

# The SCRIPTURE STANDARD

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

VOL. 49. No.3

MARCH 1981

## IN HIS STEPS

In whatever sphere, discipline or faculty we move in we tend, by and large to try and emulate those who have already attained success. Whether it be in commerce, science or the arts we aim our sights high and strive to be the best. The young boy or girl presently screeching away at the violin or thumping away at the piano has usually got some maestro in mind and hopes, some day, to reach the same pinnacle of accomplishment. Similarly the young golfer or footballer dreams that some day he will be enjoying the plaudits of his fellowmen, presently enjoyed by the Watson's and Pele's of this world. Some of us are old enough to remember the completely fanatical zeal and enthusiasm of the youngsters of the Hitler Youth Movement and how they venerated and worshipped their leader as deity. It is not a bad thing to have high ideals and aspirations provided the end is a worthy one and the disciples of Jesus, more than anyone else, should certainly aim high. If the youth of today want a hero who better than Jesus the Christ. And so the chief aspirations of Christians should be to become as their Master. Just as Paul says, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5), so John says in his First Epistle (2:6) "He that sayeth he abideth in Him ought himself also so to walk, even as He walked." We must strive to walk in the steps of Jesus.

It is true that the Christian life is often referred to as a 'race' but more often as a walk. Even in the days before Jesus, and throughout the Old Testament, men were urged to 'walk' in the counsels of God and in His statutes. Enoch and Noah are described as men who *walked* with God. The Psalmist said, "Blessed is the man that *walketh not* in the counsels of the unGodly. (1:1). The Pharisees once asked Jesus why His disciples *walked not* according to the tradition of the elders and received, of course, that scathing rebuff — "fullwell ye reject the commandments of God that ye may keep your own traditions." Times haven't changed and there are many in the world today who regard it more important to keep their own religious traditions than the clear teaching of our Lord and His apostles. The early twelve disciples *literally* walked with Jesus, of course, listening to His teaching and watching His response to all the various situations of life. We, by reading of those times, in the N.T., are called upon to walk as He walked. Solomon said that "God is a buckler to them that walk uprightly." (Pro. 2:7).

### Christ's Sinlessness

Walking as Jesus walked involves trying to emulate His sinfree life. He "was

tempted in all points like as we are, yet He was without sin." The apostle Peter says that "He did no sin neither was guile found in His mouth." (1 Peter 2:22). How many of us could be described in those terms? When at His trial Jesus challenged His accusers with "Which of you convicteth Me of sin" He received a poor response. He was baptised, not for the remission of His sins, but that He might fulfil all righteousness. "Be ye therefore holy as He is holy."

### Christ's Obedience

Walking as Jesus walked involves a constant endeavour to do at all times the Father's will. Our Lord's avowed purpose He himself described as "to seek not mine own will but the Father's which sent Me." (John 5). "For I came down from heaven, not to do mine own will, but the will of Him that sent me." That was the mind of Christ — to subdue His own will in preference to God's. Even although in Gethsemane, as Calvary loomed large, and He sweated as it were great drops of blood as He prayed that He might be able to sidestep the cross, yet nevertheless his closing words were "Not my will, Father, but thine be done."

### Christ's Humility

Walking as Jesus walked requires our minds to be clothed not in any form of false humility but in the true humility expressed in the life of Jesus and also in the words of Paul, "Let this mind be in you which was also in Christ Jesus Who being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men, and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross." (Phil. 2:5). Paul spoke these words to the saints at Philippi as an example of real humility so that they might not do anything through strife or vainglory but that they might esteem each other as better than themselves. Jesus certainly demoted Himself — from deity to below even the angels, to become a human and not only a human but a servile human to die a cruel death at the whim of vicious men. Men, on the other hand, are more likely to claim to be deity. As has been said 'the mystery of Godliness' is God becoming man, and the 'mystery of iniquity' is man claiming to be God. It might also be noted that very few human masters and leaders would wash their disciples feet.

Readers will appreciate that space restricts the mention in any detail of the many beautiful virtues which characterised the life of Jesus and which are worthy of our efforts to copy. Christ's wonderful compassion; His forgiving spirit; His spirit of sacrifice; His wisdom and understanding; His serenity in tribulations; His pursuit of peace but antagonism to evil; His emancipation of the downtrodden; His uncompromising attitude to God's truth; His sympathy for the sad and sick; His generosity to the needy. All of these attributes are worthy of many written articles. All of those attributes are to be seen in the life of Jesus and it is worthy to note that God did not simply send into the world a list of things to be done and things not to be done but sent His Son to provide a practical example and definitive guide. Men need the inspiration of a person more than the sanctions of a list or a law. The gospel does not commend to the world a wonderful list of do's and don'ts but presents to the world the attractive and unique Jesus — to whom the world can and must be drawn. Western civilisation claims to be at least nominally Christian, and says, "We know Him" but in virtually every area of life disobeys Him. In war we kill; we dishonour marriage and parenthood; in our greed we covet and steal and swindle; in our manners we falsely swear and blaspheme; we worship the scientific and materialistic gods of our own hands; we pay lip service to the love of God but renounce it by our lives. Similarly the agnostics of Paul's day professed to devote their souls to the pursuit of the highest knowledge and yet were guilty of the vilest deeds with their

own bodies. Thus the inspired observation of John, "He that sayeth he abideth in Him ought himself also so to walk, even as He walked."

