

Prayer Principles and Practice Part 1

Developing the Prayer Life (Part 1) – The Lord’s Prayer

Matthew 6:9-14, Luke 11:1-4

Devotional Questions – The Lord’s Prayer

Introduction:

1. *Why does Jesus give this model prayer to the disciples (Luke 11:1)?*
2. *Why did the disciples ask Jesus to teach them to pray?*

Part 1:

1. *What does it mean to call God Our Father (Matthew 6:9)?*
2. *What does it mean to hallow God’s name (Matthew 6:9, 1 Timothy 6:16, Revelation 5:12)?*
3. *How can we hallow the name of God (Psalm 93, 95:1-7, 100, 105)?*
4. *Do you find praising God’s name easier than praying? Why do you think this is so?*

Part 2:

1. *What do we mean by God’s kingdom (Matthew 6:10, Romans 14:17, Colossians 1:13)?*
2. *How can you pray for God’s kingdom in your life?*
3. *How can we know what the will of God is?*
4. *What things are done in heaven that we can pray for on earth (Psalm 105:19-21, Hebrews 1:14, 1 Peter 4:2)?*
5. *How can we pray for God’s will on earth in a practical way?*

Part 3a – Matthew 6:11 “Give us”:

1. *What does the Bible mean by bread (Matthew 4:4, 6:11)?*
2. *What can Exodus 16:9-36 teach us about God’s provision?*
3. *What do Matthew 14:14-21 and John 6:1-14 tell us about Jesus’ concern for our physical needs?*
4. *What do Luke 11:5-11 tell us about God’s desire to meet our needs?*
5. *Why do some people prefer to worry rather than pray (Matthew 6:25-33)?*

Part 3b – Matthew 6:12 “Forgive us”:

1. *Why is it important to ask God’s forgiveness when we go astray (Matthew 6:12)?*
2. *Why is it important we forgive others who offend us (Matthew 6:14-15, 18:21-35)?*
3. *How should we deal with people who refuse to forgive us?*

Part 3c – Matthew 6:13 “Lead us not”:

1. *“And do not lead us into temptation*.” What does this mean (Matthew 6:13)? *The correct expression is “**And lead us not into temptation**” Matthew 6:13. The emphasis is on “**lead not**” not “do not.”*
2. *What does it mean to be led by God (Psalm 23:2)?*
3. *What does James 1:13 teach us about God and temptation?*
4. *What promises does Psalm 121 hold for us?*
5. *What hope does Psalm 91 hold for us?*

Summary

1. Why does Jesus start with the Person of God and His Kingdom?
2. What connection is there between God and His kingdom and our requests Matthew 6:11, 12, 13
“Give...forgive...lead us not.”
3. How does this model prayer help us to pray today?

Devotional Questions – The Lord’s Prayer, Answers to Questions

See Dr Ruckman’s commentaries *The Book of Matthew* pp 112-115 and *The Book of Luke* pp 365-371 and the *Ruckman Reference Bible* p 1244 for detailed comment. Note that Matthew 6:9-13, Luke 11:1-4 are pre-crucifixion discourses to Jewish disciples who “...went up together into the temple at the hour of prayer, being the ninth hour” Acts 3:1, not Christians as such. The student must therefore be careful with respect to “...rightly dividing the word of truth” 2 Timothy 2:15. It should be noted that Matthew 6:9-13, Luke 11:1-4 are not actually the Lord’s prayer but by inspection the disciples’ prayer because the Lord said “After this manner therefore pray ye...” Matthew 6:9, “When ye pray, say...” Luke 11:2. John 17 is the real Lord’s prayer. “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee” John 17:1.

Note further the attached item **Matthew 6:13 and Luke 11:2-4, Answers to Attacks.**

Introduction:

1. Why does Jesus give this model prayer to the disciples (Luke 11:1)?

The Lord did so because “...one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples” Luke 11:1. That request and its outcome illustrate Matthew 7:7 “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you”.

2. Why did the disciples ask Jesus to teach them to pray?

Note the final part of Luke 11:1 “...Lord, teach us to pray, as John also taught his disciples.” This request, even if unbeknown to “...the disciples of the Lord...” Acts 9:1 at this time was the outcome of John 3:30 “He must increase, but I must decrease.” Each of the disciples who made or supported the request of Luke 11:1 who later wrote New Testament letters set forth essential principles of prayer.

“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed” James 1:6.

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil” 1 Peter 3:12.

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us” 1 John 5:14.

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” Jude 20-21.

Part 1:

1. What does it mean to call God Our Father (Matthew 6:9)?

For a pre-crucifixion i.e. Old Testament Jew it refers to Israel as a nation. ***“And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn”*** Exodus 4:22-23.

For a Christian it means the twin blessings of ***“grace...and peace”*** doubled unto the believer because they stem from the Lord Jesus Christ as well as ***“from God our Father,”*** as Paul states. ***“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ”*** 1 Corinthians 1:3, Philippians 1:2 with Colossians 1:2, 1 Thessalonians 1:1.

2. What does it mean to hallow God’s name (Matthew 6:9 ***“Hallowed be thy name,”*** 1 Timothy 6:16 ***“to whom be honour and power everlasting. Amen,”*** Revelation 5:12 ***“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing”***)?

In addition to ascribing to the Lord’s name the attributes listed in 1 Timothy 6:16, Revelation 5:12 it means essentially that the Lord’s name should be sanctified.

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made” Genesis 2:3.

“For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it” Exodus 20:11.

To sanctify or to hallow is essentially to ***“set bounds”*** as in Exodus 19:23 ***“And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.”***

King David therefore exhorts ***“Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven”*** Psalm 148:13.

3. How can we hallow the name of God (Psalm 93 ***“holiness becometh thine house, O LORD, for ever”*** Psalm 93:5, 95:1-7 ***“Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms”*** Psalm 95:2, 100 ***“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name”*** Psalm 100:4, 105 ***“Sing unto him, sing psalms unto him: talk ye of all his wondrous works”*** Psalm 105:2)?

In addition to the Psalmist’s exhortations to worship listed above, God’s name is hallowed when His Book is hallowed as He has hallowed it. See attached study **King James Bible Supremacy** and Psalm 138:2 ***“I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name”***.

4. Do you find praising God’s name easier than praying? Why do you think this is so?

No. Genuine prayer, which includes praise, is ***“praying in the Holy Ghost”*** Jude 20. ***“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered”*** Romans 8:26.

Many fundamentalists object to ***“The Spirit itself”*** Romans 8:16, 26 and likewise ***“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow”*** 1 Peter 1:11. See attached extract entitled ***“The Spirit itself”*** Romans 8:16, 26 from *The 1611 Holy Bible versus Lying satanic Jacob Prasch Prequel* pp 15-16, 45-48 www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php showing that as Paul admonishes ***“For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness”*** 1 Corinthians 3:19.

Part 2:

1. *What do we mean by God's kingdom (Matthew 6:10 "Thy kingdom come," Romans 14:17 "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," Colossians 1:13 "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son")?*

In this case the most appropriate meaning, or rather application is Luke 17:21 "**Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**" See attached study **Luke 17:21, Addendum** from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 266-267. This is because "**the kingdom of God**" is a *spiritual* kingdom in that "**God is a Spirit**" John 4:24 and is entered by being "**born again.**" "**Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God**" John 3:3.

In that "**for, behold, the kingdom of God is within you**" remember Psalm 66:7 "**He ruleth by his power for ever; his eyes behold the nations; let not the rebellious exalt themselves. Selah**" and apply Romans 6:12-13 "**Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.**"

For further details see attached study **The Kingdom of God and the Kingdom of Heaven.**

2. *How can you pray for God's kingdom in your life?*

That can be accomplished for an individual in either "**the new testament**" or "**the old testament**" 2 Corinthians 3:6, 14, who can be among "**...the vessels of mercy...prepared unto glory...Even us, whom he hath called, not of the Jews only, but also of the Gentiles...**" Romans 9:23-24 simply by means of the prayer of King David, *with a view to moving on for the sake of effective ministry*, noting of course that Psalm 51:11 "**Cast me not away from thy presence; and take not thy holy spirit from me**" should be inserted for the non-Church Age believer, whereas for the Church Age believer Paul testifies "**Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts**" 2 Corinthians 1:21-22.

Note that King David's prayer as today's believer would apply it is consistent with 1 Thessalonians 5:23 "**And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ**" and 1 John 1:9 "**If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**"

"Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me...Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" Psalm 51:9-10, 12-13.

3. *How can we know what the will of God is?*

The essential principle is as the Lord Jesus Christ promised, noting as a principle with respect to God's revelation to the believer 1 Corinthians 2:10 "**But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.**"

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" John 14:26.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come” John 16:13.

4. What things are done in heaven that we can pray for on earth (Psalm 105:19-21 **“Until the time that his word came: the word of the LORD tried him”** Psalm 105:19, Hebrews 1:14 **“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”** 1 Peter 4:2 **“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God”**)?

Besides the ministries of **“the word of the LORD”** and **“ministering spirits”** and the exercise of **“the will of God”** given that **“The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all”** Psalm 103:19 a good prayer is to ask God to hasten the day when Isaiah 2:2-4 come to pass.

“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” Isaiah 2:2-4 in that **“As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore”** Psalm 133:3.

5. How can we pray for God’s will on earth in a practical way?

King David shows how. **“The entrance of thy words giveth light; it giveth understanding unto the simple”** Psalm 119:130.

“Then said Jonathan...see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey” 1 Samuel 14:29.

Part 3a – Matthew 6:11 “Give us”:

1. What does the Bible mean by bread (Matthew 4:4 **“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,”** 6:11 **“Give us this day our daily bread”**)?

Bread in scripture is both literal and likened to **“the words of God”** Numbers 24:4, 16, 1 Chronicles 25:5, Psalm 107:11, John 3:34, Revelation 17:17 according to Deuteronomy 8:3 **“And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”**

“Give us this day our daily bread” Matthew 6:11 referring to literal bread is just as important a prayer today in that even for today’s largely urbanised society. **“But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day”** Deuteronomy 8:18.

“Moreover the profit of the earth is for all: the king himself is served by the field” Ecclesiastes 5:9.

2. What can Exodus 16:9-36 teach us about God's provision?

Noting Exodus 16:18 **"And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating"** the main lesson is trust in the sufficiency of the Lord's provision according to Proverbs 30:8-9 **"Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain"** and 1 Corinthians 10:31 **"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."**

3. What do Matthew 14:14-21 **"And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full"** Matthew 14:20 and John 6:1-14 **"And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would"** John 6:11 tell us about Jesus' concern for our physical needs?

