

Scripture Standard

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Pleading for a total return to New Testament principles.

contend earnestly for the faith
Jude 1:3

Scripture Standard
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The Good Samaritan

Luke 10:25-37

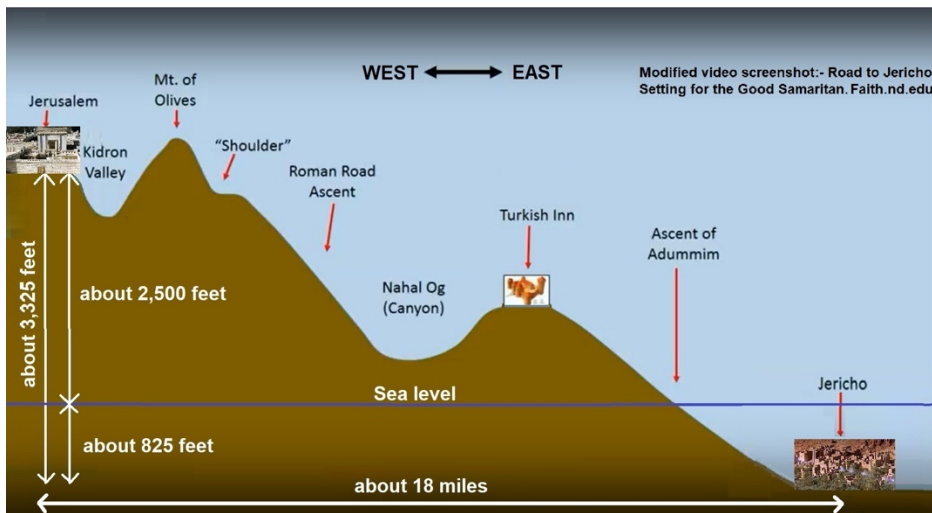


The journey along the precipitous road between Jerusalem and Jericho was arduous. It was an 18-mile long crude footpath over and through cavernous mountains, trodden by numerous pilgrims, heading to and from Galilee, to avoid going through Samaria.



Black.history360.files.wordpress.com

Some might travel by donkey, but most would walk, which could take a full day. There was also the peril of being attacked by robbers.



Jerusalem is about 3,325 feet above Jericho, and Jericho about 825 feet below sea level. Climate to the west is Mediterranean and to the east is arid. Jericho is an oasis.

Many distinguished Jews despised Samaritans and avoided travelling through Samaria (John 4:9), especially priests, Levites and lawyers. Jewish lawyers were teachers of the Law of Moses in schools and synagogues. (John 2:1,10)

Luke 10:25-36 records a Jewish lawyer heckling Jesus, and Jesus advised him that to have eternal life he needed to follow the example of a certain Samaritan. Wow!

Now how did that come about? Well, the lawyer had stood up and asked Jesus what he needed to do to inherit eternal life. Strange. Of all people a lawyer should know.

So, Jesus reasonably asked **him** what the Law said. The lawyer answered by quoting the two greatest commandments in the Law of Moses. (Matthew 22:36,38) "You shall love the Lord your God

with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." (Deuteronomy 6:5 & Leviticus 19:18)

Jesus responded that he had answered correctly so he **must do** that, and he **will live**.

But he wanted to justify himself for asking what he needed to do to inherit eternal life. Here comes the underlying reason he asked the question. He asked Jesus, "Who is my neighbour?" It was apparent that his initial question was a trick question. (Luke 10:25) Was he trying to embarrass Jesus?

I wonder if 'on the grape vine' he had heard of the good that Jesus had done in the Gentile cities of Tyre and Sidon (Luke 6:17) or how Jesus had contrasted them to Chorazin and Bethsaida? (Luke 10:13) Perhaps he had heard how Jesus had earlier deliberately gone through Samaria and fraternised with Samaritans. (John 4) Many Jews would be upset by these things, particularly his treatment of Samaritans as neighbours worthy of forgiveness.

