



Believers Newsletter

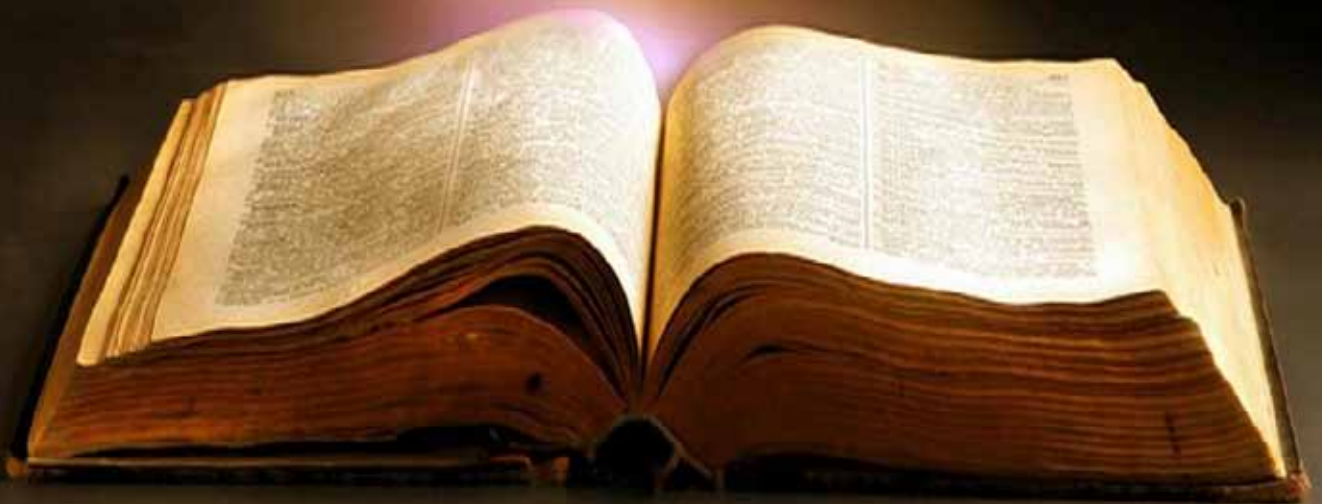
for the endtime...

1st November 2012

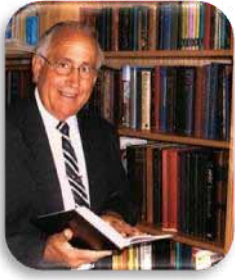
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ISSUE 54

*I've seen the Word of Jesus,
He smiled in love on me;
It filled my heart with rapture,
My soul with ecstasy:
The scars of deepest anguish,
Were lost in Glory Bright;
I've seen the Word of Jesus,
It was a wondrous sight.*



From the Editor's Desk:



Greetings to you all in the wonderful Name of Jesus.

We are thinking of the dear ones who heard the Gospel of our Lord Jesus this last week in New Caledonia. May our Lord bless you all as you draw close to Him and lean on His Word. We look forward to hearing the wonderful workings of

our Lord Jesus Christ among the people in New Caledonia. He will never fail those who seek Him with an honest heart, believing. See Hebrews 10:23.

We have been very busy in our household these last few weeks, as we are shifting to the Bay of Plenty, to be closer to our sons, and we now have a smaller house in Tauranga which hasn't the large section to maintain. So, we will have more time to attend to the things of the Lord, such as the BNL!

As we will be shifting at the end of November, we felt we couldn't give the time to send you the BNL as we would like to. So dear folks, we will have to wait until the beginning of December to bring you the latest news. Please forgive us for taking the extra time to send you the precious articles from the men of God, here and overseas, whose articles, we at the BNL so enjoy reading.

Meantime, we send you all our thanks for your support and we look forward to producing the BNL from the more central part of the North Island.

Our committee members, Bros. Adrian, Dean, and Malcolm, join me in sending you our Christian love in our Lord Jesus. 'Til we meet again...'

Bro. Charles - Editor

Unto Myself, my dear child, I would bring thee!

Who like Myself thy sure solace can be?

Who can reach down,

down so deeply within thee?

Give to thy heart such a full sympathy

Mournest thou sore that thy loved ones have failed thee?

Failed, sadly failed thy true comfort to be? "

Why did they fail " dost thou ask?

Let me whisper -

"That thou should 'st find thy heart 's comfort in Me. "

Unto Myself! Ah, no, not unto others,

Dearest or sweetest, or fairest, or best:

Only in Me lieth unchanging solace:

Only in Me is thy promise of rest!

Child of My love, to Myself I would bring thee!

