

The **SCRIPTURE STANDARD**

*Pleading for a complete return to Christianity
as it was in the beginning.*

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WHENCE CAME THE BIBLE

In last month's article I offered a few comments upon the announcement by the Rev. Anthony Freeman, a C. of E. priest, that, in his words "There is no God". I suggested some reasons for Mr. Freeman to delay his atheistic conclusions until he had broadened the scope of his search, and until he was more observant of all the evidences of God in the world surrounding us. Paul says (Rom. 1:18), "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who, by their wickedness, suppress the truth. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse" (R.S.V.). And so, although God is invisible to the human eye, He can be "clearly perceived" in the things that He has made, and so if we allege that there is no God we are without excuse. In short, when we look around us at all the things designed and made, we should ask ourselves the obvious question; i.e. who made these things? We can't have a creation without a Creator, any more, I suppose, than we can have a pot without a potter, or a painting without a painter. Nor can we have a highly intelligent creation without having a Creator of a much higher intelligence.

The famous scientist, Sir Isaac Newton, had, amongst his friends, the renowned astronomer Dr. Edmund Halley (of "Halley's Comet" fame). Whereas Sir Isaac was a devout believer in God, Dr. Halley did not share that faith but considered that the universe had come into being entirely by chance and coincidence: indeed he was a devout atheist. It is said that, in order to show Mr. Halley his folly, Newton had two globes made, terrestrial and celestial, not only of outstanding accuracy and beauty, but operating as fully working models. Newton placed the models on his study table just prior to the next visit from Halley. Halley's eyes lit up with great interest upon seeing the models and immediately wanted to know who had made them. "Why nobody made them" said Sir Isaac. "Pooh, Pooh," cried Halley, "Then how did they get here?" "They just appeared here" said Newton. "Come, come," said Halley, "You are teasing me, for these marvels did not get here by themselves." And so ensued between the two a typical discussion on the fairly simple and basic premise, that that which is made (or brought into being) requires a maker. Both were extremely learned but the issue was simple: if Dr. Halley understood that a small model of the universe required a maker, how could he imagine that the real universe had no maker but had arrived by blind chance.

Quite apart from the evidence in "Nature," that God exists, I would like, before leaving this subject, to refer to two other things, present in the world, which to me,

confirm the existence of God. The presence of these things requires an explanation if, as Mr. Freeman suggests, there is no God. I refer, firstly, to the Jew: and secondly, to the Bible.

THE JEW

The Jew has always been an enigma. Frederick the Great is supposed, on one occasion, to have pressed his Court Chaplain to produce just one obvious evidence of the divinity of the Bible's origin, and to describe it in only two or three words. The reply was "The Jew, your Majesty." Even sceptics are baffled by the existence of the Jew, for the Jews (like the Bible) have had to survive a continual onslaught of sustained aggression in every century. The Jews have certainly had an amazing history; made all the more incredible by the fact that it was all accurately predicted in the O.T. As God's chosen people they were elevated to a height to which they proved completely unworthy. Because of their proneness to idolatry, indifference and disobedience they were, after many reprieves, finally cast off. The Jew today, has no temple and his religion is but a very pale shadow of what it once was, and he is despised and dispersed throughout the world. This dispersion, like all other facets of Jewish history, was prophesied in such passages as Deut. 28 (a remarkable chapter) v.64, which says, "**And the Lord shall scatter thee among all people, from one end of the earth even to the other . . .**" The same chapter says that the Jew would also become "**an astonishment, a proverb and a byword, among all the nations whither the Lord shall lead thee.**" (v.37). Jeremiah predicted "**I will scatter thee also among the nations, whom neither they nor their fathers have known, and I will send a sword after them . . .**" (9:16). Ezekiel said, "**And I will scatter thee among the nations, and disperse thee through the countries**" (22:15). The fulfilment of these prophecies occurred particularly during the Assyrian and Babylonian captivities, but the final scattering came with the sacking of Jerusalem by the Romans in 70 AD. In the words of Jesus, Himself, the Jews would "**fall by the edge of the sword AND SHALL BE LED AWAY CAPTIVE INTO ALL NATIONS: and Jerusalem will be trodden down of the Gentiles, until the times of the Gentiles is fulfilled.**" (Luke 21). And so, to all intents and purposes, Jewish history, I suppose, ended around 70 AD, when those who survived the Roman holocaust were "led away captive" amongst all the nations. The nations which took the Jew into captivity have all disappeared into the mists of time but the Jew is still very much with us.

Thus today, although still scattered in virtually every nation (for some countries will not tolerate them within their borders) the Jews (unlike the Samaritans) have preserved their unique and distinct identity. They have no history other than that *recorded in the Bible*, and indeed would acknowledge no other. The Jew was also destined to be a prey and object of intense dislike: "a proverb and a byword" among the nations, and anti-Semitism is strong as ever, as in Hitler's time or the Middle Ages (as personified in Shakespeare's *Merchant of Venice*). The survival of the Jew can only be described as miraculous and surely even the sceptic must regard the Jew as a standing, and very tangible testimony to the veracity of the Bible. Many of the prophecies made concerning the Jews were made as many as 1,500 years prior to their fulfilment, and even the prophecy of Jesus concerning the destruction of Jerusalem (describing the event in minute detail in Matt. 24 and Luke 21) was made some 40 years before it took place. The scriptural record is far too accurate to be other than the work of God and so the Jew shouts at us "There is a God." The Rev. Freeman will find it difficult to explain the present condition of the Jew, and his history under God, while at the same time saying "There is no God." Indeed the Jew and his history are completely incomprehensible if there is no God.

(The case of the Jew is very strong, but it is doubled in strength if we take it in tandem with the history of the Arab. Of Abraham's sons Ishmael and Isaac were destined for very different things, and whereas the Jews (offspring of Isaac) were to be "the chosen race" (albeit they later forfeited their right to that position) God did

not entirely abandon the children of Ishmael and the Arabs are almost as much a testimony to the truth of the Bible as are the Jews. The Bible predicted of Ishmael, **“And he shall be a wild man; his hand will be against every man and every man’s hand will be against him, and he shall dwell in the presence of his brethren. I will make him fruitful, and multiply him exceedingly; and I will make of him a great nation.”** (Gen. 16:12-20). The Arabs, have not, like many races, become extinct since the days of Genesis, but have, as God promised, *become a great nation*, and have not, unlike the Jews, become scattered, but have, in the main, “dwelt in the presence of their brethren.” The original animosity between Ishmael and Isaac has continued down the centuries and is as deadly today as ever. The Arab, like the Jew, provides extremely strong evidence of the divine authorship of the Bible, and thereby the existence of God.