Very likely the lawyer was aware that Jesus' disciples were baptising more people than John (John 4:1,2) and that baptism was done for the remission of sins. Assuming he wasn't already baptised, the lawyer might have anticipated Jesus would tell **him** that **he** needed to be baptised. Now to 'put it to' **a Jewish cleric** that **he** needed to be baptised for forgiveness of sins and that by one of Jesus' disciples (John 4:2) could have outraged both him and his fellow clerics, possibly causing a disruption. However, if the lawyer really did want to observe that foremost of commandments, he would not have hesitated to submit to being baptised. (Deuteronomy 18:18,19. John 5:39, 6:29) Jesus wisely outwitted the devious outwitter.

How wise it was for Jesus to contrast the neglect of a certain priest and a certain Levite with the compassion of a certain Samaritan. Note how "certain"(Greek TIS) is used. It is like saying: 'We all know what happened, but we won't mention their names.'

Jesus told him about a **certain** man went from Jerusalem to Jericho. Robbers stripped him of his clothes, wounded him, and left him half dead. A **certain** priest saw him and **passed by** on the other side. Similarly, a Levite, came and looked at him then **passed by** on the other side.

But a **certain** Samaritan... came where he was, saw him and **had compassion on him** and went to him, and **bound up his wounds, pouring in oil and wine**, and **set him on his own beast**, so he himself would have to walk. He **brought him to the inn** and **took care of him**. And on the morrow when he departed, **he gave two denaria** (a labourer's pay for two days, Matthew 20:2), **to the host**, and said to him, **Take care of him**; and **whatever you spend more**, when I come again, **I will repay you**.

Then Jesus asked the Lawyer "Now which of these three, do you think was neighbour to him who fell among the thieves? And he said, "He who showed mercy on him." Then Jesus replied: "**Go! and do like that!**"

What does "visiting" mean?

Pure religion and undefiled before God and the Father is this, To **visit** the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James 1:27

Someone once phoned me and finished the call saying, "It has been nice visiting with you." I was flummoxed. I had never heard a telephone conversation being called a visit.

In the Bible '**visiting**' involved **going to where they were, seeing what they needed, having compassion** and **doing what could be done**.

The Samaritan went to where the person was. had compassion, dressed his wounds, put him on his own beast, took care of him, paid for his continued care.

We should not pass by, should we?

We must do like the Samaritan did.

See how often Jesus had compassion.

Paul said,

“I live by the faith of the son of God
who loved me and died for me”

(Galatians c,2 v.20. then read c.3 v.1 & v27)



Joseph, son of Jacob

Jonathan Ashurst, Byron, Georgia

Continuing series on the twelve sons of Jacob.

After ten sons and a daughter had been born to Jacob, his favourite wife Rachel at last gave birth to a child. Rachel's prayers had been answered, and she acknowledged God's graciousness. She named the boy Joseph, which means 'He will add,' expecting that God would add to her another son. (Genesis 30:22-24)

Rachel did have another son, but she died in childbirth. (Genesis 35:16-20) Because they were sons of Rachel, both Joseph and his younger brother Benjamin would receive favoured treatment from Jacob.

When Joseph was seventeen, the LORD revealed to him through dreams that one day the entire family would bow down to him. However, even Jacob expressed doubt that Joseph would rule over them. (Genesis 37:1-11)

Soon afterward, Jacob sent Joseph to check on the brothers, who were far away with the flocks. When Joseph found them, his envious brothers wanted to kill him. The oldest, Reuben, prevented them, instead suggesting they throw him into a pit. Reuben planned to secretly rescue Joseph, but Judah suggested they sell Joseph to a passing caravan of Ishmaelites. When Reuben found out, he was devastated. The brothers dipped Joseph's tunic in an animal's blood and later told Jacob they had found it. Assuming that Joseph was dead, Jacob mourned bitterly, refusing to be comforted. (Genesis 37:12-35)

