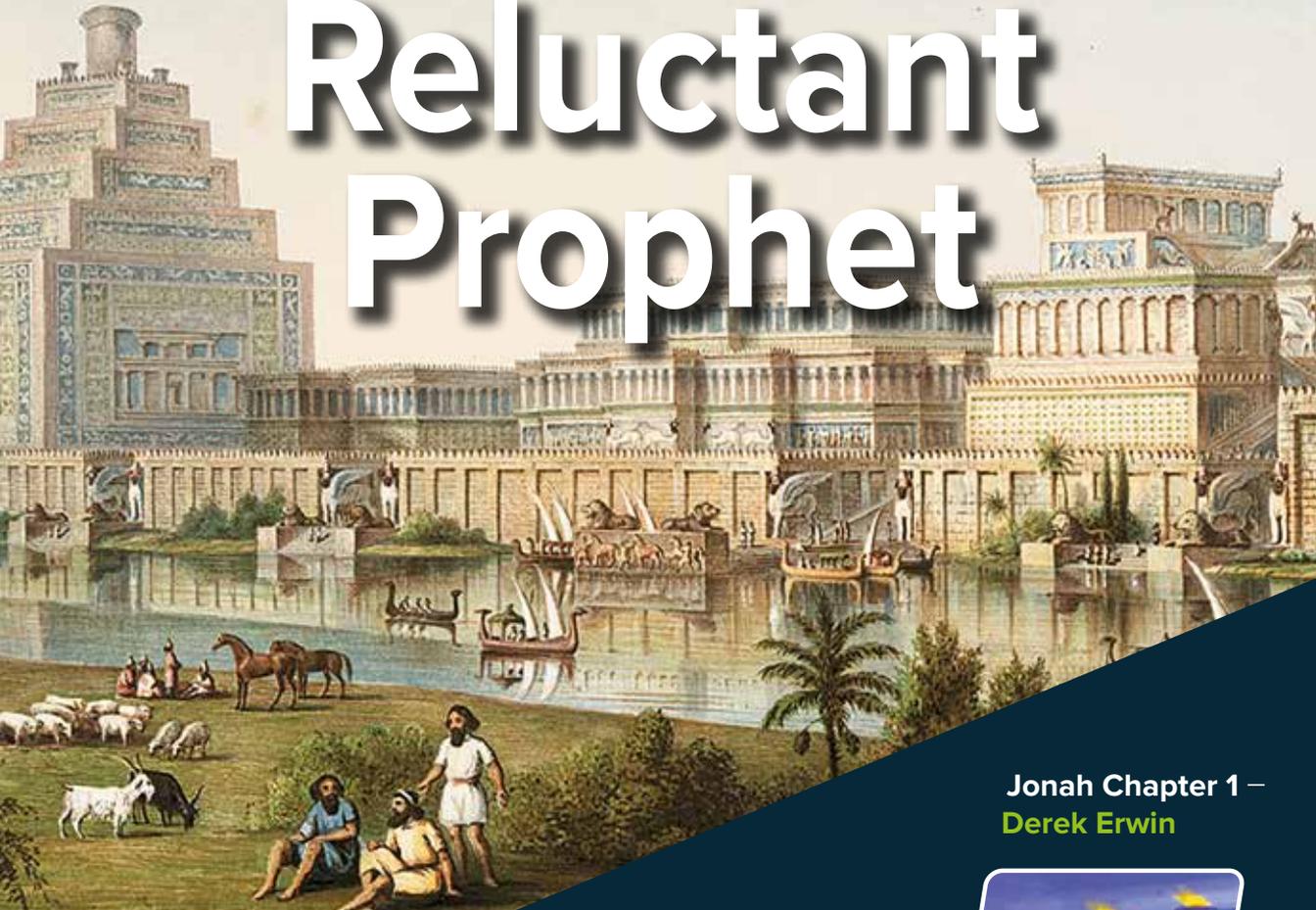




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The Reluctant Prophet



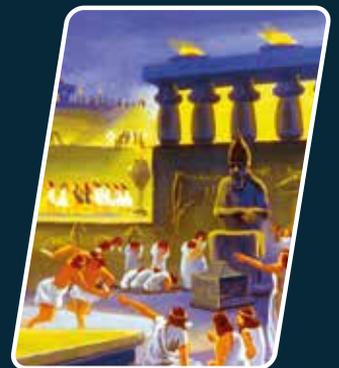
Jonah Chapter 1 –
Derek Erwin

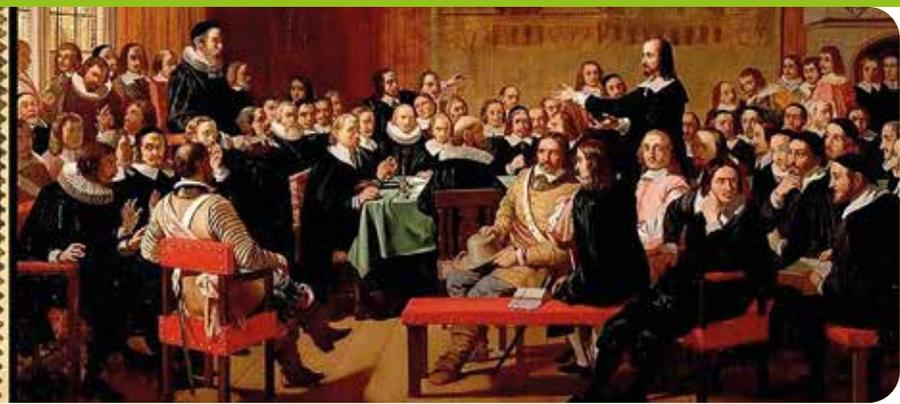
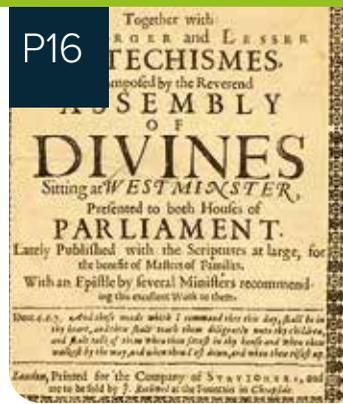


In The Deep –
Jill
Saunders



Missionary
Focus –
Isle Of Man
Wesley
McDowell





Editorial

Dear Reader,

With the commencement of another academic year, children and students once again occupy their places at their desks as teachers seek to instil knowledge in their impressionable minds. From the basics of A, B, C, and 1, 2, 3, right through to university-level study, the aim of attending school or college is to learn and grow in knowledge.

As Christians we have the privilege to daily attend the "School of God." As we find a quiet place to sit and open our Bibles, we prepare our hearts for the message or the lesson that He would teach. As attention is needed in the schoolroom, so too in the place of devotion our attention must be focused. All distractions must be ignored and set aside for this time when God will speak to our souls.

Just as the teacher lectures, explains, and informs, so our Lord speaks through His living Word. The psalmist had the appropriate attitude to the voice of the Lord in Psalm 85:8 when he said, "I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly."

We are also reminded in Psalm 29:4, "The voice of the LORD is powerful; the voice of the LORD is full of majesty."

What a privilege we have to spend time with the Lord, to hear Him speak, and to petition the throne of grace in prayer.

Frances Ridley Havergal (14 December 1836 – 3rd June 1879) was saved through the influence of a Christian teacher at the school she attended and wrote of that wonderful experience, "I committed my soul to the Saviour, and earth and heaven seemed brighter from that moment."

Her natural ability to write meaningful poetry has been a blessing to the church up to this day. One of the hymns she authored is a prayer asking the Lord to speak to the waiting heart.

Master, speak! Thy servant heareth,
Waiting for Thy gracious word,
Longing for Thy voice that cheereth;
Master! let it now be heard.
I am listening, Lord, for Thee:
What hast Thou to say to me?

