

Truth to Wonder

Ministries - God's truth brings wonder to the soul

A most heartfelt welcome to you all and I hope and pray you will delight in the Lord with me as we enter the September issue of Truth to Wonder. It is truly astonishing to see the providential hand of God in every moment of our lives and so now let us commune with Our Lord in the soul pleasing practice of prayer.

Our Lord and Heavenly Father, how we hallow and delight in your glorious name.

Throughout this pleasant summertime, we have felt the radiant glory of your wondrous ways throughout every breath of life.

Lord, whilst the warming rays of summer sun are indeed so welcomed by us, there are those of us who have become weary under the demands of the intensity of life and the narrowness of the path to glory.

Lord, we cry out to you in these times when the trials and temptations of this sin filled world have robbed us of our fleeting energy, to a point where the body is broken and the spirit is forlorn.

Lord in these moments of shattering weariness, heaviness and exhaustion of being, even the sweet halls of prayer are so hard to enter into in fullness of spirit. Merciful Lord, it shames the soul that we find such a gift of communion with you so hard to embrace, when are hearts need nothing more than to hear your comforting voice of strength and meekness.

Oh but Lord you are a most gracious God, a loving Father who knows the deepest troubles of the heart. How wonderful it is, how truly comforting it is to the soul my Lord, to know that long before we cry out in weariness of body and soul before your throne of grace



"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Isaiah 40:31 KJV

You have moved your mighty right hand to steady our stumbling spirit.

How mysterious and wonderful is the ministry of the Holy Ghost, as He delves into the deepest caverns of the heart, shining His pure light into the darkness and revealing the hidden ailment of our soul.

How awesome it is to consider how The Holy Ghost lifts up these secret groanings of the heart to you Lord, where you move to strengthen the troubled, exhausted body and spirit of your weary child before the broken words of fumbled prayer even leave the lips. How we are renewed of spirit and strength when we wait on you Lord. How you restore the soul of the broken and weary and lead us to green pastures of spiritual sustenance that is your eternal promise of peace and glory with you forevermore.

So thank you merciful Lord for your everlasting love. A love that fuelled the fashioning of the heavens and the earth. A love that will never leave us in our troubles and weariness, for you are the everlasting God, who loved us with an everlasting love, and the one whom my soul loves. Amen.

Onward Christian Soldiers

Onward, Christian soldiers! marching as to war,
with the cross of Jesus going on before.
Christ, the royal master, leads his armies on:
forward into battle till the fight is won!

*Onward, Christian soldiers, marching as to war,
with the cross of Jesus going on before.*

At the name of Jesus, Satan's armies flee:
on then, Christian soldiers, on to victory!
Hell's foundations tremble at the shout of praise
sing the song of triumph! loud your voices raise!

*Onward, Christian soldiers, marching as to war,
with the cross of Jesus going on before.*

Like a mighty army moves the church of God:
we are humbly treading where the saints have trod;

Christ is not divided all one body we,
one in hope and calling, one in charity.

*Onward, Christian soldiers, marching as to war,
with the cross of Jesus going on before.*

Crowns and thrones may perish, kingdoms rise
and wane,
but the church of Jesus ever shall remain;
death and hell and Satan never shall prevail
we have Christ's own promise and that cannot fail.

*Onward, Christian soldiers, marching as to war,
with the cross of Jesus going on before.*

Onward then, you people! march in faith, be strong!
blend with ours your voices in the triumph song:
Glory, praise and honour be to Christ the king!
this through countless ages we with angels sing.

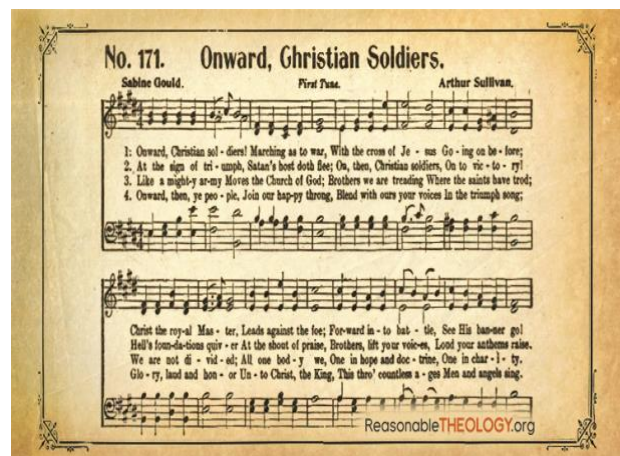
*Onward, Christian soldiers, marching as to war,
with the cross of Jesus going on before.*

