



QUARTERLY | 119

ONE THING

One Thing I Do
Paul Hanna



Missionary Focus –
Liverpool
Thomas Laverty



LTBS Shop
Opened –
Andrew Patterson



Give Me Thine Heart

My son, give me thine heart, and let thine eyes observe my ways. (Proverbs 23:26)

At the start of a new year it is commonly customary to reflect on what has taken place over the past twelve months and to make some preparation for the year that lies ahead, in the will of the Lord. Talk of resolutions will be heard by many, and it is possible for Christians to get caught up in the general thought of society – my life will be better if I make some changes.

The best way to start each year, and of course each day, is by giving your heart afresh to the Lord.

Those who are saved ought to remember that without Him we can do nothing. We can try to make changes in our lives, but these will not give us the satisfaction, joy and peace that only the Lord can bring. However, we can trust in the Lord to work within us and change our lives for our good and for His glory.

This verse teaches us a very basic yet important

principle that must be understood and followed in our lives: before we seek to obey the commands of the Lord, we must first give Him our hearts.

A surrendered heart will willingly and gladly obey what the Master commands. A surrendered heart will seek the will of God and go through with it, resulting in the great blessings that flow from obedience. The hymn writer put it so well when he penned these words:

*Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey.*

If we hold back in our heart devotion, then the commands of the Lord will seem burdensome. How sad to see believers who are miserable in their lives – no joy in service or no satisfaction in their walk. They are holding back something from their Lord – unwilling to yield all of their heart to Him.

The best way to start each year, and of course each day, is by giving your heart afresh to the Lord. Allow Him to give you the desire of your heart. Allow Him to

cause you to love holiness, and hate sin, more than ever before. Allow Him to fill your heart with praise for His providence, faith in His promises and joy in His presence.

True joy is not dependent on our circumstances being easy, or the absence of problems and trials. Rather, true joy is found in resting in the work of the One who has your heart – His salvation, His Word and His loving care.

*'Give Me thy heart,' says the Spirit divine;
'All that thou hast, to My keeping resign;
Grace more abounding is Mine to impart –
Make full surrender and give Me thy heart.'*

*'Give Me thy heart, give me thy heart' –
Hear the soft whisper, wherever thou art;
From this dark world He would draw thee apart,
Speaking so tenderly,
'Give Me thy heart.'*



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LIVERPOOL –

Thomas Laverty

The city of Liverpool is in great need of an outpouring of the Holy Ghost, and we certainly would covet your prayers ...

The Liverpool Free Presbyterian Church was constituted on 31 March 1982.

Two months later, on the 19th of May, a call was issued by the Liverpool congregation to the Rev. Hillis Fleming, who at that time was the minister of Mount Merrion Free Presbyterian Church in Belfast.

Believing it to be the will of God for his life, Mr Fleming accepted the call and was installed in The Protestant Reformers Church on Netherfield Road in Liverpool on Friday, 23 July 1982.

Beginning his ministry in Liverpool the following Sabbath, the Rev. Fleming continued to minister in Liverpool for the next eighteen years, when he retired on 31 March 2000.

Liverpool was the first Free Presbyterian witness in England.

Under the Rev. Hillis Fleming's ministry, the congregation moved from Netherfield Road to Salop Chapel on Spellow Lane in 1995, and on Saturday, 23 September 1995, Dr Paisley

opened the new church building. The congregation meet there to this day.

The Rev. David Smith ministered in Liverpool from the year 2000 until 2005, and the Rev. Calvin Stripp ministered in Liverpool from 2012 until 2015.

The Rev. Laverty received a call from the congregation in January 2016 and was installed as the present minister on Saturday, 19 March 2016. The Moderator of Presbytery, the Rev. Thomas Murray, preached the Word at the service with other ministers of the denomination taking part.

The Liverpool congregation today meets on the Sabbath at 11.00 am and 6.30 pm, both services preceded by a season of prayer.

There is also a midweek Bible study and prayer meeting in the church at 8.00 pm, and the men of the congregation meet on the final Friday of the month at 8.00 pm to wait on the Lord.

The Sunday school gather each Sabbath morning at 10.00 am, and the youth have a meeting on the third Friday night of each month.

There is also a weekly open-air meeting in Liverpool city centre on a Friday, and the congregation count it a great privilege to take the gospel of Christ into the city centre. The Rev. Laverty preaches with others, giving out gospel literature and speaking with the people.

