

# Scripture Standard

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**Pleading for a  
total return to  
New Testament  
principles.**

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**contend earnestly  
for the faith**  
Jude 1:3

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## IS JUDAS UNJUSTIFIABLY MALIGNED?

The Religious Broadcasts' producer of BBC GMR asked me to discuss live on "Easter Sunday" (1999), whether Judas is unjustifiably maligned. My counterpart on the show would hold the view that Judas was really a very much misunderstood person who really had good intentions at heart. I realised that I would have to brush up on "Judas" and this is a summary of my studies.

As it happened, no sympathiser came to champion Judas so I had almost ten minutes of broadcasting answering the interviewer.

I did wonder could anything positive come out of taking such a negative position? Would presenting the case against Judas create a negative reaction towards Christianity?

## WHAT AN UNPLEASANT SUBJECT

It is said that in early Christianity Judas was seen as the epitome of Jewishness and formed the basis of a sense of horror. [Imagine the depth of anti-Semitism.] That surprised me, considering all of the twelve were Semites including our Lord. There are no grounds for anti-Semitism based on the character of Judas. The subject here is, 'Was Judas blameworthy?'

Uttering the very name Judas makes one feel awkward. That could be why his namesake the Lord's brother is rendered "Jude" in English translations. Judas was a common name.

Another of the twelve Apostles was also named Judas. He was distinguished from Judas Iscariot as "Judas not Iscariot". (John 14:12)

Even thinking about the events culminating in Judas' betrayal and of suicide conjures up an uncomfortable sense of horror. Imagine the depth of the remorse that drove him to plunge himself beyond death into "the awful unknown." Many outside of Christ see death as the entry into the "awful unknown."

There is a gut feeling that there may be a bit (only a bit mind you) of a Judas in us. Perish the thought - but - could we be as blameworthy as he? On the other hand, we live in the "no absolutes" era. Any feeling of guilt we might experience is considered to be a psychological malfunction. So, it is forcefully asserted that it is wrong to suggest that any action could be considered to be either right or wrong. Is there perhaps a desire to excuse Judas in order to excuse ourselves? The living God says: "Woe to those who call evil good, and good evil; .... " Isaiah 5:20.

Even if we sin - sin is still sin - and the least in the kingdom of heaven are those who not only sin but also advocate it.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. Matthew 5:19.

We should not try to excuse our sin or Judas' sin; the purpose here is to see if Judas was blameworthy.

### **BUT SURELY HE HAD TO DO IT. DIDN'T HE?**

Does not John, four times in the Authorised Version, record Judas as the one who "should betray him"? So, it is claimed Judas had to do it - he had no choice because it was part of the Sovereign plan of God. The AV phrase "Who should betray him" might be better rendered "Who was going to betray him" or "is betraying him", not once does the Greek

mean that he had to betray him.

## **FOREKNOWLEDGE AND "WHAT IFs"**

But, it is argued, what if Judas had not betrayed Jesus - then there would have been no crucifixion - no resurrection - no Christianity - so he had to do it - Does it not say, "The Son of man goes as it is written of him"? Matt.26:24, Mark 14:21 Luke 22:22. However, even though the son of man was to go "as it is written of him", it does not say that Judas had to be the prime mover. Moreover, Judas is left without excuse, for it goes on to say "but woe to that man by whom he is betrayed. It is good for that man if he had not been born."

*[To be continued in next issue]*

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## **DAN AND NAPHTALI**

Jonathan Ashurst, Byron GA

In this series, we have seen how competition between Jacob's wives led to many children being born. Though the family had significant problems, God still worked in the situation for good.

