

# The SCRIPTURE STANDARD

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

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## A QUESTION OF MOTIVE

Mrs. Thatcher has, this week, launched her *Memoirs* upon the world and hopes to make about £3M in the process. Although the book is very expensive, she maintains that she is not so much concerned in making a profit as “setting the record straight”. “Setting the record straight” among politicians seems to be a euphemistic term for tearing one another apart in print. Most of this lady’s ex-cabinet colleagues are also producing their *Memoirs* and setting their own particular record straight. It is difficult for the average citizen not to be incurably cynical about politicians when he, or she, watches all the political back-slapping in public, and all the back-stabbing in private. Some of Mrs. Thatcher’s parliamentary colleagues, on T.V. the other evening, described how vehemently they have always disagreed with many of her policies, only to be embarrassed a few moments later by being shown some film clips of the same men cheering these policies to the echo at a previous Party Conference. Such is politics: a messy business. The stock-in-trade of most politicians seems to consist of a thick skin, a brass neck and a limitless capacity to deceive, lie and “cover up” for his party, or for himself. Last night Mrs. Thatcher talked of the “treachery” of all her cabinet colleagues, and how they smiled upon her while conspiring her downfall. Today, in a television debate between Ross Perot and Al Gore, Vice-President of the U.S.A., Mr. Perot said that Mr. Gore would not recognise truth even although he fell over it, and accused him of lying through his teeth. To me, the interesting thing is that this glossy assessment of politicians is true worldwide (and indeed some countries have much worse politicians than we have). It must be the nature of the beast. Thomas Jefferson said, “Whenever a man casts a longing eye on office, a rottenness begins in his conduct”. Benjamin Disraeli said, “Damn your principles! Stick to your Party”, and that seems still to be the kind of advice given to aspirant politicians today; and the instructions given by Party Whips when a crucial vote is taken. We have, of course, come to accept all this as par-for-the-course in the realm of politics, and even in the business world, **but would, or should, we ever expect it in the religious world?** J. Errett said, “Lying is one of the abounding sins even in the Christian lands — lying in word and lying in deed. Falsehoods, in some form, may be said to be a staple in social life, in business, in politics, and, too often, in religious controversy and in Church life. Flatteries, shams, fashionable conventionalism, false weights, adulterated articles of merchandise, exaggerated representations of values, humbugs, frauds, forgeries, reckless promises, violations of contracts, rose-coloured descriptions of men and movements, of parties and their doings, suppressions of truth, malicious assaults on the good, and ingenious defences of the wicked,: how all these forms of deception

and falsehood, in almost infinite variety, stare us in the face continually and seem to prosper!" All of that was written over a hundred years ago. What changes?

#### TO BE SEEN OF MEN

It is generally accepted (in view of the above) that we can not always judge people by **what they say**: we can only judge them by **what they do**. This, we remember, was one of the serious charges made by Christ against the Pharisees: "**For they say, but they do not do.**" Jesus instructed the Jews to obey all the legitimate teaching they received from the Scribes and Pharisees for, He said, "**they sit in Moses seat**" (i.e. they are official interpreters of the Mosaic Law). "Do what they tell you," said Jesus "but don't follow their example, for although they teach they don't apply their own teaching to their lives. They bind heavy and grievous burdens on other men's shoulders but they themselves will not move such burdens with one of their little fingers": (sounds like politicians again, but no, it's the religious elite). The Jews wore phylacteries (little boxes containing scripture references which they attached to their heads and arms) and they also enlarged the borders of their garments (as enjoined by Num. 15:38 to remind them of all the commandments of the Lord). The Pharisees, however, not only wore phylacteries, and broad fringes on their garments, but they wore **much larger versions** of them, to show how much holier they were. This cut no ice with Jesus however, for He knew their true motives and said, "**But all their works they do for to be seen of men.**" They also commandeered the most prominent seats in the synagogues, and the very best seats at feasts and functions; because they loved the pre-eminence. If these characteristics (loving pre-eminence, and doing things only to be seen of men, placing heavy burdens on other men's shoulders etc.) had been attributed to politicians we might not have been too surprised, but they were said of the Scribes and Pharisees: the priestly Creme-de-la-Creme of the greatest religion, at that time, in the world. In nearly all their religious observances and rites: and their apparently pious works and saintly appearances, they had **ulterior motives**. Jesus said that they robbed the houses of widows and for a pretence made long prayers: they took sacred oaths and repudiated them on a tiny technicality (i.e. whether the oath was based on the temple or just the gold of the temple): they had double standards; choking on a gnat but cheerfully prepared to swallow a camel; they carefully paid the very smallest of tithes (on mint, anise and cummin) but were completely out of touch with the real weighty matters of the law; things like compassion, mercy, faith, and justice. And, perhaps worst of all, they not only refused to enter the Kingdom of Heaven themselves but they prevented others from doing so. Surely this shows that although men be engaged in religious activity there is no guarantee that they will be any better than our devious politicians. It must be remembered that these men were not average Jews, but were so dedicated to their religion that they spent their every waking moment in pursuit of it. They were perfectionists and went to incredible lengths to conform to what they understood was required of them in the law (and the Traditions of the Elders) and they had literally no time for any worldly consideration; or any other interest whatsoever. Yet several times, Jesus pronounced a solemn "Woe" upon them, describing them as being like whited sepulchres: beautiful on the outside but full of rottenness and dead men's bones. Yes they studied their scriptures and discussed them at very great length: yes they meditated on God's word by day and by night; yes, they made long prayers many times per day; yes, they were always in their seat in the synagogues; yes, they punctiliously kept the feast days; the sabbaths, the fastings, the tithings and all the other requirements of the law: but their motives were flawed, and they did it all mainly to be seen of men, and to impress others with their apparent piety. Their real motive was not that God might be glorified: but that they might have pre-eminence and bask in public acclaim.