See Matthew 6:31-33 **"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"** and Part 2: Question 1 with respect to **"...for, behold, the kingdom of God is within you"** Luke 17:21.

4. What do Luke 11:5-11 **"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?"** tell us about God's desire to meet our needs?

The answer to Question 4 lies in Luke 11:13 **"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?."** Paul explains God's gift of **"the Holy Spirit"** to today's believer as follows.

"Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts" 2 Corinthians 1:21-22.

"...we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" Ephesians 1:13-14.

5. Why do some people prefer to worry rather than pray (Matthew 6:25-33 **"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"** Matthew 6:31)?

Isaiah explains why and what the Lord did about it. **"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all"** Isaiah 53:6.

Part 3b – Matthew 6:12 “Forgive us”:

1. Why is it important to ask God’s forgiveness when we go astray (Matthew 6:12 “**And forgive us our debts, as we forgive our debtors**”)?

The essentials for self are forgiveness and cleansing not with respect to salvation but with respect to restoration of **“our fellowship...with the Father, and with his Son Jesus Christ”** 1 John 1:3. **“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”** 1 John 1:9.

2. Why is it important we forgive others who offend us (Matthew 6:14-15 “**But if ye forgive not men their trespasses, neither will your Father forgive your trespasses**” Matthew 6:15, 18:21-35)?

See remarks under *Question 1*. Again the issue is not salvation for the Christian but **“our fellowship...with the Father, and with his Son Jesus Christ”** 1 John 1:3 in this case **“Endeavouring to keep the unity of the Spirit in the bond of peace”** Ephesians 4:3 as Paul explains to the Colossians.

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” Colossians 3:12-13.

3. How should we deal with people who refuse to forgive us?

Ask God to deal with them in that only the Lord can deal with the heart, according to the principle of Ezekiel 11:19 **“And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.”**

Part 3c – Matthew 6:13 “Lead us not”:

1. “**And do not lead us into temptation***.” What does this mean (Matthew 6:13)? *The correct expression is **“And lead us not into temptation”** Matthew 6:13. The emphasis is on **“lead not”** not **“do not.”**

It means as King David found effectively in answer to the prayer **“And lead us not into temptation”** Matthew 6:13 according to the familiar scripture Psalm 23:3 **“He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.”**

2. What does it mean to be led by God (Psalm 23:2 “**he leadeth me beside the still waters**”)?

In this case the figure would be referring to the leadership of a prayerful, godly man such as Samuel. The principles that follow are equally applicable for today’s believer.

“Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you” 1 Samuel 12:23-24.

3. What does James 1:13 **“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man”** teach us about God and temptation?

James 1:13 is self-explanatory. The source of temptation is revealed in James 1:14 **“But every man is tempted, when he is drawn away of his own lust, and enticed”**. See attached study AV1611 **Advanced Revelations** with respect to specific sources of temptation that apply today.

4. What promises does Psalm 121 “***My help cometh from the LORD, which made heaven and earth...The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore***” Psalm 121:2, 7-8 hold for us?

See attached study **Testimonies of Deliverance**. Today’s believer can take comfort in the Psalmist’s summary of Psalm 121:2, 7-8 and indeed Psalm 121 as a whole. **“The angel of the LORD encampeth round about them that fear him, and delivereth them”** Psalm 34:7.

5. What hope does Psalm 91 “***Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation***” Psalm 91:14-16 hold for us?

See *Question 4* above. In addition to the promises that God set forth in Psalm 91:14-16, effectively summarising those of the whole Psalm, note this simple but profound promise that exceeds even those of Psalm 91:14-16 as Paul explains to the Colossians and today’s believer with respect to the Lord’s Return.

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” Colossians 3:4.

Summary

1. Why does Jesus start with the Person of God and His Kingdom?

The Lord does so because He is **“the King of kings, and Lord of lords”** 1 Timothy 6:15 and that is how a king prays. It is how today’s believer should pray in worship of **“the King of kings, and Lord of lords”** 1 Timothy 6:15.

“And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation” Daniel 4:34.

2. What connection is there between God and His kingdom and our requests Matthew 6:11, 12, 13 **“Give...forgive...lead us not.”**

Though from a most unlikely source, *Question 2* is answered with respect to *answered prayer* in Esther 6:11 **“Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour”**.

3. How does this model prayer help us to pray today?

This writer believes that it helps according to Paul’s exhortation to the Ephesians, which sum up all of prayer for this writer. **“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen”** Ephesians 3:20-21.

Matthew 6:13 and Luke 11:2-4, Answers to Attacks

Summary material follows. See summary material sources and for more detailed information:

www.timefortruth.co.uk/why-av-only/

'O Biblios' - *The Book* pp 42-43, 51

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php

The 1611 Holy Bible versus Papal Puppet Paul Peters pp 17-18, 55-62

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php

KJO Review Full Text pp 603-617

www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9

The Revision Revised by John William Burgon

Early Manuscripts and the Authorized Version, A Closer Look! B.F.T. #1825 by Jack A. Moorman, *The Bible for Today*, 1990, pp 27, 63, 91. The citations from Dr Moorman's data are taken from *KJO Review Full Text* pp 604-605, 615.

Matthew 6:13

"For thine is the Kingdom, and the power, and the glory, for ever. Amen" is omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Fuller [*True or False? 2nd Edition* David Otis Fuller, D.D.] p 108, citing Burgon, states that of more than 500 relevant (Greek) manuscripts, all but nine contain the AV1611 reading. Hills*²⁰¹² [*The KJV Defended*] p 146 and [*Believing Bible Study*] p 118, states that uncials B, Aleph, D, Z and 6 cursives omit the words, together with 9 manuscripts of the Old Latin and all of Jerome's Vulgate. *²⁰¹²The site wilderness-cry.net/bible_study/books/kjv-defended/ *The King James Bible Defended* is an online version of Dr Hills's book.

The TBS *The Power and the Glory* have an extremely detailed compilation on this text as follows:

Evidence for the authenticity of the AV1611 reading:

1st Century: 2 Timothy 4:18b (cross reference)

2nd Century: Didache (document of Apostolic Teaching, discovered 1875, [*Believing Bible Study*] p 117), Tatian's Diatessaron, Old Syriac version (Peshitta)

3rd Century: Coptic and Sahidic (i.e. Egyptian) versions

4th Century: Apostolic Constitutions, Old Latin manuscript k, Gothic (Ulfilas [*The Christian's Handbook of Manuscript Evidence*] p 208) and Armenian versions

5th Century: Uncial W, Chrysostom, Isidore of Pelusium ([*The KJV Defended*] p 147, wilderness-cry.net/bible_study/books/kjv-defended/chapter6.html), Georgian version

6th Century: Uncials Sigma, Phi; Ethiopic version; Palestinian, Harkelian (Harclean) and Curetonian Syriac (wilderness-cry.net/bible_study/books/kjv-defended/chapter6.html, [*The KJV Defended*] p 148)

8th Century: Uncials E, L

9th Century: Uncials G, K, M, U, V, Delta, Phi, Pi; Old Latin f, g; Cursives 33, 565, 892

10th Century: Cursive 1079

11th Century: Cursives 28, 124, 174, 230, 700, 788, 1216

12th Century: Cursives 346, 543, 1010, 1071, 1195, 1230, 1241, 1365, 1646

13th Century: Cursives 13, 1009, 1242, 1546

14th Century: Cursives 2148, 2174

15th Century: Cursives 69, 1253.

The TBS (ibid.) states that the majority of the “*very numerous*” Byzantine copies, including lectionaries, contain the AV1611 reading.

The evidence against the AV1611 reading is as follows:

2nd Century: Cyprian, Origen, Tertullian, who all fail to mention the words - as do later writers listed below.

3rd Century: Some Coptic manuscripts

4th Century: Aleph, B, Old Latin a, Caesarius Nazarene, Cyril of Jerusalem, Gregory Nyssa, Hilary

5th Century: Uncial D, Old Latin b, h; Chromatius, Augustine

6th Century: Uncial Z, Cursive 0170

7th Century: Old Latin l

9th Century: Old Latin g2

10th-11th Centuries: Old Latin ff.

12th-13th Centuries: Cursive 1, 118, Lectionary 547, Old Latin c

14th-15th Centuries: Cursives 131, 209, 17, 130.

Clearly, the available evidence vastly favours the AV1611 reading. See also Will Kinney’s detailed article brandplucked.webs.com/articles.htm *Matthew 6:13 & Luke 11:2-4 The Lord’s Prayer - Is your bible a “Catholic” bible?...*

Dr Moorman summarises the evidence in favour of the AV1611 reading as including up to 19 uncials where Matthew 6 is extant, E, G, K, L, M, S, U, V, W, Δ, Θ, Π, Σ, Φ, Ω, 047, 055, 0211, 0248, the majority of cursives and Family 13, i.e. including cursives 13, 69, 124, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, the first 7 of which are listed above, plus up to 5 Old Latin witnesses, f, g1 (definite), δ, k, q (with variation, which White obviously pounced on, see above), the Peshitta Syriac and the Gothic, see above. Dr Moorman lists uncials Ɑ, B, D, Z, 0170 against the AV1611, Family 1 i.e. cursives 1, 118, 131, 209 and 1-2 others, see above, a few additional cursives, i.e. 3 according to the TBS, 17, 130, 547, see above.

Dr Moorman also lists 9 Old Latin witnesses and the Vulgate against the AV1611, which is why White can refer to “*many Latin translations*” in this respect. Dr Moorman notes with respect to the significance of the omission of the last half of Matthew 6:13 that, “*Any thought of a literal kingdom on earth as foretold in the O.T. has been banished from “mainline” religious thought since the 4th century.*”

Luke 11:2, 4

“**Our,**” “**which art in heaven,**” “**Thy will be done, as in heaven, so in earth**” and “**but deliver us from evil**” have been omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Burgon [*The Revision Revised*] pp 34-35, states that the modern omissions can be traced back to Marcion the heretic (150 AD). Aleph and B alone omit “**but deliver us from evil,**” ibid. p 317. Berry’s Greek text supports the AV1611. See also Will Kinney’s detailed article brandplucked.webs.com/articles.htm *Matthew 6:13 & Luke 11:2-4 The Lord’s Prayer – Is your bible a “Catholic” bible?*

Dr Moorman gives in support of “**which art in heaven**” 26-27 uncials; A, C, D, E, F, G, H, K, M, P, S, U, V, W, X, Xi, Γ, Δ, Θ, Λ, Π, Ψ, Ω, 047, 055, 0211 and possibly 0233, the majority of cursives, the 13+ manuscripts in Family 13 including 13, 69, 124, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, 7 Old Latin sources with no variation and 4 with variation and the Peshitta Syriac.

