

# *The* **SCRIPTURE STANDARD**

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

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## **THE BLAME GOD SYNDROME**

In the aftermath of the recent massacre of a teacher and seventeen five-year-old children at a school in Dunblane, Scotland, it was inevitable, I suppose, that recriminations and heart-searching should commence almost immediately. Everybody is wondering how such a dreadful crime could possibly occur amongst such nice people and in such a lovely town. Why was the murderer allowed to possess so many guns? Why was his mental condition completely undetected? Why were there insufficient security arrangements at the school? It is not long since the event and already, politicians, police officers, public-health officials, school superintendents and others have been placed under intense scrutiny and accused of all kinds of things, when, in fact, the truth of the matter is that all the precautions in the world could never have prevented a determined, and mentally unhinged, person from doing what was done at Dunblane. The government have promised "a full enquiry" (an ingenious device used quite often by politicians) which, for the present, placates feelings which are running high, and which, by the time it reaches a conclusion in a year or two, will find that most of the interest has faded away. For the moment, the great a do is about hand-guns, and whether the law is too lax with regard to the apparent lack of control over such, but I think we shall find, that after much huffing-and-puffing nothing much will change.

However, the matter I wish to raise at this time, refers to a "Talk Show" on TV yesterday, when a panel were asked to discuss "*the role played by God*" in the Dunblane catastrophe. The public were invited to think about the question "Where was God?" when this terrible murder took place, and why did God not prevent it. Viewers were asked to 'phone the studio with their opinions on the matter and it was interesting to hear the views expressed. Some replies were quite sensible but others opted for the conclusion that if God would not prevent such a dreadful act, then God was not a God of Love, and some thought that God's lack of intervention simply proved that God did not exist. Some, who claimed to be Christians said that they had become rather disenchanting with God because of His lack of action at Dunblane, and their faith had been greatly weakened. There is nothing new in this, of course, and God, over the years, has been blamed for all kinds of disasters: ranging from explosions down coal-mines to the sinking of the Titanic. Men are quick to blame one another at times of national calamity, and obviously it helps if we can blame God as well.

### **GOOD AND EVIL: A CHOICE**

Surely everybody recognises that there is such a thing as "EVIL" at work in the world. Similarly it must be evident that there is a force for "GOOD" in the world, and that God approves of good and (for the present) tolerates evil. The only document which seriously explains how this situation came to be, is the Bible, and from the O.T. we learn that the forces of good and evil entered the world at an early stage, and just prior to man's ejection from the Garden of Eden. Prior to that point, Adam and Eve lived in conditions of innocent bliss and quite unaware that such a thing as evil even existed. *Previously*, as God surveyed

His creation, "God saw everything that He had made and BEHOLD IT WAS VERY GOOD" (Gen. 1:31). Clearly evil had not yet arrived.

The very first mention of "evil" was when God warned Adam and Eve that, whereas they could eat of all the fruit in the garden, they must not "eat of the tree of GOOD and EVIL . . . for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Satan (a fallen angel) entered the garden, and with his persuasive subtlety convinced Eve that they "would not surely die" if they were to eat "For" saith he, "God doth know that in the day ye eat therefore then shall your eyes be opened, and ye shall be as gods, knowing GOOD and EVIL". In short, if they ate, "*their eyes would be opened*" and their previous innocence would be destroyed and they would come to know "Good and Evil". Satan was obviously well informed. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, AND A TREE TO BE DESIRED TO MAKE ONE WISE, she took the fruit thereof and did eat and gave to her husband and he did eat, and the eyes of both of them were opened and they knew that they were naked". (Gen. 3:1-7). And so their eyes were opened and they knew that *evil* existed as well as good. God had said that *the very day* they ate thereof "they would surely die" and so they did: not physically, but in other ways and certainly spiritually.

Upon discovering man's disobedience, God ejected Adam and Eve from their blissful residence in the garden into the harsh world outside, and said, "Behold the man is become like one of us to know GOOD and EVIL: and now, lest he put forth his hand and take also of the Tree of Life, and eat and live for ever, therefore the Lord God sent him forth from the Garden of Eden." And so man and woman were thrust into the kind of hostile world we have today and had to cope, as we have, with the forces of good and evil: blissful innocence now a thing of the past. (Notice, by the way: no mention of an apple anywhere). And so, the world's first lie was soon to be followed by the first murder. Cain slew his brother Abel for much the same reason as men murder one another today: i.e. personal gain and hatred, based upon envy. We all love a lisping infant because of the charm of his/her transparent innocence, but once he becomes old enough to tell us his first sneaky little lie, our enthusiasm for him wanes. Thus the child *moves on like Adam and Eve from complete innocence* to a knowledge of good and evil: to a situation where a lie is not too high a price to pay for personal gain. Just as God did not step in to prevent the first murder: (or indeed the millions of murders since) it seems unrealistic to expect Him to prevent the murders being committed today. Thus, since the fall of Adam, man has had to live in a brutish world of good and evil: prompted to do good and tempted to do evil, and (unlike some programmed robot) man has the free capability of doing the one or the other. God does not force man to do good, but neither does He necessarily stop man from doing evil. The (evil) genie is out of the bottle, so to speak, and can not return. The good news, however, is that whereas man lost his innocence by the fall of Adam, he can have it restored to him again through the righteousness of Christ (Rom. 5). However, for the present, we, like Adam and Eve, share a world with good and with evil, and the evil often manifests in the kind of pointless killings we have just witnessed at Dunblane.

#### CHRIST'S PERCEPTION OF THE DEVIL

All this talk of good and evil; fallen angels; the temptation of Eve; the serpent and the diabolical work of Satan in the world meets, in general, with much cynicism, and strangely with most of the scepticism coming from bishops and clergy. Such talk, to them, smacks of folklore and mediaeval superstition which no educated person can countenance. It is, therefore, interesting to consider the attitude of Jesus and the apostles to the subject (and surely the clergy would allow that Jesus was an "educated" person). Did Jesus consider it all as mediaeval mumbo-jumbo? Consider the following, which of course scratches only the surface of the subject.

