest of, Luther’s labours was his translation of the Scriptures into German.

The desire and determination of the Reformers finds no better expression than in the words of Tyndale, “the father of the English Bible.” A Romanist who could not answer Tyndale lost his temper and exclaimed, “It were better to be without God’s laws than the pope’s.” An indignant Tyndale replied, “I defy the pope and all his laws!” adding, “that if God spared his life, ere many years he would cause a boy that drives a plough to know more of the Scriptures than he did!”

Rome’s opposition to this was total. It was also bloody. She persecuted unto death all who dared to translate and circulate the Scriptures of truth. It cost Tyndale his life to give us our English Bible! Such translations were

placed on Rome’s Index of Forbidden Books. In the nineteenth century popes denounced “those cunning and infamous societies, which call themselves ‘Bible Societies’... who circulated the Scriptures in the vernacular tongues of all nations.”

The priceless legacy of the Reformation is that you have the Word of God in your own tongue and the liberty, like those Bereans, to personally search the Scriptures daily (Acts 17:11). You enjoy the right of private judgment, to obey the biblical injunction, “Let every man be fully persuaded in his own mind” (Romans 14:5b). In the words of Luther, “To ascertain and judge about Christian doctrine pertains to all and every Christian; and in such a way that let him be anathema who injures their right by a single hair.” The pivotal role Luther played in establishing that right cannot be overstated. One historian states that the Reformer maintained this “with all his force, and almost for the first

time in history.” Luther’s great testimony was that of all the Reformers: “My conscience is captive to the Word of God ... Here I stand. I can do no other. May God help me.”

The opposition of Rome to that right is unchanging and undiminished. Rome blasphemously dares to set her authority above Scripture and indeed to make Scripture itself dependent upon it! One Catholic theologian, referring to the many verses which declare the Bible to be the Word of God, states,

Even though these texts of Scripture are exceedingly clear, they cannot possibly be our main proof that the Bible is the inspired Word of God ... The Scriptures needed a guarantee of authenticity. The church alone could give that guarantee; without the church it cannot exist.

In opposition to this our Westminster Standards state that the authenticity and authority of Scripture are not derived from or dependent upon the church, but “wholly upon God (who is truth itself), the author thereof: and therefore it is to be received, because it is the Word of God.” In the words of the martyred Bishop Latimer, “The Word of God is above the church.”

But Rome goes on to assert that, in the words of the Second Vatican Council, “sacred tradition, sacred Scripture and the Magisterium of the church are so connected and

associated that one cannot stand without the other.” Notice two things: firstly, tradition is put on a par with Scripture; secondly, the reference to the “Magisterium of the church.” This is a reference to the teaching authority of the church supremely vested in its infallible head, the pope. Rome claims that she is the only authorized, final, and safe interpreter of Scripture. What all this means is well illustrated in a publication entitled “Catholic Answers to ‘Bible Christians’”(1988). One of the chapters bears the title, “Why is the Catholic Church opposed to Private Interpretation of the Bible?” On page 6 we read,

In the first place it must be made clear that Catholics are not “Bible Christians.” God’s Word is not limited to the Bible ... For Catholics, the Word of God in its entirety is the Rule of faith – namely, the written and unwritten Word as interpreted and taught by the Church.

Obviously therefore it becomes quite unnecessary for the Roman Catholic to read and study the Bible for himself! It is a sad fact that long centuries bear testimony to this.

The clarion call of the Reformation was “Seek ye out of the book of the Lord, and read” (Isaiah 34:16). Peter, supposedly the first pope, in his final letter, being so conscious of his impending martyrdom, exhorts the saints that they

will do well to take heed to the Scriptures of truth – the very antithesis of the spirit of the papacy!

Perhaps as a believer you have often referred to yourself as a “Bible-believing Christian” in witness. I ask

The priceless legacy of the Reformation is that you have the Word of God in your own tongue

you, how precious is your English Bible to you? Do you study it “to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”? (2 Timothy 2:15). This is to be the lifelong occupation of the Christian. Our freedom to do so has been dearly bought. It is a priceless legacy indeed!



Michael Patrick
is retired from the
pastorate, having
ministered in Perth Free
Presbyterian Church,
Australia.

Bible Words – Reconciliation

Unlike the false teaching preached and believed by many, mankind's greatest need is not to "fit" God somewhere into his or her life. Man's greatest need is to be reconciled to God. The barrier of sin that separates man from God and assures him of an eternity in hell must be removed. That can only be done by God, in His own way as revealed to us in the Bible. Let's consider some aspects of the biblical doctrine of reconciliation.

