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Stornoway
Reformed Presbyterian
Church of Scotland

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April 2018 Newsletter

REPENT
for the kingdom of heaven is at hand.

Matthew 4:17



WELCOME

LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

PRAYER MEETING

Thursday—7.30pm

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WORD FROM THE MANSE

Dear congregation,

I've recently been giving some thought to how we are to defend our faith from the attacks of others. We call this field of study apologetics, not because we are to be apologetic that we hold to the faith but rather because it comes from a Greek word meaning to speak in defence. This topic is becoming increasingly worthy of our attention as those in the community around us voice intellectual objections to the Christian faith. Some questions are innocent enough, but others are clear assaults on our faith.

Just think of all the difficult topics that become battleground for Christian apologists:

1. **Scientific topics** such as transitional fossils as evidence for evolution, red shift as evidence for the Big Bang, radiometric dating of rocks as evidence for an old earth, etc.
2. **Biblical topics** such as alleged contradictions, whether there was an historical Jesus, the possibility of miracles, etc.
3. **Practical topics** such as how a loving God can send people to hell or why bad things happen to good people.
4. **Philosophical topics** such as is morality relative, is there such a thing as absolute truth, can we have certain knowledge, etc.

Perhaps these subjects make you gulp with unease. I don't imagine that we are all experts in these fields. How long could you hold up a discussion on just one of the topics? How can we answer such questions? "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called." (1 Corinthians 1:26)

But we shouldn't lose heart for there is one thing for sure. The Christian worldview is superior to all other worldviews because it is true. No unbelieving worldview can destroy the truth of God – no matter how inadequate we feel. We may not have all the answers, but we should know that all other worldviews are logically flawed and will collapse when they are scrutinised by the truth of God's Word. "For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ..." (2 Corinthians 10:4-5).

So how should we respond when we are faced with an objection to the faith that we find difficult to answer? One thing that we can do is change our mindset from being defensive. When someone makes a statement that attacks the faith we often feel pressure to bring the facts that will answer this objection and prove them wrong. Why not instead ask them questions that puts the burden of proof on them? For example, "How did you come to that conclusion?" or, "Why do you hold to that point of view?"

Many people who make objections to the Christian worldview do so with little thought, perhaps just parroting statements they have heard from others with little real consideration to the truth of the statement. We should call them to account for the belief system that they hold to. Some may be able to give "evidence" for what they have asserted, in which case you can see whether it holds weight or are there obvious logical fallacies. But quite a few who boldly criticise Christianity will have flimsy reasons and asking them to give account for these reasons takes the pressure of you and places it firmly on them. Who knows perhaps this will make them think twice about the strength of their own worldview and the validity of Christianity.

In Christ,
Stephen

NEWS & EVENTS

SDHS

Eric and Joy Browning of the Society for Distributing the Hebrew Scriptures will give a talk on their work at the fellowship to be held after evening worship on 29 March.

STUDENT MEAL

We were encouraged to have ten students attend our recent student meal held in the Bridge Centre. Thanks to all those who contributed. Please remember the students in prayer, as we hope to see them join us for worship.



FACEBOOK GROUP—WE LOVE LEWIS AND HARRIS SUNDAYS

A Facebook group has been set up for, “Islanders who see a value in the traditional Lewis Sunday, and who are opposed to forced attempts to change it’s character.” The group is called, “We Love Lewis and Harris Sundays,” and since being set up last month, has amassed over 2,400 members.

The screenshot shows the Facebook group page for "We Love Lewis & Harris Sundays". The group is public and has 2,416 members. The description states: "We are a group for like-minded islanders who see a value in the traditional Lewis Sunday, and who are opposed to forced attempts to change its character. Group membership is open to anyone who shares these values, whether they are Leòdhhasach or Hearach by birth or by inclination." The page also features a "Description" section, a "Members" count, and a "Suggested Groups" section. A large image of a harbor with many boats is visible in the background.

GLEANINGS BY BILL LUCAS

THREE THINGS BEST FORGOTTEN

By which also you are saved if ye keep in memory what I preached unto you, unless ye have believed in vain (1 Cor.15.2)

There is no complaint more common among religious people than the weakness of their memories; thinking perhaps, that the defect does imply least guilt; or it may be, mistaking their carelessness for forgetfulness ...

