



From the Inkhorn...

This magazine looks primarily at the issue of forgiveness, which on the surface might seem a pretty straight forward topic - but read on! The articles "The Forgiveness of God" and "Forgiveness" point out that before we can receive forgiveness we must repent of the wrong (sin) we have done, but none-the-less the person that has been wronged must offer that forgiveness without reservation. This emulates the way in which Jesus Christ gave his life for our sins, whether or not we repent in this life. The Scripture says that in the end every knee will bow to Him, thus signifying an act of repentance which will happen after Satan has been bound and his power taken away.

"The Lord's Prayer" - again something which seems so straight forward - contains ever so much more when we start to analyse what it really says! And the "KJV Bible" - we take so much for granted today - take a little while to read about the trials and struggles that went on so that

we could read the Word of God ourselves learning what He wants each of us to do.

God has always made allowance for ignorance and error, and the Cities of Refuge show us a type of salvation and redemption offered through the sacrifice of Jesus and the promise of the Mother and Father Spirits from God (the City for us to dwell in) to keep us "Safe" from the evil world around us whilst ever we stay "within the walls".

May each of us be as diligent as "Titus" as we undertake the "special and difficult assignment" to be ready for our Saviour's return! Remember Jesus said, "But he that shall endure unto the end, the same shall be saved" (Matthew 24:13). We believe that Jesus was not referring only to salvation in the resurrection, but to the redemption in spirit and soul and body of those who through the working of God's Power will have repented, received forgiveness and will be seeking to go on to perfection (Hebrews 6:1).

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The Forgiveness of God

“O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God” Psalm 98:1-3.

The forgiveness of God is limitless. God has forgiven his chosen people time and time again when they failed to follow His laws and directions. The Bible is not just a history of the nation of Israel, it is also a testament to God’s forgiveness. There are two distinct aspects to the forgiveness of God in the Bible. In the Old Testament, forgiveness is the stern forgiveness of a father. In the New Testament, forgiveness is much gentler, although no less strong. New Testament forgiveness requires the forgiven to believe in and accept Jesus Christ as Saviour.

While the children of Israel were wandering in the desert, they grumbled against Moses and the conditions in the desert, it seemed at just about every occasion.

Numbers chapter 2 tells us that King Arad the Canaanite fought against Israel and took some captive. The people of Israel, through the power of God, utterly destroyed the Canaanites and continued through the wilderness. *“And the people spoke against God, and against Moses...”* The Lord sent fiery serpents among the people and *“...much people of Israel died”*. The people repented of their sin and the Lord had Moses make a serpent of brass which was placed upon a pole and everyone that looked on the serpent lived.

The forgiveness of God was

demonstrated through the healing of the people but this forgiveness was not offered until the children of Israel had repented of their sin. **Forgiveness is not passive.** It requires some commitment by the forgiven. The children of Israel had to believe that God would heal them and look upon the brass serpent.

The story of Jonah is an interesting example of God’s forgiveness. Jonah attempts to flee from the task that God has set before him, that of preaching repentance to the city of Nineveh. Jonah became caught in a storm at sea and the other people on the boat prayed to the Lord. *“We beseech thee, O Lord, we beseech thee, let us not perish for this man’s life and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee”* Jonah 1:14, and then they cast Jonah into the sea.

Jonah was swallowed by the large fish and then after some reflection and prayer, the Lord had the fish vomit Jonah up onto the dry land.

Jonah went to Nineveh and preached his message of repentance to the people. The king and the people of Nineveh repented of their ways. *“But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands...And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not”* Jonah 4:1,3.

Again the common thread is that through prayer to God by the people of Nineveh, God’s forgiveness was granted but the people also had to actively seek the

forgiveness through actions. The people of Nineveh turned from their evil ways.

All of us have sinned and fallen short of the glory of God. That is why Jesus died for us. This is the most basic tenet of Christianity, yet it seems it is the primary lesson we all must learn again and again. God doesn't love and forgive us our many trespasses because we are worthy. He loves us because He is LOVE and it is through that love that we can receive forgiveness.

God's forgiveness was made perfect through Jesus' death on the cross. We can be forgiven of all our sins and freely enter into the presence of God. Sin, death, hell and the grave have all been conquered through the forgiveness of God, but we need to apply it for it to have any significance in our lives. This will not work if we agree only in theory. It must become a practical action in our lives.

Forgiveness is not automatic.

Through the blood of Jesus, every person has the opportunity to receive forgiveness, but it does not happen involuntarily. The Bible makes it clear that there are some conditions we must meet to obtain God's forgiveness.

1. 1 John 1:19, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"*.
Hosea 14:2,3, *"Take words with you and return to the Lord. Say to him: 'Forgive all our sins and receive us graciously, that we may offer the fruit of our lips...we will never again say 'our gods' to what our own hands have made" (NIV).*
2. Isaiah 55:7, *"Let the wicked forsake his way, and the unrighteousness man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God,*

for he will abundantly pardon".
Ezekiel 18:21, *"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die"*.

The next step to forgiveness is to turn from wicked ways and change them. Sometimes it can be a struggle to overcome a certain sin, but if the intent is truly to change and overcome sin, God will give us the grace to do it. Many want to receive forgiveness from God without changing their lifestyles. God knows the difference between those who are sincere and those who are using Him as a crutch to temporarily ease their conscience. If one comes to Him in sorrow, humility and sincerity, His grace is abundant. However, He has little patience for those who would abuse His mercy.

When God forgives us, He no longer holds our sins against us. Therefore, we don't have the right to hold others' sins against them – not if we belong to Jesus. If we belonged to the world, we could indulge in holding a grudge and bitterness, but a person who truly believes in the forgiveness that God has given us has no such right.

Whether a person 'feels' forgiveness in their heart or not, they are under an obligation to obey God and to emulate the true example set by Jesus in forgiving all transgressions.

Acts 5:31, *"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins"*.

Ephesians 1:7, *"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."* 

F O R G I V E N E S S

Mark and John had been arguing for some time. Grandpa had been listening but didn't say anything.

"Please, I am only asking you to forgive me. I am sorry," said John

"But why should I forgive you again. You know you did the same thing last week," said Mark."

John replied, "We were friends then, and I did it as a joke, and you said you would forgive me then."

"But it wasn't a nice thing to do. Why did you do it?" asked Mark.

John replied, "Well it just happened. I wasn't going to, but the chance came along, and I just couldn't resist it."

Mark's frustration was showing as he said, "But you promised last week that you would not do it again."

"I know I did, but I just couldn't resist," pleaded John.

Mark thought for a moment, and then asked, "You mean you were not strong enough to stop yourself when you were tempted?"

"I suppose you could say that. I just thought it was funny, and you wouldn't mind," said

John after some thought himself.

"But you promised last week that you wouldn't do it again," stated Mark.

John replied, with a downcast look, for he knew he had disappointed his brother, "Well I suppose I was weak-minded, and just gave in."

Mark made an effort to explain, "See, it is like this. If you try to resist temptation on your own, the devil and his angels will work on you till you collapse, and give in. But if you recognize that you need help, and ask in prayer you will receive help in resisting the temptation."

John thought for a moment, then replied, "I suppose you are right. That seems to oversimplify it but the Bible does say that you should forgive your brother seventy times seven times."

"Yes, that is right, and they were the words of Jesus when He was here on earth. But God gave a stronger instruction than that when he told Adam and Eve not to eat of the Tree of Knowledge of Good and Evil and they should live. Do you know what that means?" asked Mark.

Not wanting to be upstaged by his brother, John replied, "Course I do."

Mark then placed John on the spot by asking him, "Well, what does it mean?"

With a slight shrug of his shoulders John was not going to be stumped, so replied, "It means, that, um, it means that they weren't to do wrong."

"Yes, but that is only half of it. If they did not do wrong they would live forever and ever and ever, into eternity. They would return to the wonderful Kingdom of God and be with Him forever," replied Mark.

"It is too hard to imagine. I can only think of buildings and houses, as I know them. How can you describe the Kingdom of God as wonderful?" John queried.

"It doesn't hurt now and again to think bigger and better than your everyday scene. Have you ever thought of how small you are in God's sight? You are just one speck of sand on a beach of sand. God is like that beach of sand, and we as one grain cannot expect to realize how big and how great, how wonderful and pleasant, etc., that God's Kingdom is going to be, yet He said that we are important and that He knows the number of the hairs of our head," said Mark.

"All right, suppose you don't forgive me, where does that put you in God's eyes?" asked John.

Mark answered, "I have fallen short of perfection and therefore do not qualify to become immortal. Those who have freedom in the Kingdom of God cannot have any failings at all. You see God is PERFECT in all His ways."

"Well, you better forgive me, otherwise you are not going to reach the standard to which you say you want to achieve" was John's reply.

"Steady on, it is me who is telling you that you should not have fallen into the devil's trap and what is this, you are turning it around the other way and telling me that if I do not forgive you, the devil is going to win over me too?"