After Leah bore four sons, her sister Rachel felt envious. Desperately, she begged Jacob to give her children, complaining that she would die if he did not. Jacob responded in anger, reminding Rachel that he was not in God's place. Rachel wanted children so much that she arranged for Jacob to have children with her handmaiden Bilhah. Since Bilhah was Rachel's handmaid, Rachel would consider these children as her own. Jacob agreed and Bilhah bore a son. Rachel named him Dan, which means "judge," since she felt his birth was God's just response to her dilemma. When Bilhah bore a second son, Rachel named him Naphtali, which means "wrestling;" this was in reference to the competition against her sister Leah, which Rachel now felt she was winning. (Genesis 30:1-8)

In response, Leah gave Jacob her handmaid Zilpah, with whom he had two children. The competition continued. In spite of their names, Dan and Naphtali grew up in an environment which they probably perceived as having too little “justice” and too much “wrestling.” (Genesis 30:9)

For example, on their return to Canaan, Jacob learned that his older brother Esau was coming to meet them. Afraid that Esau would still be angry about Jacob’s earlier deception, Jacob placed the handmaidens and their children immediately behind himself, while reserving the safer rear positions for Leah, Rachel, and their children. Thankfully, Esau welcomed Jacob and his family. However, Jacob’s children likely perceived the pecking order that he had established. (Genesis 32:3-8; 33:1-7)

Another situation that must have hurt Dan and Naphtali happened soon after Rachel’s death. As explained in an earlier article, Jacob’s oldest son Reuben presumptuously lay with Bilhah. Reuben’s action was disrespectful not only to his father and Bilhah, but also to his half-brothers Dan and Naphtali, since Bilhah was their mother. (Genesis 35:22-25)

Dan and Naphtali, along with the sons of Zilpah, hated their younger brother Joseph since he had tattled on them, received a special coat from Jacob, and dreamed that they would all bow to him. Though some of the brothers wanted to kill Joseph, two of Leah’s children, Reuben and Judah, kept their younger brothers from murder by proposing other ideas. Later, it was these same two sons of Leah who promised Jacob that they would protect Benjamin. (Genesis 37; 42:37; 43:89)

In the end, Joseph forgave his brothers and invited the whole family to Egypt. By this time, Dan had one son and Naphtali had four. (Genesis 45:1-15; 46:8, 23-25; 2 Chronicles 7:13)

Before he died, Jacob blessed his sons. He poetically prophesied that Dan’s tribe would be like both a judge and a viper, while comparing Naphtali’s tribe to a deer. (Genesis 49:1-2,17-18, 21).

After the family had grown into a nation, Moses led them out of Egypt. In the wilderness, a descendant of Dan was put to death

for blasphemy. (Leviticus 24:10-16) Another Danite, Aholiab, assisted in constructing articles for the Tabernacle. (Exodus 31:6-11; 38:23) The tribes of Dan and Naphtali were among the last to set out whenever the people moved camp. (Numbers 10:25,27)

When Moses blessed each tribe, he called Dan a leaping lion cub, and said that Naphtali was blessed. (Deuteronomy 33:22-23)

Before he died, Moses looked out on the land, including the area of Naphtali. (Deuteronomy 14:1-2)

After inheriting the land, the people of Dan and Naphtali did not completely drive out the Canaanites; instead, they subjected them to forced labour. (Judges 1:33-36) At the time of Deborah, the tribe of Naphtali followed their leader Barak to victory, but the people of Dan did not help. (Judges 4:4-10; 5:17-18) The men of Naphtali also helped the judge Gideon. (Judges 6:25; 7:23) The judge Samson was from the tribe of Dan. (Judges 13:2-3, 24-25)

In the search for more land, a band from the tribe of Dan stole Micah's idols and his Levite for themselves. Then they conquered the city of Laish and named it Dan. Many years later, it was in this city that King Jeroboam would set up one of his golden calves. (Joshua 19:47; Judges 18; 1 Kings 12:28-30) These idols remained a stumbling block for generations. (2 Kings 10:29, Amos 8:14)

The expression "from Dan to Beersheba" refers to the whole nation, since these cities were in the far north and the far south. (for example: Judges 20:1; 1 Samuel 3:20; 2 Samuel 2:20, 2 Samuel 17:11, 2 Samuel 24:2,6-7,15, 1 Kings 4:25)

The men of Naphtali were among those who brought food at the time of David's crowning. (1 Chronicles 12:23,34,40)

Hiram-abi, also known as Hiram, who helped craft the artefacts for Solomon's temple, had close ties to both Dan and Naphtali. Perhaps he was from the city of Dan, which is within the tribe of Naphtali. (1 Kings 7:13-14; 2 Chronicles 2:14)

In the time of the divided kingdom, Asa king of Judah asked Benhadad king of Syria to fight with him against Baasha king of Israel.