"Ye are saved if ye keep in memory " Our salvation in some sort depends upon it; for without the Gospel, no salvation: without faith, no benefit of the Gospel; and without hearing and retaining what we hear, no saving faith ...

The soul of man is a subject of wonder; and nothing more wonderful than the memory. That such innumerable images of things should be lodged in a finite faculty and that what seems to be utterly lost in it, should be fully recovered; it is justly deemed by the learned to be a miraculous mercy. It has power to bring things that are absent and past, back to the present ...

Three things which we should forget:

1. Things unprofitable. There are a thousand needless and useless matters that cluster the memory, and keep out better things ...
2. Things hurtful. In other words, injuries. These usually stick in the memory, when better things slip out ... As one says: "We can remember old songs and old wrongs long enough.' ... It is not wrong for a man to have a natural remembrance of an injury, so long as he does not have an angry remembrance of it.
3. Things sinful. Thus we can remember a filthy story seven years, when we forget a saving sermon in seven hours.

Richard Steele, Puritan Sermons

LORD, SAVE ME

Beginning to sink, he cried, saying, Lord, save me. (Matthew 14:30)

Sinking times are praying times with the Lord's servants. Peter neglected prayer at starting upon his venturous journey, but when he began to sink his danger made him a suppliant, and his cry, though late, was not too late. In our hours of bodily pain and mental anguish, we find ourselves as naturally driven to prayer as the wreck is driven upon the shore by the waves. The fox hies to its hole for protection; the bird flies to the wood for shelter; and even so the tried believer hastens to the mercy seat for safety.

Heaven's great harbour of refuge is All-prayer; thousands of weather-beaten vessels have found a haven there, and the moment a storm comes on, it is wise for us to make for it with all sail. Short prayers are long enough. There were but three words in the petition which Peter gasped out, but they were sufficient for his purpose. Not length but strength is desirable. A sense of need is a mighty teacher of brevity. If our prayers had less of the tail feathers of pride and more wing they would be all the better. Verbiage is to devotion as chaff to the wheat. Precious things lie in small compass, and all that is real prayer in many a long address might have been uttered in a petition as short as that of Peter.

Our extremities are the Lord's opportunities. Immediately a keen sense of danger forces an anxious cry from us the ear of Jesus hears, and with Him ear and heart go together, and the hand does not long linger. At the last moment we appeal to our Master, but His swift hand makes up for our delays by instant and effectual action. Are we nearly engulfed by the boisterous waters of affliction? Let us then lift up our souls unto our Saviour, and we may rest assured that He will not suffer us to perish. When we can do nothing Jesus can do all things; let us enlist His powerful aid upon our side, and all will be well.

THE WORLD

The church of God has so little influence over the world because the world has so much influence over the church.

CHS

THE WHOLE PICTURE

Studies on the Sermon on the Mount

The reason then why I believe it is important for us to take the Sermon on the Mount as a whole before we come to the details, is this constant danger of "missing the wood because of the trees". We are all of us ready to fix on certain particular statements, and to concentrate on them at the expense of others. The way to correct this tendency, I believe, is to realise that no part of this sermon can be understood truly except in the light of the whole.

Some good friends have already said to me, "I am going to be most interested when you come to state exactly what is meant by 'Give to him that asketh thee.' etc. This is a betrayal of a false attitude to the Sermon on the Mount. They have jumped to particular statements. There is a great danger at this point. The Sermon on the Mount, if I may use such a comparison, is like a great musical composition, a symphony if you like. Now the whole is greater than a collection of the parts, and we must never lose sight of this wholeness.

I do not hesitate to say that, unless we have understood and grasped the Sermon on the Mount as a whole, we cannot understand properly any one of its particular injunctions. I mean that it is idle and and useless and quite futile to confront anybody with any particular injunction in the Sermon on the Mount unless such a person has already believed and accepted, and has indeed already conformed to, and is living , the Beatitudes.

Dr Martyn Lloyd-Jones

GRACE

Give me grace, my Father, that I may persevere in the work to which you have called me, not leaving it half done, not giving up when the first enthusiasm has faded, or when other interests arise to attract me.

F B Mayer

THY PATHS

Show me Thy ways ... teach me Thy paths ... lead me in Thy truth. (Psalm 25: 4-5)

Very few in our self-sufficient age are willing to have someone else show, teach or lead. For the believer we've been given godly leadership and example in the local assembly (both men and women). Ultimately our best example is the Lord Jesus. Are we willing to let Him teach us and lead us?