In nearly all his epistles the apostle Paul had much to say about the Christian walk. He accused some church members of walking in darkness, some of walking as fools, some of walking in the way of the unGodly and some of walking disorderly but in Eph. Chaps. 4 & 5 we surely have remarks on the matter worthy of our concluding paragraph. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over to lasciviousness to work all uncleanness with greediness. But ye have not so learned Christ." (Eph. 4:17). *And what does Paul recommend?* Put off your former conduct; give up the old life with its deceitful lusts and be renewed in the spirit of your mind; put away lying and speak only the truth; give no place to the devil; steal no more but labour with the hands for your own needs and have extra to give to the needy; let no corrupt statement come forth from your mouth but only speak that which will edify your hearers; grieve not the Holy Spirit; let all bitterness anger and clamour be put away and be kind and tenderhearted to one another; forgive one another; walk in love just as Christ loved us all; let not uncleanness, fornication or covetousness once be named among you; avoid foolish talking and inconvenient jesting but give thanks; redeem the time in these evil days; be not drunk with wine but rather be filled with the Spirit of God; be not unwise or lacking in understanding; speak to yourselves in hymns and spiritual songs; give thanks always to God in the name of the Lord Jesus; submit yourselves to one another; wives to respect their husbands and husbands to love their wives as Jesus loved the church and gave Himself for it; children should obey parents and parents should bring up the children in the fear and admonition of the Lord; servants should readily obey their masters and masters should be benevolent to their servants remembering that God is their Master; put on the whole armour of God; praying always and watching with all perseverance and supplication.

For those of us who want to know how to walk as Jesus walked perhaps Eph. Chaps. 4 and 5 might be a good starting off point.

Editor.

## THEOLOGICAL APPROACH TO STRESS

### 1. Stress and the Fall of Man

Before the Fall there was no stress. There was work which was for man's well-being. Presumably it did not involve stress in the sense in which we are thinking of it. Satan existed as a fallen being before the Fall and through Satan an element of pressure was put on man to fall away from the will of God.

As a result of the Fall disharmony was introduced

- between man and nature (thorns & thistles; pains of childbirth)
- between man and man (Cain & Abel)
- between God and man

These all introduced stress as a general condition of fallen man.

No life is lacking in stress. It's a matter of more or less. Of course there are ways in which stress can be reduced — labour-saving devices, relaxation techniques for childbirth, psychological counselling — but the fundamental elements of stress remain.

## 2. Stress and the Kingdom of God

A new dimension of stress enters with the Kingdom of God. We read in Genesis 3 that the seed of the woman would bruise the head of the serpent but in the process His heel would be bruised. So here we have a new element of stress entering the human life. The Lord Jesus said, 'Since John the Baptist the Kingdom of God is preached and the violent take it by force'. Whatever this means, it suggests stress induced by the Kingdom of God coming into the world.

Consistent Christian discipleship involves people in tribulation. The New Testament has much to say about this. So often one feels that perhaps the preaching of the Gospel is put in an unhelpful way. Folk are given the impression that their problems will be ended as soon as they become Christians, whereas some problems begin when we become Christians.

## 3. Stress and the Christ of God

Our Lord entered a world of stress. There was immediate pressure upon Him from the surrounding environment. This is seen in the circumstances of His birth and the escape to Egypt. He endured the temptations likely to divert Him from the Cross. The Cross was the supreme situation of pressure. The ultimate stress, the ultimate tension are expressed in His words, 'My God, my God, why hast Thou forsaken me?'

No one has entered more deeply into stress than the Son of God so we can be certain He understands our situation.

As a result of what He has done He has made possible a new creation from which all stress elements will be removed — the ultimate triumph of the Kingdom of God.

### Practical Approach to Stress

Here we consider what the Bible teaches about how to approach stress as Christian believers. It is valuable to look at the experience of godly men. Three obvious examples in the Old Testament are Job, Jeremiah and the Psalmist. In the New Testament Paul has much to say as, of course, has Christ Himself.

(These guidelines from Scripture are not intended for those suffering from clinical depression where the skill of a doctor or of a Christian psychiatrist may be needed).

Probably about five things need to be said about how the characters of Scripture faced stress.

#### 1. Face it realistically

The men of the Bible did this. Consider Psalm 31. The Psalmist tells us his experience. 'I am in distress etc.' He does not pretend that the situation of stress does not exist.

#### 2. Confess it frankly

They brought their problems into the presence of God. Prayer can become simply disguised worry so that we are only going over problems in our own minds. We should tell God frankly our troubles — even our feelings. Some biblical writers are extremely frank, e.g. Jeremiah.

#### 3. Understand it biblically

As in the theological section above. See I Cor. 10 v 13 where 'temptation' can be translated 'trial'. The word has a wider meaning than temptation. It is helpful to realise Jesus Himself experienced stress in the world at a far deeper level than we are ever likely to experience it.

#### 4. View it trustfully

God is your Father. He does not willingly grieve the children of men. Remember His wonderful promises — that He will give grace. 'My grace is sufficient for you for my strength is made perfect in weakness.' It is helpful to memorise Scripture.

### 5. Confront it courageously

There is useful material in the Autumn 1980 'Spectrum'. This quote is particularly impressive, 'For the Christian, courage is fear that has said its prayers'. Consider our Lord who set His face as a flint to go to the Cross. If we are sure we are in His will in the situation of stress we are in, let us seek by His grace to stay there and to learn more and more that His grace is sufficient.

Mr. Grogan concluded by saying, 'I find it more helpful I think than almost any other thought that on the throne of the universe at this very moment is Somebody who has had such an experience of stress as I will never have; who is there with all that experience and yet with absolute divine power to help me, so that I can come to Him and find grace to help me in my time of need.'