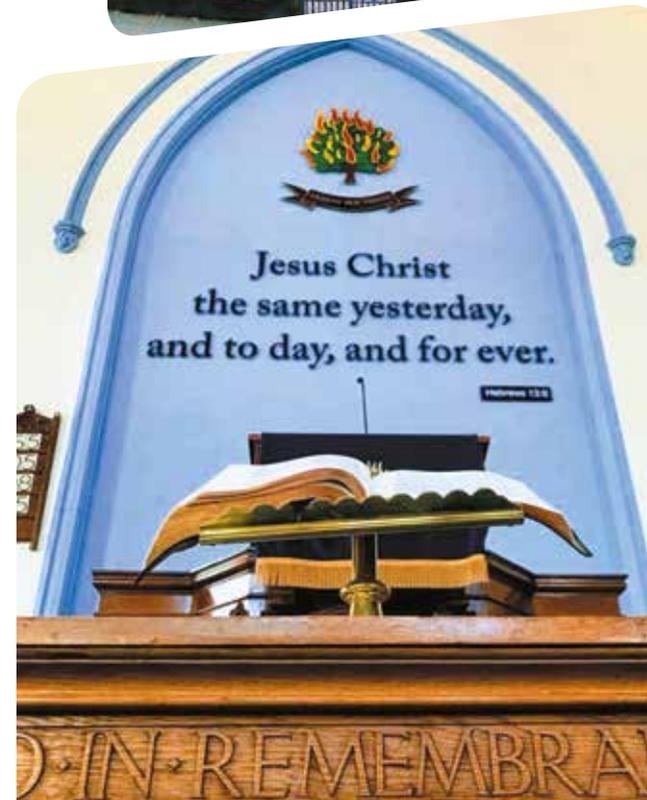
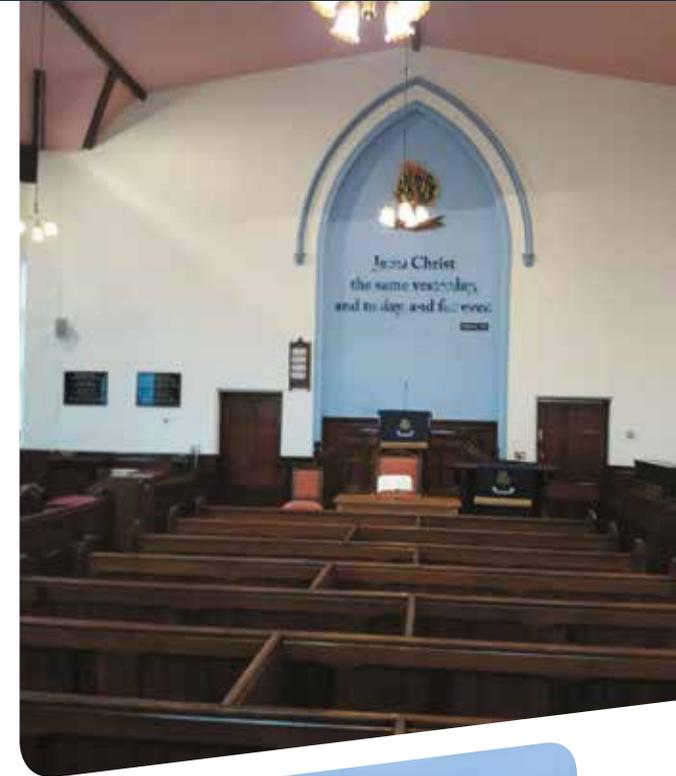
Over the last two years a lot of work has been done both inside and outside the church building, and as a congregation we are thankful to the denomination as a whole for their support in this matter.

As the minister of the church along with many who attend, we have a great desire to see the Lord Himself move mightily in the city and bring many out of darkness and into the light and liberty of the gospel.

The city of Liverpool is in great need of an outpouring of the Holy Ghost, and we certainly would covet your prayers in this regard with the one aim that Christ would be exalted and God glorified in this great city.

Yours in Christ Jesus our Lord,

Rev. Thom Laverty



Thomas Laverty
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Free Presbyterian Church,
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One Thing Thou Lackest



One thing thou lackest.
Mark 10:21

John C. Ryle once wrote, 'One leak is enough to sink a mighty ship'. He made that observation in light of this man who had come to the Lord Jesus with an eagerness to know eternal life and yet left desperately sorrowful.

In fact, that one leak in this man's life was a gaping hole. It was revealed when the Saviour, while lovingly beholding him, firmly reminded him that he lacked one thing. But what exactly was this 'one thing'? After all, was Christ saying to him that he had somehow managed to tick nine out of ten boxes in the road to salvation and that he would miss heaven by a whisker because he overlooked one final thing? If we start to think like that, then we are missing the point.

On the surface it seemed that everything about this man was ideal in terms

of evangelism. Any of us who have ever engaged in evangelism, especially in less Christianised places, realise that it is usually necessary to start from scratch. We need to talk about the existence of God before anything else. Seldom do we come across people who seem almost ripe for picking. However, this man seemed to be very ripe. By comparing the synoptic Gospels we discover that he was wealthy, relatively young

This man, like many today, understood the surface of the law but not the depth of it.

and a ruler of some degree. Evidently he was religious and familiar with the law of Moses. Judging by his keen approach, respectful address and uncomplicated opening question, he appears to be an ideal candidate for

conversion. Surely, it's just a matter of telling him *how to be saved?*

But this is not Peter, James or John to whom he comes. It is Christ Himself, and therefore how the Lord Jesus received him demands our closest attention. The truth was that, although this man came outwardly ready (in the eyes of men), yet inwardly he was far from God. Comparing Mark's account with Matthew's is most interesting. When the Lord confronted this man with what he lacked, He was exposing a most severe problem.

Jesus exposed this man's superficial grasp of God's perfection.

This man, like many today, understood the surface of the law but not the depth of it. We see this in his response to the Lord, who brought to his attention the second table of the law. That law, while not excluding God, deals with our duties towards others. Commands such as 'do not commit adultery, do not kill',

etc, were brought to his attention with directness.

He was confident: 'All these have I observed from my youth.' However, he failed to see just how his own words were condemning him. Even if he sincerely believed that he had tried to keep these things, plainly he had never understood the true depth of God's holy commandments. In that searching sermon Jesus preached which we call the Sermon on the

To break one command is to violate the whole and shatter the entirety of it all.

Mount, we discover just how penetrating and deep the law of God runs. This failure to see the depth and perfection of God's law is failure to grasp the true and perfect nature of God Himself. In James we are reminded that to offend in one part or aspect of the law is to be guilty of all. This of course is because the law of God is the very reflection of God's holy nature. To not do one thing is in effect not to do anything. To break one command is to violate the whole and shatter the entirety of it all.

You can almost picture this ruler standing before Christ thinking, 'Well, I have done all

that, so what is there left for me to do?' Christ could have shattered this man's thinking in that area, but He chooses to speak about the one thing he lacked. Consulting Matthew's account (19:21), we read these words: 'Jesus said unto him, If thou wilt be perfect ...' Here was one who felt he was on the cusp of perfection. The reality was that he was stumbling in spiritual darkness.

Jesus exposed this man's sinful greed for great possessions.

As the Lord Jesus continued with this wealthy man, He did so firmly yet compassionately. It became clear that while he did have a keen interest in eternal life, yet he had already formed a deep-seated allegiance with his false god – possessions. Christ did bring to his attention what this one thing needed to be but consequently exposed his great lack.

We must not think that when a person comes to Christ in faith that such must empty the bank balance and distribute every earthly possession to those in need. This is not the issue. The point is this: no man can ever come to God in salvation all the time the heart is consumed with self and gain. What he lacked was in fact what he truly loved. He was not ready to follow Christ because he was not willing to deny himself.