In the *parable of the tares*, for instance, Satan is described as the one who introduced evil into the world and all evil persons are his children. It was inevitable that Jesus had to have an encounter with Satan before He could enter upon His work and so "He was led up

of the Spirit to be tempted of the Devil" (Matt. 4:19). In the parable of the sower the Devil is rightly described as bringing to perpetual ruin Christ's work of healing and reformation; and when the seed of the gospel is sown in human hearts "Then cometh the devil". On the return of the 70 disciples from successfully spreading the kingdom of God, Jesus declared that He beheld "Satan, as lightning, fall from heaven". The 70 had had victories over Satanic power but these were merely precursors of greater victories to come. (Luke 10:18). At that last evening, when Jesus ate the Passover with His disciples before He suffered, "Satan entered into Judas" to betray Him. The powers and desire of the Devil to wreak a whole repertoire of evil and destruction on the earth are thus completely boundless. With this the apostles agree. Peter declares that it was Satan who prompted the lie of Ananias (Acts 5:3). It was Satan that hindered Paul when he would visit the Thessalonians (1 Thess. 2:18). The sinner in Corinth was "delivered to Satan for the destruction of the flesh" a statement which brings out the idea that Satan inflicts disease; supported by our Lord's saying of the woman "whom Satan hath bound, Lo! these eighteen years"; and Paul's regarding the "thorn in the flesh" as a "messenger of Satan sent to buffet him". This view allies itself with a large number of scripture passages which appear to imply that this physical world is largely under the dominion of Satan. In the temptation of Jesus, Satan offered Him "all the kingdoms of the world" (Matt. 4:8) and in a parallel passage Satan claims that this power was "delivered unto him" (Luke 4:6). Indeed, our Lord's answer implies the reality of this offer and the correctness of this claim. In the gospel of John, Satan is repeatedly referred to as "the prince of this world" and Paul in his epistle to Ephesians (2:2) calls Satan, "the prince of power of the air". In the Revelation Satan, under various forms, is more prominent than elsewhere in scripture, and has angels under him who are his emissaries - a view implied in Matt. 9:34; 12:24 and Eph. 6:12. Indeed in the Revelation he is represented as having at one time dwelt in heaven and from thence been expelled.

#### SATAN'S DEVICES

Those few brief references are all quite inconsistent with the Devil being a *mere influence*. As we have seen Jesus was tempted of the devil and resisted him. All the evil in the world, ranging from persecutions upon the Church and false doctrines to all forms of immoral practice are looked upon as "the depths of Satan". It is also interesting to note the apostle Paul's thoughts on the subject.

Paul was continually concerned about the spiritual health of church members lest the coming of the devil would destroy their faith and rob them of their reward. Those *outside the Church* did not interest the devil for he had them already in his grasp. Paul's worry was "Lest Satan should get the advantage of us; for we are not ignorant of his devices" (2 Cor. 2:11). Thus it is that the devil does not appear to us ugly, or repulsive, but rather something beautiful and very attractive. The common caricature of the devil is, of course, as something rather hideous with hoofs, horns, tails and a pitchfork. This is far from the truth, as we all know, for if he were ugly he would have a much lesser number of followers. Satan is master of disguises and comes in all forms. Paul warned against "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light" (2 Cor. 11:14). Only the putting on of "the whole armour of God" can enable us "to stand against the wiles of the devil". The devil is not crude or clumsy but very sophisticated and full of *wiles*. Satan uses even our friends and family as stalking horses behind which to hide and seduce us away from the truth. Satan is fully and actively employed in setting snares for the unwary, and even for the wary. Paul warns Timothy on three separate occasions about the "snares of the devil" and offers instruction to those trapped "that they may recover themselves out of the snare of the devil, who are taken captive by him, at his will" (Tim. 2:26). He is as effective and merciless as a lion on the rampage (a roaring lion) and yet as subtle and devious as a slithering serpent. He encourages us into sin gradually and comes to us under the guise of friendship. He always gives us plausible, and even 'laudable' reasons for the things he suggests that we do, and calms our qualms; as with Eve "Thou shalt not surely die", Satan

paints in false colours and is the master of camouflage. He was the originator of the stratagem of term-switching and calls sin *mistakes* or *faults*; drunkenness he calls *weakness*; religious zeal he calls *fanaticism*; conviction of truth he calls *bigotry*; meekness as *weakness*; peaceableness as *cowardice*; 'living-in-sin' he calls '*sleeping together*'. Satan has successfully thwarted the impact of the gospel by *counterfeiting* the teaching of the apostles with the commandments of men, by causing division amongst the disciples of Christ and by *corrupting* God's holy ordinances (of Baptism and the Lord's Table). He is the author of doubt and despair, as Paul says (2 Cor. 4:4) "**But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them**". When we look around we can see for ourselves the frightening efficiency with which the devil has accomplished his task of **blinding men's minds to the truth**. Even those within the Church are very vulnerable and caused Paul to say, "**But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from simplicity that is in Christ**" (2 Cor. 11:3).

And so Paul, like Christ, harboured no doubt whatsoever as to the reality or the identity of Satan, the Devil, and was well aware of his awesome propensity for falsehood and evil. Notice too that Paul, unlike many of the clergy, believed implicitly in the Genesis account as to how "**the serpent beguiled Eve through his subtlety**" (2 Cor. 11:13).

#### CONCLUSION

And so, Satan, "**the god of this world**" is, according to Jesus and His apostles, not yet bound but traverses the earth as a hungry lion, seeking whom he may devour. Mankind has to share this world with him, having the option of resisting him or running with him. Thus life is a probationary period for mankind: encouraged on the one hand by God, to goodness and virtue, and, on the other hand, tempted to evil by the diabolical powers of darkness. God will not strike us down dead if we choose to do evil, and our recompense of reward (for either good or evil) will come on Judgement Day. Consequently, we are presently responsible for all our actions and God will not stop us from robbing a bank or shooting small school children. From the parable of the tares (Matt. 13) we learn that the tares and the good wheat must grow together and co-exist until the harvest: just as good and evil must co-exist until Judgement Day. Even Israel, God's chosen people, were required at various times in their chequered history "**To choose ye this day, whom ye will serve**".

We should also remember, I suppose, that while evil held sway that day at Dunblane, some good did emerge. Who could possibly quantify the tokens of love and sympathy that descended upon that town from every part of the United Kingdom and from every corner of the world? And who could forget the sight of all the pavements in Dunblane covered in those thousands upon thousands of flowers. Love abounded that day and love is a good work.

