



QUARTERLY | 3:23

The Spirit Filled Church

Bible Words

Sin –

Joshua Moffatt



Prince
George
Radio
Programme –
**Andrew
Simpson**



Blessings of
a Sprit Filled
Church –
**Paul
Foster**



Looking back at the work of LTBS

New Director of LTBS (Rev Leslie Curran) Gives his First Report (abridged)

At the commencement of Let the Bible Speak radio ministry, the aim was to reach as many people as possible with the gospel of the Lord Jesus Christ. That aim still stands, even though Rev Alan Cairns, now the Executive Director of Let the Bible Speak, has left for Greenville, USA. He will be missed greatly at our Cabra studios. He has kindly offered to give me assistance with the actual preaching on the programmes. He has already left some sermons 'in stock'!

There is a tremendous difference between preaching from a pulpit and in front of a radio microphone. At the start I found it rather difficult. I could not get any response from the microphone no matter how hard I tried, and liberty was not always in a plentiful supply. The Lord has undertaken for me in a remarkable way, and I am becoming more 'at home' in the little preaching studio.

Keeping to time is vital. No seconds can be wasted, and this means that the message must be concise and to the point. For the first few programmes, I found it distracting to have to

keep an eye on the digital clock while trying to concentrate on the message I was preaching. Thankfully, this is becoming less of a problem.

It is a sobering thought that as I preach over the air waves, I can reach more people through one message than I will ever preach to in a lifetime of preaching from the pulpit. I have asked the Lord that He will make me ever conscious of the solemn and serious task of ministering His Word to the hearts of millions. For me to preach without the anointing of the Spirit of God is to preach in vain. Multitudes need to hear of the Pearl of greatest price, and by God's grace I must seek ever to exalt the name of the blessed Saviour and speak forth the unsearchable riches of Christ. To do this, I need your prayers.

Pray not only for me but for all who assist in getting the programmes out. Pray that God will continue to bless this 'labour of love' for the Master's sake and that Let the Bible Speak programmes will be able to be aired on many more stations. The Lord has opened great and effectual doors in the past and as He is still on the throne, He can find a way where man has found it impossible.

(From Truth for Youth magazine, March/April 1980)



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The Spirit Filled Church

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

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Moving forward in the work of Let the Bible Speak with new purchase

At the end of June 2023, the LTBS committee completed the sale on a building for the work of LTBS in Ahoghill, Co Antrim, Northern Ireland. This came about as the result of much prayer from the committee regarding the matter of a permanent facility for the television studio. The building is currently being refurbished and repurposed over the next few months and we will have an update on that work in the next edition of the magazine.

We do want to put on record our deep gratitude and indebtedness to the Minister, Session and Congregation of Lurgan Free Presbyterian Church who not only willingly provided LTBS with a home for the past number of years but made every effort to be a blessing to the work. Their support has been sincerely appreciated and we know that they will be rewarded for their kindness in the work of the gospel.

Do remember the setting up of the new studio in Ahoghill and pray that the Lord will continue to bless in the recording and broadcasting of the television programmes in future days.

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Let the Bible Speak
Broadcasting the Gospel across the world



50th Anniversary Dinner

Martyrs Memorial Jubilee Hall

Friday 22nd September 2023 at 7.30pm D.V.

Friends, volunteers and supporters of LTBS are warmly invited to join us for this special evening to recognise 50 years of Let the Bible Speak. There will be special presentations to highlight how the Lord has led and blessed over the past 50 years and outline plans for the future.

Three Course meal will be provided @ £25.00 per person, to cover costs.

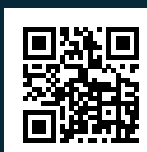
Tickets will be issued on a First-Come First Served basis and can be ordered as follows:

1. Online – go to ltbs.tv/dinner or scan the QR code to complete your application. You can then make payment by Paypal, Cheque or Bank Transfer.
2. Or, call our Treasurer on 07850 741158 to book tickets and make payment arrangements.

We will be joined on this special occasion by two of the LTBS founders – **Dr Frank McClelland** and **Rev James McClelland**, who will discuss their personal memories of the early days of LTBS.

We look forward to this special event and hope that you will be able to join us.

Ps 136:1: 'O give thanks unto the Lord; for he is good.'



SCAN ME



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Prince George Radio Programme

The Let the Bible Speak radio ministry began in Prince George, BC, under the direction of the Rev Ian Goligher when he served as Interim Moderator from 2012–2018. I took up the Radio Ministry in January 2019 and have produced over 200 radio programmes since then. We broadcast on a community radio station based in downtown Prince George, on 93.1FM. The radio programme reaches a population of approximately 80,000 people each week on Sundays at 8:30am.

The preparation of the programme begins with recording the sermons preached in Heritage FPC each week. I take those recordings and clip a segment – approximately twenty-three minutes – from the sermon.

An introduction is recorded in the church office, introducing the sermon and then announcements are made at the end.

We are thankful to have been given a better air-time slot just this year, at 8:30, instead of at 8am. Since this change, we have received more feedback from listeners. One lady began attending our Mothers & Toddlers group through the radio announcements. It was also encouraging to have a local member of the Council call recently and thank me for the message she had just heard.

Our prayer is that those who listen to our radio ministry will begin to attend our church. We have had casual visitors from the radio ministry come to our church; however, they prefer to listen to the radio than attend in person. I would also ask for prayer that, as the announcements are made

in the next month for our Vacation Bible School, this would be an effective means of bringing the in children.

The radio station also broadcasts on its website CFISFM.com. If you want to hear our radio broadcasts, listen in at 4:30GMT. I have also had the opportunity to go into the local radio station and present the Gospel live on air at Christmas time. This has been a wonderful ministry and connection to the community, too.

Please continue to pray for the radio ministry in Prince George, that this ministry would be fruitful, and that Christ would be preached in all His fullness to man in all his need.

Andrew Simpson





Continuing Steadfastly in the Apostles' Doctrine

As Peter concluded his sermon on the day of Pentecost, the Lord displayed His power in a mighty way. Under the preaching of the gospel, souls were brought under conviction of sin. In Acts 2:37 it tells us, “They were pricked in their heart,” and with a concern for their souls, they asked the question that many have asked when they heard the gospel: “What shall we do?” The apostle Peter gave a ready answer in verse 38, exhorting: “Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins.”