"Well, that is right isn't it?"

There was a long silence, and Grandpa, who had been resting on the sofa with his eyes closed but his mind very alert as he followed the boy's rhetoric, felt it was his time to chip in, "You two have just discovered one of the biggest truths of the Bible. Just restate what you said John."

"Well, I said that if Mark did not forgive me, he would not be living up to the way God wants Israel to live, because he would be holding me guilty for what I had done."

Mark soon came to his own defence,

"But if I asked God to take revenge for me, instead of me having to keep forgiving, I would be in the clear. I could say I forgive, and ask God to see that you get your just desserts."

Grandpa piped in, "Do you really feel that in your heart you would be forgiving John if you asked God to take revenge for you?"

"Well sort of...cause I wouldn't be fighting him back," answered Mark.

"Just think about it, both of you. If you sin you must ask for forgiveness. Then if you don't forgive from the bottom of your heart, is that true forgiveness? What if Jesus had said I will suffer and die on the cross, but I don't really think it will achieve anything, would His suffering be genuine? Would His suffering and death be able to defeat Satan and cause true forgiveness for everyone?" asked Grandpa.

The squeak of the sofa broke the silence as Grandpa rocked to and fro in a slow thoughtful motion and both boys sat in silence, thinking intensely about where their conversation had led them.

After a while Grandpa spoke, "Don't be puzzled, but just think about it a bit more. Many people go through life thinking they have done well by forgiving someone outwardly, but within their heart, inside their inner heart of hearts, they have prayed for God to take revenge on the person. This is not true forgiveness.

True forgiveness is when we completely, wholeheartedly and without reservations, forgive someone for what they have done to us. It is not easy, in fact I would go further and say that it cannot be done with your own human strength, but only through prayer and seeking God's Spirit to bring us to that stage of perfection."

There was a pause and Mark spoke, "Grandpa, why would God want us to

forgive that much. Couldn't we have just a little bit of revenge? Just a little bit?"

Grandpa spoke quietly and thoughtfully, but in a tone of such knowledge and understanding that both were amazed at his expression, "Proverbs records the words *"In the way of righteousness is life; and in the pathway thereof there is no death"* Proverbs 12:28. Now that is a simple and straight forward statement, but what does it mean?"

John was the first to answer; he spoke thoughtfully and slowly, pausing now and then, "On the surface it means...that if you live a good life, you should not die – even physically...but what is a good life? A lot of people are good, but there has to be a better standard than good..."

Mark chipped in, "I would say a person is good if they forgive people, but I do not know what sort of forgiveness they have applied – from the surface, or deep down in the heart."

"Exactly," said Grandpa, "We are not in a position to judge who is good and who is not, but this does not destroy the promise that God made, *'In the way of righteousness is life; and in the pathway thereof there is no death'*".

"I suppose this applies to other promises that God has made also. It is our speck of sand ability to comprehend the whole beach that limits our ability to understand", said John.

Grandpa spoke again, "As we learn each truth, let us apply it to our lives. God does not teach us all things at once, but little by little. We are not here to judge others, but to achieve a standard ourselves. Too many good people fail because they compare their efforts to what someone-else has or has not achieved.

"We need to realize that if we do not wholly forgive others, we cannot expect

God to wholly forgive us. If we want to achieve that perfection that is promised to the 144,000 who stand with the Lamb on Mt. Zion (Revelation 14:1) we need to be able to bestow unconditional forgiveness. Remember God has promised spiritual help if we try to achieve this standard."

Mark had been very thoughtful, and at last spoke, "John, I forgive you for deceiving me again. I forgive you from the bottom of my heart and will not take revenge", and turning to Grandpa he said, "When did you learn about this forgiveness Grandpa?"

"Interesting that you ask. I was in my mid-thirties and a good friend deceived me, three weeks in a row, in the same manner. I wasn't going to forgive him again. I was angry with myself for letting him do it and I wasn't going to let him do it again. Then I read the passage in Matthew 18:23-35, and verse 35 stuck in my mind, *'So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses'*. This verse was in my mind continually, so I prayed about it, that God would give me understanding. It was about 3 weeks before other passages I also read helped me get this understanding."

"Have you had any trouble living up to it?"

"Yes I have, and I could not have done it without the help of God's Spirit. We cannot see the whole picture; we need to have faith to believe and accept, and to know that what God has promised He will fulfill; faith, of inward acceptance even though we cannot prove the point by logic. Through prayer and faith, God will help us to believe and send Christ and the Holy Ghost to give us help to increase our faith. We will get on a treadmill, the more we believe, the more faith we will have; the

more faith we have the more we will believe, until we reach the stage when it will be easier to do good than to do wrong.” Grandpa lay back in his chair.

Mark and John walked off, talking quietly to each other about the wisdom they had gained. Grandpa could hear them talking.

“Well, I want to ask God to give me

understanding so I can be one of the 144,000 who stand with the Lamb on Mount Zion.”

“Well, you have started now by forgiving me, and then you are showing forgiveness and repentance, and not taking revenge. I’ll start by resisting temptation, even though the Devil gets behind me and gives a shove.” 

Hymn No. 129

Psalm 144; Ephesians 6:12; Romans 13:10

Equip me for the war,
And teach my hands to fight;
My simple, upright heart prepare,
And guide my words aright.
Control my every thought;
My whole of sin remove;
Let all my works in Thee be wrought,
Let all be wrought in love.

O arm me with the mind,
Meek Lamb! which was in Thee;
And let my knowing zeal be join’d
With perfect charity;
With calm and temper’d zeal
Let me enforce Thy call;
And vindicate Thy gracious will,
Which offers life to all.

O may I love like Thee!
In all Thy footsteps tread!
Thou hatest all iniquity,
But nothing Thou hast made.
O may I learn the art,
With meekness to reprove;
To hate the sin with all my heart,
But still the sinner love.

The Lord's Prayer

As part of the Sermon on the Mount, Jesus gave this prayer to the masses gathered to hear Him:

*“Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth,
As it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom,
And the power, and the glory,
Forever, Amen.
Matthew 6:9-13.*

In response to the disciple's question to teach them to pray, Jesus gave them the following prayer in Luke 11:2-4,

*“And he said unto them,
When ye pray, say,
Our Father
Which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done,
As in heaven, so in earth.
Give us day by day our daily bread.
And forgive us our sins;
For we also forgive every one that is
indebted to us.
And lead us not into temptation;
But deliver us from evil”*

One of the most interesting aspects in the Lucan version, is that the very original manuscript that was written by Luke is slightly different to the King James Version above, there have been some additions made to the prayer he recorded

by later translators. For reference purposes a copy of the original Lucan prayer is given below.

*Father,
Hallowed be thy name.
Thy kingdom come.
Give us day by day our daily bread.
And forgive us our sins;
For we also forgive everyone that is
indebted to us.
And lead us not into temptation.
Luke 11:2-4.*

Here we are given the Lord's Prayer, but we have 2 versions, very similar, but there are differences. In this article I would like to look at the Lord's Prayer, at what we are asking for and also look at why these two prayers are slightly different.

What Are We Asking For?

In the opening sentences of the Lord's Prayer the stage is being set. God is approached with the simplicity and innocence of child-like faith in the very words we use to address Him. We give him sovereignty by stating that He is our Father and we state also that His name is hallowed. So the first step in the Lord's Prayer is establishing God's sovereignty over His whole creation firmly and the believer showing through faith that they believe these statements are fact. Whether you use the individual or group prayer, both convey the same sense of awe at God's greatness and majesty.

We then ask that 'thy kingdom come, thy will be done, on earth as it is in heaven' showing the believer's hope in God's divine rule manifesting itself at some future stage and that we will be governed by

God's ruling grace. We reaffirm that as believers we seek to do God's will, not our own and trust to be led by Him to do this.

Just as children look to the father here on earth to provide for them, so we as believers turn to the Father and ask him to "...give us this day our daily bread..." and "give us day by day our daily bread". Both statements are asking for similar things as well as being a reminder to the pray-er of God's care of Israel when they were in the wilderness and he fed them with manna from heaven. In this instance God provided what Israel needed on a daily basis, the only time they could stockpile was for over the Sabbath. We know that we exist purely by God's divine will and thus ask him to provide us with, not just physical/temporal food, but spiritual food as well, with which we can grow in relationship with our Creator. We are asking God to daily allow us to grow, spiritually, and enjoy a closer relationship with Him as well as asking Him to provide us with what we need to exist here on this earth so that we can live in accordance with His Will. Those who say these words are relying on the grace of God for provision of their needs but also demonstrate their faith that God will provide – not an abundance but what we need.

"And forgive us our sins". Here we have a clear admission by the sinner of his sinful state – we acknowledge our guilt by asking God to forgive us our sins. But there is a condition attached to this request forgiveness – God is to forgive us "...as we forgive those who trespass against us". Why is it so important, when asking for God's forgiveness, that we have forgiven those who have sinned against us? Wouldn't it be unreasonable of us to request of God what we are not prepared to do ourselves? Asking God to do something we won't do ourselves is

hypocritical! We are forgiven by God through grace and grace alone, if we are not prepared to forgive our fellowman his transgressions against us, then why should God include us in His gracious forgiveness.