In another Havergal hymn the theme is developed a

she writes, "Lord, speak to me, that I may speak / In living echoes of Thy tone". A further verse reads:

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

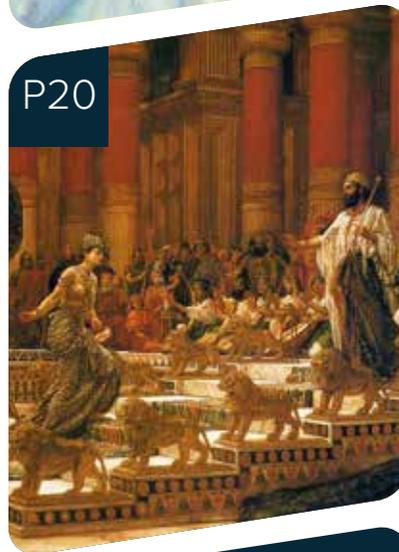
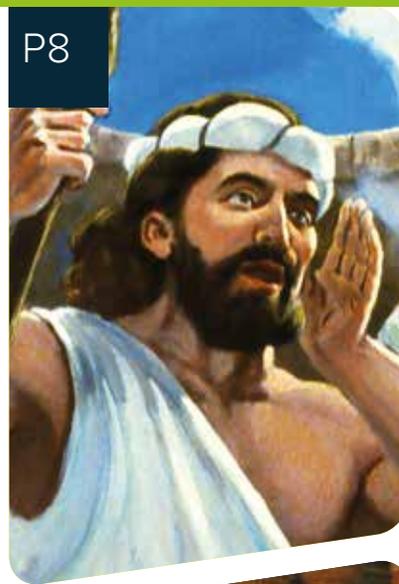
The desire expressed is that the Lord would speak to her and teach her so that, in turn, her life could be used to win others for His glory.

How we need to hear the voice of God daily. May the Lord give us necessary discipline to prepare ourselves for that one thing needful, and sit, as Mary did, at Jesus' feet, and hear His Word.

We must start the day with God if we will truly serve Him throughout it.



Ryan McKee
is minister in Magherafelt Free Presbyterian Church and editor of LTBS.



P16

P8

P20

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: OasisDesign.co.uk
Printed by JC Print Ltd.
Email : info@jcprint.net
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Cover: The Monuments of Nineveh by Sir Austen Henry Layard, 1853
P20: The Visit of the Queen of Sheba to King Solomon by Edward Poynter, 1890.
Jonah Illustrations: Courtesy of Moody Publishers

The Reluctant Prophet

CONTENTS

- 02 **Editorial**
Ryan McKee
- 03 **Contents Page**
- 04 **News Page**
- 05 **Missionary Focus – Isle of Man**
Wesley McDowell
- 06 **Jonah Chapter 1**
Derek Erwin
- 08 **Jonah Chapter 2**
David Stewart
- 10 **Jonah Chapter 3**
Desmond McComb
- 12 **Jonah Chapter 4**
Andrew Simpson
- 14 **Jonah in the New Testament**
Gary Goodes
- 16 **The Westminster Confession – Where did it come from?**
Ian Brown
- 18 **Retired Minister Interview**
William Beattie
- 20 **Bible Book Overview – 1st Kings**
Raymond Morrow
- 22 **Ladies’ Devotional – In The Deep**
Jill Saunders

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



Let The Bible Speak Canada

Report from Rev. Ian Goligher

Each week we receive a variety of responses by phone, by email, and by letter along with donations to the church. We are thankful for these means of contact as they let us know people are listening and benefiting from the programs. I have had some interesting and encouraging phone calls, and I am thankful for opportunities to open the Bible, talk things through with callers, and pray with them. It makes my day when I can point someone to the Bible and ultimately to the Lord for help.

Pray for a new station covering Greater Toronto, Southern Ontario, and Western New York State.

On Easter Sunday, April 4, we commenced airing programs each Sunday at 9 a.m. on WDCX Radio 970 AM from Buffalo, New York. The station reaches a large part of Southern Ontario and simulcasts on a separate station in Rochester, New York, on 990 AM and FM 107.1.

At the close of these programs we are able to advertise the Sunday services of our churches in Port Hope, Toronto, Barrie, and Buffalo, New York. We covet your prayers for these weekly messages to be blessed to Sunday morning listeners, at a time when people may be looking for gospel ministry by radio.

Pray for our broadcasts on Taiwan International Radio.

Since January 2020, fifteen-minute programs in English have been aired at 10 a.m. each

Sunday morning on Taiwan International Radio, which reaches into Southern China and Hong Kong. With the help of Mr. Donald Chu, former member of Cloverdale FPC, as translator, we have also aired some programs in Cantonese. To date, we have had no direct responses from this program. We have been told not to expect much direct response from Christians in these lands, as they may be fearful of persecution. So, with the help of a generous donor, we continue to air programs and pray for God's blessing upon His Word to precious souls who may be listening.

Let The Bible Speak UK

Report from Rev. Leslie Curran

Programme director of LTBS in Northern Ireland and Convener of the LTBS Committee

Our Nepal Radio Appeal, which launched just a few months ago, has reached and exceeded its target of £30,000. The magnificent response has realised a total of £33,410. To all who contributed so generously and willingly we say a sincere "thank you" in the Lord's name.

Your practical support now makes possible, ongoing development of the project by Nepal FPC.

Rev. Paul Thapa (moderator) reports that registration requirements have been completed, and location of a site is underway. This is just the beginning: much has still to be done in progressing towards the objective of a fully functioning station sounding out the Word to the Kathmandu Valley population of five million souls. The complexities of planning, purchasing, and installing equipment have yet to come, along with programming and maintenance schedules and organizing manpower assistance.

Only by your commitment and support, under God, has much been accomplished already, and with its prayerful continuance may the Lord be pleased to use it in the extension of His kingdom in hearts and lives in Nepal.

Missionary Focus – Isle of Man



In 1973 I left employment and home to go to the Isle of Man to do full-time evangelistic work. With no one backing me initially, I felt the call of God to go. For six months of that year, as far as the preaching was concerned, I looked after a small church when its pastor moved on. During that time I met some of the folk who were to become members of our work, which is now in Port Erin. At the same time Martyrs Memorial and, later, LTBS were broadcasting from Manx radio.

In later years, when I was serving as the secretary of the Forward Movement, a call came from Port Erin, desiring help from the Free Presbyterian church. The men on the FMC naturally asked if I would go and see to the work and what we could do. That

was around the year 2000. The work there has been sustained over the intervening years due to the very generous involvement of our churches through presbytery. They have sent their ministers and students over for preaching weekends. Some brethren from home built an extension to the little church, thus providing it with a self-contained flat. People have come and gone from the little work, and when the virus lockdown came we were faced with how to keep it going. The Island was comparatively untouched, and no one was allowed to travel to it. A couple of local men offered their help, and the work has been kept going with an increase in evening attendances.

October will see our involvement again, and it is our hope that the folk who have been coming to the church over lockdown will remain. Do pray for that. This work is the only one under our

Mainland Commission which has not yet had the benefit of a full-time ministry. Pray that, in some way, the Lord will bring this about.

Do please pray that the Lord will give us wisdom in recommencing our ministry soon. Pray that the Lord will overrule and that the lockdown will have been to the benefit of the Isle of Man work.

"All things work together for good to them that love God" (Romans 8:28).