THE BIBLE

In my humble view, the existence of the Bible, like the existence of the Jew, proves the existence of God. Obviously the Bible had to come from somewhere, but from whence did it come? Who wrote it: when did they write it: why did they write it and how did they write it? Considering that the Bible took 1,600 years to produce it is obvious that *no single man* could have written it. No man had any reason to produce it: nor the opportunity or ability to produce it. It has been truly said that the Bible is not a book that man could have written if he would, or would have written if he could. The Bible makes the unique claim that it is God’s revelation to man and that claim has never been successfully denied. The Bible is actually a collection of books: 66 separate books written by at least 35 different men over a very wide period, i.e. 1,600 years. These writers were from all kinds of nations, trades and backgrounds, all virtually unknown to one another, sometimes separated from one another by hundreds of years, writing for different purposes and in different modes (i.e. history, prophecy, law, poetry, parable, etc). The truly amazing thing is that, although each writer wrote in his own little sphere and time, when all these 66 books were brought together into one volume and formed the Bible, it became obvious that all the books were intended for one another and supplemented one another, so much so, that, together, they lost their individuality and merged themselves into this great phenomenon: this book we call the Bible. Incredibly, from Genesis to the Revelation we have a coherent sequence of momentous events with the obvious unity and purpose, describing the outworking of the purposes of God. Had we lived in the early part of O.T. times we would have scant knowledge, with the Bible in embryo, but here in 1994 we are privileged to see the finished article, and to see that God’s ever-recurring theme is the redemption of man, and that the golden thread which weaves its steady way through the entire span of scripture is the coming of Christ. This aggregate of harmony and unity in these 66 books when assembled together, can not, by any stretch of the imagination be accidental, but it is clear evidence of the divine authorship of the book. Any man today is free to select 66 books representing the best in secular history, law, prophecy, poetry, biography, parable, etc. but if he fastens them together he certainly won’t get anything like the Bible. Clearly the Bible was constructed from within and not from without.

Every writer who contributed to the Bible, from Moses (who wrote the first five books) to John’s Revelation, claimed to write at the dictation of God, and so if we say “There is no God” we indict all those inspired writers as liars, cheats and deceivers. When we consider that many of them suffered martyrdom for their efforts we must surely think it strange that they would be prepared to die for foolish falsehoods. Notwithstanding the fact that most of the apostles seemed to have died as martyrs the apostle Peter could say, **“For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ but were eye-witnesses of His majesty. For He received honour and glory, when there came such a voice to Him from the excellent glory, ‘This is My beloved Son in whom I am well**

pleased.' And this voice came from heaven we heard, when we were with Him in the holy mount. We have also a word more sure: word of prophecy whereunto ye do well to take heed, as unto a light that shineth into a dark place . . . For prophecy came not in old time by the will of man. But holy men of God spake as they were moved by the Holy Spirit." (2 Peter 1:16). The N.T. writers had not been duped with cunning fables but had actually seen with their very own eyes, the Christ they describe, and had heard, with their very own ears, God's voice from heaven acknowledging Christ as "My beloved Son." But, adds Peter, if we are still sceptical we can always consult that "more sure word of prophecy" (the O.T.) for all these events had, years before, been written down in detail.

INCOMPARABLE PROPHECY

The prophecies in the O.T. to which Peter refers abound in number (just over 300) and all of them have been fulfilled to the very letter. The sceptics allege that Bible prophecies were fulfilled to the letter because the prophecy was not written until after the event, but this is, of course, a nonsense. As mentioned previously, some of the O.T. predictions were made as much as 1,500 years before the fulfilment. The Jews had been reading and scrutinising these prophecies for hundreds of years before they came to pass. When Paul went around on his missionary journeys preaching that Christ had come, the people readily listened, but compared his words with their own copies of the O.T. The "Noble Bereans", for instance, heard Paul gladly but "searched the scriptures daily whether these things were so" (Acts 17:11). When the Ethiopian eunuch in his chariot, was reading Isaiah's prophecy (Chap. 53) and listening to Philip's description of its recent fulfilment, that prophecy was already 700 years old (Acts 8). As mentioned, there are over 300 such prophecies in the O.T.; many referring to the coming of Christ. Let us mention just half-a-dozen or so.

Adam (as far back as that) was *informed of Christ*: "the seed of the woman" (Gen. 3:15).

Abraham was informed of *the nation* from which Christ would spring (Gen. 12:3)

Jacob was advised that Messias would be of *the tribe of Judah* (Gen. 49:10)

David was told that Christ would be of *his progeny* (2 Sam. 7:12)

Daniel was informed as to *when* Christ would come (Dan. 9:25 & 2:44)

Micah was informed of *the actual town* in which Jesus would be born (Micah 5:2) and Micah wrote about 700 B.C.

Malachi was told that Messias would *be preceded* by John the Baptist (Mal. 3:1)

Zechariah was shown *the way* in which Christ as King, would make formal entry into Jerusalem (Zech. 9:9). Zechariah was also informed that Jesus would be betrayed for *30 pieces of silver* (Zech. 11:12). Zechariah wrote 500 B.C.

The Psalmist was given many minute details surrounding Christ's death and that He would die by *crucifixion*. Also the astounding news that Christ would *rise from the grave*. (Ps. 22 & 16.10) David wrote about 1,000 B.C.

Some of us would be quite proud if we could accurately predict what would happen tomorrow, or next week, but most of these O.T. prophets were making very accurate predictions 500 years ahead. The above are just a few examples but there are hundreds more. These prophecies were quite miraculous and provide clear proof that the Bible is the work of God. No other explanation is feasible or possible.