Wm. H. Gustafson

SIR, WE WOULD SEE JESUS

These seekers were interested in one thing only -- Jesus! They hadn't come to find religion, hear theological debates or pursue the latest spiritual fad. They had come to see Jesus! What a message to the Christian heart -- people want to see Jesus in us! They are not interested in our church, or good works or religious talk. They want us to show them Jesus!

What a wake-up call to the Church today. Are we trying to attract others with clever, but ultimately empty human devices, or are we showing them Jesus?

Deborah Manera

THE TRUE LEPROSY

Hidden, unfelt, unconfessed iniquity is the true leprosy; but when sin is seen and felt, it has received its deathblow, and the Lord looks with eyes of mercy upon the soul afflicted with it. Nothing is more deadly than self-righteousness, or more hopeful than contrition.

CHS

THE FIRST THING MISSING IN TODAY'S EVANGELICAL CHURCH

'Repent, for the kingdom of heaven is at hand.'

— Matthew 4:17

In what Biblical scholars call Jesus' early Galilean ministry (beginning in Matthew 4:12), after his baptism by John and his temptation in the wilderness, Jesus began his ministry in Capernaum which was located on the north shore of the Sea of Galilee. Matthew cites the words of Isaiah who says that those who were dwelling in darkness have seen a great light (Isaiah 9:2)/ So from that beginning Jesus preached, heralded, proclaimed the truth. And what was the first word of his message? It was the word 'repent'. Mark records the same thing in his gospel, 'The time is fulfilled and the kingdom of God is at hand; repent and believe in the gospel,' (Mark 1:15).

Which begs the question, what does the word 'repent' mean? The Greek word is *metanoia* which literally means a change of mind resulting in a change of behavior, speech, and values. Jesus uses the word repeatedly in the gospels. He says, 'I came not to call the righteous but sinners to repentance,' (Luke 5:32). He says that Tyre and Sidon has seen his mighty works in their day, then they would have repented and avoided judgment (Matthew 11:21; Luke 10:13,14). In commenting on the demise of several men who perished in a construction accident when some were wondering if they were simply getting what they deserved, he said to them, 'No, but unless you repent then you will likewise perish' (Luke 13:3). Paul, in his Areopagus address, declares that all men everywhere must repent (Acts 17:30). Acts 11:8 speaks of repentance unto life. In Luke 16 in the story of the rich man and Lazarus, Jesus says that even if someone from hell could warn the rich man's relatives of hell, they would still not repent. (Luke 16:30).

So clearly repentance is fundamental and absolutely necessary in gospel preaching to the lost of our world. But what about stressing repentance to sinners justified by the righteousness of Jesus Christ imputed to them by faith? The writer to Hebrews tells them they are to repent of their dead works (Hebrews 6:1). That is, even as believers they must realize that while dead works (things we do to garner God's favor) will never save anyone, they will never sanctify anyone either. He tells us to lay aside every encumbrance and the sin which so easily entangles us (Hebrews 12:2). James commands that we lay aside filthiness and all that remains of wickedness and receive the word implanted which is able to save our souls (James 1:21). Paul says that we are to put off the old man and put on the new man (Ephesians 4:22-24). He also says that there is to be no silly talk or coarse jesting (Ephesians 5:2). And what are these references if they are not examples of calls to repentance?

So, it should be obvious to any Bible reader — God requires repentance from everyone, non-believer and believer alike.

But is that what we typically find in today's evangelical Reformed churches? We often hear solid exposition, grounded in Biblical and Systematic Theology. We often hear articulate, scholarly presentations which stress the wonderful person and work of Jesus Christ. But how often do we hear preachers calling people to repent of specific sins?

If the Bible is clear about the first word of gospel preaching, and if preachers say they are seeking to be faithful to the word of God in their preaching, then what gives? I see at least three reasons for our failure to preach repentance. I will briefly mention these at this time and then enlarge on them in future articles.

First, we live in a world inundated with psychotherapy which has made inroads into the church. Listen carefully to what a good many preachers are saying today, and you will hear that we are all wounded, that we must get in touch with our emotions, that we are hurt by what our parents did or did not do to us, that we are all broken people, and consequently we will always struggle with (you name it) pornography, feelings of inferiority, doubt, anxiety, same sex attraction, etc.