Not to some place of most Heavenly bliss:

Places, like people, may all disappoint thee,

Till thou hast learned to drink higher than this.

Unto Myself, my dear child, I would bring thee!

None like myself thy full portion can be!

While, in my heart, there is hunger and longing

That I might find choicest treasure in thee.

Unto Myself! To Myself - not my service!

Then to most sweetly and certainly prove

That I can make thee My channel of blessing,

Use thee to shed forth the wealth of My love.

-J. Danson Smith.

Another lovely poem that our Sister Barbara Leov has pulled out of her closet.

“Incorruptible Seed”

Brother Ed. Byskal



Heavenly Father, we bow reverently and respectfully and we are such a privileged people to have been able to know the living God, Whom to know is life eternal. We pray that You will take the human vessel, oh God, in Your hand. The human vessel is Your Body. We pray You will take us, Father, and let Your Holy Spirit brood upon us. We pray that you will take Your Word and just sink it down into the good

ground of the soul, and let it bring forth fruit, Lord. I pray Father, You will bless this people.

We thank You for the various victories, Lord. We pray that Your Name will be glorified here this morning. We are standing in Your Presence on Holy Ground. And now Lord, let Your Word be quickened to us in Jesus Christ's name. Amen.

God bless you. I'd like to read out of 1st Peter, the first chapter, beginning at verse 18.

V18 *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.*

V19 *But with the precious blood of Christ, as of a lamb without blemish and without spot:*

V20 *Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

V21 *Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

V22 *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.*

V23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

V24 *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:*

V25 *But the Word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

Hallelujah! I want to bring you to this 23rd verse – Being born again. You know, everybody knows the catch phrase. Everybody has it - born again, born again. The Message really gives it a completely different depth and the Message has been something different for me. And in the last few years, more so, more increasingly potent and different and I would really like to have not only your full attention, but that you would be in full expectation as I am. Now there isn't anyone here that understands. You can understand perhaps the process of birth in the natural. But we don't really understand it. It's one of the greatest mysteries and how the child is formed and I was thinking this morning in the study while I was there, how Brother Branham was saying...and I said, to the people down in Carolina, how they take all those cells of your body and those 100 trillion or so cells that you have.

Brother Branham takes it down and he says, “Now, if I take you down to one cell, just one cell, and he said, I still can't find you. I still can't find you because somehow, God by this Spoken Word impregnated the seed of man that would come to a woman and there comes a conception and we don't understand it. I wanted to say it that way. I wanted to say it very plainly, because, if I don't understand that, how can we possibly comprehend that instead of what God has placed in a man that comes to a woman. Instead of that, God pregnated Psalms called Words and He pregnated that with a different kind of life.

This life, by this life, you might live for 40, 50, 60, 70, 80, 90, or as Brother Lee Vayle was 97. He had a very long life, but this life is a diminishing life and we are going to go into that. But if we don't understand somehow the Word - somehow I want to succeed. I've been very, very moved to attempt to succeed to getting the people who understand the supernatural birth and when Brother Branham speaks about the supernatural genes, about the cells and at the end of his life, he just pushed that home that you are a gene of God, the same as you are the gene in your father. You are a gene of God, and somehow, the churches.

And satan – I will say – satan in the church has kind of got, you know, human existence as reality.

And spiritual birth is, you know, kind of some mystified foggy thing. It's not foggy. It's more real than this one. Your eternal life is more real, and it's not something you say, well it's so mysterious. I don't understand it – but you are here in a body and your birth was totally mysterious – your conception was completely mysterious. A prophet said where you started 'In the womb was a backbone or a spine or something.' I don't know how. I don't know how it was formed or how conception took place, but I

know one thing, and I'm here and the supernatural, the spiritual birth is exactly the same and I was just saying it to my wife, over and over, to impress myself and her that the spiritual birth is as literal as the natural birth, and it's more real and it's more effective and we do not want to keep it up in some mystical dream world. It's not a dream world. It's reality.