The Necessity of Reconciliation

- Man by his nature is separated from God

In Genesis 2, God warned man that if he sinned in disobedience to God, then he would surely die. While physical death was a result of the fall, man died spiritually that day. Instead of walking with God, he hid from God. Instead of peace with God, there was fear of God. Instead of the place of paradise, man was prohibited from entering Eden.

What is it that prevents us walking with God, having peace with God, or being in God's paradise in heaven? It is our sinful nature. Born in sin and shaped in iniquity, we are born as sinners into

this world and thus separated from God.

- Man is actively at enmity with God

Romans 5:10 reminds us that before salvation we were enemies of God. The word *enemy* is from a primary Greek word meaning to hate. An enemy is opposed to his foe, against that person's behaviour and actions. If we read the Scripture then we are brought face to face with that reality – man in his sin is a hater of God and of the things of God. Read the following Scriptures: Romans 1:30 – haters of God; 1 Thessalonians 2:14–16 – haters of the gospel; John 3:19–21 – haters of the light (in this instance the word means to detest).

- Man's sin offends a holy God

We are guilty of a sinful nature and also sinful practices. All sin is against God, and all sin offends God. The Lord is offended by man's sin: our rebellion, rejection, and self-righteous efforts to please Him. We must acknowledge the great gulf that is between God and man because of sin and the great offensiveness of our sin to Him before we can truly seek Him.

The Provision of Reconciliation

- Sin must be dealt with God's way

God has made a way for man to be reconciled to Him. Colossians 1:21–22 reads, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." It is stated clearly that this reconciliation is procured in the body of His flesh through death, speaking of redemption. In verse 14 of the same chapter we are taught that the work of redemption is through His blood.

This thought is beautifully summed up in the words of the hymn:

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven
Saved by His precious blood.

- The work of reconciliation is initiated, executed, and applied by the Lord

In the Bible we see man's condition: a sinner, an enemy of God, helpless and unable to do anything to earn merit or favour with God. But brightly shining through the Word we also see God's compassion: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8)

Because the Lord Jesus Christ has died and borne the punishment of the sins of His people, they can come to Him seeking to be saved from their sin.

Only the cross work of the Lord Jesus Christ can break down the barrier that separates us from God.

Only the cross work of the Lord Jesus Christ can break down the barrier that separates us from God. When a sinner turns from sin and trusts in the shed blood of the Saviour, then he has favour and peace with God. God is satisfied with the work of the Lord Jesus Christ; therefore we dare not add anything to it, seeking to please God, nor can we have reconciliation with God with anything less than the work of the cross.

The commendation of Scripture is plain: "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19)

If Thou hast my discharge procured,
And freely in my room endured
The whole of wrath divine;
Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine.

Turn then, my soul, unto thy rest!
The merits of thy great High Priest
Have bought thy liberty;
Trust in His efficacious blood,
Nor fear thy banishment from God,
Since Jesus died for thee.

The Results of Reconciliation

- God is glorified

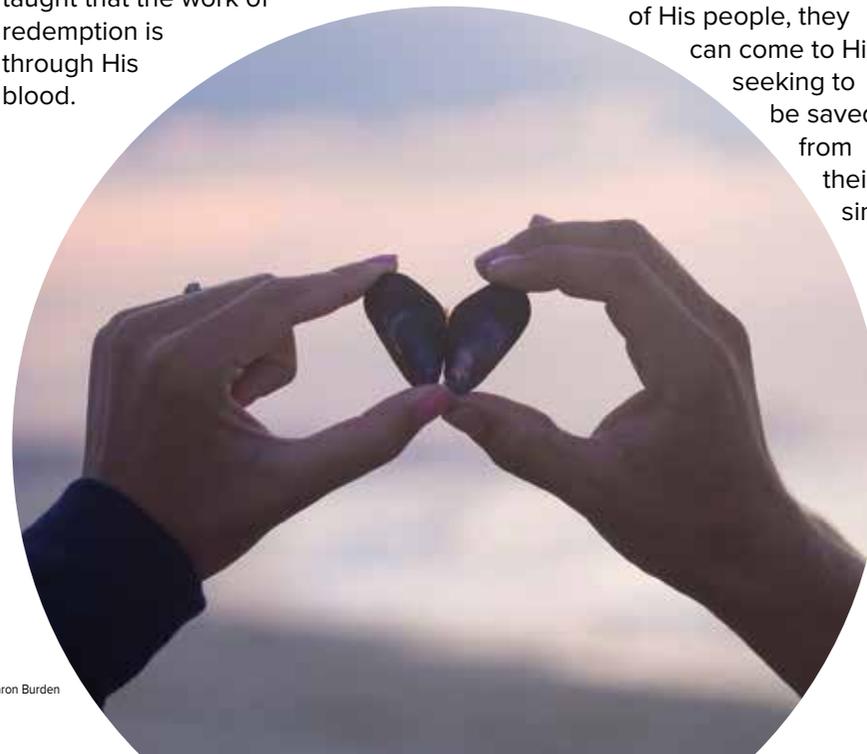
When a sinner is reconciled to God through faith in Jesus Christ, then God is glorified. One for whom Christ has died has been found, won, saved. The heart is transformed and the Lord gives new desires within for the things of God – His Word, His people, His presence, His glory.