As a result, about 3000 souls were converted to Christ that day. In verse 42, we learn about these newly converted individuals and how they continued steadfastly in their relationship with the Lord. Salvation was not a mere profession of faith; it was followed by a definite change in heart and life. There was a new direction, a new purpose, and a new way of life. Their progress in spiritual matters is referred to in four

particular areas. Scottish Bible expositor, Alexander Maclaren, described this as *A Fourfold Cord*. These areas of progress are laid out in verse 42 as: “the apostles’ doctrine and fellowship, and [in] breaking of bread and [in] prayers.”

In coming to consider the Apostles’ Doctrine, notice firstly:

THE PRIORITY OF THE APOSTLES’ DOCTRINE

Some find the word, “doctrine” off-putting. Perhaps it immediately creates thoughts of that which is deep, difficult to understand, and even dull. However, the word simply refers to the truth of the gospel as it is contained in holy Scripture. The Apostles’ Doctrine is the firm body of truth upheld and taught by the apostles.

Notice that the Apostles’ Doctrine comes first in order of the four things mentioned here. It is first by way of importance. Priority of place must be given to doctrine.

The Ecumenist today may want to relegate doctrine and put fellowship in first place. This misplaced emphasis prioritises fellowship at the

expense of doctrine. The Divine order of verse 42 establishes that doctrinal truth, the fundamental truth of the gospel, cannot be set aside in preference for fellowship, however well intended. This Divine order set out here in holy Scripture must be followed. John Owen, the Puritan theologian, commented on doctrine by saying, “*The foundation of true holiness and true worship is the doctrine of the Gospel, what we are to believe. So, when Christian doctrine is neglected, forsaken or corrupted, true holiness and worship is neglected, forsaken and corrupted.*”

Paul stated in his first letter to Timothy, that the church of the Living God is to be “the pillar and ground of the truth” (1 Timothy 3:15). The church is therefore to be the custodian of that truth. It follows logically that truth is far too great a price to pay for a false ecumenical unity. Priority must be given to the truth of God’s Word. Notice also:

THE PERSEVERANCE IN THE APOSTLES’ DOCTRINE

Verse 42 describes the new converts who “continued steadfastly” in the Apostles’ Doctrine. These words “continued steadfastly” express to us the need for perseverance in these areas. These new converts proved they had devotion of heart and that they were determined to continue. Having come to a saving knowledge of the Lord Jesus Christ, they now, with purpose of heart, want to continue with the Lord.

The word, “continued” involves a sense of commitment to remain on a certain path. For example, in Acts 1:14, it tells us, “These all continued with one accord in prayer and supplication.” They determined to continue in prayer. In comparing Acts 2:46, it says, “And they, continuing daily with one accord...” There is that day by day continuing faithfully with the Lord. Another example is found in Acts 6, where the apostles were faced with a practical problem in the church and, in appointing deacons to look after that business, they said in verse 4, “But we will give ourselves continually to prayer, and to the ministry of the Word.” These examples demonstrate a theme which pervades the book of Acts: that to continue requires faithful devotion.

The word “steadfastly” further highlights the intensity of effort needed. It was with unremitting care and constant attention that they would continue. The ultimate proof of true conversion is to continue steadfastly in these things. The marks of grace in

the life of new converts are seen as they press on with the Lord in such a way so as not to be side-tracked or to deviate from that path.

Furthermore, observe here:

THE PREACHING OF THE APOSTLES’ DOCTRINE

This is exactly what Peter was engaged in on the day of Pentecost, as it is recorded in Acts 2. What he preached was, in effect, a masterclass in Apostles’ Doctrine. In examining the content of Peter’s message, it immediately indicates to us that his message centres upon the Saviour and His work of redemption.

Taking just a brief overview of Peter’s sermon, there is clear reference to the crucifixion of Christ. Verse 23 shows that to be part of God’s sovereign plan of salvation. It was decreed, “by the determinate counsel and foreknowledge of God,” that Christ would be taken and by cruel hands; He would be crucified and slain. Here is His sacrifice at Calvary in keeping with the Divine plan.

Peter then refers in verse 24 to the resurrection of Christ. The apostle preaches of the risen Saviour and in verse 32 he continues to witness of the risen Christ.

In verse 33 of his sermon, reference is made to the exaltation of Christ, the fact that he ascended into heaven and is seated at the right hand of the Father. In verse 36 Peter affirms the Saviour to be “both Lord and Christ” – a setting forth of the promised

Messiah who is Lord of all. Peter will also make clear reference in his sermon to the salvation of Christ, the fact that souls need to repent of their sin and get right with God.

By the preaching of these great truths, Peter offers a clear example of Apostles’ Doctrine – a doctrine that is not cold orthodoxy but rather a drawing together of those fundamental truths which set forth the person and work of Jesus Christ.

Even though these new converts were from various backgrounds, they now had an earnest desire to learn more of the things of God and to grow in the knowledge of the Saviour.

In following the example of these individuals, may we have a desire to learn more of the Saviour by reading and meditating upon God’s Word, that we might be grounded and settled in the truth and, as the apostle Paul puts it, not “carried about with every wind of doctrine” (Ephesians 4:14).



Ian Kenny
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Continuing Steadfastly in Fellowship

The book of Acts, as a whole, is a wonderful blueprint of what God would desire the church to be. It teaches much about the centrality of preaching, of the great need for believers to pray and of the vision for missionary endeavour. However, another pertinent aspect of church life which is very evident in this book, from the first to the last chapter, is fellowship.

Regardless of the scene and setting, whether it be in Jerusalem, Antioch, Berea or Ephesus, it is clear that fellowship is something which every generation of Christians in the New Testament church valued greatly.

Church fellowship is something which has always existed in various forms. In Acts chapter 1 the fellowship was primarily around seasons of prayer, when 120 believers including the apostles and the family of the Lord Jesus met in the upper room to wait upon the Lord.

We notice at the end of chapter 1 the fellowship took the form of a business meeting as the believers elected Matthias to the apostleship in place of the traitor, Judas Iscariot.

