

Scripture Standard

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Pleading for a total return to New Testament principles.

contend earnestly for the faith
Jude 1:3

Scripture Standard
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"Out of Egypt I called my son"

Part 2

WHAT IS THE CONTEXT?

Hosea 11:1 to 12:6

HOSEA'S VISION

Because of Solomon's infidelity, the LORD God decided to take the nation of Israel away from his son Rehoboam (1 Kings 11:12,13). Rehoboam's foolishness caused the nation to break away from the LORD (1 Kings 12:1-19). Only the tribe of Benjamin remained with the royal tribe of Judah. Under Ephraim's influence Israel sank into idolatry, but there were always a faithful few. If it had not been for this remnant the LORD God would have destroyed the nation like he destroyed Sodom and Gomorrah (Isaiah 1:9). Hosea's vision consists of a series of troughs and crests, rebuking Israel, appealing to them and offering hope.

Hosea chapter 11 verse 1 begins a topic which ends in chapter 12 verse 6. First the LORD (Hebrew YHWH) reminisces on how "When Israel was a child" He loved him and called him out of Egypt (see Exodus 4:22-23), drawing Israel and Ephraim with bands of love (Hosea 11:3,4). Despite that, under Ephraim's influence, His people deliberately slid away from Him even to worshipping pagan gods.

Yet He appeals to Ephraim (Hosea 11:8), assuring him that He will not destroy him (Hosea 11:8,9) and predicting that they would reform (Hosea 11:10) and return from captivity to dwell in their homeland (Hosea 11:11). Faithful of all the ten tribes would be reunited with the royal tribe, Judah. Judah and Israel did return from captivity as one nation (Ezekiel 37:15-28). Then the whole reunited nation was called 'Israel' and both of the words 'Israelite' and 'Jew' were often used as generic terms for its citizens.

Back to Hosea's time: YHWH explains that the nation of Judah was still faithful, ruling with God, but Ephraim was swamping YHWH with lies and his nation, Israel, with deceit and they foolishly fraternised with the Assyrians and Egypt (Hosea 11:12, Hosea 12:1). It was at that point that Jacob (as the heel-snatcher) was suddenly introduced into the topic (Hosea 12:2-5). Why was he introduced and why at that point?

This surprising introduction of Jacob is the crescendo of the topic. So far, I have not found a commentary that addresses these questions, even though the Jacob issue is the key to understanding why YHWH began by reminding Israel that when the nation was a child, He loved him, and called His "son" out of Egypt (Hosea 11:1). It also helps us to understand why Matthew should refer to that verse (Matthew 2:15), even though it specifically refers, not to Jesus but to God bringing Israel out of Egypt.

JACOB - THE DECEITS

The Birthright

Isaac's wife, Rebekah gave birth to twins. Esau came out first, and Jacob followed, holding onto Esau's heel. That is why he was called Jacob, which means "heel-snatcher" (Genesis 25:21-26). Imagine being greeted by everybody, "Hello, Heel-snatcher." Esau was a "profane person" (Hebrews 12:16) who despised his birthright, readily selling it, with an oath, to his brother Jacob, for a "mess of pottage" (Genesis 25:28-34).

The Inheritance

When Isaac was old, Rebekah persuaded Jacob to deceive his father into giving him the blessing of the inheritance which should have gone to Esau (Genesis 27:1-35). So Esau was supplanted by the heel-snatcher twice: the birthright, then the blessing of inheritance (Genesis 27:35,36).

The Ladder to Heaven

Isaac sent Jacob to marry one of Isaac's brother-in-law's daughters (Genesis 28:1-5). On his way, Jacob laid down to sleep and dreamt of YHWH standing above a ladder whereon angels ascended to and descended from heaven. YHWH repeated to him the two-fold covenant, that He had previously made with his grandfather, Abraham, and with his father, Isaac, that he himself and his descendants would receive the land and that all nations of the earth would be blessed in him and in his seed, giving him this assurance:

Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, **until I have done that which I have spoken to thee of.**

Genesis 28:1:15

Even though He is speaking directly to Jacob, Hosea says He "spoke to **us**" i.e. his offspring (compare Hosea 12:4,5 with Genesis 28:13-15 AV/KJV "thee," "thy"). Jacob called the place Beth-el, which means God's house (Genesis 28:10-22).

