

# 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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## Leavened or Unleavened [CONCLUDED]

Did Jesus observe the Passover the week he died?

Allan Ashurst, Stretford

The disciples intended to prepare "the Passover" and Jesus definitely intended to eat "the Passover." See the context of:-

"I am keeping the Passover at your house with my disciples" said Jesus. Matthew 26:18

Now the Passover had to be killed on the 14th of Aviv and eaten after sunset and before sunrise on the 15th. All capable people had to observe it on that day. There was one, and only one, exception and this was only for those who had been "defiled". They could observe it the same day the following month. Any variant from this was to be severely penalised ("cut off from among YHWH's people").<sup>3</sup>

Jesus would never break God's Law, He came to fulfil His Law.<sup>4</sup>

So He did eat the Passover, He did not eat it at the wrong time and He did not, as some suggest, eat it the previous day.

Jesus and his apostles observed the regular Passover and on the regular night, which was the night following the sunset of the 14th day.

Also, after sunset, nothing leaven would be available for them to eat. So not only did they eat the regular Passover, they necessarily ate unleavened bread.

On that same day - the day commemorating the passing over of the angel of death - Christ became our Passover. Which is why Paul used the word "unleavened" when he wrote:

Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover was sacrificed for us.

1. Corinthians 5:7.

## NOTES:

1. The Bread in the Lord's Supper. by A.G.Arnott. 1982.

He claims that it was not the regular Passover and that the bread was not unleavened. This is even though Jesus expressed His deep desire to observe the Passover, the apostles ask Him where they could prepare it for Him. He tells them where to prepare it. They go and prepare the Passover and they eat the Passover.

2. Genesis 1:5 (literally "evening, morning, day one"), Similarly in verses: 8,13, 19, 23 and31.
  3. Old Testament passages on the observance of the Passover:  
Exodus 12:3-17, 23:15, 34:18, Leviticus 23:4-7,  
Numbers 9:2-14, 28:16-18, 33:1-3, Deuteronomy 16:1-6.
  4. Matthew 5:17.
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## WHAT DO YOU SEE?

John Kneller, Tranent

Amos, the Old Testament prophet, saw the Lord standing beside a wall with a plumb-line in His hand. Amos 7 v7-9. The LORD asked him "What do you see"? His reply was quite simple, "A plumb-line". Whether he understood the vision is not clear but God makes it plain by saying "I will set a plumb-line in the midst of Israel". The seriousness of the situation is apparent when God further declares "I will never pass them by again". Time had run out for unrepentant Israel. God's judgement will rise against the nation by the sword. They cannot ignore the prophetic warnings anymore for God will not pass them by again.

It's quite a common sight, even today, to see a bricklayer using a plumb line when building a wall. We possibly use one ourselves when wallpapering to make sure the paper is truly vertical. That of course is the purpose of the plumb-line to make sure that the walls are truly vertical and properly built to stand safe and secure.

Amos of course was meant to take a lesson from this vision and so are we. Just as the builder's work is judged by the plumb-line so God will judge how we build our own lives. It raises the very fundamental question for christians of "what are we building in our lives?" Society and government pay little heed to biblical

standards but do we pay any greater attention? There is a lot of pressure on christians to conform to the standards of society and government even when they clearly conflict with God's standards. When we measure our lives by God's plumb-line is it leaning precariously?

In Amos 3, v10 speaking of his own generation he says "they do not know how to do right" and the last verse of Judges says "every man did that which was right in his own eyes". What a commentary on Jewish society. Yet we live in a society very much like that of Amos' time. Have we learnt the lesson of the plumb-line and recognise that one day we too will face the judgement of God as Israel eventually did?

Whilst our failures are evident so too is the love and mercy of God towards those who live by the "obedience of faith" Romans 1, v5.

The apostle Paul urges us to:

Prove all things; hold fast that which is good. Abstain from all appearance of evil. 1Thess 5 v21f.

To the Corinthians he wrote:

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.

1 Corinthians 3 v12ff

You would require any building work done for yourself to comply with building standards and be properly constructed. When you see a builder at work with his plumb-line or theodolite will it remind you of God's question to Amos? "What do you see?" When you look at the life you are building for God, ask yourself does it comply with the divine standard and then ask yourself again, "What do I see?"

# **Pray for Authorities.**

Jonathan Ashurst, Byron, GA.

Paul told Timothy that we are to pray for those in positions of authority.

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth. (I Timothy 2:1-4, NKJV)

Here are some suggestions regarding our prayers for those in the government.