Satan's days, like our own, are numbered. One of the reasons for Jesus becoming 'flesh' was that He might die, and in death, "**destroy him that had the power of death that is, the devil. And deliver them (us) who through fear of death were all their lifetime subject to bondage**" (Heb. 2:15). And so the good news is that the works of the devil are destined for ultimate destruction. John says, "**He that committeth sin is of the devil for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil**" (1 John 3:8). Jesus came to destroy the works of the devil, but meanwhile He gives His followers sufficient power to cope with Satan until that time of ultimate destruction shall come.

Thus Satan, far from being a mere influence, is a very real and powerful spiritual being, unleashing himself upon the world and dedicated to every evil purpose and the complete frustration of man's redemption. Satan may desire to have believers "**that he may sift them as wheat**" but this trial also works experience, hope, patience and every grace. His persecution of the Church but purifies it from its dross, and burns up its chaff. We can rejoice therefore that Satan's days are numbered and that eventually he shall suffer the same

fate as all those he has seduced. In the meantime however we must be diligent to recognise his approach, and to counter his devices. **"Put on therefore, the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand"** (Eph. 6:11-13).

EDITOR.

## GLEANINGS

*"Let her glean even among the sheaves"* Ruth 2:15

### HE GIVETH POWER

"He giveth power to the faint; and to them that have no might He increaseth strength."

Isaiah 40:29

### WHITER THAN SNOW

"DIVINE POWER"	2 Peter 1: 3
"ETERNAL POWER"	Romans 1:20
"MIGHTY POWER"	Ephesians 1:19
"GLORIOUS POWER"	Colossians 1:11
"POWER THAT WORKETH"	Ephesians 3:20
"POWER OF HIS RESURRECTION"	Philippians 3:10
"KEPT BY THE POWER OF GOD"	1 Peter 1:5

### THE BIBLE SPEAKS

"By what power, or by what name, have ye done this?" Acts 4:7

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:33

"CHRIST THE POWER OF GOD" 1 Corinthians 1:24

### WE QUOTE - ARTHUR T. PIERSON

"The teaching of Christ has been for eighteen centuries the leaven and the lever of society - the leaven to pervade, the lever to uplift. At first a handful of disciples in the humble homes of Palestine; then that handful flung by persecution broadcast over the surrounding countries, 'till from Jerusalem the gospel spread to Antioch and Rome and Alexandria and Constantinople. The cross of a crucified criminal at Calvary is the nucleus of a world's illumination and reformation! The fame of gospel triumphs spread beyond the fields of conflict, and as the lines of influence lengthened, and their circles reached round new centres of power and wickedness, in fear men cried out. "It is turning the world upside down!"

### THE POWER OF GOD

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Romans 1:16

"The Cedars of Lebanon, which God has planted, only live because day by day they are full of sap fresh drawn from the earth. Neither can man's life be sustained without renewal from God."

C.H.S.

"Would you be whiter, much whiter than snow?

There's power in the blood, power in the blood;

Sin-stains are lost in its life-giving flow,

There's wonderful power in the blood."

"There is power, . . . power, wonder-working power

In the blood of the Lamb, . . .  
 There is power, . . . power, wonder-working power  
 In the precious blood of the Lamb."

#### WE QUOTE - Campbell Morgan

"The Church of God has never yet fully realised that the price of liberty is eternal vigilance."

"No Christian man has any right to attempt to create saintliness of character by hiding himself from the activities of everyday life."

"TO WALK AND NOT FAINT" Isaiah 40:31

"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

Selected by Leonard Morgan.

## LIVING BY FAITH

That faith is a powerful force is proven by our Lord's declaration that it can move mountains (Matt. 21:21). Faith laughs at and triumphs over impossibilities. We ask:

How could and why should a man build a house-boat on dry land when there is no evidence of impending water disaster? No sign of a need for what he was building? "By faith Noah . . . prepared an ark for the salvation of his household . . . (Heb. 11:7).

Why would a man go against ancient culture and society by leaving so much that was dear to him to go to a place where he would be considered "an alien in a foreign land"? By faith Abraham (went) to a place which he was to receive for an inheritance; and he went out not knowing where he was going" (Heb. 11:8).

And what about "Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets, who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions . . . ?" (Heb. 11:32-34).

While it may not be particularly interesting to find out that Gideon defeated thousands with three hundred unarmed men, and maybe we don't sit on the edge of our seat learning about Shamgar slaying six hundred men with a stick; still we are reminded that these old time events "were written for our learning" (Rom. 15:4). But what are we to learn? How are these happenings relevant to us today? The story of David and Goliath, I suggest, must teach us more than the simple facts that a boy can kill a giant with a few well aimed stones from a home-made sling.

#### N.T. APPLICATION

It is to be observed that sometimes these old Testament accounts take on a spiritual significance when reiterated in God's New Covenant Scriptures. Take, for example, the O.T. prophetic book of Habakkuk. The wicked Chaldeans will be used to punish Judah (1:2-4). Habakkuk must wait and see what God has to say in the matter (2:1). The Almighty speaks and we find out that "the righteous shall live by faith" (2:4). Here, the message is that those faithful ones will have their lives spared; will not die in this onslaught. A continuance of what we call "physical life" is being focused upon. However, when we turn to those more recent pages of promise, we note that in a fuller, more complete way,

"The Righteous Shall Live By Faith"

Three times this promise is recorded in the New Testament:

**Romans 1:16, 17.** Since it is through the power of the gospel that the believer receives new life, a spiritual application is called for. The gospel is about Jesus, the One who came that "we might have life and have it to the fullest." The continuance of our natural life, the life a non-believer now enjoys, is not under discussion; rather it is something brand new to the Gospel Age. Jesus who "brought life and immortality to light through the gospel," now makes it possible for us to start fresh, "from faith;" to die triumphantly, "unto faith;"

and to live in the interim with faith as our life-style, for "the just or righteous person shall live by faith."

**Galatians 3:11.** Spiritual life is obtained on the basis of faith and not meritorious deeds. When we see "justified" in the context we are assured that a 'spiritual acquittal' is being considered.