And quite apart from its remarkable contents, the Bible by *its very survival* has surely been endorsed it as having the patronage and protection of God. It not only has survived but is almost, perpetually a best-seller. And surely no document has been subjected to greater scrutiny. Every chapter; every verse; every word; indeed every letter of every word, of the Bible has been taken apart and examined by every generation, in every century, for the last 2,000 years, often by those looking for some error or flaw. The Bible has survived every test and defied every critic. The French infidel, Voltaire, is said to have claimed that "In 100 years the Bible will be extinct" whereas a few years after his death copies of the Bible were being printed on his own printing

press. Around 1940 it is reported that at an auction of the library of the Earl of Dudley, in a London bookshop, 92 volumes of Voltaire's writings, bound in calf, could fetch only eighty pence, whereas in 1933 the British Government paid to the Soviet Union £100,000 for the Codex Sinaiticus. H. L. Hastings said, The Bible outlives its foes. If you could gather all the books written against the Bible you could build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible and every time it is done it has to be done all over again the next day, or the next year. And then, after its enemies have done their worst, even some of its professed friends torture, and twist, and mystify, and misrepresent it. Surely it is no fool of a book if it lives through all of that. Infidels have been at work nearly 1,800 years firing away at it, and making about as much impression on it as you would by shooting boiled peas at the Rock of Gibraltar". Truly the Bible, as an anvil has worn out many infidel hammers.

CONCLUSION

Space has almost gone and the surface of the subject has not even been scratched. The Bible never claims to be a text-book on science or any other particular subject, although it touches upon a whole host of matters ranging from sanitation to horticulture, but whatever it does say on science, history, astronomy, medicine, philosophy, prophecy, etc., etc. it has been proved infallibly correct, often stating scientific facts hundreds of years before their being 'discovered' by man. And whenever science and the Bible have seemed to differ, the Bible has always emerged correct and science has had to catch up. The constraint of space has not allowed much reference to many of these supernatural qualities of the Bible: its unity, its infallibility, its accuracy, its inspiration, its survival and its incredible prophecies. And how many books have been written on the influence of the Bible, and the impact of Christ in the world? All these things, taken together, surely confirm what the Bible says of itself, that it is "In Truth, the Word of God". Thus the Bible, and even the Jew and the Arab, proclaim the existence of God. How then, can any enlightened man say, "There is no God"?

EDITOR.

GLEANINGS

"Let her glean even among the sheaves." (Ruth 2:15)

ENOUGH

"It is so sweet to trust Thy word alone:
I do not ask to see,
The unveiling of Thy purpose, or the shining
Of future light on mysteries untwining:
Thy promise-roll is all my own –
Thy word is enough for me!"

F.R.H.

"THE WONDERFUL"

"His name shall be called Wonderful" Isaiah 9:6

"Christ was wonderful in the Magnetism of His person."

"No sooner does He set His foot in the towns or cities of Judea than everything is in commotion. The people go out on a picnic, taking only food enough for a day, yet they are so fascinated with Christ that, at the risk of starving, they follow Him out into the wilderness. A nobleman falls down flat before Him, and says, "My daughter is dead." A beggar tries to rub the dimness from his eyes, and says, Lord, that my eyes may be opened." A poor, sick, panting woman presses through the crowd, says "I must touch the hem of His garment." . . . What is this coming down the road? A triumphal procession. He is seated, not in a chariot, but on an ass; and yet the people take off their coats and throw them in the way. Oh, what a time Jesus

made among the children, among the beggars, among fishermen, among the philosophers! You may boast of self control, but if you had seen Him you would have put your arms around His neck and said, "Thou art altogether lovely." . . .

"Christ was wonderful in His teaching"

"The people had been used to formalities and technicalities; Christ upset all their notions as to how preaching ought to be done. There was this peculiarity about His preaching: the people knew what He meant. His illustrations were taken from the hen calling her chickens together; from salt, from candles, from fishing-tackle, from a hard creditor collaring a debtor. How few pupils of this day would have allowed Him entrance. He would have been called undignified and familiar in His style of preaching. And yet the people went to hear Him. Those old Jewish rabbis might have preached on the side of Olivet fifty years and never got an audience. The philosophers sneered at His ministrations, and said, "This will never do!" The lawyers caricatured, but the common people heard Him gladly. Suppose you that there were any sleepy people in His audiences? Suppose you that any woman who ever mixed bread was ignorant of what He meant when He compared the kingdom of heaven with leaven or yeast? Suppose you that the sunburned fishermen, with the fish-scales upon their hands, were listless when He spoke of the kingdom of heaven as a net? We spend three years in a college studying ancient mythology, and three years in the theological seminary learning how to make a sermon, and then we go out to save the world; and if we cannot do it according to Claude's Sermonising, or Blair's Rhetoric, or Kames' Criticism, we will let the world go to perdition. If we save nothing else we will save Claude and Blair. We see a wreck in sight. We must go out and save the crew and the passengers. We wait until we get on our fine cap and coat, and find our shining oars, and then we push out methodically and scientifically, while some plain shoresman, in rough fishing-smack, and with broken oar-lock goes out and gets the crew and passengers, and brings them ashore in safety.

"Christ was wonderful in His victories"

"First – over the forces of nature. The sea is a crystal sepulchre. It swallowed the *Central America*, the *President*, and the Spanish Armada as easily as any fly that ever floated on it. The inland lakes are fully as terrible in their wrath. Recent travellers tell us that Galilee, when aroused in a storm is overwhelming; and yet that sea crouched in His presence and licked His feet. He knew all the waves and the wind. When He beckoned, they came. When He frowned, they fled. The heel of His foot made no indentation on the solidified water. Medical science has wrought great changes in rheumatic limbs and diseased blood, but when the muscles are entirely withered no human power can restore them, and when a limb is once dead, it is dead. But here is a paralytic – his hand lifeless. Christ says to him, "Stretch forth thy hand!" and he stretches it forth.

"But by Me"

In the Eye Infirmary, how many diseases of that delicate organ have been cured! But Jesus says to one born blind, "Be open;" and the light of heaven rushes through the gates that have never before been opened. The frost or an axe may kill a tree, but Jesus smites one dead with a word.

Chemistry can do many wonderful things, but what chemist at a wedding, when the refreshment gave out, could change a pail of water into a cask of wine?

What human voice could command a school of fish? Yet here is a voice that marshals the scaly tribes, until in the place where they had let down the net and pulled it up with no fish in it, they let it down again, and the disciples lay hold and began to pull, when, by reason of the multitude of fish, the net brake.

Nature is His servant. The flowers – He twisted them into His sermons; the winds

– they were His lullaby when He slept in the boat; the rain – it hung glittering on the thick foliage of the parables; the star of Bethlehem – it sang a Christmas carol over His birth; the rocks – they beat a dirge at His death. . . .