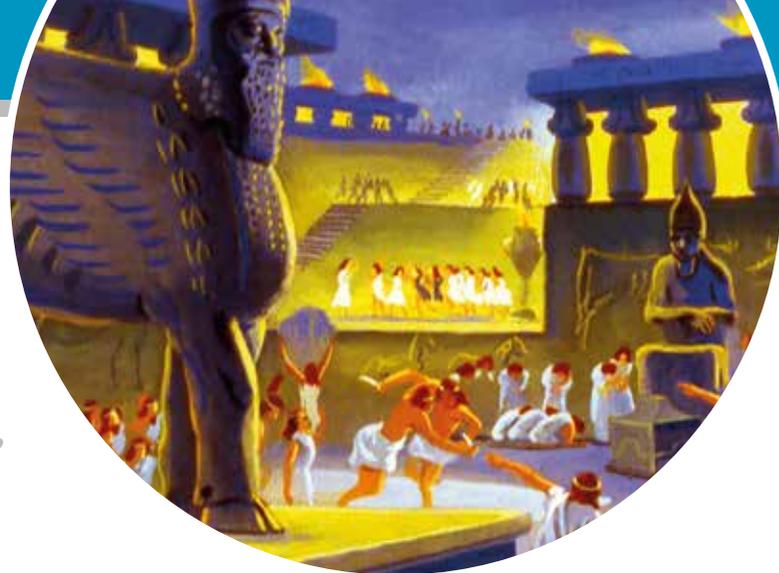
Wesley McDowell

has retired from the pastorate, having ministered in Limavady Free Presbyterian Church, Northern Ireland.



Jonah

Chapter 1



Jonah lived in the Northern Kingdom of Israel and prophesied of the prosperity Israel enjoyed in the days of Jeroboam II (II Kings 14:25). He must have lived, therefore, about this time or a little earlier. His name means “dove”, and certainly his ministry to Nineveh in chapter 3 was Spirit-anointed, resulting in one of the greatest religious revivals in history.

However, in this opening chapter of his book, he is not seen in a very good light. Note with me a few things here about Jonah, the unwilling prophet.

Jonah was commissioned to a service (v. 2). Jonah, a Hebrew prophet, was commissioned to preach against the Gentile city of Nineveh. Sadly, it was notorious for its wickedness and noted for its lack of the fear of God and its cruel and immoral practices. It was no easy task for Jonah to go to this city. After all, no one likes to be a bearer of bad news.

No doubt many fears filled his heart, and the thought of martyrdom may have crossed his mind when God spoke to him about going there. It is not easy to be faithful to our unsaved family and friends and tell them that if they are not saved, they will be lost in hell, but that is what God requires of us.

Just as Jonah had to be true to God and tell the Ninevites of coming judgment, so we have a duty to be true to God when speaking to our unsaved loved ones and friends about the salvation of their souls and the coming judgment.

The book of Jonah is a great Old Testament revelation of the grace of God, which reaches to the lost sinners of the Gentiles.

Jonah was caught in a storm (v. 4). In Luke 8:22–25 we see Christ stilling the storm on the Sea of Galilee that terrified the disciples. Here God is sending a storm into another sea. It’s interesting to see the Lord stilling a storm and on the other hand sending a storm. The Lord never sends a storm without a good reason.

In the case of the disciples, the storm came as they were obeying Christ. In Jonah’s case it was because he was disobeying God and going in the wrong direction. He had to learn that he could not disobey God with impunity. To teach him that lesson, the Lord sent a storm to arrest him on his wayward path.

Perhaps you are passing through stormy waters at this present time. You are not in the midst of the Mediterranean, but there is such a storm raging in your heart that you feel you are on the verge of sinking and cannot go on. Has the storm in your life been caused by your refusal to surrender to

the Lord’s will for your life?

Jonah was challenged for his sleeping (v. 6). While everyone else on the stricken ship was praying and working, Jonah was fast asleep. The only believer on the ship was doing absolutely nothing to help the desperate passengers and crew on board. But Jonah was a backslider! The backslider is prayerless. He not only does not pray – he cannot pray.

I say that, for true prayer begins with surrender to God. Sadly, Jonah was not right with God. If you are a backslider, you cannot pray. However, one author wrote, “Once you start to pray, you stop backsliding.”

The backslider is a pretty useless person. Just as Jonah did nothing to help make the ship lighter and thereby increase slim chances of survival, so backsliders do little to help perishing souls come to a place of safety in Christ.

They do nothing for God and are of no benefit to themselves, their family, friends, church, or the community in which they live. The storm and the reproof from the ungodly sea captain were a rude awakening to arouse Jonah from his slumber. God may have to send a storm to arouse us from the prayerlessness and uselessness of backsliding.

God may have to send a storm to arouse us from the prayerlessness and uselessness of backsliding.

Jonah was cast into the sea (v. 12). In the midst of the storm the mariners asked Jonah how they could be saved. His reply, “Take me up, and cast me forth into the sea; so shall the sea be calm unto you”, clearly showed them how. Christ referred to the incident as an illustration of His own death, burial, and resurrection (Matthew 12:40).

Jonah’s experiences in the fish’s belly were so terrible that he called that awful place in which his disobedience had landed him “the belly of hell”. Like Jesus on the cross, Jonah’s thoughts in his hour of anguish turned to the Psalms (Psalms 42:7; 31:22; 69:1; 3:8). As Jonah was a sign to the Ninevites, so was Christ to His generation (Luke 11:30).

The book of Jonah is a great Old Testament revelation of the grace of God, which reaches to the lost sinners of the Gentiles. In grace, God also dealt with His petulant prophet, seeking to show him the foolishness of his

rebellious ways. That the Lord’s remonstrance was successful is seen in the fact that Jonah wrote the book which bears his name, keeping back nothing of his own sorry part in the narrative.

May God make our witness fruitful in bringing the lost to Christ, in spite of our failures. And as the Spirit enables us, may we wholly follow the Lord. And whatever the need may be, whether it’s a need of a saint or of a sinner, the answer is illustrated in this chapter – it is Christ in His crucifixion, death, burial, and resurrection. Hallelujah! What a Saviour!



Derek Erwin
has retired from the pastorate, having ministered in Orlando, Florida, USA.

Jonah

Chapter 2



“Lord, you want me to go where and do what?” These were probably the words on the lips, or at least in the mind, of Jonah the reluctant prophet when God directed him to go and preach to the citizens of Nineveh, a people who were no friends of God’s covenant people. Totally averse to such a divine directive, Jonah took himself in the complete opposite direction and headed for Tarshish by ship. That voyage would terminate for Jonah in the tumultuous Mediterranean Sea, only for him to be swallowed by a great fish. Jonah had found out the hard way that you can run from God, but you cannot hide from Him.

What was Jonah going to do in his time of affliction as he now found himself encased between the ribs of this marine mammal? He was going to do what James encourages any believer to do in the time of affliction; he was going to pray. James 5:13 says, “Is any among you afflicted? let him pray.” The fleeing prophet now became the praying prophet, and

Jonah chapter 2 gives us Jonah’s prayer.

Jonah had found out the hard way that you can run from God, but you cannot hide from Him.

Note in the first place when Jonah prayed. Jonah chapter 2 begins abruptly with the words, “Then Jonah prayed unto the LORD his God out of the fish’s belly”. It was when Jonah found himself in the greatest of straits, under the severest of trials, and at the lowest point of his Christian life, that he began to pray. “Then” and only “then” – after being in the fish’s belly for three days and three nights – did Jonah start praying. If only he had prayed when God had revealed His will to him – asking God for the grace to fulfil that will – Jonah would never have found himself in

such a predicament. And yet God brings him to the place where he has no one else to turn to but God. How often we find ourselves in a similar situation in our Christian lives, prayerless until we find ourselves under the greatest of afflictions with no one else to turn to, and so we begin to pray. The wonder is that God does not shut out our prayers in such times; yet His ear is ever open to the cries of the righteous. The circumstances when Jonah prayed remind us that there’s no time in which the believer cannot turn to God in prayer.