When you come to the end of Acts chapter 2, as Pentecost comes to a close, we find that the church had mushroomed in size with the conversion of 3000 souls. We are informed that the fellowship now adds another string to its bow. Fellowship now comes to include the sharing of meals together and spending time in each other's company in the social setting of family homes.

As I survey the book of Acts, I view the benefits fellowship brought to the Church and what it still does to this present day. These benefits are tremendous blessings which are there for God's people to enjoy.

1. Fellowship brings HARMONY.

In Acts 2:46 it tells us that,

“They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.”

It is evident that the more time they spent together, the more united they were by the assistance of the Holy Spirit. They would spend time talking about the things of God, participating in the means of grace, and eating, drinking and conversing together. All these things

After enduring the prison for the night and hearing all the words of the Jewish leaders, Peter and John had only one desire and that was to be with their own people.

were used of the Lord to bring them closer together and to strengthen the bonds between them.

Their fellowship brought peace and joy. At a time and in a place where peace and joy were in short supply, they found it in abundance amongst the church family.

The Greek words that are used in this verse all signify a strong bond and warm atmosphere amongst them: “one accord” can be rendered, 'unanimously', and the word for “gladness” speaks of 'exceeding joy'.

What a blessing it must have been for the believers in the church at that time. Surely this is something worth striving for and seeking to maintain in the church today.

2. Fellowship brings comfort in HARDSHIPS.

In Acts chapter 4 we have the first recorded case of official persecution of Christians in the New Testament church. Peter and John had been arrested and threatened for preaching the gospel after the raising of the lame man at the Beautiful Gate outside the temple. When they were finally released by the religious authorities, it tells us in Acts 4:23: “And being let go, they went to their own company.” After enduring the prison for the night and hearing all the words of the Jewish leaders, Peter and John had only one desire and that was to be with their own people. Reading

on in the passage, we are informed that they entered the house; they shared all their experiences with the others. What followed is the main reason why they viewed fellowship as vital as it tells us in verse 24: “When they heard that, they lifted up their voice to God with one accord.” The fellowship of the church meant that Peter and John received both sympathy and support from the brethren. What a blessing and encouragement it must have been to both of them to hear the church family upholding them in prayer at that time. As members of the bride of Christ, we are to encourage and support one another through life. 1 Thessalonians 5:11 teaches: “Comfort yourselves together and edify one another.”

3. Fellowship brings HAPPINESS.

We read in Acts 28 of the joy that Paul experienced as the believers in Rome came out to meet him on his journey. Luke describes in verse 15 that “when Paul saw, he thanked God and took courage.”

The sight of fellow Christians lifted Paul's spirits and enabled him to press on in his journey to Rome. Christian fellowship is a genuine blessing and gift from the Lord to His people as they make their way through this world. There is much adversity and discouragement, but God in His providence, has given

to us Christian friends and churches to fellowship together. There is joy to be experienced amongst God's people both in formal and informal settings – joy in worshipping together and also in supporting one another. We see the commandment in Hebrews 10:25: “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much more, as ye see the day approaching.”

Let me encourage each one to continue steadfastly in fellowship. Ever seek to come to the house of the Lord to worship amongst God's people and ever seek to surround yourself with godly friends who have that “like precious faith” (2 Peter 1:1) in Christ Jesus. It will build you up as “iron sharpeneth iron” (Proverbs 27:17) but it will also lift you up when discouragement would get you down.



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Continuing Steadfastly in Breaking of Bread

It is thrilling to read of the mighty power of God that came down at Pentecost, and which blessed the Scripture-based and Christ-centred preaching of Peter to the conversion of three thousand precious souls, many of whom had been mocking the messengers of God.

They felt deep conviction. But they were not only “pricked in their heart” (Acts 2:37); they also “gladly received the word” that was preached to them (verse 41) and called upon the name of the Lord for salvation (verse 21).

This is not the only evidence of a divine work. We must not forget what follows.

According to the text, there was continuity: “And they continued steadfastly” (verse 42). A real work of God does not peter out (Philippians 1:6). This is important to remember in an age of easy believism, when so many who have prayed what is commonly called ‘the sinner’s

prayer’, and who seemed to change, have gone back to their old ways (Matthew 13:20, 21; John 6:66).

The “breaking of bread” is the third of four practical things in which the new converts at Pentecost are said to have “continued steadfastly”.

There has been some debate as to whether this is what is elsewhere called, “the Lord’s supper” (1 Corinthians 11:20), or a reference to common meals. However, the text addresses spiritual matters. Doctrine and fellowship are

Also, in the breaking of bread we show forth the Lord’s death to the world as a reminder that there is no salvation except in Christ crucified.

spiritual things. It seems inconsistent then, to interpret the “breaking of bread” in a temporal way. Paul addressing the Corinthians, made a distinction between common meals and the “breaking of bread”: “When ye come together therefore into one place, this is not to eat the Lord’s supper ... What! have ye not houses to eat and to drink in” (1 Corinthians 11:20, 22)?

“Continued steadfastly ... in the breaking of bread” implies frequency.

The Greek word translated “steadfastly” is προσκατερέω (proskartereō), and means ‘to be devoted, to give unremitting care to, to attend assiduously’.

That those saved at Pentecost had a conscience and a commitment to remember the death of Christ in His appointed way, not only shows the work of “the Spirit of Christ” in their hearts (Romans 8:9; 1 Peter 1:11) but shows also that they must

have been blessed in the breaking of bread. Why would they have practised it if it was a burden to them?

A blessing

Breaking bread is a blessing because it reminds us of the dark night in which our Lord was betrayed, and His great love for us which took Him to the cross to die in our place. He willingly broke His body for us, and willingly poured out His precious blood to redeem us. Without the cross there is no blessing at all for us (Romans 3:24, 25; Hebrews 13:20).

Breaking bread is a blessing because it keeps before believers their hope in Christ. The Bible says, “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Corinthians 11:26). Christ is coming to receive us to Himself, and to conform us to His image. That there is a brighter day ahead for the children of God, saves them from despair when the world around them is falling apart.

The breaking of bread is a blessing because it is a simple, yet powerful way to proclaim the Gospel.

