

# The SCRIPTURE STANDARD

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

Vol. 57 No. 1

JANUARY, 1989

May 1989 be a Year of Blessing  
for all our Readers

God Bless Thy Year  
Thy Coming In, Thy Going Out:  
Thy Rest, Thy Travelling About:  
The Rough, The Smooth,  
The Bright, The Drear,  
God Bless Thy Year.

## WHATS NEW ?

Another brand-new year stretches out before us in 1989. It is difficult not to associate this time of year with new beginnings; new opportunities and new resolve. As one page in the book of life has been turned over, a new page is about to be written. There is, at least to me, something very fascinating and exciting about something completely new. Even just to walk through virgin snow and be the first to place our footprints in a large expanse of new snow is a great event for small children (and some adults) but nothing, I suppose, to the great thrill experienced by the first men to walk on the moon. Can we imagine how that must have felt? We might think also of the high sensation, in days gone by, experienced by all those astronomers, scientists, explorers, physicians who, after years of hard toil and much disappointment stumbled upon some new truth, law or principle. Things ranging from the discovery of microbes and blood circulation to the finding of electricity, radio-waves, x-rays, insulin etc.: even the discovery of the continent of America. A certain Archimedes certainly got excited enough to leap out of his bath shouting "Eureka, Eureka" when one of the laws of hydrostatics dawned upon him. However, to come back to a more mundane level, I can still remember the general sense of anticipation (excitement is too strong a word) when the teacher gave out new jotters. Each sheet was so white and empty (just like a landscape of new snow) and the invitation seemed to be there to accomplish great things on these waiting pages. The reality was somewhat different, however, and three weeks later, silent parents were thumbing through these jotters cringing at all the wrong sums and spelling errors. I can also vividly remember, at the annual school gala-days, all the children receiving a brand-new penny and how we all gazed

with admiration at the gleaming metal, bright, pristine and straight from the Royal Mint, and how we all made a very short-lived resolution to keep it and never to spend it. Nor can I ever forget my first new suit of clothes, when I was about 7 years of age (more than half-a-century ago) and I can still remember not only the shop but the very counter. The suit was grey (so as not to show dirty marks) with two pairs of (short) trousers. I suppose everybody could bore everybody else with indelible memories associated with very unusual events or new acquisitions: our first new boots, camera, car or house etc. Unfortunately for those poor little mites in Ethiopia, their abiding memory, if they survive, might be their first decent meal. It is all relative, I suppose. And what, under normal circumstances, could be more exciting than a new baby? I suppose every parent looks upon their off-spring as the best baby ever to see the light of day and a source of great optimism and promise for the future. This child, after all, could well be the next Prime Minister, or at least a rich merchant banker, and so great hopes are sometimes pinned upon a little bundle in swaddling clothes. It's not new: Mary, (and the world) with good reason, pinned all their hopes and human aspirations on a certain new baby, a long time ago in Bethlehem and were not disappointed. "And Mary pondered all these things in her heart" (Luke 2:19). Yes, there is interest in things that are new.

#### Looking for Something New

The world lives and thrives on that which is new. Indeed the central theme of media advertising (from junk foods to soap powders) is that "It's new!" We have, therefore, to apply a little intelligence in discerning exactly what is actually new, and what is just something old but in a new wrapper. There is, in fact one accredited school of thought that says that **nothing** is really new. One of the very wisest of men said, ". . . the eye is not satisfied with seeing, nor the ear with hearing. The thing that hath been, is that which shall be, and that which is done is that which will be done; and there is no new thing under the sun. Is there anything whereof it may be said. See, this is new? it hath been of old time, which was before us." (Ecc. 1:9). This was Solomon's findings and is certainly largely true of the general levels of human endeavour. As young men in the church we sometimes, no doubt, had the conceit to think that we were advocating some new thought (something centuries of Bible students had missed) and yet it had all been said and done a very long time ago. As long ago as early in the first century Paul in Athens, came across philosophers and religious pundits who used to gather (like Speakers' Corner in London, I suppose) to be enthralled or titlated by some new thing ("**For all the Athenians which were there spent their time in nothing else, but either to tell, or to hear, some new thing**") (Acts 17:21). So, even in the realms of religion, that which is **new** is exciting and widely sought after today. Consequently the cults are flourishing: especially those who specialise in the occult, mystery and sophisticated hocus-pocus and who operate behind closed doors. Also popular are those whose meetings are punctuated with banging of tambourines and dancing in the aisles. We are back to the state of the Athenians and are only 'turned on' by the spectacular new thing. At one time men used to "search the Scriptures", to find God's truth. Nowadays people are **searching the churches**, hopefully to find one that will prove suitable to their taste. A visitor attended one of our local congregations for a while and then came no more; explaining to a member that this church "was not what they were looking for." What are people looking for? What should they be looking for? Surely we should all be looking for the church that Jesus built, and not merely one suitable and convenient to our plans and our lifestyle. Yes, people are looking for something "New."

#### Old, Yet Ever New

I am sure that a feeling predominates in the world that the Bible is an old book (which it is) and is, therefore, a thing of the past: a closed history of a derelict nation

written in a dead language. There is certainly nothing dead about the language of either the O.T. or the New and no Book in the world could possibly be more relevant today, not only to the Jews but to Gentiles, to every nation under heaven. The Bible certainly records ancient history but it has always been ahead of its time (even stating scientific facts before men discovered them). It is not dead, it is dynamic. It is full of **“things old and new”** (Matt. 13:52). God’s last testament is called the **NEW** testament and is so dynamic and futuristic that it will never age. It can never get out of date. The N.T. abounds in new concepts and new revelations and contains the very last words of God to man, and so it can never get old. It will never be added to, or subtracted from, and will usher mankind into the next world. God’s word is not only perennial, it is eternal, and although heaven and earth are destined to pass away, God’s words will abide and prevail. God, in His unlimited grace, has opened up a **new and living way** in the reconciliation of man to Himself: not just New but **living** (dynamic).