The same support exists for **“Thy will be done, as in heaven, so in earth,”** except that \aleph also contains these clauses and the Old Latin consists of 10 sources with no variation.

The main witnesses against **“which art in heaven”** are P75, \aleph , B, L, almost no cursives, the 6 (5+) manuscripts of Family 1; 1, 118, 131, 209 etc. and 2-3 Old Latin sources. The main witnesses against **“Thy will be done, as in heaven, so in earth”** are the same, except weaker, losing \aleph and the Old Latin sources.

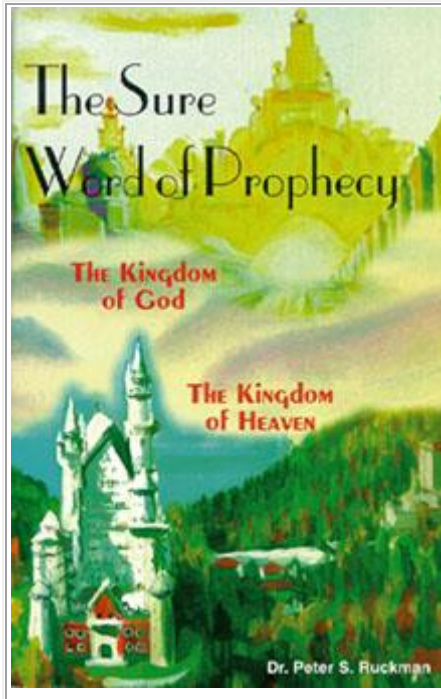
Early English Version support for **“For thine is the Kingdom, and the power, and the glory, for ever. Amen”** Matthew 6:13 and **“Our,” “which art in heaven,” “Thy will be done, as in heaven, so in earth”** and **“but deliver us from evil”** Luke 11:2, 4 is considerable. Although Wycliffe omits the words, the pre-1611 Bibles of the English Protestant Reformation; Tyndale, Coverdale, Matthew, Great, Geneva and Bishops’ all include them.

See thebiblecorner.com/englishbibles/index.html.

The Kingdom of God and the Kingdom of Heaven

Introduction

The definitive work on the subject of **The Kingdom of God and the Kingdom of Heaven** is undoubtedly that of Dr Ruckman's. See item below available from www.timefortruth.co.uk/ruckman-material/.



The Sure Word of Prophecy

(Otherwise called The Kingdom of God versus the Kingdom of Heaven). This book is a Christian political history, or a Christian philosophy of history. It draws the line between the Kingdom of God and the Kingdom of Heaven, and proves conclusively that they are different and never have been (nor ever will be) the same. The origin, development, history, and consummation of both Kingdoms are given, and then secular history is placed alongside for an enlightening comparison.

- Full colour cover
- 303 pages
- Gluebound

Price: £9.50

What follows is a summary study of these two kingdoms that grew out of correspondence with another Bible believer on the parable of the pearl. See below. It is hoped that this study will prove helpful to the reader as Paul exhorts.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints Ephesians 1:17-18.

The Parable of the Pearl

On the parable of the pearl, Matthew 13:45-46 state **Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.**

This parable of the pearl I think has a dual application as some of the kingdom of heaven parables do. I took the pearl to be Israel as a nation on the basis that Israel is God's **peculiar treasure** Exodus 19:5, Psalm 135:4.

Note also Isaiah 43:1, 3-4 **But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine...For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.**

However, Peter Ruckman in his commentary *The Book of Matthew* p 247 makes spiritual application to the church, which is a **peculiar people** 1 Peter 2:9, for which the Lord also paid a great price.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot 1 Peter 1:18-19.

The Mysteries of the Kingdoms

I think both of the above applications are valid for this particular parable of the pearl. However, the application to the church would appear to be one of the mysteries of the kingdom of heaven Matthew 13:11 where the kingdom of heaven exists in the church age *not as a literal kingdom* but in a separate *mystery* form. Note also the expressions the mystery of the kingdom of God Mark 4:11 and the mysteries of the kingdom of God Luke 8:10. All three expressions follow on directly from what the Lord called the parable of the sower Matthew 13:18 introduced in Matthew 13:3 **And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.** This parable pictures *soul-winning in the church age by dissemination of the word of truth, the gospel of your salvation* Ephesians 1:13 where the best outcome is as Luke states And other fell on good ground, and sprang up, and bare fruit an hundredfold...But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience Luke 8:8, 15. They are the best example of those in the church age who receive with meekness the engrafted word, which is able to save your souls James 1:21.

The mysteries of the kingdom of heaven Matthew 13:11, the mystery of the kingdom of God Mark 4:11 and the mysteries of the kingdom of God Luke 8:10 are centred in how that salvation is effected for the church age. The mysteries are conjoined in the mystery of Christ as Paul states.

...by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power Ephesians 3:3-7.

That central element of salvation effected in the church age is as Paul said during the church age Believe on the Lord Jesus Christ, and thou shalt be saved Acts 16:31 because the Lord Jesus Christ is God...manifest in the flesh 1 Timothy 3:16 and in turn the living God, who is the Saviour of all men, specially of those that believe 1 Timothy 4:10.

Precisely how belief on the Lord Jesus Christ results in salvation and all that then pertains to the church age believer in Christ...a new creature 2 Corinthians 5:17 comes about are *mysteries* after the manner that Solomon describes. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all Ecclesiastes 11:5. Church age salvation is among the works of God as Paul states For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them Ephesians 2:10.

Though mysteries, salvation and its results of course happen for real and are delineated in the scriptures as Paul states ye are washed...ye are sanctified...ye are justified in the name of the Lord Jesus, and by the Spirit of our God 1 Corinthians 6:11. The association with the kingdom of heaven Matthew 3:2 and the kingdom of God Matthew 6:33 for the church age believer in Christ...a new creature 2 Corinthians 5:17 is that he becomes a subject of both kingdoms, to be fully revealed at the Second Advent. See below.

The believer in effect becomes one of those of whom the Lord, Who is called The everlasting Father Isaiah 9:6, states Then shall the righteous shine forth as the sun in the kingdom of their Father Matthew 13:43, which is his kingdom Matthew 13:41, 16:28, consisting of both the kingdom

[of heaven](#) Matthew 3:2 and [the kingdom of God](#) Matthew 6:33 because the Lord Jesus Christ is King of *both* kingdoms in that [our Lord Jesus Christ...is the blessed and only Potentate, the King of kings, and Lord of lords](#) 1 Timothy 6:14-15.

Those that resist are those of whom the Lord said [The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth](#) Matthew 13:41-42.

See Dr Ruckman's commentary *The Book of Matthew* pp 226-233, 388-397 and the *Ruckman Reference Bible* pp 1240-1246, 1254, 1259-1262, 1268, 1273, 1298.

That said, while [the kingdom of heaven](#) Matthew 3:2 and [the kingdom of God](#) Matthew 6:33 and indeed their respective mysteries merge in the Lord Jesus Christ, they are nevertheless distinct as will now be explained in more detail.

The Distinct Kingdoms

One reason that [the kingdom of heaven](#) Matthew 3:2 and [the kingdom of God](#) Matthew 6:33 are distinct is that the expression [the kingdom of heaven](#) appears only in Matthew's Gospel. When the King [our Lord Jesus Christ...is the blessed and only Potentate, the King of kings, and Lord of lords](#) 1 Timothy 6:14-15 is here, as at the First Advent, as Dr Ruckman points out, *Ruckman Reference Bible* p 1298, both kingdoms meet in Him so He gives similar-sounding messages but with distinctly different meanings.

The Kingdom of Heaven

Note first [the kingdom of heaven](#):

[From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand](#) Matthew 4:17. The Lord will impose this kingdom as a military dictatorship by force at the Second Advent, unilaterally, brutally, decisively – the Biblical Jesus, that is, not the evangelical Jesus that loves everybody indiscriminately and for whom all passages on literal, physical, visible warfare must be spiritualised or devotionalised to defuse them of their prophetic military reality.

[Yet have I set my king upon my holy hill of Zion...Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel](#) Psalm 2:6, 8-9 with Isaiah 2:4 [And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.](#)



The UN chucklarsen.com/2011/03/30/beat-their-swords-into-ploughshares/ is vainly trying to bring in the kingdom without the King by wresting Isaiah 2:4 **unto their own destruction** 2 Peter 3:16.

(If even Orlando Bloom couldn't bring in the kingdom, the UN cannot hope to do so. See:

en.wikipedia.org/wiki/Kingdom_of_Heaven_%28film%29
www.rogerebert.com/reviews/kingdom-of-heaven-2005.)

When the Lord preached **the kingdom of heaven** Matthew 4:17, He set forth its constitution and rules according to the commandments that the Lord enunciated in Matthew 5-7, for anyone seeking to abide in the kingdom as one of the Lord's subjects. Note the Lord's admonition to that effect in Matthew 5:19 **Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach them, the same shall be called great in the kingdom of heaven.** That is never said of **the kingdom of God** Matthew 6:33.



Note that nothing in Matthew 5-7 applies explicitly to **Believe on the Lord Jesus Christ, and thou shalt be saved** Acts 16:31 according to **the gospel of the grace of God** Acts 20:24 **That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise** Ephesians 1:12-13. Matthew 5-7 is doctrine for abiding in **the kingdom of heaven** Matthew 4:17 as the Lord set it out at the First Advent, *not* Pauline doctrine for the church age and **preaching the kingdom of God** Acts 20:25, 28:31 and **the gospel of God** Romans 1:1, 15:16, 2 Corinthians 11:7, 1 Thessalonians 2:2, 8, 9 as Paul did.

Following a two-millennia postponement, the Lord Jesus Christ visibly and physically brings in **the kingdom of heaven** as follows at the Second Advent.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever Revelation 11:15. They won't necessarily submit to the Lord immediately but they will submit:

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful Revelation 17:14.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war...And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS Revelation 19:11, 14-16.

King David sets out in summary the terms and conditions for remaining in **the kingdom of heaven** for those on earth at the Second Advent who were not among **they that are with him...called, and chosen, and faithful** by for example becoming **in Christ...a new creature** 2 Corinthians 5:17 in the church age. Note that these terms and conditions are directly imposed on surviving national leaders. See also Matthew 13:41-42 above for the fate of dissenters.

That said, note the blessing in what follows for those who opt to become *loyal* subjects of the King.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him Psalm 2:10-12.