(Sent in by Sister Moncrieff as being of some interest — it was part of an address given recently at a Teachers' Conference in Glasgow).

## GLEANINGS

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

### MORE THAN CONQUERORS

"Nay, in all these things we are more than conquerors through him that loved us."

Romans 8: 37

"To conquer is to subdue; that is, to master, to overcome, in the sense of defeating an attack. To conquer tribulation would be to put an end to it; to conquer anguish would be to replace it by joy; to conquer persecution would be to turn it into patronage; to conquer famine would be to provide food; to conquer nakedness would be to provide clothing; to conquer peril would be to secure safety; to conquer the sword would be to destroy the sword. In all these things Paul says we are 'more than conquerors'. This does not mean that, in the senses referred to we conquer, and more. On the contrary, it may mean that we do not conquer at all, but that we do more, we wrest from defeat values that could never be gained by conquest. . . This is more — than — conquering, and it is only possible 'through Him that loved us.'"

Campbell Morgan

### MAKE ME A CAPTIVE, LORD

"Make me a captive, Lord, and then I shall be free:  
Force me to render up my sword, and I shall conqueror be.  
I sink in life's alarms when by myself I stand;  
Imprison me within Thine arms, and strong shall be my hand."

G. Matheson

### FIGHT IT OUT

"You cannot run away from weakness. You must somehow fight it out or perish; and, if that be so, why not now and where you are?"

R. L. Stevenson

### NOT WASTE

"Father, why waste the stone?" asked a sculptor's child of her parent, as with sharp tool and heavy mallet he splintered the pieces from the block.

"It is, he said, with accents mild,  
By strokes and heavy blows,  
That as the marble wastes, my child,  
The more the statue grows."

### DRIFTING

"Drifting may be the secret of easy living; it never discovers the entrance into a spacious life. To go with the stream may be a luxury, but it is a luxuriousness which

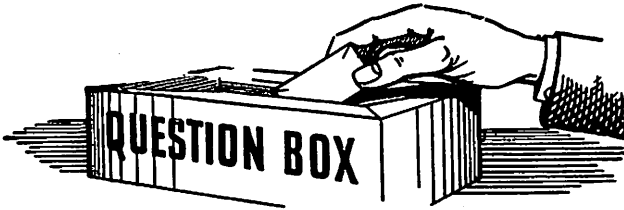
is productive of a perilous enervation. We can never drift into any really worthy and permanent wealth. We can never drift into rest. The only people who never find rest are the idle and the indolent. The preparative to rest is labour, and rest only reveals its rich and essential flavours to those who have plodded the ways of toil. It is the men who have lost who find. Rest never visits the idle man, even though he have an easy chair in every room in the house. 'Strive to enter into rest.' We can never drift into joy. The only people who are strangers to joy are the people who shirk every difficulty, and never contend with a troublesome task. It requires a little pressure even to get the juice out of a grape, and it does seem as though the fine juices of life are only tasted where there is a certain stress and strain, a certain pressure, a certain sense of burden and task. The precious juice of joy is never the prerequisite of the drifter; it visits the lips of resistance and is the fruit of conquest. 'Enter thou into the joy of thy Lord'; that is the commanding issue of prolonged strife and resistance. We never drift into strength. Drifting makes no muscle; the muscle is impoverished. The man who drifts with the stream appears to be conserving his strength, while in-reality the ease is just the measure of the leakage. It is the man who appears to be expending strength who is really gaining it; the man toiling at the oar and resisting the stream, he acquires the power of the stream he resists. The policy of drifting appears to find, but it loses; the policy of resistance and endurance appears to lose, but it grandly finds. 'He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.'

J. H. Jowett

#### A LITTLE BOY WHO BEAT FOUR MEN

"Chaffed by four of the older men in the work on account of his smallness of stature, a lad quietly replied, 'I can do something that none of you four can do.' Interested, they pressed for his reply. 'I can keep from swearing.'  
Selected by Leonard Morgan

T.W.T.




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Conducted by  
Alf Marsden

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**"As I visit various churches these days I notice many of our sisters sitting in the worship bare headed (i.e., with their heads uncovered). Has there suddenly been a change in God's word, or have we been in error previously in thinking that sisters should cover their heads in worship?"**

It must now be some two or three years ago since I answered a question similar to this one, but since then the discussion on this very important subject has continued unabated. The principal teaching is to be found in 1 Corinthians chapter 11, verses 2-16 inclusive, and perhaps if we consider it on a verse to verse basis we shall be able to understand the teaching better.

It is advisable, I think, to make a brief comment on Paul's first letter to Corinth. When we read the letter, we are struck by the fact that no real sequence of thought runs through it, but rather that several unconnected subjects are treated in succession. One reason for this may have been the questions put to Paul by the Christians at Corinth, or reports coming to him from visitors of the Church there. It seems

obvious that converted pagans were looking to receive some supernatural saving quality, and while waiting for it, they looked upon moral behaviour as relatively unimportant. Paul tries to combat this 'gnostic' attitude, and in the subject under discussion he defends the custom of women worshipping with the head covered against their desire to appear bareheaded in the assembly. This leads us to the indisputable fact that the desire to appear in assembly with the head uncovered is *not of modern origin*, as some suppose. Therefore, if the teaching which Paul gave was valid in his day then surely it must be valid now. Furthermore, the principles underpinning the teaching must still be applicable to us.

### The Text

Verse I of chapter II would seem to belong to the preceding chapter. In chapters 8 to 10 Paul has been exhorting the Corinthian christians to be imitators of him, as he is of Christ; he reiterates this in verse I.