Note in the second place where Jonah prayed. Jonah 2:1 records that he prayed “out of the fish’s belly”, a strange place to have a prayer meeting. The comfort of a church pew or a bedroom carpet was not afforded to Jonah when he came to pray. Jonah made the cavernous insides of the fish’s belly the audience room where he would commune with his God in prayer. This detail reminds us that there is literally no place in this world where

prayer cannot be offered to God. Varied are the locations where Bible characters chose to commune with God in prayer: David prayed in a cave (Psalm 142:1), Daniel prayed in his own house (Daniel 6:10), Christ prayed in a garden (Luke 22:41), Peter prayed on the rooftop (Acts 10:9), Lydia prayed by the riverside (Acts 16:13), and Paul and Silas prayed in prison (Acts 16:25). When Paul corresponded with his son in the faith, Timothy, he wrote in 1 Timothy 2:8, “I will therefore that men pray everywhere”. Christian, have you a place where you meet with God in prayer? Let’s turn our homes, our vehicles, our gardens, our fields, our churches into places where the perfume of prayer fragrances the very atmosphere of such places.

Let’s turn our homes, our vehicles, our gardens, our fields, our churches into places where the perfume of prayer fragrances the very atmosphere of such places.

Note in the third place why Jonah prayed. Jonah informs us in Jonah 2:2 of the reason why he prayed at this juncture of his life: “I cried by reason of mine affliction”. Personal affliction – sent by God to chasten His erring child – drove Jonah to pray. This is one of the benefits that arises out of our afflictions. Affliction takes us to God in prayer, and how can we resent that blessed outcome? If our afflictions draw our souls out after God and find us repeatedly at the throne of grace, then we would have to say in the words of Psalm 119:71, “It is good for me that I have been afflicted”.

Note in the fourth place what Jonah prayed. Jonah’s prayer runs from verse 2 to verse 9, and we see the following. We see that Jonah’s prayer was **sincere**, for in it God’s servant acknowledges that his affliction was divinely ordained; God had cast him into the deep, in the midst of the seas, because of his disobedience (v. 3). Jonah’s prayer was **scriptural**, for he quotes short fragments from various psalms and adapts them to meet his own case. There are allusions, in his prayer, to the messianic psalms of 22, 69 and 16. Jonah’s prayer was **successful**, for he testifies in verse 2 that God heard his prayer, and in verse 10 we

witness how God delivered him from his affliction in answer to his prayer.

Affliction takes us to God in prayer, and how can we resent that blessed outcome?

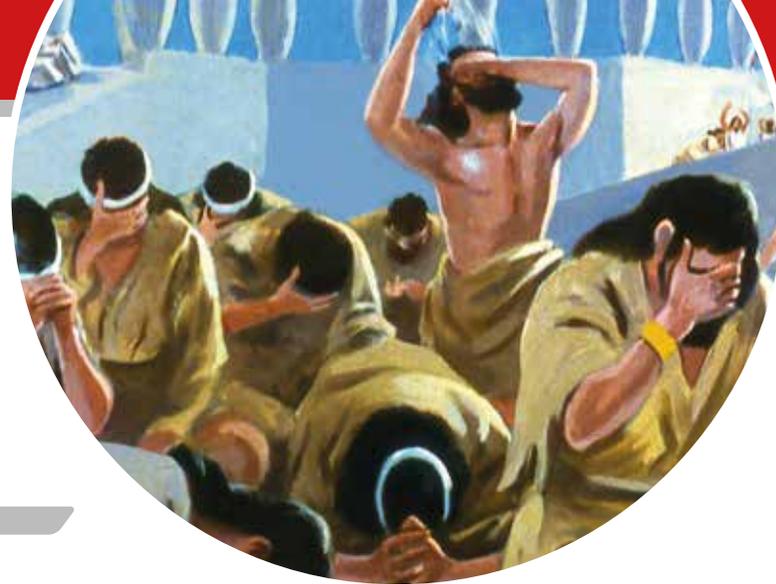
Jonah’s prayer was answered, deliverance was granted, and a second chance to do God’s will was taken; what a mercy of God. Beloved, let it not take affliction to drive us to prayer as it did in the life of this reluctant prophet, but let us learn to be found daily at the throne of heavenly grace.



David Stewart
is minister in Portglenone Free Presbyterian Church, Northern Ireland.

Jonah

Chapter 3



It would be easy to view the prophet Jonah as a childish characterisation, for much of what most of us remember about him comes from our recollections of Sunday school lessons, perhaps taught many years ago.

However, as we study the book of Jonah, we find a completely different picture. Here is a mature man, wrestling with complex feelings, including what he feels to be a justifiable hatred of the very people God has called him to evangelise. The Assyrians were notoriously fierce and brutish. They thought nothing of destroying all in their path, mercilessly killing men, women, and children in order to conquer their objectives. How could God even think of showing mercy to such a people? And, even worse, how could He expect Jonah to deliver His message?

So, having been through the fear and failure of the first two chapters, which culminate in Jonah's amazingly profound

What an encouragement to anyone feeling they have failed the Lord – here is a second opportunity for service, which Jonah takes.

testimony to the sovereignty of God, "Salvation is of the Lord" (2:9), we at last find the prophet setting forth to do the will of God.

Jonah's call, in the first two verses of chapter 3, is almost identical to the original one in chapter 1. But the immediate, noticeable difference comes in verse 3: "So Jonah arose, and went unto Nineveh". What an encouragement to anyone feeling they have failed the Lord – here is a second opportunity for service, which Jonah takes. We are not told that he has totally conquered his fears or feelings (chapter 4 will

show that he hasn't), but he is now willing to be obedient. Perhaps someone reading this has felt the challenge of God strongly to go and witness, to bravely preach or do some other task, but you have held back because of your doubts and fears. Jonah had the Word of God to strengthen him, so in its power, he set forth.

As Jonah enters Nineveh, we see several things:

1. The Magnitude of the Task before Him

God seems to stress firstly to Jonah how difficult this task will be. The Assyrian capital, built on the great Tigris River, is called "that great city". With an estimated population of around 200,000, who worshipped many idols, it was a completely heathen place. Verse 3 describes it as "an exceeding great city of three days' journey", meaning it would take that amount of time to cross through it. It was the seventh-century BC equivalent of many modern-day megalopolis cities such as London or New York.

Little wonder Jonah was fearful. He was alone. There were no Jews in the city to strengthen or to help him. His trust must be in the sovereign God of heaven alone if this work were to be accomplished.

2. The Message He Preached

Jonah entered Nineveh with one powerful weapon – he had a message direct from God to proclaim. Jonah's only sermon was just eight words long: "Yet forty days, and Nineveh shall be overthrown."

How the modernists of

Jonah's only sermon was just eight words long: "Yet forty days, and Nineveh shall be overthrown."

this day hate such direct preaching! "Where is the love of God?" they cry. "Why can't you preach about heaven rather than judgment and hell? You'll never win souls like this!" But this was the only message God had given to Jonah, so preach it he must as he went deeper into the city.

3. The Multitude's Response

Incredulously, the response

to this simple, direct message was immediate and widespread. A work began in the hearts of the people. They did not doubt Jonah or question who he was. Verse 5 tells us, rather, that "the people of Nineveh believed God".

Isn't this the very reaction we long to see amongst our families, friends, and neighbours as the gospel message sounds forth from our pulpits? This is precisely what we are praying for! Here is the Holy Spirit at work!

The people of Nineveh showed by their actions that their repentance and salvation were genuine. They fasted and put on sackcloth – the commonly accepted way in those times of showing sorrow for sin and a turning away from it. Actions spoke louder than words.

And the response didn't end with the ordinary people. Word reached the king of this vast empire. He laid aside his courtly robes and covered himself in sackcloth and ashes. Even animals had to display the signs of repentance. All were to turn from sin and violence. The message had struck home to all.

What a transformation! Accepting salvation through believing and receiving Jesus Christ is the most wonderful change in anyone's experience.

4. The Miracle of God's Grace

In Jonah 1:2 the prophet was told to go and cry against Nineveh: "for their wickedness is come up before me." God had seen their great sinfulness and, as with all sin, determined it must be punished.

