

The SCRIPTURE STANDARD

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

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THE BIBLE AND THE MODERN WORLD

V: FAMILY AND HOME (2)

IN the article on "Family" in the *International Standard Bible Encyclopedia* it is stated: "The Bible is the world's great teacher of monogamy — the life union of one man and one woman in marriage as the basis of the family." It is true that the Bible records instances of unfaithfulness in the marriage partnership, but these do not alter the fact that marriage is ordained of God, that two become one in marriage and that the family issuing from such marriage is a unity equally according to God's will.

What has been termed the "Charter" of monogamy is the utterance of God in Gen. 2:23-24 — "Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh." Jesus Christ repeats these words in enforcing the authority and sanctity of marriage (Matt. 19:5-6) and adds the words "so they are no longer two but one. What therefore God has joined together let no man put asunder."

In the Old Testament three of the Ten Commandments are related directly or indirectly to marriage:— the fifth, the seventh and the eighth. The fifth speaks of children's relationship to parents; the seventh shows that children born of the marriage of one man and one woman belong to the unit of the family and home, thus demonstrating that sexual union outside of marriage is not God's will, is immoral and is sin; while the tenth forbids the coveting of certain people and possessions which are most closely identified with marriage and the family.

It is significant that every one of the Ten Commandments, except that to "Remember the sabbath day, to keep it holy" is re-enacted in so many words or by inference in the New Testament. Thus we cannot say that these commandments concerning marriage and family applied only to the Jewish people, for they are part of the teaching to Christians under the gospel. Again, the authority of Christ Himself enforces the purity of God's commands in Matt. 19:1-12 and Mark 10:2-12. It may seem strange that there is so little teaching in the New Testament on the family. But this is not so strange when we recall that, even though Jesus and His apostles do not give much teaching on the specific subject, the whole mission of Jesus was, "not to abolish the law and the prophets, but to fulfil them" (Matt 5:17). And the teaching of the apostles is summarised in what Paul writes in Eph. 6:1-2: "Children

obey your parents in the Lord, for this is right, Honour your father and mother (for this is the first commandment with a promise)." To quote again the *International Standard Bible Encyclopedia*: "A symmetrical and beautiful picture of the ideal human family may be built up from the Old Testament, with added and enlarged touches from the New Testament."

Having glanced at the teaching of scripture concerning marriage, family and home in general, let us look at what the word of God says regarding the different units of these relationships. We begin with the

FATHER

Among the Hebrews the father had supreme rights over his children. These are often seen to be stern and rigid, but this authority and bringing up were designed to work for the children's good and blessing. Space affords only a brief selection of the many passages in scripture which set out the care and concern the father has, or should have, towards his children. He loves (Gen. 37:4); commands (Prov. 6:20); instructs (1:8); guides, warns and encourages (Jer. 3:4; I Thes. 2:11); trains (Hos. 11:3); rebukes (Gen. 34:30); punishes (Deut. 21:18); chastens (Prov. 3:12; Deut. 8:5; Heb. 12:7-11); nourishes (Isa. 1:2); delights in his son (Prov. 3:12); is grieved when his children sin (17:25); is considerate (Matt. 7:10; Mal. 3:17); has in view his children's highest ends (Eph. 6:4); and is pitiful (Ps. 103:13).

MOTHER

Much of the authority, discipline and care exercised by the father is in the Bible shared by the mother. To this day in many eastern (Bible) lands the woman and mother occupies an inferior, subservient position to the man (father). In scripture, however, the woman's is a noble status compared with her degraded position in those lands where Bible teaching has no influence. Motherhood was highly esteemed and respected: to be childless was treated as almost the curse of God, and we have many examples of the deep grief which afflicted such women as Sarah, Hannah and Elizabeth, wife of Zacharias the priest, before they bore their sons Isaac, Samuel and John the Baptizer respectively. Jesus Himself reminded His apostles that the joy they would experience after His resurrection would be like that of a mother who has given birth to a child. She cherished and comforted her children (Isa. 66:13), and throughout the book of Proverbs we have exhortations to treat her with reverence and love. In the New Testament the birth of Jesus Christ of a woman has raised motherhood to the highest level. The dignity and respect shown to women today (especially as mothers) is due to the high position in which the scriptures have placed her.