The Kingdom of God

Note now **the kingdom of God**:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel Mark 1:14-15. This is a spiritual kingdom entered now by the new birth, which is in effect **the gospel of the kingdom of God** Mark 1:14, **the gospel of the grace of God** Acts 20:24, **the gospel of Christ** Romans 1:16, **the word of truth, the gospel of your salvation** Ephesians 1:13 and **the gospel of God** Romans 1:1, 15:16, 2 Corinthians 11:7, 1 Thessalonians 2:2, 8, 9.

The Lord Jesus Christ expressed **the gospel of the kingdom of God** Mark 1:14 in John 3:3 **Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God** and manifested now by the spiritual fruit, namely **love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance** Galatians 5:22-23 – including **faith**, not faithfulness as is wrongly stated by the NIVs, NKJV, the two are different, see *The Fruit of the Spirit Galatians 5 Question 11* www.timefortruth.co.uk/alan-oreilly/ – of moral and spiritual righteousness as Paul explains.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost Romans 14:17.

Definitive Distinction Between the Kingdom of Heaven and the Kingdom of God

As a definitive and indeed stark distinction between **the kingdom of heaven** Matthew 3:2 and **the kingdom of God** Matthew 6:33, note the Lord's words as follows.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force Matthew 11:12.

See graphic *Kingdom of Heaven* that typifies the earthly violence associated with **the kingdom of heaven** that will not be ended until as Paul states of the Lord Jesus Christ at the Second Advent **when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet** 1 Corinthians 15:24-25.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it...And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you Luke 16:16, 17:20-21.

Romans 14:17, Galatians 5:22-23 explain Luke 17:21. **The kingdom of heaven** is *never* said to be *within* an individual but **the kingdom of God** within the individual is as Paul states **What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's** 1 Corinthians 6:19-20. Observe that unlike **the kingdom of heaven**, **the kingdom of God** *cannot* be taken by force because it isn't physical but **every man presseth into it** who genuinely wants in and does not delay, like Zacchaeus once he knew the invitation was there. **And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully** Luke 19:5-6.

The Matching Kingdom Parables

Note finally that the kingdom parables that match are those of the sower and the seed, the mustard seed and the leaven, Matthew 13:18-23, 31-33, Mark 4:3-11, Luke 8:10-15, 13:18-21. These parables apply to both [the kingdom of heaven](#) Matthew 3:2 and [the kingdom of God](#) Matthew 6:33 because they have both earthly physical and spiritual components. Rome for example, the woman with the leaven, Matthew 13:33, Luke 13:20-21, is both an earthly physical and a spiritual entity – watch out for those birds in Matthew 13:31-32, Luke 13:19, they depict unclean spirits. See below – **and don't have anything, ever, to do with Catholicism, it is all evil and any saved Catholics should leave it according to the Lord Himself And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues** Revelation 18:4. The *Alberto* series www.chick.com/catalog/comiclist.asp#alberto gives unassailable, irrefutable details of both Rome's evil earthly physical and spiritual components.

This is Rome's evil earthly physical component:

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication...And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus...And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth Revelation 17:1-2, 4-6, 18:24. (That last includes the Tunisian victims www.bbc.co.uk/news/uk-33304310. The SJ will have orchestrated everything from the shadows, somehow. Note what a 'good' boy the shooter was/is, just like the 7/7 mass murderers news.bbc.co.uk/1/shared/spl/hi/uk/05/london_blasts/investigation/html/bombers.stm)

The wine of her fornication includes fake bible versions, extant (NIVs) and imaginary ('the-Hebrew-and-the-Greek' – there's no such thing, as a single, definitive, authoritative extant entity, those who say otherwise, saved or lost, are bare-faced liars of the first order). Try and get today's professing Christian fundamentalist winos to go on the wagon from their NIVs etc., Hebrew/Aramaic/Greekolatry and originals-onlyism. They'll react like any alcoholic abruptly denied his next 'shot' or like a psychotic cat in desperate need of Jackson Galaxy. ['Our critic'] was a good example and I've seen others since. See:

en.wikipedia.org/wiki/My_Cat_from_Hell

www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book, King James Bible Supremacy*

This is Rome's evil spiritual component. **The Lord God** will destroy *both* components at His Return:

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird Revelation 18:1-2.

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her Revelation 18:8. Finally:

Church Age Kingdom Promise

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen 2 Timothy 4:18.

King James Bible Supremacy



Introduction

This writer believes unequivocally in the authority indeed supremacy of the 1611 Authorized King James Holy Bible, as the accompanying graphic¹ vividly shows.

This writer has also carried out numerous studies to show the authority indeed supremacy 1611 Authorized King James Holy Bible².

It is this writer's firm belief that the scripture itself in the Book of Daniel brings together the essential points of those studies with respect to the authority indeed supremacy of the 1611 Holy Bible and the wisdom of the King James translators as follows with additional illustrations, namely:

*The Official Highway Code*³ published by the Department for Transport.

*The 1611 King James Bible - Title Page (Newe Testament)*⁴

It is hoped therefore that genuine Bible believers will see a fulfilment concerning the 1611 Holy Bible of Psalm 107:42

"The righteous shall see it, and rejoice: and all iniquity

shall stop her mouth." That is not to say that will happen immediately because as Solomon states ***"It is an honour for a man to cease from strife: but every fool will be meddling"*** Proverbs 20:3. Some observations about meddling fools ***"prating against us with malicious words"*** 3 John 10 are therefore in order before addressing the Book of Daniel and the 1611 Holy Bible in type.

Meddling Fools ***"prating against us with malicious words"*** 3 John 10

These are the 'originals-onlyists' and Hebrew/Aramaic/Greekiolators who may use or abuse the 1611 Holy Bible and may or may not endorse modern versions but are united in their opposition to it as ***"All scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16. It can, however, be firmly stated with respect to these Hebrew/Aramaic/Greekiolators that they are those ***"which speak grievous things proudly and contemptuously against the righteous"*** Psalm 31:18 because:

1. They violate the priesthood of all believers by resorting to specialist knowledge for what God really said, supposedly, 1 Peter 2:5, 9.
2. They fail to compare like with like by merely referring to Hebrew/Aramaic/Greek *words* i.e. those *languages* and never a *book* that is a *bible* in order to criticise the 1611 Holy Bible, which is a *Book*. As the Lord said to Israel ***"O house of Israel...are not your ways unequal?"*** Ezekiel 18:25, 29.
3. They ignore the fact for the New Testament that though a stage in the preservation of ***"The words of the LORD"*** Psalm 12:6 first century Greek was *never* authoritative for the New Testament when first written. Dr Riplinger notes that Herman Hoskier identified 2nd century Greek-Latin-Syriac polyglot New Testaments i.e. in parallel⁵. Moreover, Dr Riplinger, her emphases, has stated directly to this writer that ***"In Foxe's Book of Martyrs, vol. 4, pp 671-675, Foxe quotes an old "treatise"..."******Also the four evangelists wrote the gospel in divers languages, as Matthew in Judea, Mark in Italy, Luke in Achaia, and John in Asia. And all these wrote in the languages of the same countries..."*** That is, parts of the New Testament were *first* written in *different* languages and existed in *parallel* to facilitate to the utmost ***"obedience to the faith***

among all nations, for his name...Jesus Christ Romans 1:5-6. Therefore, anyone who resorts to the Greek, so-called, to overthrow the AV1611 English should not only make reference to a book that he is prepared to defend as definitive in first century Greek in order to do so but also equivalent Latin and Syriac sources at least because ***“In the mouth of two or three witnesses shall every word be established”*** 2 Corinthians 13:1. The critics never do and never will, of course. See the more detailed note on this subject under ***Perfection of “the royal law...the whole law” James 2:8-10 and Wisdom of its Perfectors.***

4. They profess to be updating so-called archaic words in the 1611 Holy Bible. The words of the 1611 Holy Bible are never archaic because ***“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations”*** Psalm 33:11. The words of the 1611 Holy Bible are instead generic with wide ranges of meaning⁶. Modern usage has either neglected those words or narrowed i.e. degenerated their ranges of meaning.
5. They fail to see that they have no authority to go against the 1611 Holy Bible. See *Royal Law – James 2v8* www.timefortruth.co.uk/why-av-only/. They fail to see that having set aside ***“the king’s word”*** 2 Samuel 24:4 they are like those in the Book of Judges where ***“In those days there was no king in Israel: every man did that which was right in his own eyes”*** Judges 21:25.

In sum, the Hebrew/Aramaic/Greekiolators have no authority for their work, which is itself un-scholarly because they do not have the wisdom of the King James translators. This work will reinforce those observations. See for specific illustrations:

“The king’s high way” Numbers 20:17, 21:22 and The Official Highway Code

Perfection of “the royal law...the whole law” James 2:8-10 and Wisdom of its Perfectors

For now, see how Daniel shows in type the authority indeed supremacy of the King James Bible.

“The law of the Medes and Persians” Daniel 6:8, 12, 15 and the 1611 Holy Bible

Daniel 7:1, 3-4, 17 state ***“In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters...And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it...These great beasts, which are four, are four kings, which shall arise out of the earth.”***

Dr Ruckman⁷ has explained how Persia is England in type and that Persia is England in prophecy. What is interesting about Persia is as follows.

“PERES; Thy kingdom is divided, and given to the Medes and Persians” Daniel 5:28.

“And Darius the Median took the kingdom, being about threescore and two years old” Daniel 5:31.

“So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian” Daniel 6:28.

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last” Daniel 8:3.

Daniel 7, 8 occur in the first and third years of King Belshazzar respectively, Daniel 7:1, 8:1. Daniel 7, 8 therefore pre-date Daniel 5, 6 and they are therefore prophetic both historically and in type.

The Medes and the Persians make up two kingdoms where the Medes are prominent first but then Persia becomes prominent and the kingdom as a whole is called Persia.

It's interesting that something the same happened to this country following the English Protestant Reformation of the 16th century. Britain existed as such but England was prominent, especially under Elizabeth 1st. Under James 1st, however, in 1603, the country as a whole becomes Great Britain, see the *Epistle Dedicatory* to the 1611 Holy Bible, and this unity is consolidated by the Act of Union in 1707 en.wikipedia.org/wiki/Acts_of_Union_1707. That in part explains the wings in Daniel 7:4.

It is then interesting that Darius is called "**the Median.**" Median is middle. The King James translators wisely took a Median or middle course with their work for the sake of ordinary believers www.jesus-is-lord.com/pref1611.htm. It is as though Daniel prophesied that ahead of time. See below, this writer's emphases in **bold** throughout.

