

The SCRIPTURE STANDARD

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

Vol. 64 No. 6

JUNE, 1996

BY PUBLIC DEMAND

Have you noticed how "Public Demand" is increasingly influencing the direction of religious activity? In today's edition of *The Daily Mail*, for instance, there is an article which illustrates the growing acrimony between Church of Scotland ministers and their congregations: and the dire financial consequences. *I quote*: "Bitter feuds between ministers and congregations have cost the Church of Scotland £250,000 in the last five years, a Kirk report revealed yesterday. The in-fighting has been so intense that ministers and their families have to pack up and leave the manse. Others have left the ministry altogether to take up other professions such as teaching. Committee Convener, Rev. Gordon Jamieson, says that he believes that the problems that new ministers face show that church members are more willing than ever to question what the new pastor does and says. *Nowadays* ministers have to acquaint their congregations with how they wish to do things and a consensus is reached. In some cases there is so much disagreement that they have to part company, and since you can't move a congregation, the minister has to go" (*Unquote*). The newspaper article then cited one or two examples of where, and why, some ministers "Had to go". *I quote*: "Cases where ministers have fallen out with their congregations include one where a Kirk minister, with leanings towards Episcopalianism, insisted on placing candles on the communion table. His 'High' view of worship included 'responses' - with the result that members of the congregation branded him as a Romanist. His removal was recommended and he left his charge after the General Assembly confirmed the verdict.

In yet another case, the Rev. Sandy Shaw started a rumpus at his Kirk in Auldearn, near Nairn, by refusing to baptise any more infants. He declared 'Persons should only be baptised when they repent their sins, and come to believe in Jesus Christ. Age has nothing whatever to do with it!' The General Assembly later threw out his appeal against the decision of the Inverness Presbytery which sacked him. After 24 years in the pulpit Mr. Shaw and his family were given three months to vacate the manse.

A further example was when, soon after his arrival, a minister discovered that some of the elders in the Parish were women. He quickly made known his belief that women were not acceptable either as elders or ministers. This became one of the issues in a tug-of-war with the Kirk Session, which later reached presbytery level. The minister was asked to leave and he later found a job outside the Church of Scotland". (*Unquote*).

CHANGED DAYS FOR THE CLERGY

What can we learn from this report and the way things are going in the denominational world? Firstly it is quite obvious that, increasingly, the clergy are losing the once almost impregnable position they previously enjoyed in congregations of the Church of Scotland

and other denominations. At one time, young ministers, fresh from university or theological college, arrived with their M.A. or "Doctor of Divinity" degree and would expect little challenge from their congregation. Congregations were, of course, encouraged into the belief that the Bible is a difficult book and required a university degree to understand it. Congregations also assumed that these ministers knew the Bible as well as they knew the classics which, very often, was certainly not the case. Nowadays, however, recruits for the ministry are harder to come by; lack the intellectual qualities of those in former times and are, therefore, not afforded the awe and respect as previously. As the report stated, "new ministers have to acquaint their congregations with how they wish to do things and reach a consensus". In other words they have to please their congregation in all that they intend to say or do and if the minister can't subjugate his religious conscience to conform to the dictates of the congregation then "He has to go". In short "the church" has to give "the people" what they want. The authority of "the minister" is now largely a thing of the past. Indeed the authority of "the R.C. church" is also now almost a thing of the past and even the rigid authority that the Pope of Rome once carried is very much diminished. The Pope now has to globe-trot from Rome (a rarity at one time) in order to try and assert his authority by personal charisma, but his is a losing battle. "Public Opinion" amongst R.C. members becomes stronger and more vociferous on many vexed issues and so the pontiff has continually to review and restate church policy on matters such as divorce, contraception, abortion, celibacy etc. etc. and in many countries his decrees are largely ignored.

PEOPLE POWER

Although "The People", or general public, make their demands they, themselves, are not always to be trusted in their judgement. Lynch mobs consist of "people", and, after all, the sorry state of the world today has been brought about by "ordinary people". People do in crowds what they would never do as individuals, and during the French Revolution the guillotines were kept busy by "The People". While this is *generally* true, it is much more true in religious context, where "The People" are not renowned for a close adherence to what God would want in the matter of worship or Christian living. Left to their own devices, "the general public" are as the blind leading the blind: sheep without a shepherd, and almost guaranteed to go astray.

We recall that when Moses returned from his short sojourn on Mt. Sinai he found dreadful changes and we understand his almost incandescent rage at Israel's enthusiastic worship of the golden calf. All that Aaron could say was, "**Let not the anger of my Lord wax hot: Thou knowest the people; that they are set on mischief.**" (Ex. 32:22). In the ensuing years, Moses and Joshua certainly had good reason "to know the people" and to learn how fickle and mischievous people can be (as a browse through the Book of Judges will show). Space does not allow a mention of the many examples. It was "the people" who clamoured for a king and God said to Samuel, "**Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee; but they have rejected Me, that I should not reign over them.**" (1 Sam. 8:7). Thus Samuel was to conform to "the voice of the people" albeit their request was one upon which God looked down with great disapproval. "The voice of the people" carried sway that day but God saw it as a rejection not of Samuel but of Himself, as King of Israel, and those same people rued the day. Obviously, in many quarters in the religious world, the voice of "the people" is being heard and acted upon, and much of it carries God's strongest disapproval. And, of course, it was by "the voice of the people" that Christ was crucified. When the crowds chanted "**Crucify Him, crucify Him.**" Pilate asked them, "**Why, what evil hath He done.? But they cried out the more, saying, Let Him be crucified.**" (Matt. 27:23).