Conned by Laban

Jacob's uncle, Laban, agreed to Jacob marrying Rachel whom he loved (Genesis 29:18-22). Laban deceived Jacob into being married to the older daughter Leah - the deceiver deceived (Genesis 29:22-26). Compare

YHWH ... will punish Jacob according to his ways; according to his doings will he recompense him.

Hosea 12:2

Returns to His Homeland

God sent Jacob and all his family back to the land of his birth (Genesis 31:13). He was terrified of being confronted by Esau. Admitting his unworthiness, he pleaded with God to save him from Esau (Genesis 32:3-12).

Jacob's family and servants preceded him over the river Jabbok's ford, leaving Jacob on his own. During the night a man,* whom Hosea calls an angel (Hosea 12:4), **was physically constrained by**** Jacob until dawn (Genesis 32:24). The angel pleaded to be released, but Jacob (despite the pain of a dislocated hip) said he would not let him go unless he blessed him.

* *man* = *NOMINATIVE*

** *NIPHAL* (*passive voice*)

The angel asked him, "What is your name?" He said, "Heel-snatcher". The man said your name will no longer be "Heel-snatcher" (Jacob) but "God's prince" (Israel) (Genesis 32:24-28). This is the first time the word Israel appears in the scriptures. God was relegating to him, as His deputy, the rule of the nation. This was the birth of the nation.

When Jacob blessed his family, he included the sons of Joseph, Ephraim and Manasseh, as his own, in the same inheritance as Joseph's brothers (Genesis 48:5,6), but giving Ephraim the blessing of the firstborn (Genesis 48:14-19). However, at Beth-el, God had assured Jacob that He would bring him back to his land and not leave him until He had done what He had told him (Genesis 28:15), which included all nations of the earth being blest in his seed. This means that the nation that God took away from Judah, of which Ephraim was the dominant tribe, had necessarily been restored to Judah before all the nations of the earth began to be blest through Jesus and his apostles.

Why? Why? Why?

God brought Israel out of Egypt to ultimately bring about what Jacob had struggled for: the blessing that they would have the land and particularly that all nations of the earth would be blest in

their seed. For this reason, Hosea was urging them to turn away from their wickedness and the worship of pagan gods and return to YHWH God of hosts.

The significance of His name YHWH (meaning "He Who Is") should always be in the forefront of their minds ("YHWH his memorial" Hosea 12:5, Exodus 3:14,15). His plea was:

Therefore turn thou to thy God: keep mercy and judgement, and wait on thy God continually.

Hosea 12:6

Israel's return from captivity and reunion with Judah put back on track YHWH's ultimate purpose: that in Jacob and in his seed all the families of the earth would be blest (Genesis 28:14).

Similarly the death of Herod paved the way to Jacob's seed (the young child, Jesus) returning to where He would accomplish His mission, first to the Jews then to all nations of the earth (Romans 2:9,10). Matthew is telling the Jews that God brought them out of Egypt in order that Jacob's desire would be fulfilled in Jesus.

Matthew's account

Hosea 11:1 is not a prophecy. It's a statement of what had already happened. YHWH had brought their nation out of Egypt. Quoting it would make them ponder about why He did.

Matthew's account is directed at Israelites familiar with the history of their nation. Quoting Hosea 11:1 would bring to their mind the succeeding verses even as far as chapter 12 verse 6, in which Jacob is strikingly introduced. This would bring to mind the promises given to the nation about the land and about all nations being blest, which YHWH assured him would be fulfilled.

Also in his parting words Jacob vowed to Judah that:

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILO comes; and unto him shall the gathering of the people be (Genesis 49:10).

These are the prophesies which would have to be fulfilled.

Jesus is our lawgiver

In Hebrews 1:8-9 the following text is applied to Christ:

Your throne, O God, is for ever and ever; a sceptre of equity is the sceptre of your kingdom. You have loved righteousness and hated wickedness: therefore, God, your God, has anointed you with the oil of gladness above your fellows.

Psalm 45:6-7

Jesus is our SHILO – In Him we are Blest

SHILO (שִׁילֹה) means tranquillity.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matthew 11:28-30.

