

The **SCRIPTURE STANDARD**

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

Vol. 69 No. 7

JULY, 2002

WHEREFORE THEN, SERVETH THE LAW?

Many of our towns and cities have now had surveillance cameras fitted high up on buildings to scan the streets below, and hopefully cut down on crime and violence. Apparently the scheme has been remarkably successful, and it seems, that when "big brother is watching," people behave much more circumspectly. Predictably, the local "Civil Rights" lobby has been actively opposing the cameras, on the basis that they are an intrusion of personal privacy. Members of the public have been interviewed on the question, at random on the streets, and the general consensus of opinion has been in favour of the surveillance. One very elderly lady seemed to speak for most of us when she said that she was delighted with the idea, and that law-abiding subjects have nothing whatsoever to fear from surveillance. The apostle Paul expressed the same sentiment about 2,000 years ago when he said, "**For rulers are not a terror to good works, but to the evil**" (Rom 13:3). As long as we remain law-abiding citizens we can live quite comfortably with any quantity of law; and all manner of scrutiny: it is when we decide to break the law that our troubles might start. In that same chapter (Rom. 13) Paul goes to some length to show that Christians should be good citizens: scrupulously law-abiding. It must be difficult in some countries, under some vicious dictator, to be always law-abiding, but in this land we should give thanks to God for the very extensive degree of civil liberty enjoyed by all.

Quite apart from our reference to Romans chapter 13, the Bible has a great deal to say about "the law" or "law" and many young Bible students are often puzzled and perplexed by this subject. Cruden says that "law (in the N.T.) when used alone, most frequently refers to the Mosaic law, but frequently includes the unauthorised additions to the law of Moses, by Jewish leaders". Thus the term "law" in the scriptures **nearly always means the law of Moses** and, as it occurs well over 100 times in the O.T. and over 160 times in the N.T. it is a subject worthy of our consideration. Much of how the law of Moses is now to be regarded we learn from the N.T., especially the writings of Paul, and while confessing only a very imperfect understanding of the subject personally, I offer the following remarks.

WHAT WAS INCLUDED

During the "Patriarchal Age" and up until the birth of Moses, there seems to have been no official codification of law although, obviously, there would be a generally accepted norm of behaviour amongst the various tribes and cultures. However, John says, "**For the law was given by Moses, but grace and truth came by Jesus Christ.**"

What exactly was encompassed by "the law?" The first instalment, and basic element of the law came in the form of the **Decalogue** (or ten commandments): Ex 20:2-17. Added to this was the "Book Of The Covenant" (Ex. 24:7) which embraced all the statutes propounded (in Ex. Chaps. 20-23) concerning idolatry; menservants; women-servants; murder; manslaughter; menstealers; cursers of parents; smiters; theft; damage; trespass; borrowing; fornication; witchcraft; bestiality; strangers; widows; slander; false witness; justice; charitableness; the sabbath; the Year of Rest; and the Three Rests. Then there are the laws contained in the **Book of Leviticus** and the Book of Numbers concerning burnt offerings; meat offerings; first fruits; peace offerings; trespass offerings; just balances; the priests; laws of eating; prostitution; clean and unclean animals; necromancy; leprosy and leper cleansing; eating of blood; unlawful marriages; adultery; incest; sodomy; the sabbath; the Passover; the day of Atonement; the Jubilee; oppression; redeeming servants; disobedience; vows; tithing and "sundry laws." Then we have a collection of laws and regulations relating almost exclusively to ceremonial and religious observances such as purification and sacrifice; offerings; priests and vestments; circumcision; Levites and Nazarites.

The above list, while not comprehensive, gives us some idea of the broad compass of Moses' law, obviously intended to cover nearly every possible exigency in Jewish life and designed to provide all things necessary for the physical, emotional, moral and spiritual wellbeing of the people. It should be noted that sometimes the Prophets and the Psalms were included in the Jewish conception of "The Law" and more than once Jesus said "It is written in **your law**" and went on to quote the words He had in mind; from the Psalms (see John 1:34; 12:34 and 15:25). Paul also said to the Corinthians, "**In the law** it is written: With men of other tongues and other lips I will speak unto this people." This is a quote from Is. 28:11. And so "the law" is not always confined to the first five books of the O.T. (the Pentateuch) but can include the Prophets and the Psalms.

CHRIST'S ATTITUDE TO "THE LAW"

Whereas Jesus was often scathing towards Jewish hypocrisy in relation to Moses' law, especially withering in His contempt of the "Traditions of the Elders," yet He generally respected and kept the law (concurrent, of course, with His positive intention to ultimately abrogate the law). He took an independent attitude to Moses, and the law, and claimed that He was not only superior to the Temple (Matt. 12:6) but greater than Moses. He spoke (unlike the Scribes) with complete authority, (e.g. "But I say unto you . . .") while, at the same time, He declared, "**I came not to destroy the law or the prophets but to fulfil.**" All that the law, and the prophets stood for, found its fulfilment in Christ. When Christ died, as Testator of His own will, the "Royal Law" (Jas. 2:8) or "the law of Christ" (Gal. 6:2) immediately sprang into force and "the law" of Moses was entirely annulled. The teaching of Jesus went behind the various enactments of the law and highlighted the grand principles upon which they were based; culminating in Christ's declaration that the entire law could in fact be summed in these few words, "**Thou shalt love the Lord Thy God, and thy neighbour as thyself**" (Mark 12:30). Jesus caused much consternation and amazement amongst the Jews by drawing a distinction between "the weightier matters" of the law, i.e. Judgement, Mercy and Faith, and the meticulous attention to ritual: for many Jews were more concerned with the ritual than religion. In the 'Sermon on the Mount' Jesus swept away all the false applications of the law and, bringing into focus the true principles of the law, showed

while the law required action, such action must come from proper motives. Although Jesus and His disciples were often criticised for failing to engage in ritual washings, and for a less than scrupulous observance of the sabbath, Jesus used such opportunities to show that the sabbath (and indeed all the law) was made for man, and not vice-versa, and that, had the Jews properly understood the law they would have recognised that God's intention in all His enactments was for the ultimate wellbeing of His chosen people, physically and spiritually. God always preferred mercy to sacrifice (Matt. 12:7).