ENTERING THE MINISTRY

If, as stated in *The Daily Mail* article, ministers in the denominations are having to appease their congregations and reach a consensus, *one good outcome* might be that all parties will now be forced to go to *the Bible* in order to justify their points of view, and congregations may beneficially, begin to place greater store upon what *the Bible* says than upon what their minister says. *The other good outcome* of this situation might be that both parties, having had more regular recourse to God's word, may find that, in the first place, there is no scriptural authority or sanction for the concept of a clergy and laity. Nor is there any vestige of authority for one man in a congregation to be described as "the" minister, or for such a man to describe church members as "his" congregation. Neither will they find, for that matter, sanction for describing one man as "the" priest of a congregation; for *all church members*, male and female, are ministers unto God, and all church members are in a priesthood of all believers. We hear of young men seeking entry "to the ministry" but surely *all Christians*, at their baptism, take upon themselves the obligation to "minister unto God".

"The plea" of Churches of Christ has always been to seek a return to how things were in N.T. times, notwithstanding the unscriptural but popular changes which have attached themselves to the Church over the last 2,000 years. If we are to regard this plea seriously we must be aware of the fact that in Paul's day there was no such thing as a clergy and laity in the churches. Elders and deacons were to feed the flock and look after material considerations, respectively, and evangelists were to take the gospel out into the world. This is certainly not how things are in most of the denominations or in some Churches of Christ. If we deplore the divide between Christians in the form of a clergy/laity system, as characterised in the denominational bodies, we should, in fairness, scrutinise our own congregation to see if the trend is gathering momentum in our own ranks. Is it possible that we, too, could be influenced by what "most people" would like to see.?

EACH MEMBER MUST MINISTER MUTUALLY

A "minister" is simply anyone who *renders God a service*: it means "servant," *i.e.* a servant of God. The term does not refer to any "officer" in the church, and indeed can refer to people *outside the church* - *e.g.* in courts of law and governments. Paul says, "Let every soul be subject to the higher powers . . . for they are God's ministers, attending continually upon this very thing." (Rom. 13:1-6). Heb. 1:14 says that *angels* "are all ministering spirits, sent forth to minister to them who shall be heirs of salvation." And so God has ministers in and out of the Church; and thus ministers are simply servants of God. *Every child* of God has been called to service - we have been saved to serve. As servants of Christ we are obligated to serve - *each one of us*. We are not members of the Lord's body to be served, but to serve. "Even as the Son of man came not to be ministered unto, but to minister . . ." (Matt. 20:28). Ministering to the Lord is a mutual obligation which *each* disciple of Christ has. We all share a mutual faith - we all have mutual duties thereby. Paul wrote (Rom. 1:12), "That I may be comforted together with you by the mutual faith both of you and me." Our faith is *mutually held* - "mutual" meaning something held jointly, combined interests, and having reference to "you and me" together. The apostle Peter mentions mutual ministry in 1 Peter 4:10 when he says: "As every man hath received the gift even so minister the same one to another as good stewards of the manifold grace of God." In this verse Peter places the responsibility of service upon "*every man*", to the extent that he has been gifted, and says that God will reckon them "good stewards" if they minister that ability (ministry) "*one to another*" (mutually). This is only one verse, of many, which renders foolish any allegation that mutual ministry has no scriptural authority.

Let us look at some others. (Eph. 4:15-16), **"The head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."** The analogy here is quite clear, and strongly supports all members ministering according to their ability. Notice that far from causing a spiritual and numerical decline in a congregation it will *"make increase of the body"* (if every part is effectually working). So, Paul the apostle says that, if every church member works effectually (and supplies that which every joint of a human body supplies) the body of Christ *will prosper and increase itself, "edifying itself in love."*

We cannot worship by proxy; neither can we *serve* God by proxy (by paying someone to minister for us). This term **"one another"** shows us plainly that our service is just as mutual as our faith, our aims, our anxieties, and our hopes. This phrase occurs again and again. Here are a few further samples:

Gal. 5:13 ". . . but by love *serve one another*";

Rom. 14:19 "*edify one another*";

1st Peter 4:9 "Use hospitality *one to another* without grudging";

Rom. 15:14 "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to *admonish one another*";

Gal. 6:2 "*Bear ye one another's burdens* and so fulfil the law of Christ";

1st Thess. 1:18 "Wherefore *comfort one another* with these words";

1st Thess. 6:11 "Wherefore comfort yourselves together, and *edify one another*, even as also ye do";

Col. 3:16 ". . . *teaching and admonishing one another* in hymns and psalms and spiritual songs . . ."

Heb. 10:24 ". . . but *exhorting one another*, and so much the more ye see the day approaching."

The above references should more than satisfy even the most difficult person that mutual ministry is very scriptural and that God has ministers even outside the Church. Every minister within the Church has the privilege, and a duty, to edify; comfort; admonish, exhort, teach and love every other Christian. Of that there is no doubt.

CONCLUSION

The general philosophy of today seems, primarily, to be that "the people" must get what they want. Business men who still preserve the fiction that "the customer is always right" tell us that they go to great lengths to provide what the public demand. Film-makers who produce sick and dreadful films, full of sadistic violence and pornography, tell us that they are only giving in to public demand. Indeed they say that when, just the other day, British film censors cut out much of the foul language and gratuitous violence from a foreign film soon to be shown in this country, their switch-board was jammed for hours with public complaints against the cuts. Certainly, when one looks around one gets the impression that there has over the years been a substantial drop in the moral tone of the nation and it may well be true that nothing would surprise us these days with regards to what the public might demand. As we have seen from the newspaper article, this phenomenon of public pressure is encroaching itself upon the religious world, and those, previously docile, occupants of pews in the denominations are now making their presence felt more and more. The clergy are being forced to give them, not necessarily what's good for them or what God has decreed for them, but what they themselves think they would like. As already mentioned, "the people" have a very poor track record for getting things right and Jeremiah tells us that the prophets prophesied falsely *"The people loved to have it so"* (Jer. 5:31). We can but hope that this

new-found feeling of spiritual independence, which seems to be emerging in congregations of some of the denominations, will lead to a short-circuit in clergy influence and a greater regard for the scriptures. If "the people" are motivated to search the scriptures, for whatever reason, it can only be a good thing. It is good for us all.