**Hebrews 10:38.** Obviously another spiritual application is being made of this Old Testament verse.

All of these observations drive us to this conclusion: "The basic single ingredient necessary to make a life spiritual is faith."

Not only is "faith" (and cognates) found more than 500 times in the New Covenant Scriptures, but it is also seen as prismatic, refracting light, in a multitude of colours. in all directions. It is used in the sense of conviction. (Rom. 14, esp. verse 23), as a means of reaching God (Heb. 11:6), as that which overcomes (1 John 5:4), in the sense of being synonymous with Christianity (Gal. 3:23-25), and to refer to the Christian "walk" (2 Cor. 5:7), "stand" (2 Cor. 1:24), and "life" (Gal. 3:11). But the underlying and most useful definition of faith is "trusting to the point of commitment."

A wonderfully edifying use of the word employed in the sense of trust including commitment is found in 2 Timothy 1:12- "... for I know whom I have believed (in whom I have placed My trust) and I am persuaded that He is able to guard that which I have committed unto Him . . ." Paul in prison, was living by faith to the extent that as he had deposited something (himself) with God, he, Paul, could know it was being well guarded.

#### We Begin Our Walk Of Faith

It is important that we recognise the clear fact that "living by faith" has a beginning place. We were *not born that way*. If we are living by faith it is because we have been reborn. We heard about Christ (Rom. 10:17) and were "born again" of "imperishable seed" (1 Pet. 1:23). It has been said. "Faith is the outstretched hand, reaching to grasp the hand let down." This is quite clearly the meaning of the two familiar passages, John 3:16 and Eph. 2:8,9. Faith appropriates God's treasures.

Faith for the beginner is:

"endorsing a blank cheque, made out to God, and trusting Him to fill in the amount" and "entering the tunnel with God while not seeing the other end."

When we begin our life of faith we do not "leap in the dark" but we do "leap in the Light;" not knowing what the future holds but knowing Him who holds the future.

What Ralph Waldo Emerson said might well describe how it is that a new Christian can have faith in the unseen: "All I have seen teaches me to trust God for all I have not seen."

In our everyday conversation we utter: "I believe in . . . music . . . love . . . people . . ." All those things notwithstanding, we must believe in Jesus "who died for our sins." Faith must have an object. Gospel preaching brings people to acknowledge Jesus as Saviour and Lord and to trust in Him for what they cannot accomplish by themselves.

Truly, one of the great words of the Bible is "faith" and one of the most prominent themes is "living by faith in Jesus above, trusting, confiding in His great love."

Thus we have seen that:

- (1) It is possible for faith to be one's life-style.
- (2) It is necessary to start somewhere in our life of faith.
- (3) At first we may know little about the Bible and nothing about the future - all we can do is trust Him.
- (4) The amount (?) of faith one has is not usually a critical point; rather the object of one's faith (in God we trust) makes it possible for us to "be weighed in the balances and found not wanting."

G. Mansfield.

## STANDING ON THE PROMISES

If there is any hope for my life as a Christian, it is as I stand on the promises of God. If there is any hope for the Church it will be according as we learn to stand on the promises of

God. A good description of faith is: standing on the promises of God.

Standing in this setting implies stability, strength, sensitivity. It means being set for every circumstance: whether to resist temptation, to cope with sadness, to respond to opportunity, or to rejoice in God's presence and provision. Standing means believing, thanksgiving, expecting, being overwhelmed, suffused with joy.

### THE GOD OF PROMISE

The Bible's essential communication is that God is a God of promise, that God is the God who keeps His promises, and that those who please Him are those who believe His promises.

The covenants of God are essentially pronouncements of God's promises. Paul refers to them as "covenants of promise" (Eph. 2:12). The unfolding of the Biblical story is a sequence of promises fulfilled.

That extended periods of time often occur between promise and fulfillment merely heightens the irresistible truth that "it is impossible for God to lie" (Heb. 6:18). Abraham waited *twenty-five years* before the promised heir was born. His descendants waited *over 800 years* before Caanan, "the promised land" was actually theirs. While it *took over 600 years* to come to pass, God's promise of a punishing exile for the Israelites if they disdained the terms of the covenant given at Sinai became a stark reality for a disobedient people. There was a *450 year silence* before God's promise of a forerunner for the promised Messiah given to Malachi came to pass in the person of John (Mal. 3:1). The crown jewel of God's promise to Abraham, that all the world would be blessed through his seed, i.e. Christ (Gal. 3:16) *took almost 2000 years* before its fulfillment! But come He did with such a blaze of brilliance that His light has blessed the world ever since.

Men of old were impressed with the surety of God's word. Joshua acknowledged, "So the Lord gave Israel all the land he had sworn to give their forefathers, and they took possession of it and settled there. Not one of all the Lord's good promises to the house of Israel failed; every one was fulfilled" (Josh. 21:43, 45). Solomon, at the dedication of the temple, exulted, "Praise be to the Lord, who has given rest to His people just as He promised. Not one word has failed of all the good promises he gave through his servant Moses" (1 Kings 8:56).

Abraham's faith is the standard for all his "children" of like faith. Yet, Abraham's faith meant believing implicitly in God's promises - even if his own logic concluded that God's current requirements seemed somehow to be at odds with his major assurances, e.g. "sacrifice your son!"

If we would be true children of Abraham it is necessary that we know God's promises to us, that we believe in them, and that we order our lives by their provisions.

### "VERY GREAT AND PRECIOUS PROMISES"

Peter speaks about God's promise to Christians in one of the most encouraging, satisfying, stimulating and comprehensive statements to be found in the Bible:

"His divine power has given us everything we need for life and godliness through our knowledge of Him who called us by His own glory and goodness. Through these He has given us His very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires" (2 Pet. 1:3, 4).

The Christian's promises are "very great" and "precious". The promises encompass every aspect of the Christian life: "everything we need for life and godliness". Their fulfillment accomplish God's desire for us, that we might "participate in His divine nature", and that we might overcome a sinful world. The source and surety of these promises are found in the divine power of almighty God.

God's promises to Christians are, for the most part, statements of benefits available, ready for our appropriation. Each promise is a sparkling gem of value which has an increasing preciousness in its contemplation, and increasing force in its application.

