

Scripture Standard

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Pleading for a total return to New Testament principles.

New Testament Principles - 7

ON THE LORD'S TABLE THERE IS OF NECESSITY BUT ONE LOAF
Alexander Campbell

(The Christian System, Breaking The Loaf, Proposition III)

The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses enjoined twelve loaves. But it is a necessity arising from the meaning of the Institution as explained by the Apostles. As there is but one literal body, and but one mystical or figurative body having many members; so there must be but one loaf. The Apostle insists upon this, "Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf."⁷ The Greek word *artos*, especially when joined with words of number, says Dr. Macknight, always signifies **a loaf**, and is so translated in our Bibles, "Do you not remember the **five loaves?**"⁸ There are many instances of the same sort. Dr. Campbell says, "that in the plural number it ought always to be rendered loaves;" but when there is a numeral before it, it indispensably must be rendered a loaf or loaves. Thus we say one loaf, seven loaves; not one bread, seven breads. "Because there is one loaf," says Paul, we must consider the whole congregation as one body. Here the Apostle reasons from what is more plain, to what is less plain; from what was established, to what was not so fully established in the

minds of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning makes it as certain as a positive law: because that which an Apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ, would have been ridiculous in a logician, and how unworthy of an Apostle! It was, then, an established institution, that there is but one loaf, inasmuch as the Apostle establishes his argument by a reference to an established fact. Our third proposition is, then, sustained that on the Lord's table there is of necessity but one loaf.

⁷ 1. Corinthians 10:17. ⁸ Matthew 16:9

(Extracted from "The Christian System" 1839, 2nd.edition,
<http://eusebos.eu/campbell/csystem.htm/loaf.htm#part3>)

The Value of the Church to God

Derek L Daniell, Tunbridge Wells.

For most people attending a church service is at best a rare occasion. Weddings, funerals and man made religious festivals like Easter and Christmas is about the only time most people will enter a church building. Many will say that the church is irrelevant and outdated in our modern world, and that the church has no place in their daily life, but why is this so? Mankind has the desire to worship something or someone, but rejects the God who created them.

For since the creation of the world His invisible attributes, His eternal power and divine nature have been made, so that they are WITHOUT EXCUSE. For even though they know God, they did not honour Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and

crawling creatures. Romans 1:20-23; cp Acts 14:15-18.

Worshipping a God we Know

When the apostle Paul arrived in the city of Athens he said the citizens were "very religious" as he saw their many idols. However, on seeing an altar inscribed TO AN UNKNOWN GOD he took the opportunity to make God known to them. In his speech to the assembled philosophers he told them that God "does not dwell in temples made with hands". Neither was God "like gold, silver, or stone, an image formed by the art and thought of man". In reality "in Him we live and move and exist ... for we also are His children", therefore this **unknown God** is the ONLY one that man is to worship. (Acts 17:16-34). The nation of Israel had a covenant with God in which they were commanded to worship ONLY Him. They were not to make for themselves idols to worship or serve, (Deut 5:1-10; cp Matthew 22:34-40). Under the New Covenant we are to worship and serve the same God and it is the **privilege of Christians** to assemble with others of like faith to do this, (Hebrews 10:19-25). The church that Jesus built is a local congregations of disciples of Jesus Christ who are:

living stones, being built up a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1 Peter 2:5.

The Value of the church to You

It is through **the church** that God has made known His manifold wisdom.

this was according to the **eternal purpose** that he has realised in Jesus Christ our Lord" Eph 3:10-11.

The church that Jesus established was purchased by His blood, Acts 20:28. The church is His sanctified bride,

so that he might present the church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish. Ephesians 5:26-27.

We need to understand how valuable the church is to God, to

understand how valuable the church is for us if we are to be acceptable before God. An anonymous poet wrote these words:

No place there is on earth more sweet,
more rich with pure delight,
Than where our Father's children meet
to worship Him aright.
With saints on earth to sing His praise,
inspired with holy zeal;
With joy the note of song we'll raise
as we His presence feel.
Who can forsake assembling here,
while grace and truth declare
Where we in Jesus' name appear
His presence shall be there.
If earth affords a joy so dear,
where parting oft are known,
What heights of rapture shall appear
forever near God. throne.