Readers may agree that what was really heartwarming about the newspaper article was the mention of the clergyman who, upon arrival at his new charge, discovered the presence of women elders. Obviously a man of principle, he correctly pointed out to his parishioners that, according to the N.T. (1 Tim. 3:2) an elder **"MUST BE the husband of one wife"** which would seem to preclude women from that post. Clearly, in the congregation there was "a public demand" for women elders, and women ministers, and the good clergyman had to pack his bags and get another form of employ. It was also very encouraging to hear that the Rev. Sandy Shaw, after having "baptised" babies for 24 years could do it no more in all good conscience, and enough was enough. Knowing that there was no sanction for the practice in the N.T., Mr. Shaw admitted to his congregation that true baptism is not for infants but for those who can hear, understand and obey the gospel, and those who can decide to repent. Again, there was a strong "public demand" in the C. of S. for infant sprinkling and Mr. Shaw had to go. How refreshing; to consider that neither man was prepared to continue in a situation untenable in terms of truth and conscience, and were prepared to join the dole queue rather than go along with an unscriptural charade. However there are currently 1,300 clergymen in the C. of S. and so the two honest men mentioned do not seem to form a large percentage, but integrity has, of course, always been an *individual* responsibility. We are all responsible for what we say, teach and practise, *as individuals*. "The people" consists of individuals. All Christians are ministers (servants) individually and must mutually serve God to the best of their ability. The apostle says, **"As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God,"** and that means *individuals*, like you and me.

May we strive never to be influenced by the crowd, or impressed by large numbers, or with what seems popular with "the majority" but, like the two men mentioned, outnumbered so heavily (2 out of 1,300), may we remain *loyal to the word of God*, and certainly never swayed by what "the public" demand.

EDITOR

GLEANINGS

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

LOOK UP

"Looking unto Jesus, the author and finisher of our faith." Hebrew 12:2

LOOKING UNTO JESUS	Hebrews 12:2
BEHOLDING. . . THE GLORY OF THE LORD	2 Corinthians 3:18
THEY LOOKED UNTO HIM	Psalms 34:5
LOOKING FOR THAT BLESSED HOPE	Titus 2:13
WE LOOK FOR THE SAVIOUR	Philippians 3:20
LOOKING FOR THE MERCY	Jude 21
YE LOOK FOR SUCH THINGS	2 Peter 3:14

"LOOK UPON THE LORD AND WONDER."

"He is the Way, and yet He was weary."

"He is our strength, and yet He was faint."

"He is the Bread of life, and yet He was hungry."

"He is the Fountain of the Water of Life, and yet He was thirsty."

"MINE EYE AFFECTED MINE HEART"

Lamentations 3:51

If you want to be Distressed, look within.

If you want to be Defeated, look back.

If you want to be Distracted, look around.

If you want to be Dismayed, look before.

If you want to be Delivered, look up.

If you want to be Delighted, look to Christ.

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of the earth will grow strangely dim
In the light of His glory and grace."

WE QUOTE

"Oh, soul, look up when thou art sorely tempted
To think that thou of all hast been bereft;
There is no soul on earth from grief exempted;
If friends are taken, thou hast one Friend left;
Look up, and see Him gazing down on thee;
Look up, not down, and thou the light shall see."

Fairelie Thornton

"It's dangerous to look in too much. So look out!"

"If you must look back - look back to Calvary - then up to the throne where Christ lives and intercedes."

"O Beulah land, sweet Beulah Land,
As on the highest mount I stand,
I look away across the sea,
Where mansions are prepared for me.
And view the shining glory shore:
My heaven my home for evermore!"

"A VESSEL UNTO HONOUR SANCTIFIED, AND MEET FOR THE MASTER'S USE,
AND PREPARED UNTO EVERY GOOD WORK!"

2 Timothy 2:21

Selected by Leonard Morgan

"WHERE TWO OR THREE ARE GATHERED . . ."

One of the greatest problems of our age is a lack of understanding of the meaning of "worship." A lack of understanding of "worship" is an indicator pointing to a misunderstanding of the word and work of Jesus Himself; and hence of the nature and mission of the Church in the world. This tendency reduces worship to "praise God only;" and categorises it as "a function reserved for Sundays;" and restricts it to the church

building. Then, to add to the harm done, it is traditionalised to the point that any change in the form or order of worship becomes a heresy. In this paper we want to direct our attention toward a more correct understanding of what the scriptures teach regarding worship.

DEFINITION

A definition of the word "**worship**" is necessary before we can discuss what it entails. The English word "worship" is derived from the word "worth-ship." It is the recognition of the supreme value ascribed to God. God is "worthy" of our adoration (Rev. 4:11). Christ is also "worthy" of our praise (Rev. 5:12). In the Hebrew and Greek there are a number of words which are all translated by the English word "worship." In the Hebrew, there are: *Segad, atsab, abad, shachan*. In the Greek, some of the words are: *doxa, eusebed, therapeuo, proskun, latreuo*.

In the Old Testament, *abad*, and in the New Testament, *therapeuo*, means "**to serve**." Worship itself is called "a service," but it is never called a "worship service." In tracing the word *latreuo* in the New Testament, our understanding of worship is enlarged. Worship is: (1) a presentation of our bodies as a living sacrifice (Rom. 12:1); (2) it is a service of God in the spirit (Phil. 3:3); (3) it is a service without fear, in holiness and righteousness (Luke 1:73f); (4) it is with fastings and prayers (Luke 2:37). Paul's message of the word "worship" in Romans (1:9) will be the basis of our next point; "**God is my witness, whom I serve with my spirit in the gospel of His Son. . . .**"

A SPIRITUAL AWARENESS

At Sinai, God had given the Hebrew people the law. By Jesus' time, the Pharisees had been so afraid that someone would break the law that they had built a "fence" around it. This "fence" became traditionalised and legalised. Jesus continually had to remind the people that "**God is a Spirit, and those that worship Him must worship in Spirit and truth**" (John 4:24). Paul says that real "circumcision" is a "matter of the heart" (Rom 2:29).