Here comes the Conqueror of Death. He enters that realm and says, “Daughter of Jairus, sit up”; and she sat up. To Lazarus, “Come forth”; and he came forth. To the widow’s son He said, “Get up from that bier”; and he goes home with his mother. Then Jesus snatched up the keys of death, and hung them to His girdle, and cried until all the graveyards of the earth heard Him, “O Death! I will be thy plague! O Grave! I will be thy destruction!”

“And The Life”

But Christ’s victories have only just begun. This world is His, and He must have it. What is the matter in this country? Why all these financial troubles? There never will be permanent peace in this land until Christ rules it. This land was discovered for Christ, and until our cities shall be evangelised, and north, south, east, and west shall acknowledge Christ as King and Redeemer, we cannot have permanent prosperity. . . .

In laws, in constitutions, in exchange, in scientific laboratory, on earth as in heaven, Christ shall be called Wonderful. Let that work of the world’s regeneration begin in your heart, oh hearer! A Jesus so kind, a Jesus so good, a Jesus so loving – how can you help but love Him?”

T. de Witt Talmade.

WE QUOTE – ISAIAH 9:6

“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.”

Selected by Leonard Morgan.

PRINCIPLES FOR RESTORATION

So how can we restore the Christianity of the New Testament? Here are just a few principles with which we must at least start:

We must develop an unending thirst for truth. We must love the law of God (Ps. 1:2; 119:9-16, 47, 48, 97, 113, 119, 127, 159, 167; 1 Pet. 2:1,2). Without a love for God’s Word we will not search it. Where there is no love for the Scriptures there is no study of the Scriptures.

We must diligently and objectively study the Scriptures. (2 Tim. 2:15). Ignorance is always fertile soil for error. It was because of ignorance of God’s Word that Israel fell (Hos. 4:6). God did not have the Bible written in a manner that would cause confusion and division, It was written that we might *understand* what the will of the Lord is (Eph. 3:3, 4; 5:17).

We must have the attitude that the Bible is our only authority. We must, as Peter commands, speak as the oracles of God (1 Peter 4:11). Isaiah stated that if we do not speak according to the Word of God, there is no light in us (Isa. 8:20). Yes, we must ask, “What is written in the law? How readeest thou?” (Lk. 10:26; Gal. 4:30). We must hold the *pattern* of sound law words (2 Tim. 1:13). And really can there be any real restoration based upon the opinions of man? We must not seek for authority in men and creeds. Creeds will always be symbols of partyism and not unity. We must seek authority only in the Word of God.

We must be scriptural in name. How much confusion could be eliminated in the religious world if we eliminated from all religions the names of men? We must restore New Testament names both to the Church as a body of people and to the members who make up the Church. We must have scriptural names, not sectarian names.

We must let opinions be just that – opinions. Every time we allow the opinions of men to be exalted to the status of law, we have begun to write another creed. Each

man can have his own opinion when God's law is silent, but he must never bind that opinion on others or allow that opinion to become a substitute for a law or God.

RESTORE REAL CHRISTIANITY

The apostles were **promised** the truth by Jesus (John 16:13). They **received** the truth (Acts 2:1-4, 42; Eph. 3:1-5). And, they **preached** the truth (1 Cor. 15:1-3). This truth which they preached was a "pattern of sound words" (2 Tim. 1:13), It was the doctrine of Christ (2 John 9,10), and the doctrines of men were ruled out (Gal. 1:6-9). It was "a faith" once and for all delivered unto the saints (Jude 3). It was the perfect law of liberty (Jas. 1:25), the law of Christ (Romans 8:2; Gal. 6:2; 1 Cor. 9:21). This is what we must restore. We can discover true Christianity *only in the Bible*.

There is only one real Christianity, that is the Christianity of the New Testament. Everything else is a counterfeit. As there is only one New Testament God, and New Testament Christ, there can only be one New Testament Christianity. There are no other Bible Gods, Bible Christs or Bible Christianities. We must desire the Christianity of the New Testament in its pure form.

Actually, if we plant the same seed of the kingdom today that was planted in the first century, we will have the same fruit – Christians only. And by the fruit we can tell if we planted the right seed (Matt. 7:15-21). If we preach only New Testament teachings, we will produce only New Testament Christians. And what more do we need? That which saved souls in the first century will save souls today.

The problem with many of us today is that we have lost sight of restoration thinking because we have lost sight of the fundamentals of the gospel. The problem with liberals and modernists is that they are advancing to the battle but they have forgotten their weapons. If we forsake the fundamentals of the gospel, with what shall we fight the enemy?

It has always been true that those religious groups which are more conservative in belief grow faster. This is added proof that we must go back, back to the Bible. There, and only there, are our true weapons of warfare. No creed or discipline of man ever lasted on the battlefield. Why can't we just go back to the Bible for authority and forget the creeds? After all, there will be no creeds presented at the judgment to assist God in judging the world. There will be only one book there as the standard of judgment (John 12:48; Rev. 20H:12).

RESTORATION IS POSSIBLE

Restoration of true Christianity is possible. We have the only possible source that will produce restoration – the Word of God. And there exists the necessity – the salvation of our own souls (2 Thess. 2:9-12).

Paul stated that the Corinthians would save their souls if they held fast the gospel **which he had preached unto them** (1 Cor. 15:2). Peter desired to stir our minds to remember old paths (2 Peter 1:13). He desired that after he died, Christians throughout the world should "**call these things to remembrance**" (2 Peter 1:15). And so, let us call to remembrance the message of real Christianity. Paul exhorted, "**Howbeit the firm foundation of God standeth having this seal. The Lord knoweth them that are His: and let everyone that nameth the name of the Lord depart from iniquity**" (2 Tim. 2:19).

R. Dickson.

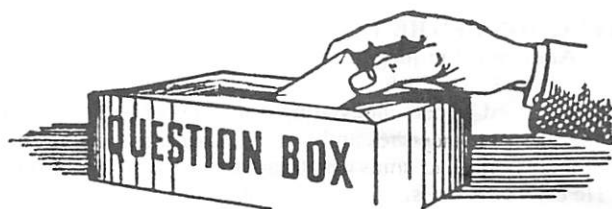
Those who refuse to learn from history are doomed to repeat it.

The man who lives only for himself runs a very small business.

Many people need to give their minds a bath.

All truths are equally true, but not equally important.

