

# *The* **SCRIPTURE STANDARD**

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

VOL. 57 No. 8

AUGUST, 1989

## **THE 'PARALLEL GOSPELS'**

I well remember the strange look I received from a brother when I suggested that there seemed to be a fair number of verses in the gospels out of chronological order. I daresay such a statement sounded like the things Higher Critics say, and I suppose most brethren would be hard to convince that many verses, and even groups of verses, are out of synchronization and require to be shunted forward or backward into their proper place (even into another chapter in some cases).

To those who are, quite properly, sceptical about such an assertion (and I hope I would be the last person guilty of heresy) I suggest the following exercise. Buy a very cheap copy of the gospel written by each of the four Evangelists (Matthew, Mark, Luke and John). Select some large sheets of blank white paper and divide each sheet into four vertical columns headed, from left to right, with the names Matthew, Mark, Luke and John. Then take a pair of scissors and clip each verse, verse by verse, from each copy of the four gospels and paste them on the sheets, in their proper columns, in horizontal alignment across the page, all verses which refer to the same incident. I predict that ere long we would soon be puzzling over which part of the column we ought to be pasting some of the verses. This would, of course, be a monumental task, very time-consuming, and I hasten to add that I have never actually carried out the experiment myself. This is because someone else did all the work a very long time ago. Edward Salmon (Barrister-at-law) printed in 1876 "The Parallel Gospels" which rightly claims to "Exhibit At One View in Four Collateral Columns, One Continuous Gospel" and I suppose there are more recent versions of the same idea. I highly recommend this synoptic type of volume for the study of the gospels for one can, with the same glance, see all four renderings and can see where and why any verse might require transposition. There is never any disharmony between the four writers, of course, and we can but stand amazed that, even with the brevity of their writings, they could so comprehensively describe the momentous events with which they dealt. Another valuable advantage of the 'Parallel Gospels' is that it makes us immediately aware that much can have happened between two seemingly concurrent events. For instance, Matthew says, "**And when they had sung an hymn, they went out into the Mount of Olives**" (26:30) whereas the 'Parallel Gospels' would immediately show us that a great deal took place between the singing of that hymn and the going out into the Mount of Olives: indeed it took John four long chapters to describe it (as we shall mention again, later). This is something not quite so apparent when we are reading one gospel at a time. In short, to fully understand the gospel records, and the precise sequence of events, we must read **all four** accounts for they are all complementary and supplementary to one another. A copy of the 'Parallel Gospels' greatly facilitates this.

### Events between the Passover and Lord's Supper

In the *Scripture Readings* these last few Sundays, we have been reading from Mark (14) about Jesus keeping the last Passover with His disciples, and using some of the bread and a cup of wine to institute the 'Lord's Supper'. Here, probably more than anywhere, we must read **all four gospels** to get an accurate picture of what transpired that night. Matthew (& Mark) are fairly brief about the event and if we were to confine our reading to them we would have only a limited understanding of it.

Luke (alone) explains that it was at the **Passover meal** that Jesus ate and drank with His disciples (no gospel writer ever states that Jesus ate the bread or drank the cup at the institution of the Lord's Supper) and that Jesus, Himself, gave the reason (or one of the reasons) why He was so desirous of eating this Passover with them: **"I will not any more eat thereof, until it be fulfilled in the kingdom of God"** (22:16) Luke also says that when Jesus passed the cup at the Passover He said, **"For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come"**. These resolutions were made, it seems, **before** Jesus instituted the "Breaking of Bread".

Similarly we have to depend upon John (alone) to inform us that there was a long interval (not an impression we get from Matthew) between the Passover meal and the institution of the 'Lord's Supper'. John (13:4) says that Jesus rose from the Supper (Passover): laid aside His garments: took a towel and girded Himself. **"After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."** There being twelve disciples, this would take some considerable time especially when we consider that Jesus interspersed the washings with teaching as to the reasons for His actions, and expressing the hopes that the lesson would be well learned and that they would always do likewise. There was also His debate with Peter who did not want to have his feet washed. This all took place prior to the institution of the "Lord's Table". It should also be noted that John tells us that it was at **this juncture** that Jesus quoted Psalm 41:9 **"He that eateth bread with Me hath lifted up his heel against Me"**. This quotation is often referred to as proof that Jesus ate the bread at the institution of the Lord's Supper, but the quotation was made **prior** to the institution, and in any case, it appears that Judas was **not even present** when Jesus instituted the Breaking of the Bread. Again it is John who tells us that he (John) was reclining on Jesus' breast at the Passover meal when Jesus stated that one of His disciples would betray Him. Simon Peter beckoned to John to ask Jesus who the betrayer would be. Jesus said that it would be the one to whom He gave a sop: and promptly gave the sop to Judas. At the same time Jesus remarked to Judas **"What you do, do quickly"**: and the others presumed this to refer to some purchases or other, or a gift to the poor (because Judas kept the money-bag). Judas however, having received the sop **"immediately went out, and it was night."** And so it would seem that Judas went out of the room (to do his work of betrayal) near the end of the Passover meal and therefore was not present when the Breaking of Bread was instituted.

### Lingering in the Upper Room

Yet again, it is John (alone) who gives us that wonderful insight into what took place in the Upper Room **after** the institution of the Lord's Supper. Again Matthew (& Mark) content themselves with the sparse statement that **"... when they had sung a hymn they went out into the Mount of Olives."** But John tells us that there was much more to it than that. Indeed, after the institution of the 'Lord's Supper' and the singing of the last hymn, but before going out into the night and the Mount of Olives, Jesus must have lingered in the Upper Room talking with the disciples for a considerable time (which must have been in excess of an hour or so) giving them last words of counsel and encouragement (for He was destined to be arrested and die in a few