Though the Pharisees had reduced Old Testament worship to tradition and ritual, this was never the intent of the O.T. Job was accused of "**turning his spirit against God**" not of breaking any law (Job 15:13). The Psalmist rebukes a generation "**whose spirit was unfaithful to God**" (Ps. 78:8). In Ezekiel 37:14, it is God's Spirit within a man that gives life to the body of flesh and enables him to become obedient to God (cf. Rom. 8:1-9).

A spiritual awareness is necessary if we are to "**walk by the Spirit**" (Gal. 5:16); be "**led by the Spirit**" (Gal. 5:18); "**live by the Spirit**" (Gal. 5:25). The Christian has the freedom to choose between the spirit and the flesh, but if he is going to make decisions according to the spirit he must first be aware of it (Gal. 5:13). In Deuteronomy 6:4,5, the direction of worship is given: "**Hear, O Israel; The Lord your God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and all your might.**"

A GOD-AWARENESS

In the above passages four important questions are answered: (1) Who? *Yahweh*: (2) Motive? Love; (3) How? as "Lord"; (4) What it entails? "With all your heart . . . soul . . . and might." Worship begins with a real awareness of God. This can only be done when we, in the words of the Psalmist, "**seek His presence**" (Ps. 105:1-6). Paul understood this to be true when he told the Athenians that all men ". . . should seek God, in the hope that they might feel after Him and find" (Acts 17:27).

For worship to ever have any real meaning, God's presence must be there. In Matthew 18:20, Jesus says: "**where two or three are gathered together in My name, there I am in the midst of them.**" The fact that the angels are present in the worship has a bearing on the believer's conduct (1 Cor. 11:10).

The Psalmist tells us to "**seek the Lord and His presence**" (Ps. 105:4). Isaiah and the apostle Paul echo the Psalmist when they say: "**Seek the Lord while He may be found, call upon Him while He is near**" (Isa. 55:6). "**They, men should seek God . . . Yet He is not far from each one of us**" (Acts 17:27).

The problem does not lie in the distance of God from man, God is near, but rather in the distance of man from God. In the garden, it was man who separated himself from God and hid; it was God who came looking for man. In the Incarnation, it was again God who came to man, and again it was man who could not stand in His presence without condemnation. If one reads carefully the prophets, especially Isaiah 65:1,2, one can almost see the tears in God's eyes and begin to understand the exceeding wickedness of sin.

**"I was ready to be sought by those who did not ask for Me;
I was ready to be found by those who did not seek Me.
I said, "Here am I, Here am I," to a nation that did not call on My name.
I spread out My hands all the day to a rebellious people,
Who walk in a way that is not good, following their own devices."**

Before worship can be conducted as a vertical relationship with God, there must first be a *horizontal* relationship with our fellowman.

A NEIGHBOUR AWARENESS

In Leviticus 19:18, we read, "You shall love your neighbour as yourself." Jesus ties Deuteronomy 6:4,5 and Leviticus 19:18 together in Matthew 22:36-40. In Matthew, Jesus sets priorities of human relationships: (1) God, (2) Neighbour, (3) Self.

The Lord's Supper is one element of worship. It is often referred to as "the communion" from the Greek word meaning "to share" (*koinonia*). Paul commands that when we eat of the communion we must "wait for one another" (1 Cor. 11:33). When the Church sings hymns, songs and psalms, it is to be done as "teaching and admonishing one another" (Col. 3:16). When the Church assembles, it is for the purpose of "encouraging one another" (Heb. 10:25). The worship is itself for the purpose of "edifying one another" (1 Cor. 14:13-27). The worship is to be conducted in such a way that the non-believer can say "Amen" (1 Cor. 14:16).

In these passages, we can see the horizontal direction of worship. There must be this "awareness of our neighbour." The last priority, but one of equal importance is . . .

A SELF - AWARENESS

Our relationship with others affects and is affected by our understanding of our own selves. Worship of God must come from the heart. External acts do not beget true worship. In Revelation 2:1-7, the Church in Ephesus was sound in doctrine. They "hated the works" of those who taught false doctrine. Christ had only one thing against them, they had "abandoned the love you had at first." Their hearts were not right before God. Yet because of this, the Church in Ephesus was in the same danger as the Church in Sardis which was dead!

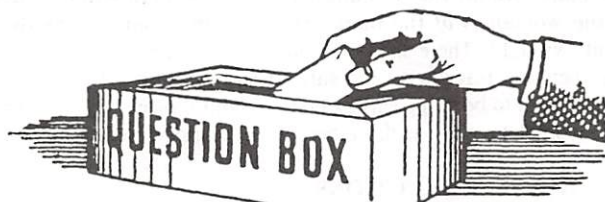
In the days of Noah, God destroyed the world because of the condition of man's heart. Read Genesis 8:21. Worship at the tabernacle in the wilderness was to be motivated by the heart (Ex. 25:3). Even the keeping of Mosaic Law was not an external act only but the law was to be "in the heart" (Isa. 51:7). It was at this very point where the Pharisees of Jesus' day failed. They were as cups, clean on the outside but filthy within (Luke 11:39). Jesus accused the Pharisees of being whitewashed tombs, full of corruption (Matt. 23:27).

Before worship can begin, a self-awareness must be there. "What is our heart's condition?" Before taking communion, before we can share with others the Lord's feast, Paul directs each one to "first examine himself" (1 Cor. 11:28). This self-examination leads to an examination of our relationship with others. Christ said that, if a man bring a gift to the altar and remember that his brother has something against him, he is to leave the gift and "go be reconciled" and "then come and offer your gift" (Matt. 5:23,24). This passage assumes that the worshipper has examined himself, hence his "remembrance." One cannot love God without loving his neighbour and he cannot love his neighbour if he does not love himself.