However, in the final verse of chapter 3, we see the great success of Jonah's expedition to the city, as we see the grace of God in action. The people have repented and turned from their sin, and therefore the Lord can forgive them, making them new creatures. This is the constant, faithful God who, through His goodness, has directed these people to repentance and to the joys of eternal life, which is why we can emblazon SUCCESS over Jonah's mission to Nineveh.



Desmond McComb
has retired from the
pastorate, having ministered
in Bridlington, England.

Jonah

Chapter 4



When talking about the awakening on the Isle of Lewis, Duncan Campbell said, “We were like them that dream”. The presence and power of God working on the community were so overwhelming that he could hardly believe it was happening. That is how most of us would react to revival, but not Jonah. The dream of revival was more of a nightmare for Jonah. In chapter 4 verse 1 he was displeased and exceedingly angry because God had mercy on the repentant Ninevites. Chapter 4 records how Jonah reacted to the repentance of the Ninevites.

Notice, firstly, his **reluctance**. Jonah did not want to go to Nineveh. That was obvious in the fact that he ran away from doing what God had called him to do. However, the reason he ran away is revealed in two words in chapter 4 verse 2: “my country”. Jonah recalls the conversation he had with God when he was first commissioned. However, he does not mention

“my country” to make a geographical distinction from where he is now. He says this because his heart is full of thoughts about his country; his focus, desires, objectives are for his country. We cannot fault Jonah for his patriotism, but we can fault him for his prejudice. It was politically in Israel’s interest for Nineveh to be destroyed, and Jonah ran away from preaching the gospel to them because he knew God would be merciful to them. It is sad when national or political prejudice hinders us from carrying the gospel to the lost.

Secondly, his **reaction**. How we react is often a better indicator of our hearts than how we act. Jonah acted in obedience to God in preaching to the Ninevites,

It is sad when national or political prejudice hinders us from carrying the gospel to the lost.

but when the fruit of his ministry was evident in their conversion, he was angry with God. If we can commend Jonah for anything, it would be for praying and telling God about his displeasure. In his prayer Jonah gave an excellent description of the nature and character of God; however, although he knew God, he did not want others to know this God. We must be careful to ensure that the doctrine we embrace with our minds is also embraced with our hearts. Jonah knew the Lord was merciful and gracious, but his heart had not been warmed by these truths; therefore, he had a coldness to the Ninevites.

Thirdly, his **rebuke**. Jonah had been chosen and commissioned by God to preach to the Ninevites. However, this was not God’s only purpose in calling Jonah. God was using this experience in Jonah’s life to show him the sin in his heart. God used this calling to rebuke and sanctify Jonah. A missionary once wrote,

The bold knight errant who rides into foreign parts

with high aspirations and expectations of fervent evangelism, of a ministry teaching the indigenous Church, may soon find out that God has removed him across the face of the earth more for the sake of his sanctification than that of others! There he may find what a narrow-minded, prejudiced, conceited, prayerless, fruitless, and uncooperative believer he is in his heart of hearts; as a missionary once shared with me, “I never knew what a heart of stone and filth I had until I went overseas”.

Had Jonah not been called to go and preach to Nineveh, he never may have had to face the reality of the sinful prejudice in his heart.

Had Jonah not been called to go and preach to Nineveh, he never may have had to face the reality of the sinful prejudice in his heart.

God rebukes Jonah verbally in verse 4: “Doest thou well to be angry?” The answer was NO; Jonah was not right in being angry against God. God also rebuked him symbolically in verses 5 through 11. In verse 5, Jonah made a booth to shade himself from the sun while

he waited to see what would become of the city. God in verse 6 provided for Jonah a gourd (castor oil plant) to further shade him. The next day God sent a worm to destroy the gourd and sent a sirocco (a strong east wind) to further test Jonah. Jonah wanted to die. In verse 10 God rebuked Jonah for loving a plant that he had not grown or cared for, more than the souls of the Ninevites made in the image of God. God had used this whole experience to chasten Jonah: notice that God “prepared” a fish (1:17), a gourd (4:6), a worm (4:7), and an east wind (4:8). God was involved in every detail, sanctifying, rebuking, and correcting His servant.

In conclusion, Jonah was a prophet of God, but his ministry stands in feeble contrast to the prophetic ministry of Christ. Matthew 12:41 says that “a greater than Jonas is here.” Jesus Christ is greater than Jonah for several reasons:

1. Christ willingly shares His Word with all men. He did not run from the will of the Father; instead, He willingly and voluntarily obeyed the Father and came into the world to reveal the Father and do the Father’s will.
2. Christ desires all men to repent. Jonah preached to the Ninevites but did not care for their salvation. Christ the greater Prophet desires His people to come to Him and delights in their salvation.

In conclusion, Jonah was a prophet of God, but his ministry stands in feeble contrast to the prophetic ministry of Christ.

3. Christ is greater in His power. Jonah, as a prophet, could only exhort the Ninevites. Christ was both the Word of God and the Way to God. He gives eternal life unto as many as receive Him by faith.

Jonah’s failures may remind us of our failures, but they ought to make us look away from ourselves to Christ, the great Prophet who reveals the Father and is mighty to save.



Andrew Simpson
is minister in Prince George Free Presbyterian Church, British Columbia, Canada.

Jonah in the New Testament



There is an old saying that “truth is stranger than fiction.” Many times that is true. The book of Jonah proves that very point. When a man catches a fish, we accept that as truth. But if a fish catches a man, we would think that is fiction. Jonah is a story of truth that sounds like fiction. The book of Jonah has been the target of sceptics and infidels and modern thinkers. Many people look upon this book as some kind of Hebrew legend, and they regard Jonah, and the events that happened to him, as mythical, with no relation to historical fact whatsoever.

Now, that is not so. In 2 Kings 14:25, the writer in that book refers to “Jonah, the son of Amittai,” and he mentions that he is a “prophet,” and he even mentions one of the prophecies that he made while he was upon this scene of time. But far more importantly, the Lord Jesus Christ Himself makes reference to Jonah in the New Testament. In Matthew 12:40 the Lord said, “For as Jonas was three days and

three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” Then in Matthew 16:4 the Lord said, “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.” Again, in Luke 11:29–30 we read, “This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.” Also in verse 32 the Lord added, “The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”

So in the New Testament the Lord Jesus Christ verified the historical truth of the book. He speaks about the preaching of Jonah, and how powerful it was, to the city of Nineveh. There was a revival when this man spoke. Many

thousands of people turned to God. Then the Lord links up the swallowing of Jonah, by this “great fish” that the Lord prepared, to His own death and resurrection. So if a person claims to be a Christian, if a person claims to believe the Lord Jesus Christ, then most certainly he will believe the events that are recorded for us here in the book of Jonah. I’m reminded of the story of an old lady who faced an infidel preacher, and he looked at her and said, “Don’t tell me that you believe that story about Jonah and the whale?” “Oh, indeed I do,” she said. “In fact,” she said, “if the Bible said that Jonah swallowed the whale, I would believe it. And moreover, when I get to heaven I am going to ask him all about it.” And the unsaved preacher looked at her, because he didn’t believe that Jonah existed, and he said, “But what if you don’t find him in heaven?” “Oh, well, then,” she said, “if he’s not in heaven then you can ask him.”

Jonah is a very interesting character in the Bible. He

got off to a bad start with God, and then did everything he could to make it worse. First of all, he **resisted** God; then secondly he **rebelled** against God; and then thirdly he tried to **run** from God. Today many people are just like Jonah, and they try to run away from God. Part of that process sometimes involves denying the historical truth and accuracy of the Bible, especially in regard to the events surrounding Jonah. However, the Lord powerfully reinforces the truth of the book of Jonah, by linking the “three days and three nights in the whale’s belly” with the “three days and three nights in the heart of the earth.” In other words, if the resurrection of Christ from the dead is true, so too is the account of Jonah alive in “the whale’s belly”.

In other words, Christ is the great subject of all the prophetic utterings of the prophets.