Alexander Campbell met the Rev. W. L. McAlla in an extremely interesting public debate in Washington, in 1842, on the subject of baptism. The Rev. McAlla said that he intended to prove that the N.T. was just a natural continuation of the O.T.: that Abraham and his seed were the divinely instituted, true and visible church of God; that the Jewish society prior to Christ, and the Christian society after Christ, were **one and the same church**, just in different dispensations (Christ’s church merely a branch of the Jewish); that Jewish circumcision before Christ and Christian Baptism after Christ was one and the same seal though in different forms; and that the administration of this seal (baptism) upon infants was God-ordained. This was how Mr. McAlla tried to show that the sprinkling of babies “was a divine command.” Brother Campbell, of course, soon demolished all of these reasonings and showed that Christ’s church was certainly no appendage to the old economy but the **NEW** covenant promised by the prophets. Jeremiah said that this new covenant would be **quite separate and different from the old one** (the old one made in the day when God rescued the Israelites from the Egyptians). Isaiah talks of many ‘new things’ to come: a new name: a new song: even a new heavens and a new earth. Ezekial likewise, adding that God would put a new heart and a new spirit into man. It was not a case of patching up an old Jewish system but was to be entirely new. Jesus said, **“no man putteth a piece of new cloth on to an old garment . . . neither do men put new wine into old bottles.”** A new patch on old cloth only makes a bigger hole and new wine in old bottles is a disaster. Paul (Heb. 8) says that in any case, if the first covenant had been perfect there would have been no cause to bring in a **new one** (v. 7) but by employing the word **“new”** God had of necessity made the first covenant old. **“Now that which decayeth and waxeth old is ready to vanish away”** (v. 13). This is how Paul introduces (two chapters later) the **“new and living way”** opened up between man and God, through the death of Christ Jesus. That way was opened up some 2,000 years ago and will never be closed. Many of those men in Athens (previously mentioned) who were ever on the lookout for something new, failed to recognise the sheer novelty of the new things that Paul had brought, for when they heard of the resurrection of the dead some found it hilarious, while others said “We will hear thee again on this matter” (Acts 17:19). Clearly the ‘resurrection of the dead’ was something really new to these Athenians, (who claimed to be connoisseurs of the new) but was a bit too much for them to take. Is it too much for you, dear reader? What other Book makes such claims and promises? Who can say the Bible is not full of new things?.

If we add an ‘s’ to ‘new’ we get ‘news’ and although the gospel is, by definition ‘good news’ it is somewhat surprising that the word ‘news’ never appears in the N.T. and appears only once in the Old (pr. 25). News there is nevertheless, in the N.T. and glad tidings of great joy: tidings of truth: and hope: and peace: of promise: of

reconciliation: ultimate salvation: of eternal life and immortality. These, with forgiveness of sins, are all new to Jew and Gentile alike, and every person entering the world has a right to know about them. Yes, the N.T. is about 2,000 years old but its contents are new to each generation. The fact that 'one and one make two' is a truism as old as time, yet each generation of children have to be told about it. As the hymnwriter says, "These things are old" (certainly) "but ever new." Let us ever seek to publish abroad God's 'good news' to a dying world.

#### **Behold I Make All Things New**

Not only is the N.T. full of new and wonderful things but it can also affect great works of personal re-newal in those who embrace it. God says, "**Behold, I make all things new**" (Rev. 21:5). That's a promise, ever in the present tense, and one which can never lapse or age. This book (Rev.) talks of the new song, the new name, the new spirit, and the new heart, new creatures, a new heavens and a new earth: all coming to pass by the power of God. "Behold I make all things new." And on a very personal level, man also can be 'born anew' and experience a rebirth: the **new birth**. Born of water and the spirit. "**Therefore if any man be in Christ, he is a NEW CREATURE: old things are passed away: behold all things ARE BECOME NEW**" so says Paul (2 Cor. 5:17). No matter how low we may have sunk into sin: no matter how deep-dyed and tainted with evil we may become, there is always the opportunity for us to arise (like the prodigal son) and return to our heavenly Father. We cleanse ourselves in the watery bath of regeneration and arise, as new creatures, to walk in a completely newness of life. As Paul says, "**old things are passed away, behold all things are become new.**" Yes, we all blot our copy-books. Those nice white empty sheets of paper are quickly covered in our mistakes, blots and blemishes. If, however, in true penitence we take our soiled and sullied pages to our Heavenly Father, He can give us a fresh sheet and we can start again. We can wash our sins away and start with a clean sheet, as innocent as a new born babe (Acts 22:16).

For those who have already become 'new creatures' and who are 'in Christ' there lies a responsibility to "**walk in newness of life.**" (Rom. 6:4). Old things are passed away and all things are become new. The old style of life must go, and a new and better must begin and continue. We must serve God, not in the oldness of the letter but in the newness of spirit (Rom. 7:6). Each new day gives us new opportunities to live better lives than we did the day before: for God's mercies are "**new every morning**" (Lam. 3:23). Each year, likewise, is one of those milestones on life's journey, whereby we can pause awhile, reflect upon the year gone past, and gaze upon the new year stretching out before us. As the challenge of this brand new year beckons to us may we make a really determined effort to make 1989 a very prosperous and profitable year in the Saviour's service.

What's new? "**Behold I make all things new**"

EDITOR.

## **GLEANINGS**

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

### **BEHOLD THE FOWLS OF THE AIR**

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?"

Matthew 6:26

### **A REBUKE AND AN ENCOURAGEMENT**

"It was not a restful night that I spent brooding over how God could meet my need. Then the clock struck six. I looked out of the window to see what sort of morning it was. There was just one woman in the street below carrying a large bag out of which

she threw crusts and crumbs of bread, and behind her there stretched a long line of delighted sparrows. God's answer to my night of gloom! While her's was an act of kindness, that woman did not know that she was ministering a rebuke and an encouragement to a child of God."