God promised a safe landing, not a smooth sailing.



Conducted by
Alf Marsden

“Joel’s prophecy (ch. 2) was fulfilled at Pentecost and predicted certain incredible events which would occur ‘before the great and notable day of our Lord’. What day was this? Was it judgment day?”

“The Day of the Lord” is an eschatological term, i.e. it has to do with death, judgment, Heaven, and Hell. In Jewish eschatology, it is Jehovah manifesting Himself in triumph over His foes, and interposing on behalf of His people to deliver them. It is even the judgment of Jehovah against His own chosen people, the nation of Israel, because of their infidelity and their open state of rebellion against His decrees. The deliverance was usually from external oppression by other nations; sometimes it was release from social injustice and misery; in such cases it was a day to be desired.

AMOS

The theme of the prophecy of Amos is the judgment of the Lord. He prophesied in the days of Uzziah, king of Judea, and Jeroboam, king of Israel. I suppose one could say that the herdsman of Tekoa was a monotheist, i.e., he believed in the doctrine of only one God. He knew that the Creator was a providential God, the sovereign ruler of individuals and nations, a God who was loving but inflexible in justice. It was his appreciation of such a God which led him to tell of the vision of God standing on a wall holding a plumb-line; the wall had been built using a plumb-line. God was to set the plumb-line in the midst of His people, Israel; He was to rise against Jeroboam “with the sword.” Amos speaks of God’s judgment upon 6 bordering Gentile nations, then against Judah, and finally against Israel which was guilty of the greater sin (see ch. 1 & 2).

It is in this context that Amos speaks about ‘The day of the Lord’. In ch. 5 he says, **“Woe unto you that desire the day of the Lord! to what end it is for you? the day of the Lord is darkness, and not light . . . Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it”** (vv. 18-20). It seems that the prophet here is speaking about the ultimate destruction of Israel for he goes on in 9:8,9, **“Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth: saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.”** It was in the reign of Tiglath-pileser, king of Assyria, that the Assyrians began emptying the land of the ten Tribes of Israel of its inhabitants. Later, many found themselves in Mesopotamia where they settled.

Judah, of course, endured captivity in Babylonia. In 605 B.C. Nebuchadnezzar came to Jerusalem, and carried off the vessels of the Temple to Babylon, along with many of the royal seed (See 2 Chron. 36:5-8. Also Dan. 1:1-5). In 586 B.C. his army burned the Temple, destroyed Jerusalem, and carried off the residue of the people into captivity (See Kings 25:2-21). Ps. 137 is perhaps one of the most poignant passages in the Bible, but it seems while in exile, the Jews enjoyed many privileges. In 539 B.C. Babylon fell into the hands of Cyrus the Great who authorised the Jews to return to the land of their fathers and to rebuild the Temple (See Ezra and Neh.). Many, however, preferred to remain in Mesopotamia and there, with others formed what became known as the Diaspora. (In this context, notice also Acts 2:9).

DESTRUCTION OF THE TEMPLE A.D.

If the 'day' predicted by Amos was the judgment of the Jews by God, then the judgment was on-going. We must look at the whole picture as it unfolds in the Bible. God is King. His reign is characterised by the undeviating principles of justice which men have seen throughout the ages. He punishes and blesses according to His Will. We Christians use an expression on many occasions which says that God is 'in control', that means, of course, that He *controls* events. Many times we do not see that control exercised; at other times, when it is revealed to us, we do.

There is a sense in which we can say that the advent of Jesus was a 'day of the Lord', because when He was born, God passed judgment on the world through Him. To be saved, people had to accept Him as Saviour; to be lost, they could reject Him. As if to demonstrate His control, God sent Christ at 'the proper time'. He was sent to 'His own', the Jews, but they rejected Him and finally murdered Him. They called Him Beelzebub; that constituted a sin against the Holy Spirit of God and from that there could be no escape. We see Jesus weeping over the city of Jerusalem, and ending by saying, "**Behold, your house is left unto you desolate**" (Matt. 23:37,38). Desolation means, 'de-populated, devastated'. In the very next chapter Jesus tells the Disciples about the destruction of the Temple. Those in Judea are to flee into the mountains when they see "**The abomination of desolation, spoken by Daniel the prophet**" (24:15,16). Dan. 9:27 & 12:11 seem to refer to the Antiochus Epiphanes, 8th in the Seleucid dynasty who robbed the Temple, erected a statue of Jupiter in the Holy of Holies, and threw down the walls of the city, in about 168 B.C. Jesus seems to be referring to the final desolation in A.D.70 when, besieged by the Roman commander Titus, the Temple was burned to the ground and the city virtually destroyed. Rather strangely, the emperor Hadrian built a temple to Jupiter on the site of the destroyed Temple. It said that in 363 A.D., the emperor Julian, in order to defeat the prophecy of Christ (Matt. 24:1,2), undertook to rebuild the Temple but flames burst out in the foundations. Truly, these days were days of visitation and judgment by God on a rebellious nation.

THE GREAT ASSIZE

At the final consummation of all things, there will be another great 'day of the Lord'; The Bible in many places speaks of it, and Jesus specifically mentions it (See Matt. 25:31-46). Judgment is certain, but we ought to understand a little about it. The Bible teaches us that 'now' is the day of salvation. The Jews wrought their destruction by the lives they lived *as they lived them*. Christians must realise that so far as God is concerned it is always 'now'; the past cannot be recalled; the future cannot be known. The actions that we do, the thoughts we think, are always in the present, whenever that present may be. Therefore, we must not, like the student, think we can have a period of 'cramming' towards the end of our lives in order to prepare ourselves for the final examination. When we stand before God we shall be what we have made ourselves while here on earth. He will then pass sentence.

Throughout the New Testament we are told about the day of Christ's coming in the glory of the Father. It is variously described as a day of wrath (Rom. 2:5); a day of judgment (Matt. 10:15; Rom. 2:16); a great day (Jude 6); sometimes it is called 'that day' and sometimes just 'the day' (1 Thess. 5:4; 1 Cor. 3:13); the day of Christ (Phil. 1:6,10).