Surely this shows that not only can a man not be judged by his words: he can not be judged by his works either. Men can only be judged by their motives. In short, it

is quite possible for men to immerse themselves in works of benevolence and charity, but to do so with the basest of motives. Many a charity worker has been found with his hand in the till. Our motives are, therefore, of the utmost consequence.

### GOOD PREVAILS OVER EVIL

The motives of men are displayed in the Bible although the word "Motive" is not actually there: coming as it does from the Latin *movere*: meaning "to move". We are **motivated** by our motives and these, basically, come from a desire to avoid pain or danger, or to gratify some aim or longing. We may have several conflicting motives all at the one time, but once a particular motive has become pre-eminent it becomes a "purpose to an end." Sadly men are moved, much of the time, by **ulterior** motives: "ulterior" being the Latin word for "remote, or hidden."

Needless to say God can read all men as open books, and knows their motives. Indeed God often uses the ulterior motives of men to His own purpose. In the case of Balaam, for instance, we find that albeit the prophet had been bribed to curse Israel: each time he opened his mouth to do so, he blessed Israel. Although, in the event, he blessed Israel his **true motive** was to injure Israel, and on that he is judged. Quite often God has extracted good even from the actions of the evilly disposed. The twelve tribes of Israel were eventually divided up by God into two kingdoms. This cleavage was precipitated by the **selfish motives** of the Jews, themselves, although it was the purpose of God. God's motive was good: i.e. to bring idolatry to an end. The Jews saw nothing wrong with idolatry but found the taxation irksome and complained of a "grievous yoke" under Rehoboam (2 Chron. 10). Thus good came from motives of aggressive self-interest. Likewise, when Joseph's brethren sold him into slavery in Egypt, great good emerged in the outworking of God's will, but it was no thanks to them. When Joseph made himself known to his brethren down in Egypt, he explained that although there had been 2 years of famine, there were another 5 years of famine to come and said, **"God sent me before you to preserve you a posterity in the earth, and to save your lives with a great deliverance. So now, it was not you that sent me hither but God, and He hath made me a father to Pharaoh and Lord of all his house."** Although God had saved Jacob and his posterity by the nobility and talents of Joseph in Egypt; Joseph's brethren could claim no honourable part in the transaction for their motives were heinously criminal. They had, therefore, good reason to be dumbstruck with shame and embarrassment when confronted by their, now famous, brother. **Their motive** had been fostered by jealousy and hatred. **"Behold, here comes the dreamer. Come now, let us slay him, and cast him into some pit, and we will say that some evil beast hath devoured him, and then we shall see what will become of his dreams."** But for Reuben's intervention these men would have killed Joseph. And so, although good emerged the intentions of the brethren were entirely wicked, and on that basis they must be judged.

Again, (in Acts 4:27) we read, **"For of a truth, against the holy child, Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, For to do so whatsoever Thy hand and Thy counsel determined before to be done."** We may often have wondered how a man like Pilate, or Herod, or the men who crucified Jesus, could be guilty of any crime when what they did was, in fact, the will of God, previously determined, (as stated above in the scripture). The answer lies in the question of motive. God was **motivated by love** in giving His Son to die (**"For God so loved the world that He gave His only begotten Son . . ."**) but the Jews, who unwittingly accomplished God's purpose, were **motivated by hatred**. They cried, **"Crucify Him, crucify Him, His blood be upon our heads and on our children . . ."** They crucified Christ of their own volition: they were not compelled to do it: and so will be judged for their **evil motives** and consequent action.

Again, (in Acts 24) although Paul was kept imprisoned by Felix, he seems to have been accorded many privileges and courtesies. Felix also conversed with Paul

quite often, and heard him **“concerning the faith in Christ.”** We might think that this was very kind of Felix, but in v.26 we read that **“he (Felix) hoped that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.”** It might have appeared to Paul that Felix was becoming very interested in the gospel, with all these requests to hear about it, but alas the real motive behind it all was that Felix was hoping for a bribe. This kind of thing still happens, of course, and although often hopeful about someone’s apparently keen interest in God’s word, we might later learn that their real interests lie in some other direction. A late relative of mine was greatly impressed by the earnestness of a young man who, in a short time obeyed the gospel and became a church member. It later transpired however, that the young man was really hoping for a job in my relative’s firm. Did not Jesus, Himself, question the motives of many of the vast crowds which followed Him? He said, **“Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.”** (John 6:26).

Yes, God can extract good from men’s evil motives, but on these motives men will be judged.

### CONCLUSION

Space has gone: how can we sum up? As Christ showed in His assessment of the Pharisees, the best **“Holy Men”** can be just as hypocritical as the best politicians. Indeed, base motives in the religious world attract (understandably) greater attention and condemnation than in the political world. People are always vaguely suspicious of the motives of **“Holy Men”**, and it used to be said that **“if a man goes to church once on a Sunday keep an eye on him: if he goes twice on a Sunday keep both eyes on him.”** Even on the simple matter of **“going to church”** motives can vary. Years ago people like bank managers, teachers and policemen were required to attend church services because it looked **“respectable.”** Some still go on that basis. Some go, as we know, to show off a new hat or expensive outfit: some go out of interest in some member of the opposite sex who goes there: some like to be in the choir: some go to please their parents: some go because it is expected of them: some go because they like the present clergyman but didn’t go previously because they didn’t like the previous one: the clergyman goes because he prefers this to other forms of work and it pays quite well. And so, even in church attendance, motives can vary and we should constantly analyse our own.