In Matthew 12 the Lord Jesus Christ is declaring Himself to be the perfect Mediator between God and men, occupying the offices of Prophet, Priest, and King to His people. He declares that He is greater than the temple, greater

than Jonas the prophet, and greater than Solomon the king. In Matthew 12:38 the scribes and the Pharisees ask the Lord for a sign, saying, “Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”

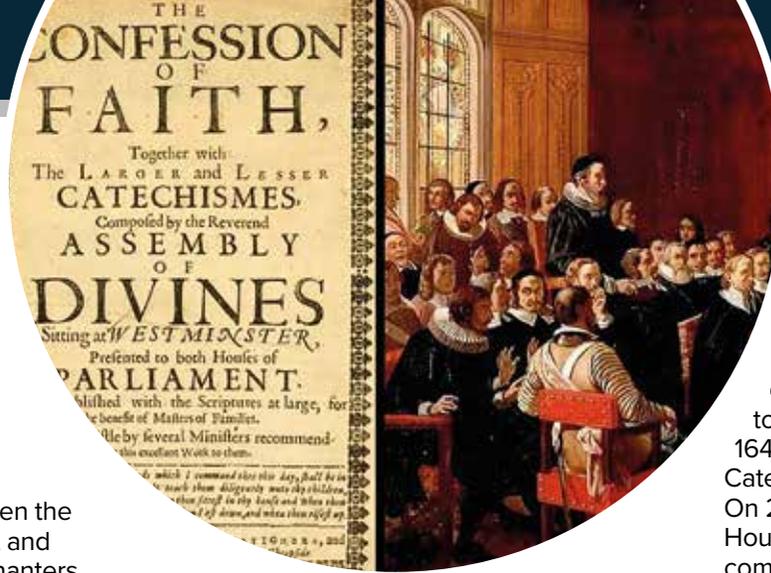
That is a powerful statement. What some people don’t realise is that the ministry of the Old Testament prophets was a Christ-centred ministry. Each one of them presented something of the unfolding drama of redemption. As we are told in Hebrews 1:1–2, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son”. That is why the Lord Jesus said in Luke 11:32, “[B]ehold, a greater than Jonas is here.” In other words, Christ is the great subject of all the prophetic utterings of the prophets. He is the essence and the culmination of the message of all of the Old Testament prophets, including Jonah.

So the story of Jonah being swallowed by the whale is real. It is verified as true by the Saviour Himself in the New Testament. Moreover, the story of Jonah being swallowed by the whale is a picture of the resurrection of Christ. “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” Last of all, the glorious truth that the story of Jonah presents to us, of the reality of life from the dead, reaches down through the corridors of time to us today, challenging us with the question, “What shall I do then with Jesus which is called Christ?” The men of Nineveh repented at the preaching of Jonah. Will you repent of your sin, accept Christ as your own and personal Saviour, and receive Christ’s gift of eternal life? “Behold, a greater than Jonas is here.”



Gary Goodes
is minister in Randalstown Free Presbyterian Church, Northern Ireland.

The Westminster Confession - Where did it come from?



The Westminster Standards

The words “Rev./Mr _____ will now subscribe the following as a confession of his own faith” will ring a bell with those who have attended ordination and installation services in the Free Presbyterian Church of Ulster. Each of our ministers and elders is obliged to publicly sign a set of “subordinate Standards” – the Westminster Confession of Faith, with the Shorter and Larger Catechisms – upon election to office.

What are these Standards? Where did we get them? Why are they important?

[1] The Stage For It

The background to the Westminster Standards is one of blackness and blood. After years of tension between King Charles I and his increasingly Puritan Parliament (and a mere six years before the King himself was beheaded), a collection of the most “learned, godly and judicious divines” (the Westminster Assembly of Divines) were assembled in 1643 to prepare a Directory of Government, Worship and Discipline.

Purpose

Their original task was to revise the Thirty-Nine Articles of the Church of England. However, following

the alliance between the English Parliament and the Scottish Covenanters, sealed with the signing of the Solemn League and Covenant (25 September 1643), this Assembly took on a more rigorous task: to make the religions of England, Scotland, and Ireland as nearly uniform as possible, reforming religion “according to the Word of God, and the example of the best Reformed churches.”

Principles

To ensure that they would arrive at their conclusions through complete fidelity to Scripture, this vow was taken: “I do seriously promise and vow in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in the point of doctrine but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what may make most for God’s glory and the peace and good will of His Church.”

[2] The Scholarship for It Personnel

Those chosen to constitute this Assembly included the finest representatives (with two or three possible exceptions) of the Church of the age. Meeting under the chairmanship of the learned

William Twisse, the original list contained 151 names – ten lords, twenty commoners, and 121 divines – and though this included in fair proportions all shades of Protestant opinion, the Presbyterians formed the great majority of the Assembly and gained in numbers and influence as time passed.

Puritanism

Under the providence of God, the Long Parliament had the noblest age of England from which to choose the members of the Assembly. Puritanism had been doing its work of making great men in England for a century. It had been helped by all the mental and moral stimulus coming of geographical discovery, of the Protestant Reformation, of progress along every line of civilisation, of advance in national well-being and prestige – all of which meant that the level of scholarship concentrated on the Westminster Standards was unrivalled by any other era.

Process

The various documents composed by the Assembly passed through a process of committee work in the afternoons, followed by

plenary discussion on the floor of the Assembly in the mornings, with regular additional gatherings for worship, including fast days. The Shorter Catechism was completed and reported to Parliament, 5 November 1647, and the Larger Catechism, 14 April 1648. On 22 March 1648, the two Houses held a conference to compare their opinions about the Confession of Faith.

[3] The Substance in It Plan

Divided into 33 chapters, the Westminster Confession of Faith covers the whole range of Christian doctrine, beginning with Scripture as the source of knowledge of divine things (famous theologian B. B. Warfield insisted this was the best single chapter in any Protestant confession). It proceeds with an exposition of God and His decrees, creation, providence, and the fall (II–VI) before turning its attention to the covenant of grace, the work of Christ, and, at length, the application of redemption (VII–XVIII). Its distinctly Puritan chapters on the doctrines of adoption (XII) and assurance (XVIII) were unique among Reformed confessions. Particular care is given under various chapter headings to questions of law and liberty, to the doctrine of the church and sacraments (XXV–XXIX), and to the last things (XXXII–XXXIII).

Peak

The Westminster Confession of Faith stands at the summit of a fantastic development of English Reformed theology and represents the best of

Puritan scholarship, blended with Scottish theological wisdom and suffused with a rich Irish flavour, as the creed of this Westminster Assembly shows striking similarity to the Irish Articles of 1615 framed by Archbishop Usher, who was one of the greatest doctrinal Puritans of the time.

[4] The Success of It Praise

The Westminster Confession of Faith has been described as “the most logical and most complete, but the most Biblical and the noblest creed ever yet produced in Christendom”, and “one of the truly monumental documents of church history that has instructed, directed, and profoundly influenced Presbyterian churches worldwide ever since.” There is no doubt that the Confession of Faith, along with the Shorter Catechism, has influenced Presbyterianism even more profoundly than has John Calvin’s *Institutes*.

Price

And yet, in one sense, it must be considered a failed experiment. The uniformity of doctrine, worship, and government that was its chief aim was never achieved. The restoration of the monarchy under King Charles II in 1660 set the tide running in the opposite direction. The Thirty-Nine Articles were left unchanged to stand as the confessional statement of the Church of England; the Book of Common Prayer was republished and its use in public worship was made mandatory. The sterling work of those Westminster divines was simply thrown aside. And in Scotland, where the Church

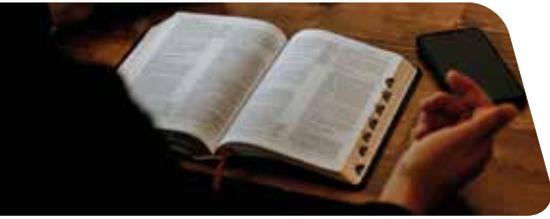
had warmly welcomed the Westminster Standards, Charles’s success in restoring the status quo in the Church of England encouraged him to try to impose the same in the land of the heather and thistle. For more than twenty years, agents of the king roamed that land persecuting and killing as many as eighteen thousand Covenanters.