It is not insignificant, I think, that Paul opens his teaching at verse 2 by exhorting the to hold fast (or down) the traditions (ordinances). In this instance the word translated 'ordinances' is the word PARADOSIS and means 'a tradition.' This word indicates quite simply something handed on from one to another. In effect, Paul is saying "this teaching is what I am handing on to you Corinthians." We must all realise that so-called 'new truth' must inevitably rest on old truth and be in harmony with it, so if anyone at any time wants to be the instigator of new truth then he or she must find conclusive evidence that it has originated in old truth which is now ready to be changed.

In verse 3 Paul appears to censure them for their lack of understanding of the hierarchical order; the head of Christ is God; the head of man is Christ; the head of woman is man. Metaphorically, this signifies the authority or direction of God in relation to Christ, of Christ in relation to believing men, of the husband in relation to the wife. By metonymy, 'head' must stand for 'authority,' so Paul brings before them an authoritative hierarchy; christians in the 20th century would do well to remember this.

In verse 4, 'having his head covered' literally means having a veil 'down from the head.' The Greeks (both men and women) remained bareheaded in public prayer and this usage Paul commends for the men. Isn't it strange that no one in the Church questions this practice? Some Jews, of course, wear the 'tallith,' a four-cornered shawl having fringes consisting of eight threads, each knotted five times, but Paul says that the man's head should be uncovered. In verse 5 'with her head uncovered' literally means 'with her head unveiled.' This injunction forbids women to be unveiled in a church gathering. In Corinth, the shaven head indicated either slave-women or adulteresses. Paul argues that the *unveiled* woman would bring as much shame and reproach "as if she were shaven." Paul exhorts the Corinthian women not to put themselves on a level with courtesans. Incidentally, this verse would seem to nullify the argument used by some that a woman's *hair* is the covering meant. Whatever the character of the covering, it is to be on the woman's head as "a sign of authority" (V10). In the matter of headships it is as Paul indicates in verse 3.

Verse 6 reiterates what is argued in verse 5 but makes the additional point, "if it is a shame for a woman to be shorn or shaven, then let her cover herself up with a veil.

Verse 7 sees the start of the contrast between man and woman. Man, says Paul, "is the image and glory of God." Image (eikon) must mean a moral likeness because it cannot mean a bodily resemblance. Man is the glory of God as the crown of creation; he is endowed with sovereignty like God Himself. Woman was formed *from* man and this priority of the male gives him a certain superiority over the woman. On the other hand, argues Paul, it must be remembered that woman was the climax of creation, being last, and so has a status and glory of her own. Verse 9 points us to the

'Genesis record which shows man as the origin of woman, and the reason for the creation of woman.

Verse 10 is a rather interesting one. Paul says, "For this cause ought the woman to have power on her head because of the angels." The word 'ought' implies a moral obligation on the woman regarding dress which does not apply to the man. "To have power on her head" means literally to have the symbol of authority on her head. The symbol of authority is the veil, and this is the sign that the man with the uncovered head has authority over the woman. Paul then introduces a startling phrase which at first glance is difficult to understand, "because of the angels." Paul probably has in mind the conduct of the angels when in the presence of God; even *they* covered themselves (see Isa 6:2). Paul seems to be indicating that if the angels are sufficiently humbled to conduct themselves in this way, how have women the temerity to appear in the presence of God *uncovered*. A very salutary lesson, one might think.

In verses 11 and 12 Paul asserts the true relationship between man and woman; each sex is incomplete without the other. Ever since the first creation man has come into existence by means of the woman. There is a glory and dignity in womanhood and motherhood. Paul, as always, is trying to make them (male and female) appreciate their true relationships "*in the Lord*."

In verses 13 and 14 Paul appeals to the sense of propriety among the Corinthians, "Is it seemly that a woman pray unto God uncovered?" He seems to be throwing the question back at them and asking them to look at custom and tradition. He also appeals to nature itself, "Duth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" The question seems to demand an affirmative answer. Verse 15 reiterates that long hair is a glory to the woman and a shame to the man. The long-haired man is still very unacceptable in many places. When Paul says, "for her hair is given her for a covering" he does not mean that the hair would be *in place of* the veil. The long hair of the woman covers *like* a veil would cover, but not in place of a veil; it is the woman's permanent endowment, and as such, is her glory.

Well, I think that anyone who studies these verses must come to the inevitable conclusion, as I have done, that women in the assembly should have their heads covered, and that men should be bare-headed. Changing customs, and the differences between Western and Eastern cultures have nothing whatever to do with the situation; the *principles* underpinning the teaching are still applicable; the hierarchical order is God-ordained and therefore cannot change, and therein, I believe, lies the secret to the correct understanding of the teaching. Remember this; Paul found it necessary to give this teaching to women who had previously been pagans; they needed this guidance relative to the way that they should conduct themselves in worship. We have that guidance handed down to us in God's word; let us obey it.

(All questions please to Alf Marsden, 377 Billinge Road, Highfield, Wigan, Lancs).

## BIBLE STUDY

"Chart for Adventure" is the name of a little booklet about methods of Bible Study — and all of us have the desire to study the Bible — the universal book, understood in all parts of the world, and in every century. The men and women of the Bible were very different from each other, just as we are — so the Bible is a varied collection of law, history, poetry, vision and narrative with a thread running through it. The thread is God's plan. The Bible sets the standard — it is the pattern by which our present experiences can be checked — because the centre and clue to the Bible is our Lord Jesus Christ. He came to us as a living man and his message was of a life to be lived. When we decide to follow Christ it is not as solitary individuals. He brings us



into a family — we do not stand alone nor do we have to work alone. We have the freedom of family life where each of us is wanted for his own sake. We have too, the discipline of family life, where we each help the other.