And as the prophet said, 'If you were the gene in your father and your great grandfather, so were you a gene in God and that gene in God is just as literal; more so literal than the gene that was in your father. And so, let's just get that settled. Is that alright? I want to go back to the beginning when God had completed His Creation. He *looked upon* it and He saw that it was very good. And the Scripture said, '*And God saw everything that He had made and behold it was very good. And the evening and the morning were the sixth day.*

Listen to this description that Brother Branham gives in 'The Rising of the Son'. I want to read it because it is absolutely magnificent. To me it was just beautiful literature and so I just wanted to read it. He said, *there was a time when the world was laying in utter darkness. It was without form and was void and was all covered with water and was laying there in the dismal, gloomy atmosphere. And the Spoken Word of God moved on that water and said, 'Let there be light'. God had a reason to do that. Down beneath that water there were seeds that He had planted and it had to have the sunlight to make it live. And the first light that was given in the earth was God's Spoken Word. And don't forget, that was the first light, the Spoken Word. The first light that struck the earth was God's Spoken Word.*

He said, 'Let there be light and there was light' and that turned darkness into light in order to bring forth creation of joy and life upon the earth. And then the Spoken Word of God, as it moved with love and compassion at that great day: the first day of the dawn of the creation of the earth. The sun rose and the rays dried up the waters from the earth and made an atmosphere above and for its first time, it was to bring joy and life to its earthly seed. That was a great hour, but, oh, it was nothing, that sunrise on that Easter morning. This time, with the sun keeping into the skies, it brought forth the greater sunrise ever because it became greater news with this sunrise, than it did with the sunrise at the beginning. This sunrise brought the news that He has risen. He is quickened from the dead as He had promised. He has risen from the dead.

The first time the sun rose in Genesis, it was bringing a message that there would be life upon the earth, Mortal life. But this time when the sun rose, there was a dual sun rising. Another sun rising. It was not only a sun rising, it was a son had risen to bring forth eternal life, light in there to bring them to eternal life, His chosen ones that He knew before the foundations of the world. He had chosen them in Himself before the foundation of the world.

He had chosen them in Himself before the foundation of the world. And on Easter morning, then, in this dirt somewhere, laid our bodies" The body you are sitting in this morning, laid in the earth when He rose out of the tomb.. And every son or daughter of God, when He rose out of the tomb, there was a dual rising.

I'd just like to add one thing to it because further on, further on in the message in other places, Bro. Branham said, '*You were in Him at Calvary. You were in Him in the resurrection.*' So I want to say you were laying in the earth and God somewhere amongst humanity had literal seed that was going to come on down until you sit in Cloverdale Bibleway. But that same morning there was a dual resurrection also, because you were also in Him Who was the consequence or the result of the Spoken Word of God, for He was the fulfilment of the prophet's words.

Then those Words were going to keep coming on down, down, down, down, until there would come the Spoken Word in this time, that would answer to that seed in you and give light to that seed, and you would come to life. And there's the dual purpose. There's the mortal life and there's eternal life. There's a first birth and a natural birth by which you die and there's a literal birth by which you live! And one is a mortal life and one is eternal life. And those two things happen to be such a reality. One is not a figment of your imagination. It's real. It's more real than the body you are sitting in.



MOLLY'S TESTIMONY

Molly Cressey

Born 1898 Gone to be with the Lord 1996

*With a heart full of praise and thanksgiving I can sing;
"When Jesus comes, the tempters power is broken,
When Jesus comes, the tears are wiped away,
He takes the gloom and fills the life with glory,
For all is changed when Jesus comes to stay."*

Words fail me to tell you of the goodness of God that led me to repentance.

Because of my early upbringing in a very religious home and being constantly to religious services I was bored and unhappy. As I grew older, and became aware that I was being pressured into committing myself to be a member of this fellowship, I secretly made plans to go to Wellington. (I was 14 years at this time.) Prior to making this decision I had become friendly with an Anglican woman whose baby I loved very much, and often paid secret visits and was warmly welcomed. She knew I was unhappy, and was wonderfully kind to me so you can imagine, I was sad, when one day she said we are going to Wellington to live but I will give you our address in case you ever want a friend.



My friend met me on arrival in Wellington and said, we will love having you stay with us, you are too young and ill for work, and if you stay with us, it will be such a help, for we can feel we have a reliable baby sitter when we want to go out.

When my friend (Mrs Gresham) said I will have to write and tell your mother you are here I was afraid I would not be allowed to remain, however, I was told I could stay, as the Wellington "Exclusive Brethren" had been asked to take me in hand and reform me if possible. I was sickening with "Ulcerative Colitis" and I was often obliged to rest at home. I could no longer be forced to attend these services on Sundays or week days. I prefer not to write of the things that caused me suffering in my early years, but I became confused and stumbled.

Molly on her 98th birthday with Psalms 37:25 on her heart.