PAUL'S PROBLEMS WITH JUDAIZERS

I suppose it was only to be expected that as young churches began to appear on the map (and before copies of the N.T. were available), "teething problems" amongst the congregations should occur. Paul's urgent epistles to the churches at Galatia, Rome and Corinth illustrate some of these problems but mainly the difficulty was with Judaizers; i.e. those Jewish Christians who mistakenly wanted to integrate substantial parts of the law of Moses into the Christian faith. Jewish Christians insisted that Gentile Christians be circumcised, keep the sabbath and various other items of the law. Indeed they considered that the gospel was exclusively for Jews (and this may well be true when we remember that it required a miraculous vision to make the apostle Peter preach to Gentiles.) Paul regarded Judaizers as perverts of the gospel and in his letter to the Galatians places the curse of God upon all perverters of the gospel; repeating the curse for emphasis, **"and so I say again, if any man preach any other gospel unto you than that ye have received, let him be accursed"** (1:9). Four-fifths of the letter to the Galatians is taken up with Paul's response to Judaizers and to show that **"a man is not justified by the works of the law, but by the faith of Jesus Christ"** (2:16), and that **"if righteousness came by the law, then Christ is dead in vain."** This was a strong argument, of course. What was the point in Christ being born, indeed crucified, if men could be justified by the Mosaic law? In Chapter 3 Paul asks some very searching questions of those unwilling to relinquish the law; e.g. **"This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith? He therefore that ministereth to you the Spirit and worketh miracles among you; doeth he it by the works of the law, or by the hearing of faith?"** Surely in seeking to answer these questions, Judaizers would have to admit that, at that time, God's preferences lay with the **faith** (the gospel) rather than with "the law" of Moses, and that the miracles (and other supernatural manifestations of the Holy Spirit) came by faith and **not the law**.

THE NEW OUSTS THE OLD

Paul also stressed that man's salvation came **not by law** but **BY PROMISE** and that that promise came to us via **Abraham** and not Moses, because the promise (that in Abraham's seed all the nations of the earth would be blessed) was made to Abraham 430 years before Moses ever existed. Thus we are all the children of Abraham (and of God) through faith in Christ Jesus; based on a **promise** given to Abraham; and nothing whatsoever to do with a law given to Moses (3:7). And Paul adds, elsewhere (Rom. 4:9) that when Abraham found favour with God by his acts of faith, such favour was bestowed more than 20 years before he was ever circumcised. Thus today, as in Paul's day, we gain favour with God by faith (a faith as strong as Abraham's), and that favour is not based in any way whatsoever upon law¹. or Moses, or circumcision. And so, Paul could say in the closing verses of Galatians, **"For in Christ Jesus neither**

circumcision availeth anything, nor uncircumcision, but A NEW CREATURE" (6:15).

Paul also used arguments based upon the 'Old' and 'New' Covenants. Oftentimes God had predicted, in the O.T., the coming of a **New Covenant**, which would be much superior to the old. Paul states (Heb. 8:6-13) that these prophecies had been fulfilled in his day. The New Covenant had arrived. Plainly God's employment of the word "New" meant that Moses' Covenant was now "Old" and would pass away. Christ came **"to take away the first (Covenant) that He might establish the second"** (Heb. 10:9). Christ took the law out of the way **"having blotted out the handwriting of ordinances that was against us, which was contrary to us, and HATH TAKEN IT OUT OF THE WAY, nailing it to His cross"** (Col. 2:14). These words must be difficult to misunderstand. God has **"blotted out"** the law and **"taken it out of the way."** In Heb. 8:11 Paul says **"In that He (God) sayeth 'A NEW Covenant' He hath made the first old. Now that which decayeth and waxeth old is to vanish away."**

Faced with the strength of such language, those who wish to retain parts of Moses' law have tried to short-circuit Paul's unequivocal words by claiming that the law can be split up into compartments; e.g. "The Moral Law;" "The Ceremonial Law" and "the Judicial Law" and that the "Moral Law" remains. Paul seemed completely unaware of such distinctions, and certainly the N.T. never ever mentions them. Some Commentators have also said that the "Ten Commandments" were never abrogated but were intended for all men for all time. This is, of course, a nonsense for the Decalogue (10 Commandments) was **never ever** given to Gentiles, and indeed the first 4 of the 10 Commandments could never have been obeyed by the Gentiles. Today we are not subject to the Decalogue, or any item of the Mosaic Law, but are liberated by the "Law of Christ;" and we abstain from stealing, adultery, bearing false witness, killing, coveting (and much more) **not because of the 10 Commandments** but because such things are **prohibited in the N.T.** by Christ and His inspired apostles. Have you noticed that those who wish to retain parts of Moses' law are very selective? It's quite common for them to want to keep the Sabbath, instrumental music, tithing and such like, But I have yet to meet the man who advocates the retention of circumcision.

THE PURPOSE OF THE LAW

In view of Paul's severe strictures on Judaizing Christians, and his comments on the law, it would seem a natural reaction for the Jews to ask **why** the Mosaic Law was not to continue. What then had been the purpose of the law? Paul anticipates the question and says, **"Wherefore then serveth the law? It was ADDED BECAUSE OF TRANSGRESSIONS, UNTIL the seed should come, to whom the promise was made . . ."** (Gal. 3:6). Thus the law was temporary, which might seem a strange thing to say, given that it lasted almost 1,500 years, but such a period is not really a long time in God's eyes. It was to last UNTIL the coming of the Messiah: the One to whom the promise was made. It was ADDED because of transgressions; and was of value in that through its system of sacrifices, washings and purifications **it created an awareness of sin** (something plainly lacking in the world today). It also made men **accountable** for their actions.