Secondly, historical/redemptive preaching has taken the guts out of the Old Testament. This is complicated so I won't say much now, but the old historical/grammatical interpretation of Scripture which viewed the Old Testament as the word of God the Father, the gospels as the word of Christ the son, and the Acts and the epistles as the word of God the Holy Spirit has given way to finding Jesus in every single passage of the Old Testament. So, for example, when we read Psalm 22, 'My God, my God, why have you forsaken me?' we immediately see Jesus instead of beginning with King David who was in deep trouble. A steady diet of historical/redemptive preaching takes away the fear of God who plays hardball

throughout the Old Testament with unrepentant sinners.

And thirdly, a justification only gospel has filled our churches (and dare I say our pulpits) with people who have 'believed' on Jesus but who have never been born again. In a justification only gospel, one can continue in sin with only the slightest concern that all may not actually be right between him and God. That's why our pastors and elders must spend so much time with toxic marriages, porn addiction wayward and apostate members who seem to never make any progress in gospel holiness. Jesus said to Nicodemus that unless he was born from above he would never see the kingdom of God. Our churches, it seems to me, are breeding grounds for false believers. It seems that in too many places, the full gospel is not being preached.

So practically speaking, assuming you are a born again believer in the Lord Jesus Christ, are you in need this very moment of repentance? Are you living in any way in direct disobedience to the Ten Commandments or any of the commands we find in Scripture? If so, then repent. Change your mind, which results in changing your values, speech, and actions. If you are in Christ, then you have the Holy Spirit who gives you the power to repent and obey. Do so now, and when you sin again, repent again. Be humbled daily, repent daily, rejoice daily.

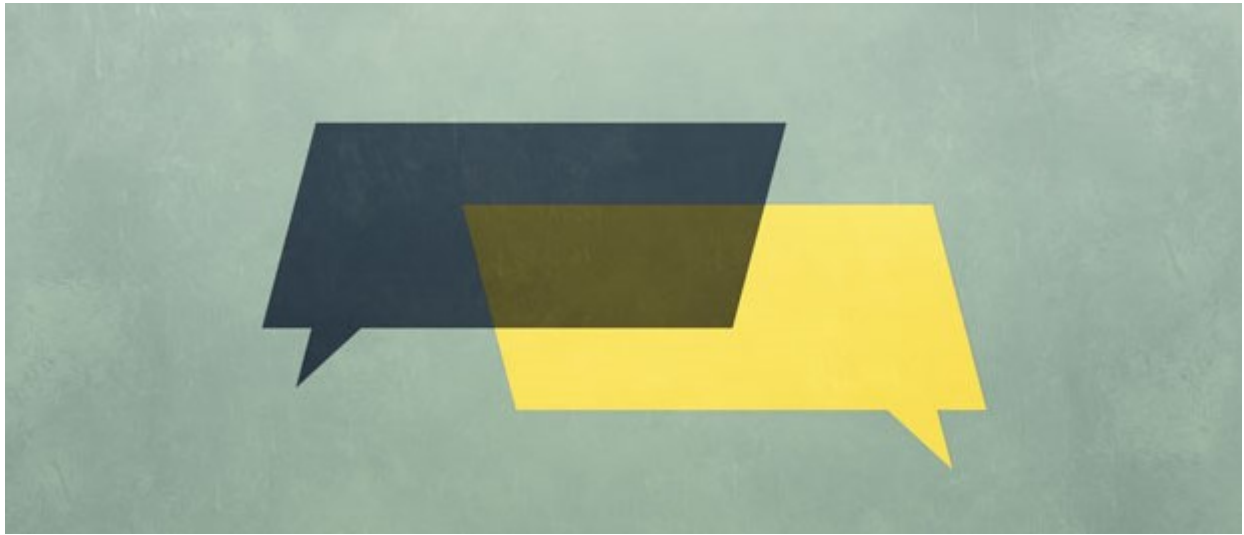
Al Baker (Presbyterian Evangelical Fellowship,) Banner of Truth.org

“ This is what is meant when we insist that justification is forensic. It has to do with a judgment given, declared, pronounced; it is judicial or juridical or forensic. The main point of such terms is to distinguish between the kind of action which justification involves and the kind of action in regeneration. Regeneration is an act of God in us; justification is an act of God with respect to us. The distinction is like that of the distinction between the act of a surgeon and the act of a judge. The surgeon, when he removes an inward cancer, does something in us. That is not what a judge does—he gives a verdict regarding our judicial status. If we are innocent he declares accordingly.