LEVI

Jonathan Ashurst, Byron, GA

When Leah bore Jacob's third son, she named him Levi, which is related to the Hebrew word for "joined." Leah hoped that Levi's birth would help Jacob feel more attached to her. (Genesis 29:34)

Levi grew up with several siblings, half-siblings, and other relatives. Eventually, Jacob decided to leave his Uncle Laban and return to the land of Canaan. (Genesis 31:17-18)

In our last issue, we learned about the incident in which Simeon and Levi avenged the treatment of their sister Dinah by tricking and killing the men of Shechem. Jacob was displeased, because he felt their actions had put the whole family in danger. However, Simeon and Levi defended their behaviour. (Genesis 34)

Though Levi and his brothers conspired against Joseph, they were saved years later by Joseph's mercy. During the famine, they all travelled down to Egypt, where Joseph provided for their

families through the years of famine. Levi had three sons: Gershon, Kohath, and Merari. (Genesis 37:27-28; 46:5-7,11; Genesis 50:15-21)

Before he died, Jacob blessed the twelve brothers. He recalled Simeon and Levi's act of vengeance on Shechem and prophesied that their descendants would be scattered among the tribes. (Genesis 49:5-7)

Levi lived a full 137 years and died in Egypt. In a few generations, the Hebrews grew into a mighty nation, even after the Egyptians subjected them to hard labour. The Pharaoh then ordered the genocide of all the Hebrew baby boys. It would be one of Levi's descendants (Moses) whom God would choose to lead the nation out of Egypt and back to Canaan. (Exodus 1:8-2:10; 6:16-27)

The tribe of the Levites became prominent in this transitional period. For example, Moses' sister Miriam led the women in jubilant worship after the deliverance at the Red Sea. God appointed Moses' brother Aaron as Moses' spokesman to Pharaoh and later as high priest (Exodus 15:20 ff.; Exodus 4:14-16; Exodus 28:1-3)

In the golden calf incident, the Levites heeded Moses' call to execute vengeance on those who had given themselves over to idolatry and immorality. For their obedience, the Lord promised a blessing upon the tribe of Levi. Moses prayed for Aaron and the nation so they were not entirely destroyed. (Exodus 32:25-29; Deuteronomy 9:13-21)

Aaron's sons Nadab and Abihu died after offering strange fire, but Phineas showed his zeal for the Lord. His descendants served as priests. (Leviticus 10; Numbers 3:4; Numbers 25)

The Lord appointed the Levites as ministers for the Tabernacle of the Lord. They were not to be numbered among the warriors; instead they were listed in the Lord's service. (Numbers 1:49-54; 3:5-20; Deuteronomy 10:8-9)

Even though the Levites were granted these special responsibilities, some of them were not content. Korah and a

number of other Levites were envious of the priesthood. For their rebellion and contempt, some were swallowed by the earth and others consumed by fire from heaven. When God caused Aaron's staff to miraculously bud, it was a demonstration that God had chosen Aaron's line to be the priests. (Numbers 16-17)

Through Moses, God gave numerous instructions to the priests and Levites regarding their duties. For example, the priests officiated in sacrifices, enforced sanitation laws, served as judges to settle disputes, and taught the law to the people. They were allowed to eat certain parts of the first fruits that the people brought. (e.g., Leviticus 14; Deuteronomy 17:9; 33:8-11; 18:1-8)

In the time of Joshua, the Levitical priests carried the ark of the covenant across the Jordan River. As soon as they stepped into water, it parted so the people could cross. They also carried the ark around Jericho. Throughout Hebrew history, they were called on to perform this important function. (e.g., Joshua 3-4, 6:1-14, 1 Chronicles 15:2-15)

The Levites did not receive a regular inheritance; instead, they were given cities scattered amongst the other tribes. In this way, they were able to serve more effectively and the prophecy of Jacob was fulfilled. However, the lax moral standards of two Levites in the book of Judges led to disastrous results for those they were meant to be guiding. Eli was a priest and judge, but his refusal to discipline his sons eventually led to the end of his line. (Numbers 35:1-8; Judges 17-21; 1 Samuel 2:12-36)

Other descendants of Levi were more faithful to God, including Hannah, Samuel, Ahimelech, Abiathar, Zadok, Jehosheba, Jehoiada, and Azariah. (1 Samuel 1, 1 Chronicles 6:33, 1 Samuel 21, 1 Samuel 22:11-23, 1 Chronicles 12:28, 2 Kings 11:2-4, 2 Chronicles 26:17-18)

During the period of the captivity, Jeremiah and Ezekiel were faithful prophets of God who were also priests. After the return from exile, Ezra and Joshua the high priest restored temple worship and taught the law of God to the people. (Jeremiah 1:1, Ezekiel 1:3, Ezra 7, Zechariah 3:1-10)