History of Onward Christian Soldiers

Written by Dr S. Baring-Gould (1834-1924) in 1865, *Onward Christian Soldiers* is a much loved and richly invigorating hymn, whose content wonderfully restores a failing spirit of faith in the power and grace of Christ Jesus.

Whilst Dr Baring-Gould acted as curate of Horbury, Yorkshire in 1865, it was customary at this time to observe Whitmonday as a festival day for school children. However, Dr Baring-Gould could not find a suitable hymn as the children would march from one village to a neighbouring village.

He therefore undertook that night to write a suitable hymn for the occasion and in the twilight hours, *Onward Christian Soldiers* was penned. It was sung with gusto by the children the following day and has remained a popular if divisive hymn ever since.



The stirring tune was added later by Sir Arthur Sullivan making it an ideal choice for its original processional purpose but also as a rousing hymn within any church building or occasion.

Some liberal minded Christians dislike this wonderful hymn however for its war imagery and its use in actual times of war, particularly in WWI. However such protestations are poorly founded and only highlight the lack of Scriptural knowledge such opponents have as the Bible is rife with images of warfare (such as the armour of God and "fight the good fight of faith" **1 Timothy 6:12** for example).

By Jonathan Badger

Challenging Questions of Faith

As evil is all around us constantly, does this mean God struggles to control it? Is God actually finite as a result?

The increasingly popular notion that God is locked in a never ending tug of war with evil, with the scales of good and evil always fluctuating comes from the popularisation of Buddhist/Eastern mystic thinking.

In eastern cultures, the universe is in constant search for harmony between good and evil (this is what the yin-yang symbol represents) leading to an eternal struggle of balancing power. Such teachings have become adopted by a western culture that has become disillusioned with modernist/post modernist thinking (in which there are no absolutes/all values and truths are merely relative) in a failing attempt to grapple with the existence of pain and suffering without a Biblical God.

One particular off-shoot of this thinking was launched in the early 1980's by Rabbi Harold Kushner, in the best seller *When Bad Things Happen To Good People*. In this book, Rabbi Kushner suggested the theory of Finite godism. This theory claims that God struggles to control evil and that whilst He wants to give righteous people good lives, He's not always able to provide this care. In one passage Kushner argues, "even God has a hard time keeping chaos in check and limiting the damage that evil can do."

Kushner suggests that God is not infinite but finite in that he had a start point. Logically this dictates that something else caused his creation and therefore supersedes his power. Such a God in Kushner's world is 'doing the best he can' to bless good people but because he's a limited, finite being, it's not his fault he's not always able to succeed in his plans.

It must be pointed out at this juncture that Kushner came to this startling conclusion after the tragic death of his son at a young age. Grief stricken, Kushner was unable to reconcile how an all powerful God could allow such pain to be

inflicted on a seemingly innocent party (seemingly as all are born in sin and are therefore guilty).

Such heartbreaking conclusions inevitably arise from a merit based faith found in all world religions bar Biblical Christianity. To quantify the existence of evil alongside a loving God, the human mind can only find answers in its own wisdom in the assertion that God is not as powerful as we believe him to be.

This however, is not the God of the Bible that we know, love and worship. The scriptural God is omnipotent meaning he is all powerful. Fifty-six times the Bible tells us that God is almighty (**Revelation 19:6** for example). God is described as mighty in strength (**Psalms 147:5**) and his power is beyond compare (**2 Chronicles 20:6**). Nothing and no one can stop God's hand (**Daniel 4:35**), no one can defy him (**Isaiah 14:27**). Nothing is impossible with God (**Matthew 19:26**).