The law was good and wholesome but was imperfect (i.e. incomplete) and was weak (Rom. 8:3). Its main weakness and incompleteness lay in the fact that although it could define sin, it could not remove sin. It was added because of transgressions and gave the people a consciousness of their sins. Without law sin is invisible. Paul said that

"Without law, sin was dead" (Rom. 7:8) and admitted that he himself would not have recognised sin, as sin, without the law: (quoting the example of covetousness Rom. 7:7). Once a law is made, sin springs to life: previously it has gone unnoticed. If no law exists, no law can be broken. "Sin" is a contravention of God's law: thus no law, no sin. Laws and rules can radically change a whole environment even although such rules are not God's but made by men. Apparently there was nothing wrong with praying to one's God until Daniel's enemies persuaded King Darius to make a law prohibiting it. Once this law was made the whole situation changed dramatically and Daniel would have certainly died but for the intervention of God. This obtains even in the most trivial things of life: e.g. parking laws suddenly appearing on streets previously free of them, etc. Men could pass the time away kicking a ball around and having good fun, but once laws and rules were made governing the game, referees were required (not only to interpret the rules but to punish those who contravened them).

Some have suggested that law not only defines sin, and quantified it: but might also encourage it. Children might pass a building every day and scarcely notice it. Once a sign is attached to the building saying "No Entry" the children would seek an early opportunity to trespass into it. This not a fault in law, or statute, but a quirk of human nature dating back, perhaps, to the Garden of Eden and 'forbidden fruit'.

Sin, however, requires to be shown up for the dreadful thing it is, and the law of Moses was able to do this albeit not, itself, the remedy for sin. The world had to wait until the coming of the Lamb of God, and the shedding of His precious blood. "Wherefore", says Paul, "The law was our SCHOOLMASTER to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Gal. 3:24). Thus the law was temporary and served its purpose well, but when the fullness of time was come it was replaced by "the hearing of faith." Paul says, "BUT WHEN THE FULLNESS OF TIME was come, God sent forth His Son . . . to redeem them that were under the law." (Gal. 4:4). Moses' law could not redeem or restore.

CONCLUSION

Space has gone and there is little room left for conclusions, but it does seem to be true that mankind does behave better under surveillance and supervision; whether in small things or large. I certainly remember the bedlam that used to prevail in our classroom at school if the teacher stepped out for a minute. And building site workers had a reputation at one time for playing cards all day in the site-hut when the foreman was away. This is another quirk of human nature, and we need law and we need supervision. Because Paul asserted that the law had gone, some Jews probably imagined that they could now do as they pleased. Paul anticipated this and explained that liberty did not mean licence. He said, "Brethren, ye have been called to liberty: only use not liberty for an occasion to the flesh, but BY LOVE, SERVE ANOTHER. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (Gal. 5:13). And so, "the law of Christ" is not codified and systematised like the law of Moses was, but is enshrined in these few simple but ageless words, "Love God, and thy neighbour as thyself" which, if we endeavour to do, we shall not go so very far wrong. Peter, likewise assuring the early Christians of liberty, exhorted them to sobriety and discretion "not using their liberty as a cloke of maliciousness, but as the servants of God, Honour all men. Love the brotherhood. Fear God. Honour the King." (1 Peter 2:16).

THE BIBLE (Part 6)

Hebrew belongs to the Semitic family of languages. The term "Semitic" is derived from Shem, one of the three sons of Noah. Hebrew is not a dead language. Today, it is an official language, together with Arabic, of the State of Israel.

The greater part of the Old Testament Scriptures is written in Hebrew. There are a few portions written in Aramaic (still spoken by the small segment of Assyrian Christians in Syria, Iraq and Persia). F.F. Bruce has pointed out that "we find one Aramaic place-name in the Law (Genesis 31:47); one verse in the Prophets (Jeremiah 10:11); and two considerable sections in the Writings (Daniel 2:4b - 7:28 and Ezra 4:8 - 6:18; 7:12-26)."

Hebrew has an alphabet of twenty-two letters. The names of these letters are found in Psalm 119, which is called an acrostic Psalm. It consists of twenty-two sections of eight verses each. Each of the first eight verses begins with the letter *aleph*, the first letter of the Hebrew letter; each of the second eight verses begins with *beth*, the second letter, and so on. (The first four chapters of the book of Lamentations are also acrostic.) All twenty-two letters of the Hebrew alphabet represent consonants. The Hebrew language is, of course, written right to left, which appears to have been the direction from the beginning.

The Hebrew language is vivid, concrete and forthright in character. Indirect speech is unknown in Biblical Hebrew; all speech is reported in direct form. Contrast in Hebrew is stated in extreme terms for the sake of emphasis. For example, "I have loved Jacob; but I have hated Esau" (Malachi 1:2,3). Jesus used similar language (Luke 14:26). Robert Baker Girdlestone has written: "The Hebrew language, though poor in some respects, e.g. in tenses, is rich in others; and probably no better language could have been selected for the purpose of preparing the way of Christ . . . Its definite article, the gravity and solemnity of its structure, the massive dignity of its style, the picturesqueness of its idiom - these make it peculiarly fitting for the expression of sacred truth. Indeed, it is of a lesson in moral philosophy to take a Hebrew dictionary and trace the gradual growth of meaning in certain words as their signification advances from things which are seen and temporal to those which are not seen and eternal. Persons who have made this point a study can well sympathise with the saying of Luther, that he would not part with his knowledge of Hebrew for "untold gold".

Hebrew has given the English language the following words: amen, hallelujah, kibbutz, sabbath, messiah, shekel, rabbi, Zion, cherub, manna, Satan, sack, jubilee, seraph, balsam, leviathan, Eden, shibboleth, talmud, yiddish, Sadducee, Pharisee, myrrh, torah, Yom Kippur, diaspora, bar mitzva, Beelzebub, urim, thummim, kosher, shemozzle, matzot, etc.