The prophets often commented on the lifestyle of the Levites and priests. For example, Malachi sternly warned those of his day to repent or the Lord would shame them. (Malachi 2:1-9)

In the New Testament, famous descendants of Levi included: Zechariah, Elizabeth, John the Baptist, Annas, Caiaphas, Barnabas, and Ananias. Some of these welcomed the Messiah; others opposed him and his followers. Jesus told a parable in which a priest and a Levite (respected as religious leaders) passed by a man in need, but a Samaritan (despised by the Jews) stopped to help him. (Luke 1:5-13, Luke 3:1-3, John 18:19-24, Acts 4:36, Acts 23:2, Mark, 11:18, Acts 6:7, Luke 10:25-37)

The Levitical tribe is mentioned in the book of Hebrews. There the Levitical priesthood is shown to be part of a bigger plan. It prepared the world for the time when Christ became our high priest. He was not descended from the Levites; instead, his priesthood was superior to theirs. (Hebrews 7:4-28)

The tribe of Levi is mentioned in the book of Revelation. (7:7) It reminds us that as followers of Christ, we are now priests in the kingdom of God. (Revelation 1:6, 5:10, 20:6)

HE WHO PROMISED IS FAITHFUL

Mark Ashurst, Byron, GA

Do you know anyone who has traced their ancestry back to someone famous? Or perhaps you've heard some interesting stories about the people in your family's past? It can be fun to learn personal history like this, but there is a lineage of far more significance than any we could discover: that of Jesus Christ.

The genealogy of Christ begins with God Himself. He is "Alpha and Omega, the beginning and the end, the first and the last." (Revelation 22:13 KJV) Jesus' genealogy is recorded in the gospels in Matthew 1:1-17 and Luke 3:23-38.

Just as Christ's genealogy begins with God, so all the universe began because of God. He was there when no one else was—"In the beginning" (Genesis 1:1, John 1:1). The first two chapters of Genesis tell us how God created a perfect universe in only six days. He "created man in his own image" (Genesis 1:27), and in the garden of Eden, He had special communion with the first man and woman.

Genesis 3 tells us that after "the serpent" spoke to them, these first humans disobeyed God by eating fruit from "the tree of knowledge of good and evil" (Genesis 2:9). So "sin entered into the world" (Romans 5:12), and the consequences of it are still evident today (Genesis 3:14-19).

Adam and his wife had to leave the garden forever, but before they did, God gave a promise. Speaking to the serpent, God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15) Someone from the seed of the woman would come, and He would crush the head of that deceptive serpent. Even then, God gave those first sinners a promise of hope.

During the next few thousand years, there were times in which God's promise seemed endangered, but God was still bringing about His will.

For example, Adam and Eve's son Cain killed his brother Abel, but God gave them "another seed" in Seth (Genesis 4).

The world became full of evil, but God saved righteous Noah from the flood (Genesis chapters 6 to 9)

Abraham and Sarah wondered how they could possibly have a son in their old age, but God miraculously blessed them with Isaac (Genesis 17:15-19, 18:10-15, 21:1-7).

The Israelites (descendants of Abraham, Isaac, and ultimately Jacob) suffered for many years under Egyptian bondage, and the Pharaoh even had their children killed, but God brought his

people out of Egypt with great power (Exodus 1-14).

Both before and after David became king, his enemies threatened his life, but God always protected him (e.g., 1 Samuel 18:10-11, 23:24-28, 2 Samuel 15:13-18:18).

After King Ahaziah of Judah died, the evil Athaliah set herself up as queen and tried to kill every possible heir to the throne, but God saved the life of the future king Joash (2 Kings 11, 2 Chronicles 22:10 - 23:21).

Later, Jerusalem was destroyed, and the people of Judah were taken captive to Babylon, but God left them a remnant and brought them back to their own land (2 Chronicles 36, Isaiah 1:9).

Adam, Eve, Noah, Abraham, Sarah, David, and Joash are just some of the people in Jesus' genealogy. Thousands of years after the events of Genesis 3, it might have been easy to wonder whether God was ever going to keep His promise. But we know that He did—"he is faithful that promised" (Hebrews 10:23). Jesus, the seed of the woman, the Son of God, did come.

Even then however, Satan was at work. After the wise men who had gone to see the young child Jesus did not return to Herod (the king of Judah), Herod had every child in Bethlehem two years old and younger killed. Herod thought he had finished off this "King of the Jews" (Matthew 2:2), but he hadn't. God had commanded Joseph to flee to Egypt, so Jesus was spared (Matthew 2:1-18).