Clearly the God of scripture is not even close to this weak, limited, God put forward by Rabbi Kushner. Such a paltry God would not be deserving of our praise and faith as who could trust in a God that has no power and authority to deliver on his promises?

Whilst Rabbi Kushner's loss was indeed tragic, a faith in an almighty God as found in the Holy Bible, God's eternal word and revelation of his eternal, glorious being, would bring wonderful comfort to a questioning heart wounded by grief.

This Almighty God, this Lord of Lord and King of Kings has promised us evil will indeed be defeated completely and utterly (**2 Peter 3:7-12, Revelation 20-22**). When we struggle to reconcile this powerful promise with the evil we endure and the pain we suffer we must remember and draw comfort not by imagining on him limitations so as to explain our loss; but by resting on his revelation that because he is infinite, not subject to the constraints to time, he is not limited to timescales of action as are we. Thus we can find comfort in times of sadness, knowing that God is not slack in his actions, He is not limited in his power but that he is working all things to our good and His glory (**Romans 8:28**). This is a God worthy of our praise and worship, our adulation and adoration, this is the God this broken world is crying out for to give hope. *By Jonathan Badger*

To Worship or To Work?

We live in such a comfortable period of human existence in comparison to the hard daily lives of our ancestors. Most of us will be far removed from the sun up to sun down physical labour, poor nutrition and ram shackle living conditions that our fore fathers were forced to live with each day. Yet with such pleasantries and luxuries, such blessings of existence all around us, why is it that belief in God is so rare in our world? Worse yet, given such luxuries of modern life, why is it that many Christians today are living unsatisfied and distracted in their walk with God?

How are we to reclaim the devotion with which our forebears held? What was it that they did in their lives that eludes us today? We read the great hymns of yesteryear and the mighty works of theology from previous centuries so blessed with revival. So where is that same fire, that same spirit today? It cannot be for a lack of material. Christian resources have never been more plentiful in quantity. So one must consider that the error lies in the quality of our faith, our output in the Lord's name.

So, I ask again. What have we lost in our day that was so clearly visible in the days of generations past? Could it be as simple as a devaluing of worship within the church, within our daily lives that proves to be the culprit for our spiritual malaise?

In a high paced modern life, the idea of worship amongst many believers, particularly amongst the younger generations is that worship is something that is done on a Sunday in the confines of a church. Worship is regarded almost purely as the singing of a handful of hymns on a Sunday and this is the extent of the matter. We have become so distracted by the rapid pace of life today that we are simply too busy to think of worship as anything other than this simple offering to God.

However, here lies the problem. Worship is such a potent and vital part of our life, our very existence, to neglect it so regularly is to neglect the very purpose of one's own existence. We believe we can be about our busy lives during the week, arrive at church on a Sunday, flick the worship switch on and offer true, sincere worship unto a pure, holy Lord and Saviour and then get back in the car and return

To our numerous tasks of daily life. Worship is relegated to an addition of a life of faith rather than its very essence. So when we return to the rushed drudgery of modern life, we feel just as spiritually starved as we did before we entered through the church doors.



As previously noted, to many busy young believers, we feel we must choose between a mind of worship and a mind of work, such are the demands of merely existing in this frantic world. As a result, many of us are fraught with stress and anxiety, depressed, doubtful of faith, angry and/or jealous of heart. We are so far removed from our ancestors delight in faith that sometimes we bring shame onto the Lord's name by being such worldly believers that the unredeemed struggle to see the regenerative glory of Christ in our lives.

We live in a world where a person's identity is now synonymous with their job. An individual's value is often based upon their workplace rather than on the content of their character. Time is so short now in interactions between people, the identification of name to successful job is now short hand to ascertaining whether that individual should be praised or reviled by society.

Such is the pressure and pervasiveness of this form of identification now that even believers often find themselves lost in this maze of worldly approval. We have fallen foul of the warning Christ gave in Matthew 6 where we are told "man cannot serve two masters...man cannot serve God and mammon."

This is where we have fallen so violently in recent generations. This relegation of devotion, this neglect of vital worship has left us so far removed from our Lord's restoring presence even the basic trials of life threaten to overwhelm many of us.

