

**TEXT** - Hebrews 13:5.

*"Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."*

It is so easy for us all to fall in the trap of doing what our text tells us not to do, without realising it, we begin to fall when in our conversation we begin to compare our lot or blessings with those around us. It is so easy to look over the fence and think things are greener there, and without realising it, we are soon complaining about our lot. I am reminded of the old saying, "I used to complain that I had no shoes, until I met a man who had no feet." The stark realisation of course is that the person who first wrote this, was jolted back to being content with the things that he had.

Contentment in all facets of our life, whether naturally or spiritually is a great blessing and this shows outwardly. Those who are contented with their lot, always seem to be happier and enjoy their life often getting enjoyment and talking about simple things that have happened to them. Usually one will find a love and thankfulness to the Lord for His blessings to them and this then makes that person closer to their Provider, and it is then that out of the abundance of the heart that the mouth speaks. Others begin to be trapped by loosing that contentment by comparing with others and then to the next dangerous step of speaking about the comparison with covetousness. We have then breached one of the ten commandments, "Thou shalt not covet thy neighbours wife, house possessions, etc."

Once we do not keep the commandments, we lose touch with the Lord, and so often we then allow jealousy to take over and it soon becomes very clear by our conversations that we are not content with such thing as we have been given. This non-contentment and jealousy can then lead to other evils, such as trying to belittle our neighbour, who is blessed more, or even telling falsehoods on how they may have achieved the extra blessings. Some even become obsessed to try to equalise themselves by taking tickets of chance, lottery, gambling machines etc, to the extent that the cost of these, robs the family of food and clothing that could be used to purchase these needs.

Now our text does not imply that we should not try to improve ourselves or our life, but rather teaches us how we should approach these things. If we try to improve ourselves just to show off, or make ourselves better than our neighbour, we will find no contentment in this, as soon we will be seeing someone else with more and so the chase will continue until we are serving mammon and believing we are creating these things and neglecting to thank the Lord. If we try to improve our lot by following our text, that is letting our conversation be without jealousy or complaint, being content with our blessings and our tests, and remembering to at all times, give thanks to the Lord, acknowledging that it is only because He never leaves us, nor forsakes those who keep His ways, that these improvements in our blessings take place, then we will experience this contentment and be able to enjoy them in the way the Lord intends.

This lesson applies also to our spiritual blessings, if we wish to improve the gifts given by the Holy Ghost, the same advice applies as in our text word and that is given by Christ in Mathew 7:7-8, "Ask and it shall be given you. Seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." If we do this in contentment and acknowledgment of His words, we will all experience the fulfilment of those promises.

Apostle Cliff Flor  
North Queensland.

**TEXT:** 1 Corinthians 12:12 — 27

*"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; Is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary; And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundantly comeliness. For our comely parts have no need: But God hath tempered the body together, having given more abundant honour to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."*

The Apostle Paul used this illustration of the physical body to drive home an important point. Every single person has a vital role to play in the body of Christ. That means God has a specific purpose for each of us to carry out in our local church or community, and it is up to us to fill that purpose, with God's help. This passage explains why this is so important.

**The Church Consists of Different People with Different Roles, Corinthians 1:12** *"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."* When God designed the Church, He did not intend for its members to be "Christian clones." Instead, He chose to use the various groups and spiritual gifts found throughout the church to bring attention to the person who unifies us; Jesus Christ, Ephesians 3 10-11 *"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord,"* When the church operates as God intended, it serves as a powerful witness to a watching world.

**No One Person Is More Valuable than Another.** No gift of the Holy Spirit is "better" than another. Therefore, each individual has a special place of significance within the body of Christ. Even though our role may not seem as visible as others; for instance, God may be using us to visit convalescent homes while someone else leads a Bible Study; each of our role is just as vital. **Corinthians 1:24** *"For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked."*

**We need One Another to Function as God Intended.** If we fail to use the special gifts and abilities God has given us, we do a disservice to the church. God wants us to realize the importance of working together and building friendships with others. One could liken the church to a group of coals burning brightly together. Each coal not only emanates its own heat but also helps to keep the other hot, all the while benefitting from their warmth, as will, if we were to isolate one of those coals from the others, it would only be a matter of time until its heat dissipated. The same holds true for us as believers. We need one another to function as individuals and as the body of Christ. **Corinthians 1:27** *"Now ye are the body of Christ, and members in particular."*

Bishop Jimmy B. Soriano  
Philippines.