So, it follows that higher and more vivid truths comes home to us more often when we are studying the Bible together than when we study it alone. One method which can be adopted in a Bible Study with others is the "research method" to find what the Bible says of a person or topic or idea.

(Some others are (a) question and answer — (b) head, heart and hand — or (c) applying a specific number of questions to a passage (e.g. What are the difficult words? What is the context? What is the central meaning? etc). — or (d) from the known to the unknown i.e. starting with matters of everyday interest then seeing what the Bible has to say on the subject).

An example of the first mentioned — the research method follows: (A concordance is essential to this method of study).

### SEARCH the BIBLE — on PEACE. (I use the R.S.V.)

1. **Personal Peace.** **Philippians 4, 1-9** "Therefore my brethren whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved . . . Rejoice in the Lord again I will say rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God which passes understanding will keep your hearts and your minds in Christ Jesus."

2. **Peace is your dwellings.** **Isaiah 32. 15-18** "Until the spirit is poured upon us from on high and the wilderness becomes a fruitful field and the fruitful field is deemed a forest then justice will dwell in the wilderness, and righteousness abide in the fruitful field. And the effect of righteousness will be *peace* and the result of righteousness, quietness and trust for ever. My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places."

3. **Peace in the city.** **Jeremiah 29. 4-7.** God's word to the exiles from Jerusalem to Babylon "Build houses and live in them, plant gardens and eat their produce, take wives and have sons and daughters . . . but seek the welfare (peace) of the city where I have sent you into exile — for in its welfare you will find your welfare."

4. **Peace in the Church.** **Colossians 3. 12-17.** "Put on then, as God's chosen ones holy and beloved, compassion, kindness, lowliness, meekness and patience, forbearing one another, and if one has a complaint against another, forgiving each other: as the Lord has forgiven you so you also must forgive. And above all these, put on love which binds everything together in perfect harmony. And let the *peace* of Christ rule in your hearts, to which indeed you were called in the one body, and be thankful. Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God, and whatever you do in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him."

5. **Peace in the World.** **Ephes. 2. 13-19.** "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ for he is our peace who has made us both one and broken down the dividing wall of hostility . . . and he came and preached peace to you who were far off and peace to those who were near . . . so then you are no longer strangers and sojourners but fellow citizens with the saints and members of the household of God."

6. **What Jesus said about peace.** **Mathew 5. 9.** "Blessed are the peacemakers, for they shall be called sons of God." And, of course **John 14. 25-31.** "These things I have spoken to you while I am still with you. But the Counsellor, the Holy Spirit, whom the father will send in my name he will teach you all things and bring to your remembrance all that I have said to you. *Peace* I leave with you: my peace I give to

you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. Ye heard me say to you I go away and I will come to you . . . I do as the Father has commanded me, so that the world may know I love the Father."

The Bible has something for all at every stage.

Sister PATRICIA MONCRIEFF, HADDINGTON.

## SCRIPTURE READINGS

APRIL 1981

5	Easter 4	Mark 9,14-29
12	Zech. 13	„ 9,30-50
19	Genesis 2	„ 10,1-16
26	Eccl. 5,8-30	„ 10,17-31

### Exaltation and Humiliation

Those disciples left, while Peter, James and John shared "the excellent glory" (2 Peter 1,17), had the humiliating experience of being unable to operate their healing power upon an afflicted boy. They had all been able to rejoice in it before. The expectant crowd, the distressed father and the questioning scribes had we assume made them less close to God in prayerful trust — and Jesus was not there with them. The appearance of Jesus was the signal for "amazement" and they ran to Him and "saluted Him" — surely with reverence. Something about Jesus was different. His disciples had failed. His immediate concern was to renew their faith and to relieve the suffering child. How natural is the humble response of the father; Does it not reflect our own feelings? The anxious disciples were gently and sympathetically told the remedy, which also is ours at all times of humiliation. The word "fasting" does not appear in the most reliable MS, but it is not forbidden, and we remember Jesus fasted indeed. Jesus kindly recognised a specially difficult task — and the remedy prayer, closeness to God. "O Master it is good to be here on the mountain top with Thee" but they must learn "No ray of glory from the sky, doth shine upon our wilderness, but we believe Thy faithful word, and trust in our redeeming Lord."

### The Great Work

The transfiguration seems to have taken place when the public work and reputation of Jesus reached its highest point. That the vision was granted to the three foremost apostles indicates its importance. Their faith and of course that of the other apostles was to receive an appalling shock. Jesus tells them all what it must be, but they failed to understand. The mighty Saviour with supreme teaching and healing power was to surrender Himself entirely to the religious leaders who opposed Him, and whom He so outreached in every way. The One Whom they had left all to follow was to appear "as a lamb before his shearers". He was "to be despised and rejected of men, a man of sorrows and acquainted with grief". It was inconceivable to them that this could happen. They heard what he said about rising from the dead, but they never grasped the fact — nor would we have done any better. At this time therefore His great work was to prepare them for their "greater" work, and He sought privacy away from the crowds that He might teach His apostles. He "could not be hid" and even when in a comparatively unpopulated area (10,1) many came, and scribes could not leave Him alone.