C.J.

**WITHOUT YOUR FATHER**

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

Matthew 10:29

"WITHOUT YOUR FATHER." God not only knows, He is with the falling bird. Like a flash of light, these words enable us to see God's world and God, as Jesus saw them. Nothing is outside His knowledge: nothing is beyond the tender strength of His nearness. He is the Comrade of the bird, which man values at half a farthing!

Campbell Morgan

**A LESSON FROM FIVE SPARROWS**

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

Luke 12:6

**GOD'S PROVIDENCE**

"Express mention is made of ravens and sparrows among the other birds, to make it clear that God's providence is not only concerned with birds in general, but even extends to the most worthless and most despised among birds: so that men, especially those that believe, may the more certainly draw from this fact the conclusion that God cares for them, since He will not deny to those who worship Him and call upon Him, the care which He so graciously bestows on animals of the lowest order."

Bochart.

**WE QUOTE — W. RILEY**

"A week ago I witnessed a terrible encounter between two red-breasts in the lane yonder. They are very tenacious of their rights, and one of them, I imagine, was a trespasser from the other side of the hedge. They are country birds, yet very pugnacious, and the little breasts of those two throbbed with passion. But when I came near them they flew away, and I hope forgot their differences. I never even raised a stick — my mere presence was sufficient. And therein is a parable."

**A LESSON FOR RESTLESS HEARTS**

"O! would these restless hearts of ours, The lesson taken from birds and flowers. And learn from self to cease: leave all things to our Father's will, And in His mercy trusting still, Find in each trial peace."

**I LISTEN TO THE SINGING LARK**

"From my small window, looking out, I see not only rain and snow lashed by the howling gales, but fields where smiling springtime flowers blow; And though these days are chill and dark, I listen to the singing lark!"

F.B.

**I KNOW HE LOVES ME TOO**

"God sees the little sparrow fall  
It meets His tender view;  
If God so loves the little birds,  
I know He loves me, too.

He loves me, too, he loves me, too,  
I know He loves me, too;  
because He loves the little things,  
I know He loves me, too.

“. . .THE TIME OF SINGING OF BIRDS IS COME” (Song of Solomon 2:12)

“We cannot count the times we’ve heard  
The fluent warblings of a bird;  
Birds sing and flutter everywhere . . .  
But, wait! What if they were not there?”

What if the songbirds which we hear,  
Quite suddenly should disappear?  
Earth then would be a doleful place,  
Without the joyful feathered race.”

Maurice Cox

Selected by Leonard Morgan.

## MOTTO FOR NEW YEAR

“HE that winneth souls is wise” (Proverbs xi. 30)

Time, as it swiftly passes along makes one continuous and imperative demand upon us, namely WORK. In New Testament times, it is very clear that all the followers of the Lord were workers. There was no such distinction known then as is known now — Christians and Christian workers. This is a distinction that ought not to be. If not Christian workers, they are Christian drones or Christian cumberers.

God ‘will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honour and immortality eternal life.’ In that day no professions, however fair, no ceremonial observances however imposing; nothing but sterling worth — not conventional worth, not the thing that passes current amongst men for worthiness, but that which can be weighed in God’s balance, that which will ring true when God tries it — only sterling worth, will abide that testing day.

The motto calls attention to a kind of work that cannot be equalled in importance for beneficial and lasting results. It is a work in which all Christians can engage, and for the doing of which all believers are responsible. The work is nothing less than *soul winning*. There cannot possibly be any higher work than that; and certainly the servant of the Lord is not justified in aiming at anything lower.

It is little use seeking to change men’s lives without changing their hearts and consciences. It is impossible to bring about a new heaven and a new earth as the result of Acts of Parliament. Only as the reward is right and that can only be right as and when the soul is won for the Saviour — only in this way is the highest, most blessed, and most permanent good done to men.

Soul winning, then, is a work *par excellence*, all other must take a back seat. It therefore calls for the best of our time, talent, and thought. To make a fortune, to build a city, to found an empire, equals not in the estimation of the Lord the work of soul winning.

The method to be adopted to succeed in this work is indicated by the word ‘winneth.’ ‘He that *winneth* souls is wise.’ The word in its connection is full of meaning. Not by physical force can the work be done. We cannot either frown or dragoon persons into the love of Jesus. We cannot drive them into an obedience of the faith. We are not to use the lash, but we are to *win* souls. If we are to lay hold of the heart, to gain the affections, we must use the *persuasive* power of the Gospel.

We shall do well to copy the example of the Lord Jesus. He sets us the perfect model in the method of winning souls. The way in which He speaks of His Cross breathes persuasion. ‘I, if I be lifted up, will *draw* all men unto me.’

He expected that His Cross would *charm* men, that it would eclipse the heroism of the world, and strip it of its glamour and attractiveness. Where there is the same tender winning spirit, then plain straight talks can be had with those by whom we are surrounded, and they will not be resented to the same extent as they would be if mingled with wrath and denunciation.

In prosecuting this important work, *character* is a principle factor. The Revised Version renders the motto ‘He that is *wise* winneth souls.’ It takes a wise man to do the work. He who would be a winner of souls must so live before the world as to

attract it to the Saviour. He must 'walk in wisdom towards them that are without.' Christians are placed in the world in order to attract the ungodly to Christ. Jesus said, 'Ye are the light of the world, so let your light shine that ye may be seen of men.' The Christian man must not live so as to give the lie to his profession. He must act out his belief; the life and the lip must be in happy and honest harmony; and both in complete and continuous submission to the law of the Lord.

Soul winning cannot be effected by compromise. 'Woe unto you when all men shall speak well of you.' To enter into unholy alliances with the world to compromise with sectarianism, for the sake of being accounted generous and large-hearted, means weakness to all efforts of soul winning. Favour or popularity gained by connivance with wrong — in business, in politics, in social circles, is treason to the Lord.

He who walks closest to Christ will have the most power to win souls. It is when the Christ is seen incarnated in our conduct that we have power with God and with men.