The purity of the gospel is bound up with the recognition of this distinction. If justification is confused with regeneration or sanctification, then the door is opened for the perversion of the gospel at its center. Justification is still the article of the standing or falling church.

—JOHN MURRAY, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), 127–28 (HT:

WHY CONTROVERSY IS SOMETIMES NECESSARY



I recently watched as a young mother acted quickly and decisively to end a squabble among two preschool boys. She acted righteously and quite effectively, and then she turned to her two charges and set down the law: “It is never right to fight.”

Sorry, Mom, I understand what you were trying to do, but that moral instruction will not serve those boys well as they grow into maturity. Their challenge will be to learn when it is right to fight, and how, as the Bible commands, to fight the good fight of faith.

What about the church? Is it ever right for Christians and churches to engage in controversy? Of course, the answer is yes—there are times when believers are divided over serious and consequential questions, and controversy is an inevitable result. The only way to avoid all controversy would be to consider nothing we believe important enough to defend and no truth too costly to compromise.

We know that Christ cares deeply about the peace of His church. In His prayer for the church in John 17, Jesus prays that His flock will be protected by the Father and marked by unity. But, as Christ also makes clear, His church is to be united and sanctified in the truth. In other words, there is no genuine unity apart from unity in God’s revealed truth.

The New Testament is not evasive, as it reveals serious and consequential controversies within the earliest congregations and even among Christian leaders. The Apostle Paul defended the gospel against compromise as he entered into a controversy with the Galatians (Gal. 1:6–9). He inserted himself into a moral controversy as he wrote to the Corinthians (1 Cor. 5). Paul faced down Peter over the issue of the Gentiles and circumcision (Gal. 2:11–14). Jude warned of the perpetual challenge of defending the truth against its enemies (Jude 3). John warned of a church that was so lukewarm and uncommitted to the truth that it could not muster a controversy (Rev. 3:14–22).

The history of the church also reminds us of the necessity of controversy when the truth of the gospel is at stake. Time and again, we see crucial moments when truth must be defended or denied. The church has to look squarely at what is being taught and decide if the teaching is true to the Scriptures. This usually produces controversy. If the church believed that controversy is to be avoided at all costs, we would have no idea what the gospel is.

To our shame, the church has often been divided over the wrong controversies. Congregations and denominations have divided over issues that are, in the light of God’s Word, indifferent. Furthermore, some churches seem to thrive on controversy, even as some church members and leaders are agents of disunity. This brings shame and reproach on the church, and it distracts the church from its task of preaching the gospel and making disciples.

So, how are we to know if a controversy is right or wrong? The only way to answer this question is to go to Scripture and evaluate the importance of the issues of debate. All questions of truth are important, but not all are equally important. Controversies over central and essential doctrines cannot be avoided without betraying the gospel. As Paul warned the Galatians, a church unwilling to face controversy over doctrines of central importance will soon be preaching “another gospel.” The church has had to face controversies over doctrines as central and essential as the full deity and humanity of Christ, the nature of the Trinity, justification by faith alone, and the truthfulness of Scripture. Had those controversies been avoided, the gospel and the authority of Scripture would have been forfeited. These controversies were over doctrines of “first-level” importance—those doctrines without which the Christian faith cannot exist.

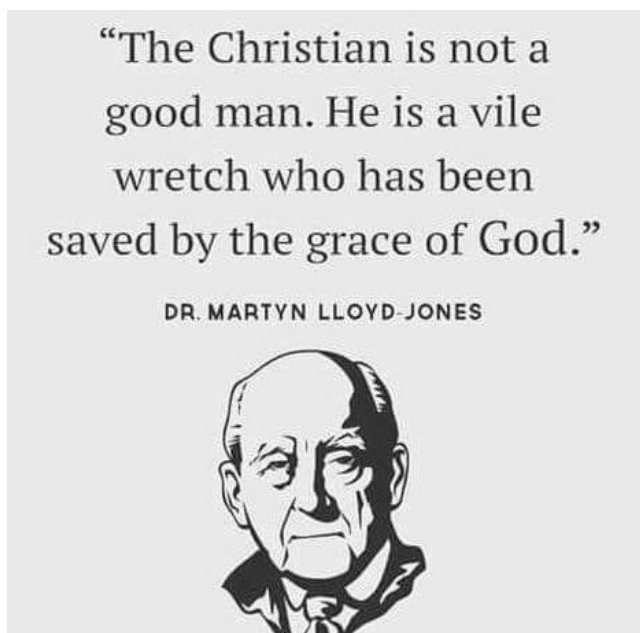
Doctrines at the second level of importance do not have to do with the fundamental aspects of the gospel and its call to repentance and faith, but they do explain the division of the church into denominations. Denominations have arisen due to disagreements on baptism, church order, and other issues that are unavoidable in congregational life.