CHILDREN

The scriptures are perfectly balanced. In the same breath in which they exhort as to responsibilities of servants to masters, they point out the mutual responsibilities of masters to servants (Eph. 6:5-9); as husbands are taught how to treat their wives, so also is the attitude of wife to husband taught (Eph. 5:21-33). And similarly, as parents are instructed how to treat their children, so also are the children told how to act towards their parents (Eph. 6:1-4). All such teachings are lifted to a higher plane than that of the family being treated merely as a social institution or a legal conformity. It is viewed from the standpoint of God: He is our Father, Jesus Christ His Son our Elder Brother, and "all the families of heaven and earth" find their meaning and centre in Christ: His church is the family of God, and we are His children.

There is a sinister determined movement today to abolish this institution of God. Over radio and television and to some extent in the press it is being more and more advocated that we need to do away with these "taboos". It is denied that God (if there be a God) ordained them. It is said that there is no reason why a man and

woman should not cohabit without any divine or even legal sanction; have children, but without any responsibility for them; leave them as one wishes; find another mate as one desires. In such a life wherein are we any better than animals? Indeed, those who argue that way would agree that we are animals and that, consequently, we act as they do. Trial marriages, equal rights and privileges for the unmarried living together, abortion, "free love", greater licence to do as we wish, without regard to any seeming offence caused to others, the open parading of the evils of which Paul says it is a shame to speak, the degrading of life to the level of the sewers: by all these means modern society is defiling the image of God and the glorious life, now and in eternity, which God purposes for those who do His will. Once lower the conception of the family and there is no stopping-place. EDITOR.

GREAT DOCTRINES OF SCRIPTURE

IV: THE MERCY OF GOD

"HAVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." (Psalm 51:1)

In this wonderful psalm David realized that he needed to come to God for cleansing, restoration, deliverance, because he had sinned against God: "Against thee, thee only, have I sinned, and done this evil in thy sight" (verse 4). Read over the Psalm again and again, and see in it the cry of a soul who yearns for cleansing and forgiveness, and knows he has no hope except by the mercy of God. The fellowship he had previously shared with God, was shattered; the days on the hillside when in sweet communion he sang his psalms that have been the inspiration of millions of God's children; — "The Lord is my shepherd; I shall not want, He maketh me... He leadeth me... He restoreth my soul... I will fear no evil... Thou art with me... they comfort me... my cup runneth over"— were gone. Now, because of his sinfulness, he is plunged in dark despair; and cries "Have mercy upon me, O God".

This was not the first time David had come before God asking for mercy: "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure, Have mercy upon me, O Lord; for I am weak" (Psalm 6:1,2); "I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee" (Psalm 41:4). "I am weak"; "I have sinned". Better to cry for mercy than to live in sin, so he brings before God "my transgressions", "mine iniquity", "my sin". How could his "transgression", his "iniquity", his "sin" be dealt with? "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering" (verse 16). He needed to come to God in penitence; to come down, in humility: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Humility is voluntary self-descent, self-abasement, always stooping lower. Then, and only then, can God do something for the sinner.

David did not read Peter's exhortation to Christians to "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6) but he certainly acted on that principle. He confessed before God "I have sinned" (verse 4); "For I acknowledge my transgressions: and my sin is ever before me" (verse 3).

David's Sin

"And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child" (2 Samuel 11:2-5).

"David wrote a letter to Joab, and sent it by the hand of Uriah... saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also" (2 Samuel 11:14-17). "And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord" (2 Samuel 11:26-27).

James says in chapter 1: verses 14 & 15, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

My Sin

Are you appalled to hear or read of this sordid incident? There is this to be said for the Word of God: there is no covering up of the true facts, no hiding of the unpleasant things that David and others did contrary to the will of the Lord. And before you and I start looking for the stones to throw at David, perhaps we will allow the Word of God to take our photograph: I promise you it will be as searching, and your cry and mine will be, like David's "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions."

We cannot condone David's "transgressions", "iniquity", "sin" he had been found guilty of adultery and murder, intoxicating passion, and of deliberately sending Uriah to his death. What shall we say of the time between the sinful acts and the time when the Lord sent Nathan, to confront David with his sins? It must have been a period of self-deceit, hypocrisy, and no doubt silence on the part of David.

