

# Scripture Standard

Volume 80-4  
December 2013

## Contents

- 1 Editorial**  
Allan Ashurst
- 2 Inheriting the Promises**  
Derek L. Daniell
- 3 Bitterness**  
James Lim
- 6 The Eunuch's Conversion.**  
Jonathan Ashurst
- 8 Are You Sure?**  
James Neil
- 11 Not Unequally Yoked**  
Kim J. Boland
- 15 Announcement**  
New church in Wales
- 16 Information**

Scripture Standard  
[www.ScriptureStandard.eu](http://www.ScriptureStandard.eu)

**Pleading for a total return to New Testament principles.**

### No New Truth

I will never neglect reminding you about these matters. though you perceived, and have been grounded in, the present truth.

2.Peter 1:12

## Chapter and Verse Numbers

This is a leaf from a 4th century Greek Bible. It has no chapter divisions, verse numbers or paragraphs and it seems that a different scribe has added a title.

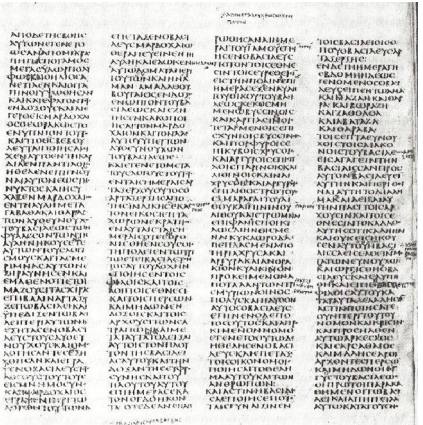
Most modern editions have titles, chapters, and verses. These additions make it easy to refer to any passage by Book, Chapter, Verse. Some editors add subheadings, cross-

references, comments, and footnotes. These might be useful aids but it must be borne in mind that they are not part of the original text. Sometimes they can be misleading. For example, some chapter divisions are badly placed and interrupt the flow of thought. One that does this is the division: Acts chapter 2.

About 120 disciples were gathered in an upper room when Matthias was chosen to replace Judas Iscariot [Acts 1:13-26] Because of the chapter division some mistakenly think that all those disciples were baptised in the Holy Spirit. If the division is ignored it is evident only the twelve apostles were baptised in the Holy Spirit: "... **Matthias** was numbered **with the eleven apostles** and when the day of Pentecost was fully come **they\*** were all with one accord in one place."

\* i.e. Matthias and the eleven apostles.

It was **"they"** who "were all filled with the Holy Spirit and began to speak with other tongues" (i.e. languages) v.4.



continued on page 15

# Inheriting the Promises

Matthew 5:21-48

Derek L. Daniell - Tunbridge Wells

God has “given to us exceedingly great and precious promises” (2 Peter 1:4). So how can we make sure that we obtain all the many wonderful things that God has promised us?

**Hebrews 6:11-12** provides us with two necessities:

We desire that each one of you show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

First: **FAITH** is vital in obtaining that which God has promised. Faith is so important, because as the Hebrew writer tells us that:

without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him. (Hebrews. 11:6)

In this great chapter of faith (Hebrews 11) example after example is given of those, who by faith, met and obeyed God’s instructions and conditions, and as a result, received the promises given by the Lord. For example:

By faith Abraham, when he was tested, offered up Isaac and he who had received the promises offered up his only begotten son. (Hebrews. 11:17)

Thus, the kind of faith that pleases God is a living, active, obedient faith. Giving a mere mental agreement or consent to the fact that God exists is not enough. James said it this way:

You believe that there is one God. you do well. Even the demons believe and tremble. (James. 2:19)

He goes on to tell us:

You see then that a man is justified by works, and not by faith only. (James. 2:24)

Thus, we are saved by a comprehensive faith, a faith that does all, that God has commanded.

In **James 1:5**, the Lord promises wisdom to those who need it and there is more to the promise than simply asking.

The next two verses give us the importance of faith in receiving the promise:

But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord. (James 1:6-7)

Therefore, having faith that God will do what He has promised means we have something to do to obtain what He has promised.