"...we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put WASHING for BAPTISM, and CONGREGATION instead of CHURCH: as also on the other side we have shunned the obscurity of the Papists, in their AZIMES, TUNIKE, RATIONAL, HOLOCAUSTS, PRAEPUCE, PASCHE, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar."

In turn, the following scriptures from Daniel 6 are instructive. Dr Ruckman explains the typology in commenting on Daniel 6:2 in the *Ruckman Reference Bible* p 1147 and in his taped study on Daniel 6 with King Darius typifying God the Father and Daniel the Son of God the Lord Jesus Christ. That typology is vital for what follows.

These are the key scriptures.

"All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree" Daniel 6:7-9.

"Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not" Daniel 6:12.

"Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed" Daniel 6:14-15.

Based on the typology that Dr Ruckman has explained for Daniel 6, 7:4 "**the law of the Medes and Persians**" Daniel 6:8, 12, 15 in its authority indeed supremacy in ancient Persia matches in type the 1611 Holy Bible, in English (Medes) for Great Britain and her Empire (Persians), as will be shown.

"The law of the Medes and Persians" does of course tend to be viewed negatively because it was used to condemn Daniel. The 1611 Holy Bible is however often viewed negatively because it cuts men open, both saved and unsaved, and reveals what is inside i.e. it condemns them.

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” Hebrews 4:12-13.

Note these scriptures for ***“the law of the Medes and Persians”*** and the typology of Daniel 6.

“Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt” Daniel 6:21-22.

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it” Acts 2:23-24.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” 2 Corinthians 5:21.

It then follows:

1. Daniel was condemned by wicked men, Daniel 6:4-5. So was the Lord Jesus Christ, Acts 2:23.
2. ***“The law of the Medes and Persians”*** was used to condemn Daniel, Daniel 6:14-15. In a sense, scripture itself, as the 1611 Holy Bible records, sent the Lord Jesus Christ to Calvary, Acts 2:23.
3. Daniel was innocent as was the Lord Jesus Christ, Daniel 6:22, Acts 2:24, 2 Corinthians 5:21.
4. Darius’ decree was actually fulfilled by Daniel’s condemnation, Daniel 6:7, 16. The scripture was fulfilled by the Lord’s crucifixion, as the 1611 Holy Bible records, Acts 3:18, 13:25, 27.
5. ***“The law of the Medes and Persians”*** could not be altered though it could be added to but only the king could officially add to it, Daniel 6:7-9, as ***“a royal statute”*** Daniel 6:7 with Ecclesiastes 8:4 ***“Where the word of a king is, there is power: and who may say unto him, What doest thou?”*** Noting again that Darius is a type of God the Father, the Lord our King, Isaiah 33:22, can add to His words. ***“Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words”*** Jeremiah 36:32.
6. Therefore, just as ***“the law of the Medes and Persians”*** was added to without alteration, the 1611 Holy Bible has been added to in successive editions e.g. ***“not”*** in Ezekiel 24:7 for correction of an omission, ***“of God”*** in 1 John 5:12 for completeness. However, these are not actual alterations. See ‘O Biblios’ – The Book pp 181-187 www.timefortruth.co.uk/why-av-only/ for a detailed listing of additions and/or amendments to the 1611 Holy Bible without alteration between 1611 and 2011+ with explanatory notes.
7. ***“The law of the Medes and Persians”*** occurs three times in Daniel 6, Daniel 6:8, 12, 15. It is interesting that the additions without alteration and/or other slight amendments to the 1611 Holy Bible occurred under three kings, 1612 James 1st, 1629 and 1638 Charles 1st, 1762 and 1769 George 3rd.

See *The purification of the Lord’s word – Psalm 12v6-7* www.timefortruth.co.uk/why-av-only/.

8. Once King Darius had signed the decree, he could *not* revoke it, Daniel 6:14-15. He was under ***“the law of the Medes and Persians, which altereth not”*** Daniel 6:8, 12 just as any of his subjects. This is Britain’s Constitutional position, in spite of the illegality of EU membership, sharia courts and ungodly, anti-Biblical enactments by Westminster usually on behalf of the Vatican via Brussels. See www.timefortruth.co.uk/why-av-only/ *Royal Law – James 2v8*.

The lion’s wings have been plucked off, Daniel 7:4 but this writer believes in this nation’s eventual deliverance according to Daniel 7:12 ***“As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”***

This nation’s Constitutional position as typified by ***“the law of the Medes and Persians, which altereth not”*** Daniel 6:8, 12 is as follows.

“Throughout the document [Magna Carta] it is implied that here is a law which is above the King and which even he must not break. This reaffirmation of a supreme law and its expression in a general charter is the great work of Magna Carta. The underlying idea of the sovereignty of law, long existent in feudal custom, was raised by it into a doctrine for the national State. And when in subsequent ages the State, swollen with its own authority, has attempted to ride roughshod over the rights or liberties of the subject it is to this doctrine that appeal has again and again been made, and never, as yet, without success” A History of the English Speaking Peoples, Volume 1, *The Birth of Britain* by Winston S. Churchill, pp 201ff.

Churchill’s analysis matches the terms and conditions of the Coronation Oath. The Oath is sealed with the King James Bible⁸, presented to the monarch. The presenter at Queen Elizabeth II’s Coronation was the Moderator of the Church of Scotland, with these words. *“Our gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom [Revelation 13:18]; This is the royal Law [James 2:8]; These are the lively Oracles of God [Acts 7:38, Romans 3:2, Hebrews 5:12, 1 Peter 4:11].”* See *Royal Law – James 2v8* www.timefortruth.co.uk/why-av-only/.

The Coronation Oath ensures that Her Majesty’s entire realm is under the 1611 Holy Bible. ***“I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name”*** Psalm 138:2 just as Darius’ entire realm was under ***“the law of the Medes and Persians”*** Daniel 6:8, 12, 15.

9. Each and every part of ***“the law of the Medes and Persians, which altereth not”*** Daniel 6:8, 12 was ***“a royal statute”*** Daniel 6:7 with Ecclesiastes 8:4 ***“Where the word of a king is, there is power: and who may say unto him, What doest thou?”***. King Darius and all his subjects were under it according the following royal statute of ***“the law of the Medes and Persians, which altereth not”*** Daniel 6:8, 12 as Darius’ further royal decree shows.

“Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end” Daniel 6:25-26.

10. Further to point 9, each and every part of ***“the law of the Medes and Persians, which altereth not”*** Daniel 6:8, 12 as ***“a royal statute”*** Daniel 6:7 with Ecclesiastes 8:4 ***“Where the word of a king is, there is power: and who may say unto him, What doest thou?”*** typifies the 1611 Holy Bible that is ***“the royal law...the whole law”*** James 2:8-10 for all the English-speaking peoples*. See point 8 and the citation from *Royal Law – James 2v8*.

*Including the United States en.wikipedia.org/wiki/George_Washington_Inaugural_Bible

11. Note then the fate of those who misused ***“the law of the Medes and Persians, which altereth not”*** Daniel 6:8, 12 as ***“a royal statute”*** Daniel 6:7 with Ecclesiastes 8:4 ***“Where the word of a king is, there is power: and who may say unto him, What doest thou?”*** for their own ends and thereby considered themselves above it. They then fell foul of ***“the law of the Medes and Persians, which altereth not”*** Daniel 6:8, 12 as ***“a royal statute”*** Daniel 6:7 with Ecclesiastes 8:4 ***“Where the word of a king is, there is power: and who may say unto him, What doest thou?”*** according to the king’s decree.

“And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den” Daniel 6:24.

12. Given that each and every part of ***“the law of the Medes and Persians, which altereth not”*** Daniel 6:8, 12 as ***“a royal statute”*** Daniel 6:7 with Ecclesiastes 8:4 ***“Where the word of a king is, there is power: and who may say unto him, What doest thou?”*** typifies the 1611 Holy Bible that is ***“the royal law...the whole law”*** James 2:8-10 for all the English-speaking peoples, including those of the USA, the lesson is simple.

Don’t mess with the Book. Remember Daniel 6:24 ***“and the lions had the mastery of them.”***

In sum, the scripture *in type* through the Book of Daniel reveals the authority indeed supremacy of the King James Bible ***“the king’s word”*** 2 Samuel 24:4. *It cannot lawfully be contravened.*

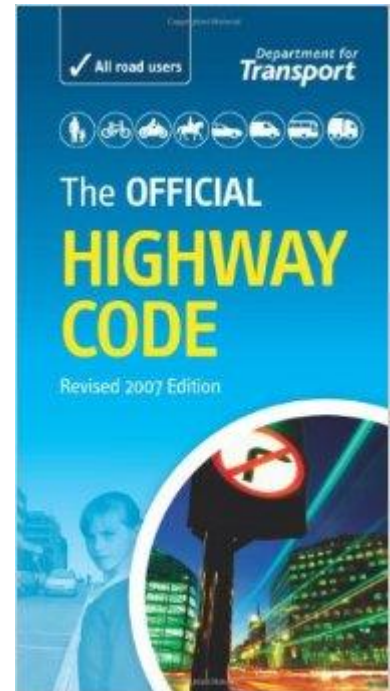
“The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul” Proverbs 20:2.

“The king’s high way” Numbers 20:17, 21:22 and The Official Highway Code

For illustration of ***“the royal law...the whole law”*** James 2:8-10, note *The Official Highway Code* with respect to the authority indeed supremacy of the King James Bible ***“the king’s word”*** 2 Samuel 24:4.

It’s been added to over the years but then so was the scripture with the writing of the Old and then the New Testaments. However, once published, it is fixed because *The Official Highway Code* is compiled by the Department for Transport, Driving Standards Agency and published by HMSO Her Majesty’s Stationery Office. Therefore:

1. At any one time only one code exists that is *The Official Highway Code*.
2. No-one has any authority to set up various versions of *The Official Highway Code* that differ from and even contradict one another.
3. No-one has any authority to pick and choose what they will or will not believe in *The Official Highway Code*.
4. No-one has any authority to make changes to *The Official Highway Code*.
5. No-one has any authority to encourage others to make unauthorized changes to *The Official Highway Code*.