Even so, I turn inward again, and I consider my own self-centredness, self-deceit, internal hypocrisy. We must be careful that our own consciences are not seared, that we too come before God in penitence as David did. Then we too can have the joy of listening to the words of the Lord: "The Lord hath put away thy sin"

God's Condemnation

Let us for a moment consider two things that helped to bring about David's downfall. Israel was at war, Joab and his army had been sent to battle. "But David tarried still at Jerusalem" (2 Samuel 11:1). Surely the true place for the King was with his armies, had he been there, he would not have been in the place of temptation. Secondly David did not realize the power of the Devil. Satan does not say goodbye when we lock our doors at eventide. We are never out of his reach of temptation. In and out of our homes the evil one is active, and we need to be on our guard. David walked on the roof of the king's house: "He saw",... "sent"... "and took". He was guilty of adultery, guilty of murder. "Over nine months later when the child had been born, the Lord sent Nathan unto David.

There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had brought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him: but took the poor man's lamb and dressed it for the man that was come to him." And David's anger was greatly kindled against the man: and he said to Nathan, "As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing,

and because he had no pity."

And Nathan said to David, "Thou art the man" (2 Samuel 12:1-7).

And David said unto Nathan, "I have sinned against the Lord" (2 Samuel 12:13).

Is it any wonder that David threw himself on the mercy of the Lord? "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." Psalm 51:1

"Wash me throughly from mine iniquity"	ME	Verse 2
"Cleanse me from my sin."	ME	Verse 2
"Purge me with hyssop, and I shall be clean."	ME	Verse 7
"Make me to hear joy and gladness."	ME	Verse 8
"Create in me a clean heart, O God."	ME	Verse 10
"Restore unto me the joy of thy salvation."	ME	Verse 12
"Deliver me from bloodguiltiness."	ME	Verse 14

What shall we say about God to whom David appealed for Mercy?

"Great Mercy":

"The Lord is longsuffering, and of great mercy" (Numbers 14:18).

"Plenteous in Mercy":

"For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Psalm 86:5).

"From Everlasting to Everlasting":

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him" (Psalm 103:17).

"Rich in Mercy":

"But God, who is rich in mercy, for his great love wherewith he loved us..." (Ephesians 2:4).

"Abundant Mercy":

"According to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

"New Every Morning"

"The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness" (Lamentations 2:22,23).

"Tender Mercies":

"Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions" (Psalm 51:1).

The Mercy of God

Great. Plenteous. Everlasting. Rich. Abundant. New. Tender.

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

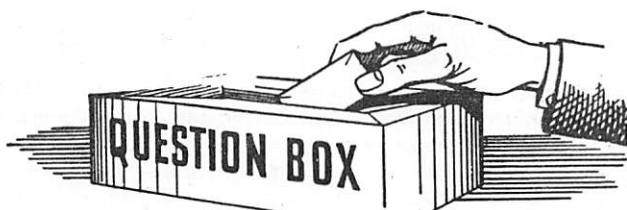
L. MORGAN

IF there is righteousness in the heart there will be beauty in the character. If there be beauty in the character there will be harmony in the home. If there is harmony in the home there will be order in the nation. When there is order in the nation there will be peace in the world.
Chinese proverb.

WHAT reality is there in your religion if you look at men struggling in darkness and are content to congratulate yourself that you are in the light?

F.W. Robertson

THE man who is interested in blowing his own horn is seldom interested in harmony.
R.L. Smith



Conducted by
James Gardiner

WHAT is meant by the words, "Not given to wine" (Titus 1:7 and 2:3)?

The phrase, "not given to wine" must have been over the centuries one of the most hotly discussed statements in the New Testament, especially where it refers to the qualifications of elders. Every Bible study group at one time or another must have struggled with the true interpretation of the qualifications of elders and have puzzled over "not given to wine". The phrase is not of course, confined to the question of elders' qualifications but is used in reference to deacons and to the aged women in the church.

Perhaps we could quote the verses involved, including and additional to the references mentioned by the questioner. Firstly, in reference to the qualities required of elders we read in 1st Tim. 3:3 "Not given to wine..." In the same chapter, verse 8, regarding the qualifications of deacons we read, "Likewise must the deacons be grave, not given to much wine." In Titus 1:7 we have recorded, again in reference to the qualifications of elders, "For an elder must be blameless, not given to wine..." In Titus 2:3 we read, "The aged women likewise, that they be in behaviour as becometh holiness, not given to much wine." Thus we have two instances (in 1st Tim. 3:3 and Titus 1:7) where the phrase, "not given to wine" is employed, in both cases referring to the kind of men that elders should be. The phrase is also used twice (in 1st Tim 3:8 and Titus 2:3) the former occasion being in reference to the qualifications of deacons and in the latter case required of the "aged women" in the church.