Joseph found himself in Egypt, a slave. He was purchased by Potiphar, the leader of Pharaoh's bodyguards. Nevertheless, "the LORD was with Joseph" and prospered everything he did. Potiphar noticed Joseph's success and placed him in charge of all his business. Potiphar's wife noticed Joseph's attractiveness and tried to seduce him multiple times. Boldly, Joseph refused her advances and avoided her company. When she found him alone and grabbed his tunic, he fled, leaving it in her hands. When she

falsely accused Joseph, Potiphar had him imprisoned. (Genesis 37:36; 39:1-20)

Even in the king's jail, "the LORD was with Joseph." Recognising Joseph's trustworthiness, the warden put Joseph in charge of running the prison. When two of the other prisoners had strange dreams, Joseph miraculously prophesied the events those dreams foretold. The king would restore the butler but have the baker hanged. These events came to pass, but the butler forgot to intercede on Joseph's behalf. (Genesis 39:21-40:23)

Two years later, the Pharaoh himself had some disturbing dreams. When none of his advisors or astrologers could interpret them, the butler remembered Joseph. By the power of God, Joseph was able to tell Pharaoh the meaning of the dreams. The land of Egypt was about to experience seven years of abundant harvests, followed by seven years of severe famine. Joseph advised that Pharaoh appoint a wise man to set aside one-fifth of the produce during the years of plenty, so that they would be prepared for the years of dearth. Pharaoh responded by honouring Joseph with this monumental responsibility. Now thirty years old, Joseph found himself second only to Pharaoh. (Genesis 41:1-49)

Before the famine came, Joseph married and had two sons: Manasseh (meaning 'forgetful') and Ephraim (meaning 'fruitful'). The names Joseph gave his sons indicate that he had reconciled himself to his new homeland. (Genesis 41:50-52)

Once the famine started, the people came to Joseph to buy food from the storehouses. Even other nations came for relief. One day, Joseph's ten older brothers arrived. He knew who they were but they did not recognise him. The brothers bowed down before him, just as the dreams of his youth had foretold. (Genesis 41:53 - 42:9)

Accusing them of being spies, Joseph had them placed in prison for three days. Then he gave them a chance to prove their honesty by telling them to bring the younger brother they had mentioned earlier. Overhearing his brothers' conversation, Joseph

learned the Reuben had not been privy to the idea of selling him. So Joseph decided to keep the next oldest, Simeon, in prison until they returned. (Genesis 42:9-24)

The remaining brothers returned home, unsure how they would possibly persuade Jacob to let Benjamin come with them. When they found their payment money that Joseph had ordered sneaked back into their sacks, the brothers became even more upset. Jacob was exceedingly reluctant to let his cherished son Benjamin leave him, but eventually realised he had no choice. Judah promised to be responsible for Benjamin's safe return. (Genesis 42:25 - 43:14)

Arriving back in Egypt, the brothers were relieved that Joseph was not upset about the money in their sacks. Simeon was released from prison and Joseph appeared before them. Upon seeing his younger brother, Joseph felt overcome with emotion. He quickly left the room and found somewhere private to weep. When he returned, food was served. The brothers were surprised to find that they were seated by age order. Benjamin was given five times as much food as the others were. (Genesis 43:15-34)

The next morning, just as they were leaving the city, Joseph sent his steward to accuse them of stealing. The brothers were distraught when Joseph's golden cup was found in Benjamin's sack. Joseph had secretly arranged for it to be planted there. When the brothers arrived back at the palace, Joseph told them only Benjamin had to stay. Judah humbly interceded on behalf of his younger brother Benjamin. He explained Jacob's distress at believing that Benjamin's older brother had died at the hands of a wild beast. Unwilling to see his father endure the loss of his dearly-loved youngest son, Judah begged to be enslaved in Benjamin's place. (Genesis 44)

Joseph could no longer restrain his emotion. He sent out all the servants and told his brothers who he really was: "I am Joseph..." Shocked and afraid, the brothers were speechless. Joseph reassured them that God had been working for good in the situation. Now he would be able to provide for the entire family in

Egypt through the remaining five years of famine. After many years apart, the band of brothers experienced a joyful and emotional reunion. (Genesis 45:1-15)

The LORD's faithfulness, lovingkindness, and constant presence are dramatically portrayed through the life of Joseph. In our next issue, we plan to continue the story of Joseph.