The spirit of Phariseism is certainly not dead, and as Mrs. Thatcher would affirm, neither is **“the Judas kiss.”** As we ponder the motives of Judas (who kept the bag) and the other apostles who squabbled about greatness we should consider our own weaknesses. Human weakness is ever with us and, (like the rulers who believed in Jesus but did not confess Him lest they be put out of the synagogue) we prefer **“the praises of men rather than the praise of God.”** Paul, (in a slightly different context) says, **“But let a man examine himself”** and that must be good advice in any context: and certainly with reference to all our motives. We prefer, of course, to examine others, and look for **“hidden agendas”** but we have enough to do to work out our own salvation, with fear and trembling. **“But let a man examine himself”** says Paul, well aware that human vanity is a most powerful force. Human vanity still motivates us all, and our wish **“To be seen of men.”**

EDITOR

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If accused of being a Christian, would there be enough evidence to convict you ?  
 Lord, make my words today as sweet as honey because tomorrow I may have to  
 swallow them.

## GLEANINGS

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

### TO THEE

"My life I bring to Thee,  
I would not be my own;  
O Saviour, let me be  
Thine ever, Thine alone.  
My heart my life, my all I bring  
To Thee, my Saviour and my King!"

F.R.H.

### AN HIGHWAY FOR OUR GOD

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isaiah 35:8)

### THE GOSPEL IN PERSON

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

John 3:16.

**A LOVE — GOD SO LOVED — A GIFT — THAT HE GAVE — AN OFFER  
WHOSOEVER BELIEVETH — A DANGER — SHOULD NOT PERISH  
THE WAY OF ESCAPE**

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." 1 Corinthians 10:13.

### WE QUOTE — F. W. SCHWARTZ

"Whatever the trial, or however great the pressure may become, we can depend on the constancy of His care, the sufficiency of His grace, and the certainty of His ability to overrule. Now note, the "way of escape" is revealed "With the temptation (trial)" NOT in anticipation of it. There is no escape today from tomorrow's trial, but when the trial comes, the "way of escape" will be opened. Today we trust His love; tomorrow we will prove His faithfulness."

### A STRENGTH — A REFUGE — A SHADOW

"Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isai 25:4

### WE QUOTE — Dr. JOHN HUTTON

"Young people will find the way of escape in the king's highway, and a good pair of legs, and a long hard run."

### WE QUOTE — FERDINAND PITTMAN

"It must also be remembered that God graduates temptation to our ability to resist it. He provides a way of escape; gives strength to overcome. He teaches us that there is but one way which temptation can be met. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). . . . So, amid ordinary temptations, "let him that thinketh he standeth take heed" lest, amid temptation's wild storm, "he fall." To prevent this, we must not walk alone — but "walk by the Spirit." Jesus said: "Watch and pray, that ye enter not into temptation" (Matt. 26:41). We need to stand on guard against temptation, watching for the approach of evil; to be alarmed at the entrance into the mind of an evil thought: "it is but the hiss of the serpent." Above all, we must walk in the Spirit, and by His help we shall be made more than conquerors. There is nothing nobler than to conquer temptation. "He that ruleth his spirit is greater than he that taketh a city." (Prov. 16:32).

**A DANGER — “SHOULD NOT PERISH”**

**God loves me. Christ died for me. God loves you. Christ died for you.**

**“The soul that sinneth, it shall die.”** Ezekiel 18:4

**“The choice is yours!”**

**“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”** Romans 6:23.

**“Finally, my brethren, be strong in the Lord, and in the power of His might.**

**Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”** Ephesians 6:10-12.

**“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”** James 4:7.

Vernon Charlesworth wrote;-

“Men don’t believe in a devil now,  
 As their fathers used to do;  
 They reject one creed because it is old  
 For another because it’s new.  
 There’s not a print of his cloven foot,  
 Nor a fiery dart from his bow  
 To be found in the earth or air to-day!  
 At least — they declare it is so!  
 But who is it that mixes the fatal draught,  
 That palsies heart and brain,  
 And loads the bier of each passing year,  
 With its hundred thousand slain?  
 But who blights the bloom of the land to-day  
 With the fiery breath of hell?  
 If it isn’t the devil that does the work,  
 Who does? Won’t somebody tell?  
 Who dogs the steps of the toiling saint?  
 Who spreads the net for his feet?  
 Who sows the tares in the world’s broad field?  
 Where the Saviour sows His wheat?  
 If the devil is voted not to be,  
 Is the verdict therefore true?  
 Someone is surely doing the work  
 The devil was thought to do.  
 They may say the devil has never lived,  
 They may say the devil is gone,  
 But simple people would like to know  
 Who carries the business on?”

Campbell Morgan:- “Doggerel, if you like. I call it a very profound little poem. We start believing that he is, and that he is still in the business. We stand with the Biblical revelation. We stand with James in my text; with Paul who describes him as ‘an angel of light’; with Peter who described him as ‘a roaring lion, going about seeking whom he may devour.’ With Jesus, who called him the ‘prince of this world.’”

**Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”** Eph: 6:13.

Selected by LEONARD MORGAN.

## IS JESUS IN YOUR RELIGION

When Jesus walked the earth, one group of people He couldn't get along with were the Pharisees. Now that's quite a paradox. The Pharisees were the "religionists" of the day. They knew the Scriptures, believed in moral purity, believed in an afterlife, believed in angels, and they worshipped God regularly. But Jesus, the Son of God, was left out of the Pharisee's religion. When Jesus came to them, they rejected Him because Jesus didn't fit with their concept of the Messiah.