How Much is "Much"?

Usually when the subject is discussed the supposition is advanced that clearly the evil lies in being given too *much* wine, and that therefore there is nothing wrong with being given to a *moderate quantity* of wine. I suppose that this may seem a reasonable assumption to many reasonable people, but does the one necessarily follow from the other? Who decides on what a moderate quantity is, even supposing that such reasoning is valid? There is also the argument that because Jesus turned water into wine at the wedding feast it must therefore be admissible to drink whisky *ad lib* at the local pub or hostelry! The scriptures draw a clear distinction between *wine* and *strong drink*, although for the moment this has nothing to do with the question in hand. "Wine" is the fermented juice of the grape, but in the scriptures quoted it has a blanket application to all intoxicating liquors. It would be ludicrous to suppose that elders should not be given to *wine* but could lawfully be given to *other kinds* of strong drink. Allowing that the elder should not be given to wine or to much wine I am presuming that the real point behind the question is can we suppose from the language in these verses that it is not permissible to drink wine at all?

Most members of the Lord's church are total abstainers from intoxicating drink, and believe that the general tenor of the scriptures is that this should be so. These four portions of scripture quoted do not however, in my opinion, teach total abstinence nor were they intended to. If we take, for instance, 1st Tim. 3:3 and Titus 1:7, both of which state in the King James Version that an elder should "not be given to wine". we find that an *excess of wine* is being referred to, not total abstinence. Indeed, if we look at the Revised Version and other modern versions we shall find

that wine is not once mentioned and that *brawling due to an excess of wine* is the intended meaning. The Greek word employed is *paroinos*, a different word from that employed in 1st Tim. 3:8 and Titus 2:3 referring to deacons and the aged women. The word *paroinos* means not only wine but more: it means "alongside of wine", or under its influence. Greek scholars say that the phrase means "not a drunken brawler". Weymouth translates it "not a hard drinker"; The King James Version renders it "not given to wine"; but the Revised Version gives it as "no brawler". I therefore believe it would be difficult to sustain a case for total abstinence from *paroinos*.

Applies to Elders

Perhaps when we discuss the qualifications of elders we are inclined to read too much into them and make them mean a little more than they were intended to. The elder, like any other workman, requires to be duly qualified for his duties. He must be blameless and must not lie under any scandal. He must be the husband of a wife — and just one wife. He must be vigilant and watchful against Satan. He must be sober, temperate and moderate in all his actions and in the use of all his creature comforts. He must be of good behaviour, not light, vain or frothy. He must be given to hospitality. He must be able to teach and be able and willing to communicate to others the knowledge of God. He must be no drunkard, no striker and not quarrelsome. He must do everything with mildness, gentleness and love. He must not be greedy for material gain. He must be patient and keep his family in order with all gravity. This is the kind of person an elder *must* be. These qualifications are minimal. There is nothing spectacular in this catalogue of qualities and indeed most of them should be found in most disciples of Christ. Obviously an elder must be free from any degree of intemperance in the use of wine and strong drink which would both be scandalous for him and render him unfit for the duties of his high station. Some have suggested that the prohibition regarding "wine" would have been unnecessary had all the church members been total abstainers. However we can certainly see the precaution in the prohibition, and can envisage the reception an elder would get if he came to us a little unsteady on his feet, smelling of drink and slurred in his speech!

For similar reasons in 1st Tim. 3:8 and Titus 2:3 the deacons and the aged women (who were to be teachers of the younger women) were required not to be "given to much wine" or, as the Revised Version puts it "not enslaved to much wine".

Applies to All Christians

It has been explained that especially amongst the churches consisting mainly of *Gentiles* the exhortation to temperance was most urgent and necessary. This certainly seems to be corroborated by Peter (in 1st Peter 4:3) where he says "For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, *excess of wine*, revellings, banquetings and abominable idolatries". Paul also exhorted the Christians at Ephesus (Eph. 5:18) "And be not drunk with wine, wherein is excess, but be filled with the Spirit". We have no difficulty therefore with the question of *excess of wine*. Such a state is strictly prohibited and ought never to exist amongst members of the churches.