There are certain things we can pray about for ourselves. We can ask God to help us have the proper attitude toward the authorities (I Peter 2:17). We may need courage and wisdom to represent Him well in any interactions we have with law enforcement or governing leaders (Matthew 10:18, James 1:5). Except for situations in which we would be disobeying Christ, we are to obey the government (Romans 13:1-7; Acts 5:28-29). We are to ask God to allow us to lead "a quiet and peaceable life in all godliness and reverence" (I Timothy 2:2).

When we pray for the leaders, it may help to pray for some of them by name. To do this, you could find a list of current government officials for your area. You may want to find this information for the various levels of government (for example, national, regional, and local). In addition, there are also non-elected officials, such as appointed positions and those in the bureaucracy. By this point, you would probably be amazed by the number of people who are helping to run the country. If you feel overwhelmed by the scope, it may help to start small. For example, choose one person from the list to pray for per day. Another way to make these prayers more meaningful would be

to consider the needs of those in authority. When praying for government leaders, we might ask for God to grant them wisdom in the difficult decisions they make every day (Proverbs 8:12-16). Such qualities as humility, honesty, empathy, and integrity would also be important for their long-term effectiveness (Proverbs 16:12; 20:28; 29:14).

Furthermore, we could ask God to be active in their personal lives as well. Politicians face many trials and temptations. Their families also deal with much of the strain and need intercession. We can pray for personal safety, emotional stability, and physical health for the government leaders, as well as for their relationships with their spouse and children (Ezra 6:10).

Finally, it is important that we remember their souls and their position before God. One day, "every knee shall bow" to the King of Kings (Romans 14:10-12). Let us pray that those in authority will recognize the authority of Jesus Christ willingly, before the day when all will be compelled to acknowledge Him.

When we pray for those in the government, much good can result, and as Paul wrote to Timothy, the Lord is pleased.

(I. Timothy 2:1-4).

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## **Putting God To The Test**

Randy Hohf. USA.

During Jesus' temptation in the wilderness, Satan brought Jesus up to the pinnacle of the temple and dared Jesus to throw himself down and see if God would miraculously protect him. Satan quoted the words of Psalm 91, a psalm of God's promised security for those who trust in the Lord. It is one of the most beautiful psalms in the Bible. If we take it as absolute, it does sound like no harm could ever befall the one who trusts in God. God's angels will watch over you and prevent any calamity from striking. So Satan reasons with Jesus in this manner:

If you are the Son of God and if this Psalm is true, it certainly

would apply to you most of all. So prove it. Throw yourself down and see if angels will bear you up.

Jesus answered with another scripture, from Deuteronomy 6.16, which says:

"You shall not put the Lord your God to the test" (Luke 4.12).

The rest of the verse in Deut. 6 reads, "as you tested Him at Massah". "Massah" means "testing" and refers back to Exodus 17.1-7, when Israel grumbled about the lack of water as they fled Egypt. There it says they tested the Lord by saying, "Is the Lord among us, or not?" Their grumbling was an expression of doubt and distrust. They would trust him only if he first blessed them and kept them comfortable. This kind of "test" makes demands of God, offering him an ultimatum. Such is always evil. We are not to put the Lord our God to the test.

I would suggest to you, however, that God wants us to test him. In fact, he challenges us to test him. How can that be? Isn't it always evil to test God? Turn to Malachi 3 and notice vs.10:

"Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this." says the Lord of hosts, "See if I will not open for you the windows of heaven, and pour out for you a blessing until it overflows."

God is essentially saying, "Test me in this: Put me first and see if I won't bless you". So, how is it that in one place we are told it is a sin to put God to the test and yet in another place God calls his people to put him to the test? In fact, the circumstance in both cases (Israel in Ex. 17 and Israel in Mal. 3) were strikingly similar. On both occasions the people were suffering deprivation. Yet it was evil to test God in one case and good to test him in the other. I think the difference is simply a matter of attitude. In the evil kind of testing, there is doubt, grumbling, demands, ultimatums. It says, "Bless me first, then I will believe". But in the good sort of testing, we first put our whole trust in God, then look for the blessing. It does not demand the blessing, but simply

trusts God to take care of us in His way (cf. Matthew 6.33). So go ahead, put God to the test by putting him first in your life. Then let him take care of the outcome.

I thank brother Derek Daniells for offering Randy Hoffh's article for publication. I have not been able to source the author. However, having read his article, I am sure it will be much appreciated by our English readership.