The Pharisees had everything down so nice and neat in their religion. They had put God in a box. They just knew how God would act and react in every situation. For example, when John healed the blind man in John 9, the Pharisees said Jesus couldn't be of God, because He doesn't keep the Sabbath. Healing a blind man is work, you're not supposed to work on the Sabbath, therefore Jesus isn't of God. Because of the way the Pharisees were, Jesus wasn't in their religion. They had no room for Him. Their orthodoxy couldn't allow Jesus room. What about us? Does our orthodoxy squeeze Him out? We want to notice three traits of the Pharisees religion. Because of these three, and many more, Jesus couldn't find room in their religion.

The Pharisees thought they had arrived. They were so satisfied with their religion. They just knew they were the people of God. If you think about it, what can Jesus do for people who feel they have arrived? People who are very self satisfied — what can Jesus do for them? If the Pharisees were anything, they were a contented lot of people.

In John 7:45-49, we read that the officers who had been sent out to take Jesus, were reporting back to the Pharisees and chief priests. But they didn't have Jesus. When they were asked why they didn't bring Him, the officers replied, . . . **Never man so spake.**" The officers were so impressed with the words of Jesus, they had forgotten why they were there in the first place.

But notice the Pharisees' reply. **"Are ye also led astray? Hath any of the Rulers believed on Him, or of the Pharisees?"** In other words if we don't believe in Jesus, and we are God's people, and we certainly know that this man can't be of God, how can you fellows believe in Him? Since we have arrived and we don't accept Him, you have to be pretty foolish to accept Him. Can't you see their arrogance? Their mind on the matter was completely closed. They thought they knew it all. No room for the religion of Jesus Christ.

The religion of Christ always leaves room for further growth and development. The true Christian is always in a constant growing life. The moment we say we've arrived, that is the moment we begin to die. In our Christian growth we reach new heights only to press on to newer heights. One way to measure our growth in Christ is to answer this simple question: How do I react to a new thought? It's not so much how we answer the new thought, but how we react to the new thought.

### SELF-RIGHTEOUSNESS

Another reason the Pharisees had no room for Jesus was their self-righteousness. The religion of Jesus Christ is a very humbling religion. From Jesus we learn that we can never save ourselves. In fact, we all deserve death and the wrath of God. But because of God's love and because of the death of Jesus, when I was in the pit of sin and could do nothing to earn or merit my salvation, I can now be saved. Praise God! There can be no glorying on my part, Jesus has done it all!

But the Pharisees because they trusted in themselves that they were righteous, had no room for Jesus.

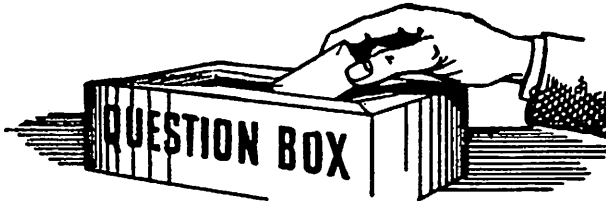
If they were saving themselves because of their own virtue, they didn't need Jesus. A self-righteous religion, would never include Jesus Christ. But Jesus pronounced a blessing on all those who realize their need; all those who are spiritually poor (Matt. 5:3). The spiritually poor realize their spiritual poverty and turn to Jesus

for help. Arrogance has no place in the religion of Jesus.

The Pharisees had no room for Jesus because they were concerned with externals. As long as their rituals and outside piety were there, that was just about all there was to their religion. But the religion of Jesus Christ is internal, not external. The outside acts are to be the result of an inward devotion. Among all the sins that Jesus found among men, none aroused his wrath more than the hypocrisy with its shame and pretence of religion. Jesus taught that the greatest commandment of all is love, and that's internal. Jesus told the Pharisees that they were like tombs, outwardly beautiful, but inwardly lifeless. Any religious system that is so concerned with the externals over and above the internal, is a religious system which has no room for Jesus.

Is Jesus in your religion? Or, are you like the proud Pharisee who shuts him out? If you think you've arrived, or if you're into self-righteousness, or if your religion consists of externals to a large degree, then most likely you don't have Jesus in your religion. The religion of Jesus is a life flowing from a heart that knows Him, always realizing the need for future growth. Beloved, have we as a brotherhood shut Jesus out? Are we satisfied? Do we have trouble with new thoughts?

D. BOSWELL.




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Conducted by  
Alf Marsden

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**“I have noticed that quite a few sisters do not wear a head-covering during services. I have always worn a head-covering, but in view of what seems to be the modern trend, I’m beginning to ask myself, “Does it really matter?”**

If there is one phrase in the English language which is calculated to increase my blood-pressure dramatically it is this one, “Does it really matter,” especially when it is applied to Christian doctrines for which there are clear directives in the Bible. I am well aware that there is a school of thought which says that one interpretation is as good as another, but this is arrant nonsense, because if it were true then we in the Church of Christ would have no problems with denominational teaching on any subject, and neither would there be friction inter-denominationally.

When will people cease to have this profound disrespect for the Bible? If we believe that the Bible is God’s revealed will to mankind, then how can we decide which parts of it “don’t matter”? Is God so capricious that He would have left it to us to decide what His will really is? The supreme arrogance of man concerning the Bible — including many clerics who are ostensibly teaching God’s will — is almost past believing, especially when we and they have the temerity to seem to tell Him that He doesn’t know what He is saying. Salvation and the subsequent living of the Christian life, are the most important aspects of life, and I tell you, if we presume to say to God, “Well, you’ve revealed Your Will to us on these important things, but we have come to the conclusion that some of the things You’ve said ‘don’t really matter’ any more,” then we can only anticipate His extreme displeasure.