So how are we to be rescued from this idolatrous lifestyle where the heart is so distracted from its essential purpose, to worship, that our faith is but a mere fraction of the glorious nature it could be and that the Lord so dearly wants it to be for us all?

We must return to walking with God and leave this stop start visitation of Our Lord on appointed times according to the convenience of our lives. This is done through worship. True worship is the most restoring act any soul can engage in. It is the source of spiritual, mental and physical peace in which this world can offer no equal.



But I can't sing hymns constantly when I'm at work, with the children, sorting out the bills, emptying the bins etc etc etc, you may say. Why not? The problem is that we are seeing the matter with finite, human eyes that does not see what God so wonderfully sees in His infinite wisdom. Worship is not just an outwardly act of vocal praise, it is the outpouring of the heart, it is the sharing of the mind with your Lord and Saviour in a manner that befits an open, trusting dialogue between yourself and the one your heart loves and trusts the most above all else.

Worship is the recognition of God's power, holiness, mercy, grace and providential care in every minute of every day of our lives. Simply put, be still and know that He is God (**Psalms 46:10**). Look at your life, forget the frantic demands of the worldly slave master and take stock of how intricately He has moved each aspect of your life right up to this present moment. Ponder on how He has truly blessed you with a thousand wonders, all in His grace and in spite of you and your proud, boastful, sinful ways. Do this frequently, as frequently as possible each and every day. Soon you will truly see how mighty and faithful Our Lord truly is to each and every one of His children.

In this recognition of His faithfulness and graciousness then give thanks for His provision, for His eternal power and care and be humbled at how each and every promise made to you is purely made on His own purity and strength. Lift your heart in awe and reverence at how devotedly He crafted you, breathed life into you, watched over you steadfastly, delivered you through a thousand storms of evil, freed you from your sin, crowned you with glory and constantly intercedes for you before the Father. Marvel at the mysterious ways of the Holy Spirit, in how He pulls us ever more away from our former worldly cares and desires, showing us the depths of sin that lurk within us, then draws us ever closer to the loving embrace of the Saviour Christ Jesus. Stand in stunned wonder at how all these glorious truths are the will of your Heavenly Father, designed in His heart of love long before the very stars ever first lit up the night sky.

Magnify the Lord in your heart with this realisation of His nature. Glorify His name forever with the thanks of your heart in that He can say I Am.



This is the nature of worship. The offering of a full heart and the recognition, the exaltation of the Lord as the Almighty God, Our Lord and Saviour forever. Do this as much as you can, whenever and wherever you are, whether this be in the workplace, washing the dishes, putting the children to bed, cleaning the car etc. Walk with Him. Consider this saying. Walking is a constant action, considered and consistent, so should be the offering of the heart in prayer unto God. This is worship. This is what our forefathers knew, this is how they shared the delight of their faith with the world. This is how they were enabled to weather even the fiercest of tempests.

Stop treating worship so disdainfully, so easily neglected and relegated to indifference so that the tasks of life may be finished but for a short time. Who do you think has enabled you to even see the morning so that the tasks of the day can be revealed? Worship Him then, worship with every ounce of your being, give deepest thanks with trembling reverence of His power and delight in His eternal faithfulness. Friend I assure you will not go away from such a communion, such an offering of worship unrefreshed. You will be so moved with awe and delight that such a mighty God has stooped to show you His nail marked hands that even the most tiring, dreary tasks of daily life will be light to you. They will be so minor to your renewed heart, your refreshed mind that you will find yourself praising Him all the more. True heartfelt worship leads to greater, deeper, more beautiful worship of Him.



Herein you will find your purpose. Your heart will know with utter conviction that you are valuable to Him not because of your achievements, your job title, your possessions. You are valuable to Him because you bear His image and likeness. You are valuable to Him because all of history is His story in the revelation of His glory in the redemption of those He has known to be His before the foundations of the earth were laid.

So go out into life and do not work through the week to get the opportunity to worship. Worship in your work and He will lighten your load and will give you a delight of faith promised to each and every one of His dearly loved children.