We neglect the promises of God to our detriment, to God's sadness, and to our ineffectual presence in the world. God promises "forgiveness", but for many the burden of



guilt remains. God promises "provisions", but many neglect to pray. God promises "new life", but many walk crabbedly in their old habits. God promises His strength, but febleness characterises many. God promises His company, but many are overwhelmed with loneliness.

It is urgent that we learn to stand on the promises of God. We are a covenant people. Let us remember that the covenant of which Christ is mediator "is founded on better promises" (Heb. 8:6). Let us remember, "The promise is to you and your children, and all who are far off - for all whom the Lord our God will call" (Acts 2:39). "Now you, brothers, like Isaac, are children of promise" (Gal. 4:28). "For no matter how many promises God has made, they are 'Yes' in Christ. And so through Him the 'amen' is spoken by us to the glory of God" (II Cor. 1:20).

It is an invigorating practice to read the Word with an eye to the promises it contains, It's helpful to underline each one as it is located in the text. The next step is to appropriate each promise in our daily living. Learn. Accept. Believe. Practise. Persist. Prove. Rejoice!

**CORE PROMISES**

There are block buster promises in Christ. Seven can be identified at the very core of our Christian faith:

(1) *Pardon* - Ephesians 2:4-10: God has promised to pardon us of our transgressions, because He is merciful and because He has the remedy - His obedient Son. Live in the promise of sins forgiven!

(2) *Presence* - II Corinthians 6:16-7:1: God has promised to dwell among us, and even to live within us through His Spirit. Live in the promise of fellowship with God!

(3) *Provision* - Matthew 6:25-34: All things necessary for spiritual life, godliness, and physical sustenance, are promised by a bounteous God. Claim the promise!

(4) *Productivity* - II Corinthians 9:8-11: Always, at all times, in great abundance, God has promised all that we need for every good work. Are we ready to accept this staggering promise?

(5) *Peace* - Philippians 4:4-7: Jesus promised "In me you may have peace" even though the world is troublesome (John 16:33). Peace, perfect peace, is available for those who rest in the assurance of Christ's promise!

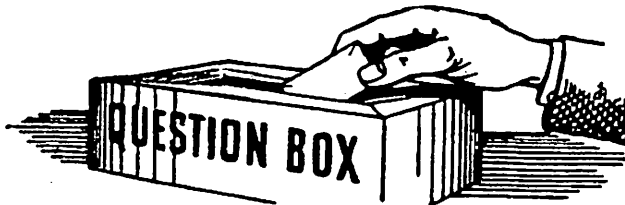
(6) *Power* - Ephesians 3:14-21: Power for the holy life, power beyond all that we might ask or think, is promised. Dare we believe such an astounding promise?

(7) *Perpetuity* - Hebrews 10:35-39: "And this is what He promised us - even eternal life" (I John 2:25). How petty our earthly pursuits in the face of this promise!

God help us to believe your promises, and to live in them!

"Standing on the promises of Christ my King  
Through eternal ages let His praises ring;  
Glory in the highest, I will shout and sing,  
Standing on the promises of God,"

G. Ellis.




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Conducted by  
Alf Marsden

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"In Luke 11:1-4, it is recorded that the disciples asked Jesus to teach them how to pray. Was this just for them, or do we need teaching also"?

The Lord taught them a prayer which is known throughout Christendom as *The Lord's Prayer*. During my years in the Church I have heard many preachers and teachers say that

the true Lord's Prayer is to be found in John 17, and that the prayer given to the disciples is no longer applicable.

So what I propose to do is to analyse the Lord's Prayer in brief detail, and then see if we today need any teaching on how we should pray.

#### THE LORD'S PRAYER - AN ANALYSIS

**"Our Father who art in heaven"**. Well, there is no doubt that the Father is in Heaven; that is His dwelling-place. I believe that in the first instance, Jesus is indicating to His disciples what the focal point of all prayer should be. Christians throughout history have appreciated this cardinal truth, and so do we today.

**"Hallowed be thy name"**. The verb *'to hallow'* means 'to make holy' (from HAGIOS, holy). It is used here to signify that God is holy of Himself. The word is set over against *KOINOS* which means 'common'. Therefore, the Holy God gives salvation to all who will receive it; these then share a 'common' salvation. The Christian's elevation cannot be compared with the great and Holy God. There is nothing here which Christians could not endorse in prayer.

**"Thy Kingdom come"**. The Kingdom has come, so it is pointless to pray for something which has been fulfilled. If, however, the kingdom is the Church, then there is a sense in which the Kingdom is always 'coming' to someone because of the gospel which is taken to them, and their belief in it. Surely we can pray for the success of the Gospel, and even though we know that the Kingdom has been established, we realise that the Kingdom, the Church, can always apprehend those who believe and accept the gospel.

**"Thy will be done on earth, as it is in Heaven"**. We cannot conceive of anyone in Heaven not doing God's will. Satan and his host must at one time have been 'angels of light', but they were banished from the presence of God because, presumably, they rebelled against God's will. We today must not just confine ourselves to **praying** that God's will be done on earth; **we must do it**.

**"Give us day by day our daily bread"**. I have heard many Christians say that because of the Welfare State there is no need for a prayer such as this. What they fail to understand is that there may be many Christians living in lands where war is raging, and they may be destitute, with no shelter and no food. When a person is hungry and there is not the slightest indication as to where the next food is to come from, is it wrong to mention this to God? I wonder.

**"Lead us not into temptation; but deliver us from evil"**. I believe these words to have been grossly misunderstood. The inevitability of 'trials' in the lives of Christians is well understood and accepted; God will not allow that which we are beyond bearing. God will never **lead us** into temptations which result in **evil**, but there are forces at work on our lives, even when ostensibly we are following God and Christ, which will result in evil if allowed to take over; the prayer is that we shall be delivered from such evil. We must always listen to the Eternal Spirit within us which will guide us into the right paths; the paths of doing God's will.

This is a beautiful prayer, and it fell from the gracious lips of the Lord Himself. I am not saying that we should repeat it in our churches as many do, but we must not forget that it is in the Canon of Holy Writ, and that we can learn something from it.