But should members of the church drink wine at all? It is true, of course, that Paul (in 1st Tim. 2:3) suggested that Timothy should "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities". Paul therefore, it would seem, advocates the use of a little wine (just a little) for medicinal purposes. Paul is not suggesting that Timothy stop drinking water altogether, as would seem from the verse, but, as I understand it, is saying that Timothy should add a little wine to the water he was drinking. Apparently Timothy had an ailing stomach and

other infirmities. Unlike our good water supplies, the water that the apostles, and others, had to drink in their travels and missionary journeys was far from fresh and wholesome. No doubt this verse has been often invoked to justify social drinking by many who have very little wrong with their stomachs!

Total Abstinence & The Reasons

The same apostle Paul said to the Christians at Rome (Rom. 14:21) that, "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak." Paul, whatever else can be said of this verse, is here enunciating a principle which we should observe throughout the churches *i.e.* that we should refrain from *anything* even supposing it was otherwise perfectly lawful, that is likely to cause offence to a brother or make him to stumble or be weaker in faith. Paul mentions the eating of meat and the drinking of wine. Whatever we think of the drinking of wine the eating of meat was perfectly lawful. Thus Paul says if the doing of anything, legitimate in itself, causes offence or stumbling, or weakness, he would refrain from it. Whether or not, therefore, we consider the drinking of wine to be lawful we ought to refrain from it if it would cause any brother offence, or to stumble or to weaken his faith. In my view, if any members of the church were wine-drinkers they would set a very bad example and would bring about the stumbling and weakening of those younger members in the faith. The man who claims to drink moderately is not sure if he will *always* be able to make such a claim for, who knows, he may become an alcoholic in his later years? Strong drink has ruined countless numbers of good, honest and intelligent men, and is no respecter of persons. Drunks come from all sectors of humanity. The golden rule is for men never to take that first drink. Proverbs 20:1 says, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." The poor wretched alcoholics we see lying in the gutter didn't set out to become like that. They were bright young men at one time, sitting in the jovial company of friends, enjoying a social drink in the pleasant little bar. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without a cause? who hath redness of the eyes? they who tarry long at the wine", says Solomon (Prov. 23:29).

May it never be said of any of us that we, by any form of social drinking, gave such a bad example to any of our brethren, or even to those outside the church, that we set them on the road to alcoholism and ruin. Our advice to anyone, especially the young, whether in the church or not, should be that *they never take that first drink*. no matter how innocent it may seem to be. That way we shall never become clients of Alcoholics Anonymous, and indeed never have any drink problems. My own father was not a member of the church and certainly enjoyed a drink, but he was always offering the above advice to every young man. I have ever been glad that I took his advice. All sorts of pressures are brought to bear on the young these days and if they don't join their friends in a few drinks they are looked upon as being a stick-in-the mud, mean, or not manly, or downright unsociable. All such accusations should be borne cheerfully, but our resolution not to touch the stuff should be undiminished, unconquerable. A study of the scriptures on wine and strong drink will, I think, bear out these remarks. Total abstinence was enjoined upon the priests in their duties of office (Lev. 10:9) and was the law of the Nazarites (Num. 6:3) and the law of the Rechabites (Jer. 35:6) and was practised by John the Baptist. There are many others.

"It is not for kings... to drink wine: nor for princes strong drink. Lest they drink and forget the law, and pervert the judgement of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that are of heavy hearts..." (Proverbs 31:4-7) Heavy hearts can now find solace in Christ.

(Questions please to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.)

SCRIPTURE READINGS

APRIL 1973

- 1—Eccl. 5:8-20 Mark 10:17-31
 8—Isaiah 42:1-16 Mark 10:32-45
 15—Zech. 9:9-17 Mark 10:46 to 11:10
 22—Isaiah 56 Mark 11:11-26
 29—Isaiah 5:1-17 Mark 11:27 to 12:12

THE LAST JOURNEY TO JERUSALEM

JESUS probably journeyed to Jerusalem many times. He was taken there as a baby (Luke 2:22-38). Quite likely He went with His parents as a boy (Luke 2:41), and certainly when he reached the age of 12 (Luke 2:42-50). He probably went ten or more times with His disciples. His sense of duty to the law of Moses would take Him there for the various feasts. John in his gospel indicates this. Now in our readings He is facing up to the week of conflict terminating in the cross. From John 11:54 we learn of a time of comparative retirement referred to by Mark in 10:1. Even there both His friends and His enemies sought Him out (see verses 1 and 2 respectively).