The Matthew and Luke versions differ again in the words they use for this phrase. Matthew uses the word 'debts' coming from the Greek word *opheilema* meaning 'what is owing, a delinquency, offence, fault, sin, indebtedness and is only used here and Romans 4:4 and Matthew 18:30,32. Luke uses the word 'sins' coming from the Greek word *hamartia* meaning sin, error, offence. The difference between these two words appears to be minimal, much as the difference between the English word error and fault.

The next part of the Lord's prayer has created much discussion amongst theologians. "And lead us not into temptation". The usual cry is that God tempts no man. Yes, that is true, but as a result of the Fall, God allows man freedom of choice and thus God allows mankind to be tried and tempted. There is also a very simple side to this phrase. If we look at the simplicity and childlike quality of this prayer, and the use of the affectionate endearing term of *Abba*, one can easily draw the analogy between our relationships with our temporal fathers to that of our Spiritual Father. In our relationships with our Dads, we are given house rules and guidelines that Dad expects us to keep and attain to. If we fall short, though, Dad still loves us and forgives us because we are his children and he does genuinely love us. So it is with God. We are all His children, and as with any father, God loves us all dearly. He gives us guidelines (the law) and encouragements which He hopes we will follow, but He knows we are human and prone to temptation, yet when we fall He forgives us totally. How many times during

your own childhood do you remember your father asking or telling you not to do something because you would hurt yourself, and you ignored him? What inevitably happened? You did what Dad had advised you not to do, failed and hurt yourself? But what does Dad do? Cradles you in his arms, comforting you and loving you, just as God does. God is the hand that reaches down to steady us when we fall.

Finally, we ask to *“deliver us from evil”*. Remove from us the ability to be tempted by the dark forces and let our focus remain towards God. What better shield could you have from evil, than God’s protection and guidance.

The Lord’s Prayer is a prayer covering all aspects of your life: yesterday, today and tomorrow. We ask God to forgive what we have done, we have to forgive others what they have done to us (yesterday); we then ask for our daily bread (today) and in the beginning we ask for God’s kingdom to come and later not to be led into temptation (both in the future). But we must safeguard against the prayer becoming repetitious and mechanical for even Jesus warned believers against falling into this trap. By reminding ourselves of what we are asking for and the communion that this prayer gives us with the Father should keep the prayer fresh and new, even repeated regularly as Jesus very much encouraged. Jesus then stresses the example of the help given in the Lord’s Prayer by reciting a parable to emphasise the certainty of prayer (read Luke 11:5-13). God will answer our prayers if they are uttered in faith and humility for *“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”* Luke 11:13.

The Differences

In the original Greek the Lucan version does not have the word ‘Our’ preceding Father at the beginning. Thus the prayer should start, Father. The Lucan version may well have been an individual prayer rather than a group prayer as the Matthaean version with the Sermon on the Mount was. In the Lucan version the single word ‘Father’ represents the Aramaic word ‘Abba’ which is the word that Jesus Himself used when talking to His Father (*“And he said, Abba, Father, all things are possible unto thee...”* Mark 14:36. When you actually think about, why when we pray privately do we say the plural word ‘Our’. It would be like addressing our own father with Our Daddy every time you wanted to talk to him, rather than just saying “Dad”. In Old Testament times, or even today, the Jewish people refer to God using the more formal *Abi* (my Father) or *Abinu* (Our Father), Jesus, though, used the ordinary intimate form which children used in addressing their own fathers, *Abba*. *Abba*, then, would be the same as the English word Daddy which is a far more intimate form of father and is used by most children. Some people believe that the prayer should be started with the word Daddy, showing the humility and total love that the one praying has for the Creator. So rather than follow the more formal Old Testament ways in addressing God, Jesus showed us a more familiar intimate way of coming to the Father in humility and truth. Terms of endearment were not unfamiliar to the Father, readers will recall the name *“Jeshurun”* meaning ‘the darling upright’ which God used in relation with the nation of Israel as His People (see Deuteronomy 33:26 and Isaiah 44:2).

Another immediate difference between the two prayers would also be the prayer given on the Sermon on the Mount

was given as part of Jesus' sermon, but the Lucan prayer was given as the result of a request made to Him by His disciples – in requesting it, recall, they asked to be shown how to pray as John the Baptist had done with his disciples (Luke 11:1). Look at what immediately preceded the giving of the prayer. In the Sermon on the Mount, Jesus' sermon is talking on the subject of alms-giving and prayer – the prayer quote is worth reading, “*And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou*

prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye...” Matthew 6:5-9. Jesus warns believers against entering into vain repetitions and this may well be one of the reasons for the difference in the prayers – the Lord's prayer was not to become mechanical, so Jesus modelled the prayer

The Matthaen prayer covers:	The Lucan prayer covers:
1. Relationship: <i>Our Father</i> 2. Recognition: <i>Which art in heaven</i> 3. Adoration: <i>Hallowed be thy name</i> 4. Anticipation: <i>Thy kingdom come</i> 5. Consecration: <i>Thy will be done</i> 6. Universality: <i>In earth</i> 7. Conformity: <i>As it is in heaven</i> 8. Supplication: <i>Give us</i> 9. Definiteness: <i>This day</i> 10. Necessity: <i>Our daily bread</i> 11. Penitence: <i>And forgive us</i> 12. Obligation: <i>Our debts</i> 13. Forgiveness: <i>As we forgive</i> 14. Love and mercy: <i>Our debtors</i> 15. Guidance: <i>And lead us</i> 16. Protection: <i>Not into temptation</i> 17. Salvation: <i>But deliver us</i> 18. Righteousness: <i>From evil</i> 19. Faith: <i>For thine is the kingdom</i> 20. Humility: <i>And the power</i> 21. Reverence: <i>And the glory</i> 22. Timelessness: <i>For ever</i> 23. Affirmation: <i>Amen</i>	1. Relationship: <i>Our Father</i> 2. Recognition: <i>Which art in heaven</i> 3. Adoration: <i>Hallowed be thy name</i> 4. Anticipation: <i>Thy kingdom come</i> 5. Consecration: <i>Thy will be done</i> 6. Conformity: <i>As in heaven</i> 7. Universality: <i>So in earth</i> 8. Supplication: <i>Give us</i> 9. Definiteness: <i>Day by day</i> 10. Necessity: <i>Our daily bread</i> 11. Penitence: <i>And forgive us</i> 12. Obligation: <i>Our sins</i> 13. Forgiveness: <i>For we also forgive</i> 14. Love and mercy: <i>Everyone that is indebted to us</i> 15. Guidance: <i>And lead us</i> 16. Protection: <i>Not into temptation</i> 17. Salvation: <i>But deliver us</i> 18. Righteousness: <i>From evil</i>

to the audience to some degree, but essentially the same things were being asked for. The Matthaen prayer may well have been meant for exactly what it was used for – liturgical use.

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them...” Luke 11:1-2. The disciples were obviously curious about Jesus’ communion time with the Father and they requested they He share with them how to pray, John the Baptist had apparently schooled his disciples in prayer. Many of the Jesus’ disciples had previously been disciples of John the Baptist and therefore it was a familiar part of their worship pattern. Jesus then gives the disciples a personal, private prayer.

Another difference therefore could be that the Matthaen version is for public worship purposes and the Lucan version for private, personal worship. In Matthew the audience were not necessarily all committed believers, but with Luke the hearers were the disciples and as such should have been committed Christians. One prayer could well be for outreach and

the other to be used in private once you have committed your heart to Christ.

In Conclusion

The Lord’s Prayer not only covers all the fruits of the spirit(“...love, joy peace, longsuffering, gentleness, goodness, faith, meekness, temperance...” Galatians 5:22,23, but also, if said in true humility, represents the attitudes with which we should lead our day to day lives, and more importantly give us guidelines in our relationships with others. They are signposts to a godly life.

As Christian Israelites we use the Lucan prayer because we believe this is prayer Jesus gave for committed Christians to use in private prayer. The child-like simplicity of the Lucan version is such that it helps us appreciate the depth and breadth of God’s love for us. Whatever we ask of Him, will be granted – **but we must remember that prayers are answered in God’s time and not ours**, it is God’s Will not our will to be done. This prayer has childlike simplicity and innocence, but also a depth which when uncovered is amazing. Basically, when praying, what more could you ask for?📖

Who does the Work?

“Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness...but Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone..” Romans 9:27,31,32. Paul was not only referring to historical Israel but also to those who pertain to be of Israel today - Israel must guard against legalism. It is always Christ (the Male or Father Spirit) and Jerusalem Above (the Female or Mother Spirit) who must receive the credit for the work - those that credit themselves with working for their own salvation should heed the example of Israel of old as to the eventual outcome of that particular path.📖

Statement of Belief

The Christian Israelite Church beliefs can be fully supported by the Scriptures. Here is an outline:

We Believe

- * In God Almighty creator of all things (Genesis 1:1).
- * In the existence of Satan, the Devil, in whom God allowed iniquity to be placed (James 2:19; Ezekiel 28:14,15).
- * That God created a spirit-existence in which the devil manifested evil and caused some of the spirits to rebel against God (Isaiah 14:12-14; Jude 6)
- * That God created our physical world, to which each person comes with a body and a soul made alive by a spirit from the spiritual creation (Luke 9:55; Genesis 2:7).
- * That God gave His people instructions on the way they should live, which instructions were *"for their good always"* (Deuteronomy 6:24).
- * That all have sinned and come *"short of the glory of God"* (Romans 3:23; 2 Corinthians 5:19).
- * That God has reconciled the (whole) world to Himself through the sacrifice of Jesus (John 3:16,17).
- * That through belief in the sacrifice of Jesus believers are counted as righteous before God, and can be assured of the resurrection of their souls (a Spiritual body) at Jesus' return (1 Timothy 4:10; 1 Corinthians 15:44).
- * That there will be a small number who will fully prove their faith by a work of true obedience to God's instructions and will thereby receive the prize of the highest calling of God, the redemption of spirit and soul and body - this living mortal Body made Immortal without seeing death (1 Thessalonians 5:23; Revelation 14:1-5; Hebrews 11:39,40).
- * That Jesus Christ will return to this earth again, subdue the power of Satan and reign forever and ever (Revelation chapters 19 and 20).
- * That the return of Jesus Christ is near and we are living in the period described in Scripture as the latter days (Matthew chapter 24; Mark chapter 13 and Luke chapter 21).
- * That there are promises in the Scriptures especially to Israel - God's chosen people (1 Peter 2:9).
- * That although Israel of old did not accept the challenge of spiritually being God's peculiar people, a remnant of their descendants will come forward in the latter days to fulfill the obligations and receive the promises (Revelation 7:1-8).
- * That the Mission of the Christian Israelite Church is to awaken the lost ten tribes of Israel to this special inheritance to be the physical Immortal "Bride of the Lamb" and to be the vehicle for the task of bringing them all together at God's appointed time (Matthew 10:5,6; Revelation chapter 19).

We believe that God is the absolute Judge and Arbiter and that we as His servants have an obligation to respond to what He puts in each heart, and that whilst we seek to proclaim and discuss our beliefs, we have no right to contend with other people about them.

Build on the Rock

I'm sure you know that happy hymn tune, the words of which give this good advice, "Build on the Rock and not upon the sand". Often we sing songs but do not think much about what the words mean, however, these words are very important, so let us try to find out more about them.

A crowd of people had gathered to hear Jesus speak and He taught them many things. Then He said that he who heard His teachings and DID what He, Jesus said, was like a man who, when building his house, dug deep until he came to a rock, then he laid the foundation and built his house. When the floods came, the waters swirled around the house but it stood firm, it could not be moved by the strong waters because it was built on a rock.

Then, Jesus went on to say that whoever heard His teachings but did NOT do as He said was like a man who built a house upon the sandy earth, without any foundations. The flood came and washed all the dirt away from under the house so the house fell - it was ruined because it had no strong foundation.

I have seen a flooded river (and perhaps you have too), where big trees were floating, having been pulled from the earth by the wild, raging water and taken by its force down the river to the bridge. However, the bridge stood firm, its foundations are very deep and very strong, for many, many floods have left it still standing there and today semi-trailers and lorries with their heavy loads travel over it. This bridge, like the house Jesus spoke of, stands strong against floods because it was built right and reminds me of the words Jesus spoke about building on a Rock.

Now, in the Bible Jesus is referred to by different names, can you think of any? Yes, Lord - Saviour - Shepherd - Christ! The Bible also says, "*The Rock was Christ*". So, now we know what Jesus was teaching those people so many years ago and what He is still telling us today, don't we? Yes, He meant that we should build

our lives around Him and on His Word, for He is the Rock. If we do this we cannot be led away, for by doing as Jesus teaches us, our house (which is the name sometimes given to our body) will be able to stand good and strong despite all the bad things that happen around us. When we do naughty things we please the devil and are like the man who built his house on the sand, aren't we? So my dears, today and every day, let us all ask God for strength to "Build on the Rock and not upon the sand!"

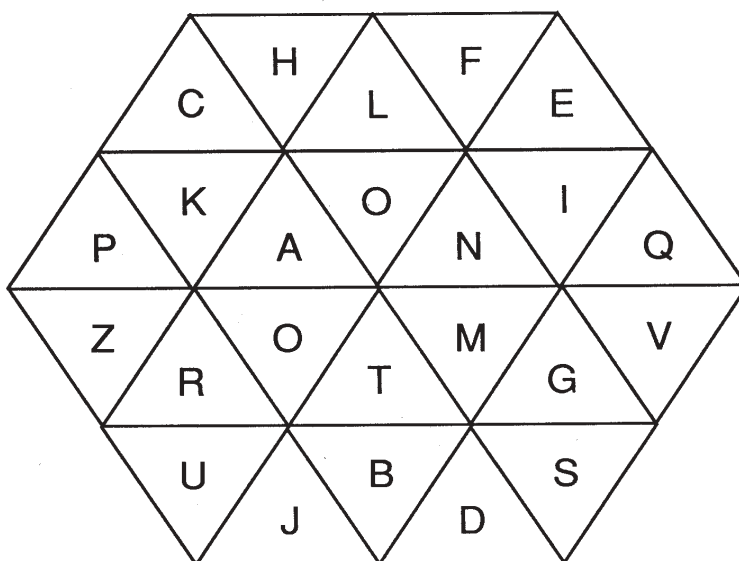
His Name Is Wonderful

Jesus has many names.

Color in the triangles that have the following letters in them:

**LAMB
ROOT
KING**

You will find a picture of another name for Jesus. (Rev. 22:16)



Debug Your Bible:

The KJV Bible



Members of the Christian Israelite Church believe the King James Version to be authoritative and given by God's divine inspiration. We believe the King James Version to be the most reliable version of the Bible, and as such that is the version we use. The making of this Bible is an interesting story in itself and involved the martyrdom of many devout men who had laboured hard to print the Bible in English. In this article I would like to look at the history of the King James Version of the Bible and look a little at the men who paved the way for this monumental achievement.

John Wycliffe

Our story starts in the latter part of the 14th century with a noted English scholar and lecturer at Oxford, John Wycliffe. John Wycliffe questioned many of the official Roman Catholic Church's teachings of the time. Remember, this was a time when the western world were all Roman Catholic and to not be a Roman Catholic meant you were branded as a heretic and generally lost your life because of your faith. Wycliffe questioned:

- . the Roman Catholic Church's right to temporal power and wealth,
- . the sale of indulgences and church offices
- . the superstitious worship of saints and relics
- . the pope's authority
- . the doctrine of transubstantiation (the most important doctrine of the Roman

Catholic faith).

Due to his un-Roman Catholic ideas, Wycliffe's writings were banned in 1377 and he was relieved of his position at Oxford. This enabled Wycliffe more time to concentrate on the project closest to his heart – the translation of the then Bible (the Latin Vulgate) into English (or Middle English which was the language used amongst commoners – to place the Bible in their own language into the hands of the common man. Wycliffe and other scholars worked on an English translation of the Bible translated from a handwritten copy of the Latin Vulgate. His first edition was published, and after his death a second edition was completed which edition became known as the 'Wycliffe Bible'. Followers of Wycliffe were known as Lollards and the Lollards were responsible for distributing this Bible illegally throughout England. The Lollards took on as part of their way of life, apostolic poverty and taught the Scriptures to the common people travelling England preaching the Gospel.

Wycliffe died from a stroke whilst at church on 31st December, 1384. Later on though, the Roman Catholic Church had their final revenge. At the Council of Constance in 1415, 31 years after Wycliffe's death, Wycliffe was excommunicated and in 1428 his bones were exhumed, burned and the ashes scattered on the River Swift. This though did not stop the spread of the God's Word for Wycliffe's work spread throughout the continent and he became known as 'The Morning Star of the Reformation'.

An example of **Middle English** translated by John Wycliffe (c1380-1383) is given below, using the Nativity as recorded in Luke:

“And it was don in tho daies, a maundement wente out fro the emperour August, thatal the world schulde be discryued. This firste discryuying was maad of Cyryn, iustice of Sirie. And alle men wenten to make professioun, ech in to his owne citee. And Joseph went vp fro Galilee, fro the citee Nazareth, in to Judee, in to a citee of Dauid, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauid, that he schulde knowleche with Marie, his wijf, that was weddid to hym, and was greet with child. And it was don, while thei weren there, the daies were fulfilled, that sche schulde bere child. And sche bare hir first borun sone, and wlappe hym in clothis, and leide hym in a cratche, for ther was no place to hym in no chaumbir. And scheepherdis weren in the same cuntre, wakyng and kepyng the watchis of the nygt on her flock. And lo! The aungel of the Lord stood bisidis hem, and the cleernesses of God schinede aboute hem; and thei dredden with greet drede. And the aungel seide to hem, Nyle ye drede; for lo! Y preche to you a greet ioye, that schal be to al puple. For a sauoure is borun to dai to you, that is Crist the Lord, in the citee of Dauid. And this is a tokene to you; ye schulen fynde a yong child wlappid in clothis, and lei in a cratche. And sudenli ther was maad with the aungel a multitude of heuenli knyghthod, heriynge God, and seiynge, Glorie be in the higeste thingis to God, and in erthe pees be to men of good wille”.