"Beloved, let us love one another; for love is of God, and he who loves is born of

God and knows God. He who does not love does not know God; for God is love" (1 John 4:7,8).

J. T. Willis.



Conducted by
Alf Marsden

"In what way, or in what respects, is the man the 'head' of the woman as in 1 Cor. 11:3 or Eph. 1:21?"

In our study of 1 Cor. 11 we can disregard, I think, verse 1 because it would seem to be, quite properly, better placed at the end of chapter 10.

Paul's task, as the apostle to the Gentiles, was to preach the Gospel and to organise communities of Christians from those who obeyed the Gospel. He was always at pains to defend his Divine authority for his apostolic teaching. In Cor. 11:23 he says, "**For I have received of the Lord that which also I delivered unto you . . .**" Consequently, in v2 of the same chapter he says, "**and keep the ordinances (traditions) as I delivered them to you.**" Refer to 1 Cor. 4:17 ". . . as I teach everywhere in every church;" also in 7:17 ". . . and so I ordain in all churches." It was necessary for converts to know that the Apostle taught the same things in all churches, whether they were autonomous or not. Autonomy does not mean that we can disregard the teaching of Christ. Having said that, let us proceed.

THE HEAD

I believe we have to look at the facts as they are presented to us in the Scriptures. In Gal. 3:28 we read, "**There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.**" You will notice that not only is the distinction made between Jew and Gentile abolished, but also the equality of man and woman is declared. This is a broad principle laid down by God for the salvation of souls; there are other things relative to our question which we shall need to consider. There is no doubt at all that the doctrine of equality has, down the ages, threatened to lead to much social confusion. It is also true that in the Church women have wanted to teach, preach, pray in public and even, strange as it may seem, claim the right to appear unveiled in public assemblies. I believe, if we are to avoid confusion, we need to keep to the forefront of our minds that there is a difference between the role of women in the world, and those in the Church.

After the praise in v2 the Apostle adds a word of censure in v3, "**But I want you to understand . . .**" He then goes on to state the hierarchy; "**Christ is the head of man; man is the head of the woman; God is the head of Christ.**" From this we understand that the head, in its natural significance relative to the human body, houses the brain, and the brain gives directions to all other parts of the body. Also, metaphorically, the 'head' speaks of the authority or direction of God in relation to Christ, of Christ in relation to believing men, and of the husband in relation to the wife. In Eph. 1:22 it speaks of Christ in relation to the Church. Furthermore, in all of these relationships there is a symbol of **dependence** in relation to the 'head' by those whom the 'head' has headship over. Consequently, Paul is able to say, "**Every man praying or prophesying having his head covered, dishonoureth his head**" (Christ); also, "**every woman that prayeth or prophesieth with her head uncovered dishonoureth her head (the man).**" There has never been any controversy in the Church about men having their heads uncovered when engaged in worship; many of our

sisters, however, have chosen to ignore the plain teaching given by Paul in 1 Cor. 11. There may be a few feminine eyebrows raised when I make my first point which is that as the Church is dependent on Christ, so the women are dependent on the man. But before the male ego begins to blossom let me show you how Paul demonstrates the law of Christian equality, "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is *of* the man, even so is the man also *by* the woman; but all things of God" vv11,12. There should be no such question as to '*which is the greater*'; Paul distinguishes between **inferiority** and **subordination**. Both are great and right in being what God intended them to be, but each sex takes a rightful place in the order of things. Thus, each sex is incomplete without the other; and the glory and dignity of motherhood is emphasised.

GOD'S INSTRUCTIONS

First of all, Paul argues in 1 Cor. 11 that as a sign of the subordination of woman to man, the woman should be '*veiled*.' According to W. E. Vine, the Greek word *KATAKALUPTO* signifies, 'Having the head covered; having (something) down the head'. Customs change, of course, and I am not suggesting that our sisters today should wear the 'Yasmak,' but the head should be covered; 1 Cor. 11 makes that clear. The woman is the glory of man, but the man is her 'head' in God's order of things, and the woman should not shame her 'head'.

This subordination in the life and worship of the Church is further emphasised by Paul in 1 Tim. 2:9ff. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This again, as I understand it, refers to public speaking and worship; in other respects in the life of the Church sisters can have a vital role to play. The question has been posed, "Well, what if there are only sisters in the assembly; what happens then?" Logically, such an assembly, in my view, cannot fulfil its true scriptural function. It may be said, "If there are no men, then women will have to do the things which men in the assembly would normally do." That seems to me like saying, "We have no baptistry, therefore we shall have to practice 'water effusion.' It seems to me that in such a situation the sisters should confine themselves to partaking of the emblems in remembrance of the Lord on Lord's Day. That is only my opinion, of course.

It is also a fact that the headship of man extends also to scriptural leadership in the Church; the Apostle makes this clear in his first letter to Timothy. "This is a true saying, If a man desire the office of a bishop, he desireth a good work . . . A bishop then must be blameless, the husband of one wife . . . One that ruleth well his own house . . . Let the deacons be the husband of one wife." 1 Tim. 3. I suppose it is quite natural that when women lead companies they should have aspirations to lead any community of people, Christian or otherwise. As regards the Church, however, this is not permissible; not perhaps because they couldn't do it, but because it is not God's order for the Church.

CONCLUSION

As I said earlier, it is not a contest between superiority and inferiority; if we hold that view then we miss the whole thrust of the teaching. In Eph. 5:21-33 the Apostle gives a profound synopsis of the reciprocity within the married state of the Church. He completes that section in an interesting way, "Nevertheless let every one of you in particular so love his wife as himself (i.e., he would lay down his life for her); and the wife see that she reverence her husband". The Greek word for 'reverence' is *PHOBEO* which means 'to fear' (A.V.). This does not mean that a wife should be in **abject fear** of her husband; on the contrary, it means that she fears for her husband lest he should fall from his high place in the order of God. This is love indeed, because they both know that they must portray in their lives that greater love which subordinates them to the One who demonstrated that love could

overcome the world. Therefore, there must be no talk of 'superior' and 'inferior'. We are *all one* in Christ Jesus in the order which God has laid down. We should glorify Him in whatever capacity we serve.