Pharaoh was pleased to welcome Joseph's family to move to Egypt. Jacob did not believe the good news until he heard the entire story and saw the carts Joseph had sent. He was eager to see his beloved son again. On the way to Egypt, Jacob offered sacrifices to God. That night in a dream, God told Jacob that in Egypt his family would grow into a great nation, which would one day return to the promised land. (Genesis 45:16 - 46:28)

So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

Genesis 46:29, NKJV

Pharaoh agreed that Jacob's family could stay in the land of Goshen, because they were shepherds. Over the next several years, Joseph saved the people of Egypt, who gave everything they had in exchange for the food he had stored. He even gave them seed to plant for food, one-fifth of which would continue to belong to Pharaoh. (Genesis 46:30 - 47:26)

Seventeen years after moving to Egypt, Jacob blessed his sons. He made Joseph promise to bury him, not in Egypt, but in Canaan. Then he gave special blessings to Joseph's two sons, Ephraim and Manasseh. He also gave a special blessing to Joseph, prophesying what would become of his descendants. (Genesis 47:27 - 48:22; 49:1-2; 49:22-26)

After Jacob died, his sons buried him in the land of Canaan. Joseph's brothers worried that Joseph would change his behaviour toward them, but he comforted them. (Genesis 49:29 - 50:21)

“Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. Now therefore, do not be afraid; I will provide for you and your little ones.” And he comforted them and spoke kindly to them.

Genesis 50:19-21

Joseph lived 110 years, even seeing his great-grandchildren. His family promised they would carry his bones with him to the land of Canaan at the time when the nation would return to the Promised Land. (Genesis 50:22-26)

The LORD’s faithfulness, lovingkindness, and constant presence are dramatically portrayed through the life of Joseph. In our next issue, we plan to discuss Joseph’s two sons, Ephraim and Manasseh, and the tribes that descended from them.

Editor’s note:

Jacob made his favourite child, Joseph, a long robe. Its sleeves stretched to the palms of his hands and the robe to the soles of his feet. Thus, his brothers envied him. Luther did not know the meaning of the Hebrew word and translated it "many colours", because posh Germans used to wear many coloured garments. So, he translated it "multicoloured" and from that "many coloured" came into English and other translations.

Distinguished persons wore long robes with long sleeves. People with long robes and sleeves did not do menial work. So, when his working brothers saw him coming in that robe they probably resented him for being sent by Jacob to check up on them.

It was that robe, the one which his Father had made, that they dipped in blood and showed to their father. Eventually Joseph forgave them and he and his father were reunited. Gut-rending.

Let us not be Reasonable Let us be Scriptural

Kim Boland, Monmouthshire

Reasonable is defined by Chambers as “sensible; rational; showing reason or good judgement; in accordance with reason.”

Many interpret biblical doctrines with human reasoning, thinking they are “showing reason or good judgement.” However, this is not the way we should make decisions regarding the Word of God. When we try to apply man’s reason we will often be found wanting. We will end up like Job who confessed:

‘Who is this that hides counsel without knowledge?’ Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know.

Job 42:3 ESV

We must realise our logic is not God’s logic, yet many people make decisions based on human reasoning alone. Let us look at a few examples and determine not to rely on human reasoning.

Human reasoning assumes the earth was created over many millions of years. If we accept this we must corrupt scripture to say that a “day” is not a “day” but a period of time. This is a slippery path that leads to many errors.