#### **WHAT DOES MATTER**

Most people acknowledge things which, they say, matter a great deal to them. Generally speaking, security of the home, and the welfare of the family, rank high on most people’s list of things which really matter. If, for example, there was some



impending threat to our homes, and the police had issued specific instructions as to how such a threat should be dealt with, we would try to follow the instructions to the letter. Furthermore if the family were threatened by a possible infection due to the advent of serious disease, we tend to carry out **medical** instructions to the letter. But if **sin** threatens to consign ourselves and our loved ones to eternal punishment, and God warns us about this, we quite glibly lay **His** instructions aside and say, "Well, it doesn't really matter." Why is this?

Perhaps it is the result of our conception as to what an 'impending' threat is. I have seen young miners who, when given face masks to wear in order to prevent the inhalation of injurious coal and stone dust, have neglected to wear them: they could not see some thirty or forty years ahead to the life-threatening diseases of silicosis and pneumoconiosis, and they even ignored the warnings of older miners who had already reached that point. Also, an increasing number of school-children are starting to smoke cigarettes and are ignoring the seemingly far-off threat of lung cancer, and this after seeing films in school of the terrible nature of this vile disease. It seems that people will not be persuaded until Nemesis threatens.

As I say, the consequences of sin are **ever-threatening**, but people — especially younger people — don't see death as imminent, consequently they ignore the threat until it is too late; they seem to say to themselves, "I'll look at it some more convenient time; there doesn't seem to be any hurry just now."

Why is it that we cannot see the folly of saying that it really doesn't matter? Everything in life matters to a greater or lesser degree, and so far as God is concerned, the person who asserts that the keeping of some of His instruction 'doesn't really matter,' is either very brave, foolhardy, or naive, irrespective of whether that person is a Christian or not. So how do we Christians answer our lady questioner regarding the problem she poses?

### IS SHE RIGHT?

Well, she is certainly right in one respect; there does seem to be an increasing number of sisters not wearing head-covering. She is certainly **not** right if she begins to think it doesn't really matter whether or not women in the Church **should** cover their heads. The reasoning behind that assertion is, I believe, fundamental.

Shall we question the wisdom of God in Creation? Do we believe that the Creation was haphazard and totally uncontrolled, or do we take the really wise view that God **did**, in fact, display His creative ability in a way that **mattered to Him**? The hierarchy from God downwards (I can think of no more suitable word) is, in my opinion, at the root of this question. Paul puts it quite clearly in 1 Cor. 11 when he says "**But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God**" (v3). The reason for the hierarchy existing as it does is given in vv8,9 "**For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.**" It seems to me that no one would question the Headship of Christ over all Christians, but regarding man the scripture does say, "**For the man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of Man**" (v7). We don't see men in the Church with their heads covered (although a lot of us would look a lot better if our heads were covered; I know I certainly would); no, the scripture is obeyed by men; why not by our sisters? Regarding them, the scripture says "**For if the woman be not covered, let her be shorn; but if it be a shame for a woman to be shorn or shaven** (which it was in the Corinth of Paul's day, because it indicated sexual promiscuity), **let her head be covered.**"(v6).

We have to ask ourselves if the teaching on head-covering for women applied solely to the Corinth of Paul's day, or is it general teaching for the Church for all time? There is no doubt that the life and sacrifice of Christ expressed to the world the glory of God, His Father; similarly, the life of the Church **should** express the glory

of the Saviour who purchased it with His own blood. We sometimes say that a woman's hair is her 'crowning glory' (I wonder if this is why some sisters don't want to cover their heads); but surely, as Paul asserts, it is the **woman** who is the glory of man, not just her hair. Does a disobedient woman (sister) **add** to the glory of the Christ, the Church, and the man? Rather the reverse. It is not our outward appearance, as we are often taught and seem to accept, but the inward grace that finds its true expression in obeying God's Will, and not our own. This is fundamental to our Christian experience. We **all** should realise that this question is not just male chauvinistic jingoism. The Christ of the N.T. sets woman on her high pedestal because of her qualities, and He exhorts man to keep her there by love and devotion to her. Why would you, dear sister, wish to step down from that high position because of disobedience? The hierarchy of creation was set by God at the Creation. Who are we to say that God's Will should be set aside in any respect.

Surely, contemporary Christian history teaches **something**. The Agglican problem is pertinent here. Why **do** women want to be ordained priests? Why aren't they satisfied just to **receive** the Communion emblems? Do they see the Church as practising gross inequality? As regards the Gospel, there is no inequality; as regards the control and worship of the Church, God has seen fit to make this a male province. It has nothing whatever to do with women's rights; it is a matter of God's arrangement. If we defy or rebel against God — whether we be male or female — then we walk a very dangerous path. It is not reasonable for Christians to want **that**.

### OTHER CONSIDERATIONS

The attitude of 'it doesn't matter' extends to other areas of Church life. Take, for example, the attendance at Meetings. I am old-fashioned enough to believe that if Meetings are called for worship, Gospel, teaching, or any other valid reason, then **every** member should do their utmost to attend. If members stay away without excuse, then they say that as far as they are concerned, 'it doesn't really matter'. The same goes for the **work** of the Church.

Consider also the leadership of the local Church. It is said that if certain brothers look after the affairs of the Church that 'it doesn't really matter' what we call them. Dear, Dear! We spend endless time trying to convince people that 'baptism' means 'immersion' in water, because **that** really matters. Do we now say that 'Elder' and 'Deacon' have no precise meaning, or do we hide from taking the responsibility of these scriptural offices behind anonymity of the general 'leader'? Let's at least be consistent. It **does** matter.

