

Scripture Standard

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IN SIX DAYS

The Bible begins "*At the beginning God created the heavens and the earth.*" then it explains how God made everything in six days and stopped on the seventh day. In Exodus the Israelites were told to rest every seventh day because He rested on the seventh day.

'on the [seventh day] you shall not do any work ... because the LORD made the heavens and earth, the sea, and all that is in them in six days and rested the seventh day...' 20:10-11 (31:15-17)

Here 'seventh day' means one day in the same way that 'six days' means six days.

Many scientists reject the creation account claiming it contradicts "the laws of science." They don't understand that before creation there were no "laws of science." God brought into being "the laws of science" by the very acts of creation. So God was not hidebound by such "laws." God is the creator. He is not restricted by scientific laws. We do not have to prove how God created everything in six days.

'The heavens were made by the word of the LORD...Let all the earth fear the LORD: let all the world's inhabitants stand in awe of him. because he spoke, and it was done; he commanded, and it stood firm.' Psalm 33:6-9

The December editorial explained how the Lord's resurrection is enough reason to trust God in the things we cannot understand. (1 Corinthians 15:1-8)

.... TAKE HEED Part 3
THAT YOU DO NOT DO YOUR GOOD WORKS BEFORE MEN

James Neil, Skelmersdale

(Matthew 6: 1-7)

I think it would be true to say that all of us like to feel appreciated, in fact it is in accordance with scripture for us to encourage each other. In 1st Thessalonians 3:1 we read of Timothy being sent to encourage the church there and the apostle Paul gives an example of commending the good works of our brethren and of appreciation for their services carried out for the Lord and for the good of his church in 2nd Timothy 1:5 when he told Timothy that he remembered not just the faith of Timothy but also that of the mother and grandmother of Timothy, Lois and Eunice.

It is however, a far cry from being uplifted by brothers and sisters showing their appreciation to one another, to a brother or sister who covertly craves self gratifying accolades or who carries out his or her duties and works for any other reason than a love for and a sincere desire to please the Lord

Matthew 6:1 “Take heed”

Jesus warns, against doing good works solely to attract attention to yourself.

We read very often of Jesus being critical of the Jewish leaders for doing their seemingly good works publicly and Jesus goes on to say that the reward we will reap for those kind of “*Good works*” will be far removed from that which we seek or bargained for. As Christians, we should always be prepared to be honest with ourselves and with others.

Matthew 6:1-7 deals primarily with motivation, what motivates us to serve the Lord? Why did we choose to follow Jesus? Are we really following Jesus?

All of these very personal questions, and more, are posed for us in this exhortation by Jesus himself to *“Take heed that you do not do your good works before men to attract their gaze”*

Everything we do should be done in a manner and with the motive of pleasing God, the apostle Paul writing to the Galatians voices a question which puts forward this same idea, when he had declared the true gospel to be the only gospel and when he declared his intent to preach only that true gospel he asks a question which in itself makes a statement ...He says: *“For do I now persuade men or God? or do I seek to please men? For if I pleased men I should not be the bond-servant of Christ.”* (Galatians 1:10)

In the 3 John chapter 1 we have an example of a brother, Diotrephes, who was so intent to impress, what he saw as his own authority, on the church, that he seems to have been oblivious to his real position. He seems to have had these ideas of grandeur which had put him in the position of being a threat to the spiritual welfare of other Christians within his circle of influence, it would be interesting to have the account of how he managed to impose himself to such a degree that he could even dictate to these Christians to whom they could give hospitality.

Diotrephes was certainly not *“taking heed that he did not do his good works to attract the gaze of men”* if indeed we could describe his actions as *“good works”* but this account also comes as a warning to us all of the dangers of allowing ourselves to be influenced by outward show and of becoming followers of men and their reputation whilst believing that we are following Jesus.

May we all have the courage to question our own motives in what we do to serve the Lord remembering that we can not serve two masters, in this case The Lord and our own ego.