There is quite a number of books available to Biblical students who are not over-familiar with the Hebrew language. For example, I use Young's *Analytical Concordance of the Bible*; Strong's *Exhaustive Concordance of the Bible*; Nelson's *Expository Dictionary of the Old Testament*; and Robert Baker Girdlestone's *Synonyms of the Old Testament*.

KOINE GREEK

Aramaic was the spoken language of Jesus, the apostles and the early Christians. However, Aramaic is not the language of the New Testament Scriptures. That language is Greek - still spoken today by more than eleven million Greeks and Cypriots. The revelation is in Greek because it was the international language in N.T. times.

Greeks belong to the Indo-European family of languages. The Indo-European linguistic family comprises twelve groups, ten of which are still represented by living

languages. The Greek alphabet (twenty-six letters) was derived from the Phoenicians. I do not have the space to outline the history of this great language; but suffice to say, Alexander the Great's conquests of Asia and Africa saw its spread throughout the then-known world. "The conditions attending and following the Macedonian conquest tended to break down the older difference between the Greek dialects, and the last three centuries B.C. witnessed the rise of 'Hellenistic' Greek, frequently called the 'common speech' of Greek - the *koine dialektos* - because it was the form of Greek dialects for its distinctive features, but chiefly upon Attic (the dialect of Athens and the neighbouring territory)" (Bruce).

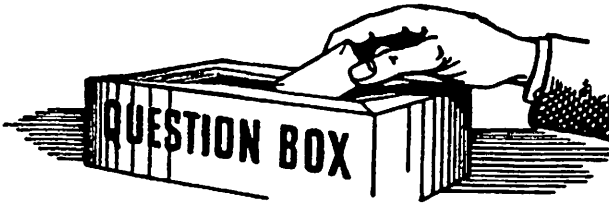
The internationalism of the Greek language, post-Alexander, can be seen in the translation of the Hebrew Old Testament known as the Septuagint. It was made by Alexandrian Jews in the third and second centuries B.C. The term 'Septuagint' comes from the Latin word for 'seventy', *septuaginta*, and is frequently represented by the Roman numeral sign LXX. The actual number of Jewish translators was probably seventy-two, six elders from each of the twelve tribes of Israel. I myself possess a copy of this translation, which consists of the Greek text and an English translation.

The discovery of ancient Greek papyri in Egypt has helped us see how the ordinary, non-literary persons in N.T. times spoke it. "We see how words were used and what significance they had, not in careful literary prose, but in everyday speech" (William Barclay). The papyri contain such things as census and tax returns, marriage and trade contracts, schoolboy's exercises, petitions to the government and private letters. One man's name stands out in this field of research - Adolf Deissmann, author of *Licht vom Osten* (*Light from the Ancient East*). All scholars acknowledge the contribution of this famous German pastor and professor. For example, George Milligan in his book *Here & There Among the Papyri* thanks Deissmann for his scholarship and discovery that the Greek of the New Testament was the language of every day life, spoken and written by the ordinary men and women of the day. C.S. Lewis once commented: "The same Divine humility which decreed that God should become a baby at a peasant-woman's breast, and later an arrested field-preacher in the hands of the Roman police, decreed also that He should be preached in a vulgar, prosaic and unliterary language. If you can stomach the one, you can stomach the other".

There are many tools available to the Bible student of the Greek text. Again, I refer to Strong's concordance and Young's concordance; in addition: *The Greek-English Lexicon of the New Testament* by Joseph Henry Thayer; *The Englishman's Greek Concordance of the New Testament*; W.E. Vine's *An Expository Dictionary of New Testament Words*; Walter Bauer's *A Greek-English Lexicon of the New Testament and Other Christian Literature* (translated by Arndt and Gingrich); *The Interlinear Greek-English New Testament* by Alfred Marshall; *New Testament Words* by William Barclay; *Synonyms of the New Testament* by Richard Chenevix Trench; Edward Robinson's *A Greek and English Lexicon of the New Testament*; etc. These are just some of the works I have purchased over the years on the Greek of the New Testament.

Greek is one of the richest of all languages. "It has an unrivalled power to express shades of meaning. It therefore often happens that Greek has a whole series of words to express shades of meaning in one conception, while English has only one. In English we have only one word to express all kinds of *love*; Greek has no fewer than four" (Barclay). "It is the most wonderful of all languages" (Kenneth S. Wuest). "Greek is the most expressive language known to man" (Ray Summers).

IAN S. DAVIDSON,
Motherwell.



Conducted by
Frank Worgan

THE 'HEAD-COVERING'

This month I wish to deal with a number of questions which have been raised as a result of a study of 1st Cor, 11:1-16, and the first comment I want to make is that it is important to bear in mind that, in this passage, Paul is delivering instructions relating to *conduct in the worship of the Church*, v.17,ff.

Consequently, what the *World does*, or what it *thinks* about the subject is irrelevant. Those outside of the Church neither understand nor care about such matters. Therefore, we should not be influenced by talk of what '*people of today*' think, or by what '*modern fashion*' dictates.

Question 1. "Does verse 3 mean that Woman is inferior to Man?"

Certainly not! The Bible nowhere teaches that Woman is Man's inferior.

Gen. 2:18 tells us that she was created '*a helper, fit for him,*' or, suited to his needs who made up what was lacking in his life.

Just as Adam himself was created '*in the likeness*' of God (Gen. 1:26; Gen. 5:1), Eve was created '*in the likeness*' of Adam. In fact, the word '*likeness*' used in Gen. 1:26, might be rendered '*reflected image*', so that when Adam saw the Woman for the first time, he exclaimed, with obvious delight, '*At last! This is bone of my bone!*'

The Hebrew word '*estem*' which has been translated '*bone*' is also rendered '*life*', '*same*' etc. Adam said, in effect, "*This is life of my life.*" "*This is part of me!*"

We read in Gen. 2:21 that '*God caused a deep sleep to fall upon the Man . . .*' and Woman was formed - or shaped - out of his *flank*, or *side*. Let us be precise here! *Not* out of his '*rib*'! It is amusing how such fictions are passed on as facts!