After being seven years in this happy home I became seriously ill. Doctor told my friend I was not going to recover and should go to hospital. She insisted on nursing me to end. (How thankful I am that God was merciful and did not allow me to die in trespasses and sins.) It was a big surprise to Mrs Gresham when one day after being in a coma for three weeks I opened my eyes and said where am I? While I was slowly recovering and still a bed patient, Mrs Gresham sat beside me, took my hand and said, you must

not worry, but I've been waiting to tell you we have sold this house and business in town, and will be going back to Hamilton to live in a months time. We want you to know we will still want you with us. I immediately said, you are really kind, but I will NOT be again where those religious folk will be after me again. She said I'm sure you will change your mind during this month, for you will realise how likely you will be in Wellington – you are not going to be up to do work of any kind, also I told your Mother I would always care for you, so you MUST come.

In a months time, it was a very sad and tearful goodbye, as my friend realised my stubborn will would not yield, and I refused to spend a short time with them in the hotel where they were to stay, I said I must go my own way and stay at Peoples Palace and decide my future.

My friend said alright, one night there alone will cure you and you will be glad to come to us tomorrow morning.

Yes I was now very lonely and when I went into the dining room for tea, I was directed to a table where only one woman sat, and when she bowed her head and said "Grace", I decided I would avoid her, if she spoke to me about her religion. She then addressed me saying you look a very sick girl, are you staying here alone? I said yes I am and what of it? Next she said I am going to the Town Hall tonight to hear Brother Smith Wigglesworth. He is bringing people to know they need Jesus, and Jesus is healing the sick (these were her words as far as I can remember.) My reply was, don't talk to me about religion, I don't want it.

When she said, my dear, you don't need religion, but you DO need Jesus. I said I don't want you talking to me about it, I regret to say I left the table in anger and was determined I would arrange accommodation elsewhere. I later learned that this woman of prayer made her way to her room, and cried to God. She said, Lord that girl needs you, I asked you to use me to bring at least one soul to you in this place, I believe she is the one, so is she won't come to the meetings in any other way, make her so miserable she will be willing to come. (She was surely inspired by God's Holy Spirit.)

At breakfast I was still very cool with her, when she again invited me to morning service, she told me it would be a wonderful Communion Service and the more she said of the blessings being outpoured, the more I was determined to go my own way.

When I went to my room God began to answer her prayers. As I sat alone, unable to face the unknown future with no prospects of being able to take work of any kind, I became really miserable. It was then that Satan suggested I could jump from this upper storey and end my life. I was in the act of doing so, when suddenly I felt two strong arms pressing on my back, and though I could see no one, I was actually pushed back into the bedroom and sat on my bed weeping. I suddenly could hear Church bells playing the tune "Art thou weary, Art thou languid, Art thou sore distressed." It was then I again felt the same arms were pushing me down into a kneeling position and I was aware I was calling God and saying, God if there is a God, do

something for me. Yes God was indeed there, for in answer to desperate cry I suddenly heard an audible voice saying "Go down to the Town Hall." It was repeated 3 times, and I decided I would go and return without that lady knowing, who had invited me. When I arrived a long line of people were being turned away as the place was already crowded, as I stood near a window one of the Ushers opened it, and came from inside to speak to someone so I popped in the window. As I entered the hall I saw no sign of an empty seat anywhere, so wandered up to the front and saw several empty seats, not knowing they were reserved for the folk in the prayer room. I soon made myself comfortable and awaited proceedings. I was not too pleased when I saw my lady from Peoples Palace coming towards me saying "Praise the Lord" and she said may I sit by you.

When Brother Smith Wigglesworth preached John 3 – 16 I became aware of God's wonderful love that gave Jesus to die for me, this anointed servant of God opened up the wells of Salvation to many such as I. As this man of God preached Jesus the same yesterday, today and forever, and not only willing to save but also waiting to Baptise with the Holy Ghost and fire, it seemed that Satan whispered you had better be careful folk are saying this Preacher hypnotizes everyone, he was lying to me and tried to put fear on me, and just at that moment I happened to look at the Red Plush Curtains behind the stage and I saw two very white hands coming from behind the curtains and drawing them apart, and then to my amazement I was looking at a

beautiful vision of Jesus. I knew it was no other but Jesus, for as He stood gazing at me I was aware that from His Heart, His love was flowing into My heart and changing me completely. After witnessing His lovely presence for what seemed a few minutes, I was suddenly aware that I was seeing this vision moving and coming close to where I was sitting and then Jesus was actually standing at the end of the pew where I sat, He placed His hands on me and I heard Him say "It is I be not afraid." I knew He was saying you must have no fears for what you are hearing is from me. When I was now filled with unspeakable joy and the vision no longer remained, I immediately noticed that Brother Wigglesworth suddenly stopped in the middle of his sermon, laid his bible on the pulpit and said friends let us arise and give thanks to God (and pointing at me) he said I have just seen our Lord come to this young sister and minister to her, and now He has come to me and told me He has prepared her to receive the Baptism of the Holy Spirit so he can use her. The Preacher then addressed me and said, I have been having morning meetings for 6 weeks to prepare candidates for this glorious experience but the Lord Himself has prepared you for the laying on of hands. I was already aware that glory had come down and heaven now filled my soul, and wondered how could I contain more of God's love, power and blessings.