The **King James Version** (c1604) would translate the same passage in the following way:

“And it came to passé in those dayes, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was gouernor of Syria) And all went to bee taxed, euery one into his owne citie. And Joseph also went vp fro Galilee, out of the citie of Nazareth, into Judea, vnto the citie of Dauid, which is called Bthlehem, (because he was of the house and linage of Dauid.) To be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the dayes were accomplished that she should be deliuered. And she brought forth her first borne sonne, and wrapped him in swaddling clothes, and laid him in a manger, because there was no roome for them in the (nne. And there were in the same countrey shepherds abiding in y field, keeping watch ouer their flocke by night. And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone round about them, and they were sore afraid. And the Angel said vnto them, Feare not: For behold, I bring you good tidings of great ioy, which shall be to all people. For vnto you is borne this day, in the citie of Dauid, a Sauour, which is Christ he Lord. And this shall be a signe vnto you; yee shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the Angel a multitude of the heauenly hoste praising God, and saying, Glory to God in the highest, and on earth peace, good wil towards men”.

Johann Guttenberg

All bibliophiles and lovers of literature owe Johann Guttenberg an enormous debt, as does Christianity at large. Johann Guttenberg invented the printing press and revolutionized information technology in the 15th century. In the 1440's, Guttenberg experimented with movable pieces of metal type. By setting books in lead type he could make many copies. Remember all manuscripts and books up to this stage were hand copied by monks and generally very expensive, thus placing literature out of the reach of the common man.

In 1456 Gutenberg printed 200 copies of Jerome's Vulgate Bible – this was a translation that St. Jerome had done from 391–406 AD. Jerome's translation of the Old Testament came from the original Hebrew text, not the Septuagint, and his New Testament translation came from older Greek texts than those used for earlier Latin translations.

With the invention of the printing press by Johann Gutenberg in 1456, the race was on for various translations of the Bible to be done – Martin Luther did a German version which was printed and distributed. This gave the German people the Bible in their own language and in their own homes, enabling them to study it. Many of the greatest challengers to the Roman Catholic stranglehold on Christianity came from these German people who studied the Bible and saw the injustices being done. These men worked under the cloak of 'heresy', for as far as the Roman Catholic Church was concerned these men were heretics and if caught liable to be tried by a Church trial and suffer martyrdom – their crime translating from Latin into English – putting the Bible into the hands of the common man. The only

time these people heard anything of the Bible was at Mass, and then it was all in Latin. Latin was the language of the church, education and aristocracy, the common man had no understanding of what he was hearing at all. Imagine the effect that having their own Bible, in their own language, would have – no wonder that with this spiritual enlightenment came about the greatest change in religious history – the Reformation.

By 1483, every large European country had at least one printing press. With the advent of the printing press many noticeable changes began to happen within society:

1. books could be printed quicker
2. monks were no longer solely responsible by hand copying
3. books became available in many languages
4. the greatest benefit of all – literacy increased and the desire to read and learn grew.

With the invention of the printing press and the contribution made by Johann Gutenberg, the Bible was able to pass through all of Europe and God's Word spread abroad.

William Tyndale

William Tyndale was born in Gloucestershire and studied at Oxford (Magdalen College School). Tyndale was concerned with translation of Scripture and he had knowledge of Greek, Hebrew and Latin. Tyndale goes down in Christian History as the man who translated and published the first mechanically printed New Testament in the English language. This was achieved in 1526. Roman Catholic dominance was still the Christian climate of Europe in the 16th century and persecution of heretics was at its height –

on one day in 1519 Roman Catholic church authorities publicly burned a woman and six men for nothing more than teaching their children English versions of the Lord's Prayer, the Apostles' Creed and the Ten Commandments. Tyndale's translation work not only attracted the wrath of church authorities, but also the wrath of King Henry VIII. Tyndale had to flee England. In 1524 he sailed for Germany and he would never again see his home country again. His translation of the New Testament was ready for the press in 1525. Word unfortunately got out about this print run and Tyndale again had to leave and went to Worms where the first complete New Testament in English was published the following year – 6,000 copies were printed. In 1530 Tyndale's translation of the Pentateuch was printed at Antwerp with new editions of the New Testament being printed as well.

William Tyndale was a noted scholar of his time. He mastered seven languages including Hebrew, Greek, Latin, Italian, Spanish, English and French and was also familiar enough with German to translate Martin Luther's writings. Tyndale translated his version of the Bible from the original Greek and Hebrew manuscripts. He occasionally referenced the Latin Vulgate and Luther's translation. Tyndale planned to complete the Old Testament in 1534 but in 1535 he was betrayed by a fellow Englishman.

When Tyndale's translations started appearing in England, the Roman Catholic authorities spent thousands of dollars trying to buy up all the controversial work so that it wouldn't be distributed. Fortunately these efforts were in vain for the common man's desire to read the Word of God was more powerful and eventually these valuable manuscripts made their way into

numerous households and became the main reading and conversation piece of many families. The church authorities were also inadvertently financing Tyndale's venture by buying the manuscripts and financing further copies to be printed.

More than 90% of Tyndale's translations or wordings were so correct that they also were reproduced in the King James Version of the Bible.

Tyndale, at the age of only 42, was strangled and then burned at the stake for heresy on 6th October, 1536 at Brussels. His last words were recorded as being "Lord, open the king of England's eyes!". What was his heresy? Translating the Bible into English and, as with his predecessor John Wycliffe, Tyndale's studies led him to question the authority of the pope and the then established church. Although Henry VIII was his enemy whilst he was alive, less than a year after his martyrdom, Henry gave his official approval to the cause of an English Bible – 70% of the work was Tyndale's.

Whilst Tyndale was languishing in prison, fellow co-worker Miles Coverdale published the first ever complete printed edition of the Bible in English, but was not allowed to distribute it. Although Tyndale's name does not appear on this work, the translation was hugely dependent on his work. With the support of the Archbishop of Canterbury, Thomas Cranmer, Henry VIII was persuaded to approve the publication of Coverdale's translation. By 1539 every parish church in England was required to have a copy of the English Bible available to parishioners. A year before he had ordered the death of the man that translated the majority of this work, now Henry placed a copy in each church and it became the accepted version of England.

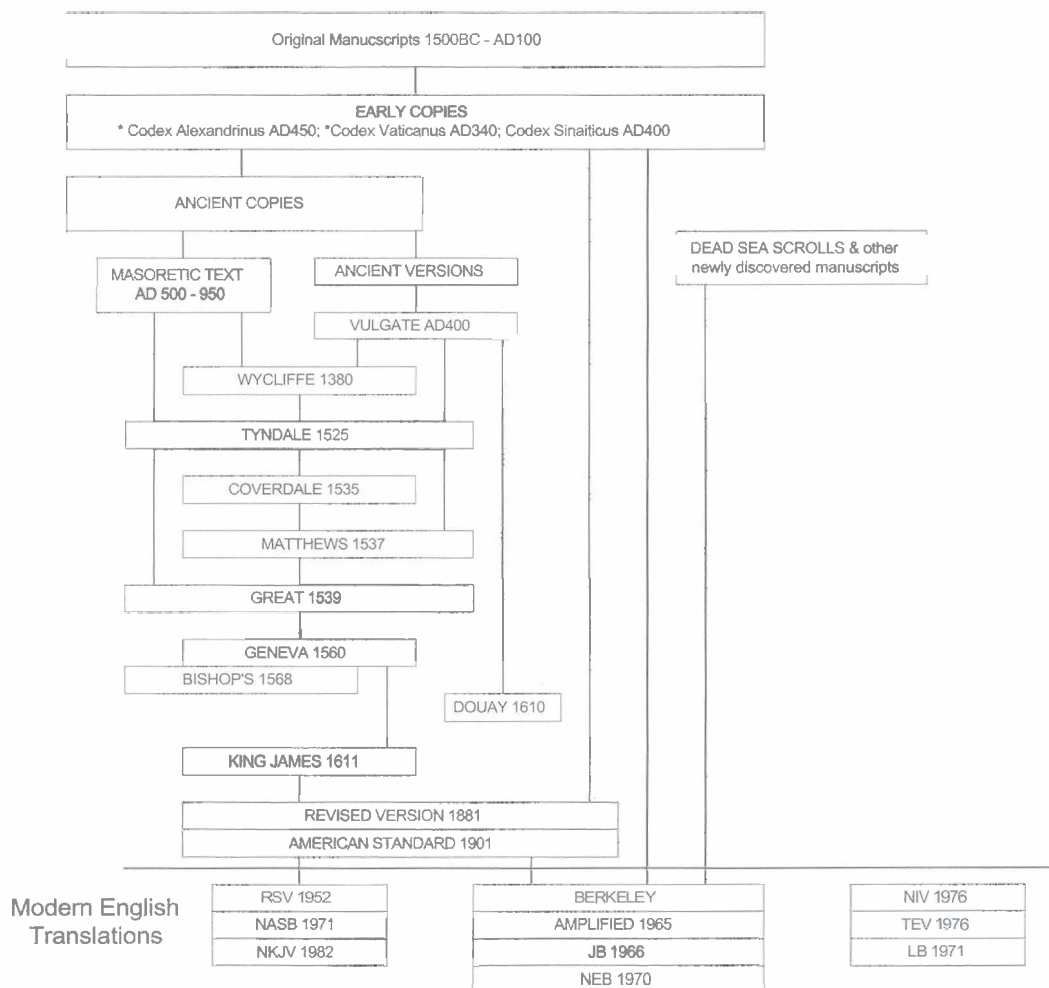
This is why Tyndale is called "the Father of the English Bible". His