hours). Even assuming that John abbreviated the text of that conversation: it yet occupies four whole chapters of John's gospel (Chapters 14, 15, 16 & 17). These chapters are widely quoted but I am sure that we often forget that they originated in the Upper Room, on the heels of the institution of the 'Lord's Supper'. Many of Jesus' best-remembered texts are contained in these chapters: the following are just a few at random. **"... In my Father's House are many mansions ... I go to prepare a place for you ... I am the Way, the Truth and the Life ... If ye shall ask anything in My Name I will do it (this is the first time the disciples are required to pray in Christ's name) ... if ye love Me keep My commandments ... I will send the Comforter to you ... Peace I leave with you ... Let not your heart be troubled, neither let it be afraid ... I am the True Vine and My Father is the husbandman ... I am the Vine and ye are the branches ... herein is my Father glorified that ye bear much fruit; so shall ye be My disciples ... greater love hath no man than this, that a man lay down his life for his friends ... howbeit when the Spirit Of Truth is come, He will guide you into all Truth ... be of good cheer I have overcome the world."** These few familiar and well-loved passages of scripture form only a tiny fraction of all the remarkable things Jesus said that night prior to leaving the Upper Room, all of which culminated in the wonderful prayer (Chap. 17) also well known for these words: **"Neither pray I for these alone, but for them also which shall believe on Me through their word. That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."** This well-known prayer, which rightly can claim to be 'The Lord's Prayer' occupies an entire chapter (17). And so we are indebted to John for providing us with all this marvellous information: otherwise we would have had no inkling at all that Jesus washed the disciples feet after the Passover or that they lingered so long after the institution of the 'Lord's Supper'. Indeed at the end of Chap. 14 you will notice that Jesus said, "Arise, let us go hence" but still they tarried, with Jesus teaching and exhorting (the substance of which occupies the ensuing 3 Chapters). It is not until the end of Chap. 17 that we read, **"And when Jesus had spoken these words, He went forth with His disciples over the brook Kedron, where was a garden into which He entered with His disciples."**

#### Supplementary and Complementary

Having said all that, and commented upon the glorious detail John gives us about what transpired in the Upper Room (as distinct from the lack of detail given by the others), it seems astounding to me that John never mentions bread or wine: and certainly never refers to the institution of the 'Lord's Supper'. The answer is, of course, that they all wrote from different standpoints and had different objectives in mind. Matthew wrote, it seems, to set forth Christ as King of Israel and the theme 'Kingdom of God' predominates. Mark, on the other hand, sets Christ forth as the Servant of Jehovah. Luke stresses the humanity of Christ and exalts Christ as the True Man. John's main theme was the deity of Christ. Matthew says remarkably little about Christ as a sinner's Saviour but shows Him to be Israel's King: and says more about 'the Kingdom of Heaven' than any of the others. John emphasises Christ's repeated claims to omniscience and to be one with the Father and records the times He claimed "I am the Way": "I am the Door" ("The Truth and the Life;" "the Good Shepherd;" "the Bread of Life"). His gospel opens with **"In the beginning was the Word, and the Word, was with God and the Word was God"**. This was John's general theme and was probably why he provided no genealogy of Christ: such a genealogy would have been fairly pointless if Jesus was God. Luke however, stressing Christ's humanity, provides a genealogy tracing Christ, through His mother's line, back to Adam (the first Adam); and Christ was the 'second Adam'. Matthew's genealogy of Christ restricted His ancestry, through the fathers, Joseph, back to King David, once again highlighting the Kingship of Jesus. When we consider the enormity and complexity

of these topics we can only marvel at the manner in which those writers were able to portray such themes in so few words. Only God's Spirit could have accomplished such a wonder. The renowned J.W. McGarvey comments upon this marvel in "Evidences of Christianity" and unfortunately I can only quote a little fragment "We next observe the unaccountable brevity of the N.T. narratives. Never were men burdened with a theme so momentous as that of the four Evangelists. Never were writers so oppressed, if brevity were aimed at, by the multitude of the details before them, and the difficulty of determining what to leave out when the welfare of the world depended upon what should be written. What could have led these four writers, thus pressed by the copiousness of the matter, the importance of their theme, and their burning desire to defend and exalt their Master, to compress their accounts into an average of 54 small pages of long primer type? What, but some overruling and superhuman power? When, secondly, we notice their brevity as to particular incidents, our wonder continues. The baptism of Jesus, for instance, accompanied as it was by the descent of the Holy Spirit upon Him, and His formal acknowledgement by God in an audible voice from Heaven, is disposed of in 12 lines by the first Evangelist, in 6 by the second and third, and in a mere allusion quoted from another person by the fourth. Of the appearances of Jesus after His resurrection, of which there were 12 in all, only 2 are mentioned by the first Evangelist, only 3 by the second, only 3 by the third, and only 4 by the fourth. Then there are remarkable omissions. For example, by Mark and John the whole of the first 30 years of the life of Jesus is left blank; and by Matthew and Luke all between His infancy and his 30th year is omitted, except a single incident recorded by Luke. By the Synoptists all of the visits of Jesus to Jerusalem, except the last are omitted and by John all of the Galilean ministry, except a single miracle." Brother McGarvey goes on to explain the reasons for these remarkable circumstances and concludes by saying "It is incredible that all of this (the N.T.) is the product of the unaided powers of shepherds, fishermen, herdsmen and publicans of those early and dark ages, and of such men among just one people, and that not the most imaginative. Supernatural aid is clearly implied, and the doctrine of inspiration alone accounts for the phenomenon."

Thus, whereas there may be some verses in the gospels out of synchronisation, the verses themselves were all inspired of the Holy Spirit, and, as such have survived all the assaults of Higher Criticism. However, because of the varying emphasis and purpose of each gospel writer it is greatly beneficial to the understanding of the gospels to read all four accounts simultaneously, and I highly recommend each serious Bible student to try and get a volume of the 'Parallel Gospels'. My copy, has, for many years, been a great asset.

Editor.