After the laying on of the hands of this anointed man of God my soul truly panted after God and I knew there was still a vacuum that He alone could fill and would fill very soon.

The Protestant Bible – A Short History

Working with brother Byskal and the team that is translating the King James Bible into Chinese, I wrote the attached article, which explains the history and the superiority of the King James Bible to other versions. Though this article was written for the Chinese to help them understand why they needed a new translation, English speakers may benefit from this information as well. I attach here a copy for you, and give you permission to publish it in your newsletter if you wish.

God Bless you, Brother Mark Aho

You hold in your hands the first true Protestant Bible ever printed in Chinese. Though this Bible first arose in Europe in the 16th Century during the time of Martin Luther, it is just now coming to China. The history of the Protestant Bible distinguishes it from all other Bible versions available today, as the most accurate, the most loved, and the most spiritually vindicated Bible of all time. This is the Bible version used by Martin Luther, by William Tyndale, David Livingston, John Bunyan, and Jonathan Edwards. This is the Bible from which Charles Wesley preached his sermons, and so did John Knox, John Calvin, Charles Spurgeon, Charles Finney, Dwight Moody, Hudson Taylor, William “Billy” Sunday, William “Billy” Graham, and William “Billy” Branham. This is the Bible through which revival fires have been lit in nations all around the world for hundreds of years, saving souls through the Gospel of Jesus Christ. This is the Bible trusted by the Reformers to counter the false doctrines of the Catholic Church, and every other wind of false doctrine that has arisen through the centuries. In the history of the world, no Bible version has been more mightily used by God to spread the gospel, edify hearts, and save souls. And for almost 400 years, this was the only Bible version available to the Protestant church.

Underneath its translation into various languages lies a Greek text known as the Textus Receptus. The history of the Textus Receptus itself is remarkable. Church history reveals that God watches over His Word, and the progress of Bible versions parallels the anointing of God upon different ages. In the 1382, John Wycliff translated the Bible into English from the Latin Vulgate. But Latin was not the original language of the New Testament, Greek was, and it was necessary to go deeply into this language to create a truly accurate

Bible. The Textus Receptus, written in Greek, arose in the season when God was anointing Reformers to restore the true Gospel to the church, lifting it out of the gross errors of the Catholic church through the Dark Ages, from 312-1520 AD. One of the earliest and best known of these Reformers was Martin Luther, who challenged the Catholic church with a list of 95 Theses, nailed to the door of the Whittenburg Chapel in Germany, on Oct. 31st, 1517 AD. Up until that time the Catholic church was able to succeed in spreading false doctrine because the common people did not have access to the Bible. Printing was a long and arduous process done by hand, and those Bibles that did exist were kept in churches and printed in Latin, which was a dying language. With no Bible by which to check what the Catholic Church was teaching, the masses were deceived.

But when God by His grace inspired Martin Luther to challenge these false doctrines, another scholar named Desiderius Erasmus was already working to create a single accurate Greek Bible, from the best ancient greek manuscripts available. Erasmus compared these to the Latin Vulgate, which had been the standard bible of the church for over 1000 years. Erasmus was correct to consult the Vulgate, because it had been translated much earlier, in the 4th century by St. Jerome, who had access to much older manuscripts. Still, Erasmus was not afraid to deviate from the Vulgate, when the preponderance of manuscript evidence argued against it. Erasmus was aiming for “majority” readings, those found in the greatest number of existing manuscripts. Combining the best of these sources, the Textus Receptus was created. This would be the first Greek Bible to become widely distributed, and it arrived at precisely the right moment in church history.

Erasmus spent his life on this project, examining the best Greek texts in existence, filtering out readings that were deviant and untypical, and collating them into one Greek version. Its completed name, "Textus Receptus" means: "received text," or "that which is agreed upon." He continued improving this version for years to come, updating it no less than four times, as more Greek manuscripts became available for consultation, and feedback from readership pointed out slight errors and improvements. This Greek Bible was printed using the newly developed moveable-type printing machine, which allowed many copies to be printed quickly. It was this Bible that fell into the hands of Martin Luther, and the many Reformers who surrounded and followed him. These learned men, many of whom were also adept in Greek as well as Latin, were well qualified to check Erasmus work against the original sources, and confirm it to be an accurate record of what the original Apostles had handed down. The "Textus Receptus" was in fact, "agreed upon," by the Reformers. They chose this version for their translations, and they took this Bible to the world.