The word used is '*tsela*', and this passage is the only place in the entire Old Testament scriptures where it has been translated '*rib*.' In 19 other verses it has been rendered '*side*', as for instance, in Job 18:12, A.V.

Eve was created an intelligent, emotional and moral being, equal to Adam in every respect. She was not created to be either his inferior or his superior, but to stand beside him and to complement him; to be the partner appropriate to his needs.

This introduces the second question, which is also based on the 3rd verse.

Question 2. "In what sense, then, is Man 'the Head of the Woman'?"

First, please notice that I am using the English Revised Version's rendering of the verse, because in this instance, it is closer to the Greek text, which literally says, "*the head of woman the man*".

We must not allow ourselves to be misled by the Revised Standard Version, because when it says "*the head of a woman is her husband*", it does not offer us a translation but injects an interpretation - and a false one, at that - and there is a world difference between '*translation*' and '*interpretation*'.

The word '*aner*', which the R.S.V. renders '*husband*', actually expresses *gender*, not *relationship*. It means '*an adult male*' and it is a word which occurs 213 times in

the Greek New Testament, and is correctly translated in the 'King James Version' as '*man*' 156 times, and '*husband*' a mere 50 times. Sometimes this mistranslation is used to argue that what Paul teaches here applies only to *married* women, but an accurate translation shows that it also applies to single women in the Church.

So, what about the word 'Head'? Well, the word is - '*kephale*' - and is used in a variety of ways, but in the context of this passage - (and context should always determine how a word is to be understood) - it clearly means '*the outstanding or determining part of the whole - the origin*'.

By taking the Corinthians back to **Gen. 2:21-23**, Paul reminds them that Man was the *origin* of Woman's existence (v.8). The same truth is also expressed in 1st Tim. 2:13, where he reminds Timothy that "*Adam was formed first, then Eve*".

What is being emphasised, therefore, is *priority*, not *superiority*, and if we recognise this, we shall not make the mistake, which some people make, of accusing Paul of demeaning womanhood.

It is sadly true that some find it difficult to deal with the declaration in Eph. 5:22, where Paul says, '*Wives be subject to your husbands*', and it is the word 'subject' that is seen as a problem. But *submission* does not mean *inferiority*, and we can illustrate the difference by using an analogy.

In the verse at which we are looking, Paul says "The head of the Woman is the Man, and the head of Christ is God".

Now, we know, from (**John 1:1-4**), that, as the Word, Christ is *equal* to the Father. He is Deity. He is God, because He shares the father's Nature.

Yet, during His earthly ministry the Lord Jesus, the Christ, was also *subordinate* to the Father, always doing the will of the Father. He said, "*I delight to do Thy will, O God!*" Heb. 10:5-7. (See also **Heb. 5:8; Phil. 2:1-8**, etc.).

Equal in His Deity, yet subordinate to the Father in the working out of the divine Plan of Redemption, never did the Lord Jesus consider Himself demeaned as He accepted the role assigned to Him by the Father and obeyed His will.

So, Woman is *equal* with Man in her relationship with God, and she deals with God personally in matters relating to her own salvation. In Christ there is neither male nor female (**Gal. 3:28**). But she is required to be *subordinate* to Man in matters relating to the Church and life in the Kingdom. In the Church, God has appointed particular roles for both Man and Woman, and when those roles are accepted and properly carried out, there is no sense of superiority in Man, or sense of inferiority in Woman. On the contrary, there is mutual love and respect.

For example, a Christian husband is expected to care for his wife '*as he cares for his own body*', whilst a Christian wife is expected to be subject to her own husband '*as to the Lord*'; that is, just as willingly as the Church submits to Christ as His Bride (**Eph. 5:24-3**).

Therefore, if you were to ask me to express in just one word what this passage teaches, I would say that its *main* theme is '*Subjection*'. The inspired apostle is trying to make the Corinthians understand that, *in the Kingdom - i.e., the Church - there is a certain order which must be observed, and it is essential that both men and women should recognise and accept their places in that order.*

If all we see in the passage is '*the head-covering issue*' we miss its real teaching and fail to grasp of what the Holy Spirit wants us to understand.

Question 3. "Is it correct to say that this passage deals with a situation that was local and temporary, and which, therefore does not apply to us today?"

Well verse 16 certainly implies that *this particular problem* was 'local', in the sense that whilst it existed in the church in Corinth, other congregations were apparently unaffected by it. But it would be wrong to think that it does not concern the Church today.

Ask yourself these questions:-

Is God *still* the head, or 'origin' of the Christ?

Is Christ *still* the head of the Man? (And remember that what is being discussed concerns the Church, not the world at large).

If the answer is affirmative, we must accept that the entire verse lays down an age-abiding principle, which may not be dismissed as having only a temporary application.

Question 4. "Does the passage teach that women should be 'veiled' at a worship-service?"

There are, as I hope we have already seen, certain words which need to be very clearly defined, because the failure to understand them aright has given rise to a number of erroneous assertions on this subject.

For example, it may come as a surprise to find that the word '*veil*' is nowhere found in the Greek text, even though it is used in several modern translations. In fact the word for '*veil*' - '*kalumma*' - is not found *anywhere* in the entire Corinthian letter, and only four times in the entire N.T., all of them in one chapter. That chapter is 2nd Cor. 13, where we read that Moses '*veiled*' his face, to hide the glory that he brought down from Sinai.

What 1st Corinthians 11 describes is a '*head-covering*.' A covering for the head.

In v.6, '*covered*' is the word '*katakalypto*', which means '*head uncovered*', and when the R.S.V. uses the words '*unveiled*' and '*veil*', these are incorrect translations. Yet again, they represent a mistaken *opinion*.