Second: **PATIENCE** is also needed in obtaining what God has promised. The Apostle Paul said that we "through patience and comfort of the Scriptures might have hope" (Romans 15:4). Too often, we lose patience and give up too quickly. This is clearly brought out in Hebrews 10:36: "For you have need of patience, that, after you have done the will of God, you may receive the promise." Paul stressed this when he said, "And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart" (Galatians. 6:9). If we, therefore, give up before God sends His blessings, we will miss them. When we get frustrated and discouraged, we need to be reminded of the inspired words of James:

As an example of suffering and patience brothers, take the prophets who spoke in the name of the Lord. Behold, we consider those blessed who remained steadfast. You have heard of the patience of Job and you have seen the purpose of the Lord how the Lord is compassionate and merciful  
(James. 5:10-11)

Yes, God has promised us some wonderful blessings. The ultimate of all blessings will be Heaven! May we all have *faith* and *patience* enough to obtain them. We close with the words of the Apostle John: "**Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus**" (Revelation 14:12). May we ever strive to be of that number here on earth who have *faith* and *patience*.

---

## Bitterness

James Lim - Lavender, Singapore

I have never heard a sermon or bible class on Bitterness as the main topic. Bitterness is easy to recognize but hard to

define. Some folks may confuse it with grief, anger or even hatred. I wonder why bitterness is not listed in the list of sins mentioned by Jesus in Mark 7:21-23 yet it is mentioned in Ephesians together with malice. It is curious that bitterness in Hebrews 12:15-16 has “root”. Why not “seed of bitterness”?

Various folks experienced bitterness - the patriarch Isaac and Rebekah, Naomi who became a pauper, childless Hannah, faithful Job, defeated King Agag, the Apostle Peter and covetous Simon Magus.

The first mention is found in Gen.26:35 when Esau gave much grief to his parents by taking two Hittite wives. The Hebrew word was translated as “grief of mind”. In Prov. 17:25 “A foolish son brings grief to his dad but bitterness to his mum”.

Every firstborn son born to a traditional family brings much joy. Esau, the joy of Isaac and Rebekah, and hope to their tribe, chose to marry, of all people, Hittites. Worse still, he married two of them! *“How could this boy do such a thing? If only he had married the daughter of our fellow tribesman.”*

Any childless woman, who yearns for a child, would empathise with Hannah. She would grieve much as she was constantly reminded each time she saw any child with his parents visiting the temple or at a family gathering. *Why doesn't God grant me this favour?*

Job might be bitter with a barrage of questions– *“why me?” “what have I done wrong?”*

Peter, upon his realization of his act of betrayal, would have lamented: *“how could I have done such a thing to my Lord? If only I could turn back the clock.”*

I think all bitter folks have one thing in common – a disequilibrium, a certain irreconcilable loss, an imbalance that begs to be restored. Like a see-saw that is tilted towards one end, there is an earnest desire to balance things out but despite much effort, a “reset” of the situation is not within reach.

Here are some phrases which may describe how a bitter person feels or behaves:

a) A bitter person wants to *“get even”*

- b) The heart is unsettled because it keeps churning up the past hurt which cannot be resolved.
- c) The constant reminder “*eats into him*”.
- d) There is a constant cry for justice. “*This is unfair!*”
- e) A bitter man may even get satisfaction from what the German termed as *Schadenfreude* - the joy he gets when his enemy experiences some misfortune. *Serves you right!*

The following verses are interesting:

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. (Ephesians 4:31)

Peter told Simon Magus: For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. (Acts 8:23)

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. (Hebrews 12:15-16)

Based on these verses I deduce:

1. We are to put away ALL bitterness together with 5 other sins-wrath, anger, clamour, evil speaking and ALL malice
2. It is associated with fornication and profanity like Esau.

Why?

3. ...because we are in danger of failing from the grace of God thus losing our “birthright”.
4. Bitterness has roots. Unless uprooted with due diligence, the bond of iniquity remains. Like some weeds, if it is not completely uprooted, bitterness may sprout again and again.
5. Not only will it trouble you but it defiles many as well. Bitterness spreads and churns up many sins listed above.

The Greek word for bitterness is *picric*, a word derived from “peg”.

How does bitterness work?