Ben-hadad conquered Naphtali and some cities in the northern kingdom, including Dan. (2 Kings 15:20; 2 Chronicles 16:4).

After the northern kingdom had been taken captive by the Assyrians, Josiah king of Judah showed his zeal for the Lord by destroying the idols throughout the land, even as far north as Naphtali. (2 Chronicles 34:6-7)

Isaiah prophesied that the land of Naphtali, which had gone through so much darkness, would one day experience a glorious light. (Isaiah 8:22-9:2) This was fulfilled when Jesus Christ moved to live by the Sea of Galilee and began preaching the message of the kingdom of heaven. (Matthew 4:13-17)

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## **HAVE MIRACLES CEASED**

James Lim, Lavender, Singapore

The Word of God is a double edged sword. We often thrust the sword in the spirit of the Berean towards others but it cuts both ways.

Some brethren are very brave to declare that “miracles have ceased” which I dare not.

There is a difference between “Miracles have ceased” and “OUR ability to perform miracles as recorded in the scriptures, have ceased”. Can the clay know the mind of the Potter beyond what He has revealed?

I am cautious for several reasons.

1. There is no explicit definition or description of miracles. Whatever we were taught or told are deductions (and inductions) of some preachers or scholars.
2. Similarity is not a proof of congruence. Just because there is some commonality between certain things does not mean they are the same.

...to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. ...

...And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

1 Corinthians 12:10,28,29

Notice that other gifts are not necessarily subset of miracles.

Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.

1 Corinthians 13:8

Have teachers ceased because we do not have apostles and prophets anymore? Just because we believe that tongues have ceased does that mean that miracles have as well? It is only a possibility.

3. The word *miracle* in the New Testament is δύναμις dynamis from which we get the English word *dynamite*. It means strength, power or force.

To say generically that miracles have ceased, implies the following are no more in effect and applicable today.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power δύναμις of God. ... but to those who are called, both Jews and Greeks, Christ the power δύναμις of God and the wisdom of God.

1 Corinthians 1:18, 24

...that your faith should not be in the wisdom of men but in the power δύναμις of God.

1 Corinthians 2:5

For though He was crucified in weakness, yet He lives by the power δύναμις of God. For we also are weak in Him, but we shall live with Him by the power δύναμις of God toward you.

2 Corinthians 13:4

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power δύναμις that works in us...

Ephesians 3:20

To this end I also labour, striving according to His working which works in me mightily δύναμις .

Colossians 1:29

4. It is true that the purpose of such supernatural abilities performed by the early Christians was to confirm their message was from God (Hebrews 2:3-4). This is the revealed purpose.

His thoughts are higher than ours and as the Potter, He does not owe us any explanation if He chooses to work miracles without our prior knowledge of His plan.

To make a generic statement "Miracles have ceased" is presumptuous. Just because our ability to do so has ceased does not limit His ability and will.

It is equally presumptuous for those who claim the ability to perform miracles just because God is able. Just because your Father is rich does not mean you are too. It may be His will that you should be poor to humble you.

To seek for miraculous signs is not a sign of faith but wickedness and adultery.

"A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah." And He left them and departed.

Matthew 16:4

If the sign of Jonah i.e. the death burial and resurrection of Jesus

did not convince you, nothing will.

5. To say that “miracles have ceased” without qualifying, is to audaciously claim about God’s will and ability to know what is “Exceedingly Abundantly Above All that we ask or think” Eph.3:20

Dare we comment beyond what we can fathom?

Let God be God.

"But the LORD is in His holy temple. Let all the earth keep silence before Him."

Habakkuk 2:20

Be silent and know your place.