In it we “show the Lord’s death” – first to Him as a declaration of personal confidence, then to one another for our mutual encouragement. This ordinance, which is two millennia old, comes directly

from our Lord and links us with true history. Jesus really did die for us!

Also, in the breaking of bread we show forth the Lord’s death to the world as a reminder that there is no salvation except in Christ crucified. The Lord’s Supper as an ordinance is not the means of salvation. But what it represents, is (1 Corinthians 1:23, 24).

Meeting in the Saviour’s Name,

“Breaking bread” by his command,

To the world we thus proclaim

On what ground we hope to stand,

When the Lord shall come with clouds,

Joined by heaven’s exulting crowds.

–Thomas Kelly

And in a certain sense, in the breaking of bread we show forth the Lord’s death to the devil. Any reminder of the cross, but this especially, is a rebuke to the enemy over whom our mighty Saviour triumphed openly (Colossians 2:15).

Today, many Christians fail to see the importance of remembering the Lord’s death in the breaking of bread.

To them it is optional – something they may take or leave at their own ‘discretion’. No wonder the church is so

weak and sickly!

I heard of one couple who never waited behind morning service for Holy Communion, though they had attended the same church for many years. A visiting friend asked them why. Their response was, “We are not worthy.” But a sense of personal unworthiness cannot mitigate disobedience. Jesus gave a clear command, “This do in remembrance of me” (Luke 22:19). Christians come to the Lord’s Table not because they are worthy, for they will never be worthy, but because He is worthy!

I only wish that those who showed such an interest in that other sacrament, Christian baptism, and who are always at it in debate or in preaching, showed an equal, if not a greater interest in the breaking of bread. After all, baptism symbolises the application of redemption. But the Lord’s Supper symbolises redemption itself.



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is minister of Oulton Broad Free Presbyterian Church, England.

Continuing Steadfastly in Prayer



The State of the Prayer Meeting

The weekly prayer meeting is becoming a rare occurrence in many evangelical churches today. It is often considered an unnecessary exercise and is substituted with casual fellowships and group discussions away from the designated place of worship, in an effort to stimulate greater participation. Earnest and substantial prayer is eliminated at the expense of children and new believers learning to intercede on behalf of others. Missionaries are neglected as well as ailing saints and unconverted souls.

The Origin of the Prayer Meeting

The first glimpse we see of public prayer is found after the Fall. The seed of the serpent or the kingdom of Satan is preoccupied in building an empire. The seed of the woman or the kingdom of God, is concerned with worship, building altars, and pleading the merits of

the blood sacrifice which pictured Christ. Augustine, in his book, *The City of God*, developed an allegory of two cities; one is man-centred and the other is God-centred. Genesis 4:26 says, “And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.” It is not that prayer began, but that public prayer was instituted as families joined for corporate worship. In the presence of a pagan world, believers banded together to seek the God of heaven and earth. In his commentary on Genesis 4:26, Delitsch says, “*It is the commencement of that worship of God which consists in prayer, praise, and thanksgiving. While the family of the Cainites, by the erection of a city and the invention and development of worldly arts and business were laying the foundation for the kingdom of this world, the family of the Sethites began, by united invocation of the name of the*

God of grace, to found and erect the kingdom of God.” Though believers benefited from the inventions of the Cainites, their evil influences essentially drove the saints to augment their private worship with public worship, setting them apart from the world, but unto God.

The Continuance of the Prayer Meeting

In the days of the tabernacle and temple there were morning and evening sacrifices, and public prayer associated with them. Psalm 141:2 says, “Let my prayer be set before Thee as incense; and the lifting up of my hands as the evening sacrifice.” Daniel prays during the time of the evening sacrifice (Daniel 9:21). Though it had ceased in the exile, he is continuing the spirit of prayer. Also, in the days of Zacharias, God’s people were praying outside at the hour of incense (Luke 1:10).

Jesus called the place of worship a “house of prayer” (Matthew 21:13). Would

our Lord have limited that phrase to a brief moment in public worship, or would He expect prayer to be a more extensive and defining component?

In Acts 2:42, Luke is giving us a panoramic view of Christian congregations: “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers,” (literally “the” prayers). These prayers are not primarily varieties of prayer, but prayer meetings. A. T. Robertson comments that “the prayers” are services where they prayed, and Alford believes that they are appointed times for prayer. The adjacent context of Acts 3:1 underscores this, recording that Peter and John went up into the temple at a time designated for prayer. Luke is not describing a casual or occasional involvement of believers, but a continuing and permanent action. Christians intensely participated and gave diligent attention to consistent public prayer.

Commitment to the Prayer Meeting

Since public gatherings for prayer are biblical, then God’s people should make every effort to participate unless providentially prevented. The neglected prayer meeting stems from a lack of commitment to God and to His church.

Some prefer to keep their connection to the church loose so that little is expected of them, and fail to become covenant members, avoiding accountability. Disinterest, ease, and undervaluing these times have contributed to the decline of the public prayer meeting.

Regular corporate prayer has many benefits. Many significant and powerful events happen in connection with prayer meetings such as those we see in the book of Acts:

*Revival occurred after extensive prayer in the upper room (Acts 1:14 and 2:1ff)

*The healing and salvation of the lame man on the way to a prayer meeting (Acts 3)

*Encouragement and reassurance in persecution (Acts 4)

*Peter’s release from prison during a prayer meeting (Acts 12)

*The calling of Barnabas and Saul to the mission field (Acts 13)

*The conversions of Lydia and the Philippian jailer in connection with prayer (Acts 16)

Conclusion

The prayer meetings were crucial in the development of the early church. When Jesus taught the apostles to pray, He gave them a model public prayer: “Pray ye, Our Father...” (Luke 11:2ff).

For saints who are reluctant to pray publicly, The Lord’s Prayer is a guide, along with Psalms and other portions of Scripture. Personal and family prayer can be training grounds for congregational prayer.

May the weekly prayer meeting return in full force to living churches, and may they become fervent exercises in adoration, confession, thanksgiving, and supplication (A-C-T-S).

Won’t you honour Christ and encourage the saints by joining the church at its prayer meeting?

“Even them will I bring to My holy mountain and make them joyful in My house of prayer” (Isaiah 56:7).