So, when Christ brought to him the law of God, there was this forceful reminder that love is the summary of the whole.

So when Christ brought to him the law of God, there was this forceful reminder that love is the summary of the whole. To keep the law is to love God with nothing less than one's all. No one, except Jesus Himself, has done this. This is what he lacked, and being unwilling to put God first and Christ before all things, he instead clung to his temporal possessions and left grieving because of this 'one thing'.



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One Thing Is Needful



In Luke 10:42 we read the words of the Lord Jesus Christ to Martha: 'But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'

In so many situations of life we are told of various things that will be a great help to us – some things that will be a help to us in our family, in the workplace, in the community and in the wider sphere of our lives. There may be some good advice in there, but most of it is from a worldly perspective. The best advice we can get for our lives is that which comes from the One in whom is all wisdom, the Lord Jesus Christ Himself. Here we have it in these words before us in this text.

In this context, we learn that one thing is absolutely necessary if we are to live a healthy, happy, useful Christian life. Martha and her sister Mary were entertaining the Lord Jesus Christ in their home. Martha was a splendid hostess, and she busied herself with all the preparations that were necessary. She was cumbered with much serving (v. 40), while Mary was sitting at the feet of Jesus. Martha wasn't happy that she was doing all the work, and she complained to the Lord about it: 'Lord, dost

thou not care that my sister hath left me to serve alone? bid her therefore that she help me.' But the Lord spoke to her about the one thing that is needful. The number one requirement for every Christian is not service, but sitting at the feet of the Lord Jesus.

1. The Meaning – what it really means to sit at the feet of the Lord Jesus Christ and hear His Word.

[a] The first thing we see here is **reception** in verse 38: 'Martha received him into her house.' Mary received Him also (v. 39). Before Mary could sit at the Saviour's feet, she must have welcomed Him into her presence. To sit at the Saviour's feet and listen to His Word implies that this reception has taken place. Have you received the Lord Jesus Christ into your heart and home as definitely as Martha and Mary had? (Compare John 1:12 and Revelation 3:20.)

[b] The second thing is **devotion**. The fact that Mary was sitting at the Lord's feet indicates that she loved Him very much. Her heart was drawn in love to the Saviour who loved her. What marvellous love the Lord has for you and me! May our hearts be drawn to Him in devotion as Mary's was here. Mary delighted to take the seat of

the learner. She reveled in the truth Christ came to reveal and found her chief joy in sitting at His feet. Nothing is more important for the child of God than to spend time at the feet of Jesus, pondering over His Word. In order that she might keep His Words, she was listening to them and learning them.

[c] The third thing is **submission**. Notice her posture here. She was not standing but sitting! The indication is that she was submissive to Him and recognized Him as her Lord and Sovereign. She subjected herself to His authority, truth and teaching. She sat in the place of humility, took His yoke upon her and learned of Him (compare Matthew 11:29). The Word of God says, 'Submit yourselves therefore to God' (James 4:7). Have you done this?

*Low at Thy feet, Lord Jesus,
This is the place for me;
There I have learned sweet lessons,
Truth that has set me free.*

*Free from myself, Lord Jesus,
Free from the ways of men;
Chains of thought that once bound me*

Never will bind again.

*None but thyself, Lord Jesus,
Conquered this wayward will;
But for Thy grace, my Saviour,
I should be wayward still.*

2. The Necessity – why was this one thing needful?

[a] It is necessary to give us **balance** in the Christian life. The two elements of a well-poised Christian life are sitting and serving, or we may say, receiving and giving, but the first must always precede the second! John 10:9 speaks of 'in' and 'out': 'in' for worship, 'out' for witnessing; 'in' to receive, and 'out' to serve! The Lord didn't rebuke Martha for serving; rather, He wanted to show her that sitting at His feet was necessary as the first requirement of successful service. How we need to learn to sit at His feet first and foremost before we engage in service for Him.

[b] It is necessary for **growth**. Many Christians remain in a state of spiritual infancy, not because they have not received Him into their house or are not in love with Him, but because they neglect fellowship with Him through His Word (see 2 Peter 3:18; 1 Peter 2:2; Ephesians 4:13–15).

[c] It is necessary for **guidance**. The Lord longs to guide us in all the details of our daily lives, but we often fail to hear His 'still, small voice'. If we are living close to the Lord and are in communion with Him, then we hear His Word and learn to walk in His will. We will make the right decisions (see Proverbs 3:5–6; James 1:5; Romans 12:2).

[d] It is necessary to **overcome self**. We see how Martha was overcome with self. She became irritated and distracted, and she

complained. Look at verse 40: '[M]y sister hath left me to serve alone ... bid her therefore that she help me.' It was all about 'me'! She allowed self to come to the throne, but that could have been prevented if she had known how to get low at the Saviour's feet. How we need to overcome self! We can only do this by getting low at the Lord's feet (see 1 Peter 3:4).

[e] It is necessary to **gain this commendation**. Look at verse 42 and see the Lord's commendation to Mary: 'But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.' Nothing pleases the Lord more than when we come to His feet and hear His Word. May we be found there continually.

I remember hearing of a dear father who had lost his wife. She had left him one daughter, and he loved to have her with him, but he being a busy man, they only had their evenings together. He would come home from work, and after dinner they would spend several hours together, and one or the other would read, and then she would play and sing for him. He found his greatest solace in the company of his darling child. Then one evening his daughter said she wanted to be excused, for she had something to do in her room. The next night it was the same, and the next and the next, and so it went on like this, much to his disappointment. But he had to get used to it, and he did not like to ask her what she was doing that she had to leave him alone. Finally

it was Christmas morning, and she came in and wished him a 'Happy Christmas' and handed him a pair of crocheted slippers which she had made for him. He said after he had thanked her, 'I would much rather have had you with me all those lonely evenings than to have these slippers, beautiful and comfortable as they are.'

I think the Lord says that to us. We are trying to please Him by much serving, but He wants us at His feet listening and learning of Him, in the place of communion and fellowship with Him. What richness and blessing will come to us there; it is the 'one thing needful'. We shall only get this 'one thing' by real determination and resolution. Notice that in verse 42 we are told that Mary chose to sit at Jesus' feet. It was a matter of deliberate choice. How determined are you to please Him?