They that are wise in their walk and wise in their work may turn many to righteousness. They that are wise to win souls shall shine as the brightness of the firmament, and as the stars for ever and ever.

Let all the members of the brotherhood rise up to the dignity and responsibility of soul winners. Let all the Gospel discourses be studied and delivered with that one end in view. Let all Sunday School teachers think over their lessons, and face their classes with the thought of soul winning dominating them, they toil among the grandest soil that the church has got to cultivate — the children's hearts. Let all who profess and call themselves Christians equip themselves for this important work.

We are not working alone in this matter. Our Leader said. 'All power is given unto me.' That power is for our use. We do not live beneath wintry sky, we live beneath a living heaven. Shall we take the motto with us down through the year, and with the help of Him who had said 'All souls are mine,' seek to win the souls of our relatives, friends and neighbours to the Lord and Saviour Jesus Christ?

BARTLEY ELLIS

(Extract from article written in 1900)

## GOD AND REASON

God invites us to reason. 'Come, let us reason together.' (Isa. 1:18). "Being ready always to give answer to every man that asketh you a reason concerning the hope" (1 Peter 3:15). The Holy Spirit calls our living sacrifice "rational worship" (Rom. 12:1 Goodspeed). Let us remember that Christianity with all of its teachings, is reasonable.

However what God says and does is not always in accord with human relations or thoughts. The peace which guards the minds and thoughts of those in union with Christ is "far above every human thought" (Phil. 4:7). So far as human wisdom is concerned the Gospel message is folly (1 Cor. 1:21). "What the world calls foolish that God chose to put the wise to shame with" (1 Cor. 1:27) — Goodspeed.

In our finite minds we may fail to understand some things of God even though we follow every rule of logic known to man, but we must never allow ourselves to call God a fool.

While he rejects Calvinism this writer does not fully understand the Bible teaching on predestination and election. He does not understand the justice of God's having "mercy on whom He pleases" (Rom. 9:18). But shall he say that God is unfair and unjust? "On the contrary, who are you my friend, to answer back to God?" (Rom. 9:20).

If human reason is our standard for deciding the wisdom or folly of God we would be forced to say that He paid an unreasonable price for our redemption. Unaided human reason says that the blood sacrifice of Jesus was foolish. The philosophy of men says that God's love for sinful rebels was unreasonable. In response to this great love our faith in God and Christ, and our love and respect for them, goes beyond human reason.

F. Tarbet

## “NEITHER GIVE PLACE TO THE DEVIL”

In the middle of writing about all sorts of sin, Paul exhorts, “Neither give place to the devil” (Ephesians 4:27). Now for this to have meaning, seven things must be true.

(1) There must be a devil. (2) The devil must be able to have a place in our hearts and lives. (3) He must want that place. (4) He must try to get it. (5) Before he can get it, we must give it to him. (6) We must be able to choose to give it to him or keep it from him. (7) There must be a likelihood that we will choose to give it to him.

Take away any of these points, and the statement as it stands would be quite inane. Let us take a closer look at these seven implications.

### There is a Devil

The devil is not much believed in today — the better for his purposes. A lot of people would remove the devil from this verse. Now I do not mind being traditional to the point of using a text. But I do not wish to be traditional to the point of misusing one. So let us look at the argument of those who would take the devil out of this verse. The Greek word for *devil* is *diabolos* (from which our word *diabolical* derives). But *diabolos* is also the usual Greek word for *slanderer*. Martin Luther rendered this verse. “Give the slanderer no place in your life.”

Most translators put “devil.” Yet the possibility of an alternative rendering to my text made me consider throwing this article out of the window. But there are so many other verses — in this lesson we note several — from which the devil cannot be removed. How could one best sum up in one sentence their teaching? What could be more comprehensive than “Do not give place to the devil”? So my text, if it is not in Ephesians 4:27, is still in principle, scriptural.

Satan, the devil, is not, as some people say, a figure of speech personifying evil. Whilst figures of speech are used with reference to Satan, “as a roaring lion” for example, Satan himself is not a figure of speech. After all, it would be singularly unusual to have a figure of speech referring to a figure of speech.

In the field of evidences, Satan has strewn possibly more clues to his existence than even God has.

Many people have silly ideas about what Satan is like. Does that prove there is no Satan? Many people have silly ideas about what God is Like. Which does not prove there is no God. I seriously doubt that people really believe that the devil is “a bloke with horns and a pitchfork in a hot place down under the ground.” If any one is so stupid as to believe he is like that, it just proves they have weird ideas about what the devil is like. It does not prove that the real devil, an intelligent, cognizant, operative, leading spirit, is a figment of the imagination. Albeit unlike people sometimes imagine him to be, the devil exists.

### The Devil can have a place in our lives

What would be the point in saying “Neither give place to the devil,” and would it matters much that there was a devil, if he could not have a place in our lives?

In 2 Corinthians 2:11, Paul presents the possibility of Satan “getting an advantage of us,” “For we are not ignorant” writes Paul, “of his devices.” Yes Satan has wiles — ways and means of getting a place in our lives.

### The Devil wants a place in our lives

Would it matter much that there is a devil, or that he could have a place in our lives . . . Would there be any point in saying, “Neither give place to the devil,” if he did not want that place? Not only can he have it; he wants to have it.

Peter said in his first letter, 5:8. “The devil, as a roaring lion, walketh about seeking whom he may devour.”



### **The Devil tries to get a place in our lives**

What the devil wants, the devil tries to get. Otherwise, it would be of little concern to us that he wants a place in our lives. If the devil can teach us anything good, it is that if we want something, we ought to do something about getting it. He does. He doesn't sit about just wishing. He does his best (or worst) to get a place in our lives.

As witness the story of Job (Job 2:1-7). To have a place in Job's life, Satan went to considerable trouble, even to getting an interview with God. I should imagine that if anything is distasteful to Satan, an interview with God is. But he did it, to get a place in one man's life.