I have looked at few of the versions I possess, to see just how others have rendered v.5, where both the English Revised Version and the Revised Standard Version use the word '*unveiled*'.

In seventeen different N.T. translations that I examined, the words used are, '*bareheaded*', '*unconcealed head*', '*uncovered*', '*without a covering*', '*with nothing on her head*', '*head not covered*'.

Rather surprisingly, even the scholarly William Barclay got this wrong. He wrote much that is correct when he wrote about that role of women in N.T. times, but when he stated that Jewish women wore a '*yashmak*', which he described as '*a long veil, from below the eyes down, almost, to the feet*', he was in error, and when he also stated that in Paul's time, the women wore '*an Eastern veil which was even more concealing*' - (i.e., more concealing than the Yashmak) - he compounded his error.

Professor Barclay described this other garment as '*coming completely over the head having only an opening for the eyes and reaching down to the feet*'. He then declared that '*a respectable Eastern woman would never have dreamed of appearing in public without it*'.

This is not true. A '*veil*' of any sort was not at all common in Palestine in N.T. times, and certainly not as common as it is in these days, when women in strict Moslem countries are required to wear such a covering at all times, except in the presence of close relatives.

The use of the veil covering the face and body, as described by Prof. Barclay, was imposed on women in Islamic countries by the publication of the Koran. Yet, Mohammed himself, who had an eye for female beauty, did not have any difficulty seeing that a good number of women were beautiful enough for him to decide to take them as 'wives'!

It is quite important to understand that 1st Cor. 11 is not talking about women being 'veiled', because it was not the custom of either Hebrew, Israelitish or Jewish women, to wear such garments. If we go back to early O.T. times, we find that Hebrew women did not even wear a veil that covered their faces, let alone their entire bodies.

In Gen. 24:65, we read about Rebekah, accompanied by her maids, travelling to meet her husband-to-be, whom she had never seen. When she saw him at a distance, she asked, "*Who is that man?*" On being told that this was the man she was to marry, she dismounted from her camel, because it would have been disrespectful for her to remain seated and to look down on him. We are then told, '*so she took her veil and covered herself.*'

Remember that Isaac himself had never seen Rebekah. It was when he saw the young woman wearing the veil, that he understood which of the women in the group was to be his bride. The modern bride's veil has a history longer than is usually realised!

There is an even earlier occurrence which proves that Hebrew women did not commonly use veils. This is recorded in Gen. 12:11, where we read that, when they were about to enter Egypt, Abraham said to Sarah, his wife, '*I know that you are a woman beautiful to behold, and when the Egyptians see you . . .*'

Verse 14 records that, '*when Abraham entered Egypt, the Egyptians saw that the woman was very beautiful,*' and they praised her to Pharaoh.

How could that happen, if Sarah had been wearing a veil?

There are other passages which prove that, veils were not as common as they are today in Islamic society.

Gen. 29:17 tells us that '*Rachel was beautiful and lovely.*' The Hebrew says, '*lovely of face and form,*' and Jacob evidently saw this.

At a much later period in Old Testament history, Esther 2:11 records that King Ahasuerus sent for Queen Vashti, '*in order to show the people and the princes her beauty.*' See also Deut. 21:11.

In short, 1st Cor. 11 refers to a covering for the head - not a veil.

To be continued.

*(All questions to Frank Worgan, 5 Gryfebank Way,
Houston, Johnstone, PA6 7NZ).*

WAS SAMSON A MARTYR?

Samson, as we read in the book of Judges chapter 16, destroyed an enormous building by pulling down the two large pillars by which it was mainly supported. In doing so, he killed three thousand idolators. His motive was vengeance. He lost his own life in the process. The event was remarkably similar to what took place on the 11th of September last. But did this make Samson a martyr?

Before his birth, Samson was appointed to be under the vows of a Nazarite all his life, and his work was to begin to free the Israelites from the Philistines, who were permitted to oppress them because they had done evil in the sight of the Lord. He was

given extraordinary strength for this purpose. He was also a judge of Israel for twenty years. In Exodus 18:21 it was set out that judges should be "able men, such as fear God, men of truth, hating covetousness." But such were the times in which he lived that Samson fell far short of these standards.

At his wedding to a woman of the Philistines, he appeared to be covetous in demanding goods if the guests could not guess his riddle (Judges 14:13). Unable to keep a secret, he lost his bet, and then killed and robbed in order to pay what he owed (Judges 14:19). His intended wife having given away his secret, he went home without her, and when she was given to someone else, he treated that as a cause for more slaughter. Then he again became entangled with Philistine women, and when Delilah demanded to know the reason for his great strength, he first of all lied about it, perhaps thinking that there was no harm in telling falsehoods to an idolator. When finally she had the secret from him, he was careless enough to fall asleep and allow her to cut off his hair, contrary to his vow.

STEPHEN WAS A MARTYR

Thus when the Philistines caught and blinded him and made him into a show, he was responsible for his own plight. Finding life intolerable, he decided on suicide but longed to have revenge on his enemies at the same time. Samson did acknowledge that the true God was the source of his great strength (verse 28) and he is therefore mentioned in Hebrews 11:32. But he was not a martyr, and nor is anyone who commits suicide, especially with a view to killing others at the same time.

Suicide in the scriptures is an act of despair. There was King Saul who fell on his own sword (1 Sam. 31:4), Ahithophel a counsellor who was a traitor to King David and hanged himself (2 Sam. 17:23) and, of course, Judas who also hanged himself (Matt. 27:5). No one can make himself or herself a martyr, since martyrs are innocent people put to death by others, and it therefore follows that it is not a short cut to paradise, as some religions teach.

Contrast the death of Samson with the genuine martyrdom of Stephen. Stephen had done nothing to bring it upon himself except by being a most outstanding Christian. Although we are not told this, Stephen presumably had no wish to die but rather to serve his Lord upon the earth as long as it was His will. He died calling for forgiveness for his enemies, not vengeance (Acts 7:60), and no one attempted to seek revenge for his death, although it was a grievous loss for the small Church at that time. They left the matter in the hands of God, who very soon raised up another great preacher for them from among the very persecutors themselves, namely Saul of Tarsus.