## GLEANINGS

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

### WHOSOEVER

"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

### WAS IT FOR ME?

"Was it for me, for me alone, The Saviour left His glorious throne;  
The dazzling splendours of the sky, Was it for me He came to die?  
Was it for me sweet angel strains Came floating o'er Judea's plains?  
That starlight night so long ago. Was it for me God plann'd it so?  
Was it for me the Saviour said, "Pillow thy weary, aching head,  
Trustingly on thy Saviour's breast?" Was it for me? Can I thus rest?  
Was it for me He wept and prayed My load of sin before Him laid;

That night within Gethsemane, Was it for me, that agony.  
Was it for me He bowed His Head, Upon the cross, and freely shed His precious  
blood – that crimson tide, Was it for me the Saviour died?

Chorus

It was for me, yes, all for me, O love of God, so great so free,  
O wondrous love, I'll shout and sing, He died for me, my Lord and King!"

Redemption Songs No. 81.

**THAT IT IS NOT SO**

"We constantly attempt to comfort our hearts with the idea that we can manipulate the results of sin so as to make them less hard to bear, and then prove through long and bitter experience that it is not so. There is only one moment in which we can save ourselves from sin, that is before we commit it."

Campbell Morgan.

**SANCTIFICATION OF FAITH**

"Manuals of devotion, with complicated rules for getting on in the Christian life, would do well sometimes to return to the simplicity of nature; and earnest souls who are attempting sanctification by struggle instead of sanctification by faith might be spared much humiliation by learning the botany of the Sermon on the Mount. There can indeed be no other principle of growth than this."

Henry Drummond.

**"HE CALLETH HIS OWN SHEEP BY NAME"**

"The unit is not lost in the indiscriminate mass. The colour of a personality is not merged in the monotonous grey of the multitude. The personalities are distinguished . . . He never mistakes one for another. We are not so much alike that we are treated as crowds."

J. H. Jowett.

**LIKE THE MORNING STAR**

"I once heard Dr. Bonar remark that he could tell whether a Christian were growing. In proportion to his growth in grace he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem, until, like the morning star, he faded away before the rising sun. Jonathan was willing to decrease, that David might increase; and John the Baptist showed the same spirit of humility."

D. L. M.

**CLEANNES, RATHER THAN CLEVERNESS**

"The battle is not for the strong, nor the race to the swift; but each is to those who are living lives separate from the world, and dedicated to God. The vessels which are meet for the Master's use are pure ones. Cleanness, rather than cleverness, is the prime condition of successful service."

F. B. Meyer.

**BE WORKING! BE WATCHING!**

"Go forth, go forth for Jesus now! Be working! Be watching! The Lord Himself will teach you how to watch and pray; 'Tis not for thee thy field to choose, no work He gives must thou refuse; Be working! Be watching! Be praying! Go forth to work, to watch, to pray! 'Tis Jesus who calls thee, the harvest waits for thee some day, to bring some sheaves for God."

C. G.

**THE WONDERS OF THY LOVE**

"Beyond my greatest asking, beyond my deepest need.  
My Lord's abundance standeth my hung'ring soul to feed.  
Lift me above things earthly, and help me daily prove  
The riches of thy glory, the wonders of Thy love."

Avis B. Christiansen.

Selected by Leonard Morgan.

## SOUGHT, BOUGHT, BROUGHT

Sometimes precious thoughts come to us in song. This is the case with hymn number 59 in Sankey's "Sacred Songs and Solos" (1200 pieces.)

"Oh, the love that sought me!

Oh, the blood that bought me!

Oh, the grace that brought me to the fold!

Wondrous grace that brought me to the fold!

### THE LOVE THAT SOUGHT ME

Luke 19:10 "The Son of Man came to seek and to save that which was lost." How wonderfully this is illustrated in the parable of the lost sheep. God is greatly concerned about those who are lost, who have strayed from His fold. God has created us all and we have not regarded it, but have wandered far from Him. To this end He sent Jesus to seek and to save that which was lost. He came to show us How much God cares and loves, and is prepared to forgive if we desire to return to Him.

During His life on earth Jesus found many who were prepared to believe that He came from God and that He was indeed the Way, the Truth and the Life. Ridiculed by the Pharisees because He communed with sinners, He told those wonderful parables of the lost sheep, the lost piece of silver and the lost son, revealing the wonderful love of God, His grace and mercy.

Today, He still seeks all who are lost. He speaks to them through the Gospel and pleads with them to return to the fold and family of God. So much does He care that He shed His most precious blood to open up the new and living way back to God.

### THE BLOOD THAT BOUGHT ME

Jesus lived a life of love for others. All who came to Him found sympathy and understanding. The sick found healing, the blind, saw; the lame, walked; the deaf, heard the dead were brought to life. All evidenced His coming from God. More, He granted forgiveness from sin, encouraging to "go and sin no more." Finally He shed His blood in order that redemption might be offered in His name among all nations beginning at Jerusalem 1 Peter 1:18 says "**We are not redeemed with corruptible things such as silver or gold but with the precious blood of Jesus as of a lamb without blemish and without spot**" He is indeed the Lamb of God Who taketh away the sin of the world. What all the sacrifices of the Old Covenant could not do, he has done, for they held forth only the promise of the forgiveness of sins. Jesus has fulfilled it, through His most precious blood.

### THE GRACE THAT BROUGHT ME

Ephesians:1-10 Explains the wondrous grace of God revealed in Jesus.

"We are saved by grace, through faith and manifesting the works of God. Salvation comes not by any merit we possess but through the righteousness of Jesus Christ our Lord. It is through this grace, **unmerited favour**, that He brings us home. As the shepherd in the parable finding the sheep that was lost, lifted it up, placed it upon His shoulders and carried it home to the fold, (where there was great rejoicing) so He brings us home, and the angels rejoice. When we consider the awful fate awaiting those that love not God, for sin brought forth both material and spiritual death, we should love God and thank Him for so great a salvation. God's desire is not to punish, but to save. We bring terrible wrath upon ourselves by refusing to accept His offer of grace and pardon, held out in mercy by His well-beloved Son.

"Accept now, God's offer of mercy

To Jesus O hasten to-day;

For He will receive him that cometh,

And never will turn him away."

God's love sought me: Christ's blood bought me: wondrous grace that brought me to the fold.