Phil Owen
is minister of Berean Free
Presbyterian Church, Boston,
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Blessings of a Spirit Filled Church

“Think beforehand about afterwards.”

This is a clumsy phrase but a clever practice for it will stir us to good actions knowing that “whatsoever a man soweth, that shall he also reap” (Galatians 6:7).

Having read the previous articles on continuing steadfastly in the apostles' doctrine, fellowship, breaking of bread, and prayers you may realise more than ever what God wants from you; but at the same time, you may struggle with the necessary motivation. If this is you, then think beforehand about afterwards! That is, think about the Scriptural results experienced by those who devote themselves to continuing steadfastly and let these results stir you to action!

There will be an increased sight of God.

Acts 2:43: “And fear came upon every soul.”

As the people of God heard the Word of God the Spirit of God opened their eyes to see the God of the Word – filling

them with a true awe and wonder at He who is holy, holy, holy, and full of glory.

Perhaps today you rejoice in the experiential knowledge of sins forgiven and of an eternal home in the new heaven and earth, but I wonder if you also realise the words of Christ in John 17:3 when He says to His Father, “This is life eternal, that they might know Thee the only true God”?

Do you want a delight that surpasses every blessing this world affords, namely, to see by faith the high and lofty invisible God who inhabits eternity? Then continue steadfastly!

There will be an increased power from God.

Acts 2:43: “And many wonders and signs were done by the apostles.”

God's purpose for miraculous wonders and signs in Scripture was that those who heard the giving of new revelation would know with certainty that the persons who conducted the genuine miracles were God's genuine messengers with God's

genuine message. This purpose is now obsolete, with no more new revelation from God being given. That said, the power behind these miracles sent from God to convince men and women of His saving grace in Christ, is not obsolete!

Paul would say to the Corinthians, “My preaching was ... in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Corinthians 2:4–5).

Dear believer, do you want yourself and those around you to have a strong, assured faith in the Word of the LORD preached? Then continue steadfastly for “where the word of a King is, there is power” (Ecclesiastes 8:4)!

There will be an increased love like God's.

Acts 2:44: “And all that believed were together, and had all things common.”

Seeing the love of God in Christ to them and others, the early church was transformed from glory into glory to display

the love of God in Christ to one another. In church, the people of God loved to gather together and worship God. At home, they loved to show hospitality to one another and learn about one another so that in difficult times they could help one another as best they could! As the commentator, Matthew Poole, puts it: “*What extraordinary charitable disposition these converts had that they would rather have parted with any thing, nay, with their all, than that any of their poor brethren should have wanted.*”

Do you or does someone else in your local church struggle to love another brother or sister in the Lord? Do you or does someone else have little desire to spend time with them outside of church? Then continue steadfastly! It is as the people of God pray with each other, for each other, and consider God's great sacrifice of Christ for one another, that they will grow not only in love for God but in love for those God loves – His saints in whom is all His delight (Psalm 16:3).

There will be an increased focus on God and joy in God.

Acts 2:46: “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.”

How could the thousands of believers in Acts 2:9–11 from so many different cultures and backgrounds all get on with

each other with one accord? The answer is simple: they turned their eyes upon Jesus; looked full in His wonderful face, and the things of this earth grew strangely dim, in the light of His glory and grace.

Devoting themselves daily to hearing the Word of God, and their minds being daily filled with the God of the Word, their focus as the people of God was not on what divided them but on what united them. Spending their free time in each other's homes to talk about the LORD, their hearts were filled with a singular delight, purpose and joy in the Son of God who loved them and gave Himself for them.

As the Psalmist said, “I have set the LORD always before me ... therefore my heart is glad, and my glory rejoiceth” (Psalm 16:8–9).

There will be an increased worship of God.

Acts 2:46–47: “And they ... did eat their meat with gladness and singleness of heart, praising God.”

When the people of God are hearing from God, learning about God, focusing on God, and rejoicing in God, they will want to sing the praises of God! Is such praise not what God desires (Psalm 147:1)? Is such praise not what God commands – for His people to enter His presence with singing – not only on the LORD's Day but day by day in our quiet times and with our families (Psalm 100:1–2; 66:1–2; 118:15)? Furthermore,

is this not what God deserves (Psalm 29:2)?

There will be an increased work by God.

Acts 2:47: “And the Lord added to the church daily such as should be saved.”

When God creates a living organism, His desire is that it grows – be it a child, a plant, or an animal. The church of God is a living organism, and His desire is not just growth in knowledge and growth in grace but also growth in numbers! God wants His church to go into all the world and preach the Gospel to every creature because He has a people to save which no man number from “all nations, and kindreds, and people, and tongues” and He knows that as Jesus is proclaimed as the Christ, the Son of the living God, the gates of hell will not prevail (Revelation 7:9; Matthew 16:18)!

Dear believer, continue steadfastly! Think beforehand about afterwards!



Paul Foster

is minister of Dromore Free Presbyterian Church, Northern Ireland.

Interview with Rev Leslie Curran



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

It is always a privilege to bear testimony to God's saving grace in Christ. It was when still a young boy and soon to leave primary school, that I came to trust in Jesus Christ as my Saviour. A gospel tent mission was held just a short distance from my home, conducted by a Faith Mission evangelist, Mr Bert Wheeler. I, along with my cousin who was staying with us during summer holidays, attended the campaign. We would have enjoyed the pleasant evening sunshine as we walked to the tent meetings. It was there for the first time that I heard the gospel preached and became troubled as I listened to the messages. One night I remained in the tent after the meeting was over and called on the Lord for salvation. It was a short and simple prayer of confessing that I was a sinner and asking the Lord to save me. I was given a small booklet of short Bible readings in John's gospel (introduced with comments on why and how to read the Bible) which I still possess.

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

After I was saved, I had a desire to hear the Word of God. Sadly, there was not a faithful ministry in the church my family attended. I was able to be present at other gospel meetings from time to time. Some of them were gospel missions and Free Presbyterian ministers were preaching. This gave

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me a longing for more of this kind of ministry. When the Free church announced

Sunday afternoon meetings in Larne Town Hall, I travelled to those and was inclined more and more to associate with the work. I hoped that regular morning and evening Lord's Day services would commence. Eventually, that happened and when the church was opened at Mill Brae in Larne, I came into membership there.