Here we see one great difference between the Gospel of Jesus and other religions. Jesus said, "Ye have heard that it hath been said, Thou shall love thy neighbour and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:43-48).

R. M. PAYNE,
Reading

SCRIPTURE READINGS

Aug. 4	Zechariah 4	Acts 6
Aug. 11	Exodus 2:11-25	Acts 7:1-29
Aug. 18	2 Chron. 24:1-22	Acts 7:30-60
Aug. 25	Jeremiah 13:15-27	Acts 8:1-25

THE APPOINTING OF THE SEVEN

We read in this section (6:1-6) of the appointment of the first deacons. The need for them grew out of a conflict between Hebrew, Jews and Hellenists or Greek-speaking Jews. The latter felt that their widows were being neglected in the "daily ministration" (1b) or the daily allocation of charity from the common pool. The names of the seven appointed are detailed by Luke (5). "It is a remarkable manifestation of generosity in the Church at large that all these are Greek names, indicating that the men were selected from the very party whence the murmuring had proceeded" (J.W. McGarvey).

I believe that deacons still have an important role in the Church. Their qualifications were given by Paul to an evangelist - Timothy (1 Timothy 3:8-13). David King has written: "For such stewards there remains, and will remain, full need. Refuse to call them deacons if you please - call them ministers, servants, or whatever you find authority for calling them; but so long as you have a table to furnish, funds to take care of, poor to help, expenses to meet, some must have charge; the whole church cannot act; and those who act for the church must not be self-chosen."

STEPHEN'S ACTIVITY AROUSES OPPOSITION

Stephen was "full of the Holy Spirit and wisdom" (6:3). He was also "full of faith and power" (8a), which enabled him to do "Great wonders and miracles among the people" (8b).

Those in one of the synagogues in Jerusalem could not handle him in debate. They decided to use other tactics, which were despicable. Informers were brought in to accuse him of blasphemy against the "holy place and the Law; for we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered to us" (13b-14). It all has a familiar tone about it (Matthew 26:59-61; Mark 14:55-59). Stephen might not have had the voice of an angel, but, on this occasion, he had a face like one. (15).

STEPHEN'S DEFENCE

To me, Stephen's defence, or apology, is one of the great speeches recorded in the Bible (7:2-53). It is "a defence of pure Christianity as God's appointed way of worship" (Bruce). Stephen dealt with the patriarchal period; Moses and the Law; and the tabernacle and the temple. He spoke the truth, but it resulted in opposition and, ultimately, in his death (54-60). He, of course, is the first recorded Christian martyr.

Abraham and Joseph feature strongly in his *apologia*. Abraham is one of the most remarkable men in history. He was a man of great faith in the true God, despite the fact that he was brought up in the land of the Chaldeans - a land full of idolators. Indeed, his own father was an idol worshipper (Joshua 24:2). His life of faith and obedience is an example to us all. Of course, Abraham's faith was tested, especially in the call to sacrifice Isaac. He would have undoubtedly killed his son if God had not intervened. At the time, he believed God was able to raise Isaac from the dead (Hebrews 11:19). What a faith!

The story of Joseph is a wonderful story. God was with him all the way (9b): thus his ability to overcome many obstacles and difficulties. Joseph, while

detested by his brothers, was loved by the Egyptians; whilst his brothers hated him for his interpretations, the Egyptians honoured him for them; his brothers deprived him of his coat of many colours, the Egyptians arrayed him in the vestures of royalty; his brothers cast him into a pit, the Egyptians released him from one; his brothers sold him for a slave, the Egyptians proclaimed him their ruler. Eventually, of course, Joseph was reunited with his father, Jacob, and all the family (14). He was not to know that all the descendants would end up one day as slaves in Egypt. Time changed everything. There arose, four hundred years later, a Pharaoh who "knew not Joseph" (18).

The history of Moses is carefully recounted by Stephen. He was the man who led the children of Israel out of the land of bondage, Egypt, and guided them to the borders of the promised land. Sadly, he was only permitted to see this land. The reason he failed to enter it is found in Numbers 20 and Psalm 106. The latter reads: **"By the waters of Meribah they angered the Lord, and trouble came to Moses because of them; for they rebelled against the Spirit of God, and rash words came from Moses' lips (32:33, N.I.V.).** Nevertheless, Moses was a great leader of his people. While in the desert, he had put up with their murmurs and complaints for forty years. The pressure under which he was put would have completely broken most men, but not Moses. He regarded his people as a flock and he was the shepherd. The previous shepherding experience for over forty years must have been invaluable to him. Forty years is a long time to tend sheep.

The Sanhedrin were upset to be reminded of the rebelliousness of God's people of old. Those ancient Jews were without excuse because they had the tabernacle (and later the temple) as

proof of the presence of God. They also had guidance from God's prophets, but they had persecuted every one of them (52). Now the greatest prophet of all - Jesus of Nazareth - had come into their midst and what had they done? They had persecuted Him too. Worse, they had betrayed and murdered Him (52b). And what further action did they now take? None other than to kill His messenger who spoke the truth. The evil that men do! I like the fact that Stephen saw Jesus **"standing on the right hand of God"** (55,56) as he was about to die. The unjust Jewish court condemned him, but the heavenly court was about to receive the spirit of this great martyr.

PHILIP

The early saints now faced persecution. The prime mover in the evil campaign was Saul of Tarsus. What resulted from his action? **"Therefore they that were scattered abroad went everywhere preaching the word"** (8:4). The "they" included Philip, one of the appointed seven (6:5), who took the good news of Jesus to the hated Samaritans. This effort fulfilled the words of Jesus Himself (Acts 1:8).