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### **LORD, teach us...**

*(Part 2 – New Testament examples)*

To submit like Mary	Luke 1:38
To glorify and praise God like the shepherds	Luke 2:20
To worship like the wise men	Matthew 2:11
To wait like Simeon	Luke 2:25
To pray and fast like Anna	Luke 2:36-37
To be bold like John the Baptist	Matthew 14:3-4
To step out like Peter	Matthew 14:29
To humble ourselves like children	Matthew 18:3-4
To cry out like Bartimaeus	Mark 10:46-47

To persevere like the paralytic's friends	Mark 2:3-4
To give like the poor widow	Mark 12:42-44
To be hospitable like Martha	Luke 10:38
To sit at Jesus' feet like Mary	Luke 10:39
To be thankful like the Samaritan leper	Luke 17:12-16
To seek You out like Zacchaeus	Luke 19:2-4
To feel loved like John	John 13:23
To confess like Thomas	John 20:28
To go like the apostles	Mark 16:20
To be an encourager like Barnabas	Acts 4:36
To be counted worthy like the apostles	Acts 5:40-41
To forgive like Stephen	Acts 7:59-60
To be benevolent like Dorcas	Acts 9:36
To search the Scriptures like the Bereans	Acts 17:11
To pass on our faith like Lois and Eunice	2 Timothy 1:5
To be an example like Timothy	1 Timothy 4:12
To fight the good fight like Paul	2 Timothy 4:7
To be a servant like Jesus	Philippians 2:5-8
To love like YOU	1 John 4:7-11

## MILCH COWS (Part 2)

Graham A. Fisher, Aylesbury.

1 Samuel 6:1-12

Let us examine the thinking which led to the loss of the Ark of the Covenant.

I was on holiday in the far Northwest of Scotland as I often am – it's my favourite holiday location – and I heard a minister of the Church of Scotland telling a story to a group of children.

*There was a girl called Audrey who had been given a luminous watch as a present for her birthday. Her mother told her not to wear it except on special occasions, but Audrey felt she knew better. She wore it all the time. One day she went with her Sunday School to an area of heath for a picnic and when she got home her watch was gone. Audrey was heartbroken, so her mum said that they would go back to see if they could retrace her steps and find this luminous watch. It was getting late as they searched the heath but as dusk fell there was no sign of the luminous watch.*

Now up to this point it was easy to go along with the story. He'd emphasized the luminous quality of the watch, and the folly of the girl, and I anticipated a climax to the story along several possible lines: a) a modern parable of the lost sheep or coin; b) something to do with light and shining in the dark; or c) the price of disobedience. I did not anticipate his ending at all. Here it is:

*It was obvious that they had little chance of finding the watch in the heather, gorse or bracken on the heath but then Audrey's mum said, "I know! We'll pray to Jesus. He knows everything and He knows where it is, and He'll show us." So, they prayed to Jesus because Jesus knows everything and then they looked again. Suddenly they saw a glow of light in the grass by a rock where Audrey had tripped earlier. So, remember children, that Jesus knows everything, and if you've lost something like a pencil, a rubber, or even a watch, ask the One who knows all to help you. Say a little prayer to Him and He will guide you.*

I squirmed, as I think most of us would too. What he was trying to say was that when we have problems we must take it to the Lord in prayer, but the impression he gave was that Jesus is there to pull us out of scrapes, to help us find lost objects, like a fairy godmother. The children he was talking to did not have the maturity to grasp the deeper things about prayer and how to pray; that Jesus may say, “No, I’m not going to help,” or that we must pray “Not my will but Thine be done.” Can you imagine the effect on a child who heard that story and who lost some trifle (which may be very precious to him/her, like a shoe off a doll or a toy soldier), who prayed to Jesus to help them find it – because He knows everything and where it is – and who never found it? The basis for atheism has been laid because the wrong impression of God and Jesus was given. Children do remember these things and when they find that ‘it didn’t work’, i.e. I prayed to find my lost pen and didn’t, they then move swiftly down the path to rejecting the whole idea of prayer, and God’s love, and before long this leads them to reject God entirely.