The Apostle Matthias

Jonathan Ashurst, Byron GA

When was the last time you had to prepare for an important event? Perhaps you had to get ready for a trip, or learn how to perform a new job responsibility, or cook a meal for guests. Many situations in life require preparation. Some require years of disciplined and regular preparation. When the big day finally comes, we find that all the work was well worth the effort. Jesus' apostle Matthias found this to be the case.

After Jesus rose from the dead, he spent forty days with the apostles. At the end of this time, he told his apostles to wait in Jerusalem until they were baptized with the Holy Spirit. Then he ascended into heaven. (Acts 1:1-10)

For the next several days, Jesus' followers did wait in

Jerusalem, in the upper room of a house. There were only eleven apostles present, since the twelfth, Judas Iscariot, had betrayed Jesus and committed suicide (Acts 1:18-19). Along with the eleven, there were others in the upper room as well.

According to Acts 1:14:

These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

In all there were about 120 people present. (Acts 1:12-14)

What a mix of emotions these followers must have felt. So much had recently happened and they were expecting another significant event to happen, soon. During this time of waiting and prayer, Peter reminded the group that Judas' betrayal had been prophesied in the Psalms. However, Judas' replacement had also been prophesied. (Acts 1:15-17)

In Acts 1:20, Peter said:

For it is written in the Book of Psalms, 'Let his dwelling place be desolate, And let no one live in it'; and, 'Let another take his office'.

Peter was alluding to two scriptures: Psalm 69:25 and Psalm 109:8. [see footnotes]

Peter concluded by saying:

Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when he was taken up from us, one of these must become a witness with us of His resurrection. Acts 1:21-22

Two were put forward, one named Joseph and the other named Matthias. The group prayed that God would show them which of the two he had chosen. And they prayed and said:

"You, O Lord, who know the hearts of all, show which of these two You have chosen to take part in this ministry and

apostleship...” Acts 1:24-25a

Acts 1:26 reveals what happened: “And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.”

The next chapter (Acts 2) tells about when the “Promise from the Father” (Acts 1:4) arrived. During the Pentecost feast, Jews from all over the world were gathered in Jerusalem. Miraculous power came upon Matthias and the other apostles, so that they were able to speak in the various languages of the gathered Jews. The apostles proclaimed that Jesus, whom the crowds had demanded to be crucified a few weeks before, had proven Himself to be the Messiah by His resurrection. When the people heard this, they asked the apostles, “Men *and* brethren, what shall we do?” They were told to “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.” (Acts 2:38) On that day, Matthias was able to participate in the establishment of the church.

Because he had been a witness to Jesus’ ministry, Matthias was suitably prepared to be appointed as one of the apostles. In 2 Timothy 2:19-21, Paul reminds us that if we devote ourselves to God’s service, He will be able to use us and we will be “prepared for every good work.” Like Matthias, let us follow Christ faithfully, so that we will be prepared to work the kingdom.

FOOTNOTES:

- Some might wonder why Peter did not quote Psalm 69:25 exactly. Barnes offers this explanation in his commentary: “The prophecy in Acts 1:25 is not to be understood of Judas alone, but of the enemies of the Messiah in general, of which Judas was one. On this principle the application to Judas of the passage by Peter is to be defended.” [from Barnes’ Notes of the Bible: <http://biblehub.com/commentaries/acts/1-20.htm>]
- All Bible quotations in this article are from the New King James Version.

Marks of the Church

David King

[Proofread for publication by R.M. Payne - 2013

1 Kenilworth Avenue, Reading, RD30 3DL.]

“Contend earnestly for the faith which was once for all delivered unto the saints” Jude 3.