At the third level, we see controversies over issues that should be discussed, even debated, but should not divide believers into different congregations and denominations. Congregations and denominations must develop the biblical and spiritual maturity to judge the importance of disagreements and know when controversy is right and when it is wrong.

Politicians have been known to urge their colleagues not to waste a crisis. In the same way, the church must not waste a controversy. The faithful church must make its controversies count. Controversy, when it appears, should drive the church to Christ and to the Scriptures as believers seek to know all that the Bible teaches. Disputes and debates must send the church to its knees in prayer as believers seek a common mind led by the Holy Spirit. Controversy, rightly handled, will serve to warn the church of the danger of doctrinal apathy and the necessity of personal humility.

Finally, controversy should lead the church to pray for that unity that Christ will accomplish only when He glorifies His church. Even so, Lord, come quickly. Until then, we dare not waste a controversy.

Rev. Albert Mohler, Ligonier.org



THE SICKNESS SUBSTITUTING SAVIOUR



Sin and *misery* are the two categories by which we frame everything that plagues us in our daily experiences as fallen image bearers. By one act of disobedience, Adam brought all of us “into an estate of sin and misery” (WSC 17). Additionally, these two categories help us to better understand the saving work of Jesus, the last Adam, who came into the world to bear the sin and remove the misery brought into the world by the first Adam (Rom. 5:12-21; 1 Cor. 15:20-28; 42-49). Of course, the death of Jesus is first and foremost a substitutionary sacrifice to atone for the sin of his people. This is foundational to the message of Christianity. However, what many of us do not understand as well is the way in which Jesus’ sufferings and subsequent glories effect the removal of all of the miseries of the believer’s life.

When the members of the Westminster Assembly defined the state of *misery*, they wrote: “All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever” (WSC 19). Believers understand that Jesus restores lost communion with God, removes his wrath and conquers death and hell by his own life, death and resurrection. However, many still struggle to understand how Jesus’ death and resurrection relates to “all miseries in this life”—especially regarding sickness and disease. After all, the godliest saints still get sick, have hardships, trials, difficulties, tribulation, persecution, needs and disappointments.

One of the reasons why the health-wealth-prosperity movement—though promoting a false gospel—has gained so much traction is that it seeks to answer to the question about the relation between Christ’s saving work and the miseries of this life. Prosperity Gospel preachers tell believers that if they just have enough faith they will have material and physical blessing in the here and now. The appeal of such teaching is often seemingly bolstered by the fact that everyone who came to Jesus for healing in the Gospel records received the healing for which they came. The reality, however, is that each and every person who came to Christ for healing during his earthly ministry went on to die. The miraculous healing they experienced were *complete* healings, but weren’t *permanent* healings. Additionally, it is not the case that everyone in the rest of the New Testament who cried out to Jesus for healing received that healing. In fact, the Apostle Paul pleaded with the Lord Jesus to heal him three times and was denied that healing. Rather, Jesus told him, “My grace is sufficient for you; My power is made perfect in weakness.” No one would dare say that he didn’t have enough faith. It was God’s purpose to keep the Apostle Paul humble through the affliction (2 Cor. 12:7-9).