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

"GO MAKE DISCIPLES - ME?"

Discipleship! It is nothing short of amazing that we have neglected a matter on which our Lord has so much to say. Perhaps this is partially due to the use of this term by those who went out from us and used it in a denominational sense.

Misunderstandings often result from a failure to properly define our terms. Since the New Testament was written in Greek we need to look to that language in order to get a basic definition. *Mathetes* is the most common word for disciple in the New Testament. "In the Greek world, *mathetes* variously designated an apprentice, one who accompanied with a teacher in order to learn from him, one who belonged to a certain school of philosophy (e.g., a disciple of Socrates), and one who adhered to the teaching of another, even though that one be removed in time and place. Groups of disciples continued even after a teacher died. Their commitment to a master/teacher led to passing along his wisdom and saying." (*International Standard Bible Encyclopedia*, Vol. 1, page 947).

Mimeomai is another Greek word related to discipleship. It means to imitate or mimic. As Paul says in First Corinthians 4:16, "Therefore I urge you to imitate me." (*Dictionary of New Testament Theology*, Vol. 1, 490, 491).

Disciples of Christ must imitate Christ "To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps" (1 Peter 2:21). "Come, follow me," Jesus said, "and I will make you fishers of men" (Mark 1:17). To imitate Christ is easy to say but not easy to do. We may be inclined to give up, saying that it is an impossible challenge. But we need to read the gospels again and see that the first disciples Jesus called also had their imperfections. Although they were fishermen, they became afraid in a violent storm on the Sea of Galilee. In Gethsemane they fell asleep when they had been asked to watch and pray. They were indignant with Mary for anointing Jesus with costly perfume. Two of them wanted to incinerate a town. They were slow to grasp their Lord's teaching. They blocked mothers from bringing their children to Jesus. Sometimes they lost their faith. They boasted they would never deny Jesus but would even die for him. At His arrest they all forsook Him and fled. Yet in spite of all of these men were teachable and willing to grow. If we are willing to learn and desire to grow the Lord can use us too.

CHRIST'S OWN EXAMPLE

Jesus set the example in fishing for men. He teaches publicly as He has opportunity. But much of His work is done in homes and as opportunities arise. He appears never to be in a hurry and always has time for those who sought His attention. He accepts those from every occupation, social position, or religious standing. Even though often wearied by the crowds He continues to minister to those who seek Him. He called the twelve "that they might be with Him and that He might send them out to preach" (Mark 3:14). As they were with Jesus the twelve could observe how He did everything. We need to take others with us when we go seeking for souls or helping the needy. As we saw in the definition earlier, a disciple is an apprentice. An apprentice learns by seeing his teacher do something. Then he does it with supervision. Then he does it alone. There are so many ways in which this needs to be followed. Think about the possibilities for your congregation!

Babies, children, in fact all of us, learn by imitation. The examples or models that we see determine how we will act. This is obvious in the home but it is also true in the Church.

People follow their leaders. This is why no church will rise above its leadership.

There are many good principles on discipleship. But we learn better from people than we do from principles. The Book of Acts has some inspiring models for us to imitate. Like them we need to move from our Jerusalem and then to Judea and Samaria "and to the ends of the earth" (Acts 1:8). The church at Jerusalem was in many ways a model church. If we would have daily additions as they did (Acts 2:47) then we must be devoted as they were to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer (Acts 2:42).

Stephen is honoured as the "first Christian martyr". Many would not consider that an honour; but as disciples are we not to be willing to take up the cross to follow Him? Philip was a "model evangelist", being successful in both public (in Samaria) and private evangelism (with the Ethiopian eunuch). Dorcas is a model to Christian women in that she was willing to serve others. As Leroy Eims put it, "A disciple with a servant spirit is worth her weight in gold."

Barnabas was a "model of encouragement". Almost every time we read of him, he is encouraging someone. Even those whose disabilities limit them in other areas can be a great source of help by timely words of encouragement.

Limitations of space do not permit us to consider all of these great examples from Acts. May we be encouraged to search the Scriptures to find other great examples of **faithful disciples**.

K. Thompson.

THE DIFFICULT SIDE OF SERVING

Many, before entering the Lord's service, no doubt feel that once they have been baptised, become accustomed to attending worship periods regularly, and overcome of their old habits, they will pretty well "have it made" in serving the Lord. Doing these outward services, however, is the easy side of obeying Christ. The difficult side involves that which is within; it involves keeping the heart right.

It is easy to attend the worship periods, but is it difficult to worship, to rid the mind completely of worldly things, and to concentrate fully on the Lord. It is easy to sing, but it is difficult to meditate on the words, making the sentiment of the song one's own sentiment. It is easy to bow the head, but it is difficult to pray. It is easy to eat bread and drink fruit of the vine, but is difficult to concentrate as fully as one should on the suffering of Christ. It is easy to sit through a sermon, but difficult to participate with the speaker in a study of God's word. Sitting through a worship period is not in itself worship, for true worship must proceed from the heart (Eph. 5:19; John 4:24).

In moral realms, the difficult thing to do is to keep the heart pure. It is relatively easy to refrain from killing, stealing, or committing adultery. After all, one is hindered in such matters by the laws of the land, social pressures, forbidding circumstances, fear of being caught, etc. It is difficult, however, to completely rid the mind of jealousy, selfishness, discontent, lust, hatred, bitterness, a spirit of revenge, etc. Anyone who has ever been jealous of another knows the difficulty involved in cleansing the heart of this terrible sin. So it is with all the sins of the heart.

It is easy to develop a friendly way and gracious manner with others, but it is difficult to develop genuine love and concern for others within the heart. It is easy to give something to some charity drive, but it is difficult to develop real compassion for the poor. It is easy to say, "Forgive me, Lord", but it is difficult to repent.