### Lessons on Humility

One essential for the apostles' work was certainly harmony and unity among themselves, and this may have suffered by the selection of the three for the mountain experience. So when they came into Capernaum and were together Jesus asked them what they had been discussing. They were ashamed of it surely because His teaching and His behaviour were a rebuke to such feelings. He sat down and called them to Him to impress especially upon them that to be first meant to serve most and

take the lowest place. They seem to have been inclined to think little children of little importance. He took the child into His arms, enfolding it as a mother would. Here is the "inasmuch" (Matt. 25,40). This immediately recalled to John that they had been intolerant to one "casting out demons in Jesus's name", and Jesus made it clear that they must encourage and accept kindnesses and avoid giving causes for stumbling to the humble. Here are some of the most searching and deadly serious words of Jesus. The same lesson was repeated when mothers wanted Jesus to bless their children. The first reaction of the disciples was to think this an interruption not to be tolerated and Jesus accordingly gave another exhibition of loving concern for children, and a warning that the childlike attitude is the only passport into His kingdom. Nothing but utter submission will do.

David illustrated this in Psalm 51 — the broken spirit and the contrite heart. Human pride is a deadly hindrance and most of us suffer from it at one time or other. We see Jesus annoyed at lack of trust (9,19) and lack of thought for others (10,14) — unusual except with hypocrisy (Matt. 23).

### The Great Refusal

A famous commentator has given this title to the incident with the rich young ruler. We hope the refusal was not final — some things cannot leave our consciences — but we do not know. Fond imagination can deceive us! Jesus had retired to a less known area, and has blessed the children. We may be excused for giving thought to the consequences of this loving action on His part. How many of the children we wonder remembering His kind presence and touch were afterwards concerned in the crucifixion and the gospel preaching which followed? The nucleus of the church was drawn from the Jewish nation and in spite of persecution the whole nation must have heard the truth. What a thrill the mothers must have felt, and how often would they remind

the children of the blessing when correcting their behaviour. "Kind words can never die!" But Jesus is beginning His last journey to Jerusalem and as He has stood up to go an earnest young man comes running anxious not to lose the opportunity of a special request. He must have been thinking deeply about God and have heard either directly or indirectly of the teaching of Jesus involving life beyond the grave. He naturally connected this with the law of Moses with which he had grown up, and doubtless had given attention to its smallest requirements with the help of scribes for he was a leading member of a synagogue. He had reached the conclusion that there was entitlement to eternal life dependant upon some special act of obedience. We cannot doubt that he was sincere, and the fact that Jesus loved him in a special personal sense — not just as He loved all men and women — means he was of good character. He respected Jesus as a Rabbi and thus called Him good. Jesus was good in another sense, not a formal title but true holiness — God. How simple and yet how profound to keep the commandments! Whoever has done that perfectly? The initial answer must be followed up by sacrifice, the submission of the will, the putting first of the kingdom of God, and further the following in the way. It was too much to ask. He could not face up to doing away with the possessions which were the basis of his life. So he went away disappointed. And so was Jesus! His comments astonished the apostles as they no doubt supposed so earnest and eminent a man would qualify for any kingdom. He was cultured, well educated, respectable and law-abiding, and they had never thought of riches as a hindrance. However Peter did recognise what following Jesus meant to them, and expected reward. Yes, and surely he did come to realise the truth of the promise for them — and the persecution! and the inheritance the young man sought (I Peter 1,4)!

R. B. Scott

## TREASURER'S REPORT AND BALANCE SHEET FOR 1980

Once again we make a report on the financial position of the Scripture Standard. This will indicate the necessity for our last increase in subscription rates. By comparing the balance brought forward into 1980 to the figure we carry into this year or by comparing the amounts received and expended it will be seen that we spent £781.17p more than we received. The increases in subscription will partly offset this but it may be that we shall barely have sufficient to cover our expenses this year. Please bear this in mind and if you are able to help, either with a gift or by recommending the Scripture Standard to your friends, it will be greatly appreciated.

Our overseas readers will have noticed a considerable increase in their rates. This is due to the rising value of the pound, and for those who pay for Air Mail delivery, the higher postal costs involved.

Thank you for your support.

Income		Expenditure	
Balance b/f	£1514.33	W. Barker (Printer)	£1871.13
Subscriptions	£931.22	Petty Cash	160.00
Gifts	143.24	Balance in Dep. A/c	582.55
Bank Interest	175.50	Balance in Cur. A/c	332.11
	£2764.29		914.66
		Less cheques not drawn	204.50
			710.16
		Cash in Hand	23.00
			733.16
			£2764.29

## Details of Petty Cash

Cash in hand 1/1/80	£28.15	Postage	£171.72
Drawn from bank 1980	160.00	Stationery	5.56
	£188.15	Cash in Hand 1/1/81	10.87
			£188.15

Treasurer J. K. Kneller  
Auditor J. McLuckie

## JOY

Brethren, The Christian has much to be joyous about. The dictionary tells us that the word joy may be described as "intense gladness". I want us to note that — *intense gladness*.

Joy, we are told in the scriptures, comes from God. Ecc. 2: 26 relates this as do many other passages.

Joy is a fruit of the spirit. Joy is a legacy of the Spirit. Is it not through Christ we receive the promise of God?

Psalm 132: 16 reads thiswise: "I will also clothe her priests with salvation; and her saints shall shout aloud for joy" yes "shout aloud", but do we?

I will clothe her priests. God will see

to our needs. He is the real giver of all good things. Brethren, to them that serve, God will bless. There is no doubt of it, and the saints shall shout for joy.

Do we know of any joyous saints? Do we know someone who shouts for joy? God does not want his people to be morbid, always complaining. He wants them to be joyous. Our hearts should be full of intense gladness.

Jesus said, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full. John 15: 11.