LEGACY – IMAGE OR IMPACT ?

Jonathan Ashurst - Byron GA

Leaving a Legacy

How will you be remembered by future generations?

We all want other people to think well of us. Younger people call it our “image” – how people perceive us. We worry if our friends think we’re “cool,” smart, athletic, attractive, sociable, etc. We want to feel popular and accepted.

As we enter the workforce, we think of our “reputation,” how our co-workers perceive us. Do they think I am hard-working and intelligent? Do they see me as helpful and dependable? We want others to respect us and recognize our accomplishments.

And as we grow older, we wonder about our “legacy” – how others will remember us after we are gone. We reflect on the choices we’ve made in life, and think about the memories and memorials we will leave behind. We want to leave good memories and lasting contributions.

Absalom’s monument

Absalom, King David’s son, was a proud man who wanted to be remembered. Absalom rebelled against his father and tried to take over the kingdom. He was eventually defeated, but had left behind a memorial to himself. Now Absalom in his lifetime had taken and set up for himself the pillar that is in the King's Valley, for he said, *“I have no son to keep my name in remembrance.’ He called the pillar after his own name, and it is called Absalom's monument to this day.”* (2 Samuel 18:18 ESV) Absalom wanted posterity to remember his power and influence. But instead we remember his selfishness and wasted life.

Legacy of Faith

What kind of legacy should we seek to leave behind?

- A stone memorial?
- Power and fame?
- Money and influence?

There is no greater treasure that we could give future generations than a legacy of faith. Hebrews 11 gives us several examples of people who left a legacy of faith:

Abel

“through his faith, though he died, he still speaks”

Enoch

“he was commended as having pleased God.”

Noah

“became an heir of the righteousness that comes by faith”

Abraham

“was looking forward to the city that has foundations, whose designer and builder is God.”

Sarah

“considered Him faithful who had promised”

Isaac

“By faith, Isaac invoked future blessings on Jacob and Esau.”

Jacob

“By faith Jacob, when dying, blessed each of the sons of Joseph...”

Joseph

“By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.”

Moses

“By faith Moses... considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.”

The legacy of faith that these men and women left encourages

us as we seek to follow Christ and make our lives meaningful.

Jesus' Example

What kind of legacy did Jesus leave for us? In his short life, He left an example that he wants us to follow. As Peter said,

“Christ also suffered for you, leaving you an example, so that you might follow in his steps.” (1 Peter 2:21 ESV)

Jesus did not seek to glorify himself, but to glorify God. He spent his life serving others. (Philippians 2:5-11) Our lives should also bring glory to God. As Jesus said,

“...let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.” (Matthew 5:16 ESV)

In our short lives here, let's encourage others and glorify God. Life is short, but death is not the end – we're looking forward to a better homeland! (John 8:48-51)

FACE TO FACE

Ian S Davidson, Motherwell

For years, I have searched for a portrait of James Macknight, the famous Scottish Biblical commentator, who lived in the 18th century. I even put an advert one time in “Life and Work,” the official magazine of the Church of Scotland, to see if anyone, anywhere, possessed such a portrait. But my endeavours were all to no avail. I have also gone to the lengths of trawling through countless old volumes in the Mitchell Library, Glasgow, in the hope of finding even a small drawing of the great man. But, again, the exercise turned out to be a fruitless one. I am at the stage of realising that I shall probably never know what Dr Macknight looked like. However, there is the consolation of possessing details of his life.