contribution to the eventual King James Version Bible cannot be understated. Almost every English New Testament that was published until recently were merely revisions of Tyndale's original work. 90% of Tyndale's words passed into the King James Version Bible.

The Geneva Bible

During the time of protestant persecution under Queen Mary, many English protestants and scholars (Miles Coverdale, John Foxe, Thomas Sampson and William Whittingham, etc.) settled in

Europe and some went to Geneva where John Calvin was active. The Church in Geneva, with the support of John Calvin and the Scottish Reformer John Knox and protection of the Genevan civil authorities, determined to produce an English Bible without the need for the imprimatur of either England or Rome – this edition would become known as the Geneva Bible. In 1557 a revised New Testament in English was produced but it was basically a revision of Tyndale's revised and corrected 1534 edition. A revision of the entire Bible was then started which took more than two



Richard Bancroft's Translation Rules.

1. The ordinary Bible read in the Church, commonly called the 'Bishop's Bible', to be followed, and as little altered as the Truth of the original will permit.
2. The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.
3. The Old Ecclesiastical Words to be kept, viz. the Word *Church* not to be translated *Congregation*, etc.
4. When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being Greeable to the Propriety of the Place, and the Analogy of the Faith.
5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.
6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.
7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.
8. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.
9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His majesty is very careful in this Point.
10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.
11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.
12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.
13. The Directors in each Company, to be the Deans of Westminster and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.
14. These translations to be used when they agree better with the Text than the Bishop's Bible: Tindoll's, Matthew's, Coverdale's, Whitchurch's, Geneva.
15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.

The 'Rules' handed down by Bancroft make it clear that earlier English translations of the Bible were to be given full weight in the new work. It was to build upon men such as Tyndale's earlier work, not exclude it.

years. In 1560 a complete revised Bible was published – it had been translated according to the Hebrew and Greek writings and “*conferred with the best translations in divers languages* and dedicated to Queen Elizabeth I. Elizabeth was crowned Queen in 1558 bringing Protestantism closer to England. The Geneva Bible was printed in England in 1575 only after the death of Archbishop Matthew Parker who had edited the then accepted Bible – the Bishop’s Bible printed in 1568. Between 1560 – 1644 at least 144 editions appeared. When James I became king of England in 1603 there were two translations of the Bible in use:

1. the Geneva Bible - the most popular
2. the Bishop’s Bible – used for reading in churches.

The King James

When you open the King James Bible there is an introduction written which commences, “*TO THE MOST HIGH AND MIGHTY PRINCE JAMES, BY THE GRACE OF GOD, KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, Etc., THE TRANSLATORS OF THE BIBLE WISH GRACE, MERCY, AND PEACE, THROUGH JESUS CHRIST OUR LORD*”. The Prince James to whom they refer was King James 1st of England and King James VI of Scotland – he was the son of Mary Queen of Scots, and James succeeded to the throne after the death of Queen Elizabeth I.

King James did not approve of the Geneva Bible’s Calvinistic leanings and some of the marginal notes on texts such as Exodus 1:9 and 2 Chronicles 15:16 caused the king some discomfort. It was said that King James I felt that the marginal notes were a political threat to his kingdom. James believed he had a ‘divine right’ to

rule – the title of Defender of the Faith appealed to him. This issue would reach its climax under his son, King Charles I, who would be executed by his own people under Oliver Cromwell. John Reynolds, a Puritan scholar, put forward at a conference at Hampton Court in 1604 of bishops and theologians, that a new translation of the Bible was needed. James I said “I profess I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst.”

Richard Bancroft, the then Bishop of London and later Archbishop of Canterbury, set in motion the procedures to appoint the panel of translators necessary for the translation. Lancelot Andrewes (Dean of Westminster) and Regius Professors of Greek, and Hebrew and Cambridge Universities were asked to name suitably qualified persons for the task. The work was unpaid – there were no royal funds available. To limit the freedom of translators Bancroft compiled a strict set of ‘rules of translation to minimize the risk of a Bible that showed any bias towards one particular faith as the Geneva edition obviously did.

King James directed that the entire Bible be divided into 6 sections of roughly the size with the same number of men allocated to the translation of each section. Two were assigned to meet at Westminster, two at Oxford University and two at Cambridge University. The first group of 3 companies was given the Old Testament and the second group of 2 companies given the New Testament with a final group working on the Apocrypha. After each section was completed, 12 delegates were to be chosen (2 from each company). These would meet together, revising and reviewing the whole work. The bishops of Winchester and Gloucester would apply

the finishing touches. King James set a maximum number of translators at 54, which was not achieved, 47 is the number the records indicate but some of those not found may have been casual or advisory members.

An example of one of the companies is given below.

One of the Six Companies was as follows:

The First Westminster Company

Old Testament: Genesis to 2nd Kings

Headed by Lancelot Andrewes, Dean of Westminster.

Members:

William Bedwell, Rector of St. Ethelburgh's, London (Arabic scholar)

Richard Clark, Vicar of Minster, Isle of Thanet, Kent

Geoffrey King, Regius Professor of Hebrew, Cambridge University

John Layfield, Rector of St. Clement Danes, London

John Overall, Dean of St. Paul's Cathedral, London

Hadrian a Saravia, Prebendary of Westminster Abbey

Richard Thompson, Fellow of Clare Hall, Cambridge

Robert Tighe, Archdeacon of Middlesex

Translation work went from 1607 to 1611 and in time the King James Version did replace the Geneva Bible. Tyndale's earlier work had been heavily used (some 90% of Tyndale's original translated words appeared in the King James Version). It was also not reliant upon the early Latin translations, but rather referred to the earlier Greek and Hebrew manuscripts. With all this careful and dedicated work the validity of the King James Version is unquestionable. Many men gave their lives for this Bible to come to fruition and I hope that by briefly outlining the history of this Bible, those that open it will open it with a renewed appreciation for the many lives lost to place that book in your hands. 

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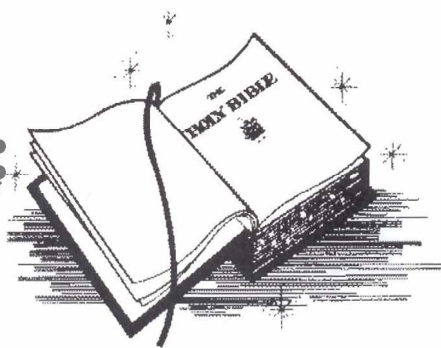
Christian History, Vol VI, Issue 16, William Tyndale, 1987, Christian History Institute, Printed in USA. ISSN 0891 9666

The King James Version Bible
www.bluerider.com/english

Translation	Year	Reading
Wycliffe	1380	...and it is writun in the book of salmes, the abitacioun of hem be made desert: and be there noon that dwelle in it, and another take his bishopriche...
Tyndale	1534	...it is written in the boke of Psalmes: His habitacioun be voyde, and no man be dwellinge therin: and his bisshoprychke let another take...
Cranmer	1539	...for it is written in the boke of Psalmes: hys habitacyon be voyde, and no man be dwellinge therin: and his Bisshoprycke let another take...
Geneva	1557	...for it is written in the boke of Psalmes, Let his habitation be voyde, and no man dwell therin: And let another take his charge...
King James	1611	...for it is written in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein: And his Bishopricke let another take...

Expand Your Bible:

...Safe?



The man running along the track looked furtively over his shoulder from time to time. Onward he ran. He had been running now for several days with only the occasional stops for a very short rest, and drink or may be a small amount of food from the sack he carried on his back.

As he ran Caleb's thoughts went back over the events of the last few days.