He had evidently begun His journey when the rich young ruler, having learnt about the strange "Rabbi", and not satisfied with mere obedience to rules as taught by other authorities, sought help with hope that he could do something to entitle him to life beyond this. There seems to have been in him much that is creditable. A ruler — and a rich one at that — comes and kneels before Jesus, the unauthorised rabbi, calls Him "good", and requests instruction upon the most important question of all. We are not surprised to read "Jesus, beholding him, loved him."

We do have to remember that not all Pharisees were bad. They had the ideal of a pure life and a belief in God's revelations and eternal life (Acts 23:8). "Jesus knew what was in man" (John 2:25) so He read the young man's thoughts. Phillips translates "looked steadily at him, and his heart warmed towards him".

It remains true that the Pharisees as a body were opposed to Jesus, hated Him and conspired equally with the Sadducees to murder Him. His life and work were a standing rebuke to their hypocrisy: profession and practice are too often divorced, — something all Christians have to beware of. Our lives must reflect our teaching, not contradict it.

The love of Jesus does not offer the easy way. First, by questioning the title "Good", He bids the young man think what he is saying, reminds him of the elementary laws of behaviour, but including one (Matt. 19:19) more searching for a man with wealth, and then asks for something requiring a reversal of life — to give everything away and follow the "Good Master". We wonder whether "he went away sorrowful" was final. Imagination has worked on that a good deal, but we have no answer in scripture — we only hope. Whether we are wealthy or not, there is a principle of sacrifice which applies to all who follow Jesus. May we all learn it and not go away sorrowful.

We gather that there was something about our Lord's demeanor at this time which produced a sense of awe in those who met Him or were near Him. We bear in mind that the close disciples of Jesus were apprehensive about a journey to Jerusalem. Thomas has said "Let us also go that we may die with Him" (John 11:16). Mark now describes the feelings of both disciples and followers: "they were amazed" and "were afraid" (Mark 10:32). These expressions are used as though the appearance of Jesus was changed.

Set His face Steadfastly

When He came down from the mount of transfiguration "they were greatly amazed" when they beheld Him (Mark 9:15). Mark uses the same word of our Saviour in Gethsemane (14:34) and of the women at the tomb (16:5). "affrighted" A similar word is used in our passage here.

Shall we try to realise something of the overwhelming "baptism" of suffering to which He is now going with steadfast determination? He was entirely clear in His understanding of what was to happen. He repeatedly warns His disciples with

increasing detail (10:33 & 34). The artist picturing the shadow of the cross as the carpenter stretched Himself in the workshop, grasped the significance of a burden of soul no other man ever bore. If even hardened criminals are moved at times to tears, what greater sorrow must fill the heart of the Son of God, filled with such a love that He left heavenly. Every to descend and suffer for man's sin. Even a picture of crucifixion gives but a faint idea of the physical agonies involved, but what about the agony of soul?

Jesus is taking the road to Calvary with unflinching steps. It is not surprising if His holy face showed the grandeur of the soul within when He took the lead. It is a silent testimony to the love of His disciples that they kept with Him up to the very arrest, so that He could say "Ye are they who have continued with Me in My trials" (Luke 22:28). The rich young ruler went away sorrowful. His wealth had tight hold on him. The apostles had already left ALL and were following Him (10:28). Which are in need of pity?

R. B. SCOTT

IGNORANCE AND ERROR

IT is almost as difficult to make a man unlearn his errors as his knowledge. Malinformation is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write; but error is a scribbled one on which we must first erase. Ignorance is contented to stand still with her back to the truth, but error is more presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has farther to go than ignorance before she can arrive at truth.

Colton

THE PREACHER WE NEED

An evangelist, not an entertainer;
A minister, not a dictator.

He must preach —

The divine word, not human wisdom;
Christ, not culture;
Regeneration, not rejuvenation.

THE FOURSORE YEARS

Labour and sorrow, the Psalmist said,
Was the gift of the fourscore years;
And he almost envied the sleeping dead
Escaped from the Vale of Tears.

But the Psalmist's heart was overwrought
And his harp was out of tune:
For the fourscore years to me have brought
The sunny days of June.

'Tis true that the eyes are somewhat dim
And the step not quite so fast;
But my blessing-cup is full to the brim
And life's best wine is the last.

For the vintage of the western slopes
Has a fragrance all its own,
From the gathered memories and hopes
Which the summer suns have grown.