- Man is blessed

There is great blessing when we are reconciled to God. It is stated that we have peace with God. Peace because the past has been dealt with. Peace in the present because we are resting upon the wisdom and will of a sovereign God. And peace as we look to the future, knowing that provision has been made to equip us to live lives that honour the Lord and that our eternity is secure.



Ryan McKee
is Associate Minister in
Magherafelt Free Presbyterian
Church, Northern Ireland, and
editor of LTBS.



Advice on Helping You Let The Bible Speak – Door-to-Door Evangelism



Door-to-door evangelism may be defined as a Christian systematically visiting every house in a particular area with the gospel. It is a “Go get ‘em” kind of evangelism – as opposed to merely waiting for the lost sheep to wander home of their own initiative.

Some see it in the actions of the apostle Paul, who went from “house to house” (Acts 20:20), although the commentators tend to interpret these as cottage-type meetings. However, John Phillips boldly asserts, “There was not a house in Ephesus he had not visited.” D’Aubigné records that the young Calvin visited French castles and peasant homes alike. “A graceful salutation,” Calvin observed, “serves as an introduction to converse with people.”

There are great advantages to such work. Some people may be comfortable conversing in familiar

Going forth “two by two” not only enables us to spiritually encourage and help each other, but it has practical importance, effectively ruling out any potential misunderstanding.

surroundings and are more likely to talk with you. Every home is reached. Unlike a mere letterbox drop, you are actually meeting the people. By contrast, other people are not so comfortable. They view “religion” negatively or

(at best) something private and resent talking about it at all, especially with no notice and on their own doorstep. Door-to-door activity is also associated with pushy salesmen and false religions/cults. Many homes lie empty during the day because of necessary work commitments, and it is therefore easy to get discouraged.

Door-to-door evangelism, however, is an acceptable form of evangelism. Some are better at it than others, but God is sovereign and can use even the feeblest efforts. As with all forms of gospel outreach, it is important to pray for God’s blessing. Pray that the Lord will lead you to the right person. It may be some seeking sinner in that row of houses you are about to visit is praying that God will bring someone to knock their door.

Going forth “two by two” not only enables us to spiritually encourage and help each other, but it has practical importance, effectively ruling out any potential misunderstanding.

One difficulty is what to say at that first moment of contact, i.e., when the door opens to you. It is easier said than done to instruct the doorstep evangelist to “be natural.” A set-piece occasion is not natural to begin with. Some opening lines can sound forced or be bland. This is one of those trial-and-error situations where you just must find your own approach. An icebreaker for me is to go to the door with an invitation along to a special meeting or series of meetings. You focus on handing over the flyer and talking about the meeting itself and how you would love to see them come along. Having handed over the leaflet (which should be well presented and include, if possible, a gospel message), you might be able to ask if there is a Bible in the home and, if so, if they ever read it. The body language of the recipient will be the key.

Some evangelists seem to be able to talk on until they are bluntly told to go away. Personally, if I see I am not wanted, then I consider the conversation closed. At least momentarily, I am content to have invited them along to a

gospel meeting, given them the gospel in printed form, and hopefully conducted myself in such a way as to commend the message I am anxious to bring. It is important that we have an exit strategy as well as an entrance one. *Leave the scene so that someone else can come along afterwards.* Being “pushy” is a sign of zeal without knowledge.

On the point of gospel literature, we should concentrate on what will be read as opposed to what we would like them to read. A brother many years ago truly observed that “the days of Genesis-to-Revelation tracts are gone.” Sometimes “less is more,” and it is better to have a couple of paragraphs actually read than a veritable treatise that is not. That said, a conversation may ensue and a helpful booklet may indeed be read as a result. A well-presented copy of John’s Gospel, for example, may be quicker read than an economy edition of the whole Bible with small print in double or even triple columns.

Don’t forget to pray after your evangelism efforts. Get others to pray also, although discretion is important. Perhaps the best advice is that of Bishop Ryle. Never get ready to get ready. Just pray and do it. Or if you cannot do it, at least pray for those who do trek faithfully

round the housing estates, etc., with the glorious gospel of Christ.