I find it incredible that we have images of some Biblical characters – Augustus Caesar and Tiberius Caesar (named), Ptolemy Sixth Philometor, Seleucus Nicator and Nero (referred to, but not named). But I often wonder what Jesus, John the Baptist, Mary, Joseph, Peter, James, John and Paul (to name but a few) looked like. Who was tall and who was small? Who looked young and who looked old? Who was thin and who was stocky? Who looked strong and who looked weak? We'll never know. And, really, it does not matter. What matters to us is what John, Jesus, Paul, etc. said and did in the service of God. Looks are not everything! The body is but a tent, which the real person inhabits. The real person is not flesh and bones. After all, the body one day will return to dust from whence it came, but the soul, as the song says, will go "*marching on.*" It is the soul that matters. Jesus once said: "*For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?*" (Matthew 16:26; Mark 8:36, 37). So, dear reader, remember that the real you is never seen. Indeed, the inner person is unseen to the naked eye, but not to the eyes of God. I Samuel 16: 7b reads: "*...for the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart.*"

SEEING GOD

God said to Moses one time: "*You cannot see my face: for there shall no man see me, and live*" (Exodus 33:20). What Moses did see on that occasion was God's receding glory. (33:22,23). The words of Jesus immediately spring to mind: "*No man has seen God at any time; the only begotten Son, who is in the bosom of the Father, He has declared Him.*" (John 1:18). William Barclay has written: "*In Jesus Christ the distant, unknowable, invisible, unreachable God has come to men: and God can never be a stranger to us again.*" I believe with all

my heart that Jesus of Nazareth was “*Immanuel*” or “*God with us*.” When people heard Jesus speak they heard God speak; when they saw Jesus in action, they saw God in action. What a privilege it was to meet Jesus in the flesh; but what a far greater privilege it will be one day to see Him in all His glory and be welcomed by Him into the eternal kingdom (Matthew 25:34). Those who do so will be truly “*blessed*.” We read:

“Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” (1 John 3:2) *“And they shall see His face; and His name shall be in their foreheads.”* (Revelation 22:4).

HYMN ENTITLED: “FACE TO FACE”

There is a famous hymn on this theme. The second and fourth verses read:

*Only faintly now I see Him
With the darkling veil between;
But a blessed day is coming,
When His glory shall be seen.
Face to face! O blissful moment!
Face to face – to see and know;
Face to face with my Redeemer,
Jesus Christ, who loves me so.*

The chorus is:

*Face to face shall I behold Him,
Far beyond the starry sky;
Face to face, in all His glory,
shall see Him by and by.*

And what will I say to Him when we meet? Perhaps a good place to start will be: “*Thank you for everything you have done for me.*”

Fruits of the Spirit - 1- LOVE

Gretchen Ashurst, Stretford

MOSES WROTE:

“Love the Lord your God with all your heart, all your soul and all your mind.” This is the first commandment, and the second is like it. *“Love your neighbour as yourself.”*

(Deuteronomy 6:5)

THEN JESUS CAME, SAYING:

“A new commandment I give to you – that you love one another just as I have loved you, you are to love one another - By this, all people will know that you are my disciples if you love one another.” (John 13-34 NIV)

We belong to a world - wide family. Brothers and Sisters in Christ. What a blessing - loving and being loved - *“We love because he first loved us.”* (1.John 4:19 NIV).

Love for those lost in this dark world. The sad, unloved, drug addicts, thieves and robbers, the homeless, alcoholics, neglected children, beaten wives, abusers and the abused, cruel criminals, prisoners, the dirty, smelly, hungry, greedy, old and young beggars, drop outs – To us they may seem beyond hope; but not to our loving Heavenly Father - He doesn't want one of them to be lost.

(Matthew 18:14)

With deep compassion he cares about them. He gave His precious son for them - who lived this life in humility, hardship and suffering.

