

Limerick Reformed Fellowship

*Is not my word like as a fire? saith the Lord, and like a hammer
that breaketh the rock in pieces? Jer 23:29*

www.limerickreformed.ie

Lord's Day 14th July 2013

Order of Service

Missionary-Pastor Martyn McGeown

Morning worship – 11.00am

Titus: Godly Living out of Sound Doctrine (17)

The Priorities of the Pastor

Scripture Reading: Proverbs 26:1-28

Text: Titus 3:8-9

- I. What They Are
- II. Their Purpose
- III. Their Benefit

Psalms: 15:1-5; 119:97-104; 94:3-10; 100:1-5

Evening worship – 5.30pm

Sanctifying God's Name

Scripture Reading: Deuteronomy 31:28-32:43

Text: Heidelberg Catechism, LD 36

- I. The Holiness of God's Name
- II. The Profaning of God's Name
- III. The Honouring of God's Name

Psalms: 66:1-7; 119:105-112; 138:1-8; 135:1-13

Quotes to Consider

John Calvin: "Paul now forbids him to waste much time in debating with heretics, because battle would lead to battle and dispute to dispute. Such is the cunning of Satan, that, by the impudent talkativeness of such men, he entangles good and faithful pastors, so as to draw them away from diligence in teaching. We must therefore beware lest we become engaged in quarrelsome disputes; for we shall never have leisure to devote our labours to the Lord's flock, and contentious men will never cease to annoy us. When he commands him to avoid such persons, it is as if he said that he must not toil hard to satisfy them, and even that there is nothing better than to cut off the handle for fighting which they are eager to find. This is a highly necessary admonition; for even they who would willingly take no part in strifes of words are sometimes drawn by shame into controversy, because they think that it would be shameful cowardice to quit the field. Besides, there is no temper, however mild, that is not liable to be provoked by the fierce taunts of enemies, because they look upon it as intolerable that those men should attack the truth, (as they are accustomed to do,) and that none should reply. Nor are there wanting men who are either of a combative disposition, or excessively hot-tempered, who are eager for battle. On the contrary, Paul does not wish that the servant of Christ should be much and long employed in debating with heretics" (Commentary on Titus, p. 326).

Lenski: "People who are fanatical in regard to some silly religious matter desire nothing more than to have you argue with them. To do so is to leave the wrong impression as though the matter is worth discussion and argument. That encourages their folly; they think they really have something. For that very reason they will cling to their infatuation more obstinately than ever when one makes the mistake of treating them seriously. The thing to do is 'disdain to be bothered.' ... False doctrine Paul meets with divine truth; religious follies with disdain" (Interpretation of the Pastoral Epistles, pp. 630-631).

Announcements (subject to God's will).

- Bible Study: Wednesday at 8 PM at Ballycummin, beginning at II Samuel 18:33.
 - Catechism: Wednesday at 7 PM at Ballycummin, *Canons of Dordt class* (Head III/IV, Article 11).
 - Rev. R. Kleyn (Spokane, WA) *declined* Randolph (WI).
- Website article: "Jesus, the Trinity and the Qur'an," an introduction to Islam and help to witness to Muslims about who Christ is: <http://www.limerickreformed.com/blog/item/602-jesus-the-trinity-and-the-qur%E2%80%99an>

What Jesus Said ... About His Death (Rev. Thomas Miersma)

Jesus said: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

By this word Jesus teaches that He gives His life in the place of His people as a substitute for them. He also says, "... I lay down my life for the sheep" (John 10:15). His death is a personal substitutionary atonement, not a general provision for all men. Jesus lays down His life as a sacrifice for certain persons who are His sheep, not for the goats. Jesus teaches that He did not die for all men, head for head, but for His people out of the world. Therefore Jesus does not say that He gives His life a ransom for sin generally, but that He came "to give his life a ransom for many," (Matt. 20:28; Mark 10:45). His life given upon the cross is the ransom for those for whom He died. They are many, but not all men, head for head. Jesus' death accomplished the actual, complete salvation and deliverance of those for whom He died. Jesus teaches a definite atonement for sin in His blood, not a mere possibility or provision. His blood cannot fail to save His sheep. The power of Christ and His cross never fails to save His people. Jesus saved and therefore also saves! As it is written, "For by one offering he hath perfected for ever them that are sanctified," Heb. 10:14. He accomplished a finished redemption in the cross.

Therefore Jesus speaks of Himself as the bread of life. As He said, "... and the bread that I will give is my flesh, which I will give for the life of the world," (John 6:51). By this He teaches that His death is the only source of spiritual life and salvation just as bread sustains our earthly life when we eat it. That world for which He gave His life is fed by faith in Him with everlasting life. It is a world that is surely saved, for He says, "Verily, verily, I say unto you, He that believeth on me hath everlasting life," (John 6:47). Jesus does not teach that He provides everlasting life for the world of all men, head for head, but that He is everlasting life unto the world of them who are united to Him by faith. His death is a true sacrifice. It saved, ransomed, and delivered those for whom He died, and He now gives eternal life through faith unto them as His sheep. As He said, "My sheep hear my voice and I know them, and they follow me and I give unto them eternal life..." (John 10:27, 28). This was God's design as Jesus said, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," John 17:2.

Jesus teaches that He accomplished a finished salvation and a personal substitutionary atonement for those for whom He died. Jesus teaches a definite limited atonement, a particular redemption, not a universal indefinite provision, not a mere possibility to become a personal Saviour, if you will only let Him. He gives eternal life to His sheep. Jesus teaches that He "knows his sheep," and not that He must engage in an investigative judgment to find out who they are. Do you believe in this Jesus of the Scriptures, Who knows His own, and dies for them? There is a false Christ of man's invention who dies not knowing his own, a maybe saviour, a mere provider, who waits on man to make him truly a savior. Do you believe in the Jesus Who genuinely saves?