Consider Pete, a former colleague in a school I once taught at. He had T.B. as a child of eight and spent two years in hospital. Coming out at 10, he went back to school and his teacher said, “Isn’t Jesus good for making you better? Did you thank Him?” Pete said to me, “I saw through that one at 10. I sussed that one out quickly at that early age. If Jesus cared enough to make me better, why did He let me get ill in the first place?” Pete is now an atheist. He didn’t sort it out at all at 10. He got the wrong notion then and has never sorted it out. The problem of suffering is a deep and complex one and a 10-year-old can’t handle it. He didn’t have the maturity to handle the problem and this ‘thanking God for making him better’ idea turned nasty in his intelligent, childlike mind. He saw a supposedly all-caring, all-knowing creator God who actually didn’t care enough about him to prevent his having to spend two years away from his parents and family.

So, what’s all this got to do with the loss of God’s Ark? Simply this: we must be very careful about the claims we make for God and what He will and won’t do. The Jews saw their relationship to

God in simplistic terms. They tried to use the Ark as a magic wand to bring them victory, when they should have been questioning their relationship to Him. True, the Ark had been used to aid them in battle in the past but then they were in tune with God. This time they did not seek out the truth behind their plight via Samuel, or other priests and prophets; they made assumptions and claims for God which God would not honour because their relationship was currently wrong, and God is neither our slave nor our genie of the lamp. Today, of course, when we feel we need to check our relationship to God, we have His Word in the Bible to study for guidance, not priests and prophets such as they had – or, if we feel unable to winkle out what the Bible truly teaches on a subject for ourselves, we can ask our elders and other Christian teachers for help.

God is not a totem, a magic mascot to run our lives especially when things go wrong. The basis of godly living is not to do as you please until it all turns nasty and then cry to Him for help. The way to ensure God's care and guidance is to walk with Him always. By that is meant we must study the Bible to find out His will; we must pray regularly, both to praise and thank Him as well as to petition Him (how often are our prayers prefaced with words amounting to 'I want' or 'Can I have' and, 'May I ask You for', instead of 'Thank You Lord?'); we must worship Him whenever possible NOT just when convenient, or to put it another way, we must not miss worship unless it is impossible – with no phoney excuses as to why we can't attend. We preach, teach and believe that the Lord is in our midst when we worship Him, so why would we not want to be there too? When the Lord is at the centre of our lives we will have His care. If the Jews had made sure that they were in a right relationship to Him, they would have won without recourse to bringing the Ark of the Covenant to the battlefield. They made claims for God which didn't have God's support. Some believers today seem to make similar claims: 'God will take care of you', 'Underneath are the everlasting arms', 'All things work together for good'. They do; they are; God will, but only to those who love Him, who have Him at the centre of their lives and not for every flibbertigibbet who has no more than a casual and

nodding acquaintance with Him. (If we want God's blessings and He's not at the centre of our lives, isn't it time we ensured that He was?)

But if the Jews made monumental errors about God, just look at the Philistines! Let us glance at some scriptures relating to them:

As soon as the ark of the covenant of the LORD came into the camp, all Israel gave a mighty shout, so that the earth resounded. And when the Philistines heard the noise of the shouting, they said, "What does this great shouting in the camp of the Hebrews mean?" And when they learned that the ark of the LORD had come to the camp, the Philistines were afraid, for they said, "A god has come into the camp." And they said, "Woe to us! For nothing like this has happened before. Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with every sort of plague in the wilderness. Take courage, and be men, O Philistines, lest you become slaves to the Hebrews as they have been to you; be men and fight."

1 Samuel 4:5-19 ESV

And when the men of Ashdod saw how things were, they said, "The ark of the God of Israel must not remain with us, for his hand is hard against us and against Dagon our god."

1 Samuel 5:7

The ark of the LORD was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners and said, "What shall we do with the ark of the LORD? Tell us with what we shall send it to its place." They said, "If you send away the ark of the God of Israel, do not send it empty, but by all means return him a guilt offering. Then you will be healed, and it will be known to you why his hand does not turn away from you." And they said, "What is the guilt offering that we shall return to him?" They answered, "Five golden tumours and five golden mice, according to the number of the lords of the Philistines, for the same plague was on all of you and on your lords. So you must make images of

your tumours and images of your mice that ravage the land, and give glory to the God of Israel. Perhaps he will lighten his hand from off you and your gods and your land. Why should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? After he had dealt severely with them, did they not send the people away, and they departed? Now then, take and prepare a new cart and two milk cows on which there has never come a yoke, and yoke the cows to the cart, but take their calves home, away from them. And take the ark of the LORD and place it on the cart and put in a box at its side the figures of gold, which you are returning to him as a guilt offering. Then send it off and let it go its way and watch. If it goes up on the way to its own land, to Bethshemesh, then it is he who has done us this great harm, but if not, then we shall know that it is not his hand that struck us; it happened to us by coincidence."