Human reasoning suggests the church should carry primary responsibility for teaching the youth and children, but this is the role of the family. Notice the reference to **bringing up children** in the qualifications for older widows:

Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, and having a reputation for good works: **if she has brought up children**, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work.

1Timothy 5:9-10

Christians expecting the church to teach their children need to look to themselves. The work of bringing up children should not be offloaded onto the congregation since it is ultimately the responsibility of Christian parents to train their children. Teaching children whose families are outside the church could be an ideal role for individuals.

Human reasoning allows a located preacher to be a leader of a congregation. One preacher said to me “his” pulpit was under “his” control.

Human reasoning has replaced elders with preachers (often unqualified, and not appointed). “Reasonableness” has turned the work of God upside down.

Speaking to elders Paul said:

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

Acts 20:28

Any failure to avoid seeking to appoint elders is to stay out of order. There are no other solutions. No preacher, no meetings of brotherhood will resolve this.

This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you...

Titus 1:5

Human reasoning has leadership of the churches by meetings of the church. Another preacher who saw himself as a leader (above) suggested that we should adopt the New Testament practice (based on reason) of churches being led by the brotherhood.

Human reasoning assumes God would not punish people eternally in hell. I recently read a debate on this subject where the brother who supported this view was forced to change and minimise scriptural teaching.

Human reasoning teaches that the New Testament allows divorced people to be remarried! How many people, by this false teaching have been led to commit adultery? Another preacher suggested to me that a divorced person should be able to live a happy life, and so it would not be right to teach that they could not be remarried. Here the scripture is clear:

And he said to them, “Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery.”

Mark 10:11-12

There is no exception. In Matthew the exception told us that if adultery had already taken place it would not be caused by the remarriage. It had already occurred.

Overall, why should we think our “reasoning” is better than that of the creator of the universe?

In the Old Testament God was frustrated with people going their own way;

Oh, that my people would listen to me, that Israel would walk in my ways!

Psalm 81:13

An article in Truth Magazine from 1973 was entitled
“Brethren we are drifting”.

The way to avoid a drift is to remain
firmly tied to scripture and not “reasonableness”.

Editor's note:

In the unfortunate circumstance that there are no qualified men to lead as elders in a congregation, and until there are such men, the example Paul suggested to the Corinthians of finding wise leaders to solve disputes could be followed.

Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

1 Corinthians 6:5

Still on the Throne

Mark Ashurst, Byron, Georgia

In Isaiah 6, the prophet says that he saw the Lord sitting on a high throne. The train of the Lord's robe filled the temple. Six-winged seraphim continually proclaimed the holiness and glory of the King. The very posts of the temple door shook, and the house was filled with smoke. With such holiness before him, Isaiah soon realized how *unholy* he was. But when one of the seraphim took a hot coal from the temple altar and put it to Isaiah's lips, Isaiah's sins were purged. After this, Isaiah volunteered to be the LORD's spokesman, proclaiming God's words to the people.

Isaiah saw this the same "year that king Uzziah died." (Isaiah 6:1) Uzziah (also called Azariah) began to reign over the Southern kingdom of Judah when he was only 16 years old (2 Kings 15:1-7, 2 Chronicles 26). At the beginning, he followed God, and was abundantly blessed, becoming a mighty and prosperous king. But he became proud.

Uzziah’s “name spread far abroad; for he was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.”

2 Chronicles 26:15-16 AV

It was not fitting for Uzziah, a king of the tribe of Judah, to act as if he were a priest from the tribe of Levi. The special privilege of being both King and Priest would be for Jesus Christ—the King from the tribe of Judah and High Priest from the superior order of Melchizedek. (Genesis 14:18-20, Hebrews 7) When the priests tried to stop Uzziah from offering incense, Uzziah became angry and held onto the censer. At that moment, he was struck with the skin disease of leprosy.