I have gone to some length to show that we need to make a detailed study of what the prophets and other writers refer to when they speak about events which have already been fulfilled, events which were happening at the time they wrote, or events that had to be fulfilled in the future. There is much debate about some of these things, e.g., there are some who say that the revelation is not speaking about the things *to be fulfilled*, but about things that have been fulfilled, namely, the destruction of the

temple in A.D. 70, and the destruction of Jerusalem. There is no doubt that the record speaks about things 'shortly to come to pass', and the 'time being at hand', and the words of Jesus when He told His Disciples that 'this generation will not pass away' without certain things being fulfilled. There are those who will say, "Well, does it really matter"? In answer to that I must say that I have found no suitable alternative to good Bible exegesis.

In this reply I have only been able to illustrate just how complex this subject can be. Could I suggest that readers make a detailed study of 'the judgments of God'; the historical importance of the Inter-Testamental period; and so far as the N.T. is concerned, an understanding of the expressions 'the Day of Christ' and the 'Day of the Lord'. A study of the word 'day' would be rewarding.

(All questions, please, to Alf Marsden, 20 Costessy Way,
Winstanley, Wigan WN3 6ES).

CHRONOLOGY OF THE PASSOVER

Brother Wood's article in last November's issue had much to commend it but I believe one or two areas require a deeper study. I trust the following will help clarify those points.

All the key events in our Lord's life relate to Jewish festivals. Those surrounding the time of His death face some resolution as the Jewish paschal lamb was slain following which, there was the feast. The Lord on the other hand instituted His feast and then was slain. It is obvious then that *the timing* of both events can not be matched with one another. Either the timing of the feasts were the same or the timing of the death of our Lord and the lambs were the same.

The Jews killed the lambs on the Jewish month of Nisan 14 (Ex. 12:6) '*between the evenings*' as the margin says i.e. '*in the afternoon*'. The Hebrew is *Ben habayim*, meaning the time that the sun is going down in the heavens, i.e. from noon to sunset. In the LXX it has 'pros hespran' - '*toward evening*'. On the other hand the Hebrew for the time from sunset to dark (the gloaming), is *Ben hashmashoth*. Thus the slaying of the Paschal lamb was between noon and sunset on Nisan 14. Josephus said it was between the 9th and 11th hour (War. book 6 chapter 9 para 3).

The A. V. of Matthew 26:17 wrongly adds the word '*Feast*' to the phrase '*the first day of unleavened bread*' (Lu. 22:7; Mk. 14:12), which has probably led to confusing '*the first day of unleavened bread*' (Ex. 12:18; Lev. 23:5) with '*The Feast of the Unleavened Bread*' (Ex. 12:17; Lev. 23:6). Josephus was not under any such illusion as in Antiquities book 3 chapter 10 para 5 it says "The feast of unleavened bread succeeds that of the Passover, and falls on the 15th day of the month and continues 7 days."

All leaven had to be searched out on Nisan 14 (Ex. 12:15) and so was termed '*the first day of unleavened bread*'. The Feast on the other hand began on Nisan 15 (i.e. after the sunset of Nisan 14) and lasted for 7 days until Nisan 21 (Ex. 12:18) and commemorated the day of coming out of Egypt (Ex. 12:17; Num. 33:3). The Jews eat the Passover on Nisan 15, as they always have done. However the term 'Passover' in the Old Testament sometimes refers to when the lambs slain on the 14th of Nisan (Ex. 12:11) and sometimes to the eating of the lambs on the 15th of Nisan (Ex. 12:21), and in the New Testament to the Jewish Passover (Jn. 2:13) or to the Christian Passover (1 Cor. 5:7); care therefore needs to be taken as to which event is being referred to each time it is used.

The Jerusalem Rabbi's record, the Talmud, written in the early days of Christianity, in Sanh. 43 (Baraita) says "on the eve of the Passover they hanged Yesu (of Nazareth)".

The Apostle Paul in 1 Cor. 5:7 says "*For Christ our Passover also has been sacrificed*" which suggests that Jesus was slain at the time when the Paschal lambs were also being killed. This is confirmed in the gospels, Mark 14:12 says "*And on the first day of unleavened bread, when they killed the Passover, his disciples said unto Him. Where wilt thou go and prepare that thou mayest eat the Passover.*" Jesus went there in the evening (Mk. 14:17), the Greek word for 'evening' is 'opasis' which means 'after sunset'. The disciples then, gathered at the start of Nisan 14 for the Lord's Supper; the disciples knew that Jesus was to be crucified at this Passover (Mt. 26:2) so when the day arrived Jesus said, (Mt. 26:17) "*With desire I have desired to eat this Passover with you before I suffer*" (Lu. 2:15). In John 18:28 it says "*Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.*" It is clear then that the Passover that Jesus ate was not the same that the Jews were to eat the following night.

The early Christians kept the 14th of Nisan as their Passover (now called Easter) against the practice of the Jews of maintaining Nisan 15. Towards the end of the second century a fierce debate arose between the Greek and the Roman Churches, Polycrates then an elder of the Church at Ephesus claiming that primitive practice said Easter should be held on Nisan 14 whilst Victor then Bishop of Rome held that Nisan 15 was the correct date as the Jews held that date. Several councils were unable to resolve the differences following which Rome excommunicated the eastern Churches for their schism. In 325 the council of Nicea found in favour of Rome. It appears however that the Church in the British Isles was alone in the west of keeping Nisan 14 until, towards the end of the 7th century, Rome finally prevailed.

Jesus held His Passover feast on the Thursday evening the start of Nisan 14, was crucified on Friday afternoon, and was buried late that afternoon, just before sunset on Nisan 14. Was all day of Saturday (evening and day), Nisan 15th, in the grave, and arose early on Sunday morning (Nisan 16) after spending the evening of Nisan 16 in the grave. Nisan 16 was the day when the Jews offered their first fruits as Josephus records in (Ant. book 3 chapter 10 para 5), this was instituted in Leviticus 23:10,11 to be on the day after the Sabbath. Nisan 15 was a Sabbath as no work was to be done on that day (Lev. 23:7). But to ensure there was no confusion on this point in the year our Lord was crucified, Nisan 15 fell on the 7th day of the week, that day was then truly a high Sabbath (Jn. 19:31). This brings out a fuller meaning of 1 Cor. 15:20 "*But now Christ has been raised from the dead, the first fruits of those who are asleep.*"

Brian Boland,
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SCRIPTURE READINGS

Nov 6	1 Chron 16:7-36	Acts 14:
Nov 13	Amos 9:	Acts 15:1-21
Nov 20	Daniel 1:	Acts 15:22-35
Nov 27	Genesis 17:9-27	Acts 15:36 to 16:15

PLACES

A number of interesting places appear in this portion of scripture and are worthy of consideration.