Tom Kemp, Hindley.

## “IF ANY MAN SPEAK” (1 Peter 4:11)

Having concluded in the previous article with the advice that we should always take to heart the underlying spiritual principles of Bible instructions and that legalism deadens, I suggested that we considered an “issue at large” in that light, namely that of:-

### THE HEAD COVERING (1 Cor. 11:2-16)

#### Archaic Legalism?

Is it deadening legalism to insist that ladies heads be covered in public worship? Should we rather look for the underlying spiritual principle and apply it where it is relevant today, instead of pedantically insisting on a practice that was appropriate to a bygone age?

We must be careful that we are not being resistant to the Word of God because of a subconscious prejudice against anything that seems old-fashioned or unenlightened. How often do people utter inane phrases like “in this day and age” and “in the twentieth century”. Each generation thinks it is the most enlightened, yet in spite of all the advances made in all fields of knowledge, such foolish and evil practices as witchcraft and sodomy are rapidly increasing and that with active “intellectual” approval. We must be careful that the human desire to gain credence with the world does not cause us to depreciate Bible teaching on the differing roll of the sexes. Modern thought is no guide, but “Thy word is a lamp unto my feet and light unto my path.” Psalm 119. 105.

#### Outdated Custom?

It’s often suggested that Paul required women to cover their heads because respectable Jewish woman covered their heads in public whereas prostitutes did’nt and so the injunction is not relevant to our times.

If that is so why did Paul apply it to praying and prophesying? Why did he not say that women should not appear at any time, anywhere in public, with uncovered heads, period? If custom was the guiding principle why, contrary to Jewish custom, did he insist that men must not cover their heads when praying or prophesying and also say that “if any man seemeth to be contentious, we have no such custom, neither the churches of God” 1 Cor. 11. 16?

If a man hides from view his head when involved in public devotion, he insults his head i.e. God. “Every man praying or prophesying having his head covered dishonoureth his head.” v.4. (“The head of every man is the Christ ... and the head of the Christ is God” v. 3.) the reason being; man “is the image and glory of God” v. 7. Here we have an instance of the custom of the apostles and of the churches being in direct conflict with contemporary etiquette. So the argument, that Paul’s head covering requirements were a compliance with custom so as not to cause unnecessary offence, is not tenable.

When the apostles advised against unnecessary conflict with contemporary etiquette they gave that as the reason for their directive. Paul does not base his case, for men not having their heads covered and for women having theirs covered, on the advisability of complying with passing fashion, but on the abiding principle that “man is the image and glory of God: but the woman is the glory of the man.” (v. 7). Note these potent words are words of the Holy Spirit, not of some petty-minded male chauvinist.

That principle still holds true, so it follows that the injunctions on head covering are still mandatory. NOTE, THE CASE IS PROVED. Whatever else might be said it cannot alter the clearly stated requirements that the man must not cover his head and the woman must either cover her head or have her hair shorn/shaved.

#### God’s Tradition

In the 1988 July issue of the *Scripture Standard* we noted that to “hold fast the

**traditions**” exactly as Paul has **“delivered them”** is praiseworthy (1 Cor. 11.2), whereas deviation from charges **“delivered”** by him is certainly not praiseworthy (v.17). Such a disposition (that which sets aside traditions delivered by Paul) is symptomatic of serious, spiritual, soul destroying sickness (v.30).

In accepting that Paul was inspired by the Holy Spirit we accept that the traditions he delivered were God’s traditions, not man’s. Note that the particular traditions under consideration in these verses are, head coverings and the breaking of the bread. It goes without saying that Paul was not indulging in futile devoutness (**“vain worship”** Matt. 15.9) in teaching these traditions. It inevitably follows that the directives Paul gives, on the breaking of the bread and on head coverings, have all the authority of Almighty God.

The passage on head coverings (1. Cor. 11:2-16) has its difficulties and I intend addressing them but two things are plain; men are required not to cover their heads and ladies are required either to cover their heads or be shorn or shaven. The apparently complex questions which arise in it, on such varied subjects as traditions, social custom, women praying and prophesying, inequality of the sexes, men and long hair, angels’ interest in women’s beauty; should not be used to discount the obvious. It only remains then to make lucid the apparently obscure verses.

#### **Her hair is given her for a covering**

In the Authorised Version the distinction between the word translated **“covering”** in verse 15 (Gk. peribolaion) and the word translated **“cover”** etc. in verse 5, 6 twice, 7 and 13 (Gk. katakalupto) is lost. This lack of distinction has caused some who concur that a woman should have her head covered, to claim that her hair is given her for this purpose. They claim that as long as her hair is let down so as to cover her head, (rather than being gathered up on top, as in a bun) she does not need an additional covering. This idea is not tenable because the only alternatives given in the scripture are, either the hair is covered or it is shorn or shaven. If it is shorn, nothing is covered. It is evident then that the purpose of the covering is to hide long hair.

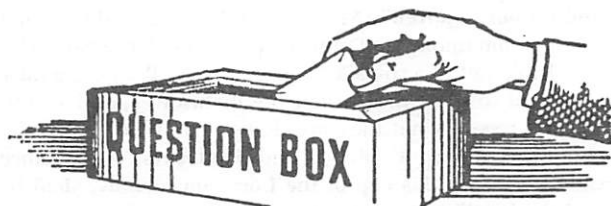
Other translations distinguish the Greek words by using different English words. Lexicons of both New Testament Greek and classical Greek define katakalupto as to cover up or to veil oneself. Vine notes that kata is intensive. Evidently a flimsy or token covering is not intended. To satisfy the meaning of this word, the covering has to be effective.