Is your heart full, or perhaps half full. If the latter then it is half empty. Now if this be the case something must be wrong.

God intends that it should be that gladness reigns in our hearts even when circumstances are adverse, and the going be difficult.

Even before our Lord met his death He asked the Father to give the disciples His joy. Oh, we have much to be glad about, but do we show it or share it? We are in the fellowship of saints, we are in the family of God. Adopted with full recognition and love. We can reach God in prayer.

Are you Glad? Oh yes, then show it and share it. Is it not true that we have abundant reasons to be happy.

My brethren, a Christian face should be a happy face, one full of intense gladness, yes, joy!

*Joy is a gift, use it, share it, give it.*

Joy is not a mysterious thing that we either have or don't have. It is there for the taking. Paul wrote, Rejoice in the Lord always: and again I say, rejoice. Phil. 4: 4. Did you notice the double statement there, it must be of some importance.

Brethren, joy is promised to the saints (read Psalm 132: 16, 35: 10, Isa. 55: 12, 56: 7).

Real joy, of course, is heavenly joy and wordly joys should be used with care. Oh yes, be happy by all means, that's good, care however must be taken as to where this joy or gladness came from ere we sin.

The joy of the saint then, should be: Great — (Zec. 9-9). Abundant — (2 Cor. 8: 2). Full of glory — (1 Peter 1: 8). Expressed — (Eph. 5: 19). Constant — (2 Cor. 6: 10).

Joy, my brethren, is a fruit of the spirit. It is ours to enjoy. We have the gift of the Holy Spirit. In His moving in us, and amongst us, He can and will bring us great joy, intense gladness.

Do we rejoice in the Lord? If not we miss out on so much.

Brethren let us fill our hearts with joy to use, to give, to share.

A. Sharp, Newtongrange

## NEWS FROM THE CHURCHES

### Expansion in Northern Province:

To get to Luwingu in Zambia's Northern Province involves crossing Zaire territory. The small congregation in the bush settlement of Luwingu continues to exist. Kasama is a town in the centre of Northern Province. A young schoolteacher who has been in the Church of Christ for several years has transferred to Kasama and begun to hold services. Chinsali district is one of the largest and most remote districts in Zambia. John Mwansa, formerly an evangelist in Kitwe, is preaching in Sula area of Chinsali district. Sam Izell, a former Namwianga missionary, has just arrived to live in Chinsali but is 50 miles through the bush from Mwansa. One problem for Izell is a supply of fuel. In total, there are five meetings in Zambia's Northern Province — and, hopefully, more to come!

Chester and Angela Woodhall, Church of Christ Mission, Box 22297, Kitwe, Zambia.

**Manchester:** The Church here has been delighted at the response to our request for assistance in our endeavour to send Carole Ashurst to go and work as a nurse in India.

We are grateful to God that her health has greatly improved since her operations, however it was felt that she should allow herself another nine months before going to face the rigours of India. So her departure has been deferred until next winter.

So far £341.50 has been donated towards her fare, this has been put in a special bank account. Also £15 per month has so far been promised towards her support.

At the present time Carole is doing voluntary work in the refugee camp near Stone, Staffordshire, and it may be that she will obtain a temporary post on the staff there for most of this year. Giving first aid and general nursing care look-

ing after the general wellbeing of Vietnamese refugees is proving to be good experience for her which may well stand her in good stead when she goes to India. The opportunity to do this work came indirectly through a request from Brethren from America to go and visit the relatives of an American Vietnamese christian.

The Church and Carole in particular thank all those brethren who have made contributions, offered support, and expressed interest in her intended work in India.

All enquiries to A. Ashurst, 60 Kenwood Road, Stretford, Manchester M32 8PT. Enclosed private messages will be passed on to Sister Carole. Any cheques payable to "Carole Ashurst India Account" and crossed.

Yours in Christ on behalf of the Church here.

A. ASHURST

**Manchester:** We request you to join with us in praising the Lord over the decisions of both Stephen Hendry and Derek Hughes to dedicated their lives wholly to the Saviour.

They were both baptised on Mayday the 12th January in the meeting place at Longshoot, Wigan, and we again have reason to express our gratitude to the Brethren there for letting us use the baptistry and for providing us with refreshments.

Derek, a one-man bus driver of 28 years old, has always thought seriously about spiritual things. A few weeks ago a casual conversation with sister Carole Ashurst, who boarded the same bus, led him eventually to decide to follow the way of the Lord more perfectly.

22 year old Stephen Hendry, recently from Glasgow, has been a member of the Jehovah's Witnesses for the past four years, but during that time he became more and more disillusioned with their teaching. For example, he did not like the way in which much of the spiritual teaching of the New Testament was nullified by the artificial division of the faithful into two camps, the elect and

the other sheep. He came into contact with Brother Jack Stracham of Glasgow who gave him our address. Realising that his previous baptism had been into a man-made organization, he decided to be baptised in the name of the Lord Jesus Christ. At the time of writing, Brother Stracham is not aware of Stephen's decision.

Both these incidents show that we should not hesitate to preach the word for we shall in due season reap if we faint not. We do not know when or where the seed sown will bear fruit. "The wind bloweth where it listeth, thou hearest the sound thereof and canst not tell whence it cometh or wither it goeth, so is every-one that is born of the spirit." On behalf of the Church. Allan Ashurst.