"How could this have happened?" he thought. "How could things have come to this situation where he was fleeing for his life? It had been an accident – a complete accident – he and his workmates had been working on the building carrying long pieces of wood to the other builders on the construction site and he had stumbled. The wood he was carrying slipped from his grasp and hit the young man on the head. Unfortunately, the injury was bad enough to kill him and now Caleb was fleeing for his life from Jochin's avenger, the family member appointed to take revenge and get even with him – a life for a life. Couldn't they see it was a complete accident? The others in the group were all witnesses to that. Couldn't they wait until the case was tried in the court for vengeance?"

Up till now vengeance, or revenge had been administered in a tribal manner, but Joshua had been trying to stop this, and had been trying to follow the rules God had given Moses, and hold trials on a more national basis, all judged the same way and impartially.

As he ran, Caleb could not get the instruction about revenge out of his mind. "Vengeance is mine saith the Lord". Did that mean that nobody should take revenge?

"Never mind," he thought, "I'll think about that later. All I want now is to get to 'the city of Shechem, a **city of refuge**, and then I'll

be safe for a while at least.

Ah! There at last in the distance he could see the city walls, but, "Careful," he thought, "I'm not quite there – they could still catch me. And when I do get there," he wondered, "What then? Will they listen to me? Will they follow instruction and give me a fair hearing? How will I get on even if I am found innocent? Will I be given a place to live? Will they speak to me and employ me or will I be shunned by everyone? Even if all these things work out for me, how long will I be in exile in this city? The Law says, until the High Priest dies...but he's only young...that will be many years! However – first things first."

Months later Caleb reached the city and as expected was challenged at the gates. According to the Law, he was admitted and later given a fair trial and proved innocent of murder. He lived for many years very happily within the city of Shechem.

Today, of course, we do not have cities of refuge as our Laws have changed and in our Society these laws should be our protection. The feeling that we must have revenge has not changed, due to our human failings, and the far flung effect of revenge either from a personal or national point of view are widespread.

Historical Note

Cities of refuge are mentioned in the Biblical books of Numbers, chapter 35 and Joshua chapter 20.

When areas of land were allocated to the tribes of Israel as they settled in Canaan, no allotment of land was made to the Levites. Instead, to keep them scattered among the people, they were given cities to live in, with a reasonable amount of land surrounding them so that they too could have their own flocks

and herds.

Six of these Levitical cities were to be named as cities of refuge – a place where a person who was guilty of unintentional manslaughter could take refuge from the ‘avenger’ or blood relative of the victim who was designated to exact revenge until a legal trial could be conducted.

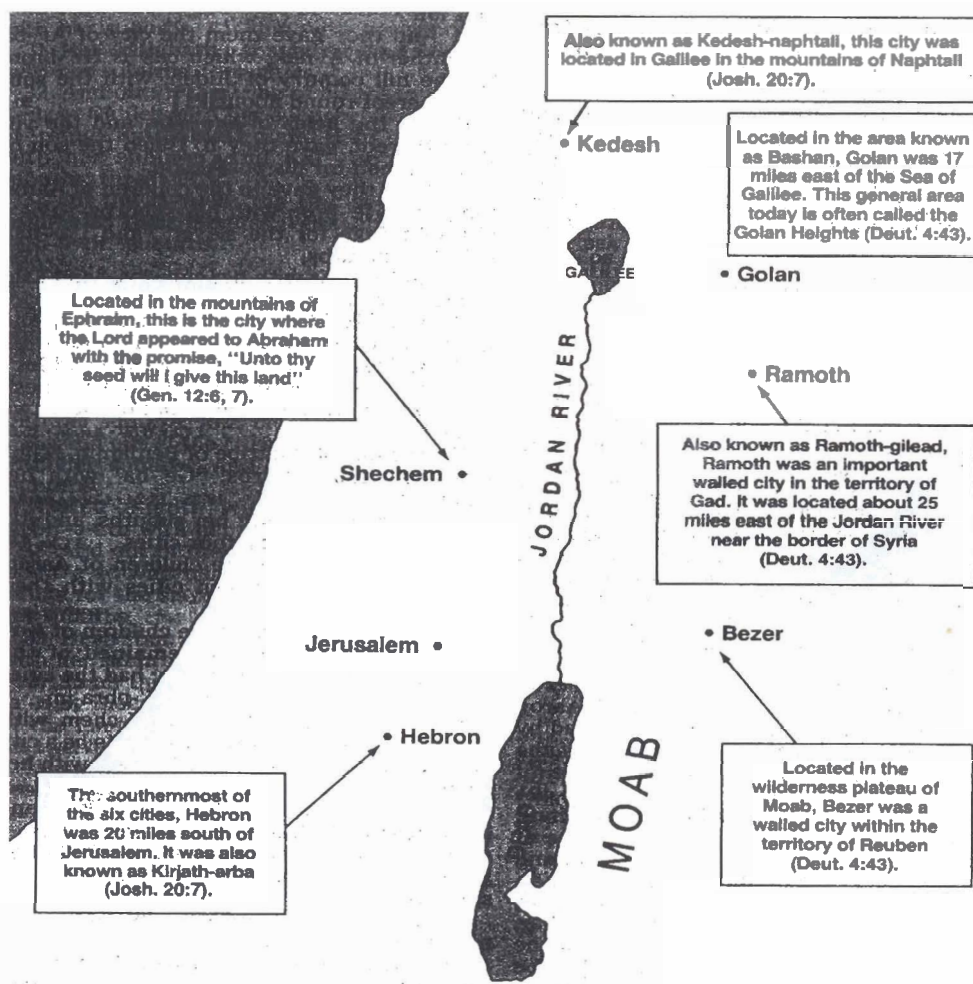
These cities were placed strategically throughout the country – three in Transjordan and three in Canaan proper (shown in diagram), one north, one in the middle and one south on each side. The cities of refuge were among the Levites as it was felt the Levites should be more aware of and in tune with the Law given to Moses.

The Israelites at this stage were in transition from being a wandering tribal people to becoming settled and customary tribal law

was being gradually replaced by a standard code of justice. A series of regional courts to deal with capital offences such as manslaughter was set up so the most inflammatory cases were removed from local jurisdiction and a safeguard was created against the easy miscarriage of justice which could lead to endless feuding.

When the refugee reached the city of refuge he still had to plead his case before the ‘court’ and absolution could only be obtained when he was cleared by his hometown assembly and by the eventual death of the ruling High Priest. So, although he was innocent, the victim was virtually in exile in the city of refuge.

While ever the accused dwelt in the refuge city, he was safe, but if he ventured outside, he was fair game to his pursuer. 



Titus - the Troubleshooter

Unfortunately we do not know as much about Titus as we do about Paul's other co-workers, such as Timothy. The only mention we have of Titus can be found in 3 of Paul's letters, 2 Corinthians, Galatians and 2 Timothy. We know that Titus was a believer and fellow worker (2 Corinthians 8:23, "*Whether any do enquire of Titus, he is my partner and fellowhelper concerning you*") with Paul because in the New Testament we have a letter (or an epistle) written by the apostle Paul, perhaps from Macedonia, about AD 67, to "...*Titus, mine own son after the common faith*". From verse 5 we know that Titus was in Crete with Paul and that Paul appointed Titus to 'ordain elders in every city', thus Titus was given charge of the Cretian churches by Paul.

Titus was a Greek convert and symbolic of the new breed of believer. Titus was uncircumcised, showing that Paul's co-workers no longer had to come under the Law, but opening belief in Jesus Christ to the world. We also know that Paul was very fond of him and that Titus was one of Paul's closest and most trusted friends. Paul even sent Titus on special difficult assignments such as the Cretian venture.

We first read of Titus, chronologically, in Galatians 2:1-5.

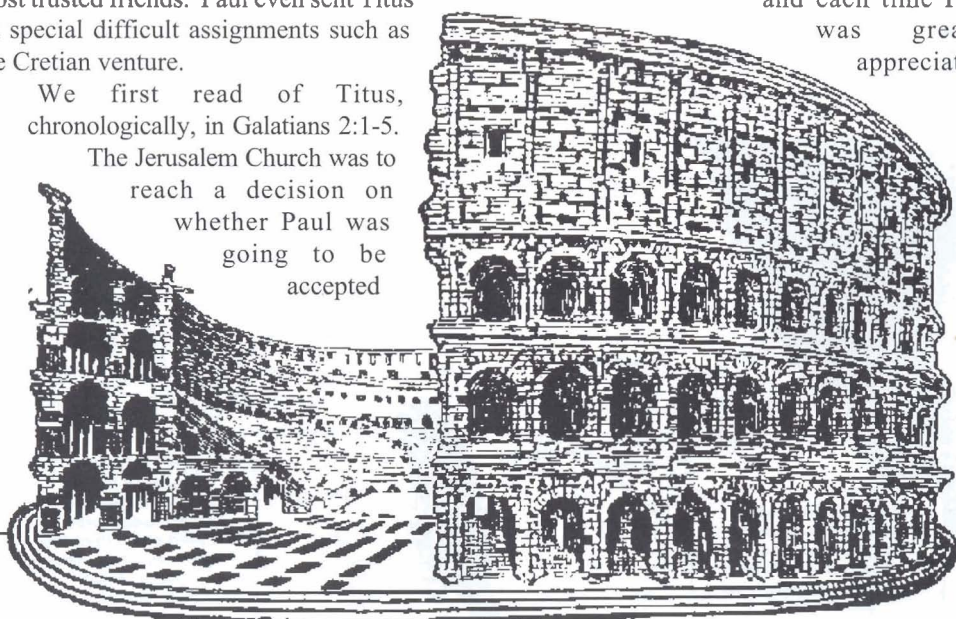
The Jerusalem Church was to reach a decision on whether Paul was going to be accepted

and his methods of conversion – Paul did not believe that new believers had to be circumcised or under the Jewish law. When Paul went to Jerusalem to debate the issue of salvation by grace through faith alone, he took Titus with him as Exhibit Number One. Titus was a Greek convert, and also uncircumcised.