### **The Devil cannot get a place in our lives unless we give it to him**

What would be the point in saying, "Neither give place to the devil" if he could take it whether we gave it or not? Unless we give Satan a place, he cannot get near us. James says "Resist the devil, and he will flee from you" (James 4:7).

### **We do not have to give the Devil a place in our lives**

The last point would not be a point, if we had no choice, if we had to give Satan a place, whether we liked it or not.

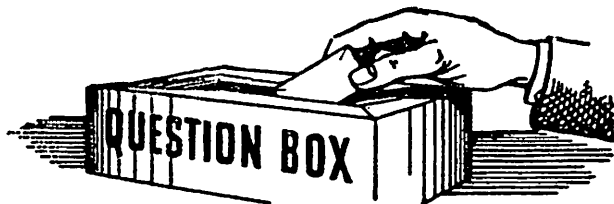
But we do not have to give place to the devil. We can be turned from his power. His power can be turned from us. Part of Paul's commission was "to turn men from the power of Satan unto God" (Acts 26:18). So it must be possible to keep from giving the devil a place in our lives.

### **We will give the Devil a place in our lives if we are not careful**

There would be no point in saying, "Neither give place to the devil" and none of the facts we have considered would matter at all, if there was no likelihood that we would give place to the devil. This is why I do not hold the "once in grace always in grace" view. It invalidates every proposition we have stated so far, and makes our text pointless.

In 2 Timothy 2:26, Paul speaks of people who were once in grace, but are now in the snare of the devil, taken captive by him at his will (and, of course, at theirs). The devil lays snares for us, and it is an easy thing to become trapped. WE must be careful. Peter, calling the devil a roaring lion, warns us to. "Be vigilant; be alert."

R. Graham




---

Conducted by  
Alf Marsden

---

**"I am a Bible School teacher and I keep stressing to my class of teenagers that Christianity should be the most important thing in their lives. They don't seem to respond and I get frustrated. Could you please advise?"**

It is always very difficult for someone outside the class situation to comment on the responses which are made regarding the teaching which is given. I suppose the questioner is inferring that the correct response from the class should be that some, or all, would embrace the teaching and become Christians; that kind of response would, quite correctly, be in the mind of the teacher, but the pertinent question would seem to be "What is in the minds of the pupils"?

### **Example**

Many Christian parents find the same kind of frustration. They have tried to bring up their children 'in the nature and admonition of God.' They have given good examples

by their own commitment to the Church and Christian living, and yet their off-spring have remained stubbornly impervious, it seems, to the prayers of their parents and the call of God in the Gospel. Many Christians have placed great store by example, and it is true that the power of good example is well attested to in Scripture (see Matt. 11:29, 16:24; John 13:15; 1 Pet. 2:21, etc.). However, if we are realistic we must conclude that the good examples set by Jesus, the apostles, and other Christians did not, and still do not, move **all** people in the right direction, i.e., toward Christ. Indeed, if we attach too much importance to example, both by parents and other Christians, then it is possible that young people may think more of the person who is setting the good example than they do of Jesus: we must get the balance right, and always insist that Jesus is the motivating power in **our** lives and must also be in **theirs**. There are other factors which make for a non-positive response and we need to look at these now.

#### **People are different**

To say that people are different is a truism that hardly **needs** stating, and yet there are still too many people who still act as if all people are exactly the same. The teacher, for example, who brings lessons based on the assumption that all class members are the same will find that the lessons may be accepted by some and rejected by others; there may even be some who will not listen at all.

In order to plan our instruction in such away as to maximise the class's learning potential, we obviously need to know as much as we can about the individual personality and resulting behaviour of class members. Ideally we need to be aware of the factors which influence the personality of the individual, and the physical and mental variations that affect individual learning. We can identify four major factors which have maximum effect on the formulation of individual personality; these are, parents, education, social experience, and religious experience (if any); or to put it another way, the total life experience of the individual to date. The greater depth of knowledge that teachers have of these factors the more likely they are to be able to successfully motivate the class members. Finally the teacher needs to know something about the mental ability, mental agility, creative thinking, and ability to retain information of individual class members.

Most Bible School teachers may say, "Well, that's a tall order for anyone"; indeed it is, but the stakes are high also, remember, our lessons will become more important to class members, particularly teenagers, if they believe that we consider **them** to be important.

#### **Motivation**

Motivation may be defined as 'something which changes a person's behaviour.' But why should we want to change a person's behaviour? Presumably in order to make them more amenable to the teaching we are giving them. Resentment, indifference, direct opposition, are all behavioural patterns and are barriers to what we are trying to teach. The teacher, then, needs to understand the basic principles of human behaviour.

Behaviour may be seen as an activity which can be divided into two types: goal-directed activity and goal activity. Take as an example the average meal that one eats; Goal-activity is eating it. You will readily understand, of course, that if you are hungry and need a good meal and that meal is denied you, then you experience a **frustrated** need. That frustration will persist until the need is satisfied; if it remains unsatisfied it will result in aggression and other unacceptable behaviour. This leads us to the view that people are motivated by the highest order of frustrated needs they are currently experiencing. For example, if a drug addict needs a "fix" and he doesn't have the money to arrange it, then by self-admission he will go out and steal the money even if he has to engage in violence in the process; such is the motivation because of the frustrated need.

Where does this leave us, then, in our Bible School teacher/student relationship? If students come to a class **expecting** to hear something meaningful to them and all they get is ill-thoughtout patter, then they quickly lose interest and may become obstructive in class. This helps no one, and hinders all. Perhaps teachers should examine each situation and ask themselves what **they** may be doing wrong if the class is unresponsive or deliberately obstructive. Perhaps the answer lies in preparation. I suppose we can all recall experiences of hearing lessons given by speakers at Breaking of Bread services and because of our spiritual needs remaining unsatisfied we have felt worse on leaving the Meeting than we did before we came.