It is not to be conceded that Churches adhering to the Apostolic Faith and Order cannot be found. This tract is intended to aid those who are in the search of Churches of the primitive stamp, and therefore, it will be well to set forth certain marks by which the Institution, designated in the New Testament “The Church” was distinguished. It was:-

1. A local and independent organisation, and therefore not controlled by Churches, Conferences, Synods, Parliament or Monarchs

A local organisation - as the Church in Rome, in Corinth, in Ephesus or Thessalonica. The members of these Churches, together with those of other Churches at the same time existing, formed the “**one body**”, and were subjects of the “Kingdom of God’s dear Son”. In the reception of members, in all matters of culture, discipline and exclusion, each Church acted for itself, without reference to any other, and each Church, so long as it could acknowledge an assembly in any other locality as the Church of Christ in that place, respected its decisions and received to fellowship its members. In this way, though every Church enjoyed complete freedom, being only controlled by the laws and statutes of the Kingdom through the Apostles of Jesus, its standing in the one body was fully recognised. There were no Denominations, no Sects, no Association of Churches, no Provincial Churches, no National Church, no Invisible Church.

In the New Testament, “The Church” when applied to an actually existing institution, always refers to a local gathering of Christ’s disciples, who in their locality are the Executive of the Kingdom.

The word Church is never used to denote an assembly composed of several of these local gatherings. It is appropriate to represent, prospectively, that glorious Church which will be gathered when the sleeping saints, united to the changed ones at the coming of the Lord, stand forth, for the first time, the One Church of the Lord, “without spot or wrinkle or any such thing”.

2. Without Denominational Designation, and called only the Church – the church of God – the Church of Christ.

Once we read, “the churches of the saints,” and frequently, “the church”, in this or that place. But upon this mark there cannot be two opinions with those who are conversant with the New Testament.

3. All the members have been immersed upon a Confession of Faith in Christ.

Its membership, therefore, did not include infants, nor those who were merely seeking pardon or adoption. It is not intended to say that every member was really a new creature in Jesus Christ, but that every one professed to be – that an avowed and voluntary surrender to Christ was demanded in order to membership, and that conduct contrary to the law of the Lord secured exclusion.

4. Membership and Priesthood co-extensive.

Of “The Church” not of its Clergy, Peter said, “Ye also as lively stones are built up a spiritual house, an Holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ”, and again, “Ye are a chosen generation, **a royal priesthood**, a holy nation, a peculiar people”. Luther and the early Reformers saw this truth, but their followers let it go, and now we have priests and laity – church members who are not priests and others who are. But wherever priest or clergyman is allowed there is an indication of apostasy.

5. Liberty in Ministry for all Male Members competent to

Edify.

In the Primitive Churches there were Bishops and Deacons. The Bishops, Elders or Pastors (their name denoting the same office) were not the exclusive teachers of the Churches. "Ye all may prophesy, one by one, that all may learn, that all may be comforted", are the words of Paul, and when the whole Church, excepting the apostles, were scattered abroad, "they that were scattered went everywhere preaching the gospel". Ministry then, both in regard to Church edification and proclamation, was open to all according to ability and opportunity.

6. The Lord's Supper as often as the Lord's Day.

They came together on the "first day of the week to break bread - not once a month or when convenient, but on the first day of the week. There is precisely the same authority for weekly communion as for observing the Lord's Day at all, and it is never observed after the manner of the Lord's appointment when the Lord's table is omitted. They continued steadfastly "in the breaking of the bread". In the next place we may now mark:-

7. The Treasury supplied by freewill offerings only..

Which implies the rejection of all methods of enforcing payment for Church purpose. Those first in Jesus Christ in Judea attended unremittingly to "The Fellowship" Acts 2:42. The term translated fellowship is also rendered contribution and embraces the voluntary offerings of the saints for Church purposes as the support of poor brethren and the Gospel.

8. Membership without regard to human creeds or opinions.

Creeds are essentially heretical, they ever intend to division. Hence the Church has not been left to frame creeds. By opinion we do not mean faith - there is **one faith** but many opinions. We believe what God's Word says, and hence our faith - we draw inferences from that Word and hence our opinion. Knowledge,

faith and opinions are terms of widely different signification.