#### WHAT ABOUT US?

There is no doubt that we **must** pray. The injunction in 1 Thess. 5:17 is **"Pray without ceasing"**. That means, of course, that the Christian life should always include prayer to the Father. We pray corporately in what we call 'the prayers of the Church' at the Breaking of Bread service, and we have our private prayers also. Primarily, I would like to consider *the prayers of the Church*.

The prayers from some brothers take the form of *mini-sermons*. God knows who He is, and what He is: He also knows what He has done for us. What God wants is our thanks, and also our dedication to His work here on earth; I believe pious rhetoric wearies Him. And what of the content of some of our other prayers? What are our expectations? I have heard

prayers for the success of young people when they are about to sit examinations. Do we expect God to put the right answers into their minds in a miraculous way, or guide their pens so that their hands write the correct words? It seems to me that if students, Christian or otherwise, haven't subjected themselves to the learning discipline, and absorbed the lessons as they have been taught, then success is in their own hands. **Why ask God to do something which we can patently do for ourselves?** I can understand the Christian student wanting to feel that he/she is not alone at this trying time; perhaps that is the greater help. Then we constantly hear prayers for 'journeying mercies'. If, after being prayed for, the brother or sister has an accident - through rank bad driving on their part, or someone else's - do we expect God to compensate for that? And what if that brother or sister breaks the law of the land by speeding, etc., are we asking God to condone that? The prayer may be well-intentioned; the ramifications not what we would have desired.

We **have** to pray for the sick, but when we do, are we expecting complete restoration, or perhaps praying for them to have the strength to bear what may have to be borne? We pray for the lonely and the destitute, but here again the solution may be in our own hands by visitation and giving. Many - least of all me - would want to curb the out-pouring of the sincere soul in prayer to the Father, but sometimes in our prayer sessions we get what I call 'pregnant silences'; if these go on for longer than some think they should, then perhaps a brother will start to pray **just to fill the silence**; such a prayer may not always be from the heart. What if, in the 'prayers of the Church', **nothing** is said audibly; does it really matter?

#### JOY AMID SORROW

I often get the impression that some of us believe that God is the Director of some vast, universal Accident and Emergency unit in the sky. What about the prayers of joy, when the heart seems to be bursting as it contemplates the great love of the Father? I know that at the Breaking of Bread we remember with sadness the death of the Lord, but it is also a celebration of events with which our minds sometimes cannot grapple. Can there be joy amid sorrow? If that were not so, then our Christian lives would be very depressing indeed. Even when a saint who is near and dear to us on earth, dies, our hearts are heavy with sadness, but the sadness is tempered with joy that Christ has been vindicated in the life lived.

I trust no one will be offended by the things I have said; I love prayer-time as much as the next saint. But I believe that we today can learn something from the profundity (and brevity) of the prayer which the Lord taught His disciples. But let us not despair in our own inadequacy to pray correctly, but rather listen to the words of our brother Paul, "**Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit, Himself maketh intercession for us with groanings which cannot be uttered** (in a language we cannot understand). **And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.**" (Rom. 8:26, 27). Does this remind you of anything? "**God's will be done in earth, as it is in Heaven**". But then, how could the Saviour be wrong?

I have mentioned our private prayers and these, of course, are always on-going. Perhaps the corporate prayer-time is not the right time to voice things which are of a highly personal and family significance; it might be as well to confine prayers such as this to our personal prayers. Perhaps one of our prayers should be, "**Lord, teach us how to pray**".

(All questions, please, to Alf Marsden, 20 Costessy Way,  
Winstanley, Wigan, W.N.3 6E.S.)

### ASAPH'S SONG (Psalm 73)

In Psalm 73 we have recorded a song of woe. It is Asaph's. He was one of King David's chief musicians. Everything looked rather bleak for this man. He could not find the joy that he knew should have been his. He felt real bad about it, so much so that he sat down and wrote a sad song. A song of woe. In it he recorded his reasons for being so miserable.

He tells about being envious of his rich neighbours. They were so wealthy you could see it in their eyes. They had more than anyone could want. What was worse, they were overconfident, trouble-free, and proud with it. They scoffed at God, suggesting He did not care about anything. They lived a life of ungodliness, yet they wallowed in luxury. It did not seem right. What an awful time Asaph must have had. It just did not add up. Here was a follower of God yet he did not enjoy what others were experiencing. Why? The answer is in the Psalm.

In the middle of his song Asaph begins to reflect upon his own situation. He had been trying to do what was right. For his efforts in trying to please God, what does he get? He writes, "**For all day long I have been plagued, and chastened every morning**". (v. 14). Trying to understand the inequities of it would be painful to him. How could life be so unfair? Have you, dear reader, ever felt this way? Have you looked around at the circumstances of others and wondered? Being human, perhaps we have. Do we despair at some who scoff at God and prosper? Some with so much and others with so little? God knows best. Asaph's analysis isn't new. What did this man do to escape his trials?

#### THINGS IN PERSPECTIVE

He "**went into the sanctuary of God**" and after some reflection said "**I understand their end**" v. 17. The rich are not always happy: anything but. And sometimes the grass only seems greener on the other side! Seeing things from God's perspective Asaph could truly understand that the world's riches have but the life-span of a soap bubble. He then realised (as we should) that the spiritual victories of life are the ones that bring lasting joy. Did Asaph's circumstances change? - apparently not: but his view of life certainly did. His problems and difficulties had resulted from taking his eyes off the Lord. He thought that his problems could be solved by improving his economic status, but now saw it as a fallacy. He saw and realised God was good even although God did not shower Asaph with riches and with ease.

More important, when Asaph "**drew near to God**" he saw and realised what we should see - that life is blessed when we take our eyes OFF circumstances and put our "**trust in the Lord**", (fully). The moral is, seek not the riches of the world; seek not the friendship of the wicked; envy not the prosperity of others. Rather lay up treasures in heaven. Asaph's song began as a dirge but ends in swelling words of ultimate triumph "**Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides Thee.**" If life seems unfair, let us think on these things.

Andrew P. Sharp,  
Newtongrange.