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## **What Makes a Good Sermon?**

Keith Greer

Imagine that you are planning to have a gospel meeting and are considering the type of preacher you want to hold this meeting. What should be your most important consideration? Style? How well known he is? How long he preaches? Topics? While I believe you would get as many answers as the people you might ask, allow me to make some suggestions. Over the past few years, I've attended a number of meetings and heard many different types of speakers and sermons. Well-known, not-so-well-known, older men, younger men, good speakers, and not-so-good speakers. Over the past ten years, I've seen an alarming change in preaching, not for the better. How can we decide whether a preacher has a good sermon? The greatest change has taken place in the way brethren judge what makes a good sermon. Please allow me to use the Bible to answer our question regarding the qualities present in a good sermon. Surely God has an opinion on this subject!

### **How much scripture is used?**

Sadly, many of the men I've heard speak during the past few years have forgotten what preaching is. In spite of popular belief, preaching is about teaching God's word and that's all!

'Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God.' (Acts 20:26,27) A preacher must not be afraid to speak on any subject found in the Bible. Any preacher who refuses to speak on any Biblical subject should find another line of work! Listen to the words of the apostle Paul as he was

leaving the Ephesian elders. 'So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.' (Acts 20:32)

When a preacher enters the pulpit and gives more stories and illustrations than scripture, he makes a terrible trade-off. Please understand; illustrations and stories are fine if they endorse a spiritual point. But if the stories are used to entertain the listeners, and have no connection with the lesson subject, the speaker is not preaching the gospel, but seeking to entertain his audience. Preaching is not entertainment! Sadly, I'm afraid we are grooming many brethren to reject good gospel preachers by giving them a continual dose that is more stories and less scripture.

Recently, I heard a man speak for thirty minutes before he mentioned one scripture! He preached for an additional ten minutes and used a total of only four verses! How much of God's word did this audience hear? What did the lost sinner learn concerning his sin and his need for Christ's blood? By the way, he offered no invitation. This is a sad commentary on gospel preaching!

### **Did the speaker 'rightly divide the word of God.'**

But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.' (2 Corinthians 4:2)

Preachers must use the scriptures correctly. Sadly, many spend more time on the computer and the Internet than studying God's word. Good preaching doesn't just happen; it takes effort and study on the part of the man doing the preaching.

So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.' (Nehemiah 8:8)

Preachers need to make applications in their preaching. How



does the text apply to the listener? Preachers must, by showing how it applies to them, make the text come alive to those who hear it. The alien sinner needs to understand his lost condition and need for the blood of Christ. How can the sinner understand how Romans 6:23 applies to him? The wages of sin is death, his spiritual death -- if he does not repent. The sinner's good intentions will not save his soul!

### **Does the preaching sound a warning?**

So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me. When I say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand. Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul. (Ezekiel 33:7-9)

Unfortunately, some preachers have grown weary of dealing with the issues of the day. Preachers need to practice "preventive preaching." Maybe a problem is not yet present in a certain congregation. The preacher can, by preaching on them, ensure that issues swirling around the country won't hinder the local work. A preacher can also hinder the work by becoming a "speciality preacher." Preachers cannot just preach on the issues. Balanced preaching is necessary. We must warn, exhort, and edify. If a preacher goes all over the country with a set of 'issues sermons,' maybe he needs to spend more time developing new sermons!

### **Does he preach with love?**

But, speaking the truth in love, may grow up in all things into Him who is the head, even Christ. (Ephesians 4:15)

Does his preaching touch the hearts of those who are lost in sin? Does his preaching enable them to recognize God's love for all men? Even preaching on difficult subjects, issues of the day, or church problems must be done with love. Preachers are not

infallible, and they must be willing to answer questions about their teaching. Whenever a preacher believes he is above criticism, right or wrong, he should find another line of work. People must see our care by our conduct and our preaching.

Gospel preaching must be filled with the simple gospel.

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. (Romans 1:16)

The power is in the message, not the messenger. God will surely give the increase if we plant the proper seed (1 Corinthians 3:6-8). Gospel preachers don't save souls. God's word does that (James 1:21). But, how can souls be snatched away from Satan's power if we use less and less Bible in our preaching? I'm afraid we have too many preachers who are more concerned about being liked, having full meeting schedules, and making names for themselves, than they are about preaching the unsearchable riches of Christ. What makes a good sermon? Simply put, when God's word is taught, application is made, souls are edified, and the seed is planted. Leave the entertainment to the professionals - preach the word!!!