How did you come to be involved with Let the Bible Speak?

Involvement with LTBS began with an approach from the founder of the work, Dr Alan Cairns. He had received and accepted a call to Faith Free Presbyterian Church in Greenville S.C., USA, meaning he could no longer be the preacher on the weekly programmes. I was asked to consider taking on this role. It was not something I had even thought about – never mind considered. While eventually agreeing to help, it was with a great deal of trepidation. Preaching to a church congregation was one thing – quite another preaching

to a radio audience and having only a microphone to view. Also, there would be more than just the message to prepare – the entire content of the thirty-minute programme had to be compiled. Dr Cairns helped by having a good number of programmes already completed, giving me some weeks to prepare and 'settle in' to the role. At that time all recordings were done in the LTBS studio at Cabra, just a short drive from Ballymoney. Rev James McClelland was the recording engineer and occasionally he recorded short talks and interviews for the broadcasts. I was very much the novice and original tapes from those early recording sessions certainly show it!

Can you outline your responsibilities as Convenor/Chairman of LTBS?

This was an additional and new role for me, following Drs Alan Cairns and Stephen Pollock. The LTBS Committee, under Presbytery, helps oversee the ministry's operation. Chairing it has been made easier as all the members have a real burden to see the work going forward for Christ and the gospel and are dedicated to seizing opportunities in realisation of this goal. I am very much a labourer together with them, in seeking to win souls for Christ in as many nations as we can possibly reach with

the message of the cross. Other responsibilities include assisting with planning (and sometimes participating in) Deputation Meetings, keeping in touch with our Deputation Secretaries, replying to listeners' correspondence, contributing occasional articles to our LTBS magazine, contacting stations, and seeing to the day-to-day matters.

What has most encouraged you in your work with LTBS?

A great encouragement has been the increase in gospel outreach. Nepal is one example. We commenced broadcasts there in the summer of 2006 with a weekly programme on just one station and messages preached in English. Now they go out on close to twenty stations and in the Nepali language. A new station WORD FM has commenced, reaching into the Kathmandu valley area, and ministering to a population of several millions. While operated by Nepal FPC, it is maintained financially by LTBS. Additional outreaches include the TV ministry and the more recent 'on-the-street' witness in our shops, which has led to several needy souls entering in, hearing the gospel, and coming to profess faith in Christ. There is no greater encouragement than to hear of people coming to trust in Jesus Christ. Of course, without the generous support of our congregations, both prayerful and financial, the work could not continue.

What is your desire for the future of the work?

It is that LTBS in all aspects of the ministry continues reaching out more and more to a desperately needy world. Over the past fifty years the Lord has helped us increase the outlets of witness. He can give us much more than this in future years. The vision is clear; there is a harvest of souls to be gathered. It can only be done in the power of the Holy Spirit, so we need more than ever, a praying band of people. When the work first commenced numerous folks in our congregations caught the vision and saw the great potential for a gospel witness far and near. Many of them have now gone to higher service and there are gaps to be filled. May the Lord touch the hearts of our young people, just as He did when LTBS was first announced as a project in the young people's magazine, 'Truth for Youth'.



Leslie Curran
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LTBS in Northern Ireland
and Convenor of the
LTBS Committee.

Bible Words — Sin



Erk Russell was the defensive coordinator for the American Football team at Georgia Southern College. One day, during a team meeting, he arranged for a couple of country boys to burst into the room, and throw a writhing, hissing, six-foot-long rattlesnake onto a table in front of the squad. What followed was bedlam! Recalling the incident, Russell said: "Everyone screamed and scattered. But I told them, when cocaine comes into a room, you're not nearly as apt to leave as when that rattlesnake comes in. But they'll both kill you!"

Erk's methods were certainly extreme, but he makes a profound observation. A snake can be very quickly and easily identified as an immediate threat to one's life, yet a sin is not viewed in nearly the same way. In fact, when sin rears its head, many are quicker to run with it, than run from it. Famously, Billy Sunday once said: "One reason sin flourishes, is because it is treated like

a cream puff instead of a rattlesnake." It is therefore vital that we as God's people don't merely fight sin, and frown on sin, but that we learn to fear sin and flee from sin.

As believers, it is imperative that we have a right, proper, and biblical understanding

As believers, it is imperative that we have a right, proper, and biblical understanding of what sin is.

of what sin is. If we misunderstand the sinfulness of sin, we will never view it as the God-offending, life-ruining, soul-destroying, home-wrecking, family-dividing, church-splitting, revival-halting, venomous snake that it is!

Crucial to the understanding of sin, is its definition. If we

fail to define it, we will fail to defeat it. In our day, sin has been re-named and re-branded to make it more palatable and excusable, yet while man may call sin an 'accident', God calls it an "abomination"! We may call it a 'defect', but God calls it a "disease". We call it 'error'; He calls it "enmity"! We say it is a weakness, God says it is wilfulness. If we dull down sin's definition, we will dull down sin's danger!

J.C. Ryle aptly chose to define sin in this way: "Sin, in short, is that vast moral disease which affects the whole human race, of every rank, and class, and name, and nation, and people, and tongue." He goes on to say: "Sin ... consists in doing, saying, thinking, or imagining, anything that is not in perfect conformity with the mind and law of God."

A proper definition of sin can be gained through an analysis of the original biblical terms. In the Old and New Testaments, a very specific, and vivid word

picture is used to speak of sin. The most common Hebrew term for "sin" is 'chata', and the most typical Greek term is 'hamartia'. Both words are borrowed from the realm of hunting. 'Chata' and 'hamartia' both speak of literally 'missing the target'. In Judges 20:16 we read that the children of Benjamin had outstanding accuracy with a slingshot, and they did "not MISS". The word "miss" is the same word used to speak of sin. In the Greek language, the word 'hamartia' was famously used by Homer, Aristotle, and Aesop to speak of archers, spearmen, or hunters missing their chosen target.

The message conveyed by these biblical terms is simple: sin is a failure to hit God's target. It is a coming short of His sinless perfection. It is a missing of the mark of His holy standard of law. It is a failure to meet the goal of glorifying God by our full, total, and complete obedience to His law. It is, as R.C. Sproul eloquently put it: "cosmic treason."