Uzziah the king was a leper unto the day of his death, and dwelt in a several [separate] house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king’s house, judging the people of the land.

2 Chronicles 26:21

Remember what Isaiah had seen: an enthroned King, the train of Whose robe filled the temple—kingship and priesthood in perfect harmony. Thus, the connection to Isaiah 6 becomes clearer:

<p>Uzziah was not on the throne.</p> <p><i>Because of his leprosy, Uzziah was no longer on the throne. His son performed the kingly duties in his place.</i></p>	<p>God is still on the throne.</p> <p><i>The same year Uzziah died, Isaiah “saw ... the Lord sitting upon a throne.” (Isaiah 6:1)</i></p>
<p>Uzziah was humbled.</p> <p><i>Once a mighty king, Uzziah spent his final years in his own separate house.</i></p>	<p>God is still exalted.</p> <p><i>Isaiah saw the exalted LORD. God was still “high and lifted up.” (Isaiah 6:1)</i></p>

<p>Uzziah sinned in the temple. <i>Proud Uzziah had sinned in the temple by trying to offer incense at the altar.</i></p>	<p>God’s glory still dwelt in the temple. <i>The Isaiah 6 scene takes place in the temple. God’s glory was still there, and He dwelt among His people.</i></p>
<p>Uzziah was unclean. <i>Under the Old Testament law, leprosy made a person unclean—even a king like Uzziah.</i></p>	<p>God is still holy. <i>Isaiah heard the seraphim proclaim, “Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory” (Isaiah 6:3).</i></p>

Despite his leprosy, Uzziah’s 52-year reign (the longest of all Judean kings up to that point) had been quite prosperous. His death would have probably brought uncertainty to a nation in transition. It seems like God was reminding Isaiah that He, the LORD, was still the true King, still on the throne, still absolutely holy.

And that same God reigns today. As citizens of His Kingdom under a new covenant, we are to be a “holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter 2:5). And we have a message to tell—good news about the King Jesus Christ who took our sin (our spiritual leprosy) upon Himself so that we could be purged from it. Now, with Christ as our High Priest and Mediator, we can continually offer up to God the incense of our prayers. (Revelation 5:8)

NOTICES

STRETFORD, Manchester
The Green Hut
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M32 8JT

Special Meetings 2019

Saturday 18th May

Why Jesus is... "The Truth!"

Saturday 21st September

Why Jesus is... "The Life!"

1:00 pm Lunch

2:00 pm Message

Pilomon Raja: Tel. 07963 876942

EASTWOOD, Nottinghamshire
Seymour Road, NG16 3ND

Saturday Meetings 2019
Jesus – The Saviour

Jesus – At the Cross

May 12

Speaker to be confirmed

Jesus – In the Church

August 9

Jon Galloway

Jesus – And His Return

November 9

Speaker to be confirmed

6:00 pm Welcome and refreshments

7:00 pm Meeting

Adrian Limb: Tel. 01773-761 670
cofceastwood@aol.com

NEW TREASURER

We are pleased to announce that Kim Boland has agreed to become the new treasurer.

Please submit subscriptions to his address, listed on page 20. Subscriptions are due before the June issue.

STRETFORD, Manchester

GREEN HUT

New website:

<http://stretfordcoc.org/>

New email address:

info@stretfordcoc.org

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.

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

PHOTOGRAPHS IN EDITORIAL

Many thanks to Bibleplaces.com for granting permission to publish the first photograph on page one.

Permission was sought for the other photographs without result. We apologize if anybody's copyrights were violated.

The following video gives more information about the road leading from Jericho to Jerusalem: "11 Road from Jericho to Jerusalem from the Air - דרך יריחו - ירושלים" YouTube video, Duration 11:10. Posted June 17, 2015.

<https://youtu.be/zVmagXx-n34>

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Reading Cards are available from:

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BIBLE QUESTIONS

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

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