I could go on to cite other things, but most Christians know the score. I'll leave you with this thought, however. Suppose the Lord and His Apostles had said, "We know what we are **supposed** to do, but it doesn't really matter so long as we preserve our own skins." What hope do you think future generations would have had?

(All questions, please, to Alf Marsden,  
20 Costessey Way, Winstanley, Wigan WN3 6ES.)

*(I'm glad that this question has come up and I heartily endorse every word of Bro. Marsden's answer. I suppose we must have some sympathy with the sisters who cover their heads but see ever increasing numbers of sisters who don't, and begin to wonder who is right and who is wrong. Up until very recent times (say about 30 years ago) we would never have seen a sister in this country at worship with head uncovered. We should ponder the reasons for this and the motives for the change. Were all these brethren up until a few years ago, (who had within their ranks real "Giants in the Faith" in large numbers) wrong on this question? No one would be foolish enough to say so. Obviously other considerations have entered the equation. F.d.)*

## THE DENOMINATIONS

### Churches with Peculiar Doctrines

#### 7. — BRITISH ISRAELITES

British Israelites do not form any separate Church. They are to be found in most of the Protestant Churches, and are perhaps stronger in Low Church Anglicanism than anywhere else. Wherever they are found they are pertinacious in propagating their views. They are to be found in large numbers in most of our watering places, such as Cheltenham, Leamington, Bath and Southport, and many retired Army Officers are keen enthusiasts. But there are few places and few Protestant Churches where they are not found. They are ubiquitous. I remember many years ago motoring to a small market town in Shropshire to lecture for the League of Nations Union. The Chairman was a retired Colonel, the local squire. I detected the heresy in his opening remarks and knew I was in for it later. And so I was. Over a cup of tea, before leaving for home, I got it, and had difficulty getting away. For weeks after I was deluged with literature.

#### *Organisations.*

Though they form no separate body, preferring to remain in their respective Churches, they are closely organised for their work. The main society is the British Israel World Federation, 6 Buckingham Gate, S.W.1, which functions through some 250 branches and has a veritable army of speakers, who hold meetings throughout the British Empire and U.S.A. Often front pages of leading dailies are taken for an advertisement. I remember on one occasion seeing a full page advertisement in *The Times*, and such an advertisement has been known to appear in a leading Free Church weekly! The weekly periodical is *The National Message*, which now incorporates two other papers *The Banner of Israel* and *The Covenant People*. The leading propaganda book is *British Israel Truth*, but there are many others, such as *The Lost Tribes of Israel*, by Reader Harris K.C. One of the oldest books to put forward the theory is *The British Nation Identified with Lost Israel*, by Edwin Hine published in 1874. There is another organisation, holding somewhat different views on minor points, known as the Protestant British Israel League, 1 Central Buildings, Westminster, S.W.1 which publishes *Quarterly Notes of the P.B.I.L.*

#### *Tenets*

British Israelites are militant Protestants of the strict fundamentalist type. They hold that the lost ten tribes (Israel as distinct from Judah), which were taken captive by the Assyrians in 722, are to be identified with the English-speaking race, in some cases with the British Empire. Much of their proof rests on wresting text from their context and giving them strange new meanings, on curious myths for which there is not a fraction of historical evidence, and on linguistics which will not bear the light of examination by anyone competent in the languages they seek to juggle with. In some cases there is appeal to the pyramids and to cabalistic matters. Mathematics often play a large part in their Schematology. This latter element may be explained by the fact that many adherents of the system come from artillery officers and engineers. One book I have before me was written by a man who was a Lieutenant in the U.S.A. Artillery and Professor of Military Science in Yale. But that was in 1895! Of normal Biblical exegesis, theology, and Church History they are usually woefully ignorant, though they have a sounder knowledge of the contents of the Old Testament than many Christians. Their Old Testament exegesis is repudiated, not only by Christian scholars, but by Jewish Rabbis, who might at least be supposed to know something about their own Bible and language.

#### *Linguistics and Myth*

Let me give you two examples of their linguistics. "Israel's seed is to be called after Isaac . . . We belong to the Anglo-Saxon race. What is the meaning of the word

'Saxon'? The word Saxon undoubtedly means Isaac's Son or Son of Isaac." Does Saxby, then, mean 'the town of Isaac', and Saxophone 'the sound which Isaac makes'? Here is another, "The word 'British' is derived from two Hebrew words which mean 'Covenant people.'" For the unenlightened the two words are *berith* ((covenant) and *ish* (man). But such a combination as *berith-ish* is wholly impossible in Hebrew, and anyone with a smattering of the language would know that. The unlearned are, however, easily deceived by such rubbish. Does the word 'ravish,' then mean 'great man' for the Hebrew *rav* means 'great?' Of myths we need only mention the coronation stone, which, according to an Irish legend, is supposed to have been brought over by Jeremiah, who escaped with Zedekiah's daughter and landed in Ireland. From there it went to Scone in Scotland, and from thence to Westminster Abbey!  
*What is wrong?*

But apart from such puerilities, what is wrong with this ultra-nationalist system of thought? Not the assertion that Israel has a special destiny to play in the history of the world, for that is sound Biblical truth. This is wrong with it: it denies the whole shape of the redemptive narrative of God's mighty acts in the Bible, where both our Lord and Paul make it clear that the old fleshy Israel gives place to the new Israel, which is not fleshy, but spiritual, and which is composed of men and women of every race and tongue, no matter whether they are the descendants of Isaac or of Jacob. "In Christ Jesus there is neither Jew or Greek," As Paul claims, the promises which were made to Abraham, to Isaac and to Jacob are inherited by those who are true Israelites because they are in Christ Jesus. This is the universalism of the Gospel which stands over against this Protestant Fascism, however ingeniously it may be supported to deceive those who have no learning in linguistics or history.