**TEXT:** John 7:24.*"Judge not according to the appearance, but judge righteous judgement."*

This text came to my mind as I read an article in a recent paper. It was headed-A LESSON LEARNT and was as follows:

The psychologist at our local common-sense class gave us all a nudge last week!

She held up a large white handkerchief, near the centre of which was a small, black spot. "Tell me "she said "What can you see?" "A small black spot," was the instant reply. "Now that's strange," said our speaker. "Can't you see a large white handkerchief?"

As we walked home, we all admitted we were guilty of seeing the small black spot in other people, rather than the many virtues which exist in every person!

This article certainly should make us think, for we ourselves are always falling into doing the opposite to our text word. We always seem to look for the worst in our neighbours. We are always keen to hear the bad things that a person is supposed to have done, and usually we are prepared to then judge them, and worse condemn them. We condemn a person when we pass what we have seen or heard, on to another, for in our mind we have accepted the bad and are then prepared to tell others. This is contrary to Christ's teaching, where he states, if we are to judge then we must judge with righteous judgement. When we see or are told something that appears to be bad about a person, we must train ourselves to immediately think of the good attributes known about that person. Righteousness is good, for we know that Jesus Christ taught us in our lives that we should first seek the kingdom of God and His righteousness. We know that the Kingdom of God is Christ, so we see His righteousness is God's ways that He gave to us by His word and deeds while on earth. We know by this teaching that none of us on earth are good, for He told us in Matt. 19:17. "Why callest thou me good? There is none good but one, that is God." We believe that there is a part of God in us all, so we must remember that there is always some good in us all. We know to build this up, we have to be obedient to the remaining part of that teaching, "but if thou wilt enter into life, keep the commandments." This seems to not always be possible. If we liken our- selves to the newspaper article as the white cloth, no one seems to take any notice of those things and so it must be; for our good deeds must not be put forward according to Christ's teaching in Matt. 6:1, "*Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven*", but these must be there in our lives, to be seen as Christ taught, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. If we were to spend a little time in our lives to look for the good in those around us, we would see more there than we first realize, and this will give us cause to thank God that He has allowed this good to be done. Who knows, we may even suddenly see how little, white is in our lives, and how many black spots we have. If we look for this good, we will then be in a position if someone tells us something bad about a person to say back. "Oh that may well be so but, look at all the good virtues of that person; and name some of them." This should achieve two things. Firstly, we are ensuring that we are unlikely to pass that bad news on to another, and secondly, there is a great chance that the person who told us, may then remember by our reply, Christ's words. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye." If this is achieved, then we will have fulfilled our text-word.

Apostle Cliff Flor  
North Queensland.

**TEXT:** 1 Peter 5: 5-9.

*“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.”*

Apostle Peter warns all the servants of God to cling to the humility and to be guarded of haughtiness. God resists the proud, but He helps those who know that they need Him. That these two characteristics are found in a human being is not a contradiction.

In an example from the story of the king of Judah (2 Chronicle 26). We read when and how God reacted with his servant-leader of the people. The king Uzziah did what the Lord liked in his younger years, and as long as he sought the Lord, God let him be successful. He tore down walls, built new cities, employed farmers and wine-growers, had a warlike army with three hundred and fifty thousand men. He was famous for his war machines.

When he became powerful, his heart became overbearing and he acted wrongly, he was unfaithful to the Lord, his God, and entered the temple of the Lord to sacrifice on the sacrificial altar, that was permitted only to the consecrated priest of the Lord "the son of Aaron", and when they refused him to do this, Uzziah was angry, upon his brow a leprosy broke out: the master had struck him, so he had to live in a separate house until his death.

In the new testament Jesus went to a mountain and taught the people in the presence of His disciples. It is the beatitudes Matthew 5. For the reader a happy way to humility that this language of Jesus tells us. Possessed with pride we would have no chance; then His words would pass us, like the rain in a window.