The word used in v.15 (peribolaion) is variously defined as; something thrown around, a covering, an article of clothing, a garment, a vesture, a mantle, a wrapper, a veil. What kind of attire does the writer have in mind in this verse, which reads; **“but if a woman have long hair, it is a glory to her: for her hair is given her for a covering. (peribolaion)”**? Glory is either innate splendour which provokes, admiration, or alternatively, the expression of admiration for something which has splendour. Here it refers to the beauty of a woman’s long hair. The reason given for a woman’s long hair being the cause of admiration, is that it is **“for a covering”**. The type of attire in mind then, is one which adorns the wearer. A woman’s long hair is intended to be an adornment, provoking admiration. The Jewish scholar, Hugh J. Schonfield renders verses 14 and 15 thus; **“Does not nature itself teach you that when a man has fine tresses it is a disgrace to him? But when a woman has fine tresses it is her glory, for her tresses are given her as a natural drapery.”**

To Be Continued:

Allan Ashurst,  
60 Kenwood Road,  
Stretford, Manchester.






---

Conducted by  
Alf Marsden

---

**“Genesis 9:6. Is it still a law today. If not, when was it disannulled?”**

Many questions I receive are very interesting but they are also quite difficult to answer. So many side issues are raised and have to be considered. This particular question is no exception because it raises the issues of the nature of man, murder, manslaughter, capital punishment, the possibility of ‘just’ wars, and the right of governments to embark on the killing of peoples of other nations. Let us first of all see what the particular scripture says; **“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man”**. The reader will be able to understand that some very important points are raised in this scripture. We shall look at these now.

**The Sanctity of Life**

There can be little doubt in the biblical student’s mind that ‘blood’ occupies a very significant place in God’s law. In the same chapter at verse 4 we read, **“But flesh with the life thereof, which is the blood thereof, shall ye not eat”**. Also in Lev. 17:11 we read, **“For the life of the flesh is in the blood”**; and in Deut. 12:23, **“Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh”**. Now obviously, these were food laws given by God to the Israelite nation, and these have their echoes in the N.T. in Acts 15:19,20, where the scripture says, **“Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.”** It is interesting to note that this particular portion of scripture has caused some concern to modern-day Christians in the eating of such foods as black puddings, and fowl from which the blood has not been let.

Applying the same principle to created man, it is quite clear that God considered the life of man to be sacrosanct. We can readily understand that in violent times the blood of the innocent will be shed along with the blood of the guilty (how many times have we seen this on T.V. when little children have died because of man’s inhumanity to his fellow-men). The Bible is overly concerned with the shedding of ‘innocent blood’ (you will no doubt recall the words of Judas when he cast down the money given to him by the chief priests and elders, **“I have sinned in that I have betrayed the innocent blood”**). The elders knew the score because they realised they could not put the ‘blood money’ into the treasury). However, the shedding of ‘innocent’ blood, according to God’s law, demands the shedding of the blood of the ‘guilty’, so the penalty for the murder of the innocent would demand capital punishment for the guilty. We shall say a little more about that later.

Before we leave this section we must say that human life is sacrosanct because man was made, as the scripture says, ‘in the image of God’.

The twin sins of idolatry and the shedding of innocent blood were coupled by Jeremiah as foreshadowing the desolation of the Jews (See Jer. 19). It also seems quite clear that the mob who condemned Jesus before Pilate had been raised to a high pitch of frenzy, because when Pilate washed his hands and said, **“I am innocent of the blood of this just person”**, the rash and ill-considered response of all the people

was, **“His blood be on us, and on our children”** (Matt. 27:24,25). I have always had serious reservations about ‘open communion’, and indeed concerning Christians who perfunctorily attend the Lord’s Table out of a so-called sense of duty. We have a duty to protect people who have no right to be at the Table from themselves, and also to point out to Christians the seriousness of what they are doing. The shedding of the Lord’s blood was the shedding of ‘innocent’ blood, and Paul says, **“Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord”** (1 Cor. 11:26-29). God-worthiness is not a lifetime ‘blanket cover’ obtained when a person is immersed into Christ, but like respect, it has to be earned and maintained **throughout** the life of the Christian. I have to say at this point that, so far as I know, Genesis 9:6 has not been disannulled.

#### Manslaughter

Having given the law relating to the shedding of innocent blood, God now goes on to indicate a distinction between ‘intentional’ and ‘non-intentional’ killing; this distinction is embodied in our own criminal law today. God decreed that there should be ‘Cities of Refuge’ to which a manslayer could flee. There were six in number, three on the East side of the Jordan river; Bezer in the tribe of Reuben, Ramoth-Gilead in Gad, and Golan in the half tribe of Manasseh. On the West side; Hebron in Judah, Shechem in Ephraim, and Kedesh in Naphtali, It was to these cities that a slayer who had killed **unwittingly** might flee from ‘the avenger of blood’ (See Joshua 20: 1-6). He was assured of asylum until the death of the high priest of those days. However, the refuge availed him nothing if he was found guilty of wilful murder.

Why did God decree that there should be Cities of Refuge? Well obviously because it is never easy to determine the ‘intent’ which is behind a person’s actions. Government policy of any period in the formulation of Statute Law takes into account what is conceived to be ‘public opinion’; I suppose one might say that this is the basis of our Common Law. We understand, of course, that such public opinion has not evolved overnight; it has come down through the years, maybe even centuries. So, a person charged with murder today is judged according to the criminal law and before a panel of his or her own peers. Therefore, God in His Wisdom had to ensure that a person who slew another without intent to kill should at least be given a chance to explain his or her actions; you will notice that in Joshua 20:6 the scripture says, **“And he (the slayer) shall dwell in that city, until he stand before the congregation for judgement”**. Even though we may have misgivings about man’s interpretation of God’s laws, we can rest assured that what God decrees is right and just for all situations.

#### What About Romans 13?

The whole subject of ‘killing’ cannot be confined to a situation when one person murders another; the whole subject is a very complex one and has caused much heart-searching, particularly among Christians and peace campaigners. In Rom. 13:4 Paul says that the ruler **“is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil”**. There are many who argue that a ‘just’ war can be fought by ‘just’ means in order to obtain ‘just’ ends; they cite the last world war as an example of this when certain nations were designated as ‘evil’ because of unprovoked aggression and indiscriminate killing of innocent people, and other nations were seen as ‘good’ when they took retaliatory measures by force of arms to restrain the evil. The startling paradox is that some of the warring nations who opposed each other would be classed religiously as Christian, so we had the ludicrous position of opposing nations asking for God’s help to bring success to their cause.