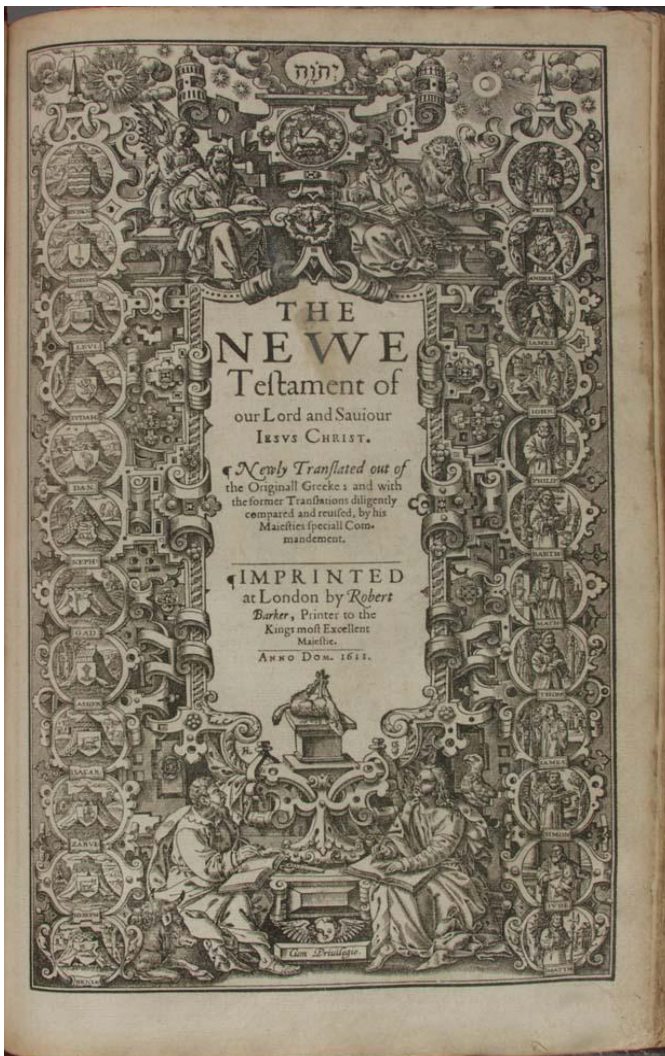
In passing, note that the same is true for any set of standards that govern professional practice in any field of professional activity e.g. building regulations, food standards, health and safety at work, broadcasting standards, weights and measures etc. If flouted, the culprit is liable for prosecution.

Violation of any of the points 1-5 above on *The Official Highway Code* would be a criminal offence.

See en.wikipedia.org/wiki/The_Highway_Code. *The Official Highway Code* is arguably the second most important book in Britain yet it is the writing of men. So why do Christian fundamentalists think that they can violate points 1 to 5 above for the 1611 Holy Bible which is **“the writing of God”** Exodus 32:16 and **“the king’s word”** 2 Samuel 24:4?

Stand by therefore for a lot of profound and far-reaching perception changes when the Lord comes back. **“For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD”** Ezekiel 12:25.

Finally with respect to the authority indeed supremacy of the King James Bible, consider the wisdom of the men who perfected **“the royal law...the whole law”** James 2:8-10.



**The 1611 King James Bible - Title Page
(Newe Testament)**

Perfection of “the royal law...the whole law” James 2:8-10 and Wisdom of its Perfectioners

The adjacent title page reads, this writer’s emphases, *The New Testament of our Lord and Saviour Jesus Christ Newly Translated out of the Original Greek: and with the former Translations diligently compared and revised, by his Majesty’s special Commandment.*

In God’s wisdom, the wording shows that whatever the King James translators prepared from their Greek sources, these were not the over-arching authority for their work. The former translations i.e. vernacular Bibles were, not only English but also foreign, as John Selden notes in *Table Talk* cited first by Scrivener in *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives* p 140. See *In Awe of Thy Word* p 539, author’s emphases.

“The translation in King James’ time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues [Greek, Hebrew, Latin], or French, Italian, Spanish &c [and other languages]. If they found any fault, they spoke; if not, he read on.”

As indicated, no-one can legitimately criticise the King James Bible simply by means of the Greek so-called.

If the critic thinks his efforts are to be perceived as superior to those of the King James translators he must at least be as painstaking as they were *and in addition to the ancient language sources check all the vernacular Bibles that they did before he can pass judgement on their work.*

Whenever any critic uses the Greek so-called, it's almost always a swipe at the work of the King James translators. However, the very title page of their New Testament shows that you can't do that. You must at least consult all the references that they did. The Greek so-called does not have any special authority over the former translations that the King James translators used.

No-one can therefore reasonably say '*In the Greek, it really says etc.*' To be consistent in putting their own efforts above those of the King James translators critics would in effect have to say In the Greek, Latin, Syriac, Gothic, German, French, Italian, Spanish, Dutch, Polish etc. (note the words ***and other languages***) and the former Anglo-Saxon and English translations it really says etc. with explicit reasons given why the King James translators passage under study should be overturned.

Anything less is unscholarly.

Conclusion

Ecclesiastes 8:4 "***Where the word of a king is, there is power: and who may say unto him, What doest thou?***"

“The Spirit itself” Romans 8:16, 26

The 1611 Holy Bible versus Lying satanic Jacob Prasch Prequel pp 15-16, 45-48

The Holy Spirit is rightly referred to as ‘it’ - or more precisely ***“itself”***, as in Romans 8:16, 17, 26 – with respect to His ministry, because, John 16:8-11 notwithstanding, the Lord Jesus Christ compared the essence of the Spirit’s ministry to a neuter force. This is why the word *pneuma* is neuter. He stated in John 3:8, ***“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit”***. By contrast, the angel of the Lord specifically designated Jesus’ ministry as that of a personal Saviour to Israel, Matthew 1:21. See also Romans 15:8. No honest reader of the AV1611 could therefore possibly get confused over the Person of the Lord Jesus Christ and His ministry.

Jacob Prasch Backlash 1 Paras 6, 7, Points 4a, 4b

Jacob Prasch’s Point 4 is actually two points, the first, designated Point 4a here, about the Holy Spirit, the second, designated Point 4b, about Herod.

Jacob Prasch goes all out with spat venom in his Point 4a. He rails ***“Your attempted justification of calling the Holy Spirit an “it” by the KJV, is preposterous.”***

At this point Jacob’s Prasch’s ire got the better of him and he diverged abruptly onto the subject of Herod i.e. Point 4b, which is addressed below. He picks up again on the subject of the Holy Spirit in the next paragraph as follows.

“To suggest that the Holy Spirit can be called an “it” by drawing a distinction between His personhood and his (sic) ministry/office, is nonsense. Jesus called Him a person. If your warped argument were even remotely true (which it certainly is not), then the same distinction could be drawn between Jesus’ personhood and his (sic) ministry/office as Messiah, and Jesus could be referred to as an “it” (just as New Agers, with their view of the cosmic Christ, already relegated Him to that demeaned status.)”

Jacob Prasch’s two comments above were his kneejerk reaction to this statement from this writer’s letter of August 29th 2001 in response to Jacob Prasch’s anti-Biblical article *The Truth About KJV Only: The Mormon, Ecumenical, Homosexual, and Neo Nazi Agendas*.

Para 7 p 12 states ***“After the [NWT] the Jehovah’s Witnesses prefer the KJV because...the KJV reduces the Holy Spirit from a person to an ‘it’ (the KJV translators...failed to grasp that gender in Greek does [not] mean what gender does in English)”***. No, you failed to grasp that scripture draws a distinction between the Person of the Holy Spirit and His office, or ministry. Compare John 16:13 and Romans 8:16.

John 16:13 states ***“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”*** The Lord is here revealing ***“the Spirit of truth”*** as a Person and then describing His future ministry with believers. Note further remarks on John 16:13 below in response to Bible critic Robert A. Joyner.

Romans 8:16 states ***“The Spirit itself beareth witness with our spirit, that we are the children of God.”*** Paul is here describing the ministry of ***“the Spirit of truth”*** as it is carried out the believer *now*.

This writer answered Jacob Prasch’s ***Paras 6, 7, Point 4a*** in the letter of January 28th 2002 as follows.

The Holy Spirit is rightly referred to as ‘it’ - or more precisely ***“itself”***, as in Romans 8:16, 17, 26 – with respect to His ministry, because, John 16:8-11 notwithstanding, the Lord Jesus Christ compared the essence of the Spirit’s ministry to a neuter force. This is why the word *pneuma* is neuter. He stated in John 3:8, ***“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit”***. By

contrast, the angel of the Lord specifically designated Jesus' ministry as that of a personal Saviour to Israel, Matthew 1:21. See also Romans 15:8. No honest reader of the AV1611 could therefore possibly get confused over the Person of the Lord Jesus Christ and His ministry.

Jacob Prasch naturally failed to compare John 16:13, Romans 8:16 and their respective contexts, preferring to remain wilfully ignorant of ***“the scripture of truth”*** Daniel 10:21.

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* p 7. No format changes have been made. All remarks that follow with respect to Robert A. Joyner apply equally to Jacob Prasch.

2. The KJV calls the Holy Spirit an “it” in Romans 8:16, 26. The NASB corrects this error and says the “Spirit Himself.” The context of the whole Bible shows the Holy Spirit is not an “it.” Can you, dear reader, feel comfortable calling the third person of the Trinity an “it”?

Robert A. Joyner is not qualified to speak of **The context of the whole Bible**. Robert A. Joyner cannot identify **the whole Bible** as ***“all scripture”*** that ***“is given by inspiration of God”*** 2 Timothy 3:16 as a single extant document between two covers.

Robert A. Joyner should ask himself how comfortable he is with directly contradicting ***“the words of our Lord Jesus Christ”*** 1 Timothy 6:3.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you” John 16:13-14.

Romans 8:17 refers to ***“joint-heirs with Christ.”*** Romans 8:27 states ***“And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God”*** matching ***“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them”*** Hebrews 7:25. Like Romans 8:17, Romans 8:27 both refer to the Lord Jesus Christ, Whom ***“the Spirit of truth”*** glorifies and therefore is referred to as ***“it”*** in Romans 8:16, 26 because as the Lord Jesus Christ, Whom Robert A. Joyner has directly contradicted, said of ***“the Spirit of truth...he shall not speak of himself.”***

Note that Robert A. Joyner missed Peter's statement that is a further fulfilment of John 16:13 with respect to ***“the Spirit of truth”*** glorifying the Lord Jesus Christ. Robert A. Joyner is being prompted by some other spirit, 1 Kings 22:22, 2 Chronicles 18:21.

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” 1 Peter 1:11.