Not lost are the friends of former days—
They are with one this moment, still:
I can join them in thought and prayer and
praise

As I climb the heavenly hill.

And the upward climb of the fourscore years
Has set the horizon wide;
While, looking down on the sands of time,
Sounds the beat of Eternity's tide.

And so I sing of the beautiful years,
Each one with His goodness crowned;
For better far than my foolish fears
Were its months and seasons found.

So now with my fourscore years I wait
Till I hear the Higher Call,
And I pass within, through the pearly gate,
To the heaven which crowns them all.

(Dr. Henry Burton, father of Sister Mrs. Gertrude Hill of Tunbridge Wells. Dr. Burton died at the age of 96).

I have never heard of the *resolutions* of the Apostles, but a good deal about the *Acts* of the Apostles. Horace Mann

NEWS FROM THE CHURCHES

Bonteheuvel (S. Africa): We rejoice with the congregation that they have had two additions: the daughter and son of the Van Wyks were baptized into Christ.

T. W. HARTLE

Kentish Town: We rejoice to record the baptism of John Joseph Kirkham on January 14th 1973.

Tranent: the church is pleased to report that June Riley was baptised into Christ on 31st January 1973. June has been a regular attender at the Sunday School, Bible Class and Morning Service. We rejoice that the seed sown faithfully in the past has borne fruit and pray that she may continue to serve Him faithfully in future years.

OBITUARY

Devonport: With sorrow we announce the sudden loss of Bro. Walter Lakeman, on February 15th, aged 71, who served his Lord for many years and kept the Faith steadfastly to the end.

We bear witness to his faithfulness and his desire to bring others to Jesus, and we take comfort in the words of the scripture: "Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

PETER LAKEMAN

Eastwood: With sorrow we record the death of a beloved Sister: Edith A. Ramsauer passed away on Tuesday, 13th February 1973, aged 92 years. Until approximately two years ago she remained faithful and constant in attendance at the Lord's table. Then physical disability and distance made this impossible, yet to the last her desire was to regain strength to enable her to attend. We loved her and she loved us and her Lord.

For many years she served the Notts. District Churches as Correspondent with isolated members, afterwards taking this responsibility for the whole of the Church throughout the country. Every letter sent to those so placed was a personal one from her own pen, and the recipients of these letters could best testify to their worth. Now she has been called higher, but she will be "remembered for what she has done".

CHARLES LIMB

Motherwell: On 28th February 1973 the church lost its oldest member Bro. Adam Davidson. Our brother had been in failing health for a considerable time, but up to the time of his illness was a regular attender at Breaking of Bread Service. Our brother was aged 85. He will be missed from our assembly.

The funeral took place at Funeral Parlour, Hamilton and Daldowie Crematorium; Bro.D.Dougall officiated at both services.

We commend his family to the comfort of our Heavenly Father as they mourn his passing.

Tunbridge Wells: Sister Dorothy Martin Parfitt passed peacefully into the care of Jesus on Friday March 2nd. For many months she had been in hospital and unable to meet with the church, which had been her faithful duty over the last nine years. It was after being introduced to the church here that she eventually obeyed her Lord in baptism in March 1964. Dorothy was baptised in an unfinished building without seating and with much improvisation. It was her one regret that she had become a Christian so late in her life. Dorothy had given her body to the hospital and so a memorial service was held on Sunday March 11th attended by her family and friends. Bro. Fred Melton conducted the service.

DEREK L. DANIELL

A-CORRECTION

S.S. March 1973, page 34, top of col. 2: MORGAN should be WORGAN.

COMING EVENTS

Kirkcaldy, Hayfield Road: Annual Social Saturday 21st April 3.30 p.m. Speaker Bro. J. Moonay (Dundee).

Spring Conference and Rally: The church at Dewsbury invites you to the above on Saturday April 21st, 1973.

Business Session 2-30 to 3-30 p.m.

Devotional Session 3-30 to 4-30 p.m.

Tea Interval

Gospel Meeting 6-30 p.m.

Book the Day.

Lower Peel Street, Bradford Road,
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ARTICLES AND OTHER LITERARY CONTRIBUTIONS are welcomed by the Editor.

NEWS ITEMS, REPORTS OF CHURCH ACTIVITIES and notices of **COMING EVENTS** are invited. The Editor is solely responsible for decisions as to the inclusion or exclusion of any such contributions forwarded for publication, whether by churches or individuals.

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