As the crucifixion drew near - Jesus said to His disciples: *“Go into all the world and tell the Good News to every creature”*

(Mark 16:15 NIV)

“How will they hear if no one tells them.” (Romans 10:14

NIV) We, too, are disciples and we can go and show by our kindness, concern, care and love that we want everyone to have a future filled with hope. Our homes can

be a safe haven for all who need us. In Matthew 25:31-46 (NIV) he taught those listening this lesson:

“When the son of Man comes in his glory, and all the angels with him, he will sit on His throne in Heavenly glory. All the nations will be gathered before Him and He will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on the right and the goats on the left – then the King will say to those on his right Come you who are blessed by the Father, take your inheritance – the Kingdom prepared for you since the creation of the world – for I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink. I was a stranger and you invited me in. I needed clothes and you clothed me. I was sick and you looked after me, I was in prison and you came to visit me. Then the righteous will answer him – when did we see you hungry, thirsty, or a stranger or needing clothes – sick or in prison. Then he will say to them – you cared for me - Depart from me you who are cursed, into the eternal fire prepared for the devil and his angels – For you didn’t care when I was hungry, thirsty or a stranger or needing clothes, sick or in prison – they will ask him Lord when did we see these things. He will reply – I tell you the truth – Whatever you did not do for one of the least of these – you did not do it for me – Then they will go away to eternal punishment but the righteous to eternal life.”

Praise be to the God and Father of compassion and the God of all comfort, who comforts us in all our trouble so that we can comfort those in any trouble with the comfort we have received from God. (2 Corinthians 3:4 NIV)

“These three remain, faith, hope and love, but the greatest of these is love.” (1 Corinthians 13:13 NIV)

A READER'S QUESTION

What stance would the church be likely to take in the light of the Bible, where a believer married an unbeliever? Or a Church of Christ member marries a non-member?

AN ANSWER

Frank Worgan

I have quoted the question precisely as I received it, because it raises a number of issues, not all of which can be discussed in the space available to us.

'What stance.....'?

The first part of the question arouses my curiosity because it raises its own question. **"What stance would the church be likely to take..?"**

Are we looking at an event which has not yet occurred, but which is being considered? I wonder!

Furthermore, the question does not ask **"What action, should the church take?"**, or, **"What response would the church make?"**, but **'what stance'**.

The Oxford dictionary states that the original definition of the word *'stance* is, *'The position taken for a stroke'*, and, of course, any golfer could tell you that!

However, by common usage it has become a synonym for **'attitude'**, or perhaps even **'reaction'**.

'Church'

Before we proceed any further, let us also think about the word **'church'**. I am always uncomfortable with questions which ask, **'What does the church believe?'**, or **'What should the church do?'**, because no-one today is qualified or authorized say what *'the church'* believes, or to speak on behalf of *'the church'*, using 'church' in its proper, wider sense. And I wish that brethren could understand this fact.

The most anyone can do is to show what the Word of God teaches on a particular subject, or, where there is no explicit

scriptural teaching, express a considered *personal* opinion – always bearing in mind that it is *only* an opinion.

In the context of the question before us, therefore, the word ‘church’ probably means the local congregation in which the questioner has membership.

‘Attitude’

If we are to discuss the ‘*attitude*’ which should be displayed by the local congregation when a marital situation occurs such as that which has been described, we have no problem. The church’s *attitude* should always be one of concern and care, and not merely one of carping, censorious criticism and condemnation.

It is all too easy, at such a time, for brethren to speak reproachfully and un-helpfully. But perhaps it should also be seen as a time for reflection and self-examination, when those who occupy positions of leadership in the congregation ask themselves to what extent they may have been guilty of failing to give sound guidance to their unmarried brothers and sisters. If there is one skill in which we have become experts, it is at closing the stable door after the horse has bolted.

‘In the light of the Bible’

However, I appreciate the fact that our questioner asks for guidance ‘*in the light of the Bible*’, for this is the phrase which indicates the direction we need to take.

As I see it, the question presents us with two quite different scenarios. We are to consider the cases of:-

1. ‘*A believer marrying an unbeliever*’ and
2. ‘*A church of Christ member marrying a non-member*’.

I wonder if the questioner recognizes that the two are not the same. I rather think that he/she does!