For further remarks on ***“the Spirit itself”*** Romans 8:16, 26 see [www.timefortruth.co.uk/why-av-only/O Biblios' – The Book](http://www.timefortruth.co.uk/why-av-only/O%20Biblios%20-%20The%20Book%20pp%20242-243) pp 242-243. No format changes have been made. Readings have been inserted in braces. Inspection of those readings shows that Jacob Prasch would have a hard time assigning gender to ***“the manifestation of the Spirit”*** 1 Corinthians 12:7 described therein even though gender is assigned to ***“the Spirit”*** with respect to *the oversight* of His ministry of bestowing spiritual gifts upon ***“the body of Christ, and members in particular”*** 1 Corinthians 12:27. ***“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will”*** 1 Corinthians 12:11.

Our critic then objects to **“the Spirit itself”** AV1611, in **Romans 8:16, 26**, claiming the reading should be “himself,” DR, RV, NIV, JB, NJB (Romans 8:16, the NJB has “the Spirit personally” in Romans 8:26). The NWT and Berry’s TR have “itself,” Ne has both readings.

There are some manifestations of the Spirit of God, Ezekiel 1:20, 21, Revelation 4:5, where application of gender to **“Spirit”** would not be appropriate. The modern alteration obscures this revelation.

“Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God” Ezekiel 1:1]

“Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels” Ezekiel 1:20-21]

“And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God” Revelation 4:5]

Dr Gipp [*The Answer Book* Samuel C. Gipp, Th.D.] pp 97-98, replies to our critic’s charge as follows: *“The word translated **“itself”** in Romans 8:26 is “pneuma” which means “spirit”...“pneuma” is a NEUTER, a fact which is known to even first year Greek language students. Thus, the King James Bible CORRECTLY translates pneuma “itself” because it would be grammatically incorrect to translate it “himself” as many of today’s inferior translations do. Since critics of the King James Bible like to deride it for pretended “mistranslations” of the Greek, it seems hypocritical indeed to criticize it here for properly translating the Greek. Then to add insult to ignorance they laud other versions such as...the NIV which INCORRECTLY render pneuma as “himself.”*

*“Secondly, in adding to their hypocrisy and exposing their disdain for God’s Bible, these same critics...will promote translations such as the NIV which call God a “What” in Acts 17:23. The Authorised Version correctly renders it **“Whom.”**”*

“Thirdly...is a statement that Jesus Christ makes in John chapter 4 while dealing with the woman at the well...

““Ye worship ye know not what: we know **WHAT we worship...”**

*“To whom is Jesus referring by the word **“what”**? The next verse defines His statement perfectly.*

“But the hour cometh, and now is, when the true worshippers shall worship **THE FATHER in spirit and in truth: for the Father seeketh such to worship him.”**

*“Thus we see that Jesus finds referring to His own Father as **“what”** in verse 22 a **NON-ISSUE.**”*

See also samgipp.com/answerbook/?page=33.htm.

The scripture itself explains why Romans 8:16, 26 contain the expression **“the Spirit itself.”** (“The Spirit himself” occurs nowhere in scripture.)

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you” John 16:13-14.

“The Spirit of truth” is glorifying the Lord Jesus Christ throughout Romans 8. See in particular Romans 8:17, 29, 34-39. Therefore **“he shall not speak of himself.”**

Simple, really

However, anyone intent on glorifying himself against **“the scripture of truth”** Daniel 10:21 would miss it. Note Dr Ruckman’s incisive evaluation, that applies directly to Jacob Prasch.

“(Missed it, didn’t you, you God-forsaken Fundamental Greek scholars and Conservative Hebrew scholars and Evangelical textual critics - all of you orthodox Bible teachers. Missed it by a mile, didn’t you? Do you know why you did? Because God won’t bless a LIAR.)” – Dr Peter S. Ruckman, Biblical Scholarship p 355.

Note that though the Lord Jesus Christ revealed the Spirit of God to be a Person, John 14:16-17, 26, 16:7-14, that revelation came earlier in God’s timing via *“the scripture of truth”* Daniel 10:21, not even from John the Baptist, who bore witness of the Lord, John 1:15 and of *“the Spirit”* John 1:32 but of *“the Spirit”* as a manifestation *“like a dove”* not as a Person.

Note the careful wording of the following scriptures.

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound” Isaiah 61:1.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” Luke 4:18.

Isaiah 61:1, Luke 4:18 together further reveal that *“The Spirit of the LORD”* is Himself God, Acts 5:3, 4 and *“the LORD”* is *“he,”* that is *“The Spirit of the Lord.”*

Isaiah 61:1 and Luke 4:18 are therefore an example of progressive revelation from two different texts both “given by inspiration of God” 2 Timothy 3:16!

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” Romans 11:34.

That the first revelation of *“The Spirit of the Lord”* as a Person should come *via the scripture* and only *then* by the Lord Jesus Christ Himself afterwards is in keeping with the Lord’s elevation of *“the scripture of truth”* Daniel 10:21.

“I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name” Psalm 138:2.

14.6 Luke 17:21, Addendum

Following the initial study in response to the criticisms discussed above, part of the wording found in Luke 17:21 has been drawn to the author's attention for consideration. The words in question are quoted as follows from the various versions.

“within you” AV1611 (“among you” marg.), Tyndale, Geneva, DR, RV, Ne, NIV (“among you” marg.), NKJV “among you” JB, NJB, “in your midst” or similar, NWT, Berry, i.e. Stephanus’ TR, RSV, NASV - New American Standard Version. The latter two sources have been listed in order to show that the reading cited had support among some of the earlier popular versions.

The Greek construction is identical in both Nestle’s and Berry’s texts; “εντος υπων” or “entos humon” although translated differently in their respective interlinear English texts. (One notes in passing that where Luke uses the phrase **“in their midst”** Luke 24:36, the Greek construction in both Berry and Nestle is “εν μεσω αυτων” or “en mesos hautou,” approximately. This seems to be Luke’s rendering of the phrase throughout his Gospel.)

The basic issue therefore is one of translation, as in the cases of Acts 3:13, 26, 4:27, 30 – see Section 10.8 - rather than textual variation. The issue may be set out as follows.

The reading of the AV1611 is sometimes objected to on the grounds that **“the kingdom of God”** could not be **“within”** the tradition-bound Pharisees who were antagonistic to the Lord Jesus Christ, especially insofar as the Apostle Paul describes this kingdom as **“righteousness, and peace, and joy in the Holy Ghost”** Romans 14:17. Moreover, how could the Lord legitimately exhort His disciples in Matthew 6:33 to **“seek ye first the kingdom of God and his righteousness”** if such a kingdom was already **“within”** them?

It has on occasion been proposed therefore that the reading “in your midst” as found in the NWT etc., or even “among you” as in the JB, NJB, should be preferred as a means of resolving this apparent dilemma. Such a reading is said to draw attention to the Lord Himself, as Heir Apparent to the throne of this kingdom, because He was literally in the midst of His hearers at the moment of speaking. This alternative rendering would then point to a fulfilment of the prophecies of Luke 1:32, 33, which Gabriel had delivered to Mary and deflect any possibility that **“the kingdom”** could pertain to a Pharisaic religious system, which has its obvious modern counterpart in the form of Roman Catholicism.

The scripture readily acknowledges the Kingship of the Lord Jesus Christ, Zechariah 9:9, Matthew 21:5, John 18:36, 37 and the prophecies of Luke 1:32, 33 will have their literal fulfilment in Him. However, Luke 17:20 indicates that **“the kingdom of God cometh not with observation”** which in turn shows that the reference in Luke 17:21 is not primarily to the Lord Himself as a contemporary visible ruler – although He will be such, Revelation 11:17, 18.

Any kingdom, by definition, must of course have a ruler, whose duty it is to **“reign”** Luke 19:12, 14 and a ruler who abides by scripture **“must be just, ruling in the fear of God”** 2 Samuel 23:3 but as Matthew 6:33 and Romans 14:17 indicate, **“the kingdom of God”** is associated with *inner* righteousness and therefore **“the fear of God”** must also be *inward*. Even in the Old Testament, before the advent of the new birth, it was recognised that God’s rule should be internal and that the fear of Him was the means of resisting evil:

“So did not I, because of the fear of God” Nehemiah 5:15b.

“Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding” Job 28:28b.

“And by the fear of the Lord men depart from evil” Proverbs 16:6b.

David therefore prays **“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting”** Psalm 139:23,

24. Proverbs 20:27 reveals that the spirit of man is the means by which the Lord carries out this search:

“The spirit of man is the candle of the Lord, searching all the inward parts of the belly”. Thus the Lord **“lighteth every man that cometh into the world”** John 1:9b.

God’s internal ‘register’ of His fear and of the legitimacy of His righteous rule within the individual, upon which His **“candle”** throws light, includes the conscience and an innate sense of right and wrong, whether or not this sense is heeded, as Paul explains, with reference to an Old Testament setting:

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another” Romans 2:14, 15.

Both Jew and Gentile possess this internal ‘register’ as shown in the incident of the woman caught in adultery:

“And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst” John 8:9. (The Greek construction of the phrase **“in the midst”** is similar to that of Luke 24:36.)

One may therefore associate the conscience with an innate sense of God’s standard of right and wrong, that He illuminates by means of the spirit of man, even in an unsaved person, thus bearing witness to His intrinsic right of ruler-ship over that individual, a right established originally by the act of creation, Genesis 2:7.

In that sense, **“the kingdom of God is within you”** Luke 17:21 and this kingdom is totally foreign to any system of ritualistic religious observances, such as either Roman Catholicism or 1st century Pharisaism. Whether or not the individual submits to the rule of the kingdom or in effect is prepared to **“seek...first the kingdom of God and his righteousness”** Matthew 6:33 is a matter of the will.

“For whosoever shall call upon the name shall be saved” Romans 10:13.

“Whosoever will, let him take the water of life freely” Revelation 22:17b

AV1611 Advanced Revelations

Introduction

Dr Ruckman⁹ refers to what he terms advanced revelations in the AV1611, passages that yield information not found in the modern versions e.g. 1984 NIV, 2011 NIV, NKJV. See the following:

Genesis 2:16-17, 24, 3:1-3 and modern feminism or feminazism

Much criticism of supposed archaic words in the AV1611 is aimed at the personal pronouns **“thee,” “thou”** etc. However, these supposedly archaic forms enable the reader to distinguish between the second person singular (‘thee’) and the second person plural (‘you’), a distinction lost in modern English. This distinction in the AV1611 in Genesis 2:16-17, 24, 3:1-3 yields a startling advanced revelation about the rise of modern feminism or feminazism that is concealed by the modern versions that replaced **“thee”** and **“thou”** with **“you.”** Genesis 2:16-17, 24, 3:1-3 read as follows.