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One Thing I Know



He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. John 9:25

There is no one as blind as those who want to be blind. In John chapter 9 the Pharisees refused to see and believe the truth concerning the Messiah and the miracle that the Lord Jesus had just performed, ie, that of giving sight to a blind man.

Such was their unbelief and hardness of heart that these religious leaders rejected the facts and the testimony of the man himself concerning what the Christ of God had just done for him. And yet John chapter 9 makes it clear that the power of God was clearly demonstrated in the person and work of Jesus Christ.

The opening of the eyes of the blind man in John chapter 9 is a wonderful picture of God's salvation in Christ. Many today deny the power of God in salvation, and yet the truth is that salvation through Jesus Christ is still

clearly seen in the lives of so many whose eyes have been opened spiritually.

Let me leave you with three thoughts.

1. The Mystery of God's Salvation in Christ

There were many things the blind man did not know and understand about his healing. However, one thing he knew: he knew that he could see. '[O]ne thing I know, that, whereas I was blind, now I see.'

When we think of God's wonderful salvation there is much we cannot understand and indeed will never understand. How can we fully grasp the grace of God in Christ? The why of it and the way of it are surely a mystery.

Why should the triune God in eternity past devise a plan before the foundation of the world to save a people unto Himself? Why should the sinless, spotless Son of God go to a cross and die for the sinful sons of Adam's race? And how can the Holy Spirit of God come and reside in a body of clay? Who can

explain it and fathom its wonder and depths?

And yet is all true – what a glorious gospel! What a miracle! All we can say is that God's salvation in Christ is God's grace and God's grace alone.

'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world' (Ephesians 1:3–4).

'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit' (John 3:8).

2. The Assurance of God's Salvation in Christ

There were things the blind man who was healed was not sure of, but one thing he was absolutely certain of was that whereas He was blind, now He could see.

No one had to convince the blind man that he was

healed, nor could any one make him doubt it. His eyes were opened, and he knew it.

One of the great blessings of God's salvation is the blessing of assurance. To know that your sins are forgiven. To know that you will never be in hell. To know that heaven is your home. To know that Jesus Christ is your Saviour. There is no greater knowledge than this. To be able to put your head on the pillow at night and to have the full assurance that if death should come before the morning it would be 'absent from the body, and ... present with the Lord.'

Of course we have this knowledge and assurance through the Word of God. God's promise to all that believe on His Son for salvation is that they will have eternal life.

1 John 5:13 says, These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

*Blessed assurance,
Jesus is mine;
Oh, what a foretaste
of glory divine!
Heir of salvation,
purchase of God,
Born of His Spirit,
washed in His blood.
This is my story, this is
my song,
Praising my Saviour
all the day long.*

3. The Individuality of God's Salvation in Christ

'He answered and said, ... one thing I know, that, whereas I was blind, now I see.'

This of course is the personal testimony of the blind man who was healed. He was not speaking about anyone else or for someone else; rather he as an individual declared, '[O]ne thing I know, that, whereas I was blind, now I see.'

God's salvation in Christ changes the lives of individuals. The power of God in salvation transforms the hearts and lives of the sinner, so much so that they testify personally to the great change that Christ has brought to their lives. 'Once I was blind, but now I see' is an individual testimony.

*What a wonderful change
in my life has been wrought,
Since Jesus came into my
heart!
I have light in my soul for
which long I had sought,
Since Jesus came into my
heart!*

The Scriptures are full of the personal testimonies of those who were saved by the grace of God through Jesus Christ.

Job said, 'For I know that my redeemer liveth'.

King David said, 'The LORD is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and

my refuge, my saviour.'

Thomas declared, 'My Lord and my God.'

Mary said, 'And my spirit hath rejoiced in God my Saviour.'

Is this your personal testimony today? If it is, you are blessed beyond measure, but if it is not, then come to Christ now and be saved, and then you will be able to say, 'One thing I know, that, whereas I was blind, now I see.'

One of the great blessings of God's salvation is the blessing of assurance.



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One Thing I Do



Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Philippians 3:13–14

It soon becomes clear, even to the casual reader of God's Word, that the apostle Paul was not *half-hearted* in anything that he did.

From the very instant we're introduced to him on the sacred page, he is clearly portrayed to us as a man who did whatever he turned his hand to, to the absolute best of his ability.

This was a trait that marked him out as he stood against the Lord in those early days as an enemy of the fledgling church of Jesus Christ.

In the first four mentions of Saul in the New Testament, we find him stepping up in his activity and opposition against the Lord and His anointed.

If anyone had what we might term a shady past, it was Paul! However, he was not prepared to allow that to prevent him from serving the Lord in the present!

In the closing words of Acts 7, Saul was present as evil men with hatred in their hearts stoned the newly elected deacon Stephen. A few verses later, we find Acts 8 is introduced with words which confirm that Saul had indeed fully consented to what had just occurred. Within a few verses again (Acts 8:3) we read how this same Saul began to wreak havoc of the church of Jesus Christ – how he went door to door seeking followers of Christ and hauled them off to prison regardless of their personal circumstances.

By the time we reach chapter 9, the Holy Ghost records for us how Saul was by this stage *'breathing out threatenings and slaughter against the disciples of the Lord'*.

That was of course until the Lord stepped in and arrested this man – turning him around in the way only God Himself could do!

That day, as in the conversion of any man, woman or young person, marked a most remarkable change in the life of this man. He was turned around completely – a 180° change in his life's direction occurred that day as he met with the Lord Himself on the road to Damascus. From that day on, everything was different about Saul, even the very name others knew him by; all that is apart from his commitment to the task ahead. From then on, everything Paul did was with a single eye to the glory of his God and Saviour.

Paul was the man who, under God, wrote more of the New Testament Scriptures than any other man, some

fourteen books in all – many of which are personal epistles (or letters) written to the individuals or churches Paul had such a profound love for.

The book of Philippians is one such letter. The apostle penned this book as he lived his life – with his heart on his sleeve – and as such we can gain much personal insight into this man.