I am reminded of 1 Corinthians 10:32-33:

Give none offence, neither to the Jews, nor to the Gentiles,

nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Here is a possible scenario how bitterness works if you are bitter towards a person whom you think has done you grievous wrong:

A bitter person has unsettled matters that eat into him. He wants some restitution to get even. If he can't, he grieves and churns up the past when triggered by any memory that offends. Getting even when perceived to be misunderstood may lead him to railing. He wants the attention or ventilation for his grief, seeking justification for whatever still troubles him deeply. In ventilating his innermost thoughts, he may say unkind words of slander, spite, wrath with malice.

He constantly sees himself as a victim. Defilement ensues. Bitterness spreads affecting others who take sides (parties) leading to division. Those who take his side, join him in clamouring. Unless he breaks his bond with iniquity he may not receive God's blessings because bitterness has pegged him down. He only seeks first his own self righteousness and self-justification to nurse his wound. He is unable to seek first the Kingdom of God and His righteousness. Bitterness spreads. Will many be saved through him? No, none profit.

I ponder whether this is the reason why bitterness is mentioned in Ephesians 4:31 after Paul mentioned "giving diligence to keep the unity" in verse 3.

A bitter person is unable to contribute to the following key words of Ephesians 4:15-16 because he is too preoccupied nursing his festering wound to be able to be: a)"speaking truth in love" b)"fitly framed" c)"Knit together" d)"every joint supply" e)"makes the increase of the body" f)"building up in love"

---

## **The Ethiopian Eunuch's Conversion**

Acts 8:26-39 [KJV]  
Jonathan Ashurst- Byron, GA

*Over the last several issues we have been studying the apostles. In the last issue, we took a break to study the life of*

*Philip the Evangelist; this month we want to focus on the conversion of the Ethiopian eunuch*

What was the good news that the apostles (and Philip) were trying to share with the world? It was news that changed many people's lives, including that of the Ethiopian eunuch.

The Ethiopian eunuch was a proselyte (a non-Jewish convert who worshiped the true God). When Philip the Evangelist met him, the eunuch had just been worshiping at Jerusalem. At the temple, the eunuch would have worshiped in the court of the Gentiles, where Jesus had cleared out the money-changers (Mark 11:15-17) and talked to the Greeks (John 12:20-23) during his ministry. Since Greek was the common language of the day, apparently the eunuch was reading from the Greek Septuagint translation of the book of Isaiah. This would account for the slightly different wording of the passage when compared to the Hebrew text.

The eunuch showed sincerity and devotion to God. He was traveling a great distance, worshiping the true God, and studying the scriptures. Because he was earnestly seeking the truth, God gave him the opportunity to hear it. Jesus promised, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).

As Philip approached the chariot, he asked the eunuch if he understood what he was reading. The eunuch replied, "How can I, except some man should guide me?" (Acts 8:31) Then he invited Philip to come ride with him and discuss the prophecy, which was a translation of Isaiah 53:7-8:

"He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

The eunuch was wondering to whom the prophet was referring, himself or someone else. As a eunuch in the service of the Ethiopian government, he himself would never have a family or children, so he identified with the character. Who was this man, who had meekly suffered injustice and died young, without posterity to carry on his name? And why was he so important?

From the scripture, Philip was able to share the good news of

Jesus Christ. His exact words are not recorded, but it says that "he preached unto him Jesus." (Acts 8:35) Jesus was the one who had fulfilled these prophecies given through Isaiah over 700 years before! Jesus had taught, served, and done mighty works. He had died, been buried, and had risen from the dead! (1 Corinthians 15:3-7) Now, Jesus had commanded his apostles to "Go ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20)

When Philip and the eunuch came upon some water, the eunuch asked, "See, here is water; what doth hinder me to be baptized?" (Acts 8:36) Philip told him that if he believed with all his heart, he might. The eunuch replied, "I believe that Jesus Christ is the Son of God." (v.37) Then, they went down into the water, and Philip baptized (lit. "immersed") the eunuch. (v.38)

When they came up out of the water, the Spirit transported Philip to another place. The eunuch never saw Philip again, but his life was forever changed. He had heard and believed the good news of Jesus Christ, leading him to repent of his sins, confess his belief in Christ, and be immersed for the forgiveness of his sins (Acts 2:36-39, Romans 10:9-13, 1.Peter 3:21). Now a part of the family of God, he "went on his way rejoicing." (v.39)

Note: In modern versions, Acts 8:37 is sometimes omitted or bracketed. However, Irenaeus and Cyprian quoted from it, showing that the verse was in the very early manuscripts that they used (late 100s - early 200s AD).