Propagation

The Glorious Revolution of 1688 signalled the end to these Killing Times. Under a new king, William of Orange, the Scots secured forever the right to maintain the doctrine, worship, and polity of the Westminster Standards in their national church. Subsequent Scottish emigration and missionary work carried those Standards to every part of the world, ensuring that this was one of the exports given by Scotland to the world. It also underlines the clear linkage between our churches and those godly and judicious men from the noble ranks of Puritans and Covenanters.



Ian Brown
is minister of *Martyrs Memorial Free Presbyterian Church, Belfast, Northern Ireland.*



Retired Minister Interview

“Can you share how you came to know the Lord as your personal Saviour?”

I came to know the Lord as my personal Saviour on the first Sunday of June 1951, as an eight-year-old child. It was in my Sunday school class at the Ballymena Gospel Tabernacle, under the ministry of my teacher Mrs Isobel Paisley, Dr Paisley's mother.

The Tabernacle at Waveney Road was built of concrete blocks manufactured by my father. He worked as a farm contractor in the Ballymena area on the thirty-acre farm which he owned with his brother Hubert.

I subsequently worked on the farm of the two brothers from the age of ten, as their health declined due to heart disease. In those days I was able to slip out of school, both junior and senior, and I progressed to run the farms until, in my twenties, I was called to the ministry.

“How did you come in contact with the Free Presbyterian Church?”

Dr Ian Paisley was a special speaker at the anniversary of the Gospel Tabernacle in June each year, when special services were held at 11.30am and 3.30pm. These meetings were great preaching opportunities, and Dr Paisley excelled on these occasions, generating exceptional interest!

As a saved child I was transfixed by his simple, eloquent preaching. His ministry created ongoing interest as it developed with real power and progression in the town of Ballymena and wider afield.

When my father's heart condition confined him to bed rest, Dr Paisley visited him, and they had many private discussions. It was when my mother was making him tea before leaving that Dr Paisley would chat with me, and I found him to be a friend and great example.

When I was having difficulty in combating false teaching in the RE class at Ballymena Academy, Dr Paisley's father met me at the Tabernacle after school every Thursday

over my final two years. He taught me and gave me questions to ask the teachers! The pupils loved it!

“How were you called to the ministry?”

In my eighteenth year I began to prayerfully consider what my life's work would be. I was being invited to partake in more gospel meetings in Ballymena and other areas. Every Saturday night I preached in the Antrim Square at an open-air meeting organised by the Antrim FPC young people. It was also supported by the young people from Ballymena and Ravenhill Road.

Mr James Beggs had become assistant to Dr Paisley's father at the Tabernacle, and I discussed with him my feelings about my conviction that I needed some training to preach. We agreed to discuss this with Dr Paisley, as he felt the same himself.

The Presbytery accepted both of us to attend the lectures and take exams

each summer. I completed my exams successfully for ordination, and Dr Paisley advised me that the Dunmurry church was interested in calling me. I expressed interest in this, and the call followed. I started my ministry there in October 1965 and continued for forty years until January 2006, when I became unwell and had to retire at age sixty-four. However, after some months' rest, I was able to help out in Larne and the Isle of Man, and preached and encouraged our brother Dr Edgard Traboulsi in Lebanon.

“Outline some of the encouragements you enjoyed during your pastoral ministry.”

I was privileged to be in the ministry at this time of great power and to experience God's blessing upon the preaching of His Word at many missions across our province, when hundreds were saved and new works were started, such as Hillsborough, Antrim, Larne, and Lisburn.

One of the greatest encouragements and experiences in my ministry was being able to preach in America with Dr Brian Green from London in 1969 when Dr Paisley was imprisoned.

Dr Carl McIntyre visited Dr Paisley to organise a series of meetings across the USA to support him in prison. I was visiting Dr Paisley as his chaplain. Dr Green was secretary of the British Council of Protestant Churches, and we were asked to go.

While we were there Dr Green became ill with a very high temperature. He struggled to the meetings and, after giving greetings from London, had to hand the preaching responsibility to me for a week. This was an amazing experience for a young man of twenty-seven. Harrisburg was the stand-out rally, where police estimated eighteen thousand gathered in the square.

“Can you share any humorous moments from that time?”

Rev. James Beggs and I were travelling home at night to Ballymena from lectures in Belfast when we caught up with a driver proceeding erratically into road works in Harryville.

A diversion sign blocked our way, instructing us to turn right because the road was up and water was flowing across the street. The car ahead crashed through the signs and bounced over the open stream without stopping or braking. I took the diversion and quickly caught up with the car ahead. It was on the wrong side of the road, and a policeman was observing the whole drunken procedure. I stopped to speak with him and offered him the opportunity to follow the inebriated driver.

Mr Beggs quickly got in the back, and the officer jumped in and said, “I'm in charge: follow him and pass him!” “Block him and I'll signal him to pull in!” He was now standing in the footwell, holding on to the door for dear life, to force the driver

to stop! By then we were on the Ballymoney Road, out of Ballymena.

The officer signalled the driver to pull in, while instructing me to block him in. Two officers had pulled up in a police car; one arrested the man and took him to the police station, and the other drove his car away. He was in court the next morning, lost his licence, and was banned from driving for a period.

Mr Beggs got back in the passenger seat, and, having recovered from all the excitement, I took him home. Job well done!!

“What advice would you give to young men starting out in their pastoral ministry today?”

I would advise men to get a full knowledge of the Bible in preparation and commit themselves to regular prayer, dedicating their lives to faithfully serving the Lord.



William Beattie
has retired from the pastorate having ministered in Dunmurry Free Presbyterian Church, Belfast, Northern Ireland.

Overview of the Book of **1st Kings**

Just as it was with 1 and 2 Samuel, the books of 1 and 2 Kings were one book in the original. They were divided by the translators of the Septuagint, the Greek translation of the Old Testament. Because of the division of the books, there is some overlap of the events recorded at the end of 1 Kings and the beginning of 2 Kings. The authorship of the book has been accredited to the prophet Jeremiah by Jewish tradition, although several other prophets may have been involved under the inspiration of the Holy Spirit.

The books pick up where Samuel ended, and they give an account of the next 150 years or so in the history of Israel. The book of 1 Kings has been described as “bounded in death”, for we see it begin with the death of David and close with the death of Ahab. It is also a book which begins with a nation very much enjoying glory and blessing and closes with shame and reproach (22:51–53).

The book is divided into two main parts.

Chapters 1 to 11 see the kingdom of Israel united

under the leadership of Solomon, the successor and son of King David, and a time of peace in the land for God’s chosen people.

With the main focus of the opening chapters on the reign of Solomon, we note several key points.

In chapter 3 we see Solomon’s **wisdom**. We have an example of a man surrendered to the will of the Lord. We find him at the altar of the Lord seeking the will of God with a submitted heart, and the Lord pours out His blessings upon him. One has noted on this passage that “no fairer promise of true greatness, or more beautiful picture of youthful piety is known in history.”

In chapters 4 to 11 we see Solomon’s **wealth** intermingled with that wisdom which he uses for the glory of God. We see the temple built in accordance with the promise of the Lord given to King David, and the adherence to all that that involved. We picture, amongst other things, the beauty of the house of the Lord in the eyes of the believer and the centrality and importance of the public worship of our great God.

In chapter 8 we have his prayer at the dedication of the temple followed by his blessing upon the congregation (8:57–61).