Proposition: 'One thing I do.'

1. Putting the Past in the Past

From the very first sentence in Philippians chapter 3, it is abundantly clear to us that Paul was writing to fellow believers: 'brethren'. He then goes on to write these words: *'[O]ne thing I do, forgetting those things which are behind ...'*

From this little phrase we learn a lot from the apostle – the fact that he was not prepared to allow baggage from the past to hold him back from going forward!

If anyone had what we might term a shady past, it was Paul! However, he was not prepared to allow that to prevent him from serving the Lord in the present!

As I consider the application of this little gem in my own life, I am so thankful for the grace of God. While the Christian army is often so hasty to 'bury its injured', we can be thankful for the fact that we have a God of love and mercy whom we serve!

2. The Priority of the Present

As we read these words that

Paul pens to this collection of believers away back in the first century AD, we can't help but feel the energy of this man of God – for Paul, serving the Lord with his absolute *all* is nothing short of *'reasonable service'* (Romans 12:1b).

In this day of consumer-driven materialism, we would do well to keep one eye on eternity.

Paul was not a Christian at the weekends only, but a faithful servant of the Master 24/7. He was not a 'Sunday morning only' Christian, as so many tend to be in this day and generation, but sold out for God all day every day!

The apostle Paul's absolute priority was serving Christ who saved him by His atoning death upon the cross without reservation – that was his priority in life.

The fact of the matter is, dear believer – God is pleased to use men and women who labour with a single eye to His glory.

Consider David Brainerd's attitude as he laboured among the North American Indians in the eighteenth century. In 1739 he wrote, *'I exceedingly longed that God would get to Himself a name among the heathen... I had no notion of joy for this world,*

I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ.'

3. Planning for the Prize

Paul was not held back by his history – the accusing thoughts of Satan who casts up the past continually. Rather, Paul was one whose priority was serving Christ in the present – always with an eye towards eternity.

In all of Paul's soul winning, church planting and putting down the foundations of church government, etc. he laboured with an eye for the 'prize of the high calling of God in Christ Jesus' (v. 14).

In this day of consumer-driven *materialism*, we would do well to keep one eye on eternity.

Preach with an eye to eternity, witness to the lost with an eye to eternity, worship God with an eye to eternity, and God will take care of the rest.



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LTBS Recording Update

Ryan McKee



Many months of preparation have gone into the LTBS television project. From the initial idea, to the test recordings filmed at the Jubilee Complex in Martyrs Memorial, to the present day, it has been a pathway of united labour, learning and faith. Much knowledge was gleaned from those first programmes recorded almost two years ago. Today we have relocated to Lurgan Free Presbyterian Church, using their hall as our LTBS television studio, and have now got 32 television programme recordings in the archive. We thank the Lurgan Church for facilitating us and are so blessed by their willing help and kindness during the making of the programmes.

Our programme was first broadcast for a trial run on

Revelation TV, and with favourable reports and a willingness for more, our current series commenced on Wednesday 14 November with the intention of running weekly throughout the year.

While two ministers appear onscreen with the congregation, there are lots of others who are working behind the scenes doing many jobs that result in a smooth process of programme production. Those who organise the speakers and congregations so that all appear on the correct evening, the catering team, sound crew, camera men, lighting team, producer, director, floor manager and the men who set up and clear away the seating – all work together in the cause of getting the gospel out to people around the world

through the medium of television and internet. Perhaps you would like to be involved in this work? Details of how you can be a part of this team are found at the end of this article.

The committee at LTBS want to say a huge thank-you for your labours in this work. Through your prayers and financial support we are able to continue to Let The Bible Speak through printed word, internet, radio and television. Pray that there would be a great harvest of souls won for the Lord through this outreach.



Can you help?

The TV Project needs a wide range of both technical and non-technical volunteers in order for each recording session to be achievable. If you would like to help us in any way, please get in touch by emailing recordings@ltbs.tv, let us know if you feel suited to our technical or non-technical team, and we will get back to you with the next steps and information on any training required.

Congregations Needed

One of the challenging aspects of the TV Project is getting a full congregation to take part in the recordings. If this is something you could do, please sign up to our email list by visiting ltbs.tv, clicking "Get Connected" in the bottom right corner, filling out your contact details and ticking the "TV Recordings" box, and we will inform you if we need extra people to be part of a congregation.

LTBS Shop Opened



Let the Bible Speak (LTBS) is the radio and television ministry of the Free Presbyterian Church. Formed in 1973, the first radio programmes were heard on Manx Radio in the Isle of Mann, and now it is an international ministry reaching into Africa, India, Nepal, USA and Canada. In N. Ireland, the Q-Radio network broadcasts a weekly fifteen-minute programme each Sunday just after the 9am news (100.5FM). The ministry also reaches into the Republic of Ireland. Premier Radio in London broadcasts five weekly programmes.

From the very beginning, Let the Bible Speak meant what it said. The sole purpose of the programme was to let the Bible speak on every aspect of life, but especially on the subject of the listener's relationship with God. Preaching the word of God is what LTBS has always done and still does. Declaring the message of the gospel is paramount. Every aspect of the Christian life is explored from a biblical perspective. The angle from which each topic is approached

is always – what does the Bible have to say about this? A thirty-minute programme is also produced in a simple format: a brief introduction, an opening piece of music, a short 'thought for the day', another piece of music, the main message, a final message in song and then the closing credits. Sometimes an interview, short talk or testimony is included.

In addition to radio, the ministry has now extended into television, with a weekly thirty-minute broadcast aired on the Revelation channel of SKY TV each Wednesday at 6:30am and 7:30pm. Full details are available online at ltbs.tv.

A further outreach for the ministry is being established with a shop in Rathfriland Street, Banbridge. Along with preloved items, this outlet gives opportunity to display the work done by LTBS, making available Bibles and Let the Bible Speak publications. These include a daily devotional, quarterly magazine, CDs and DVDs. It is an opportunity to have a personal witness in a major town in N. Ireland.