A well-presented copy of John’s Gospel, for example, may be quicker read than an economy edition of the whole Bible with small print in double or even triple columns.



Colin Maxwell
is a home missionary, working along the border counties in Northern Ireland and in the Republic of Ireland.

Photograph: Zach Ewenor

Consider the Lilies



“Summer’s lease hath all too short a date.” Yes, summer is beginning to wind down for another year, and one of our greatest losses will be the absence of beautiful flowers which have added to the delights of the season. Someone once said that flowers are words that even a child can understand. The Lord Himself paid tribute to flowers as He sat with His disciples on a mountainside, delivering wonderful practical instruction which we now call the Sermon on the Mount. It was there that Jesus encouraged His people to look out to the field and “consider the lilies” (Matthew 6).

When we think of lilies, we usually think of the magnificent white Easter lily. But the type that the Lord pointed to in the outlying fields was a much smaller wildflower – a type of anemone – native to the Mediterranean. Its colourful blossoms, which bloom from April to June, are found in large numbers, carpeting the plains and roadsides, not unlike the poppy with a black centre and five to eight showy petals. Bible scholars believe

this flower was the *Anemone coronaria*, which was elected Israel’s national flower in 2013.

“Consider the lilies of the field.” Now don’t take this verb lightly, because its original meaning is to examine something with great care. In other words, don’t be content with just seeing flowers en masse from a distance, but pick one up, look at it closely, feel the substance of its magnificent petals, smell its fragrance. Be awestruck by its fine detail and perfection; be deeply affected by its Creator’s infinite power to make and sustain it.

“Consider the lilies of the field, how they grow,” Jesus said. Botany was not the purpose of the Lord’s object lesson, but divine provision, for it seems there was concern about the necessities of life in some folks around Him. So, to illustrate His Father’s provision for His people, the Lord diverted their eyes from their needs to the growth and beauty of the wildflowers around them. He wanted the people to stop

and deliberately think about who was responsible for the life and magnificence of these flowers. He wants us to do that too.

“I say unto you, That even Solomon in all his glory was not arrayed like one of these.” The Lord used Solomon as an example because of his extreme wealth and ability to outfit himself well. But “even” Solomon (whose prosperity caused the Queen of Sheba to travel for miles to witness it) could not surpass the exquisite beauty of one little flower. The Lord wants us to compare the level of grandeur in a flower to what a man can do. Man works by the sweat of his brow to achieve his own success. Not flowers, for “they toil not, neither do they spin.” In their helpless state, totally dependent on the great Sustainer for life, they are more beautiful than the most “decorated” man in history.

The lesson for us is simple. Trust in the God who makes the flowers! Paul said, “My God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19). The same

God that provides abundantly for seemingly insignificant little wildflowers is more than able to provide for us.

Just as the Lord “paints” intricate patterns and fine details on His flowers, so He applies His fine detail to our lives. I love seeing the Lord’s hand in the details! In that personal, customized attention sometimes He speaks the loudest to us. I remember one occasion when money was short and three children needed to be fed and clothed. The Lord knew the concerns of my heart, and to my surprise one day a box arrived with our name on it. I will never forget it. It was from Omaha, Nebraska, a thousand miles away. We don’t know a single person in that U.S. state. I opened the box, and inside an airtight compartment were two large sirloin steaks. Steaks in the mail! I was dumbfounded. Apparently, meat distributors in Omaha ship fresh steaks to be delivered overnight by courier without spoiling. Unknown to us, they had been ordered by a Christian family that had passed through Toronto some months before. It humbled me to realize that the Lord could provide our needs in a most unexpected way, and I believe He sent those steaks in the mail to show me that He could do anything but fail.

All of us have stories to share about God’s provision in our lives. We need to remember those incidents

often and not chalk them up to coincidence. We sing that line of the well-known hymn, “Consider all the works thy hands have made.” How often do we really take time to deliberately consider God’s creation? How often do we stop and smell the roses – literally? Sometimes the will

It humbled me to realize that the Lord could provide our needs in a most unexpected way.

of God takes us to the edge, and life can be uncertain. But lean times provide “leaning” times when the Lord shows us His power to provide in a more pronounced way than in times of ease. One thing is sure, He does not want us to stress about the necessities of life. “If God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” The flowers of the field remind us that God is “Jehovah-Jireh” – the God who provides. The Lord is able to do the unimaginable.