Iconium was a city of Asia Minor. which stood on the edge of a plateau of a well watered and wealthy region. It was originally Phrygian, but its fame and prestige grew under Roman rule. It was a city that claimed to be older than Damascus, which is doubtful.

Lystra of Lycaonia was sited eighteen miles from Iconium. It was made a Roman colony by Augustus, one of a number of colonies that were intended to consolidate the new province of Galatia. (Incidentally, the N.T. does not

disclose it as a colony.) An old story of ancient Lystra was this: Once Zeus and Hermes came to this earth in disguise. None in the land would give them hospitality except Philemon and his wife Baucis, who took them in. As a result, the whole population was wiped out except Philemon and Baucis, who were made the guardians of a splendid temple and who turned into two great trees when they died. So when Paul healed the crippled man, the people of Lystra were determined not to make the same mistake again.

Derbe was sited sixty miles south-east of Lystra and was the most easterly place visited by Paul and Barnabas when they founded the congregations of southern Galatia. Paul's fellow traveller, Gaius, came from this city (Acts 20:4). Derbe was identified in 1956 by M. Ballance.

Antioch in Syria was the largest city in the Roman world after Alexandria and Rome itself. It was sited on the river Orontes and dated to c 300 B.C. It was the most famous of the sixteen Antiochs established in ancient times. Antioch was the capital of the Roman province of Syria. Life there was rich and varied, but the city had a bad moral tone.

The ancient ethnic kingdom of **Galatia** was named after the Gauls, a people who established themselves in Asia Minor in the third century B.C. In 64 B.C. Galatia became a client of the Romans and, after the death of king Amyntas, was given full status as a Roman province (25 B.C.).

Troas was named after the site of ancient Troy. Troy was made famous by Homer, a contemporary of the prophet Elijah. Here Alexander the Great had stood by the tomb of Achilles and had dedicated himself to world conquest. Troas was made a Roman colony by Augustus. It was the main port of N.W. Asia Minor and a stopping-off place for travellers from Asia to Macedonia. The Church of Troas is twice mentioned by the Christian Father Ignatius.

Macedonia (or Northern Greece) was an area famous for timber and pre-

cious metals. Kings dominated Macedonian affairs from the fourth century B.C., and, after Alexander, Macedonian dynasties ruled throughout the Eastern Mediterranean until superseded by the Romans. The province had six colonies, including Philippi. Paul looked upon Macedonia with profound affection (1 Thessalonians 1:3; Philippians 4:1). He was always eager to return there (Acts 20:1,2; Corinthians 1:16). The Macedonian saints were willing donors to his Jerusalem fund (2 Corinthians 8:1-4).

Philippi was a leading city of Macedonia and a colony of Rome. It was named after Philip of Macedon, father of Alexander the Great. Here a great battle took place in 42 B.C. which decided the future of the Roman world. (The forces of Mark Anthony and Octavian, who later became known as Augustus Caesar, defeated the forces of Marcus Brutus and Gaius Caesar.) Augustus later gave the city the name Colonia Augusta Julia Philippensis. As a colony, Philippi was "a little Rome." Here Latin was spoken, Roman dress was worn, Roman customs were observed and Roman morals were maintained. The Citizens cherished the thought that their names were inscribed in the archives of their mother city. Citizenship was assured by this enrolment.

PEOPLE

There are three people mentioned in this section, who deserve our attention - John Mark, Silas and Timothy.

The Thompson Chain Reference Bible has this to say on **John Mark**: "Had a godly mother (Acts 12:12); related to Barnabas (Colossians 4:10); helper of Paul and Barnabas (Acts 12:25); vacillated in early years (Acts 13:13; 15:38); later years became a faithful co-worker with Paul (Colossians 4:10; 2 Timothy 4:11); companion of the apostle Peter (1 Peter 5:13)."

Silas or Silvanus was a member of the Church at Jerusalem, who with Judas, was chosen by those in authority in the Church to carry the apostolic letter

to Antioch (Acts 15:23-29). Later, when Paul and Barnabas parted company, Silas was elected by Paul to take Barnabas' place in the missionary endeavours. He, like Paul, was a Roman citizen, although this did not prevent both being beaten and imprisoned in Philippi (Acts 16:22-24). Later Silas is mentioned in 2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1 and Peter 5:12 (if this is the same Silas). F.F. Bruce has written: "Paul must have discerned qualities in Silas which made him a congenial companion and fellow-worker in the gospel enterprise. He certainly shared Paul's understanding of the law-free gospel, which extended the grace of God to Gentiles on an equal footing with Jews. Silas, no doubt, had been well pleased to carry the apostolic letter from Jerusalem to Antioch since he was in entire agreement with its terms. He belonged, evidently, to the more liberal wing of the Jerusalem Church . . ."

No one formed a closer mutual attachment to Paul than **Timothy**. He was a native of Lystra and a son of a mixed marriage, his mother being a Jewess and his father a Greek. His mother reared him in the Jewish faith with much encouragement from his grandmother (2 Timothy 1:5). It is very probable that Timothy was a convert through Paul's preaching (1 Timothy 1:2). It was Paul, of course, who circumcised him, "to regularise his status," as one commentor has put it. As well as being a fellow-traveller with Paul, Timothy also supported him during his eighteen months stay in Corinth and three years ministry at Ephesus. To quote the late Professor Bruce again: "Timothy was with Paul in Corinth a year or two later when the Epistle to the Romans was dispatched (Romans 16:21) and he was one of the large party that accompanied Paul on his last voyage to Judaea (Acts 20:4). After Paul's arrest in Jerusalem we lose sight of Timothy, but he reappears with Paul in Rome, if the captivity epistles

were composed there (Philippians 1:1; Colossians 1:1; Philemon 1). When Paul had reason to believe that a judicial decision would soon be taken about him in the imperial court, he wrote to his Philippian friends telling them that, as soon as he knew the outcome, he would send Timothy to give them news and to bring back news of them. It is at this point that he gives Timothy a quite remarkable encomium (Philippians 2:20-22)."