If, then, we are to consider the problem from a scriptural standpoint, we must first appreciate the fact that, whilst we have

clear teaching concerning a believer's relationship with an unbeliever, no such clear teaching can be quoted with respect to a 'Church of Christ member' marrying a 'non-member'. Perhaps this needs further clarification. Let me, therefore, explain what I mean.

Situation number 1 appears to involve someone who holds '**the faith of our Lord Jesus Christ**', as **James 2:1** describes it, and someone who is **without faith**. In other words, one who does *not* believe; that is, an '*un-religious*' person.

Situation number 2, unless I am mistaken, relates to church membership. It concerns the marriage of one who is a member of the Lord's Church, to one who is a member of a religious body which is not named in the scriptures, but which is popularly regarded as 'Christian'; in other words, a member of a religious denomination.

With the first situation, involving the believer and the non-believer, we can deal confidently, because we have scripture to guide us. With the second situation this is not so. There exists no biblical reference to marriage between a member of the New Testament Church and a member of a denominational body, for the simple reason that the situation itself did not arise in New Testament times. 'Christian denominations', so-called, such as we know today, did not then exist, and in a sense, the issue was much simpler and clearer.

Reading the New Testament scriptures we find ourselves in a Roman world in which there were Christians – (that is, members of the Lord's Church) - Jews, and Pagans. Today we must add to these, in our 'multi-cultural society' as it is called, not only an estimated 500 'Christian' denominations, sects and parties, but a variety of faiths which include the Muslim, Hindu and Sikh religions... And whilst these latter religions can be dismissed immediately from our consideration as 'non-Christian', and perhaps even 'anti-Christian', we may not be so readily

dismissive of others, who claim to believe in the Bible, the God of the Bible and the Lord Jesus. Certainly, they may be *'non-members'*, but who is prepared to say they are *'non-believers'*?

Yes! I am well aware of the fact that what they believe about God and Christ is not sufficient to make them 'Christians' in the New Testament sense, **and that what they believe about the Gospel falls short of obedience to the Gospel**. Nevertheless, they are not *'unbelievers'* in the sense in which that word is used in the New Testament. Of this there can be no question.

So how are we to deal with the two situations?

1. 'Believer and Unbeliever'

Where one who *'holds the faith'* contemplates marriage to one who is *'without faith'*, **2nd Cor. 6:14** supplies the answer.

In the A.V., writing to the church at Corinth, Paul states, **"Be ye not unequally yoked together with unbelievers"**. Later versions will say, **"Do not be mis-mated with unbelievers"**.

I still feel that the older version presents the picture more vividly, since it depicts pairs of oxen working side by side, under the same yoke. For them to work effectively they must be of similar or equal strength. There must be no imbalance to cause strain. This is why, in New Testament times no farmer would dream of attempting to plough his field with unmatched animals. Of course, it has often been pointed out, quite correctly, that this verse applies to other relationships, such as business associations, besides to the relationship of marriage. **But it undeniably applies to marriage.**

The kind of problems which inevitably arise when a believer marries an unbeliever are too numerous to deal with in this article, but it must be obvious that the believer cannot make a real commitment to the Lord when the marriage partner is not fully supportive. In such a relationship the believer is faced with the need to make unhappy compromises, out of consideration for the unbelieving partner.

2. A member of the Lord's Church to a Denominational member

When a member of the Lord's Church marries a member of a denomination, the problems may not be quite so acute, but there will still be difficulties to be faced and compromises to be considered. Although a such a partnership may be compatible in other respects; socially, intellectually, emotionally and physically, it lacks the most important element which is the source of strength and stability; the element of *spiritual* harmony is absent.

The reason why, in these days, so many marriages fail, is that this dimension is missing. In marriage at its highest and best, husband and wife should be able to present themselves *together* before the Lord in worship, and it is sad when one of partner goes to worship with brothers and sisters in Christ, whilst the other either goes elsewhere, or even remains at home.

Understanding Needed!