The trip was a success, with the Jerusalem Council agreeing that Paul and Titus should preach the Gospel to the Gentiles and they themselves would concentrate on the Jews. Titus must have been an exemplary example for Paul to use. Just think of it, Paul with Titus' help convincing Peter, John, and James that the message needed to be preached to the uncircumcised gentile nations. To have gained their approval, Titus must have been a sincere, earnest convert.

We read more of Titus in 2nd Corinthians, where he appears to have taken on the role as Paul's troubleshooter. It is as if Titus had a gift for solving problems, perhaps he was a good 'people person' for many times Paul sent

Titus to iron out difficulties in new areas – and each time Paul was greatly appreciative



The Colosseum

of the positive and profound effect Titus had on the centers he went to.

In 2 Corinthians 2:12, when Paul has journeyed to Troas to preach the Gospel, but he found no rest because, *"I found not Titus my brother"* and thus, Paul left and made his way to Macedonia. Once Paul got to Macedonia, his discomfort did not stop. *"For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, without were fightings, within were fears"* 2 Corinthians 7:5. Paul must have been especially fond of Titus, for the next verse tells, us that *"Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus"*. It sounds like a joyful reunion. Titus appears to have given Paul a favorable report on the reaction to his 1st epistle which pleased Paul, because Paul had been concerned that he had not been too harsh. Titus had enormous success after the reading of Paul's letter for we

are told, *"and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him"* 2 Corinthians 7:15.

It could be said that Titus was one of Paul's most trusted ambassadors. Troubleshooting throughout the early Christian world, Titus was a born diplomat – smoothing out problems, conciliating and arbitrating, delivering Paul's letters and returning to Paul with answers and reactions to his letters. Titus was a living witness of Titus 3:8, *"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works"*. This could also be said to be the essence of the letter given Titus' name that Paul sent to him. Titus was a living example of the inseparable relationship of doctrine and good works and the importance of maintaining a balance between the two. 

Going on to Perfection...

When God made the Covenant with Israel at Mount Sinai the people said, *"All that the Lord hath spoken we will do,"* Exodus 19:8. *"O that there were such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them..."* Deuteronomy 5:29.

Later God expressed to Solomon, *"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land,"* 2 Chronicles 7:14.

John said (in 1 John 3:4) *"for sin is transgression of the law"*. We are mostly familiar with the physical acts associated with sin, and repent of those. But there are also the sins which emanate from within which we often tend to 'accept' as human nature, and do not recognise as sin - *"...and these were the transgressions of the evil heart, envy, strife and malice one against another"* (JW Vol 2, 10/10/1837). An over emphasis on the physical or external level without first having adequately recognised and overcome at the inward level is called legalism, and this was greatly criticized by Jesus with the Scribes and Pharisees - *"for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy and faith,"* Matthew 23:23.

It is only when both the internal and external 'laws' have been recognised that we can start down the road towards the goal of perfection - that great goal to be found obedient when our Saviour returns - to Christian Israelites, the hope of the life of the body.

Jesus said in the Sermon on the Mount, *"Be ye therefore perfect, even as your Father which is in heaven is perfect,"* Matthew 5:48. Initially we can be seen as being perfect through the counted righteousness of Jesus Christ reflecting in us as we repent and receive forgiveness for our sins, but as we go on and gain strength from Christ and the Holy Ghost (the Father and Mother Spirits) God can bring us to true obedience to His Will eventually leading to perfection. In so doing we present our bodies a *"living sacrifice"* (Romans 12:1) through *"an offering of righteousness"* (Malachi 3:3) and finally arrive at perfection where *"Repentance shall (be able to be) hid from mine (God's) eyes,"* Hosea 13:14. 

Churchwise: The Nazarite Vow

Full or Covenanted Members of the Christian Israelite do not cut their hair, and in the case of males of the church, do not cut their beards either. Many people have asked why we practice this and I will give a brief reason. Readers of the Bible will be familiar with the Nazarite Vow outlined in Numbers chapter 6:2-21. *"...When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink...there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow..."*. A full reading is advised but the summary above serves for this purpose. Notice, though, that the Vow could be taken by men or women, *"When either man or woman shall separate themselves..."*. So basically Christian Israelites give their entire life to the service of God, placing earthly vanities and fashions behind them, their life is lived for God. Rather than just take the vow for a period of time, though, as the apostle Paul did, members of Christian Israel give their life. Lifelong Nazarites are not a new concept to Israel. Judges 13:5 talks of the birth of Samson, *"..and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb..."*. It was his revelation to Delilah of his lifelong vow that gave her the mechanism to destroy him, *"There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man..."*. 

Vegetarian Recipes

Eggs Florentine

450g spinach

50g butter/margarine

salt & pepper to taste

ground nutmeg to taste

1 small onion

25g wholemeal flour

1tsp mustard powder

280ml milk

100g grated cheddar cheese

4 eggs, hardboiled and shelled

100g brown rice, freshly cooked

1 tbsp toasted breadcrumbs

Shred spinach. Melt half butter in a saucepan, add spinach and cook over medium heat for a few minutes, stirring frequently, until just tender. Season with salt, pepper and nutmeg. Keep warm. Chop onion. Melt remaining butter in saucepan and saute onion until transparent. Stir in flour and mustard and cook for 1 minute. Add the milk, stirring, bring to the boil and simmer for a few minutes. Take the saucepan off the heat and stir in the cheese. Arrange rice in a warmed serving dish, spoon spinach into the centre. Arrange halved eggs on top and pour over the eggs. Sprinkle the breadcrumbs over and serve at once.

Serves 4.

If you will be visiting one of these areas over the next few months or would like to contact our group, please feel free to attend one of the following meetings at the church address shown. All are welcome.

- Melbourne** Regular service held each Sunday afternoon at 2:30pm.
Singleton Regular discussions each week at 11:30am with the exception of the first Sunday of the month when there is a service at 11:30am.
Terrigal Special services and studies as advertised. Sunday morning discussion groups held at 11.15am when possible.
Sydney Services/discussions every second Sunday at 6:30pm. Bible studies monthly - please ring. Please call to confirm Meeting Sundays.

For further information please ring or write to one of the following contacts:

AUSTRALIA

Melbourne

Church: 193 Fitzroy Street,
Fitzroy, Victoria. 3065
Ph: 03 9416 0807
Write: 193 Fitzroy Street,
Fitzroy, Victoria. 3065

Terrigal

Church: Cnr Terrigal Drive & Serpentine Rd,
Terrigal, NSW. 2260
Write: 31 Bembooka Road,
Greenpoint. NSW. 2251
02 4365 1974

Singleton

Church: Cnr Bishopgate Street and
Goulburn Street,
Singleton. NSW. 2330
Ph: 02 6571 1269
Write: PO Box 127,
Singleton. NSW. 2330
Ph: 02 6572 2741

Windsor

Church: 340 Macquarie Street,
South Windsor. NSW. 2750
02 4577 2190
Write: 114 Morilla Road,
Wilberforce. NSW. 2756
02 4576 3264

Sydney

Church: 196 Campbell Street,
Darlinghurst. NSW. 2010
Ph: 02 9331 5625
Write: 66 Mintaro Avenue,
Strathfield. NSW. 2136
Ph: 02 9642 4555

Kempsey

Church: 10 Marsh Street,
Kempsey. NSW. 2440
No Phone.
Write: 6 Seaview Street,
Bonny Hills. NSW. 2445
02 6585 4495

USA

Indiana

Write: c/- Mrs. M. Shafer,
4502 Shafer Drive,
Lafayette, Indiana.
USA. 47905
Phone: 317 589 3221
Church: 1204N Rural Street,
Residence: **Indianapolis. USA. 46201**
Phone: 317 632 4746

Web Site:

www.cichurch.asn.au

email:

rgray@cichurch.asn.au

Jesus said:
*"If a man keep my saying, he shall
never see death" John 8:51.*



It's True!