There is also the vexed problem of participation. If a nation can take up arms against another nation in a so-called ‘just’ cause, does the **army** of that nation become

non-guilty of shedding innocent blood when the soldiers of that army kill soldiers of the opposing force? This question is compounded when one has to consider the relative status of combatant and non-combatant, and one has to ask oneself the further question, "if a 'just' war is permissible under God's law then have I any right to conscientiously object to it, because it is ostensibly fought for my benefit and on the behalf of the putting down of the forces of evil when they threaten the inalienable right of mankind to live in peace?" The issue is further complicated when, as we saw in the last war, members of the so-called 'good' forces **themselves** perpetrated 'evil' acts against innocent people and had to be tried as war criminals.

I do not presume to have all the answers to these complicated problems, but one thing I am sure of: Christians have a bounden duty to consider them seriously, and each autonomous community of Christians should be given guidance by their leaders on the biblical resolution of such problems. Everything which God's Word contains **must** be capable of correct interpretation and resolution, otherwise God would not have put it there; it is up to us to dig deep to find the answers and not to ignore issues because they are difficult.

I said I would comment further on the subject of capital punishment. As readers are aware, some countries practice it, others don't, in this country it was abolished some years ago. Even though Gen. 9:6 insists that the one who sheds innocent blood should pay with his life, it seems to me that even though that decree has not been disannulled, governments have a right, through their elected representatives, and in accordance with Rom. 13, to guard against innocent people being put to death along with the guilty. This is a personal opinion but I believe the principle underpinning God's law would allow this. Perhaps others will disagree.

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

### CHURCH BUSINESS MEETINGS

If a church has no elders or deacons, should the business be decided by a meeting of the whole church or a "men's business meeting"? This question is of interest because of some strange situations which can arise when there are few men in a congregation, perhaps two or even only one. These may be very new and inexperienced brethren, or only temporarily in residence in that place, or they may even be receiving financial support themselves from the church.

The writer is not very sure when the idea of the "men's business meeting" arose, but it may have been simply because it was once assumed that women in general had no experience of business methods. Some churches seem to have had business meetings open to all members, but in others it is restricted to the men as a matter of course. In the latter case, some women never hear for what purpose their contributions are used, and of course this does not encourage them to give more generously.

It is not very easy to find an exact example in the New Testament, but it does seem that women were present at some meetings where decisions were made. When seven men were appointed to minister to the widows (Acts 6:2) "The twelve called **the multitude** of the disciples unto them". Also Acts 15:22 "Then pleased it the apostles and elders, **with the whole church**, to send chosen men ...". The writer of Acts emphasises (Acts 1:14) that women were present, and the rest of this chapter tells of the choice of a further apostle. Moreover, such words as "brethren" and "disciples" must sometimes include women, as in Acts 16:40 "And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed." It seems likely that Lydia was included among the brethren in that instance.

Of course we accept that women should keep silence in the churches, and that women should not usurp authority, but these commands were given in the context of the public worship. A few brethren, however, who profess to be worried about women being appointed to all kinds of unscriptural positions in the denominations seem to wish to go right to the other extreme and deny women any influence at all. In a situation where there are few men, this can lead to one individual making all the decisions. Is there any scripture which calls for men who have not been appointed to any office in the church to hold decision-making meetings behind closed doors?

It so happened here that women carried out the work of secretary and treasurer and many other odd jobs simply because at times there was no one else to do this. Nobody ever objected. However, when some individuals decided to set up a "men's business meeting", of course it was impossible to invite the treasurer. Consequently the meeting was led into making promises of regular support to an individual, when the money was not available. Worse, because of the place where these meetings were held, it was impossible for all the men to get there. It was not even a body representing all the men. This quickly ended in a very unhappy situation some years ago.

Unfortunately the same situation arose again, and such meetings easily go from dealing with business to making decisions on doctrine. We venture to suggest that more sensible results would have been achieved by meetings open to all the members.

Incidentally, we cannot find any scripture for meetings of women only, either.

Perhaps some other readers have further ideas on this subject.

Miss Rose M. Payne,  
1 Kenilworth Avenue,  
Reading RG3 3DL.

## SCRIPTURE READINGS

Aug. 3	Dan. 2:36-49	1 Thess. 2:10-20
Aug. 10	Neh. 9:1-3, 22-38	1 Thess. 3
Aug. 17	Psa. 1	1 Thess. 4
Aug. 24	Prov. 6:1-15	1 Thess. 5

### Important Terms

Someone once said: "We shall never understand the Word of God until we understand the words of God." There are a lot of interesting terms in this epistle which are worth careful consideration.

Paul spoke of tribulation or affliction (3:3,4,7). Tribulation is from **thlipsis**, the root of which means to compress or oppress. The English word is from the Latin **tribulum**, a threshing instrument. Suffering and trials, therefore tend to separate the grain from the chaff. Paul told the Romans that not even tribulation could separate us from the love of Christ (8:35).

Holiness is mentioned a few times by Paul (2:10; 3:13; 4:7; 5:26,27). Sanctification is an associated word

(4:3,4; 5:23). **Hagios** is the Greek word for holy and it means 'different.' William Barclay has written: "That which is holy is different from ordinary things. So the Sabbath day is different from other days; the Temple is different from other buildings; and so both the Sabbath and Temple are holy. The Communion Table is different from other tables and the Bible is different from other books, so that table is the Holy Table and that book is the Holy Bible." Disciples of Christ are also different because they belong to God. Another writer has commented: "Holiness should not be confused with an attitude towards things, rather than with a relationship to God. One is not especially holy because he does not watch television, play croquet, or wear wide neckties. Indeed, some of the worst crooks that ever lived, dressed pretty conservatively. One who is holy is different because he marches to the sound of another trumpet. He is God's man."