Since it has opened towards the latter part of the year, many people have engaged in conversations regarding the ministry of Let the Bible Speak. Opportunities that the Lord has given have been taken to share with the unconverted that personal word in the gospel. Believers too have been encouraged to see a gospel witness on the high street, and their first impressions have been very encouraging. There continues to be a desire to take our literature that is on offer. With the walls strewn with gospel texts and with an atmosphere that becometh the gospel of Christ, it already has been commended by strangers to be different from other similar retail units.

We do thank all the churches and individuals who have

There continues to be a desire to take our literature that is on offer. With the walls strewn with gospel texts and with an atmosphere that becometh the gospel of Christ ...

donated their items and for those men who have transported it to Banbridge. Many people have tirelessly helped behind the scenes to get the unit up and running. We are truly indebted to them, without whom this new venture would not have been possible. Should there be those who could help as a volunteer for a short time each week, then please do get in touch with us. Pray with us that the Lord's blessing would continue to be upon this witness, so that instead of the truth fallen in the streets, as sadly is the case throughout our land, the name of Christ might be exalted.



Andrew Patterson
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Preaching the word of God is what LTBS has always done and still does.

The Importance of the Family Altar



Psalm 127 was written to encourage Solomon, the builder of the temple. In the opening line Solomon is reminded of the need for the Lord to accomplish such a task – ‘*Except the Lord build the house, they labour in vain that build it*’. The history of the erection of Solomon’s temple reveals that the hand of the Lord was in it throughout.

By spiritual and biblical ‘nurture and admonition’ the parent is to point the child to God-glorifying targets.

However, in view there is more than the building of the temple in these opening words. The Hebrew word for ‘house’ also means ‘household’ or ‘family’, having that sense in scores of verses (Genesis 7:1). The verb ‘build’

means ‘to build up’. Thus, the biblical concept of the family is that it is built by God through the birth of sons and daughters.

The Lord builds the family so that a godly seed might be nurtured within such a framework. In Malachi 2:15 the words ‘That he might seek a godly seed’ are spoken in the context of the Lord’s warning against adultery. Within the faithful marriage and family setting a godly seed is raised up, with the family altar occupying the central feature of that setting.

Since the family altar is the training ground of a godly seed, it is striking that Psalm 127 proceeds to address that very issue in verses 4–5 under the metaphor of the arrow. A family of spiritually trained children is likened to a quiver full of arrows.

The Preparation of the Arrow

An arrow does not grow naturally but is prepared by means of a skilful

process. Likewise children must undergo a spiritual transformation if they are to be anything for God. Children must be changed by divine grace. The preparation of the arrow into a straight, smooth shaft pictures the change that grace performs in the heart. Christ makes the crooked straight (Luke 3:5). The words signify a moral and spiritual transformation in sinners crooked by nature. This is the natural state of our children. Believing parents must labour and pray over their children to see them made straight by the regenerating power of the Spirit of God.

The Pointing of the Arrow

Verse 4 speaks of arrows being in the hand of a mighty man, a warrior or soldier. He points the arrow in a certain direction. It is by means of the family altar that parents point their children in the direction they should take in life.

An arrow must be pointed to a target. We must set spiritual goals before our

children. Proverbs 22:6 shows that there are ways that children should take, but they must be taught them. By spiritual and biblical ‘nurture and admonition’ the parent is to point the child to God-glorifying targets. Remember – an arrow only goes where it is directed. What goals are you setting before your children? What goals do they pursue by your example?

The pointing of an arrow is a brief occupation. Only for a few seconds is it under the bowman’s control, and then it is gone. Your opportunity to point your children to the right goals is short. Parent, seize every moment; redeem the time; analyse how much time you give to them spiritually compared with other pursuits.

The hand that will point the arrow correctly must be strong. Verse 4 speaks of these arrows being in the hand of a ‘mighty man’. The reference is to a man who is strong for the battle. These are strong fathers and mothers, mighty in prayer and in the Scriptures, strong in the fear of the Lord and in true holiness, firm in the ruling of the house. The strength of the archer’s hand is communicated to the arrow as it is sent on its way. Thus, seek for spiritual strength and pray for it to be conveyed to your children. This title is used of the Lord (Isaiah 42:13). Strive to see your children in the strong hand of Christ, and He will empower their young lives.

The Purpose of the Arrow

An arrow is an instrument of war to be used in combat. The purpose of rearing godly children is that they will be employed in spiritual conflict. This is certainly in view in the latter part of verse 5: ‘*[T]hey shall not be ashamed, but they shall speak with the enemies in the gate.*’ The final words may also be read, ‘shall subdue or destroy the enemies in the gate.’ The picture is of godly offspring in successive generations battling for the truth, having been trained to carry on the conflict.

There is the thought of defence here. An arrow is used in defence. Note the reference to the gate, where the enemy tries to break through. The gate will have to be defended by godly children, warriors for God unashamedly rallying to the defence of truth.

There is the thought of offence here. The arrow is used in attack by warriors going on the offensive to break through the gate of the enemies of God (Genesis 22:17). Pray for a rising generation to go on the offensive against the gates of hell. Pray that they will be triumphant in Christ, and for His sake endure all things, even loving not their lives unto death.

Parent, seize every moment; redeem the time; analyse how much time you give to them spiritually compared with other pursuits.



John Greer
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Exodus – Overview



The title 'Exodus', which means 'outgoing', is derived from the primary event found in the book, the deliverance from slavery and the exodus, or departure, of the Israelites out of Egypt by the hand of Jehovah, the God of their forefathers.

The authorship of the book of Exodus is indisputable. Throughout the Bible, the first five books of the law are confirmed as being written by Moses (Mark 12:26; Luke 2:22–24; John 7:19–23). Moses is specifically named as the author in Exodus 17:14, 24:3–4, and 34:27. This is backed up by the Lord Jesus Christ when He introduced a quote from Exodus 20:12 and 21:17 in Mark 7:10 with the words, 'For Moses said'.

From Genesis 50 to Exodus 1, a period of 350 years, the Bible is silent. Joseph died in Genesis 50, and for the next 350 years his descendants passed away. So too did successive regimes of the pharaohs. Eventually no one remembered Joseph or Ramses.