9. Instituted and its organisation completed in the days of the apostles.

The Wesleyan body was organised in the days of Wesley. - the Lutheran Church earlier - but THE CHURCH was organised in the time of the Apostles. If it is said that each Church is organised when it is planted, and that therefore all existing Churches are modern, we answer that just as every Jury is organised when it is called together, and yet the Jury as an institution is of long duration, so with the Church. As an institution it was perfected by the Apostles of Christ and therefore every Church organised as were the Churches of the Apostles perfect is essentially the same institution, while Churches not thus organised are not that institution and therefore not "The Church".

Footnote:

If it be said that on some points, (as for example that all were immersed), we have not given proof, the answer is that this article is offered rather in explanation of our position than as demonstration.

David King - evangelist

The above leaflet is taken from the extensive archives transcribed by sister R.M.Payne and published in the Simply Christians web-site

[www.simplychristians.eu/d4web4s/s4index.htm]

David King was a respected British evangelist who laboured extensively in the UK in the mid.19th. century. He here expresses his understanding of the stance taken by many churches of Christ in the UK at that time who were striving to follow New Testament principles in faith and practice.

Preamble to "Miracles Today" by the editor.

The following article is helps us to see through the eyes of someone brought up in another religion, who, despite confusion which confronts them in "christendom," comes to know the truth.

Miracles Today

Sister V.Sujatha, Stretford, Manchester.

Among those called Christians, I met some people who believed in Christ and miracles. Being a Christian I too and every Christian believes in Christ and the miracles that were performed at the time of Jesus and the apostles. But apart from this, they also believe that miracles still happen the same way, that people can still speak in tongues, that one can cure the sick by "faith healing".

Yes we believe miracles happened at the time of Christ. At that time apostles were able to speak with other languages (Acts 2:4). They were: able to raise the dead (Acts 9:36-42), able to heal the sick (Acts 9:33, 34), able to heal those who were lame from birth (Acts 3:1-10) and able to blind false teachers (Acts 13:8-11). Today, can you make the dead rise? Can you give eyes to the blind? Can you make a lame man walk? If yes, then let me and the whole world see it, because it says:

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. 1. John 4:1

Not everyone who does the work in His name is one of His people. In Matthew 7:22,23 He says:

Many will say to Me in that day: Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name? And then I will declare to them: I never knew you; depart from Me, you who practice lawlessness!

About speaking in tongues; what is the use of speaking in other languages when one cannot understand what you are saying? Either you have a translator who can translate what that person is saying, but again one cannot be trusted whether they are of God (1.John 4:1). Rather, just speak from the word of God, which one can understand and be saved.

Once I attended a gathering for prayer of one such group. They said they will be praying for those who are in need of prayers. It sounded good to me and I went to attend it. There was this one guy who was saying prayers and everybody else in that room started shouting “hallelujah, hallelujah” “amen, amen” continuously. I was shocked and confused thinking do they even know for what they are saying Amen? Because clearly they cannot hear what the person is praying. What is the use of such prayer when nobody can hear or understand what they are praying for? One should pray with understanding (1.Corinthians 14:15).

In 1.Corinthians 13:8-10 it says:

Love never fails... whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.

At the time of Jesus, people needed miracles to believe their word Mark 16:20. Some Christians received the gift of prophecy when the apostles laid hands on them (Acts 8:12-19*). They spoke the word of God in part when it was needed. Today we have God’s complete word with us and we know that Christ died for us. We have the gospel that needs to be spread and that one needs to believe in the gospel and obey it to be saved.

*[compare.1.Corinthians 9:1-2 & 12:11-13 EDITOR]

The Gospel

Allan Ashurst, Stretford, Manchester.

The word "the gospel" means: "the good message". The word "evangelist" means: "a messenger proclaiming the good message" and often the verb "preach" is from a Greek word meaning "to proclaim the good message"

What is the good message?

Before Jesus was crucified it was that His kingdom was imminent.

After He rose from the dead it was about how we can be saved, because Jesus, having died for our sins and been buried, He rose from the dead the third day, all as predicted:

... I declare to you the gospel ... in which you stand. By which also you are saved, ... how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.