## SCRIPTURE READINGS

June 2	Psalm 4	Ephesians 4:17-32
June 9	Psalm 149 & 150	Ephesians 5:1-14
June 16	Proverbs 31:10-31	Ephesians 5:15-33
June 23	Deuteronomy 5:1-21	Ephesians 6
June 30	Psalm 105:1-22	Philippians 1:1-17

#### THE IMPORTANCE OF WORDS

We shall never fully understand the word of God unless we understand the words of God. I refer, of course, to the written revelation God has given us: what

we now call the Bible or the Old and New Testament Scriptures. Originally, the Old Testament was written in the Hebrew language and the New Testament in the Greek language. Many books have been published to help the "layman" with Hebrew and Greek terms and thus bring about a clearer understanding of the texts. These works reveal a life-time commitment by numerous scholars. Personally, I thank them all for their outstanding endeavours - men such as Robert Girdlestone, Merrill Unger, William White Jr., Edward Robinson, Joseph Thayer, Robert Young, James Strong, Adolf Deiss-

mann, Walter Bauer, Richard Chenevix Trench, William Vine, William Barclay, Bruce M. Metzger, and others too numerous to mention.

Let us consider some of the Greek words used by Paul through the inspiration of the Spirit. "Blindness" (4:18) is *porosis* and primarily means a covering with a callus, literally a "hardening". Sin can lead to a petrifying of the heart or conscience so that eventually all sensation and shame are lost. "Lasciviousness" (4:19) is *aselgeia*. Trench defines this as "wanton lawlessness" and Basil as "a disposition of the soul which does not possess and cannot bear the pain of discipline". Lightfoot says that "it is the act of a character which has lost its self-repect and its sense of shame". "Greediness" (4:19) is *pleonexia* and that is the word for covetousness. We are reminded of the tenth commandment: "*You shall not covet your neighbour's house . . .*" (Exodus 20:17). It is the unlawful desire for the things which belong to others. Barclay says it is a "terrible word" and it is "the irresistible desire to have what we have no right to possess". "Bitterness" (4:31) is *pikria* and is a word that speaks of long-standing resentment. Adam Clarke had commented: "It is astonishing that any who profess the Christian name should indulge bitterness of spirit". "Wrath" and "anger" (4:30) are *thumos* and *orge*. *Thumos* is the blaze of temper which flares into violent words and deeds, and just as quickly dies. *Orge*, as W. E. Vine has pointed out, "suggests a more settled or abiding condition of mind, frequently with a view to taking revenge". "Kind" (4:32) is *chrestos*. It is a lovely word and simply means treating others as God treats us. "Goodness" (5:19) is *agathosune* this is the widest word for goodness. It is synonymous with generosity. It is the generosity that springs from a heart that is kind. "Righteousness" (5:19) is *dikaiosune* and the Greeks defined it as "giving to men and God that which is their due". "Truth" (5:19) is the Greek word *aletheia*. There is more to this word than meets the eye. As one commentator has put it: "It is moral truth, not only something to be

known, but something to be done". In other words, God's truth always leads to action - good citizenship and fulfilment of duty to God and men. Christianity is very much a practical religion.

### THE ARMOUR OF GOD

Paul wrote: "*Take unto you the whole armour of God that you may be able to withstand in the evil day, and having done all, to stand*" (6:13). No soldier in that day, let alone this day, would enter the battle field without being properly attired. As I write this article I have before me Peter Connolly's book entitled *The Roman Army*. It is clear that Paul's whole description here is derived from the weapons of an ancient soldier. Connolly has pictures of waist girdle plates, breastplates, military sandals, shields, helmets and swords. All these would be very familiar to Paul. After all, he was constantly chained to a Roman soldier while a prisoner in Rome.

The only weapon the Christian has is "*the sword of the Spirit, which is the word of God*" (6:17). Why not a bow? The reason, I think, is clear. A sword indicates hand-to-hand combat with the enemy. The Christian must face his foe at close quarters and not fight him from a distance. The cutting power of this sword is, of course, unique in the world. The Hebrew writer declared: "*For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*" (4:12).

Prayer is of vital importance in this great spiritual warfare (6:18). Indeed, there is no success to be expected without constant and incessant prayer. Alexander Campbell has written: "It is not necessary that we should understand how prayer increases our zeal, our wisdom, our strength, our joy, or how it gives success to the cause, any more than that we should understand how our food is converted into flesh, and blood, and bones. It is only necessary that we eat; and it is only necessary that we should pray as we are taught and commanded. Experience proves that the outward man is renewed day by day by

our daily bread, and experience proves that the inward man is renewed day by day by prayer and thanksgiving".

### THE PHILIPPIAN LETTER

**AUTHOR:** the apostle Paul.

**DATE:** uncertain. Probably around A.D. 60-64

**PLACE:** Rome, while Paul was a prisoner.

**THE CHURCH:** founded by Paul on his second missionary journey. See Acts 16:12-40.

**PHILIPPI:** a colony of Rome in Macedonia.

### CHARACTERISTICS OF THE

**LETTER:** "It is a spiritual love letter to the Church, filled with warm affection and gratitude. Written under hard circumstances, while Paul was a prisoner, it emphasizes victory and joy" (Thompson's Chain Reference Bible).

**KEY WORDS:** The word "joy" and its cognate forms is found sixteen times. The word "mind" and its cognate, ten times.

**COMMENTS:** ". . . not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of this epistle" (Thomas Horne). "Whenever it originated, the letter itself is very personal in tone, full of the warmth of a relationship as precious to the Philippians as to the apostle. It is plainly a product of the heart, but it is also a product of the head" (Alec Motyer). "The letter breathes warmth and cordiality; its keynote is joy. This impression upon the modern reader is re-echoed by all commentators and forms the most noticeable characteristic which distinguishes Philipians in the Pauline literature" (Ralph P. Martin). ". . . no letter shows more clearly the spiritual ambition of the apostle than this. We see the completeness of his commitment to Jesus Christ and his single-minded desire to know Him and make Him known" (Francis Foulkes).

### THE PRAYER OF A PRISONER

Paul, at the time of writing this epistle,

was a prisoner in Rome. He was much encouraged by the support shown by the Phillippian saints during his imprisonment. He thanked God for their "*partnership in the gospel from the first day until now*" (1:5, N.I.V.). He later wrote: "*Yet it was good of you to share in my troubles. Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving, except you only: for even when I was in Thessalonica, you sent me aid again and again when I was in need*" (4:14-16, N.I.V.). As one commentator put it: "The apostle shared the Good News with the Philippians when they were in dire need of salvation; they shared with him when in danger of starvation".