In the years that followed, Reformation scholars translated the Bible into the languages of the world, using the Textus Receptus as their starting point. Translations were made into French in 1534, Dutch in 1558, Swedish in 1541, Spanish in 1569, Danish in 1550, Czech in 1602, Italian in 1607, Welsh in 1563, and English numerous times. No longer would the Bible be confined to Latin, or locked up in churches. Every man could have a copy of the Bible in his own language, and could trust that he was holding an accurate copy of God's Word, translated from the very languages in which the Prophets and Apostles had written it.

For centuries to come, Bibles based on the Textus Receptus became the standard in many lands, there was no other version. The most famous English Version, and by many accounts the most successful Bible of all time, was named the King James Version. The King James Version was translated into English from the Textus Receptus under a commission funded by King James of England in 1611, by a team of 47 scholars. Included on this team were the best linguists and scholars available, and it is sometimes claimed that the famous playwright and poet William Shakespear was consulted. These men were able to translate the bible into English not only with great accuracy, but with great poetry and power, so that the

Message of God to men would be as gripping in English as it had been in Greek and Hebrew. History proves that the translators of the King James Version had hit their intended target, for the spiritual results were overwhelming. Every major revival ever experienced by the English speaking world from that time on had the King James Version at its center. God was clearly vindicating and validating the King James Version on the most important proving ground of all: the souls of men.

With so much spiritual success surrounding the King James Version for so long a time, it is amazing that it could ever come into question. But in the late 1800's after the Textus Receptus had proven its worth for almost 400 years, two English scholars began to promote a different idea about Bible translating, and created a different translation. These two men, named B.F. Wescott and H.J.A. Hort, became intrigued with some newly discovered Greek manuscripts. One, named the Sinaiticus, was found in a trash can in St. Catherines Monestary in 1844 where it had lain undiscovered for centuries. Another, called the Vaticanus, was rediscovered in the Vatican Library in 1845. What intrigued Wescott and Hort was that many readings in these two texts were different from the Textus Receptus. Since these manuscripts had not been in circulation, they were in fair condition. Wescott and Hort began to wonder if Erasmus and the Reformers had considered the differences found in these manuscripts when the Textus Receptus was created. It should be understood that texts similar to Vaticanus and Sinaiticus were in existence at the time of the Textus Receptus, and the Reformers, anointed to task of the correction of error, had rejected them.

But Wescott and Hort's wondering led to their actually producing a new English translation, which relied heavily on the Vaticanus and Sinaiticus. This version, called the Revised Version, was different from the King James Version in thousands of places, changing verse readings, and at times actually omitting whole verses, or parts of Bible verses. Wescott and Hort thought that since the manuscripts they were using were the oldest known, older than the Textus Receptus, they must be more accurate. What they apparently failed to consider was that the Sinaiticus might have been thrown into a trash can for a good reason. Important manuscripts were never treated this way, even then. Sinaiticus is incomplete, and shows signs of having been edited and corrected by up to

ten different scribes. Is it not just as possible that the Sinaiticus had already been rejected centuries before as an unreliable text and discarded? As for the Vaticanus, even the knowledge of its existence is due to the discovery of letters from Erasmus to the prefects of the Vatican library that mention Vaticanus, and ask specific questions about it. In other words, Erasmus was aware of Vaticanus at the time of his collating the Textus Receptus, considered it, and rejected its readings. Erasmus was aiming for the center, the majority, the readings found in over 5000 existing manuscripts copied through many independent streams, and was not deterred by variant readings in a couple of old and incomplete manuscripts. Yet, centuries later, Wescott and Hort accepted them.

It should be noted at this point that Wescott and Hort were not reformers; they were not anointed to the task of discerning spiritual truth, as were Martin Luther and those around him. Wescott was a Bishop in the Church of England, which was never a part Luther's Reformation, and Hort was a professor at Cambridge University. They did not preach spiritual sermons, as did the Apostles and Revivalists, but rather they gave theological lectures to students and professors. It would be difficult to find one saved soul credited to either man's ministry. Wescott and Hort were neither Reformers nor Ministers, but scholars, probing ancient texts from their offices at Cambridge University, from a scientific rather than a spiritual perspective—and that long after the revival fires of the Protestant Reformation had burned down.