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”

God used the singular **“thou”** when speaking to Adam in Genesis 2:16-17 and He did not update it in scripture to the plural **“Ye”** after Adam received his wife because they were **“one flesh.”**

The Devil, a *positive* thinker who questioned *first of all* what God *said* i.e. God’s *words*, not truths, message, principles, fundamentals or composite ‘Word,’ drove a wedge between Adam and his wife by using the plural **“Ye”** by which **“the woman being deceived was in the transgression”** 1 Timothy 2:14 in that she wrongly replied with the plural **“We”** and **“ye.”** That simple but wrong reply indicated a willingness on the part of the woman to be independent of her husband that the Devil successfully exploited to the ruin of men such that by the time of Genesis 6:11 **“The earth also was corrupt before God, and the earth was filled with violence.”** As indicated, the woman’s reply depicting herself as separate from her husband has in it, additionally to the pending Fall, the seeds of the modern feminazi movement that is especially destructive to marriage, home, church and family.

See www.jesus-is-savior.com/Womens%20Page/militant_feminazi.htm.

Eve, Genesis 3:20, could have replied **“No! God said ‘thou shalt not eat of it’ because Adam and me are **“one flesh.”** Take a hike, Lucifer [Isaiah 14:12]!”** Such a definitive reply would have saved a lot of grief over the last six millennia but its potential is obscured in the modern versions, which itself provides further insight into who is behind them, given the identity of Eve’s deceiver.

Numbers 33:52 and “pictures”

Numbers 33:52 reads **“Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:”**

Dr Ruckman¹⁰ notes that Numbers 33:52 in the AV1611 is an advanced revelation that warns against the destructive influence of television, which consists in effect of *images* **“pourtrayed upon the wall round about.”** Such images fuel **“wicked abominations”** hatched by men **“in the dark, every man in the chambers of his imagery”** leading to **“greater abominations”** where men turn their backs on the Lord in false worship e.g. in that **“they worshipped the sun toward the east”** Ezekiel 8:9, 10, 12, 13, 15, 16. The Lord warns of the eyes turning to ungodly imagery i.e. the *televised* **“wicked thing”** Psalm 101:3. **“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”** The modern versions change the word **“pictures”** and obscure both the advanced revelation and the Lord’s warning against television.

Psalm 74:8 and “synagogues”

Psalm 74:8 reads ***“They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.”***

Dr Ruckman notes that Psalm 74:8 in the AV1611 is an advanced revelation that warns of the persecution of Jews in the Tribulation when they are forced to flee as in Lamentations 4:19 ***“Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.”*** The modern versions change the word ***“synagogues,”*** obscuring revelation that warns Jews of fast approaching ***“perilous times”*** of ***“the last days”*** 2 Timothy 3:1.

Isaiah 3:20 and “tablets”

Another advanced revelation from the AV1611 shows that it is up to date with modern technology.

See www.amazon.com/gp/feature.html?ie=UTF8&docId=1000949991:



[HP TouchPad Wi-Fi 16 GB 9.7-Inch Tablet Computer](#)
by [HP](#)

★★★★☆ (1,131 customer reviews)

In Stock.

Sold by [Tailwind International](#) and [Fulfilled by Amazon](#).

List Price: \$499.99

Price: **\$278.99**

You Save: \$221.00 (44%)

A 7-inch tablet device can be hand-held and such devices are popular today. What’s especially interesting is that in scripture, ***“tablets”*** are associated with ***“jewels of gold”*** Exodus 35:22, Numbers 31:50. Dr Ruckman refers to gold layering in strips for electronic devices with respect to Exodus 39:3. In Isaiah 3:18, 20, the AV1611 has ***“In that day the Lord will take away...the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings.”*** The Lord is here taking ungodly young women to task and spanning the generations. Bonnets, though still worn, were much more in vogue in the 19th century but tablets, though polished jewels set in gold in Isaiah’s day are now hand-held electronic devices like ipods and very likely have gold in their circuitry.

That is clearly an AV1611 advanced revelation for today’s technology especially for ungodly young women ***“mad upon their idols”*** Jeremiah 50:38 including not only their finery but also their mobiles, ipods and ***“tablets.”*** The modern versions change the word ***“tablets,”*** obscuring this revelation.

Acts 19:37 and “churches”

Acts 19:37 reads ***“For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.”***

Dr Ruckman states that the AV1611’s use of the word ***“churches”*** points to the worship of a ***“goddess”*** in this age by those who would profess to be Christians. Note that by implication of the word ***“robbers,”*** their church is wealthy by comparison with other churches. Acts 19:37 therefore points to Rome and Catholicism. See Revelation 17:1-5. The modern versions have ***“temples”*** instead of ***“churches”*** and thereby obscure the advanced revelation that warns of Catholicism.

1 Corinthians 15:33 and “evil communications”

1 Corinthians 15:33 reads ***“Be not deceived: evil communications corrupt good manners”*** i.e. ***“manner of life”*** Acts 26:4, 2 Timothy 3:10 and is another warning against television. See remarks on Numbers 33:52. The modern versions change the word ***“communications”*** and obscure this warning. In sum, the modern versions obscure advanced revelation in Genesis 2:16-17, 24, 3:1-3, Numbers 33:52, Psalm 74:8, Isaiah 3:20, Acts 19:37, 1 Corinthians 15:33, a sure indictment of their overseer ***“the serpent...more subtil than any beast of the field which the LORD God had made”*** Genesis 3:1. Only the AV1611 is God’s words because only the AV1611 fulfils Psalm 33:11.

“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.”

Testimonies of Deliverance

THE POWER OF PRAYER

Diane, a young Christian university student, was home for the summer. She had gone to visit some friends one evening. The time passed quickly as each shared their various experiences of the past year. She ended up staying longer than she had planned and had to walk home alone. But she wasn't afraid, because it was a small town and her home was only a few blocks away.

As she walked along under the tall elm trees, Diane asked God to keep her safe from harm and danger. When she reached the familiar alley, which was a short cut to her house, she decided to use it. However, halfway down the alley she noticed a man standing at the far end, as though he was waiting for her. She became uneasy and began to pray, asking for God's protection. Instantly, a comforting feeling of quietness and a sense of security wrapped around her and she felt as though someone was walking with her. When she reached the end of the alley, she walked right past the man and arrived home safely.

The following day, she read in the paper that a young girl had been raped in that same alley, just twenty minutes after she had been there. Feeling overwhelmed by this tragedy and the fact that it *could* have been her, she began to weep. Whilst thanking the Lord for her safety - and in order to help this young woman - she decided to go to the police station. As she felt she could soon recognise the man again, she told them her story. The police asked her if she would be willing to look at a line-up to see if she could identify him. She agreed.

Then, at the line-up, she found herself immediately able to point out which was the man she had seen in the alley the night before. As soon as the man was told he had been thus identified, he broke down, then confessed.

The officer thanked Diane for her bravery, then asked if there was anything they could do for her. She requested them to ask the man one question, on her behalf. Diane was curious as to why he had not attacked *her* also.

When the policeman asked him, he answered :

***"Because she wasn't alone ...
she had two tall men walking on either side of her."***

And the moral of this story (from long ago) ? ...

Don't underestimate the power of "prayer"!

The Fourth Companion

This is an account by the famous Antarctic explorer Sir Ernest Shackleton 1874-1922, which to me points to the Lord's faithfulness in the most difficult of situations.

"...for he hath said, I will never leave thee, nor forsake thee"
Hebrews 13:5.

See:

en.wikipedia.org/wiki/Imperial_Trans-Antarctic_Expedition for Shackleton's 1914-1917 expedition across Antarctica.

This is from the end of Chapter 10 of *South!* by Shackleton, entitled *Across South Georgia*. See:

www.gutenberg.org/catalog/world/readfile?fk_files=1458530&pageno=127.

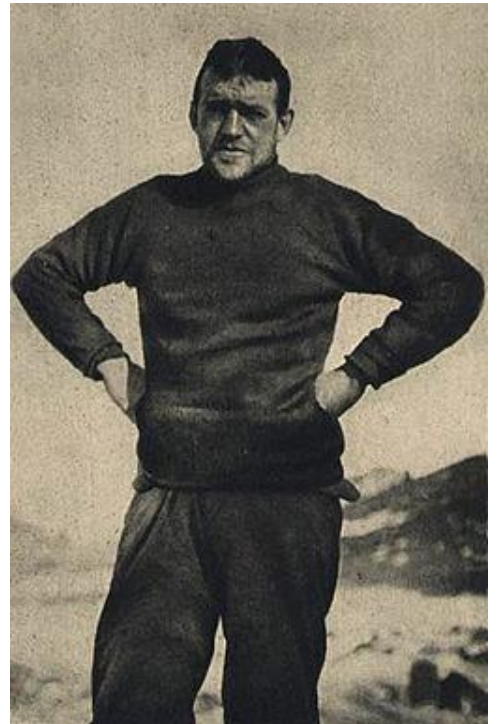
The book is Shackleton's account of his 1914-1917 expedition to Antarctica. Shackleton's ship the *Endurance* became trapped in and eventually crushed by the pack ice. Shackleton and his crew made it by boat to Elephant Island, from where Shackleton and 5 companions sailed another 800 miles to South Georgia to get help at the whaling station of Stromness on the north side of the island. After making landfall on the southern shore of South Georgia, Shackleton and two companions, Frank Worsley his second-in-command and Irishman Tom Crean trekked for 36 hours over the 32 miles of South Georgia's mountainous hinterland to the whaling station. All the members of Shackleton's crew were then rescued.

Shackleton wrote of the experience as follows.

"When I look back at those days I have no doubt that Providence guided us, not only across those snowfields, but across the storm-white sea that separated Elephant Island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, "Boss, I had a curious feeling on the march that there was another person with us." Crean confessed to the same idea. One feels "the dearth of human words, the roughness of mortal speech" in trying to describe things intangible, but a record of our journeys would be incomplete without a reference to a subject very near to our hearts."

Four and three of course is *seven*. The same guidance of Providence is still with us.

"Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" Isaiah 48:17.



Sir Ernest Shackleton 1909

en.wikipedia.org/wiki/Nimrod_Expedition

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⁵ *Hazardous Materials* by G. A. Riplinger www.avpublications.com/avnew/home.html pp 1097ff

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⁹ *The Christian’s Handbook of Manuscript Evidence* by Dr Peter S. Ruckman p 126. All subsequent references to Dr Ruckman’s work in this work are from his Reference Bible. See Reference 10 for consecutive page numbers.

¹⁰ *The Ruckman Reference Bible* pp 169, 278, 818, 1468, 1662-1663