Paul also prayed that their "*love may abound yet more and more in knowledge and in all judgment*" (1:9). He speaks here, not of a sickly, sentimental love, but of an intelligent love, having a proper sense of fitness and right. Christian love is not weak and soft, but strong and tough - the very love seen in Christ Himself.

Ian S. Davidson,  
Motherwell.

## TEST YOUR BIBLICAL KNOWLEDGE

- 1) Name the four rivers coming from the Garden of Eden.
- 2) How old was Josiah when he became king?
- 3) Who was Hadassah?
- 4) How many years did David reign as king?
- 5) What did Job curse?
- 6) The Lord added fifteen years to the life of which king?
- 7) In which city was the term "Christian" first used?
- 8) Who managed Herod's household?
- 9) Which city did Paul visit after Athens?
- 10) What did Agabus predict would spread over the entire Roman world?

## OBITUARY

**Haddington:** We regret to record the passing of sister Harriet Macaulay on Wednesday, 3rd April, 1996, in her 95th year. Sister Macaulay had for some years been confined to her home and had, in fact, spent the last two years or so in a local residential home, where she was very happy and well cared for. Our sister had a bright and sunny disposition. Her favourite subject was the scriptures and especially in her latter years, she loved to talk about the wonderful life that's yet to come. Sister Macaulay became a Christian while she was a young woman and while she was in India with her soldier husband. On the death of her husband she returned to this locality and began to meet with the Haddington congregation.

We offer our deep sympathy to her two sisters Alice and Agnes: also to her son William and grand-son Roderick: indeed to all her family and many friends, and commend all to the grace of God and the comfort of the holy scriptures. Our sister was laid to rest in the local cemetery after a short service in the home.

Ruth Nisbet (Sec.)

## GHANA APPEAL

Bill and I returned from Ghana on 30th March. This was a spiritually uplifting trip in which we travelled 1750 miles and visited thirty six congregations. There were five congregations which we were unable to visit, three of which would have involved walking, in excess, of twenty miles, which was outwith our capability in Ghana's hottest month of the year. The other two were not accessible due to the transport we had available to us. However representatives of these congregations met us and the uplifting experience was ours. We intend to write a very detailed report to all those who have supported the work in Ghana in the past few years. One of the prime motives for visiting Ghana was to see how well the money that we have received from the readers of the *Scripture Standard* has been used. We are pleased to report that 98.73% of all the money received has been well spent. Of the 1.27%

which was not well spent, 0.63% was beyond the control of our brethren as this represents materials lost in flood damage. We very quickly came to the conclusion that there were some very strong, spiritually mature congregations in Ghana who could do a better job at distributing the Appeal funds than we were presently doing. Having discussed with the members of every congregation we realise that while the money was well spent, there were cases that we were not aware of which we would have given priority over others we assisted, had we known. Therefore on the second last day in Ghana a meeting was held in Accra where representatives of every congregation were invited to attend. At this meeting six men, considered to be spiritually mature, without blame, respected by all to be in a position to honestly handle money, were chosen. In future, these men will receive the requests of help from the churches in Ghana, they will prioritise the requests and at least two men will visit the congregations who have been chosen for assistance to ensure the requests were being honestly presented and then the money will be handed over. This body of men will also write their own appeals in the *Scripture Standard*. I will continue to receive the money, reply to those who send it, I will continue to carry out the bookkeeping and send the money to Ghana monthly. As this may be my last appeal there is one area I would like to make a particular request for. Having visited Ghana for the first time, I have mixed thoughts on medical aid. On one hand I know the money sent for this purpose has been well used, but I feel it is like trying to fill up a bucket with water when there is a hole in it. The needs are far greater than we can supply. Before going to Ghana I read the book "Where there is no doctor". It is a village Health Care handbook for Africa. It is produced by TALC (Teaching Aids At Low Cost) which is a non-profit-making organization distributing low cost health books to needy countries. I would like to send as many copies as we can afford to the churches in Ghana. Each family in the church should have a copy and it would be good to encourage each congregation to spend a

little time each week discussing the contents of the book, which will help them to help themselves in health care. Health care is not only everyone's right, but everyone's responsibility. Ordinary people provided with clear simple information can prevent and treat the most common health problems in their own homes, earlier and cheaper than going to a doctor. Medical knowledge should not be the guarded secret of a selected few, but should be freely shared by everyone. It is the belief of the authors of this book that "People with little formal education can be trusted as much as those with a lot and they are just as smart. Basic health care should not be delivered, but encouraged." This 440 page book cost me £6.99p but I know that if I buy in bulk for free distribution, I will be able to obtain these at a much lower cost. I would therefore urge the readers of the *Scripture Standard* this month to pay for the purchase of one copy of this book each and this would enable every family in the churches we visited to have a copy, giving them the access to what we take for granted. We have tried to help our brethren spiritually for the past seven years, let us give some thought to the body now. If anyone would like to help in this area, permit me to say something that I have never said in an appeal before, don't wait for a convenient time to send you donation. Please do it today. Cheques should be made payable to Graeme Pearson (Ghana appeal) and sent to Graeme Pearson, 13

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## COMING EVENTS

### KIRKCALDY LADIES DAY

18th May, 1996

Speakers:

PAM MITCHELL (Hyvots Bank)

LINDA FERNIE (Northside)

Theme: Blessings

Time: 10.00 a.m. Refreshments

### BUCKIE ANNUAL SOCIAL

Saturday, 1st June, 1996

Time: 3.30 p.m.

Speaker: JOE NISBET

Students from Harding University

Led by Dwight Smith

27th May - 9th June

1. Pishon, Gihon, Tigris and Euphrates (Genesis 2:11-14)
2. Eight (2 Chronicles 34:1)
3. Esther (Esther 2:7)
4. Forty (2 Samuel 5:4)
5. The day of his birth (Job 3:1)
6. Hezekiah (2 Kings 20:5-6)
7. Antioch (Acts 11:26)
8. Chuzai (Luke 8:3)
9. Corinth (Acts 18:1)
10. Famine (Acts 11:28)

### ANSWERS

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