So what are we to make of the miraculous healings in the Gospel records? They were Messianic markers, pointing beyond themselves to the Savior—testifying to who he is. They were also signs of the misery of this life, brought into the world on account of Adam’s sin. They point beyond themselves to the Savior who brings salvation from sin. Additionally, they are foretastes of the consummation. In the resurrection, believers will undergo the complete healing for which they long when they are transformed into the glorious image of the Son of God. In *The Coming of the Kingdom*, Herman Ridderbos noted the eschatological-sign nature of the healing miracles of Jesus when he wrote:

“Jesus’ miracles have an eschatological character as messianic deeds of salvation. This follows from the connection that the gospel points out between the activity of the devil and the diseases, maladies, and disasters that threaten man. It also appears from the fact that the cure of diseased persons, the raising of the dead, etc., are to be considered as the renewal and the re-creation of all things, manifesting the coming of the kingdom of heaven. These miracles, however, are only incidental and are therefore not to be looked upon as a beginning from which the whole will gradually develop, but as signs of the coming kingdom of God.” ¹

Ridderbos then explained how Jesus’ miracles of healing were tied to his death on the cross:

“Especially noteworthy is the agreement between Jesus’ *via dolorosa* and the prophecy of the suffering Servant of the Lord in Isaiah 53. Even before this suffering started, this agreement became visible...It is important that in Matthew 8:16-17 Jesus’ manifold cures are called the fulfillment of the prophecy of Isaiah 53:4: “He hath borne our griefs and carried our sorrows.” Here we find the thought that in His messianic work, Jesus takes over the burden of disease and suffering from men. It is true that in this passage Jesus does not appear as the one who takes this burden on Himself in His suffering (as does the Servant of the LORD in Isaiah 53:4). But the thought of such a transfer is clearly present and is explained in the light of the prophecy of Isaiah 53:2.” ²

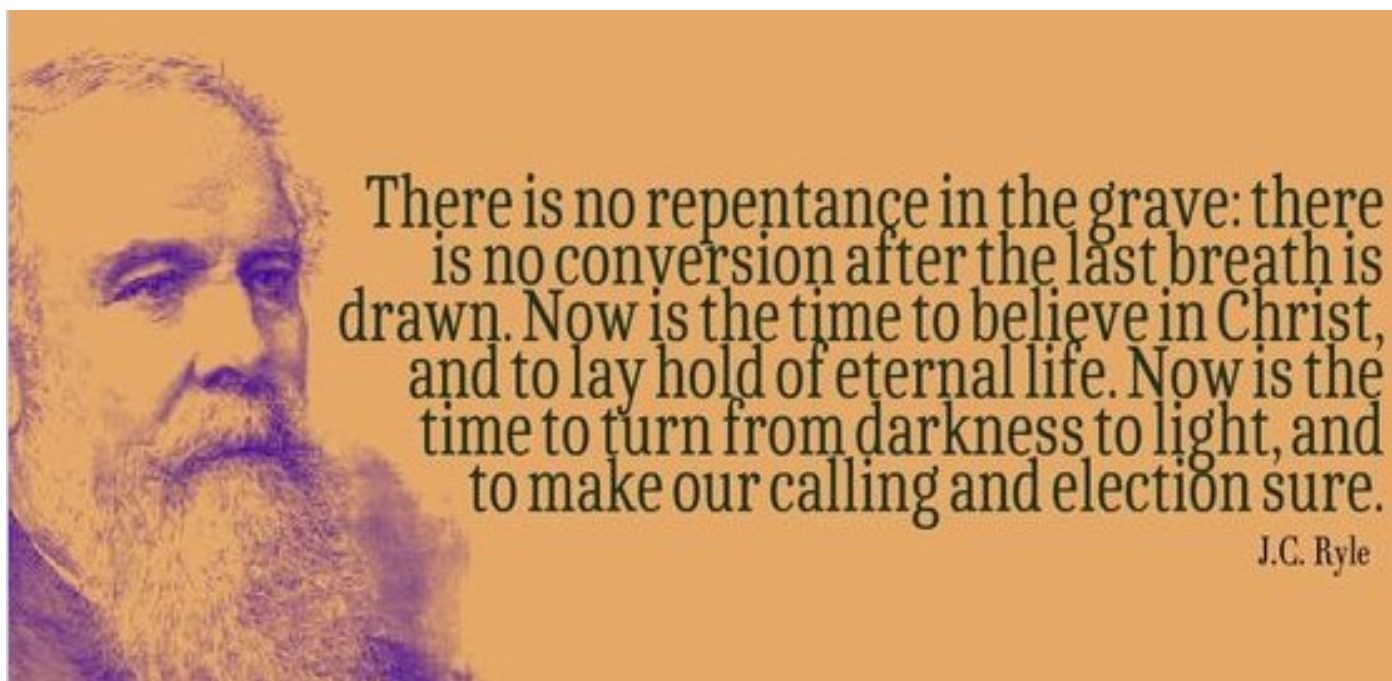
In short, Jesus took the burden of the miseries of his people on himself in his sufferings. There is a great exchange that occurs between Jesus and those he healed during his ministry. Jesus was blindfolded for the blind, paralyzed for the paralytic, poured out his blood for those with an unstoppable flow of blood, became silent for the deaf, had the powers of evil unleashed on himself for the possessed and raised himself from the dead in order to raise the dead. Jesus became unclean for the unclean. Jesus substituted himself for those for whom he had come into the world to save. In order to give them the hope of eschatological restoration and life, Jesus had to take all of our sin and our sickness on himself in his sufferings.