The very first mention of the English word "sin" in the Scripture, comes in the form of a warning. God warned Cain about the destructive, damaging, and damning power of sin in Genesis 4:7. The Lord set a choice before Cain: either he could resist sin and find blessing, or he could give in to sin and be devoured. What we learn from Cain's life is that when we fail to realise sin's

caution, we will reap sin's consequence.

There are sins of commission (the wicked things we do) and there are sins of omission (the good things we fail to do). There are sins, that are, in terms of degree, worse than others. Christ said to Pilate in John 19:11: "He that delivered me unto thee hath the greater sin." Yet all sin, no matter how insignificant it may seem to us, is significant in the eyes of God. One single sin is deserving of no less than the eternity of the righteous anger of God. For that reason, it has been said, 'Sin may get you what you want, but you won't want what you'll get.'

Sin is serious! We must view sin as nothing less than wilful, active rebellion against One who loves us with an everlasting love. Yet as we think about sin, we ought also to think about the Saviour from sin, the Lord Jesus Christ. Paul reminds us in Romans 5:20: "Where sin abounded, grace did much more there abound."

Sin's Debt is Covered – James 2:10 tells us, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If one sin equates to an eternity in hell, then how many hells do you and I deserve? Yet, praise God, Calvary covers it all! The precious blood of Christ has paid sin's debt in full. We can say with the hymn writer – "The old account was settled

long ago!"

Sin's Draw is Conquered – Day by day, Christ is sanctifying us by His Spirit! Through grace, He is enabling us to die to sin's pull more and more, and to live unto holy righteousness. It is imperative to remember – Christ died for our sins, unbelievers die in their sins, but a Christian is to die to his sins. Are you seeking to mortify sin, and to die more and more to its draw?

Sin's Defeat is Certain – Christ is victorious over sin. Sin may abound everywhere now, yet in Revelation 21:27 we read that in the New Jerusalem: "There shall in no wise enter into it any thing that defileth ... but they which are written in the Lamb's book of life." One day Christ will make us perfect, pure, and unable to sin or to fall short of God's standard ever again. Yet, until that wonderful day, the fight is on, and we must be ready!



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Overview of the Book of Psalms



The Psalms: Directing Believers to A Life of Worship

The Psalms are the spiritual treasure chest of the Bible. They contain a wide variety of subjects and a rich supply of truth for nourishing the soul. This is why Martin Luther called the Psalms “a little Bible within the Bible”. There is a Psalm for every season of life. They are absolutely indispensable to a well-rounded understanding of the gospel and how to live the Christian life. This article will focus on one aspect of the Psalms, that is, their primary purpose. The Psalms are certainly intended to aid the church of Christ in public and private worship (1 Chronicles 15:16–22), but it seems that their overall purpose is to direct the believer to a life consecrated to worshiping the one true God. The word, ‘worship’ is often limited to a public or private activity that is engaged in for a set time. That understanding is warranted (Psalm 122:1), but the reality is that worship includes all the lawful activities of life (1 Cor. 10:31).

The Psalms give the believer a method and model for living a life of worship. The method found in the Psalms is meditation (i.e., deeply contemplating or thinking about something – Luke 2:19 and Psalm 119:11). The Psalms teach that daily meditation on the word and works of God is the biblical method for living a life of worship in constant communion with God. Meditation on the written word of God is a major focus of the book (Psalm 1; 119). This is also true regarding the major works of God, i.e., creation (Psalm 19), redemption (Psalm 103), and providence (Psalm 104; 8). These are the subjects that the Psalms always have in view as they relate to the circumstances of the church, world, or individual.

How a book begins, and ends, will often tell you a lot about that book. Both of these aspects of meditation are evident from how the book begins in Psalm 1: 1–3. The blessedness of the believer is not found merely in what they refrain from, but, primarily, in what they engage in, namely, meditation. The actions

of verse 1 are the natural consequence that flows from the actions of verse 2. Why is this the case? This is the case because as believers biblically meditate on truth, their minds are stimulated, and their hearts are stirred to greater depths of communion with God. That results in a consecrated life, i.e., a life of worship. The Psalms begin with meditation and end with praise (Psalm 150).

The Psalms not only furnish the believer with the method but also provide a primary model for this life of worship.

The Psalms not only furnish the believer with the method but also provide a primary model for this life of worship. David serves as an example of a believer in Christ and

as a type of Christ. Although there are Psalms that are not written by David (i.e., Psalms 73, 77, 90, etc.), it is clear that David is the primary author and was known as, “the sweet psalmist of Israel” (2 Samuel 23:1). David is explicitly named the author of seventy-three psalms and wrote others that do not bear his name (Psalm 2 cf. Acts 4:25; Psalm 95 cf. Hebrews 4:7).

The reader of the Psalms will find David engaging in worship in a wide variety of contexts and circumstances. This reveals the constancy of meditation in David’s life. For example, David is found worshiping God privately (Psalm 63:6), publicly (Psalm 22:22), when preparing to sleep (Psalm 4:8), when his heart is overwhelmed (Psalm 61:2; 62:8), when he is facing bodily afflictions (Psalm 6:1–7), when he is full of joy (Psalm 95:1–6), when he is depressed (Psalm 42), when he feels forsaken (Psalm 22:1), when he is at war (Psalm 64), when he is fleeing from his enemies (Psalm 3; 57), when he is conquering his enemies (Psalm 18), when he is prospering in the palace (Psalm 30), when he is repenting of his sin (Psalm 51), when he is rejoicing over his salvation (Psalm 32), and

when he is lamenting over the works of the wicked (Psalm 10).

Although David is an example of a believer in all seasons of life, he is pre-eminently a type of the Lord Jesus Christ.

Although David is an example of a believer in all seasons of life, he is pre-eminently a type of the Lord Jesus Christ. There are many explicit examples regarding David as a type of Christ (i.e., Psalm 16:11 cf. Acts 2:25–28), but David by his very name is a type of Christ (Jeremiah 30:9). All the Psalms, in that sense, have a typical element to them. It is not always easy to discern how a particular Psalm relates to Christ, but that difficulty does not invalidate the relation. Christ is ultimately the “sweet psalmist of Israel”, for He is the true “man” after God’s “own heart” (Acts 13:22), whose very life consisted in and revolved around doing the will of the Father (John 4:34).