Walk is the Greek **peripateo** (2:12; 4:1,12). Aristotle is associated with the term because it was his custom to teach

while walking in a peripatos or walk in the Lyceum at Athens. The word signifies the whole round of the activities of the individual life. The N.T. speaks, for example, of walking in newness of life, in faith, in love, in wisdom, in the light, in truth, honestly, circumspectly, worthy of the vocation, after the Lord's commandments, etc. It is a great study.

Paul wrote: "For this cause also thank we God without ceasing, because, when you received the word of God which you heard of us, you received it not as the word of men, but as it is in truth, the word of God, which effectually works also in you that believe" (2:13). "Effectually works in" is the Greek verb *energeo*. That is how we get our English word energy. So what Paul is saying is that the Word of God energises believers. I like that because, as far as this energy source goes, there will never be a shortage. In other words, until the engine gives out, the petrol will always be available.

"Concupiscence" (4:5, A.V.) is *epithumia* which, incidentally, is translated in the good sense of "desire" in 2:17. Obviously, in this passage, it has to do with wrongful or sinful desire. It is a word passage, it has to do with wrongful or sinful desire. It is a word like our English word "lust", which was once harmless enough, but had a gradual degeneration in meaning. This is a thing with words, they can, like people, change in character — and not always for the better!

### Satan

Satan was very real to the apostle Paul (2:18; 3:5). Here are some other passages in which he mentions him. "... For we are not ignorant of his devices" (2 Corinthians 2:11). "But if our gospel be hid, it is hid to them that are lost; in whom the God of this world has blinded the minds of them who believe not, less the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:3,4). "And you has he given life, who were dead in trespasses and sins: wherein in time past

you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience" (Ephesians 2:1,2). "Be you angry and sin not; let not the sun go down upon your wrath: neither give place to the devil" (Ephesians 4:26,27). "For some are already turned aside after Satan" (1 Timothy 5:15).

Paul knew there was a war on and it was God against the devil. As far as he was concerned, every Christian was a soldier in God's army and engaged in the spiritual warfare. The proper armour was a necessity (5:8). There was to be no peace-pact with the enemy. It was a battle to the finish. I like what Alexander Campbell once wrote on this theme: "If, in faith, and courage, and prayer, we put on the heavenly armour, and march under the King, sounding the gospel trumpet, the walls of Jericho will fall to the ground and the banners of the cross will wave over the ruins of Paganism, Atheism, Scepticism and Secularism. If a Roman could say, 'Nothings to be feared under the auspices of Caesar,' may not the Christian say, 'There is no despair under the guardianship of Messiah the King?'"

### Christ's Second Coming

Paul deals with the subject in this second epistle (4:13-5:11). The return of Jesus had already been foretold: "You men of Galilee, why do you stand gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven" (Acts 1:11). What will happen to the earth at Jesus' coming? Peter wrote: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7). What is the purpose of this coming? Jude has written: "Behold the Lord comes with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which

they have ungodly committed." (Jude 14, 15). Paul declared to his son in the faith Timothy: "I charge you, therefore, before God and the Lord Jesus Christ, who shall judge the living and the dead at His appearing and His kingdom" (2 Timothy 4:1). Who shall witness His coming and who shall be present at the judgment? John has written: "Behold, He comes with clouds: and every eye shall see Him, and they also which pierced Him: and all the kindreds of the earth wail because of Him" (Revelation 1:7). Paul wrote: "For we must all appear before the judgment seat of Christ: that everyone may receive the things done in his body, according to what he has done, whether it be good or bad" (2 Corinthians 5:10). What will be the destinations for all at His coming? Jesus said: "Marvel not at this: for the hour comes in the which all that are in the tombs shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28).

Paul talked of the trumpet of God sounding at the last day (4:16). The apostle John also spoke of this trumpet (Revelation 11:15-18). Six trumpets had sounded prior to it (8:7-11:14) which I believe, signalled great events in history from the days of the Roman Empire to the events of the French Revolution. But when the seventh trumpet is blown then the end has well and truly come.

#### In Conclusion

I like how Paul concludes this epistle. "Rejoice evermore." As far as Paul was concerned, if Christianity was anything then it was a religion of joy. Our late brother William Wardrop of Motherwell used to say to us: "True happiness is no laughing matter." Personally, I believe that there is no real and lasting joy in this world outside of Jesus of Nazareth.

"Pray without ceasing." Paul was a man of prayer and he took as his example the Master Himself. If Jesus was continuously in need of prayer, how much

more do his followers require to approach the throne of grace? Dr. Johnson once said: "A man should keep his friendship in constant repair." Prayer, my brethren, is keeping our friendship with God in constant repair.

"In everything give thanks." We do not hear too many a "thank-you" nowadays. This is very sad. There is so much ingratitude around that every Christian should be a counter-action to it. We have so much to thank God for. Indeed, we have to thank God for everything. Brethren, let us always be like the one leper and not the nine (Luke 17:11-19).

"Quench not the Spirit." The word "quench" has to do with putting out a fire. We are not to extinguish, therefore, the influences of the Holy Spirit in our hearts. Albert Barnes has written: "Fire may be put out by pouring on water: or by covering it by any incombustible substance: or by neglecting to supply fuel. If it is to be made to burn, it must be nourished with proper care and attention." What a spiritual lesson for all of us in Christ!

Ian S. Davidson,  
Motherwell.

(Ian intimates that his series of talks on "Womans' Place In Society & The Church" currently being produced will be delayed somewhat owing to his domestic circumstances. Ed.)

#### APPEAL FOR THE WORK IN AFRICA

I wish to thank once again everyone who responded to my Appeal in the June *Scripture Standard*. I was overwhelmed by the generous response.

Whilst you read this, God willing, Sister Ann and Brother Bill Cook will be in Ghana, West Africa for one month to assess the needs of our brethren in Christ.

I also wish to thank "Anon" for the generous gift of £50 received on the 28th June, 1989.

Graeme Pearson,  
13 Fairways, Dunfermline,  
Fife. KY12 0DU.  
Tel. 0383 728624.