W. ROBINSON

## SOWING AND REAPING

Read John 4 and John 9! Observe the principles Jesus personified in personal work. John 4 says there must be seed sowing before soul saving! We stress reaping; Jesus taught sowing. The law of seed time and harvest. There cannot be harvest without seed. We must overcome the idea of reaping without sowing. All wish to reap; none wish to sow. We do not fail in the harvest; we fail at planting and watering. A farmer plants and works — then patiently waits. He does not pull fruit green. We demand immediate success — or forget it! We want short cuts. We want results! God is glorified when His seed is planted! We must cancel our "combine mentality." People who sow are in evangelism, too. They must not be demeaned! Reapers enter into their work! The issue is sowing not harvesting.

### TREAT PEOPLE RIGHT

Read the Gospel accounts, Jesus treated people right! In any evangelistic outreach this must be lesson No. 1! Much of our alleged evangelism does not even treat people right! Jesus does not make men mean; the Gospel cannot be communicated in rudeness! Why does the Church exist if not to love people? There can be no greater sin than to mistreat people! The way we treat others reveals our theology — our concept of God. If our God is so loving, why are we so inconsiderate? Sinners can only understand the love of God they see in us. The way we treat others is critical!

In John 4 Jesus met a Samaritan woman. He asked her for a drink. This acknowledged she was a dignified human being with value. This overcame a Jew-Samaritan, man-woman, saved-lost situation. This meant Jesus could receive from her. He allowed her to help Him! Water — the subject — is common to all. This came from daily contact not an artificial confrontation. If we are blind to daily opportunities why go knock on a stranger's door? A soul winner is a friend maker. The apostle Paul had one hundred listed friends. It is always right to treat others right.

In John 9 Jesus met the blind man at the point of his needs. At first he did not ask for faith — he did not hand out a tract. There was no obligation, no regimentation. Only after he was cast out of the synagogue did Jesus find him. He paid a price to gain his eyes! He lost his synagogue, his parents, and future jobs! It cost to see! Then Jesus asked him about faith! Jesus built a rapport — a relationship. He served before he saved. Perceived needs were healed before eternal needs were discussed.

### MISTAKES

(1) I am “working” on him. Do you want to be “worked on?” We are witnesses not prosecuting attorneys. We are not sent to “straighten the world out” (Matt. 28:18-20). We are here to announce not threaten. Don’t grab people off the street. Don’t “jump on people.” Don’t have hidden agendas. Don’t deceive, manipulate, intimidate. Love them to life — don’t law them to death!

(2) Lifestyle Evangelism. Evangelism must come from the life before the lips. Read 2 Corinthians 2-6! The “Aroma” of Christ . . . living epistles known and read. The first “Bible” people see is you and me! Because of us they never got to God’s Bible! The life you live is the lesson you teach. Evangelism is a life — not merely a function. Be yourself; earn the right to be heard.

(3) No “occupant evangelism.” Some insurance men only sell policies — real ones serve clients. We are in the “people business.” We are “servants” not “salesmen.” Be courteous. Don’t trespass by putting tracts on cars at ball games/shopping centres. This even violates the law! Don’t get a man with noble intentions cornered at a funeral and lambast him! This is taking advantage of the man! You say, “This may be the only time he ever hears the Gospel!” But God’s Gospel does not take advantage of people! Go back and back and back on the sinner’s time not yours! When/how/where can it be best for him? Jesus met people on their schedule — not His! Sharing Jesus and sharing about Jesus can be two different things. Don’t cram religion; don’t breathe down people’s necks. Jesus never did that. Truth without love comes across as arrogance. Having the right message gives no man the right to abuse it

(4) Not “soul winners.” This jargon is incorrect. Proverbs is not talking about “Great Commission Evangelism.” Jesus, Acts, the Epistles never use the term! A “soul winner” Implies a “soul lover!” This involves argument, debate, a victory/loss. We go out to get more “notches on our spiritual gun.” We have been abusive! Go as servants! We are “won to serve” not “won to win.” We sow — God does the winning (if this is what He calls it!). Evangelism is an attitude not an act. It is not our job to “tell people off.” The Mormons have learned that door knocking (cold turkey) results in .01% success. What if a sectarian knocked upon your door? Would you change religion in thirty minutes? What kind of person would make such a radical change without prior awareness? Did we go to sow or to reap? To do both? Someone says, “You did get that one!” Yes, but you also may have shut 100 doors! **TREAT PEOPLE RIGHT!**

The word is the sword (Eph. 6). Just put an S before word and you have sword. But this is to be used against Satan and sin. The word is also the seed! One said of a preacher, “After hearing him one could never make it to heaven.” Don’t turn the Good News (Gospel) into Bad News! Sinners are not enemies; they are the people Jesus died for. **TREAT PEOPLE RIGHT!**

C. HODGE

Seven days without prayer makes one weak.

Work for God, the pay may not be much, but the retirement benefits are out of this world.

Question – What on earth are you doing for heaven’s sake ?

## SCRIPTURE READINGS

Jan. 2	Psa. 19	Gal.2:
Jan. 9	Gen. 15:	Gal. 3:1-25
Jan. 16	Gen. 16: to 17:8	Gal. 3:26 to 4:20
Jan. 23	Gen. 21:1-21	Gal. 4:21 to 5:6
Jan. 30	Lev. 19:1-18	Gal. 5:7-26

### THE LAW AND THE FAITH

The apostle Paul is one of the great commentators on the Jewish law. After all, he was born of the tribe of Benjamin, was a Hebrew of Hebrews and, in regard to the law, a Pharisee (Phillipians 3:5). His analysis of the Jewish system and the Christian system in this epistle reveals a man of profound learning and ability. Paul is one of the greatest men who have ever lived. Personally I love to read, study, and learn from him.