ADDITIONAL POINTS

We read in this section of the end of Paul's first missionary journey and the commencement of his second. In-between, an important gathering took place in Jerusalem to debate the question of the Law and the Gentiles and especially whether or not the Gentiles required to be circumcised to be saved. This resulted in a letter to the Gentile believers in Antioch, Syria and Cilicia in which clear guidance was given by the apostles and elders (15:24-29).

We then go on to read of the disagreement between Paul and Barnabas over John Mark. Sometimes it concerns us today that eminent brethren do not see eye to eye on certain matters. But surely there can be disagreement without brethren becoming disagreeable. Let us all strive to have the mind of Christ.

Ian S. Davidson,
Motherwell.

HELP I FEEL GUILTY

Guilt is a powerful, God-given tool to help man. However, a Christian has two problems with guilt. One is feeling guilty when he shouldn't. Equally as difficult is the second problem – how to handle guilt when we should feel guilty.

Some Try to Transfer Guilt. This began with our ancestor Adam. He attempted to blame his wife for his sin. In the thousands of years that have elapsed, man has not changed. It is easier to blame one's mate, job, situation, education level or ancestry, for one's sin.

Some Try to Escape from Guilt. A common attempt is to run away from guilt and what reminds us of our sin. Jonah tried this when he fled towards Tarshish. Most people have a "Tarshish" to run toward.

Some Try to Minimize Guilt. They begin by saying, "Maybe we need to re-examine this situation." This progresses to, "Maybe this isn't as bad as people say it is." Then one can conclude, "I am not so bad after all." There are some aspects of accepted behaviour that do change with time. However, God is unchangeable. There are laws of His that have always been the same.

How Is Guilt To Be Handled. Guilt comes as a result of debt. One feels he has not adequately performed and therefore he has failed. Guilt can only be eliminated by a debt being paid. All the debt of sin has been fully paid by Jesus Christ. We accepted this payment by faith that is expressed in obedience and baptism. Let us in this way remove guilt. We can be free!

"I owed a debt I could not pay.

He paid a debt he did not owe.

I needed someone to wash my sins away.

And now I sing a brand new song -
"Amazing Grace"!

Christ Jesus paid the debt I could never pay."

A Jenkins.

TEST YOUR BIBLICAL KNOWLEDGE

1. What happened to Aaron on Mt. Hor?
2. What were the cities the Israelites were forced to build in Egypt?
3. Who was Naomi's husband?
4. Paul remained in his own rented house in Rome for how many years?
5. Which is the largest psalm?
6. Who found the Book of the Law in the temple during Josiah's reign?
7. What two kinds of philosophers disputed with Paul at Athens?

8. Who was King Agrippa's wife?
9. Who became king of Judah at the age of eight?
10. What was the second plague against Egypt?

NEWS FROM THE CHURCHES

Slamannan District: The Quarterly Mutual Benefit Meeting took place on Saturday, 10th September, 1994, at Motherwell Meeting place when a goodly gathering discussed the subject "What does the Bible teach about abortion, and is the R.C. viewpoint right on the issue?"

The speakers were Peter Sneddon, Dennyloanhead, and James Grant, Wallacestone. In the chair was Ian Davidson, Motherwell. Many interesting points were raised and fully discussed at the one hour's discussion period. All in all a very fruitful time was had by all and a very pleasant time spent in fellowship and conversation over cups of tea.

The next meeting, God willing, will be held at Tranent Meetinghouse on 3rd December, 1994, when the subject will be, "Why is love said to be greater than hope and faith in 1 Cor. 13?" The speakers will be John Colgan, Tranent and Bill Cook, Dunfermline. The chairman will be John Kneller. We must thank the Motherwell sisters for their splendid catering.

Harry McGinn (Sec).

COMING EVENTS

ANNUAL SOCIAL, NEWTONGRANGE
Saturday, 8th October, 1994
4.00 p.m. in Meetingplace

Speakers:

Bro. David Ferguson, Mayfield
Bro. Robert Hughes, Kirkcaldy

We look forward to a rich time of fellowship with the various congregations in the Lord.

Joe Currie (Sec/Treas.)

ANNIVERSARY MEETING

Kentish Town. We are having our 123rd Anniversary Meeting on Saturday, 8th October, 1994, 3.00 p.m. and 6.30 p.m. Tea at 4.45 p.m. Bro. Geoff Daniel from Bristol is speaking. We look forward to a time of fellowship and encouragement. Please come and join us!

Dorothy Proud (Sec.)

GHANA APPEAL

Again we thank those who have donated to the Lord's Church in Ghana, and earnestly implore the continuance of this vital work (James 2:14-17).

The completion of meeting houses is becoming even more urgent. The demand for rented accommodation by various religious groups is keen and, even when obtained, can involve considerable inconvenience as well as expense.

We have recently sent funds to roof one building which is presently under construction, after which it will be used for meetings. Doors, windows, etc., will, God willing be added later.

Medical care is vitally important, particularly in the tropical climate. Good medical attention is available and Church funds have been used, not only to relieve suffering, but in saving lives of our brothers and sisters. Our brother suffering from river blindness is responding well to treatment, but will require to attend hospital regularly for some considerable time.

A sister is being successfully treated for a disease which has caused the death of another woman in the same village.

A faithful sister recently lost her husband in a tragic accident and is receiving emotional, spiritual and practical support from her caring brethren.

These are just examples and space prevents me from elaborating further.

We appeal, too, for funds to supply Bibles, Hymn Books and study material for recently established congregations. It is important for a plant to be well watered after the seed is planted, otherwise it could die. One soul is vitally important and we are talking here of many.

Brethren, much has been achieved and future possibilities are so encouraging. We earnestly appeal to you to continue supporting the spiritual and numerical growth of the Lord's Church in this fruitful field,

Please make Cheques payable to "Graeme Pearson (Ghana Appeal)"

and send to:
Graeme Pearson,
13 Fairways, Dunfermline,
Fife. KY12 0DU.
Telephone: (0383) 728624.

Bill Cook.

- 10. Frogs (Exodus 8:2)
 - 9. Josiah (2 Kings 22:1)
 - 8. Bernice (Acts 25:13)
 - 7. Epicureans and Stoics (Acts 17:18)
 - 6. Hilkiah (2 Chronicles 34:14)
 - 5. 119th
 - 4. Two (Acts 28:30)
 - 3. Elimelech (Ruth 1:2)
 - 2. Pitom & Ramesses (Exodus 1:11)
 - 1. He died (Numbers 20:27-28)
- ANSWERS**

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