### Preparation

A state of 'readiness' or preparedness' is surely germane to our appreciation of Christian doctrine. If we are unprepared in our **doing** of God's work — in whatever capacity — then how can we be prepared to **meet** Him when that time comes? Some lessons that I have heard seem to have been hurriedly prepared and totally unstructured; a sort of spiritualised ramble through the Word. This is hardly surprising when we consider the attitude of some assemblies regarding preaching and teaching: at best it could be described as *laissez-faire*. I have heard it said to relatively new converts, "Would you like to speak next week" or to the group at large "Who wants to be a Bible School teacher"? This without any reference at all to capability.

In my opinion there should be a well structured programme of teaching for all levels of development in the Church; such programme should be under the direct guidance of the Oversight or Leadership. Preachers and teachers would be at liberty to prepare their own subject matter, but the overall thrust would be to further the aims of the programme; I would even go so far as to suggest to visiting speakers the topics which **they** could deal with in order to fulfil the programme. None of us, no matter what we consider our capabilities to be, should be above putting ourselves into the learning process. We parents are very keen to get the best for our children in the field of secular education; why should we consider it less important to be well-versed in the fields of spiritual realities and Christian ethics. God didn't send someone of 'low estate' to be our Saviour; He sent Christ Jesus, His Son: the very best. Space does not permit me to go into all the detail of preparation and presentation, but if anyone is sufficiently interested I can supply that information.

### The Listener's Needs

The questioner evidently has a class of teenagers the majority of whom are not members of the Lord's Body; consequently they would be classed as 'natural' and not 'spiritual.' To the 'natural' teenage mind the world is a very exciting place; It is the spiritually-orientated mind which appreciates the inherent dangers. It is a world of high technology, artificial glamour, fast cars, building relationships with members of the opposite sex, and a host of other things aimed specifically at the teenage mind. It is a difficult time for them, especially if they have spiritually-orientated parents. I think that many times in our teaching we attempt what is virtually impossible, i.e., to plant spiritual values into the natural mind. I believe what we have to do is to make them fall in love with Jesus, and thus, through the Gospel, bring them to the point where they can join the mainstream of spiritual birth. There is a marked difference between falling in love with Jesus, and being told that we have to obey Him, or else. On the one hand we shall have a willing disciple, on the other an unwilling obeyer.

The substance of this question demands our full consideration. We have children in our Bible Schools during their formative years. It is our Christian responsibility to try to influence their minds Godward.

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

## “IN GOD’S SANCTUARY”

In the seventy-third Psalm we find the writer perplexed over a very common problem — Why do the wicked prosper? The age-old puzzle had almost become an obsession with the Psalmist. In verse seventeen we find him saying ‘Until I came into the sanctuary of God, then I understood their end.’ The inspired penman was simply saying: ‘I was confused until God’s presence pervaded my life. Then the dilemma was solved. I understood more clearly his purposes.’ Brethren is it not so with us today?

The word sanctuary means literally: ‘A structure made holy by God’s presence.’ Under the law of Moses both the Tabernacle and the Temple qualified as an early sanctuary (Heb. 8:2, 9:1). But today as Stephen proclaimed in Acts 7:48, ‘God dwelleth not in temples made with hands.’ Jesus stressed that the place of worship is inconsequential (John 4:23, 24). The Lord doesn’t abide in a special place; we make a special place for Him in our hearts (1 Peter 3:15). Thus in the Gospel age, Jehovah finds sanctuary in the Christian’s life and in the Church (1 Cor. 3 and 6). As members of the royal priesthood we ought to be found in the presence of God at all times. We should never hide from His holy presence as did Adam and Eve. Nor shall we try to sneak away from it as King Saul did at the Witch of Endor’s house. It does not strengthen us to warm by the fireside as Peter did or head in the other direction like Jonah when we could wisely place ourselves in the sanctuary of God. Until we yearn for the divine presence and are found therein like Paul, David and Daniel were, we shall wander aimlessly through life (Phil. 3:8-10; Psa. 42:1; 122:1, 119:164; Dan. 6:10) Let us notice three great lessons from the text of Psa. 73:17.

### God is Accessible

It is a wonderful thing that He who made the world is not very far from each one of us (Acts 17). We can seek the Lord and find Him even though He is as far above us as the heavens are the earth (Isa. 55:6-9). We don’t have to get a prayer card and stand in line like Oral Roberts’ followers do. We don’t have to wait for an audience with our Father as do the Roman Catholics regarding the “Pope.” God is accessible now for each one of His children. We can go directly unto Him through Jesus Christ our high priest. One of the most interesting scenes in the Bible is found in 1 Kings 18, where Elijah taunts the prophets of Baal who were unable to make contact with their pagan god. In Habakkuk, chapter two, the prophet reminds the heathen that his idols of clay, wood and stone just cannot grant a blessing. He then concludes by saying: “But Jehovah is in His holy temple. Let all the earth keep silence before Him.” Let us give thanks that it is even so today. God is accessible.

### We See Things Differently

The Psalmist had a problem. He came into God’s sanctuary. He left with a different perspective altogether. Being in the presence of Deity makes a vast difference. In Exodus 32 we see two men — both servants of Jehovah — Moses and Aaron. One has the tables of stone containing God’s Law; the other has fashioned a golden calf to be used in idolatrous worship. What made the difference in Moses and Aaron? One had been in close communion with God! When our lives are filled with pressing problems and trying circumstances we should avail ourselves of the transforming power of the Lord’s presence. Once we have been in a covenant relationship with our Maker and then depart our heart is heavy until restitution has been made. We know, better than anyone else, how difficult it is ‘to sing the Lord’s song in a strange land’ (Psalms 137:4). In the sanctuary of God our soul is at home and at peace.