Our confidence in Christ is not in the assurance that he will heal all of our sickness and disease in the here and now. Though God does often heal his people who cry out to him for healing in the here and now, he has secured permanent healing of all our diseases for the day of resurrection. In Christ, God “forgives all our iniquities and heals all our diseases” (Psalm 103:3)—but, we will not experience the full realization of the substitution of Christ until the resurrection. There is day coming for believers when “death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away” (Rev. 21:4).

1. Herman Ridderbos *The Coming of the Kingdom* (Ontario: Paidei Press, 1978) p. 115

2. *Ibid.*, p. 165

Rev. Nick Batzig, feedingonchrist.org



Children's Corner

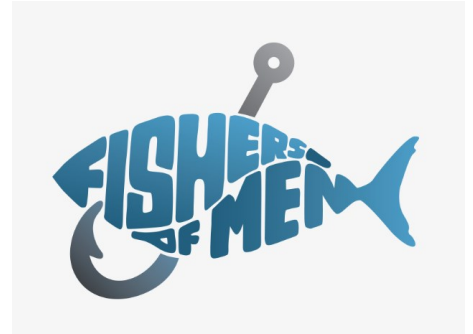


Dear Children

There is a while since I gave you some Bible puzzles so I thought I would give you some this month. If you send me the correct answers then you will receive a small reward.

Who's who in the New Testament:

- 1—Who called himself a Voice? (John 1:23)
- 2— Who is called the Beloved Physician? (Colossians 4:14)
- 3—Who was the first Christian martyr? (Acts 7:59)
- 4—Who chose “the good part”? (Luke 10:42)
- 5—Whom did Jesus say He would make “fishers of men”? (Matthew 4:19)
- 6—Whom did Jesus call “a fox”? (Luke 13:31-32)
- 7—Who fell asleep in a meeting and then fell out of a window? (Acts 20:7-12)
- 8—Which Apostle was sent to the Isle of Patmos? (Revelation 1:9-11)
- 9—Who was the 12 year old girl who died and was brought to life by Jesus? (Mark 5)
- 10—Who was the first person to see Jesus after He rose from the dead? (Mark 16:9)



Bible Mountains:

- 1—Aaron, the brother of Moses, died on this mountain. (Deuteronomy 32:50)
- 2—Moses died on this mountain. (Deuteronomy 34: 1 & 5)
- 3—God tested Abraham by asking him to sacrifice his son, Isaac, on this mountain and then discovered that God had provided a ram for the sacrifice. (Genesis 22:2)
- 4—King Saul and his three sons died on this mountain. (1 Samuel 31:8)
- 5—Elijah asked the Israelites and the prophets of the false God, Baal, to gather on this mountain to see who was the one living and true God. (1 Kings 18:19-39)
- 6—God was to pronounce blessings from this mountain. (Deuteronomy 11:29)
- 7—God was to pronounce curses from this mountain. (Deuteronomy 11:29)
- 8—God gave this mountain and the land around it to Esau to dwell there. (Deuteronomy 2:5)
- 9—God gave the Ten Commandments to Moses on this mountain. (Leviticus 27:34)
- 10—Jesus often went to this mountain. (Luke 22:39)

I hope you enjoy finding the answers to these clues and also that you will learn more of these Bible stories. Try and read the whole story for each question not just the one verse. Do one story a day then you will have twenty days of reading. I hope you are reading your Bible every day. It is God's Word and that is how He speaks to us. Prayer is how we speak to Him. So make sure you listen to what God is saying and also make sure you speak to God. Thank Him, praise Him and ask Him to help you, guide you and teach you for He says:

I will instruct thee and thee teach

The way that thou shalt go

And with mine eye upon thee set

12

I will direction show.

Psalm 32:8

With my love and prayers, Granny M