---

## **ARE YOU SURE?**

1 Kings 1:1-53  
James Neil - Skelmersdale

I recently received an advertisement by E-Mail which, as an introduction, had a seemingly simple question "ARE YOU SURE?" It set me thinking - I must admit - and after just a few minutes I realised as I looked back over my life that perhaps I have not always been "AS SURE" as I thought I was. Many times I WAS sure, but time often showed me that I had been too sure!



Looking at scripture I find that I am far from being alone in this. 1 Kings 1 tells us about a young man who was much too sure of himself and paid the price.

Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

(1.Kings 1:1)

David's son set himself up as king while his father was still alive. Adonijah had been spoiled, and developed a cocky attitude.

verse 6. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.

Adonijah arranged a huge party and invited many of David's subjects to it. Even some of David's servants, such as Joab and Abiathar, followed Adonijah (v.7). They seemed sure Adonijah was going to be the next king, but they were wrong.

verse 7. And he conferred with Joab the son of Zeruah, and with Abiathar the priest: and they, following Adonijah, helped *him*.

Nathan and Solomon (David and Bathsheba's son) were not invited (v.10). So Nathan the prophet urged David's wife Bathsheba to go to the king. They wanted David to officially announce Solomon as his successor.

verses 16-18. And Bathsheba said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

Nathan reassured David that Adonijah had set himself up.

verse 24. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

David decided to follow Bathsheba's advice.

verse 29. And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress, <sup>30</sup> Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

The king told Zadok, Nathan, and Benaiah to set Solomon on the royal mule and have him anointed as king.

And king David said: Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, And let Zadok the priest and Nathan the prophet anoint him there - king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. (verses 32-35)

When Solomon was anointed, the noise of the people's rejoicing was so loud that "the earth rent with the sound of them." (v.40)

When Adonijah and his guests found out what had happened, they fled in fear (v.49). Adonijah himself begged for mercy.

<sup>51</sup> And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword. <sup>52</sup> And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. <sup>53</sup> So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

Here we have an example of a man who in his own mind elevated himself far above his actual position and who was not ready for the opposition which faced him. Such was his self esteem, so sure was he of himself that he had a totally wrong impression of his own

popularity and was humbled before those whom he set out to rule. HE WAS. **TOO** SURE OF HIMSELF.

The obvious lesson in this is that we should never seek to take upon ourself a position which is not ours to take and that if we attempt to do this - then we should be ready to pay the cost as Adonijah had to.

Paul speaks of the dangers of this attitude when he warns:

Wherefore let him that thinketh he standeth take heed lest he fall. (1. Corinthians 10:12)

Perhaps you and I are on occasion: **TOO SURE OF OURSELVES. FORGETTING THE ONE IN WHOM WE SHOULD BE PUTTING OUR TRUST.**

And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee. (Psalm 9:10)

"THEY THAT KNOW THY NAME."

That is ...They who have a living relationship WILL RECOGNISE GOD AS LORD AND MASTER

SO: ARE YOU REALLY SURE AS TO WHERE YOUR TRUST LIES ?

IS IT IN YOURSELF?

IS IT IN YOUR FRIENDS ?

or IS IT IN THE LORD GOD?

ARE YOU SURE?

---

## **Be all of you not unequally yoked together**

2 Corinthians 6:14

Kim J. Boland - Newport

In a recent discussion with a brother a few Lord's Days ago, I was reminded of David King. This prompted me to search for his work on the Internet. I was very pleased to find a wealth of material on the website "SimplyChristians.eu."

I was particularly pleased to be reminded of his "Wife Gauge": This was evinced by his determination, about this time, that in choosing a partner for life, "she must, and above all, be one who revered Christ, and inclined to His service." I owe

David King much for this reminder, which became my motto when younger, and I believe led me to the right partner for life.

The difference between being equally yoked and unequally yoked is profound.

Some commentaries on the passage of being unequally yoked tell us that this refers to the practice in those times of yoking different animals together. H.V. Morton in one of his travel books of the Bible Lands refers to this, when he saw a camel and a donkey yoked together. Neither beast was comfortable, and he stressed the power of this picture in showing what it means to be unequally yoked.