## NEWS FROM THE CHURCHES

**Beulah Road, Kirkby-in-Ashfield:** We are happy to report a double baptism which took place here on Lords Day 2nd July, when Caroline and Christopher Willis both made the good confession and were immersed into the Lord Jesus Christ. Caroline and Christopher are the daughter and son of Tom and Pauline Willis and have been attending our meetings for some considerable time and this along with parental example has borne fruit for the Lord. We pray that they will be kept faithful in their service for the Master.

The baptisms took place at a gospel meeting addressed by Bro. David Sharp of Loughborough and was presided over by Bro. Roger Longden while the baptisms were performed by Bro. Grant Williams.

on behalf of the Church  
Tom Woodhouse, (Secretary).

## OBITUARIES

**Kirkcaldy:** We are sad to announce the death of our sister Annie Robertson who died on 30th May, 1989 in the Western General Hospital after a short illness. We will all miss Annie but our hearts rejoice in the knowledge she has gone to her reward. Please keep her family in your prayers – daughters Marjory Sharp and Ann Carter also son Tam. The funeral at Newbattle Cemetery was conducted by Bro. Ian Starrs.

Ruth Moyes.

**Wigan, Longshoot:** It is with great sadness that we report the death of Brother Job Fitton at the age of 72. Job was a lifelong member of the church in Wigan and will be remembered by congregations in the Wigan area and further afield for the service he gave in preaching and teaching. His messages were thought-provoking and were the result of his love for and study of God's word. Ill-health for the last few years had prevented him from using his preaching ability to the full, but he was always willing to offer assistance and

encouragement to others. Many Christians can testify to the help which Job gave them, and he will be greatly missed by the congregation here. We commend those who mourn his passing to the love and comfort to be found in the Lord, and rejoice that we mourn not as those without hope, but in the sure knowledge of the resurrection which dwells in all those who love Him.

D. Melling.

## COMING EVENTS

### WEEK-END MISSION

The church in Tranent propose, God willing, to hold a week-end Mission on the dates Friday, 29th, Saturday, 30th September, and Sunday, 1st October. Friday and Sunday at 7.30 p.m., Saturday at 6.00 p.m.

Preacher: Bill Mair, Buckie.

### ANNUAL SOCIAL

The church at Newtongrange, intend, God willing, to hold their Annual Social, on Saturday, 14th October, 1989 at 4.00 p.m.

Chairman: Robt. Hunter

Speakers:

Mark Plain (Tranent)

Harry McGinn (N. Cumnock)

Try to be with us.

A. P. Sharp.

### THANKS

Twice the apostle Paul exhorts husbands to "Love their wives." This was easy for me to do for Betty was such a lovely person: so pleasant, kind and brave. She deserves a little tribute in this magazine for she helped me greatly in its production. When her eyesight was good she could help me with the proof-reading and over many years she put up with me 'cloistered' for hours with my typewriter. I would like to thank all those who sent me cards and letters: visited me and 'phoned me in my sad loss. I would also like to thank all those who attended the funeral: some motoring long distances to be there. All these things were very much appreciated and helped me a great deal.

Editor.

**DIRECTORY OF AMERICAN CHURCHES**

Recently I received a letter from a brother in Britain inquiring about a directory of churches of Christ in America which use one cup and one loaf. It occurred to me that there may be others who are interested in this information. I also have a free book available which I would like to advertise. It would be appreciated if you would be kind enough to run the following notices in the *Scripture Standard* at your convenience.

**CHURCH DIRECTORY** A directory is available for churches of Christ in America which use one cup of unfermented grape juice and one loaf of unleavened bread in the Lord's Supper; which have only a common assembly; and which do not permit women to teach in public. Those wishing a copy should contact bro. Robert Strain, 9226 S. 1st Avenue, Harrodsburg, IN 47434, U.S.A. Alfred L. Newberry.

**FREE BOOK** A book entitled *The Divine Pattern Advocate* is available free of charge to interested members of the church. This book is a comprehensive discussion of the Lord's Supper, the system of classification, and the role of women in teaching the Bible. For a free copy write to: Alfred L. Newberry, 5471 S. Stonegate, Springfield, MO 67810, U.S.A.

Alfred L. Newberry.

**NEW SECRETARY**

**Dunfermline:** The new Secretary of the church at Dunfermline is:-

Graeme Pearson,  
13 Fairways, Dunfermline,  
Fife. KY12 0DU.  
Tel. 0383 728624.

**AND TRY AGAIN**

He came to my desk with quivering lip,  
the task undone;

"Teacher, may I have a new page,  
I have spoiled this one;

I took the old sheet, stained and blotted,  
And gave him a new one, clean unspotted,  
And down into his sad eyes smiled,  
"Do better, next time, my child."

I came to God's throne with quivering  
soul, The year done,

"Father, hast thou a new page for me?  
I have spoiled this one."

He took the old year, stained and blotted,  
And gave me a new one, all unspotted,  
And down into my sad heart smiled,  
"Do better this year, my child."

Adtpd. Katherine Wheeler.

Some men are not outwardly bad —  
but they are not inwardly good either.

The stars are beautiful only to those  
who look up and appreciate them. So with  
the gifts of God.

THE SCRIPTURE STANDARD is published monthly.

**PRICE PER YEAR — POST PAID BY SURFACE MAIL**

UNITED KINGDOM and COMMONWEALTH .....	£ 6.00
CANADA & U.S.A. ....	\$10.00
AIR MAIL please add £1.50 or \$3.00 to above surface mail rates	

**DISTRIBUTION AGENT & TREASURER:**

JOHN K. KNELLER, 4 Glassel Park Road, Longniddry, East Lothian, EH32 0NY  
Telephone: Longniddry (0875) 53212 to whom change of address should be sent.

EDITOR: JAMES R. GARDINER, 87 Main Street, Pathhead, Midlothian,  
Scotland EH37 5PT. Telephone: Ford 320 527

"The Scripture Standard" is printed for the publishers by  
Lothian Printers, 109 High Street, Dunbar, East Lothian. Tel: (0368) 63785