1 Samuel 6:1-9

Notice that the Philistines recognized the power, might and authority of Jehovah, the LORD. They remembered what God had done to the Egyptians and they learned the lesson not to harden their hearts as did Pharaoh. So, they remembered their history lessons and did the right thing. They sent the Ark back and added a guilt offering of their own, but they did nothing about not opposing Him, or going to worship Him. They admitted to themselves that the Lord, He is God, more powerful than Dagon their god; who smote the Egyptians bringing plague and pestilence to them, and who they thought needed a guilt offering from them, BUT they would not bow the knee to Him and worship Him. They preferred to go their own separate, foolish ways and to worship their own, man-made gods, who were nothing. All they wanted was that God, the true and living God, would get out of their lives and not trouble them.

The point is made. Go into the streets and ask people if they believe in God and, in the majority of cases, the answer will be 'Yes'. Nevertheless, under 10 percent even bother to attempt to worship Him in any guise let alone in the way He asks us to.

Why? They prefer Dagon to Jehovah because Dagon is a god fashioned in their own likeness. They know 'he' falls at the feet of God; they know he has no power and has nothing to offer in reality, but he is far more convenient. 'Dagon' doesn't trouble them by demanding annoying things like obedience, love, regular worship and devoted service.

That's not too difficult to see. Who is 'Dagon' today? Well, he is anything, or anybody, who comes before God and His Christ in our lives: the job, the family, the car, the TV, sport and the gym, weekly shopping on Sundays, in fact the things we so often may prefer to put ahead of our love for Him. Oh, yes, we know that God is THE GOD, but He is such a pest. He wants us to work and slave for Him, to worship and love Him; He wants obedience and obeisance – and that's a bore; it gets in the way of us doing our own thing as and when we want to. It means we have to build our lives around Him instead of slotting Him in somewhere just when it's convenient for us to do so.

Remember what Jesus said about this:

*"Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household. Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it."*

Matthew 10:34-39

And on another occasion, He said:

*"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your*

*treasure is, there will your heart be also.”*

Luke 12:32-34

If God is our treasure, our hearts will be right, and He will be a joy. If not, we will love ‘Dagon’ not Jehovah. We may know who *IS* God, but we will not be prepared to cease being Philistines.

The Philistines were wiped out by God and Dagon is no more. They were glad to let the Ark go home. It proved their worst fears were correct; it was God who was afflicting them. So, they were glad to be rid of the problem.

Return to that cart on a dusty frontier road. The cows are bellowing as if to announce a message from God. To the Jews, He had pointed out their folly, but He was returning to them. They learnt a lesson from this, for God loves His people and will not desert them. This we can claim with absolute confidence. He may teach us lessons and chasten like a parent who loves us, but He won’t desert us. To the Philistines He was a trouble and they were glad to be shut of Him. But just think about this: There have been those down the years who learnt the lessons and found favour with God – where are they now? They praise Him and adore Him in Paradise. And there were those who refused to give God the glory in their lives and in their hearts, yet they knew He is God – where are they now? The Philistines are no more as a nation. They have been wiped off the face of the Earth and as individuals they are now with the lost for all eternity. They would not bow the knee to God in their life, now they will certainly have to do it for ever, though it will do them no good at all, as they regret ignoring the message of the milch cart and the lowing of the cows.

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## **CAMEROON APPEAL**

For a number of years, the church in Motherwell has been supporting some saints in Cameroon. They are now in need of more regular assistance because the political situation in this Central African country has been steadily declining over the past few years.