In our relationships we are asked to be forgiving. We remember how Peter, thinking he was stating an excessive number, asked our Lord:

Lord, how often shall my brother sin against me, and I forgive him? till seven times? (Matt 18:21)

We know the challenging answer:

Jesus says to him, I do not say to you, Until seven times: but, until seventy times seven. (Matthew 18:22)

The apostles found this hard, and asked Jesus, to increase their faith. (Luke 17:5)

Our Lord, in his prayer said:

And forgive us our debts, as we forgive our debtors.  
(Matthew 6:12)

Is this really what we want? To be forgiven by God as we forgive others? Why do we find it so hard to forgive?

Paul writes to the church in Colossae:

Therefore, as the elect of God, holy and beloved, put on tender feelings of mercy, kindness, humility, meekness, longsuffering, forbearing one another and forgiving yourselves, if anyone has a complaint against any. As Christ forgave you, so you do the same. And above all these things put on love, which is the bond of perfectness.

(Colossians 3:12-14)

This seems to build on his earlier thoughts.

I want you to know how much I struggle for you, for those in Laodicea, and for all who have never seen me face to face. Because they are united in love, I pray that their hearts may be encouraged by all the riches that come from a complete understanding of the full knowledge both of the Father and of the Messiah. (Colossians 2:1-2)

Longsuffering, forbearing seems to be a result of being united in love, a unity that is equally yoked. Much danger can arise from being unequally yoked.

Jesus warns us, in relation to forgiveness to:

Watch yourselves! If your brother sins, rebuke him, and if he repents, forgive him. (Luke 17:3)

We are in danger of failing to ensure we forgive. Forgiving requires love and humility.

*Do nothing through selfish ambition or conceit, but in modesty, deem others to be better than yourselves.*

(Philippians 2:3)

I have been blessed to have married a Christian, and feel every day the joys that brings. I see so many struggling to accommodate different thinking between themselves; this need not be only in marriage but in friendships.

More concerning is when these differences occur in the Lord's body. If we are both children of God, and have a glorious Lord to share, then we should meet at the "you are more important than me" level, and we should be able to avoid anger and bitterness.

I wonder if being unequally yoked does much to harm our ability to forbear and to be longsuffering. May we "watch ourselves" and see we are forgiving as we have been forgiven, and that we forbear with one another, being long-suffering.

How do these thoughts on forgiveness tie into our first quote from David King? Marriage can be a blessing for many or indeed a tribulation. As I approach 30 years of marriage (I am sure many of you will smile at this low number of years) I realise how blessed I have been in having a partner of like mind and faith. Forgiveness and tolerance must be at the heart of a good relationship, whether within marriage or with fellow Christians. Well did the Proverb writer tell us:

"He mocks proud mockers but shows favour to the humble and oppressed." (Proverbs 3:34, NIV2)

Marriage is less popular today than years ago. Today around 40 people are married per 1000 of the unmarried population. This has fallen every year since 1980, when it was around 120 people married per 1000 of the unmarried population. So called civil partnerships, including same sex relationships, have increased in that time. Marriage has become unpopular, maybe because God has been taken out. He intended to be central to marriage.

Christian marriages should be based on humility and a spirit of forgiveness. We remember the disciples reaction to Jesus clarification on divorce, their surprise at his answer. They responded, "If this is the situation between a husband and wife, it is better not to marry" (Matthew 19:10 NIV2). Clearly Jesus had given them a difficult thing to grasp. It seems that, around the time of our Lord, divorce had become used at the slightest whim or fancy of men. Thus Jesus' clarification of this topic was hard for the disciples. I recall just before I was married in South Africa, being asked by my wife's to-be family if we would have a "pre-nuptial" contract. Although these are now common here, the idea of contracting what should happen if or when the marriage fails was alien to me. We both took the view that marriage was dissolvable only by God, on the death of one partner. I believe that view has helped us work toward humility and learn true forgiveness.

God has shown his displeasure with divorce. The Message makes it very clear, if we did have any doubt:

"I hate divorce," says the LORD God of Israel, "and I hate a man's covering himself with violence as well as with his garment," says the LORD Almighty. So guard yourself in your spirit, and do not break faith. (NIV)

As a society we have become sadly immoral, and often the religious world turns a blind eye to what is going on. We do not face the difficult issues, for concern about causing offence. May we learn to grow in love in all our relationships, and ensure we are not unequally yoked:

Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any

common sharing in the Spirit, if any tenderness and compassion, Then make joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a bondservant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death - even death on a cross! (Philippians 2:1-8)

---

Editorial: continued from page 1

The crowd heard **the twelve\*** speak to them in their respective languages.