There is a lesson here on the difference between Spiritual Discernment and Natural Scholarship. 1 Cor. 2:14, *"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* Even an unsaved man can be a "Bible Scholar," but it requires the Regenerating work of the Holy Spirit to have Spiritual Discernment. The Reformers clearly were using Spiritual Discernment, while Wescott and Hort, only applied Natural Scholarship. It is instructive that Wescott and Hort, as well as those who criticize the King James Version today, are ignoring the most important factor in the equation: the testimony of God through history. With thousands of manuscripts available containing many slight differences, it is impossible by scholarship alone to determine the exact words written by the apostles and prophets. But God is not silent on the

subject. The bible is a life-carrying book, like a seed. If a seed is fertile, it will grow when planted. So is the true Word of God. If God vindicates a Bible version by making its contents come alive, producing salvation and holiness and the fruits of the Gospel, this is more proof that it is the true Word of God than scholarship could ever provide—but it is only proof to the believer. The believer has faith that God has supernaturally preserved His word through the ages, for the salvation of souls. The unbeliever treats the Bible like any other ancient document.

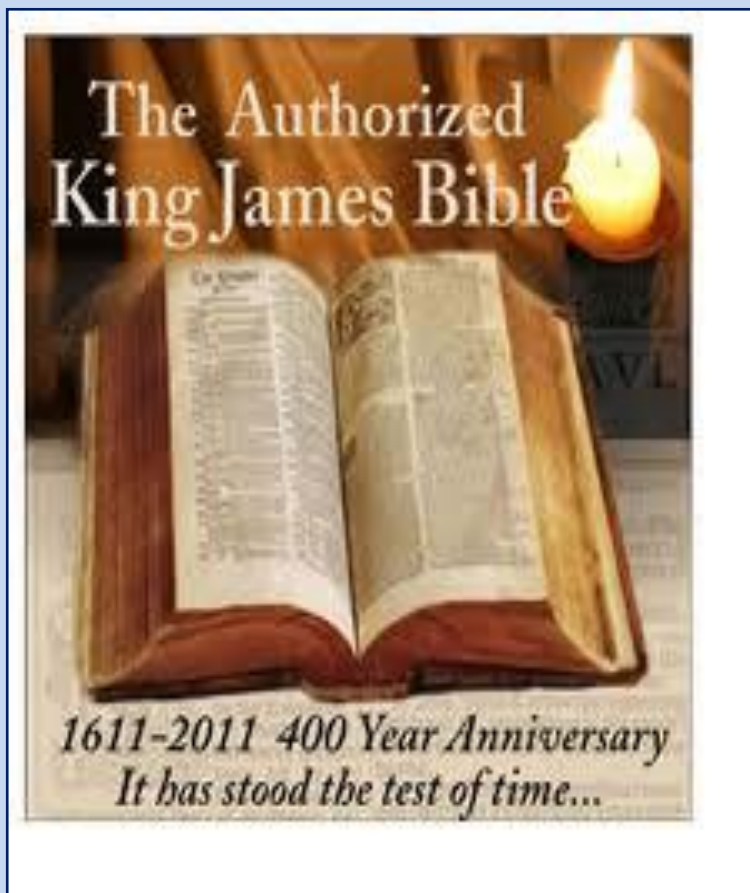
If the King James Version has been vindicated by God in the fruits that followed it, the Revised Version has had the opposite legacy. In the little more than a century since its publication, not one true Spiritual Revival has ever been kindled around the Revised Version. Rather, scholars have poured over it, arguing over the meanings of words and the superiority of various readings. The Revised Version has been the intellectual plaything of colleges and seminaries, rather than the soul gripping Bible of Salvation and Regeneration. Worse, it has led to confusion in the English speaking world. For centuries, the English speaking church had one Bible underlying their various translations, the Textus Receptus, which all agreed upon. But the Wescott and Hort theory led to translators picking and choosing from different manuscripts and readings to make new Bible translations. This led to the production of dozens if not hundreds of Bible versions, each with its own distinct readings. With no clear standard for the Word of God, the English speaking church was thrown into confusion, and weakened.

In addition, Bible publishing became a multi-billion dollar business. In the West, a "patent" can be issued for an original invention. A Patent is a legal injunction that assures that all the profits from an invention are paid to its creator. New Bible versions are also considered patentable inventions, if they are unique enough. A patent on a piece of literature is called a "copywrite." So if a publisher wants to copywrite a Bible Version, he must create one that is "substantially different" from any version in existence. This means that publishers who commission Bible translations nowadays are doing the opposite of what the Reformers did. They are not trying to make their version exactly the same as was handed down from the Apostles, they are trying to make a version that is different enough from the versions around it to be

copywrited and sold at a profit. To find these differences, they invent new phraseology, and use variations in the readings, using texts promoted by Wescott and Hort. This is the floodgate that was broken open by the Wescott and Hort theory.