Jesus teachings contains the fullness of our life and our service. It is only in the Spirit of God that our present and future spiritual condition is revealed to us, as in the process of sowing and harvest: "Blessed are the poor in spirit, for theirs is the kingdom of Heaven," it is said in various French translations; or "happy who know how poor they are before God" for hope for all. Even in His first beatitude, we realize how keenly Jesus mirrors the image of humility. We are called to think in spiritual awareness about our own situation.

Through the sermon (Matthew 5 to 7) Jesus gives us a picture of His community with the characteristics and tasks of its members. Do we fit in that picture?

Do we understand our service and its work field?

Let us adapt to this image of our ministry in the church "not only on Sunday in the church", we should remember the process of sowing and harvesting: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." This process is connected with love, love to our Lord and our neighbour. In the spirit of John 21, 15-17.

Furthermore, Apostle Peter names the appropriate tools with their instructions for use:

- ❖ All your sorrows upon Him; because He cares for you.
- ❖ Be careful and watch; for your adversary, the devil walks about like a roaring lion and seeks whom he may devour.
- ❖ Resist firmly the devils ways, and know that the same sufferings are with your brothers and sisters all over the world.

Be in union with our sisters and brothers who live in persecution, because they believe in Christ, let us pray and close them in our heart: God will protect them, bless them, free them.

"The God of all grace, who hath called us unto His eternal glory in Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. We can never be thankful enough for God's Holy Scripture and the manifestation of His salvation. He teaches us wonderfully "to Him be the power of eternity to eternity."

Apostle Norbert Schaeffer  
France.

**TEXT:** Luke 24: 44 – 48.

*“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.”*

We see the commission had to go out into the world to every nation, and it required and still requires some elements. It requires the Word of God as we have heard. It requires the testimony of Christ. It requires that this be built only on the foundation of Christ. It requires that the Spirit will work through men who will not look for any elevation of themselves but they will elevate Christ and through Him God at all times. That is why in this land very early in the foundation of the church these words above the altar were inscribed and have continued to be inscribed, so that the honour does never go to any man who stands on the altar, but it must always go to God. This is according to the Scriptures, for when Moses had to set up in his day the means of bringing people to reconciliation he had to ordain a high priest Aaron. He was robed we would say in elegant eye-catching robes. They all had a purpose, but the people could have looked upon Aaron and the people could have very easily began worshipping him as the giver of these blessings. Moses had to place upon his ephod or his head the words - Holiness to the Lord; so that when the people looked up they saw where their praise and thanks had to be. It is the same today within the churches. All praise and honour and glory must always go to the Almighty God through our Lord and Saviour Jesus Christ, through the workings of the Holy Spirit. The moment that shifts then the foundations of that building will begin to sink and the building will crumble.

We have heard that our Lord opened unto His apostles the Scriptures. This sending or giving mankind an opportunity to reconcile unto God was foretold hundreds of years before it came to pass. Two thousand years before our Lord came to this earth an event happened on this earth which was already foretelling the blessings that would flow in this new period of time. We find written in Genesis Chapter 8 verses 6-11, after the flood had abated and the ark was resting on the mountain we see an event that Noah witnessed and it is recorded, and this was foretelling of that wonderful blessing that would come within the world, and we find written: *“And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: “And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.”*

We see in that act a prophecy. If we take the dove, we know that a dove represents peace, and the olive leaf that the dove brought back. The olive leaf on the outside is a dull green which showed that the world would again become a dull place in God's eyes, but if it is turned over an olive leaf is silver and bright and eye catching underneath, and it showed very clearly that at a future time God intended to once again allow the earth to be turned over and become a bright place to live in His sight. We know that happened many years later when our Lord and Saviour Jesus Christ came into the world. It is recorded in the Scriptures that this time would come about that the fullness of righteousness, the fullness of reconciliation would come into the world, and it was prophesied by the Prophet Daniel for seventy weeks, that is prophet's language, and then it would come to pass and the Messiah would be anointed. We know that if we follow through that prophecy of Daniel it comes exactly to the day that our Lord came to the river Jordan and instructed John the Baptist that he should baptise Him or prepare Him for that great blessing, and John said that - I have need to be baptised of thee, and you come to me. Our Lord said to him - Suffer it to be so, so that the fullness of righteousness can now come within the world: and John baptised Him, prepared Him to be ordained as the Messiah, as the King, as the Prophet, as our Lord and Saviour Jesus Christ, and as He came out of the river God once again sent unto Him the silver side of that leaf. The Scripture, says that the Holy Spirit descended upon Him in the form of a dove, not as a dove, in the form of a dove so that people could think back on what that meant. He turned the leaf over and gave unto the world a great hope that now mankind could be looked upon by God in a different manner. We live in that period of time. We are the beneficiaries of Grace.