The book covers a period of approximately eighty years, from shortly before Moses' birth to the events that occurred at Mount Sinai.

The time of the writing of this book has to be after the exodus from Egypt and before the death of Moses, approximately 1,500 years before Christ.

The lamb had to die, and its blood had to be shed and applied for the Israelites to be saved. So it is with God's Lamb, the Lord Jesus Christ.

The events take place some 350-plus years after the death of Joseph as recorded in Genesis 50. When Exodus opens, the Israelites have been under the bondage of Egypt's ruler, Pharaoh, and in Exodus Moses describes how God delivered them from bondage. So Exodus is preeminently the Book of Redemption. The theme of the book is *freedom from slavery*. It commences by telling how God came down in grace to deliver an enslaved people, and it ends by declaring how God came down in glory to dwell in the midst of a redeemed people. It begins with gloom and ends with glory.

In *The Outlined Bible*, Robert Lee states, 'Genesis speaks of man's failure under every test, and in every condition; but Exodus shows us God hastening to man's rescue, to man's redemption, coming forth to emancipate and enrich.' He then divides the book into five main sections: bondage (chapters 1 and 2), redemption (chapter 3 to 15:21), education (15:22 to chapter 19), consecration (chapters 19 to 23) and worship (chapters 24 to 40). A simple threefold breakdown of the book is as follows:

1 The Liberty Granted (chapters 1–18)

What began with an ageing father and eleven sons had now turned into a nation of 600,000 men. Feeling threatened, the Egyptians persecuted the Israelites. The Lord heard the cries of His people and raised up Moses to be their deliverer. God sent ten plagues to judge Pharaoh. On the night of the last plague, the death of the firstborn, the blood of the lamb marked and identified the Israelites, who were ultimately and miraculously delivered at the Red Sea. Their journey at this

point took them to Sinai.

Few Old Testament portions paint a more beautiful picture of the gospel than this one.

Egypt, a type of the world and sin, holds people as its captive.

Moses, a type of Christ, is raised up to redeem the slaves.

Pharaoh, a type of Satan, does all in his power to thwart God's plan and purpose and to harm God's people.

The blood of the lamb on the lintel and side posts of the Israelite households was a type of the atoning blood of Christ. The lamb had to die, and its blood had to be shed and applied for the Israelites to be saved. So it is with God's Lamb, the Lord Jesus Christ. Possibly the most beautiful words in this section are found in Exodus 12:13: '[A]nd when I see the blood, I will pass over you'.

2 The Law Given (chapters 19–24)

In these chapters, the Lord gave His laws to Moses – laws that governed moral

life (chapters 19–20), social life (chapters 21–23) and religious life (chapter 24). These laws reveal the holiness of God. The symbol of holiness is fire: 'And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire' (Exodus 19:18). 'And the sight of the glory of the LORD was like devouring fire on the top of the mount' (Exodus 24:17). A sight of the holiness of God exposes the sinfulness of man: '[B]y the law is the knowledge of sin' (Romans 3:20); 'I had not known sin, but by the law' (Romans 7:7). Being aware of God's holiness and our sinfulness, we are pointed in one direction: 'Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith' (Galatians 3:24); 'For Christ is the end of the law for righteousness to every one that believeth' (Romans 10:4).

3 The Lord's Glory (chapters 25–40)

In chapters 25–31, God reveals the pattern of the tabernacle to Moses. Chapters 32–34 speak of the tragedy of the Israelites and the golden calf. The remainder of the book, chapters 35–40, details the erection of the tabernacle. The tabernacle, or sanctuary, was the place where God

dwelt among them (Exodus 25:8). The book ends with the glory of the Lord filling the tabernacle (40:34). The tabernacle and its furnishings teach one great truth – that sinful man can only approach God through the atoning work of the Lord Jesus Christ. Matthew Henry said,

The mercy-seat was the covering of the ark or chest, made of solid gold, exactly to fit the dimensions of the ark, Exodus 25:17, Exodus 25:21. This propitiatory covering, as it might well be translated, was a type of Christ, the great propitiation, whose satisfaction fully answers the demands of the law, covers our transgressions, and comes between us and the curse we deserve. Thus He is the end of the law for righteousness.



Samuel Murray
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Never Give Up



T rue faith is being able to keep our eyes on the Lord when everything around us seems to be falling apart and not working in our favour.

Bent low beneath the crushing weight of anguish and fear, she buried her face in her hands and wept uncontrollably. Swollen eyes and a furrowed brow betrayed years of sorrow. *I've tried everything! I can't take it anymore!* Devastated and dejected, with her stomach churning and chest heaving with every sob, she felt her very bones ache with grief for her critically sick child. So many sleepless nights and stress-filled days robbed her of the joy that motherhood affords; instead, she found herself in survival mode, daily holding her daughter's convulsing body and watching helplessly as she would cry out in torment. She longed for help, but there was none to comfort. And one dismal thought relentlessly gnawed away at any vestige of hope: *My child's situation is totally hopeless.*

This may resemble a day in the life of the Canaanite woman of Matthew 15 whose daughter was 'grievously vexed with a devil.' Her condition is difficult for us to

fully comprehend in today's context. This was a spiritual, physical and mental condition, which may be foreign to us; however, all loving mothers can at least identify with this aspect: whatever ails your child, ails you more. The powerful maternal bond that normally exists between a child and its mother begins in the womb and does not end when death does them part. History is full of story after story of the incredible lengths a mother will go to, to rescue her endangered child. While we can only imagine what this girl's condition looked like, we assume that it was very serious, likely enough to lead to her untimely death.

But what do we know about her mother? From Matthew and Mark we learn that she was a Gentile by birth, living somewhere on the twenty-mile coastal stretch between Tyre and Sidon, in the Roman province of Syro-Phoenicia. She was not from the commonwealth of Israel, but when she heard that Jesus was coming to her locale, she was determined to find Him because she believed that He was the only One who could set her child free. Mark tells us that when Jesus came to

the region, He entered into a house, but He could not be hidden because this woman spared no effort to find Him. Nothing else mattered to her. She had one goal, and that was to get to Jesus on behalf of her child.