From: 1. Corinthians 15:1-4

The good message is to be believed and it is to be obeyed.

In Jesus' parting instructions to His apostles He said:

"He who believes and is baptized will be saved; but he who disbelieves will be condemned." Mark 16:16

Obedience is vital

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that **do not obey the gospel** of our Lord Jesus Christ:

2. Thessalonians 1:7,8

For the time is come that judgment must begin at the house of God: and if it first begin at us, **what shall the end be of them that obey not the gospel of God?** 1. Peter 4:17

Paul did believe and he repented on the road to Damascus [Acts 22:7,8,10] but it was in Damascus he was told what he had to do. There Ananias instructed penitent Paul:

... now why delay? arise, and be baptised, and wash away your sins, calling on the name of the Lord. Acts 22:16

OBITUARY

Brian Boland, Midgley.

With personal sadness I must let tell you that my father, Brian Boland was called to his Lord on 26th October.(His funeral was held on 9 November)

He had struggled with Alzheimer's for three years, a period of great pain for him and his family as his powerful mind was taken by the illness.

He was born in the Birmingham district of Handsworth in January 1933, into an evangelical family, and from his early years learnt to love God's word. He and his family moved to Swansea during the second world war, where he met his life-long partner, Joan.

When he and Joan moved to Northern Ireland he was introduced to the Lord's body by some brethren there, and ever since was a loyal and consciencous member of that body.

In all he did he strove to learn all there was to learn. On retiring from engineering he devoted himself to his passion of the study of God's word; first obtaining a BA in Greek and Hebrew, and later an MA in biblical Greek. These studies he used to delve more deeply into the scriptures.

His Bible by his bedside was well read, in 1 Thessalonians, especially where we are encouraged not to greive as those who have no hope.

One of two words would describe him; Christian and Berean. I am sure the last of these is the one which he would wish to be remembered by, as he used this name for all his internet access user names. It comes from Acts 17: 11:

These (the Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

We and he were blessed by the Lord allowing that his whole family were with him at his passing. He was able to meet his new great grandson, Emil Brian, and to have his beloved Grandchildren with him: Divaan, Rebekah and Joshua.

His Granddaughter wrote this of him:

“There are few men filled with as much truth and love as my Grandad was. His inquisitive nature and desire for knowledge filled every aspect of his life, not least his faith, and spilled over into mine. He never learned for himself, but was always eager to share his wealth of knowledge. No email was left unread, no question unanswered; he never hesitated to help those who came to him. He didn’t like to hear ill talk of others and had a deep respect for the world around him and the people in it. To me, he was the humble guide who has shaped so much of who I am. He taught me chess and how to ask questions, and led me in his kind and gentle way in my own steps of faith. I am truly blessed to call him Grandad. And though he is so deeply missed in this life, I cannot wait to see this great man in his full bloom in heaven, such a worthy servant to our Lord and Saviour.”

While we look forward to meeting in a place where there will be no more parting or pain or tears, we would be grateful for the continued prayers of our brethren.

Kim Jerome Boland, 2 Bryn Teg, Llanarth, Monmouthshire, NP15 2AX.
Tel: 01873 840250.

Brian and sister Joan, were isolated members living high in the Yorkshire mountains above Midgely in Yorkshire. They often travelled all the way to Hindley to worship with and to encourage the church in Argyle Street. Now brother Brian is with the Lord. He will be missed by those who loved him but not forgotten. Our prayers rise to the throne of grace for Joan and the family.

Allan Ashurst [EDITOR]

NOTICES

STRETFORD, Manchester.

The Green Hut, 538 Kings Rd. **M32 8JT**

Saturdays 2016.

March 19 th. 1pm Lunch. 2pm Speaker

May 21 st. 10:30am Registration.
11am Speaker.
1pm Lunch. 2pm Quiz.
3pm Speaker.
4pm Announcements.

October 1 st. 1pm Lunch. 2pm Speaker

Each talk followed by discussion.

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Map:

www.eusebos.eu/d4web4s/longford.htm

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