The wise man said,

"Keep thy heart with all diligence, for out of it come the issues of life." (Prov. 4:23).

This is an essential part of serving the Lord . . . **and the difficult part.**

W. Hall

SCRIPTURE READINGS

July 7	2 Chronicles 19	Philippians 1:18-30
July 14	Micah 6:1-8	Philippians 2:1-18
July 21	2 Kings 20:1-11	Philippians 2:19-30
July 28	1 Samuel 9:17-10:1	Philippians 3:1-16

JOY IN SUFFERING

Many years ago, I spent a whole year studying this great epistle. I read numerous commentaries on the book, as well as undertaking an analysis of every original Greek word. It was a labour of love. Because of the work involved, I can say now that the Philippian letter is one of my favourite books of the Bible. I do not think it will ever leave me. I have found out how true the statement is: "Put your life into the Bible and the Bible will put life into you".

One major thing that struck me about the Philippian letter was that it was a letter of joy, despite the fact that the author was a prisoner in Rome and in danger of losing his life. What a man Paul was! What a servant of Christ! What an inspiration for all saints everywhere, no matter the seriousness of their circumstances! If Paul cannot encourage us in the faith, then what hope have others? For example, we read: ". . . but it is more necessary for you that I remain in the body. Convinced of this, I know I will remain, and I will continue with all of you for your progress and joy in the faith, so that through my being your joy in Christ Jesus will overflow on account of me" (1:24-26, N.I.V.).

THE MIND OF CHRIST

To me, Philippians 2:6-11 is one of the most significant passages of the New Testament. Many commentators have pointed out that these verses actually constitute a hymn in honour of Christ. F.F. Bruce has written: "Like many other early Christian hymns it is cast in rhythmical prose, not in poetical metre. It consists of a

recital of the saving work of God in Christ, in self-humiliation followed by exaltation. He humbled Himself; He was exalted by God. According to 1 Peter 1:11 the Spirit of prophecy in OT times was chiefly concerned with 'predicting the sufferings that Christ would have to endure and the glory that would follow', that is the twofold theme of the hymn now before us. Whether it was Paul's own composition or someone else's, Paul incorporates into his present argument in order to reinforce his plea for the cultivation of a humble spirit".

Speaking of Bruce, I have talked frequently about this outstanding Biblical scholar to a member of the Christian Brethren who regularly attends our Bible Study Class in Motherwell. He can recall Bruce once addressing his congregation on the theme "The Mind of Christ" from this passage in Philippians. Bruce spoke of three men who undoubtedly had the mind of Christ: Paul, Timothy and Epaphroditus. At the conclusion of his talk, he simply asked the question: "Do you, like them, possess the mind of Jesus?" I hasten to add that F.F. Bruce himself possessed this spirit of humility. One of the highlights of my life was visiting this great man in his home in Buxton, Derbyshire, England, to have him sign a copy of his autobiography and share some insight into God's word. For years we had corresponded on all sorts of subjects and his assistance was always unflinching and invaluable. I miss him greatly. My life has been enriched in having known him. But both our lives have been enriched incalculably in knowing Christ. I look forward to meeting again the great professor in that "land that is fairer than day".

TIMOTHY AND EPAPHRODITUS

These men were outstanding servants of God. Paul loved them deeply in the Lord. He highly praises both of them in this epistle. The service they gave to Paul shows just how much they loved him too. Epaphroditus is mentioned only in this

epistle. He is described by Paul as "my brother, and companion in labour, and fellowsoldier" (2:25). He was also a "messenger" (2:25) for the Philippian church. He gave what help he could as their representative but he fell ill and nearly died in the discharging of his duties (2:26,27,30). Albert Barnes has written: "Dr. Paley has remarked that the account of the sickness and recovery of Epaphroditus is such as to lead us to suppose that he was not restored by miracle; and he infers that the power of healing the sick was conferred on the apostle only occasionally, and did not depend at all on their will, since, if it had, there is every reason to suppose that Paul would at once have restored him to health".

Timothy was Paul's "own son in the faith" (1 Timothy 1:2). These words clearly indicate that he was a convert of Paul's. "Of all the members of Paul's circle, there was none with whom he formed a closer mutual attachment than Timothy" (Bruce). Timothy is also mentioned in the Book of Acts, Romans, 1 & 2 Corinthians, 1 Thessalonians and Hebrews. The two Pauline epistles addressed to him show just how an important figure he was in the early days of the Church. But I like what Paul said of him in his letter (2:19-23). And we should not overlook the fact that this epistle bears not only Paul's name, but also Timothy's (1:1).

PAUL'S HOLY AMBITION

Paul originally had trained to be a Jewish rabbi. He studied in Jerusalem at the feet of one Gamaliel (Acts 22:3), an outstanding teacher, who taught in the tradition of his grandfather Hillel. Paul wrote of himself: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church touching the righteousness

which is in the law, blameless" (3:5-6). In other words, his credentials as a Jew were impeccable. "But whatever was to my profit I now consider a loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in Him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ - the righteousness that comes from God and is by faith" (3:7-9, N.I.V.). Paul clearly saw Jesus as the fulfilment of the Law. "I want to know Christ and the power of His resurrection and the fellowship of sharing in His sufferings, becoming like Him in His death, and so, somehow, to attain to the resurrection from the dead." (3:10-11, N.I.V.). How many people in the world today have this ambition?

Jesus was everything to Paul. He was his Master, his Lord and his King. He was his Hope, Life and Joy. For Him he endured hunger, hatred, persecution and unimaginable perils (2 Corinthians 11:26). Despite all these things, his faith in Jesus never wavered. Imprisonment was not an extremity, but an opportunity to make Jesus known in Rome (Acts 28:30-31). His motto was to "preach Christ and Him crucified". Paul did not keep Jesus to Himself: he wanted to share Him with others. He knew that Jesus was THE answer for Jew and Gentile alike, thus his unstinting and unselfish service for the Master. He is a worthy example for all (3:17).