All of Satan's schemes couldn't destroy God's plan. Jesus was crucified, and his heel was injured by Satan. But Jesus rose again and crushed Satan's head, winning the eternal victory!

When God makes a promise, He always keeps it. God finishes what He starts, and we can be "confident" in that (Philippians 1:6).

He will be with us "always, even unto the end of the world."

Matthew 28:20

BENEVOLENCE

James Lim, Lavender, Singapore

Benevolence is a word not found in the Bible, but there are ample laws and examples which encourage God's people to be compassionate to the weak and the poor.

Israel was unlike the pagan nations. It was a theocracy for many years before they started itching for a human king. God gave them laws so unique that like a beacon on a hill, they were to draw the attention of the pagans to Jehovah.

Surely I have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according to them in the land which you go to possess. Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'

Deuteronomy 4:5-6 NKJV

People are watching us.

The intended response from the pagans

For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him? And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?

Deuteronomy 4:7-8

"Wow! How did this bunch of ex-slaves from Egypt think of such laws to organize themselves?"

Such queries would naturally lead to the ultimate question: What kind of God do they worship? In Matthew 16:15 Jesus asked, "But whom say ye that I am?"

The laws of Moses given by God were for both the Israelites and non-Israelites who lived in God's community.

You shall have the same law for the stranger and for one from your own country; for I am the LORD your God.

Leviticus 24:22

OLD TESTAMENT LAWS PERTAINING TO BENEVOLENCE

Excess crops for the poor

You may own the harvest but do leave some behind for the poor and allow them to pick any leftover.

When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the LORD your God.

Leviticus 19:9-10

Excess crops for widows, fatherless and aliens

Do not deliberately squeeze maximum profit or yield for yourself.

When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow.

Deuteronomy 24:19-21

Why?

And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

Deuteronomy 24:22

Remember you were once a slave too. Remember we were once lost in sin as well.

How should the underprivileged respond?

Gather only what you need. Just as the well-endowed should be considerate, so the poor and the weak should reciprocate as well. The underprivileged are also expected to be reasonable and responsible. Poverty does not excuse us from greed and covetousness.

When you come into your neighbour's vineyard, you may eat your fill of grapes at your pleasure, but you shall not put any in your container. When you come into your neighbour's standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbour's standing grain.

Deuteronomy 23:24-25

Lending to the poor

No usury allowed in God's community

If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you. Take no usury or interest from him; but fear your God, that your brother may live with you. You shall not lend him your money for usury, nor lend him your food at a profit.

Leviticus 25:35-37

Why?

I am the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan and to be your God.

Leviticus 25:38

We should not make profit out of the misfortune and misery of our brethren. Whatever we have is from God who brought us out of our spiritual Egypt and blessed us bountifully in our spiritual Canaan, land of milk and honey.

Who is our God?

A father of the fatherless, and a judge of the widows, is God in his holy habitation.

Psalm 68:5

NEW TESTAMENT EXAMPLES OF BENEVOLENCE

Pure religion

Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

James 1:27

Concerns of the apostles

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. They desired only that we should remember the poor, the very thing which I also was eager to do.

Galatians 2:9-10

Are we as eager?

I HAD A DREAM

Ken Lewis, Merthyr Vale

I was driving a tramcar down a steep hill. As I went down I could see other tramcars in a pile and all in one massive fire. I found myself trying to stop others that were passing me and sailing into the inferno that was still raging. There were no fire engines or any help of any kind. As I struggled to stop the tramcar I was in, I thought of what was happening in front of me. Was I to end up in it as well?

My thoughts turned to the Bible and Jesus talking to His disciples about sin and getting rid of it, rather than “going to hell, into the fire that shall never be quenched” Mark 9:43.

Finally, I stopped on a siding and took stock of what was happening. There were people I knew on those trams that were still passing me. People I had met with at meetings, people I

had worked with over the years. I asked myself could I have done more to save these people from this journey? Could I have encouraged those who met with me to be more steadfast in the Master's work? Or did I have such thoughts as:

“They've made their bed! Let them lie on it!”

“Oh! It's You!” or,

“I haven't got time!”?