THE K L MESSENGER - 12 OCT 2014 BULLETIN

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## **The Amazing Beauty of Bible Baptism**

Allan Ashurst

**Sightseers viewing the foundations of first century private houses, outside Jerusalem's temple compound.**



[Photographs printed with the permission of Fred Miller, [www.moellerhaus.com](http://www.moellerhaus.com)]

## **Hewn into the bedrock of each house is a baptistry.**

A guide explained how, when devout Jews arrived home, they would totally immerse in water, themselves and anything purchased for purification. That would even include immersing bed-mats.\*

\*[Mark 7:4.“bed-mats” or “tables”. Greek κλινη. cp. Mark 9:2-7 & Luke 5:18-25]

Someone remarked that baptism was immersion, to which another onlooker responded that they don't practise immersion for baptism. However the word “baptism” does come from a Greek word meaning immersion.

### **Did John the Baptist Simply Adopt Jewish Baptism?**

Jewish baptism was immersion in water.

But there the similarity ends:

- 1 Jewish baptism in water was a ritual to remove physical contamination, contracted by contact with things outside their home. But neither John nor Jesus' followers baptised people in water to remove physical dirt,<sup>2</sup> They baptised for “the forgiveness of sins.”<sup>13</sup>
- 2 Jews immersed themselves. But, those who believed John the Baptist and after Jesus' resurrection, those who believed in Him did not immerse themselves. They submitted to being immersed.

### **So what is so wonderfully distinctive about Bible baptism?**

Please read on about the amazing beauty of baptism in Jesus' name:-

## **The Amazing Beauty of Scriptural Baptism.**

### **John's Baptism**

In those days, Jews flocked to hear that great prophet, John the Baptist. Many were eagerly waiting for the Messiah to come and set up His Kingdom. John was telling them His arrival was imminent, so they must repent and be baptised in water.<sup>1</sup>

Many obeyed John, acknowledging their sins and deciding to

amend their lifestyle. However, unlike Jewish baptism, they did not immerse themselves; they submitted to John to be immersed. Also, it was not for physical purification but for their sins to be forgiven.<sup>2</sup>

John went where there was “much water” in order to immerse people, because baptism requires “much water”. It says that he baptised at “Aenon near Salim because there was much water there.”<sup>3</sup>

Even though Jesus was sinless, baptism was so important to Him that He persuaded John to baptise Him, saying they should do everything that is right. So Jesus allowed John to immerse Him.<sup>4</sup> As John raised Him out of the water, the Holy Spirit alighted like a dove on Jesus and a voice from heaven said, “This is my beloved son...”<sup>5</sup> This convinced John that Jesus was the Messiah. Then John declared Jesus to be “the Lamb of God, who takes away the sin of the world.”<sup>6</sup>

Jesus also persuaded people to repent because the Kingdom of God was imminent and they were also immersed.<sup>7</sup> They were baptised in anticipation of Jesus becoming king. His kingdom would be an eternal spiritual kingdom, not an earthly kingdom.<sup>8</sup>

Consider with awe, how in those days, numerous Jews repenting and submitting to being immersed in water, for their sins to be forgiven, in preparation for the imminent establishment of the Messiah's kingdom.

### **Baptism in Jesus' Name [Beginning from spring in year 30]**

As we know, Jesus was eventually executed, but three days later he rose out of the grave, endowed with all authority in heaven and on earth, as King of kings.<sup>9</sup> So John's baptism was no longer valid because Jesus was enthroned as king over His kingdom. From that time baptism has to be in Jesus' name, that is, with his authority.<sup>10</sup>

For the next few weeks He taught His apostles (i.e. envoys) more about His kingdom. and told them to “go therefore and

make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you.” Then He returned to heaven. But before leaving them, He commissioned them to “go into all the world and preach the good news to all the creation.” So this is for everybody in the world. To us this means that those who believe and submit to being immersed into\* the name of the Father and of the Son and of the Holy Spirit, will be saved. Sadly those who disbelieve will be condemned.<sup>11</sup>

\* [NOTE: it should read “**into** (Greek εἰς) **the name.**” Singular: one name. The Father and the Son and the Holy Spirit have one name. This means that repentant, baptised believers are brought **into** such a close relationship with the Almighty, that they are “called the children of God.” How amazing this is!]<sup>12</sup>

Soon after, Peter took the first opportunity to declare to Jews assembled in the temple courtyard that Jesus whom they had crucified was risen and is at God’s right hand. Many were smitten to the heart and wanted to know what they should do. Peter told those convicted believers that they should repent and be baptised for their sins to be forgiven and they would receive the gift of the Holy Spirit. He said that this promise was made to everybody who hears the call of the Gospel message. Even Gentile believers of Cornelius’ house and his neighbours were baptised,<sup>14</sup> then later believers of the Philippian jailer’s house.<sup>15</sup> Jew or Gentile, all nations - there was and is no difference.<sup>16</sup>

The Lord Jesus added to His church those who believed, repented and were baptised.<sup>17</sup> Thus began His kingdom on earth<sup>18</sup> and His church was established. From then on, numerous people throughout the world have repented of their sins, been baptised in water and been raised to live new lives, devoted to Jesus. They meet together in groups and strive to base their faith and practice on New Testament principles.