However, the danger of the Wescott and Hort bible was not apparent at its very beginning. There was a season, shortly following its first publication, when it was wondered whether Wescott and Hort had actually improved upon the King James Version. It was at this time, in 1922, that the Chinese Union Bible was created, translated into Chinese from English. The Union Bible was created by English Protestants who at that time were accepting the Wescott and Hort theory, and they translated the Bible into Chinese from the Revised Version, rather than from the King James Version. The Union Bible is not based on the Textus Receptus, which was approved by the Reformers. That is why it is not a Protestant Bible, and also why, until now, China has never had a true Protestant Bible. This also explains the many differences between the Union Bible and the Protestant Bible you hold in your hands.

In this Bible you will find many places where the reading has been corrected to agree with the King James Version, and in some places, whole verses have been added, which the Union Bible did not include. In total, about 400 major corrections have been made to the New Testament, and 1000 to the Old Testament. In addition, about 3000 meaning changes have been made, and about 30,000 other modifications. By these changes, this Chinese Bible has been brought into agreement with the King James Version. An index will be made available on a new Chinese Bible website for everyone to view, listing every change made to the Union Bible. Thus we can confidently declare that



this true Protestant Bible, for the first time available in Chinese, is the most accurate Bible China has ever had.

The work of creating this Protestant Bible has not been performed by mere scholars, nor by English missionaries, but by Chinese born Ministers of the Gospel, true believers, who are adept in both English and Chinese. These are devout men, whose testimony goes before them, and whose works follow them, the fruit of the Gospel crowning their lives. They have corrected this bible with Spiritual Discernment, rather than with Natural

Scholarship. The leaders of the team that created this Bible have over 14 combined years of experience translating English sermons into Chinese, and have lived in America for 14 years. They are uniquely qualified to do this work, and better candidates, in both ministry and linguistic experience could scarcely be found in all of China. The work has been prayerfully done, and no person has reaped any financial reward for the effort. It has been a labor of love, a gift to the Chinese speaking people of the world, out of a sincere burden that the true Protestant Bible, which has been available in the West for 500 years, ought to be available to the true believer in China also. You may have confidence in this version, confidence that it has passed the strictest of tests—spiritual tests--and is part of a legacy of Bible truth that has swept millions of souls into the Kingdom of God over the past five centuries. It is our sincere hope and prayer that through this carefully created Bible, you will be blessed, edified, and illuminated in the glorious light of the Gospel of our Lord Jesus Christ.





*Pastor Harold Beckett
Cape Town, South Africa*

*Pastor Albert Tarwireyl
Host- Kwekwe, Zimbabwe*

SON OF MAN MISSIONS – In recent years, The Lord has put a burden on the heart of Brother Harold Beckett, Our local Pastor of Bible Tabernacle, Cape Town, South Africa to devote his efforts more to the poorer rural areas of Africa.

He has made many trips to various villages with the aim of supporting their spiritual and physical needs where possible. Attached is a report of 9 meetings held in one week in rural villages in Midlands, Zimbabwe.

We certainly thank him for his tireless and unwavering efforts and wishing Gods richest blessings, good health and strength as he continues to give his life for others and we also wish this also, to The Ministry of Our Lord Jesus Christ around The World.

Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in Gods hand and is powerless to project Gods cause in this world. Preachers who are mightiest in their closets with God are the mightiest in the pulpits with men. We covet your prayers. – Brother Tafadzwa Mabika (Helper)



Host Pst. Albert Tarwireyi, Wife Esther & Family



Mercy, Josephine, Faith, Albert Jr, Pst. Albert, Wife
Kwekwe



**AFTERNOON SERVICE - BR. BECKETT PREACHING ON:
THE BRIDE THE REVELATION OF JESUS CHRIST**

GOKWE MEETINGS

MONDAY & TUESDAY 13 - 14 AUGUST (13KM FROM KWEKWE)



**BR. BECKETT HELD 4 MEETINGS PREACHING ON:
1) GOD'S ELECTIVE LOVE 2) STANDING IN THE GAP
3) WE ARE RESTING ON THAT
4) GOD UNFOLDING HIMSELF**

SUNDAY SCHOOL CHILDREN



SOSOMBI VILLAGE IN THE MIDLANDS *PST. ALBERT, BR. MUSHANDA & HIS WIFE*



SOSOMBI MEETINGS



KWEKWE TABERNACLE WEDNESDAY EVENING THE 15TH OF AUGUST



**BR. BECKETT PREACHING ON:
FORGIVING INSTANTLY AND CONSTANTLY**