The Jews found it difficult to break completely from their past way of life and thinking after they had come to Christ. Even Peter was caught up in this problem (2:11-14). The situation was not helped, as Paul wrote, "because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves" (2:4, N.I.V.). Paul had to remain strong in this atmosphere and, of course, he did, which tells us a lot about his character.

Paul emphasised that a man was no longer justified by the works of the law, but by faith in Jesus Christ (2:16). Justification by faith was a clear subject of prophecy (Habakkuk 2:4). The keeping of the law could not justify simply because no one could keep it perfectly. The problem was not with law, but with the imperfect or sinful human being. Condemnation was the result. "All who rely on observing the law are under a curse, for it is written: 'Cursed is everyone who does not continue to do everything written in the Book of the Law.'" (3:10 N.I.V.).

A big question is this: Why then did God introduce the law if in the end it could not justify the sinner? "It was a later addition to make men conscious of

their wrong-doings and intended to last only till the coming of that 'offspring' to whom the promise had been made . . ." (3:19 Twentieth Century N.T.) In other words, the law was given to diagnose the disease, which was sin, but did not provide the remedy. This was left to Jesus, the greatest physician the world has ever seen.

What exactly did Jesus do for sinful mankind? "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangs on a tree . . ." (3:13). John R. W. Scott has written: "These are astonishing words . . . The curse was transferred from us to Him. He took it voluntarily upon Himself, in order to deliver us from it. It is this 'becoming a curse for us' which explains the awful cry of dereliction, of God-forsakenness, which He uttered from the cross."

Faith in Christ Jesus is now the way to serve God. Of course, it was not always so. "But before faith came, we were kept under law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (3:23-24). "Schoolmaster" is an interesting term in Greek. It is the word *paidagogos* and speaks of the trusted slave in ancient Greece who was the guardian or trainer of the child. "He exercised a general supervision over the child and was responsible for his moral and physical well-being (W.E. Vine). Once the child reached maturity then there was no further need of the *Paidagogos*. William Barclay has written: "When Paul spoke of the law as our *paidagogos* to bring us to Christ, in the very phrase he affirmed that the law was an inadequate, unsatisfactory thing, doomed to come to an end. It was another way of saying that Christ is the end of the law."

Paul went on to say: "For you are all children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither

**bond nor free, there is neither male nor female: for you are all one in Christ Jesus"** (3:26-28). To be a member of the family of God is the greatest privilege on earth. Just think! God, the Creator of all things, the eternal One, the righteous One, is my heavenly Father! Once I was a slave to sin; now I am a child of God. Paul wrote: **"Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore, you are no more a servant (slave), but a son; and if a son, then an heir of God through Christ"** (4:3-7).

Paul went on to compare the two covenants by way of an allegory. Hagar and Sarah are named: both, of course, associated with Abraham. Hagar was a bondswoman to whom was born Ishmael. Sarah was Abraham's wife to whom was born Isaac. Paul pointed out: **"But he who was of the bondswoman was born after the flesh; but he of the freewoman was by promise"** (4:23). He added: **"Now we, brethren, as Isaac was, are the children of promise . . . So then, brethren, we are not children of the bondswoman, but of the free"** (4:28,31). (It is difficult not to quote all the verses in this section, but space prevents it). Here is true freedom — being a spiritual descendant of Abraham in Christ Jesus. Men need look no further for their liberty.

**"Stand fast, therefore, in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage"** (5:1), commented Paul. Circumcision immediately came to his mind. He wrote: **"For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love"** (5:6, N.I.V.). How things had changed

from the old days and the old ways! Then it was the love of law; now it is the law of love.

### THE HOLY SPIRIT

The Holy Spirit is a personality of the Godhead. There are three personalities altogether: the Father, the Son and the Holy Spirit. It is interesting to note that while man has a trinity of natures in one personality (body, soul and spirit). Jehovah has trinity of personalities in one nature.

The Spirit plays a vital role in the life of the Christian. Indeed without Him a person is dead in trespasses and sins. Paul wrote to the Romans: **"And if anyone does not have the spirit of Christ he does not belong to Christ"** (8:9 N.I.V.). It's that simple! I believe the Spirit is a re-birthday gift from God. I recall the promise of Peter on that eventful Pentecost day: **"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit"** (Acts 2:38). The early saints could not have made it without the presence of the Spirit: and neither can we.

In this letter Paul compares the works of the flesh with the fruit of the Spirit (5:19-23). As I read Paul's words, I always hear the voice of the late professor F. F. Bruce of Manchester University who once put on tape for me all the original Greek terms of this passage. The study with him was an unforgettable experience and, sadly never to be repeated. He pointed out that **"the Spirit is the sanctifying agency in the lives of believers and that He wages perpetual warfare against the flesh, but He is more powerful than the flesh and can put the flesh progressively out of action in those lives which are yielded to His control."** Also, **"the reproduction of the image of Christ in the lives of His people is the Spirit's most congenial ministry, and forms a preparation for that day when Christ their true life, will be manifested and they too 'will be manifested with Him in glory' (Colossians 3:4), wearing in its**

perfection 'the image of the man of heaven' (1 Corinthians 15:49)."

The prime function of the indwelling Spirit in the believing community, as in the individual believer, is for Paul the reproduction of the Christ-likeness in His people, until the whole body corporate attains "the measure of the stature of the fulness of Christ (Ephesians 4:13).

IAN S. DAVIDSON  
Motherwell

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