So, here she was, out on the road alone, searching for Him. We are not told how long she searched, but you can only imagine her joy and relief when she finally found the Lord! Her immediate reaction was to fall at His feet, cry for His mercy, and exalt Him as the promised Messiah.

The Lord honoured her persistence in faith. He can do the same for you.

In retrospect, the Canaanite woman did everything she could to bring her daughter's desperate plight to Jesus. But Matthew tells us a very strange thing occurred: Jesus 'answered her not a word.' Still, she did not give up, but kept on asking so passionately that the disciples tired of her. That's when Jesus said that He was only sent to help the Jews. But

she was a Gentile! Undaunted, she continued by worshipping Him and crying, 'Lord, help me!' It was then that Jesus delivered what seemed like a crushing blow to her hope when He said, 'It is not meet [good] to take the children's bread, and to cast it to dogs.' Friends, there is no positive, pleasant-sounding way around this. The Lord called her a dog. This is difficult for us to understand, because we miss the actual word that Christ used. It is the Greek word for 'little dog'. That certainly lessens the blow somewhat, but it still appears to be demeaning and just cause for this humble Gentile mother to give up and stop asking. But again, she kept on without hesitation, and agreed that she was nothing more than an undeserving little dog, but one that hoped for a crumb from the Master's table. Just a crumb, but from the Bread of Life.

I think because we know the outcome of the story so well, we fail to fully examine this mother's dilemma. Frantic and brokenhearted with her daughter's critical condition, she had come to Jesus. He responded with an impression of not only ignoring and rejecting her, but seeming to insult her too. Do Job's words come to mind: 'Though he lay me, yet will I trust in him'? She was likely at the crisis point of her life. This could push her over the edge. But, unknown to her, 'Christ knew what He did, that she might be the more earnest in prayer. Sometimes God seems not to regard His people's prayers, but it is to prove, and so to improve,

their faith' (Matthew Henry). Sometimes the Lord not only seems to be silent to us, but He sends another trial on top of the one we are already suffering. At such times, our faith can weaken to a flicker, but we must not give up!

The Lord always does what is best and what is right for us. Here is the wonderful truth behind it all. Jesus always intended to heal this lady's daughter. This was not some sort of last-minute, random, spur-of-the-moment decision to appease the cries of an emotional woman. Jesus knew every detail of her life and situation, every tear, every sigh, every sleepless night, and He made the fifty-mile detour from the shores of Galilee just to heal her little girl! How do we know that? Matthew tells us that as soon as He healed her, Jesus went right back to Galilee. But before He left, the Lord took time to honour this ordinary Gentile woman when He said: 'O woman, great is thy faith: be it unto thee even as thou wilt.' The Lord honoured her persistence in faith. He can do the same for you.

During His thirty-three years on earth, Jesus experienced His own mother's love. When Jesus left to return to Galilee, it would scarcely be a year before her love for Him would be sorely tried. One day, at the foot of a barbarous Roman cross, she would stand grief-stricken and watch her beloved Son and Saviour die in the bitterest agony. How tender would be the moment as He hung between life and death, barely able to breathe, when He would call out to His weeping

mother and then to John on her behalf. Friend, if you think the Lord doesn't understand what you're going through as a mother, think again. No one understands like Jesus.

The great preacher C. H. Spurgeon testified of the influence of his mother, 'I cannot tell how much I owe to the solemn words of my good mother.' Proverbs 31 tells us that the children of a godly mother will rise up and call her blessed. Many a son or daughter has been brought to Christ through the love and prayers of a faithful mother – sometimes long after she has gone home, but she kept on faithful to the end. Evangelist Billy Sunday said, 'There is more power in a mother's hand, than in a king's sceptre.'

Friend, whatever burden you are bearing on behalf of your son or daughter, follow the Canaanite woman to Christ. Fall at His feet, worship Him, cry unto Him, and don't be discouraged if He doesn't answer your prayer right away. He will answer in time, so never, ever give up!



Jill Saunders
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LTBS Worldwide RADIO PROGRAMME SCHEDULE

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

Schedule effective as of **January 2019**

Africa

Voice of Hope (Central & Southern Africa)
9680 kHz... Sun. 5.00pm

Voice of Hope (West Africa)
13680 kHz... Sun. 5.00pm

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 8.30am

Calgary, AB CHRB 1140 AM... Sunday 10am. & 10pm
& Saturday 5.30pm

Vancouver, BC KARI 550 AM... Sunday 9.30am
Monday–Friday 5.00am & 5.00pm

Prince George, BC 93.1 CFIS FM... Sunday 8.00am

Fort St. John, BC Moose FM 101... Sunday 8.30am

Portage La Prairie, MB CFRY 920 AM... Sunday 8.00am

Swift Current, SK CKSW 570 AM... Sunday 9.30am

Nipawin, SK CIOT 104.1 FM... Monday–Friday 6.00pm

GTA ON, Joy Radio 92.5 AM... Sunday 9.30am

Caribbean

Grenada, West Indies

Harbour Light 94.5 FM & Internet...

Monday–Friday 3.30am (AST)

Harbour Light 1400 AM, 94.5 FM & Internet...

Monday–Friday 10.30am (AST)

England

London Premier 1305, 1332, 1413 MW

Sky Digital Channel 0123

Freeview 725

Monday–Friday 1.00am.

Far East

Bible Voice 11945 kHz... Thursday 7.30am

New Zealand, Palmerston North

Access Manawatu 999 AM... Sunday 11.00am

Republic of Ireland

Castlebar, Co. Mayo, Community Radio 102.9 FM
Sunday 10.00am Tuesday 7.30pm

Donegal, Radio North Country 846 AM

Monday - Friday 9.30am Sunday 8.15pm

Monaghan, Radio Star Country 981 AM

Monday 10.00am & 3.00pm. Wednesday 3.00pm

United States of America

Philadelphia, Pennsylvania

WFIL 560 AM...Sunday 1.00pm

Lima, Ohio

WCBV 105.9 FM...Monday–Friday 1.00pm

Greenville, South Carolina

94.5 FM...Sunday 9.00am

wmuu.com... Monday, Wednesday, Friday

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