To return to a point I made earlier in this article; leaders in local congregations will, I feel sure, recognize the difficulties which face young, unmarried members of the Church today as they seek life-partners.

In these days, there do not appear to be very many Christian prospects around – as any eligible young Christian will readily tell you!. And, therefore, church-leaders will, I hope, show sympathy and understanding.

Writing as one who was been happily married for 66 years, and who has seen the difficulties which have beset the lives of many Christians who have become '*unequally yoked.*'

I am very well aware of the seriousness of the problem. But the situation is not helped by excommunicating those brothers and sisters who are involved in it. I have yet to see anything positive result from that course of action. Such brethren need help so that they may remain faithful. Better to keep them in the fold than to cast them out. They should not be abandoned and

forgotten. Our younger brothers and sisters want to do what is right and what pleases the Lord. Of this we may be sure. But they need to be *told* what is right; and if church-leaders fail in their duty in this respect, it is quite reprehensible to criticize when things go wrong.

A final thought: When Paul, in **1st Cor. 7:39**, writes about Christian widows on the subject of re-marriage, he says that they are free to marry. ***‘but only in the Lord’***. Let us think seriously about these words. If they mean anything at all, they surely mean that ‘Christians should marry Christians.’ Notice that Paul states clearly that he is expressing the mind of the Lord on this matter.

Remember also, that 1st Cor.7 is the chapter which deals comprehensively with this subject. In it Paul reveals both what the Lord Himself taught during His earthly ministry and what he, Paul, was authorized to state in his capacity as an inspired apostle of Christ.

When you read the chapter, also bear in mind the fact that Paul had been required to pronounce on relationships which did not exist during the Lord’s ministry, but which developed after the Church was established.

The Covenants and Promises of God - 3

Derek L. Daniell - Tunbridge Wells

At the invitation of Joseph, Abraham’s descendants went to live in the land of Goshen. Under a new Pharaoh they became a nation under bondage as prophesied, Genesis 15:12-14. God then raised up Moses to lead Israel out of Egypt with His mighty arm, and on to Sinai where He made a covenant with Israel. Moses was to be their mediator and told the people the word of God, *“If you will indeed obey my voice and keep my **covenant**, you shall be my treasured possession among all peoples, for all the earth is mine, and*

you shall be to me a kingdom of priests and a holy nation”, (Exodus 19:1-9). It is important for us to understand that this **covenant was made exclusively with Israel**, see Deut 5:1-5; 7:6-11. Jeremiah prophesied that the days were coming when God would make a **new covenant** that would include Jews and Gentiles (Jeremiah 31:31-34; cp Hebrews 8:6-13).

The Ten Commandments are the foundation of the **covenant**, but they are not the entirety of it. After receiving the Law, *“Moses came and told the people all the words of the Lord and all the rules. And all the people answered with one voice and said, All the words that the Lord has spoken we will do”*. Moses then wrote down the words of the Lord in the Book of the Covenant, Exodus 24:3-8. A covenant places obligation on both parties, thus Israel was required to keep the covenant and the “blessings” and the “curses” are laid out very clearly in Deuteronomy 28, (see verses 1-2, 9, 15, 26-27; 29:1).

Under the leadership of Joshua, Israel settled in the promised land of Canaan. In his final speech to the nation, Joshua warned the people of the consequences of forsaking the Lord and the covenant, Joshua 24:14-28. However, it was not long after his death that they forsook the Lord and worshipped idols, **“everyone did that which was right in their own eyes”**, Joshua 2:11-15; cp 17:6, 18:1, 19:1. This brought upon them the “curses” of the covenant so that they cried to the Lord to help them. Each time the Lord raised up judges to save them from their enemies yet time after time they returned to their idols. The last of these judges was Samuel. In his old age the people asked him to appoint them a king like the nations around them. They were now not rejecting Samuel, but the Lord, as their king 1 Samuel 8:1-9. Centuries later Israel rejected Jesus as their King, John 19:13-16.