We have no record of Philip's addresses. We are informed that he **"preached Christ"** (5) and also **"the things concerning the kingdom of God and the name of Jesus Christ"** (12). Philip could perform miracles. **"For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed"** (7). The miracles were ongoing, according to verse 13. Those who responded to the gospel call were baptised (12b). This included Simon the Sorcerer (13), who for too long had bewitched the Samaritan people. His conversion was a great boost to the work in Samaria. The question is often asked: did Simon's baptism do him any good?

Alexander Brown has written: "Simon's belief and baptism are recorded in as unqualified a manner as the belief and baptism of others in Samaria; and no man coming after the historian has any right to discredit either of them, or to insinuate anything discreditable of Simon in connection with them. It is true that he afterward committed a grievous blunder; but that in no way involves that he was hypocritical in being baptised."

We read in this section (8:1-25) that Peter and John were sent to Samaria from Jerusalem to impart gifts of the Holy Spirit upon the believers by the laying on of their hands. It is clear to me that Philip himself could not impart such gifts. "This affords strong evidence that the miraculous gift of the Holy Spirit was bestowed through no human hands but those of the apostles; and this conclusion is confirmed by the consideration that in the other instance of the kind recorded in Acts, that of the twelve in Ephesus (19:1-7), the gift was bestowed by the hands of an apostle." (J.W. McGarvey).

IAN S. DAVIDSON,
Motherwell.

he wrote to Philemon about Onesimus?

9. Who told Joseph to flee to Egypt with Jesus and Mary?
10. Which apostle had a mother-in-law whom Jesus healed?

GHANA APPEAL

Through your donations brethren, many have been brought to Christ, much suffering and death has been alleviated, and those helped have written to express their thanks. Although experiencing difficulty themselves they help one another as best they can. Since her husband died recently his widow has been evicted with their children as she can no longer pay the rent, but someone in the Church has allowed them to occupy a room in his house. Sometimes young people, often near the end of their course, have had to discontinue their education when their parent's income stops, usually due to death or ill-health and so are unable to find employment to support the family.

A baby has been born with internal defects causing blockage and requires an urgent operation. To survive she will require several reconstructive operations throughout her childhood.

Malaria is common and we've just heard of two sisters suffering from hypertension due to improper treatment for this. Good medical attention is available and your donations have enabled many to make a good recovery. A few receive ongoing medical care, including our sister with heart disease.

These examples give an indication of the ongoing hardships that continue to affect many of our brethren but, through their faith, they continue to spread the gospel and so the Lord's Church continues to grow. Your contributions have also helped them to do this more effectively.

TEST YOUR BIBLICAL KNOWLEDGE

1. Did the Israelites use cut or uncut stone for building and altar?
2. Which queen ruled over Judah after Ahaziah?
3. What did the Philistines do to Samson when they captured him?
4. What has Samson eaten from the body of the lion he had killed?
5. Before the flood, how many years did God give mankind to repent?
6. How old was Noah when the flood came?
7. Who was willing to cover the debts of the runaway slave, Onesimus?
8. Who was with Paul in prison when

Those wishing to contribute please make cheques payable to:

Dennyloanhead Church of Christ Ghana Fund and send to the treasurer:

Mrs. Janet Macdonald,
12 Charles Drive,
Larbert, Falkirk,
Stirlingshire. FK5 3HB.
Tel: 01324 562480.

NEWS FROM THE CHURCHES

Buckie: The Church in Buckie has been greatly encouraged by the recent baptism of our Bro. Billy Cheyne, on Saturday, 1st June.

Bro. Billy is the son of Bro. and Sis. Bruce and Lynne Cheyne, and along with their two daughters, Sis. Alana and Sis. Emma, we rejoice that the family is complete "in Christ."

We pray for Bro. Billy, who is aged 17, that he may grow in grace, and become a strong man "in the Lord."

W. MAIR, Sec.

IS THIS YOU

Sometimes when you're feeling important,
Sometimes when your ego's in bloom;
Sometimes when you take it for granted

You're the best qualified in the room;
Sometimes when you feel your going
would leave an unfilled hole,
Just follow this simple instruction
And see how it humbles your soul:-
Take a bucket and fill it with water,
Put your hand in it up to the wrist;
Pull it out and the hole that's remaining,
Is a measure of how you'll be missed.
You may splash all you please, when you enter,
You can stir up the water galore,
But stop! And you'll find in a minute
That it looks quite the same as before.
The moral in this quaint example
Is that you do the best you can,
Be proud of yourself; but remember -
There's no indispensable man.

'Woodstock Bulletin'

- ANSWERS**
1. Unct (Exodus 20:25).
 2. Athaliah (2 Chronicles 22:12).
 3. They gouged out his eyes (Judg. 16:21).
 4. Honey (Judg. 14:9).
 5. 120 (Genesis 6:3).
 6. 600 (Genesis 7:6).
 7. Paul (Philemon 18,19).
 8. Epphfras (Philemon 23).
 9. An angel (Matt. 2:19,20).
 10. Peter (Matt. 8:14,15).

THE SCRIPTURE STANDARD is published monthly.

PRICE PER COPY— POST PAID FOR ONE YEAR

UNITED KINGDOM.....	£10.00	
OVERSEAS BY SURFACE MAIL.....	£10.00	(\$16.00US or \$20.00Can)
OVERSEAS BY AIR MAIL.....	£14.00	(\$22.00US or \$28.00Can)

PLEASE MAKE CHEQUES PAYABLE TO "SCRIPTURE STANDARD"

DISTRIBUTION AGENT & TREASURER:

JOHN K. KNELLER, 4 Glassel Park Road, Longniddry, East Lothian. EH32 0NY.

E-mail: john@kkneller.freeseve.co.uk

Telephone: (01875) 853212 to whom change of address should be sent.

EDITOR: JAMES R. GARDINER, 70 Avon Street, Motherwell, Lanarkshire,
Scotland. ML1 3AB. Telephone: (01698) 264064