What, in the end, happened to the apostle Paul? The Bible has not revealed the answer. However, there are strong traditions that his life was brought to an end in Rome by the executioner's sword. Eusebius, the great church historian, summed up the early writers and the

consensus of tradition this way: "They record that under Nero, Paul was beheaded at Rome itself, and Peter likewise was crucified, and this record is accredited by the attachment, until this day, of the names of Peter and Paul to the burial-places there".

Ian S. Davidson,
Motherwell.

TEST YOUR BIBLICAL KNOWLEDGE

- 1) Who were Obed's parents?
- 2) Who was Buzi?
- 3) What was the former name of Bethel?
- 4) How many Psalms are there?
- 5) Where was Solomon born?
- 6) How many sons did Ishmael have?
- 7) Who had five husbands?
- 8) Where did Dorcas live?
- 9) Which of Paul's companions almost died in his labours for the Lord?
- 10) Who reigned after Herod?

THANKS FROM PNG

Dear Brethren,

I have received a letter today from Sogoma Jaraohe, the secretary for the Church of Christ in Orouba, Papua New Guinea. Sogoma expresses thanks on behalf of the brethren in Orouba to all their brothers and sisters in Christ in the United Kingdom, who donated money to enable them to buy a solar power unit for the Orouba Church building. He also thanks God for blessing them in this way.

Sogoma said that everyone was amazed that they could have light without a generator or fuel. They cannot understand how the sun can do this, but they are so thankful for it. The unit will be a great asset to the work in Orouba and has already proved this.

When I sent the money, Jab my contact

in Lae went and purchased the unit and was wondering how to get it to Orouba safely. The following day Sogoma and Saoba arrived from Orouba to buy food for the annual women's workshop which was being held in Orouba. You may remember I had set aside K600.00 for this purpose when I was in PNG last year.

Sogoma and Saoba took the unit back with them by M.A.F. plane and had it installed in time for the women's workshop. The women who came from congregations all over PNG were also amazed to see electric light in the Church building. One hundred and ninety women attended during the three days of the workshop and one young woman was baptised into Christ.

Thank you again for your liberality.

Ruth B. Coles

UPDATE OF OFFER TO RE-PRINT OLD BOOKS

Since last writing, I am happy to say that the response to the reprinting of old books has been encouraging - five books and two disks have been requested to date, which is quite good for a beginning. I am therefore thinking about making some more available.

I have a booklet by Bro. Crosthwaite called "Talks on the Tabernacle", which I think was given to me by Bro. Tom Nisbet. This is not so old because it was published in 1951, when the brother was Editor of the Scripture Standard. I think it deserves to be made available again, but if I ought to ask permission of anyone to reprint it, I would be anxious to do so. It would be a neat A4 copy with Bro. Crosthwaite's photograph and all complete, and also on disk if required. If no one objects, I will include it in my next list.

Sister Rose M. Payne,
1 Kenilworth Avenue,
READING, RG30 3DL.
Berks. Tel (01734) 591176

COMING EVENTS

BUCKIE ANNUAL SOCIAL

Saturday, 1st June, 1996

Time: 3.30 p.m.

Speaker: **JOE NISBET**

Students from Harding University

Led by Dwight Smith

27th May - 9th June

APPEAL FROM NIGERIA

In the April, 1995, edition of the "S.S." an appeal from brother Emmanuel H. Hokon, was published, in which the brethren of his congregation were asking for urgent help in the construction of their building. They had bought a parcel of land and were moulding bricks, but, as Bro. Hokon said, "The price of building materials is getting out of hand and we would greatly appreciate any financial support you could possibly give us". That was just over a year ago and Bro. Hokon has written again to say that, to date, they have received no help and could a reminder of their call for help be included in the next edition. Thus I am most happy to do, and this time I hope that the appeal may catch someone's eye.

Our brother can be contacted at:-

P.O. Box 159,
Badagry, Lagos State,
NIGERIA.
(Ed.)

BREVITIES

By taking revenge a man is but equal to his enemy, but in passing it over he is his superior.

Gratitude is the music of the heart, when its cords are swept with kindness.

The road to hell is paved with good intentions: Life, however short, is made still shorter by the waste of time.

What more of us need is to need less.

Opportunities should never be lost: they can hardly ever be regained.

An honest doubt will yield before the proofs of a fact or a truth: and so there is no excuse for doubting, where we have the means of knowing.

1. Ruth and Boaz (Ruth 4:13,17)
2. Ezekiel's father (Ezekiel 1:3)
3. Luz (Judges 1:23)
4. One hundred and fifty
5. Jerusalem (2 Samuel 5:13,14)
6. Twelve (Genesis 25:13-15)
7. Samaritan woman (John 4:18)
8. Joppa (Acts 9:36)
9. Epaphroditus (Philippians 2:25,30)
10. Archelaus (Matthew 2:22)

ANSWERS

THE SCRIPTURE STANDARD is published monthly.

PRICE PER YEAR — POST PAID BY SURFACE MAIL.

UNITED KINGDOM and COMMONWEALTH.....	£	7.50
CANADA & USA.....	\$	14.00

AIR MAIL, please add £2.00 or \$3.00 to above surface mail rates

PLEASE MAKE CHEQUES PAYABLE TO "SCRIPTURE STANDARD"

DISTRIBUTION AGENT & TREASURER:

JOHN K. KNELLER, 4 Glassel Park Road, Longniddry, East Lothian. EH32 0NY.
Telephone: Longniddry (01875) 853212 to whom change of address should be sent.

EDITOR: JAMES R. GARDINER, 26 Gavin Street, Motherwell, Lanarkshire,
Scotland. ML1 2RJ. Telephone: (01698) 252694

"The Scripture Standard" is printed for the publishers by
Lothian Printers, 109 High Street, Dunbar. East Lothian. EH42 1ES. Tel: (01368) 863785