Recently I sat at the kitchen table, burdened with a heavy heart. In front of me stood a vase with a single yellow rose. In my sorrow, I felt compelled to pick it up and smell its perfume. Holding it still before my eyes, I began to “consider” its soft, velvety petals gracefully

tucked inside each other in astonishing perfection, each petal edged with a delicate hint of pink. I confess when I truly considered its beauty, I was reduced to tears – tears of joy and thankfulness, for I knew when I looked at that rose that whatever my need was, however big it seemed to me, it was nothing to the One whose hand created this masterpiece.

There is a lily above all lilies that Solomon speaks about in his songs – a lily that stands far above all the others in the valley. Matthew Henry said, “He that is the Son of the Highest, the bright and morning star, calls and owns himself the rose of Sharon, and the lily of the valleys, to express his presence with his people in this world, the easiness of their access to him, and the beauty and sweetness which they find in him, and to teach them to adorn themselves with him.”

Christ is our lily of the valley. What more do we need?



Jill Saunders
is the wife of Dr Larry Saunders, minister of Toronto Free Presbyterian Church, Toronto, Canada, and a teacher and guidance counsellor at Whitefield Christian Academy.

LTBS Worldwide RADIO PROGRAMME SCHEDULE

Broadcasting the Word of Life throughout the world on AM, FM and INTERNET RADIO.

Schedule effective as of **OCTOBER 2017**.

Africa

Radio Africa 7190 kHz... Friday 8.30 p.m.
Radio Africa *2 15190 kHz... Wednesday 8.00 p.m.
Radio East Africa 15190 kHz... Saturday 2.30 p.m.
Liberia ELWA 94.5 FM... Sunday - Saturday 3.30 p.m.
Liberia ELBG 99.9FM... Mon, Tues, Wed, Fri 9.30 p.m.
Imani Radio 88.8 FM... Wed. 7:30pm, Thurs. 10:00pm
MMUST FM 103.9 FM... Sun. 7:15pm, Wed. 7:45pm

Canada

Fredericton, NB 104.5 FM... Sunday 8:30 a.m.
Calgary, AB CHRB 1140 AM... Sunday 10 a.m. & 10 p.m.
& Saturday 5:30 p.m.
Vancouver, BC KARI 550 AM... Sunday 9:30 a.m.
Monday -Friday 5:00 a.m. & 5:00 p.m.
Prince George, BC 93.1 CFIS FM... Sunday 8:00 a.m.
Fort St. John, BC Moose FM 101... Sunday 8:30 a.m.
Portage La Prairie, MB CFRY 920 AM... Sunday 8:00 a.m.
Swift Current, SK CKSW 570 AM... Sunday 9:30 a.m.
Nipawin, SK CIOT 104.1 FM... Monday-Friday 6:00 p.m.

Caribbean

Grenada, West Indies
Harbour Light 94.5 FM & Internet...
Monday - Friday 3.30 a.m. (AST)
Harbour Light 1400 AM, 94.5 FM & Internet...
Monday - Friday 10.30 a.m. (AST)

England

London Premier 1305, 1332, 1413 MW
Sky Digital Channel 0123
Freeview 725
Monday - Friday 1.00 a.m.

Far East

Bible Voice 11945 kHz... Thursday 7.30 a.m.

New Zealand, Palmerston North

Access Manawatu 999 AM... Sunday 11.00 a.m.

Republic of Ireland

Castlebar, Co. Mayo, Community Radio 102.9 FM
Sunday 10.00 a.m. Tuesday 7.30 p.m.
Donegal, Radio North Country 846 AM
Monday - Friday 9.30 a.m. Sunday 8.15 p.m.
Monaghan, Radio Star Country 981 AM
Monday 10.00 a.m. & 3.00 p.m. Wednesday 3.00 p.m.

Northern Ireland

Ballymena, Seven FM... Sunday 9.00 a.m.
Coleraine, Q97.2 FM... Sunday 9.00 a.m.
Cookstown, Six FM 106/107 FM... Sunday 9.00 a.m.
Newry, Five FM 100.5 FM... Sunday 9.00 a.m.
Omagh, Q101.2 FM... Sunday 9.00 a.m.

United States of America

Philadelphia, Pennsylvania
WFIL 560 AM...Sunday 1.00 p.m.

Lima, Ohio
WCBV 105.9 FM...Monday-Friday 1.00 p.m.

Greenville, South Carolina
94.5 FM...Sunday 9.00 a.m.

wmuu.com ... Monday, Wednesday, Friday
6.30 a.m. & 7.45 p.m. Sunday 10.00 p.m.

VCY America

For a complete listing of broadcast times refer to
program schedules at www.vcyamerica.org.



JC PRINT LTD
email: joe@jcprint.net

LTBS values the support and quality
of service offered by JC PRINT LTD. and
happily recommends them to all our readers.