**TEXT:** Romans 8: 18-23.

*“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”*

Wonderful words from Apostle Paul, from his knowledge of the Spirit of God to the Christians in Rome and to us who long for the glory of God.

Live with hope!

This word gives courage and leads out of the narrow, does not play down the sufferings for Christian sake and declares an overweight of the glory of our creator "more than ever!" - This we have to learn anew, when we become so selfish and godless in our "Christian hope" (commentary Wuppertal study biblical to this text word). What moves us when we read this comment? Does it apply to our life change and also the community perspective, which we help to shape, experience and endure?

We hang on the temporality, here and now, and that will be aware of me in many places in my life, quite profane: The tension between being born and passing away is already in the cradle, we strive for positive motivation, but sometimes brings with it a point of failure. Jesus taught “He that findeth his life shall lose it: and he that loseth his life for My sake shall find it. (Matthew 10:39)

Apostle Paul develops from chapter 5 "the new life" in faith, justice, freedom, grace and reconciliation in our Lord Jesus Christ, away from the carnal-minded man, who, if he persists in this sentiment, is himself subject to forget the one who has control over creation-yet to come!

A great challenge for the modern man, that he is instructed on the help of the deeds of our God, and cannot create his salvation alone. To recognize and to believe does not always go together. Apostle Paul, with patience and clear words, ends with chapter 8 the life from the spirit and invites to a change of perspective, to the manifestation of the glorious God and redemption of the whole creation.

So, when we are challenged, we need help, are tired, powerless, despondent and disillusioned, without motivation and hope, no blame, self-help or retreat. We must entrust ourselves to God, must honestly ask for sanctification and spiritual change, and that in, with and under conditions of this world- in our jobs, economic crisis, community day and personal requirements. This responsibility entrusts us to God and with His help we have to seek answer, find and live - preserve by verifying. This will become visible as the Kingdom of God

and remains reserved in the things to come, in its justice and glory. So we hope that God will love us now, and the new creation may wait, because God will fulfil them, in His day.

In a children's story book, the owl gives the little girl Edda an important answer from the past. She dreams of peace and justice forever and asks the owl: "what can I do?" The owl replies, “put one ear on the earth, then the other is open to the sky.” In simple terms, always remember the Creator is always above us.

Apostle Armin Gross  
Germany.