Why did they attach so much importance to the immersion in water of repentant believers? Even the apostle Paul was told to

be baptised to wash away his sins “calling on the name of the Lord.”<sup>19</sup> Peter says it is because baptism is a good conscience's appeal to God.<sup>2</sup> Moreover Paul wrote to the Roman church that baptism is the point at which we become dead to sin being buried with Christ and risen with him to live a new life.<sup>20</sup>

## **Valid Baptism**

Baptism in water displays the beauty of the Gospel: that the Lord Jesus died for us, was buried, then rose triumphant from the dead, giving us the assurance of eternal life. Other “baptisms” do not do that.

Now consider the wondrous beauty of baptism in water, when a repentant believer, confessing their faith in Jesus before witnesses, is burying their old lifestyle, receiving forgiveness of sins, being buried with Jesus and rising with Him, to begin a new life with Him.<sup>11,20</sup>

Immersion in water displays, as no alternative ritual does, the death and burial of the old life and the birth into a new life of a repentant believer, as well as the death, burial and resurrection of Jesus. It is being buried and raised with him.<sup>21</sup>

## **Maybe you are asking:-**

### **“What is to stop me from being baptised?”**

I suggest you read in the Bible from Acts 8:26-39, about an Ethiopian who asked the same question. Then read the passage he was reading, in Isaiah 52:13 to 53:12, about what would happen to Jesus, written some 700 years before He was born.

## **The significance or validity of baptism does not depend on:**

- The standing of the one who does the baptism.  
(Though it is wise that it is done by capable baptised believer.)
- Where it is done, whether in a place of worship or elsewhere..  
(As long as it is done decently and in an orderly manner.)
- It being dedicated water.  
(Though it should be enough water to be immersed in.)

- A special formula of words being used.  
(Though it is wise that the witnesses understand the significance of baptism.)

**What makes your baptism valid and significant:**

- That you repent of your sins, deciding to strive never to sin any more.
- That you believe with all your heart that the Jesus who died for you and rose from the dead is the Christ the Son of the living God. This should be confessed before witnesses.<sup>22</sup>
- That you are lowered under the water and raised from out of the water "to walk in newness of life."(Romans 6:4)

**BIBLE REFERENCES:**

<b>1</b> Matthew 3:1-6	<b>8</b> cp. John 18:33 & 36.	<b>15</b> Acts 16:30-34
<b>2</b> 1 Peter:3:21,22 επερωτημα:request, appeal. cp. with Acts 22:16 & Romans 1:4	Daniel 7:14. Luke 17:20,21. <b>9</b> Matthew 28:18. Revelation 19:16	<b>16</b> Genesis 22:18 Acts 3:25 Galatians 3:26-29
<b>3</b> John 3:23	<b>10</b> cp. Acts 2:38 with 19:1-5	<b>17</b> Acts 2:41-47
<b>4</b> Matthew 3:13-15	<b>11</b> Matthew 28:18-20. Mark 16:15-16. 1.Corinthians 15:1-11.	<b>18</b> Colossians 1:13, Revelation 1:9,
<b>5</b> Matthew 3:16-17	Luke 24:46-47. Acts 1:3 [1.John 3:1	1 Corinthians 15:25
<b>6</b> John 1:29-36	<b>12</b> Matthew 28:19. Exodus 3:14-15.	<b>19</b> Acts 22:16
<b>7</b> Matthew 4:12-17. Mark 1:14,15. John 3:22, 4:1-2	1 John 3:1 <b>13</b> Acts 2:36-39, Ephesians 2:12,13, 2.Thessalonians 2:14	<b>20</b> Romans 6:1-5 Colossians 2:12
	<b>14</b> Acts 10:33,47-48, 11:14	<b>21</b> John 3:3-5
	<b>22</b> Acts 8:6-7, Mark 16:16, cp.1 Timothy 6:12	

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"The Beauty of Bible Baptism"

# NOTICES

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

### **Saturday Meetings, 2017**

**1 pm Lunch.**

**2 pm Message.**

**March 25th.**

**May 20th.**

**October 8th.**

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## **EASTWOOD, Nottinghamshire.**

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### **Saturday Meetings, 2017**

**6.00 pm Refreshments**

**7.00 pm Message**

**February 11th.**

**May 13th.**

**August 12th.**

**November 11th.**

### **Contact:**

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EDITOR

## **BIBLE QUESTIONS**

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