But as we enter the eleventh chapter we see a grave turn of events as we read of his departure from the Lord because of sin, and here we note Solomon’s **wives**. He gave himself to women, which his mother had particularly cautioned him against (Proverbs 31:3, “Give not thy strength unto women”). His father David’s fall began with the lusts of the flesh, which he should have taken warning by (Proverbs 7:26). He took to himself many wives and concubines, one thousand in all (forbidden of the Lord in Deuteronomy 17:16–17), and not one good one among them. They were

strange women – Moabites, Ammonites, etc – of the nations with which God had particularly forbidden His people to intermarry.

In 11:4–6 we read how these wives not only stole his affections, but they also turned his heart to follow after their pagan gods and idols, and in verse 9 we read of the Lord’s anger kindled against him because of this sin. O how the mighty are fallen, but there is a warning here to be heeded by every believer, for when we take our eyes off the Lord, sin enters the heart, drawing us away from that nearness of the Spirit that we need so much.

But it is not in our own strength that we live and breathe. In Matthew 12:42 we read of one who is greater than Solomon. Greater in wisdom, for He formed us and knows our every detail; greater in wealth, for He created the heavens and the earth, and the cattle on a thousand hills are His; greater in power and

dominion, for He sustains and rules over His creation and orders the affairs of men. But He has the power to save to the uttermost all who call upon Him for salvation. What a blessing it is that as believers we do not rest on our own merits or those of some fallible earthly king. Rather we rest in Christ our Saviour and our Lord, and in Him we live, and move, and have our being (Acts 17:28).

In chapter 12 we see the kingdom divided under the reign of Solomon’s son Rehoboam. In the chapters that remain we see not only the kingdom divided between Israel in the north and Judah in the south, but also the division of those kings which served the Lord and those which did evil in His sight.

In this great book we see the blessings of a nation devoted to the service of the King of kings and Lord of lords, but we also note the fickle and feeble attempts by men to govern a land without enthroning the Lord in their midst and the consequences that follow. In this there is a lesson for each one. If Christ is first and foremost, enthroned in our hearts, we have joy unspeakable and blessings untold, but if we have not Christ then we are without hope and security. O that Christ would be enthroned in each heart and life today!

In this great book we see the blessings of a nation devoted to the service of the King of kings and Lord of lords, but we also note the fickle and feeble attempts by men to govern a land without enthroning the Lord in their midst and the consequences that follow.



Raymond Morrow
has recently been installed as minister of Bushmills Free Presbyterian Church, Northern Ireland.



In the Deep

It is difficult to imagine a more terrifying human experience than falling overboard in the middle of a raging sea, particularly at night. I have been on a number of sea voyages in various parts of the world, including two trans-Atlantic crossings, and when I'm on deck looking out over the open sea, I find myself holding the railing more firmly than I need to because of that subconscious dread, "Imagine falling overboard!"

That's exactly what the apostle Paul describes in the middle of a list of personal distresses he shares with the Corinthians: "[A] night and a day I have been in the deep" (2 Corinthians 11:25). I read those eleven words again recently, and for the first time their weight gripped me. I never really had considered that, on at least one of three shipwrecks, the apostle Paul found himself clinging to life, likely on a plank, in the sea for twenty-four hours!

Think for a moment what was going on in the apostle's mind three hours into this life-threatening ordeal with no rescue in sight. (No coast guard in those days.) Think about the darkness – and the black seawater churning with the same monstrous waves that capsized his boat, threatening with every swell

to take him down. Four hours turn into five. No deliverance. Where is God?

Paul must have cried out, but did he question God's goodness? Did he wonder, Is this how my life and ministry will end? Will I be swallowed up like Jonah? Why has the Lord allowed this to happen to me?

Sometimes our Christian journey will plunge us into depths we have not experienced before and beyond what we can handle in our own human strength. Do you find yourself in the deep right now? Are you clinging to a plank and don't know how you will get through this? The pain you suffer is real. It is devastating. Wave after wave threatens to drown you, but you must look beyond and understand that the Lord has not sent this situation to destroy you, but to show you a glimpse of the vastness of the power of His grace.

Think about it: Paul never could have fully measured nor understood the magnitude, the sheer size of God's grace, in the safety of his own tent. He knew that God's grace was sufficient. He had experienced it in tough times, like when he was refuting with false brethren

in the synagogue. He knew it in the imprisonments and in the care of all the churches. He certainly experienced its keeping power in the five sets of beatings that cost him 195 stripes at the hands of cruel men, but never out on the wild, open, hostile sea – alone – in the weakest state of human vulnerability. Here, in the deep, Paul would experience a depth of grace that was beyond his human comprehension. Here he would learn that God's grace is all-sufficient and that God's strength would be made perfect in his weakness (2 Corinthians 12:9).

The best men may sometimes be in the depths in great trouble and affliction, and utterly at a loss what to do, in the depths of distress and almost in the depths of despair, the spirit low and dark, sinking and drooping, cast down and disquieted. But, in the greatest depths, it is our privilege that we may cry unto God and be heard.

(Matthew Henry)

While the apostle's circumstances were perilous and looked hopeless, God not only heard his cries, but He was right there with him, enabling him to withstand the waves and the terror. God's grace does that. It cannot be explained. That's why John Newton called it "amazing", because it is far beyond human limitations. With God's grace empowering him, Paul was not only able to survive the distress, but to utter this astounding statement to the Corinthians: "Therefore I take pleasure ... in distresses for Christ's sake: for when I am weak, then am I strong."

Pleasure in distresses? This certainly goes against the grain of the weak and fearful person that I am, but I must believe it is possible. The Lord is able to take my human weakness and make it strong by putting it through trial and showing me the greatness of His grace that can't be learned in the days of ease and comfort. God does not want our tough resilience, willpower, or ability to tread water to keep us afloat in crisis. They will sink us, but God's grace is a sure and steadfast life preserver underneath us and all around us. The God who holds us fast is the almighty God of heaven and earth. Does that not calm your troubled heart?

The world constantly reels with turbulence because the ungodly are as "the troubled sea, when it cannot rest." But believers in Christ, while not immune from hardship, have the Lord's promise of stability and rest in the midst of it. For this reason, Paul, who was just an ordinary man, was able to testify to the Corinthians, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest on me." Rather than dread the deep, may the Lord help us somehow to delight in it, knowing that our blessed God is in it. C.H. Spurgeon said, "The Lord Jesus is a deep sea of joy: my soul shall dive in and shall be swallowed up in the delights of His company."

When through the deep waters I call thee to go,

The rivers of sorrow shall not overflow;

For I will be with thee, thy troubles to bless,

And sanctify to thee thy deepest distress.

In deep distress the Lord promises to bless us with His "treasures of darkness, ... that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel" (Isaiah 45:3).

It is the glory of God to conceal His treasures in things that involve difficulty ... the valley of the shadow gives us time to reflect, and we learn to praise God for the valley because in

it our soul was restored in its communion with God. God gives us a new revelation of His kindness in the valley of the shadow. What are the days and the experiences that have furthered us most?

The days of green pastures, of absolute ease? No, they have their value; but the days that have furthered us most in character are the days of stress and cloud.

(Oswald Chambers)

However dark or difficult your way, the blessed fact remains the same that your life is hid with Christ in God. Be encouraged that no depth is able to separate you from the love of God which is in Christ Jesus our Lord (Romans 8:38–39). When you can't go on and feel like letting go, His grace will hold you fast. That really encourages me.



Jill Saunders
is the wife of Dr Larry Saunders, minister of Toronto Free Presbyterian Church, Toronto, Canada, and the Principal of 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 **September 2021**.

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

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

Donegal, Radio North Country 846 AM

Sunday 3.00pm & 8.15pm, Monday–Friday 9.30am

Monaghan, Radio Star Country 981 AM

Sunday 12 noon, Monday 10.00am & 3.00pm,

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Greenville, South Carolina

94.5 FM...Sunday 9.00am

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