### Blessing From Being In His Divine Presence

In Isaiah, chapter six, we have a graphic picture of the power of worship unto the Almighty. This period of devotion and homage caused the prophet to place himself at God’s disposal. The Lord of Hosts was exalted and Isaiah humbled himself to

carry out the will of heaven. This is the purpose of assembly worship today. Man is made better by true, spiritual worship. In the gathering of the saints we gain incentive and inspiration to 'go about doing good' unto our fellow man. Private worship is also uplifting. In fact, unless we draw nigh unto God when we are all alone our religion is in vain. Verily, our professed adoration is just as good as it causes us to be when no one is watching. If our personal godliness is like the Priest and the Levite in the parable of the Good Samaritan we will be sadly lacking in God's sight. One major reason they 'passed by on the other side' because no one was there to applaud — they were not in the mood and besides, their work didn't call for spontaneous sympathy! How about it brethren? When we are all alone with God does our religion have any reality to it? One of the most powerful scenes in the Bible depicts Jesus all alone in the Garden of Gethsemane. There, in the sublime presence of eternity He was strong enough to humbly say: "Thy will be done." He arose from the soil with strength enough to do the will of the Father. We too can find a blessing from being in the sanctuary of God.

One day we shall be in the actual presence of the Creator. One day we shall know the resplendent glory of His power. May we so live upon earth in the shadow of divine love that over on the other shore we can pay eternal homage to His name!

J. Ramsay

## SCRIPTURE READINGS

Feb. 5 Num. 13: 16-33 Mark 6: 1-13  
 Feb. 12 1 Kings 18: 1-18 Mark 6: 14-29  
 Feb. 19 2 Kings 4: 38-44 Mark 6: 30-56  
 Feb. 26 Isa. 29: 9-24 Mark 7: 1-23

### Jesus rejected at Nazareth

There is a great Glaswegian expression: "Him dae that! I kent his faither" Jesus experienced somewhat of this attitude in "His own country" (6:1). He Himself said: "Only in his home town, among his relatives and in his own house, is a prophet without honour" (6:4, N.I.V.). Jesus could not perform many miracles among his 'ain folk' because of their lack of faith in Him (6:6). They knew His background and they knew His family and they, therefore, supposed that the Messiah of the Jews could not come from such a humble environment. But the Son of God did hail from that undistinguished town of Nazareth, of which Nathaniel once asked: "Can anything good come from there" (John 1:46)? I think it is true to say that God never begins a great work from a great place. He confounds the wise of this world in this and so many other ways.

### John the Baptist's Death

The God whom I serve one day allowed John the Baptist, His beloved ser-

vant, to be beheaded in a prison. He went the way of many of God's prophets (Matthew 23:37). Herodias brought about his death. Who precisely was she? Herbert Lockyer in his book **All the Women of the Bible** has written: "Herodias was the daughter of Aristobulus, son of Herod the Great and Mariamne, daughter of Hycranus. Her first husband was Philip I, son of Herod the Great and Mariamne, so she married her own uncle, by whom she had a daughter, Salome, who her mother used to destroy John the Baptist. When Herod Antipas visited Rome, he was entertained by Philip and Herodias. Herod abducted his royal brother's wife. His own wife, an Arabian princess, was an obstacle to an illicit marriage, so he divorced her, and Herodias became queen in her stead, and with her daughter was installed in the palace."

Herodias knew how to manipulate Herod. She used, as we have read, her own daughter Salome to inflame his passions. Won over by a disgusting and licentious dance, he (in a drunken state?) rashly and foolishly took an oath to give her whatever she wanted, up to half his kingdom. The request for John the Baptist's head much disturbed him; yet because of the oath's sake he consented to the sacrifice of a preacher, whom he regarded as just and holy. No wonder the

execution later plagued and tormented his conscience. It was not the first time in history that a woman was the source of great wickedness. (Read the story of Jezebel, for example).

#### Jesus Feeds The Multitudes

The importance of this miracle is seen in the fact that it appears in all four gospel records. Jesus converted five loaves and two fishes into a meal for all. These items belonged to a young lad, who had probably brought them along for his tea. He appears to have been the only one on this occasion with a bit of foresight (John 6:1-13).

God is a divine economist. Proof of this is seen in the fact that Jesus commanded His disciples to: "Gather up the fragments that remain, that nothing be lost" (John 6:12). The scraps filled up twelve baskets, each of which probably belonged to an apostle.

The impact of this miracle was great. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take Him by force to make him a king, he departed again into a high mountain himself alone. (John 6: 14-15).

#### Christ walks on the Sea

A lot of pilgrims to the so-called Holy Land like to walk in the footsteps of Jesus. They might think they identify with Him in some of the roads around Jerusalem, Nazareth or Bethlehem, but they will never follow His feat (or feet!) on the Sea of Galilee. His disciples thought he was a spirit (Greek **Phantasma**), and were afraid (6:49-50). But He soon encouraged them with the famous words: "Be of good cheer: it is I: be not afraid" (6:50).

When Jesus reached the ship, the wind abated. No wonder the disciples were all amazed beyond measure! Here was one who was Master even of the powers of nature.

#### Scribes and Pharisees

Scribes were experts in the study of the law. Their function was three-fold. 1. They preserved the law. 2. They gathered round them many pupils to instruct them in the law. 3. They were referred to as 'lawyers' and 'teachers of the

law', because they were entrusted with the administration of law as judges in the Sanhedrin.

The name of the Pharisees literally means 'separated ones'. Their roots go back to the movement of 'the pious' (Hebrew **Hasidim**), who with the Maccabees opposed attempts to introduce Greek elements into Jewish culture in the second century B.C. . . . The Pharisees were primarily scribes who interpreted the scriptures according to the oral law, which they held was as ancient as the Law" (Edwin Yamauchi).