Brother Edem Solomon has not worked since November, 2016 because his teaching licence was revoked. He and his family and other church members live in the English-speaking area. There have been conflicts between the English-speaking and French-speaking regions with major consequences, including the scarcity of food. Food prices have soared, as many farmers have fled out of fear for their lives. The violence, which has resulted in a number of deaths and imprisonments, has traumatised the saints. Brother Solomon seeks your prayers and support. Normally, when funds are received, food is purchased and distributed to the members and non-members alike, including those in prison, whose plight is especially serious.

If you can assist in any way then please forward funds directly to the Church of Christ, Motherwell; account: 00130423; sorting code: 83- 16-15; or by cheque to our treasurer: Ian S Davidson, 21 Glen Lyon, St Leonards, East Kilbride, Glasgow, G74 2JJ.

In Him, William Purcell, secretary.

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## **GHANA APPEAL**

The Church of Christ at Dennyloanhead is very grateful to all sister churches, individual brothers and sisters who contribute to the Ghana Appeal. Over the past five years (2012-17) £22,000 has been disbursed to help with funding for: evangelism; annual seminars; medical aid; benevolence; Bibles; hymn books; PA systems; and benches. We are grateful also to Brother Wisdom Kpehor who advises us on requests for financial aid.

Please send donations to: Mrs. Christine Wood, 11 Albert Place, Stirling, FK8 2RE (Email: [ctkwood@hotmail.com](mailto:ctkwood@hotmail.com))

## **OBITUARIES**

### **Brother Maxwell Nana Yaw Gyan**

#### **Wimbledon**

Brother Maxwell of the Wimbledon Church of Christ went to be with the Lord on Monday the 7th of May 2018.

He leaves behind his widow, Sister Ophelia, and four young children.

For further information please contact:

Robert Armah- 07737297505 or Daniel Anoff. - 07818567966

or e-mail: [Wimbledonchurchofchrist@gmail.com](mailto:Wimbledonchurchofchrist@gmail.com)

### **Dr. Alexander Snr.**

#### **India**

It is with heavy heart that we announce the passing in India of the Dr. Alexander Snr.

He was the father, father-in-law and grandad of brother Manu, sisters Ann, Michelle & Michael respectively.

The Alexander family, God willing, leaves for India 19 May 2018.

The burial of the late Dr. Alexander Snr. is scheduled for Sunday 20th May 2018.

Our condolences to brother Manu, sisters Ann, Michelle and Michael.

Liverpool Church of Christ

## **STRETFORD, Manchester**

The Green Hut, 538 Kings Rd. M32 8JT

**Saturday, 8<sup>th</sup> September**

**Saturday, 13<sup>th</sup> October**

**1:00 pm** Lunch

**2:00 pm** Message

John Purcell: Tel. 0161-439 1758

### **Map:**

[eusebos.eu/eusebos/d4web-4s/longford.htm](http://eusebos.eu/eusebos/d4web-4s/longford.htm)

## **EASTWOOD, Nottinghamshire**

Seymour Road, NG16 3ND

**Saturday, 11<sup>th</sup> August**

**Saturday, 10<sup>th</sup> November**

**6:00 pm** Refreshments

**7:00 pm** Message

Adrian Limb: Tel. 01773-761 670

[cofcestwood@aol.com](mailto:cofcestwood@aol.com)

### **SCRIPTURE READINGS 2017**

Reading Cards are available from  
John Kneller, 2/2 High Waterfield,  
Edinburgh, EH10 6TQ

Tel. 0131-445 1832

E-mail: [johnkneller4gpr@btinternet.com](mailto:johnkneller4gpr@btinternet.com)

### **BIBLE QUESTIONS**

Brother Frank Worgan is happy  
to receive Bible questions  
requiring urgent answers by  
letter or e-mail.

11 Stanier Road,

CORBYP, NN17 1XP

Tel. 01536-206 848

E-mail: [frankworgan@outlook.com](mailto:frankworgan@outlook.com)

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We are looking for a volunteer treasurer.

In the meantime, please contact the editor.

#### **EDITOR:**

Allan Ashurst, 60 Kenwood Road, Stretford, Manchester, M32 8PT

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