**Zambia — 141 Baptisms in Zaire:** Professor Dumont's candid report on Central Africa included his summary of Zaire. "Steal cleverly" was Dumont's idea of a national slogan for Zaire. In contrast to Dumont we have some good news concerning expansion of Churches of Christ in Shaba Province of Zaire. Government permission at Shaba Provincial level has authorized Churches of Christ to operate. National authorization has been applied for. During December 1980, in connexion with six Shaba congregations there were a total of 141 baptisms. In addition, there are further reports of two new congregations being formed. So Woodhall's leadership training programme for Zaire is paying dividends.

## || OBITUARY ||

**Kirkcaldy:** Sister Helen Beveridge was called home on 11th December, 1980, after a short illness. She served her Lord faithfully for most of her adult life and was one of the last survivors of the Cardenden church.

R. W. Hughes.

**Kirkcaldy:** On 4th January, 1981, Derek Mould, husband of sister Joan

(nee Baird) confessed Jesus as Lord and was buried with Him in baptism.

R. W. Hughes.

**Sister Eunice Hood** died on October 4th, 1980, after a long illness patiently borne. Unfortunately a few weeks before her death a further complication occurred whereby she had to have a leg amputated. She died saying to her nurse to tell everybody that I love them.

I knew Eunice as a girl and went to the same Sunday School. She followed her Lord faithfully and was beloved of many brethren. Her 'phone was a hot-line' for anyone in need; her concern for others was a priority.

Brother John Morgan officiated at the funeral which was attended by a large number of brethren anxious to express their sympathy and pay their respects. Our prayers go out to brother Arthur in his time of sorrow.

J. E. Breakell.

**Slamannan:** It is with sorrow that we record the death of sister Christina Wilson on January 12th. She was aged 79 years and became a member of the Lord's family late in life — she was, in fact, 77 years old when she was immersed. Her courage and testimony for the Lord were an encouragement to us all. Her presence amongst us will be sadly missed but we sorrow not as others with no hope but rejoice in the knowledge that "precious in the sight of the Lord is the death of His saints". The funeral service was carried out by brother Alex Brown.

**Tranent.** It is with deep sorrow that we announce the passing from this life on Lord' Day 8th February of our Bro. Edward Jess. He had been in ill health for many years and had to make an early retirement because of infirmity. He endured ill health with fortitude and courage. He was one of the founder members of the little church at Pennyvenie in Ayrshire (now the church at Dalmellington) having been shown the way of the Lord more perfectly by the

preaching and teaching of the late Bro. Will Steele, who had gone to that district as a Colliery Manager. Along with some other young men from the Christian Union, he was baptized into Christ on 17th February, 1935, and so the church at Pennyvenie began. He became a very active christian right away, and continued to be so until the day he passed away at the age of 68 years. About 13 years ago he came to the east of Scotland to take up a position in one of the mines here, and took up membership with the church in Tranent, which he has served very well indeed. Even when suffering great discomfort he would determine to keep his preaching appointments, and carried out his duties with zeal and faithfulness. The writer was with him on the Friday before he died and it was evident that he was aware that the time of his departure was at hand. We discussed the throne of grace which he maintained was so very important. He was very fond of singing and was the leader of the singing in the church here. A verse from one of Fanny J Crosbie's hymns seems very apt:

"After the mist and shadow,

After the dreary night,  
After the sleepless watching

Cometh the morning light;  
Beautiful, soft, and tender,

Leading the soul along,  
Over the silent river,

Into the land of song."

Asleep in Jesus, in the blessed hope which is the anchor of the soul. He had a deep faith in the final triumph.

A service was held in the meetinghouse of the church at Newtongrange, at which there was a large representative gathering, and was conducted by Bro. William Black and the service at the graveside was conducted by Bro. David Chalmers. Both of these brethren from the church at Dalmellington. We commend our Sister Elizabeth and her family to the care of our Heavenly Father, the source of all true comfort and consolation.

Tom Nisbet.

## COMING EVENTS

**Longshoot — Scholes, Wigan:** April 11th-14th, 1981. Mission with Michael Gaunt (Peterhead) as preacher.

**Social — at Tranent: (God Willing)** 21st March, 4pm. Speakers: J. McLuckie, Haddington; A. Scobie, Dennyloanhead. Place: School Dining Hall.

**Social — at Kirkcaldy:** 11th April. Speaker: John Kneller, Tranent.

**Slamannan:** Saturday, 16th May, 4pm.

Editor's telephone number is Ford 320-527.

## THANKS

Sister Elizabeth Jess and family would like to thank all those who so kindly sent cards and letters of sympathy and consolation during their recent bereavement.

## EVANGELIST WANTED

The Slamannan District of Churches require an evangelist and all interested brethren should apply in writing to the District Secretary, Hugh Davidson, 21 Glen Lyon, St Leonards, East Kilbride, Scotland GT4 2JJ.

## WANTED

Bound volumes of the "S.S." for the years prior to 1967. All replies to John Wilson, 24 Owendale Avenue, Bellshill, Lanarkshire ML4 1N5, quoting costs.

## BROTHER R. B. SCOTT

Brother Scott writes to say that he is staying at present with sister Scott at the home of brother Daniell and daughter Margaret. Sister Scott needs constant care due to her ill health.

Brother Scott is still trying to serve the Kentishtown church but things are extremely difficult. Brethren will wish to remember the Scotts in their prayers.

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**THE SCRIPTURE STANDARD** is published monthly.

## PRICES PER YEAR - POST PAID BY SURFACE MAIL

UNITED KINGDOM and COMMONWEALTH	....	....	....	£4.00
CANADA & U.S.A.	...	....	....	\$9.00
AIR MAIL please add £1.50 or \$3.00 to above surface mail rates				

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Tel. No. Longniddry (0875) 53212 to whom change of address should be sent.

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