Ceremonialism was ultra important to the scribes and the Pharisees. Jesus rebuked them for their practices. He said: ( "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, you hold the tradition of men, as the washing of pots and cups: and many other such like things you do . . . Full well you reject the commandment of God, that you may keep your own tradition" (7:7-9). Jesus also condemned them for not honouring (supporting) their fathers and mothers. Corban is mentioned. The **corban** was an offering of any kind consecrated to God. "If, for instance, parents desired help, and the son should say, 'my property is corban', it released him from all obligation to sustain his parents; nevertheless, strange to say, it did not bind him to consecrate his substance to sacred uses. He could use it for his own purposes, or give it to whom he pleased, except to those to whom, he said, 'it is corban.' No wonder the Saviour charged the Pharisees with 'making the word of God of none effect' through their tradition" (manners and Customs of the Bible, James M. Freeman).

#### The Human Heart

Augustine wrote: "Thou hast created us for thyself, and our heart cannot be quieted till it may find repose in thee". John Bunyan declared: "The fear of God is seated in the heart, and the heart is, as I may call it, the Main Fortress, the mystical world, Man. It is not placed in the head as knowledge is; nor in the mouth as utterance is; but in the heart, the seat of all. And so it is in the WILL special. The way the will goes, all goes." Burns

said: "The heart aye's the part aye, that makes us right or wrang." He also wrote: "Who made the heart, 'tis He alone

Decidedly can try us,  
He knows each cord - its various tone,  
Each spring its various bias:  
Then at the balance let's be mute,  
We never can adjust it;  
What's done we partly may compute  
But know not what's resisted."

Jesus was out to change the hearts of men and women, and He was out to change them for the better. He knew the heart was the source of evil. "For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man" (7:21-23). Jesus alone can cleanse our hearts from these sins - indeed, all sins.

Ian S. Davidson

#### SERMON ILLUSTRATION

Illustrations have been compared to the barbs that fix the arrow to the target. But it is to be remembered that barbs alone are useless. An archer would be poorly off if he had nothing in his quiver but arrow-heads or feathers. For an illustration to be useful or successful, there must be something to be illustrated. A sermon made up of anecdotes and flowers is quite as deficient as a sermon of the driest abstractions.

Cheever

Illustrations, however beautiful, are dangerous if not employed with care. They may gratify without conveying instruction. When in excess, they become a mere diorama of illustration, leaving gratified curiosity and weariness behind. Superior elocution can do much, but a heavyweight of adornment will enfeeble the strongest. A multiplication of beauties neither helps the beautiful nor the useful. The choicest tulip-bed in richest bloom loses its attractions if strewed over with buttercups and daisies, and occasionally the tree covered with blossom fails to produce the richest fruit.

Anon

As I was once endeavouring to explain to a class of children the nature of faith, I told the familiar story of a child on ship-board, from whom a pet monkey snatches his cap and darts with it up into the rigging. The little fellow makes after him, climbing higher and higher, till at last the sailors, to their horror, see him far up at a point where he is growing dizzy. He is just about to pitch headlong to the deck. His father, called up from the cabin, shouts to him to leap out into the water as his only hope. The child hesitates, but finally, trusting his father's wisdom, makes the tremendous leap, and is brought up by the sailors safely. One little hearer in the class, as I was rendering the story as vividly as possible, seemed much impressed, and sat deeply thinking while I tried to make the application. The truth seemed to have taken hold of him. "A hopeful case," I thought. At last, when he could hold down the ferment in him no longer, and I turned to hear his question, he asked breathlessly, "Well - but - what became of the monkey?" It was, in his teacher, the old blunder repeated, *of making the illustration more impressive than the illustrated truth.*

G. B. Willcox

## NEWS FROM THE CHURCHES

**Kitwe, Zambia:** From Mufulira on the Copperbelt, a Christian miner retired to his home village in the Eastern Province. With visitation and follow-up from the copperbelt a congregation was planted in his village in 1987. There are now five congregations in that area, which have all developed from small beginnings. Christians in one of the congregations in Mufulira have solved the problem of unemployment by organising 5 work groups producing pottery, art, woodcarving and carpentry. Their products are sold and 42 people are now employed. Their next step is export.

Angela Woodhall,  
Box 22297,  
Kitwe, Zambia.

## OBITUARY

**Dennyloanhead:** We regret to record the passing from this life of our dear brother Alex Brown, who died in hospital at Falkirk, on 23rd November, 1988, in his 76th year.

Alex was immersed into Christ in 1922 at the tender age of 9 years, but until his recent illness was a very active member in the activities of the church. We shall feel his passing greatly, but rejoice that he run the race very faithfully and finished the course. Now he rests in peace from his labours in the Lord Jesus.

Bro. Peter Sneddon officiated at the service at Falkirk, and later at the graveside at Polmont Cemetery. Our love and sympathy goes out to our sister Helen, and son Richard at this sad time, and we commend all who mourn to the God of all comfort and consolation.

Joe Malcolm

## COMING EVENTS

**KIRKCALDY ANNUAL SOCIAL**

Saturday, 8th April, 1989

at 3.30 p.m.

Speaker: G. Pearson

### MARRIAGE

Congratulations to Diane Moyes and Wayne Campbell, who were married on 3rd December, 1988, in the Church of Christ building at Hayfield Road, Kirkcaldy.

Ruth Moyes

## READING CARDS

There are a few of the above cards left over, and these are available free of charge, to anybody making request to Bro. Kneller.

## TRACT - WHAT THE ARTIST LEFT OUT

My last repost was in November, when I intimated that £510.75 had been collected for this proposed re-print. I am happy to say that the present level of the fund is now £641. In the interim, however, due to an increase in the price of paper the cost of printing 50,000 has risen to £992 and it is felt than any further delay will merely mean additional increases in printing costs. We have, accordingly, asked the printer to proceed with the work (for 50,000 copies) and hope that some further donations come in. The church at Haddington, have, however kindly consented to meet the shortfall should no other monies be forthcoming. Again I thank all those who have expressed an interest in this work and have helped by their outstanding contributions. It seems that there is some confusion relating to the eventual allocation of these tracts: i.e. will they be available only to those who have contributed. They certainly will be available to those who have contributed but also to those who could not afford to contribute. In short they will be available to anybody.

Editor

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