Could I have talked to my work mates and friends about the love of Jesus - how He died for them on the cross? Should I have shown them that Jesus is alive in me and has been, since I died to the sins of this world and was “buried with Him in baptism”? (Romans 6:4)

I awoke and thought on what I had seen in my dream. I asked myself what makes a Christian fall away? Is it like Jesus says in the parables that the seed has fallen on stony ground? Were they pressured by someone to get the numbers up in the congregation? Or did they genuinely come in of their own accord and no one showed them love or helped them?

One of the worst things that is about in today's world is personality and it is unfortunately in the church. All of us do it without stopping to think what we say or do to others. We have an example of it with the apostles and brethren in Acts 11 after Peter had baptised Cornelius and his household. The brethren were passing judgement on Peter for eating with the Gentiles.

Romans 14:10-13 speaks of not being a stumbling block and not judging your brother or causing him to fall. Isn't this what personality is, a stumbling block? The “I know better than thou” cliques. It is this that makes the weak brethren fall away instead of encouraging them and showing them love?

If we are to go forward, as indeed our Lord and Saviour wants us to, then we are going to have to look at ourselves.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Proverbs 14:12 KJV

Stop standing on the fence. Let go of the things of this world, above all, this sin of personality. It's a thing of the world and we are in the world but not of it. We are of the Spirit and we should walk in it.

Paul writes,

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness...

Galatians 5:16-20

Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Galatians 6:2-5

In Joshua's farewell address he says,

Choose for yourselves this day whom you will serve...

But as for me and my house we will serve the Lord

Joshua 24:15

NOTICES

Change of Address

Bill Cook

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SCRIPTURE READINGS for LORD'S DAY 2018

God's Word is our guide to faith, life and worship and we need to understand it to serve Him acceptably. The selected readings have been compiled so that by the systematic reading of the New Testament Scriptures each Lord's Day the whole of the New Testament will be covered over a period of years. The Old Testament reading is related to the New Testament passage and will assist towards a better understanding of the Bible message.

Scripture Readings are selected by Ian S Davidson, Motherwell

Cards are available from

JK Kneller, 2/2 High Waterfield, Edinburgh EH10 6TQ

0131 445 1832 email: johnkneller4gpr@btinternet.com

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### Eastwood

#### **Saturday Night Meetings for 2018**

#### **"Jesus - The Way, The Truth, & The Life"**

- |                    |                                        |
|--------------------|----------------------------------------|
| <b>February 10</b> | "Jesus - The Light"                    |
| <b>May 12</b>      | "Jesus - The True Vine"                |
| <b>August 11</b>   | "Jesus - The Way" Speaker Jon Galloway |
| <b>November 10</b> | "Jesus - The New Beginning"            |

**Welcome and Refreshments 6:00pm**

**Meeting 7:00pm**

## Read through the entire Bible in one or two years.

Visit the following website to see four options for personal use:

[armyoursself.weebly.com](http://armyoursself.weebly.com)

The “Mustard Seed” two-year Bible reading plan starts with the shortest book of the Bible and you successively read longer books. As you use this plan, you should experience a snowball effect. Finishing a lot of small books of the Bible quickly gives you a sense of accomplishment and the motivation to keep reading past January and February. Just like a small mustard seed grows to become a large tree, the books you read become successively longer until you've completed the entire Bible.