The believer is called to a life of worship but fails to

maintain that constant state of sinless worship. Christ never failed to worship the Father properly at any point in His life. That is astounding when you consider the breadth of circumstances included in His life. Above all, the Psalms point us to Christ. By prophecy, yes, but by seeing Him as the greater than David, the true author of the Psalms (Colossians 3:16) and the one whose life of sinless perfection is the believer’s righteousness (Psalm 32:1–2). Let every believer strive to be like the Saviour, while he endeavours to live a life of worship, always remembering that failure to do so is the very reason he needs Him as his Redeemer.



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Out of Weakness Made Strong

When Cyndi's car came into our school parking lot, I prepared for wheelchair access and brought the elevator to the ground floor. I was expecting that she would have very limited mobility and need a lot of assistance. Cyndi had been invited to share her story of courage with our high school students. I wasn't sure how they would react: Cyndi is a quadruple amputee. You can imagine my surprise when she got out of the driver's seat with a burst of energy, pushing back her hair with one arm stump and reaching for her bag with the other. Cyndi's face shone with the joy of the Lord as she walked into the school on her prosthetic legs and feet, which were fitted with running shoes. I was and still am amazed.

From her story, we discovered that when Cyndi's second child was three months old, she contracted necrotizing fasciitis or, in layman's terms, the flesh-eating disease. Her arms, hands, legs, and feet had to be amputated to save her life. Neither Cyndi nor her husband were believers before tragedy struck,

but God used this very challenging circumstance to bring both of them to Christ and today they are trophies of His grace. In her testimony, Cyndi said something I will never forget: "Before the disease, I had arms and legs, hands and feet, but I didn't have Christ. My life was miserable and meaningless. Now, I no longer have arms and legs, hands and feet, but I have Jesus!" Cyndi beamed as she shared with us what God did for her soul. It did my soul good to see God's joy in action – ironically, in the action of a quadruple amputee. Out of weakness, Cyndi was made strong.

I've been thinking a lot about this phrase in Hebrews 11:34, "Out of weakness were made strong." The Lord wants us to acknowledge our weakness because His strength works through our weakness. He does not want our own strength. That is what God said to Paul when Paul asked three times for his personal affliction, his "thorn in the flesh", to be removed. Obviously, his conflict was debilitating when he compared it to a thorn, which can cause excruciating pain as its sharp spine lodges in the skin. The Lord knows the

dimension and depth of our thorns – every pointed, jagged barb. God does not want us to muster up the ability to endure suffering on our own: He wants to give us His ability. Instead of healing, God promised His sufficient grace to Paul which would enable him to handle what hurt him deeply.

Someone said, "God delights in taking situations where human strength is lacking to demonstrate the greatness of His power." An amazing companion of God's strength is joy – not a giddy, fickle joy, but a deep, soul-preserving joy. The Bible teaches us that the joy of the LORD is our strength (Nehemiah

The Lord wants us to acknowledge our weakness because His strength works through our weakness.

8:10). That is what I saw in Cyndi: God's sufficient grace at work in a weak vessel that was not weak, but strong in the Lord and in the power of His might. That is why Paul could say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9).

In her very altered physical state, Cyndi shared that she had to cry to God for her husband still to love her, for her children still to accept her, for the ability to walk again, function again, live again. None of this was possible without God's intervening strength in her life. She had no choice but to recognise her weakness. Is that where you are right now? You must trust the all-sufficient grace of Christ. Then His joy will begin to rise to the surface inexplicably because joy is an evidence that you are a true believer in Christ. When Jesus saves, His Spirit indwells and joy is one of nine evidences that He is there, along with love, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Our circumstances may be very difficult, but joy in Christ indicates we belong to Him.

When trial comes, it is natural to feel sorrow and pain. The Lord Himself knew sorrow more than any man, so He is a refuge of joy and strength

for us. We must run to Him and keep looking at Him instead of our circumstances. When David was really upset, he went to God, whom He referred to as his "exceeding joy" (Psalm 43:4). This does not mean that David was able to grin in sorrow and be unaffected by the pain. C.H. Spurgeon explains it so well: "The Lord Jesus is a deep sea of joy; my soul shall dive therein, and shall be swallowed up in the delights of His society." David dived in and so must we!

Sometimes the Lord has to point out areas where we are depending on our own strength and allow us to see how weak we really are. That just happened to me. It was not pleasant, but it was needful. C.H. Spurgeon learned through experience: *"God does not need your strength; he has more than enough power of His own. He asks your weakness: He has none of that Himself, and He is longing, therefore, to take your weakness, and use it as the instrument in His own mighty hand. Will you not yield your weakness to him, and receive His strength?"*

As I write, a dear friend and minister's wife, June Hamilton, is coming close to the end of her days here in this life. Trying to text encouragement to her daughter, Rachel, I was encouraged as once more I saw God's strength evident in weakness. Of course, Rachel is distraught as she

will soon lose her mother, but with God's strength, she was able to text back: "In the midst of deep sorrow, we feel great peace and joy knowing that she's going on to Glory just a little bit before us ... Yes, there is sorrow, but what HOPE we have." This is what God can do at the most difficult times of our lives. When we are weak, He makes us strong.

Not all of Cyndi's days are easy. Every day, she faces enormous challenges just trying to do the menial tasks of life without limbs, but God is the source of her strength, and He gives her His joy which she shares with countless others, like our teenagers. Dear friend, if you are feeling weak and powerless, the Lord is able to give you sufficient ability through His grace. Look to Him and repeat with David, "I will go in the strength of the Lord GOD" (Psalm 71:16).



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 **September 2023**.

Africa

Radio Africa #2 (Southern Africa)
21525 kHz...Sun 6:30pm

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, Mon – Fri 4:30pm
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, WDCX Radio 970 AM... Sunday 9am
Halifax NS, Harvesters FM 93.9... Sunday 9:30am
Monday – Friday 6pm

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

WRMI 7780 kHz... Friday 9.00pm

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
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,
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
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