**TEXT:** Isaiah 9: 1-7.

*“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”*

We hear that prophecy and we can understand why the people saw it as a mystery. How was this going to happen? How could the yoke be taken from men? How could it be likened to as in the day of Midian? If we go to the recording of Gideon who was one of the judges when the children of Israel entered the promised land, we see a picture that makes it clear in our mind, but those people could not understand it for they had not yet received the Holy Spirit, this fire, this burning that the prophet said how it would come about, not with force but through the power of the Holy Spirit. If we reflect on Gideon, he faced the Midianites that were coming by their many thousands. The Scripture says they were like the ants of the land. There was no hope in repelling them, but in their trust in God Gideon gathered his armies. The Israeli army was 60,000 men, so we can only imagine how many were in the opposing force. God said to Gideon, send the people home, for if I allow a victory then they will become elevated and high-minded; and he sent home 50,000 of his warriors and had 10,000 left, but God said - There is still too many and He imposed a test upon them on how they drank their water. Those that cupped their hand and drank their water looking upto heaven, He said - Set them aside, and there were 300 and God said - Now I will bring about a victory. Send the rest home. We can see that the world is foreshadowed here. Many, many, hundreds of thousands have not yet received this blessing, but God chose and chooses a few to take this forward because they are not walking alone, they are walking with the Holy Spirit. That is why the Apostle Paul said that he is but a minister. He is the least of the saints, but he has to be obedient to that Spirit. Gideon was told to arm his 300, not with swords or spears. They had to take a trumpet in one hand and they had to take an earthen pitcher in the other, and within that pitcher they had to put a lamp and light it, and they had to surround this camp by 100 on all sides, showing very clearly the width of God's work will be in every part of the world, and at the appointed time Gideon had to give the signal and they had to break the pitcher and a light shone forth. We see today that that earthen vessel was Christ. He had to be broken into the world before mankind so that His light could go forth, as the prophet said - They have seen this light in a dark world. We can imagine those lights that lit up completely surrounding the camp on that day, and they then had to blow their trumpets. The trumpets represent the Word of God. They had to give this Word of God into the world and they had to shout -The Sword of the Lord and of Gideon, meaning that the sword of God is the Word of God that can sever even bone and marrow. The Sword of the Lord had to go into the world and of Gideon; meaning that his servants also take and be active, and respected within the world for these instructions of God. We can read that the Midianites were confounded, and they began to fight amongst each other, and they destroyed themselves and were able then to be followed up by the armies of Israel. We can also see the prophecy of a child being born into the world who would go on and become the leader over everything. We should be so thankful that we have been blessed also through the power of the Holy Spirit in receiving the mysteries of God, for it strengthens our faith in our Lord and Saviour Jesus Christ.

We should play our part in allowing the light to surround the enemies of God.

Apostle Cliff Flor  
North Queensland.

## **WORD OF LIFE**

No. 40 – 2017.

**TEXT:** Ephesians 5:20

*“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”*

Harvest Thanksgiving, Thanksgiving Day is also called the crop, but should also be a "day of thanksgiving for the gift of life." A day of thanksgiving for life, to reflect on what we are and not fixated on what we have or have not. Thanksgiving for life, as a day of thanksgiving to God, thanks to the light of the sun, the air we breathe, the water, the bread, the roof over our head, the job we have. Thanksgiving, precisely because we know that there are thousands and millions that are without a roof, without daily bread, no job, no husband or wife, no children. It reminds us of the song 'Thank you for this new morning.'

Thank you for this new morning, thank you for each new day. Every morning when we open our eyes, we should be grateful for the new day that awaits us. We ask God to be with us this day to close. Our weather revitalize.

Thank you that I may come to you with all my worries. Because you make your word true, where you said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a richness to have such a God Father and a loving Jesus.

Thank You for all good friends, thank You, O God of all flesh. Grateful for all that lives, we still enjoy? Whether we like it all but obvious?

Thank you for what I did not deserve, that you forgive me. That is grace, a Father who paved the way of forgiveness through His Son. Undeserved grace for everything we did wrong and have thought.

Thank You for all floral scents, thank you for every little happiness, thank you for all the brilliant colors, thank You for music. So many to thank for all that originates creation. It is becoming broader in your heart when you sing this song. Thank You in trouble, thank You in pain and struggle, thank You for always being with us at all times. Who has not experienced difficulty in your life, you may feel that if it were worn. You can experience the tranquillity and peace that God gives you.

Thank You that You want to talk, thank You, You will hear everyone's call. Thank You for wanting to break bread with us. Thank you, Father, that we may hear your word even every Sunday, read your words that you gave all of us, wherever we need to encouragement. And you invite us to your meal as a sign that the forgiveness and remission of sins, a reminder of the sacrifice that your Son has made for us.

Thank You for keeping your word to us, thank You for what Your Spirit gives us. Let it always be only Your Spirit, who shows us the way we should go. Which allows us to understand Your words and puts us in mind when we need them.

Thank you that every human being on earth of your love. Every man known by you, whether we are rich or poor, of whatever nature, our skin colour does not matter, all You love.

Thank You, Your love knows no boundaries, thank You and I know them now. Thank You, O God, I want to thank that I can thank. Harvest Thanksgiving, a day to give thanks for all the good that God has given us. Let's not keep it to ourselves, but also for others who bring thanks. Thank You, O God, I want to thank You, I can thank!

Psalm 26:7 *“That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.”*

From Holland Church under the care of Bishop A. Wolthuis.