|               |                          |                |               |                          |          |
|---------------|--------------------------|----------------|---------------|--------------------------|----------|
| Jan 1         | <b>2 John</b>            | <b>Psalm 1</b> | Feb 16        | Philippians 3            | Psalm 47 |
| Jan 2         | <b>3 John</b>            | 2              | Feb 17        | 4                        | 48       |
| Jan 3         | <b>Philemon</b>          | 3              | <b>Feb 18</b> | <b>1 Thessalonians 1</b> | 49       |
| Jan 4         | <b>Jude</b>              | 4              | Feb 19        | 2                        | 50       |
| Jan 5         | <b>Obadiah</b>           | 5              | Feb 20        | 3                        | 51       |
| Jan 6         | <b>Haggai 1</b>          | 6              | Feb 21        | 4                        | 52       |
| <b>Jan 7</b>  | 2                        | 7              | Feb 22        | 5                        | 53       |
| Jan 8         | <b>Titus 1</b>           | 8              | Feb 23        | <b>1 Peter 1</b>         | 54       |
| Jan 9         | 2                        | 9              | Feb 24        | 2                        | 55       |
| Jan 10        | 3                        | 10             | <b>Feb 25</b> | 3                        | 56       |
| Jan 11        | <b>2 Thessalonians 1</b> | 11             | Feb 26        | 4                        | 57       |
| Jan 12        | 2                        | 12             | Feb 27        | 5                        | 58       |
| Jan 13        | 3                        | 13             | Feb 28        | <b>1 John 1</b>          | 59       |
| <b>Jan 14</b> | <b>Nahum 1</b>           | 14             | Mar 1         | 2                        | 60       |
| Jan 15        | 2                        | 15             | Mar 2         | 3                        | 61       |
| Jan 16        | 3                        | 16             | Mar 3         | 4                        | 62       |
| Jan 17        | <b>Zephaniah 1</b>       | 17             | <b>Mar 4</b>  | 5                        | 63       |
| Jan 18        | 2                        | 18             | Mar 5         | <b>James 1</b>           | 64       |
| Jan 19        | 3                        | 19             | Mar 6         | 2                        | 65       |
| Jan 20        | <b>Habakkuk 1</b>        | 20             | Mar 7         | 3                        | 66       |
| <b>Jan 21</b> | 2                        | 21             | Mar 8         | 4                        | 67       |
| Jan 22        | 3                        | 22             | Mar 9         | 5                        | 68       |
| Jan 23        | <b>2 Peter 1</b>         | 23             | Mar 10        | <b>Lamentations 1</b>    | 69       |
| Jan 24        | 2                        | 24             | <b>Mar 11</b> | 2                        | 70       |
| Jan 25        | 3                        | 25             | Mar 12        | 3                        | 71       |
| Jan 26        | <b>Joel 1</b>            | 26             | Mar 13        | 4                        | 72       |
| Jan 27        | 2                        | 27             | Mar 14        | 5                        | 73       |
| <b>Jan 28</b> | 3                        | 28             | Mar 15        | <b>1 Timothy 1</b>       | 74       |
| Jan 29        | <b>Jonah 1</b>           | 29             | Mar 16        | 2                        | 75       |
| Jan 30        | 2                        | 30             | Mar 17        | 3                        | 76       |
| Jan 31        | 3                        | 31             | <b>Mar 18</b> | 4                        | 77       |
| Feb 1         | 4                        | 32             | Mar 19        | 5                        | 78       |
| Feb 2         | <b>2 Timothy 1</b>       | 33             | Mar 20        | 6                        | 79       |
| Feb 3         | 2                        | 34             | Mar 21        | <b>Galatians 1</b>       | 80       |
| <b>Feb 4</b>  | 3                        | 35             | Mar 22        | 2                        | 81       |
| Feb 5         | 4                        | 36             | Mar 23        | 3                        | 82       |
| Feb 6         | <b>Ruth 1</b>            | 37             | Mar 24        | 4                        | 83       |
| Feb 7         | 2                        | 38             | <b>Mar 25</b> | 5                        | 84       |
| Feb 8         | 3                        | 39             | Mar 26        | 6                        | 85       |
| Feb 9         | 4                        | 40             | Mar 27        | <b>Ephesians 1</b>       | 86       |
| Feb 10        | <b>Colossians 1</b>      | 41             | Mar 28        | 2                        | 87       |
| <b>Feb 11</b> | 2                        | 42             | Mar 29        | 3                        | 88       |
| Feb 12        | 3                        | 43             | Mar 30        | 4                        | 89       |
| Feb 13        | 4                        | 44             | Mar 31        | 5                        | 90       |
| Feb 14        | <b>Philippians 1</b>     | 45             | <b>Apr 1</b>  | 6                        | 91       |
| Feb 15        | 2                        | 46             | Apr 2         | <b>Micah 1</b>           | 92       |

## OBITUARY

The Scripture Standard treasurer, our beloved sister in Christ, Rosabelle Margaret Payne, went to be with the Lord on Sunday morning the 24<sup>th</sup> of December 2017. She suffered a major heart attack as she was about to leave home to go worship with the church in Kentish Town. Such was the devoted life of sister Rose that we would like to do a special Scripture Standard supplement in appreciation of her life.

Blessed are the dead which die in the Lord from henceforth:  
Yes, said the Spirit, that they may rest from their labours;  
and their works do follow them.

*Please submit your memories and tributes by mail or email  
ScriptureStandard@gmail.com.*

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#### **TREASURER:**

We are looking for a volunteer treasurer.  
In the meantime please contact the editor.

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