Their first earthly king was Saul whose disobedience to God resulted in his being rejected by God, 1 Samuel 15:17-23. When God had removed Saul, “he raised up David to be their king, of whom he testified and said, ‘I have found in David the son of Jesse a man after my heart, who will do all my will’”, Acts 13:22. Another **covenant** was made between God and David in which David’s descendants were made heirs to the throne of Israel, 2 Samuel 7:12-14. This **covenant** agreement was fulfilled when Jesus, a descendant of David was born in Bethlehem, Matthew 1:1; cp Luke 1:26-33. Jesus also fulfilled the **promise** made in the garden of Eden, that the seed of the woman would conquer sin and death, Romans 1:4. This was the good news that Peter preached on the day of Pentecost, that David foresaw, and spoke about the resurrection of Christ and His being exalted to the right hand of God, to be their Lord and Christ, Acts 2:29-36.

HELLO FELLOW HUSBANDS

Allan Ashurst - Stretford

There is no word for husband or wife in Koine Greek. It is 'my man' or 'my woman' etc.. For example: “but because of fornication each man ***must keep to** his own woman.¹ Man is the head but this is not a licence for tyranny. It is a responsibility. We are answerable to our head - the Christ,² as to how we carry out, or fail to carry out, this responsibility.³ God made Eve to be an appropriate help for Adam.⁴ Wives are not always what they should be [neither are most of us] but we ***must never** be bitter against them. We ***must** always love them.⁵ How much? Just as Christ loves us so we must love our wives. We must be prepared to even 'take the bullet' for them. **He 'took the bullet' for us and for the dear wives to whom God has joined us.**⁶ [* the Greek is emphatic]

OBITUARY

Harry McGinn, New Cumnock, Ayrshire.

We chronicle the death of brother Harry McGinn on the 15th of November, 2010. Harry was born in 1932 and was re-born in 1949. He was a member of the church at Pennyvenie and then Dalmellington. Harry later helped establish a congregation in New Cumnock (the place of his birth) and, latterly, the church met in his home there. Harry was a miner, a beloved husband of sister Rita, and a father of four boys - Tom, Jim, Drew and David. He was also a grandfather to nine.

He was a faithful member all his days and was an example of one ' strong in the Lord '. His labours in the Master's service included a spell of duty as District Secretary of the Slamannan District churches of Christ. Harry will be long remembered for many reasons, but especially as a solo singer at various social gatherings of the Church.

The funeral took place in Brigend Gospel Hall, New Cumnock (kindly granted) and at the local Afton Road Cemetery. The writer officiated at the hall and brother John Kneller of Tranent officiated at the cemetery.

Rita has now settled in Mauchline, Ayrshire and we wish her well in the coming days, D.V. She deeply appreciates the support from family and friends over, especially, the past difficult months.

Brother Harry will never be forgotten by all those who knew him and loved him. Our loss is heaven's gain.

Ian S. Davidson

REFERENCES

- 1) 1 Corinthians 7:2. 2) 1 Corinthians 11:3. 3) Acts 17:31.
4) Genesis 2:18. 5) Colossians 3:19 6) Ephesians 5:23-29. Mark 10:9.

NEWS and INFORMATION

STRETFORD, MANCHESTER

Saturday Gospel Meetings

7.00 pm The Green Hut

538 Kings Road, M32 8JT

March 19 Pilomon Raja

September 17

October 22 Ian Davidson

Contacts:

Allan Ashurst 0161-865 4242

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Map:

www.eusebos.eu/d4web4s/longford.htm

EASTWOOD, Nottinghamshire.

Seymour Road, NG9 7EB

April 30 to May 2. Times TBA

Saturdays

6.00 pm Refreshments

7.00 pm Message

May 14

August 13

November 12

Contact:

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BIBLE QUESTION BOX

Please send your questions to::

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