"we do hear **them\*** speak in our tongues ..." v.11

It was only the twelve, just Peter and the eleven.

"**Peter** standing up **with the eleven** ..." vv. 14

So it is wise to ignore chapter and verse divisions when studying Scripture.

---

## **ANNOUNCEMENT**

### **A new church In Abergavenny**

Kim Boland

We are delighted to say that for a few weeks we have been working together to worship the Lord in a house near Abergavenny, South Wales. With the Lord's help we hope to start meeting in a Community Hall from January 2014. In the meantime, we are always very happy to welcome visitors. In the meantime we are meeting in:

2 Bryn Teg, Llanarth, Monmouthshire NP15 2AX

Sunday: Bible Study: 10.00 am  
Breaking of Bread: 11.00 am.

Contact is advised before visiting:

Ken Lewis: T. 01443 690238  
joseph.lewis823@btinternet.com

Kim Boland: T. 01873 840250  
kimboland@btinternet.com

---

## NEWS AND INFORMATION

### **STRETFORD, MANCHESTER.**

**Saturday Gospel Meetings. 2014**

**7.00 pm** The Green Hut

538 Kings Road, M32 8JT

**March 22nd.**

**September 20th.**

**October 18th.**

#### **Contacts:**

Allan Ashurst. Tel. 0161-865 4242

John Purcell. Tel. 0161-439 1758

#### **Map:**

[www.eusebos.eu/d4web4s/longford.htm](http://www.eusebos.eu/d4web4s/longford.htm)

### **SCRIPTURE READINGS 2014**

Reading Cards are available

from John Kneller

4 Glassel Park Road, Longniddry,

East Lothian

EH32 0NY

Tel. 01875 853212

E-mail: [johnkneller4gpr@btinternet.com](mailto:johnkneller4gpr@btinternet.com)

### **GHANA APPEAL**

Please send donations to:

Mrs. Christine Wood

11 Albert Place, Stirling, FK8 2RE

E-mail: [ctkwood@hotmail.com](mailto:ctkwood@hotmail.com)

### **EASTWOOD, Nottinghamshire.**

Seymour Road, NG16 3ND

**Saturdays. 2014**

**6.00 pm** Refreshments

**7.00 pm** Message

**February 8th.**

**May 10th.**

**August 9th.**

**November 8th.**

#### **Contact:**

Adrian Limb Tel. 01773-761 670

[cofceastwood@aol.com](mailto:cofceastwood@aol.com)

There are many Bible based topics on

[www.simplychristians.eu](http://www.simplychristians.eu) web site.

### **BIBLE QUESTIONS**

Frank Worgan, 11 Stanier Road,

CORBRY, NN17 1XP

Tel. 01536-206 848

E-mail: [frankworgan@outlook.com](mailto:frankworgan@outlook.com)

Brother Frank Worgan is happy to receive Bible questions requiring urgent answers by telephone, letter or e-mail.

### **THE SCRIPTURE STANDARD**

FOUR ISSUES PER YEAR (SUBJECT TO REVISION)

ANNUAL SUBSCRIPTION - UNITED KINGDOM . . . . . £3.50

*OVERSEAS RATES ARE AVAILABLE FROM THE TREASURER*

**TREASURER: Miss R.M. Payne, 1 Kenilworth Avenue, Reading, RG30 3DL**

Tel: 0118-959 1176. E-mail: [rosabelle.payne@btinternet.com](mailto:rosabelle.payne@btinternet.com)

To whom change of address should be sent.

**EDITOR: Allan Ashurst, 60 Kenwood Road, Stretford, Manchester, M32 8PT**

E-mail: [AshurstA@aol.com](mailto:AshurstA@aol.com)

**DOWNLOADABLE BACKNUMBERS:** [www.ScriptureStandard.eu](http://www.ScriptureStandard.eu)

The *Scripture Standard* is printed for the publishers by [www.a2g-group.co.uk](http://www.a2g-group.co.uk)