By Jonathan Badger

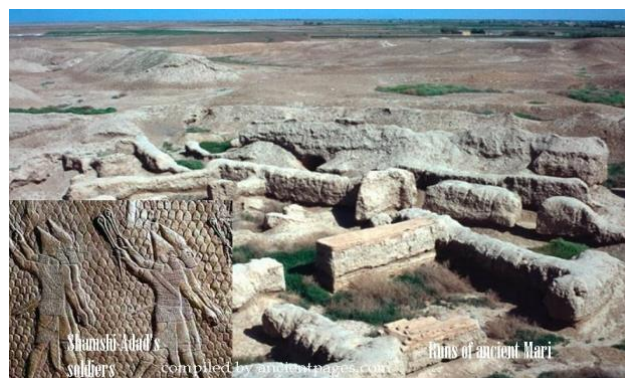
Genesis – Is it historically reliable?

As we have observed in previous issues, the accuracy of the history revealed of the patriarchs in the Genesis record is repeatedly supported by discoveries within secular archaeological and historical research/discoveries of the Near East during the era of Abraham through to Josph.

We have also correctly dispensed with the notion that this history of the establishment of the Jewish people was a much later myth created in the 7th century B.C by the displaced Jews. As Kenneth Kitchen rightly observes such an assertion is without “a particle of supporting factual evidence” (OROT pp188, 372).

Another wonderful discovery that displays the accuracy of history recorded of the patriarchs in Genesis is the finding of the capital city of the Amorites, named Mari.

The Amorites featured regularly throughout the Old Testament, appearing eighty-five times from Genesis 10:16 to Amos 2:10. The capital city of the Amorites, Mari, existed as its capital until 1760 B.C, where it's enormous palace was located near the Euphrates river, 199 miles away from Haran (the location of Abraham's dwelling place). This palace covered 6 acres with nearly 600 rooms split over two levels. Within the ruins of this palace, 20,000 texts have been recovered that document a period of time that bears remarkable resemblance to that recorded in Genesis of the patriarchal era.



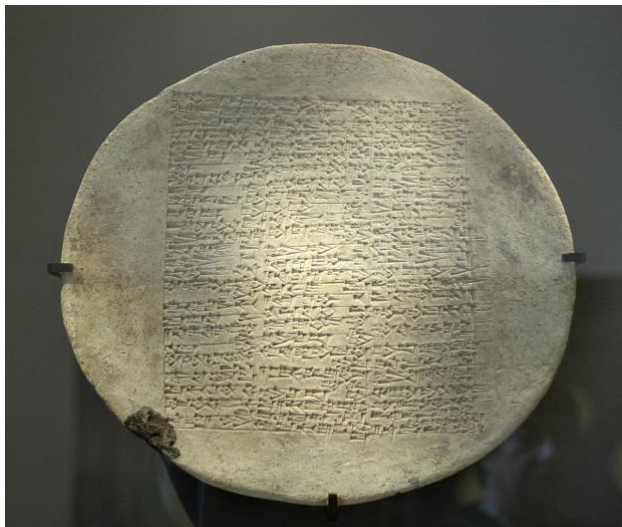
Ruins of the Amorites capital city Mari

An expert in Mari Texts, Daniel Fleming notes that the records of the patriarchs within Genesis match up beautifully with what is known of the region from Mari texts of the same period (FBA pp 203-205)

Furthermore, names of individuals similar to Biblical names such as Noah, Abram, Ishmael, Laban, Jacob, Gad, Dan and Levi appear in the texts recovered at the ruins of Mari, displaying the usage of such names at the all important time period of the late to mid-2nd century B.C.

Marvellously, the underpinning of the historical accuracy of Genesis keeps coming from this bountiful discovery of ancient texts at Mari. In these said texts, cities named Nahur (Nahor of Genesis 11:22-25) and Haran (Genesis 11:31 – 12:4) are also identified.

There is a reference to Laish (Dan) and to Arioch (Genesis 14:1), along with frequent references to Hazor.



Inscription disc of King Yahdun-Lim from Mari

Finally, the Mari texts make the observation that during this period of time (circa 1750 B.C) there was “no king strongest by himself” (OROT pp 320-321). This lack of complete domination by any single king in this era of history in which we find ourselves with the lives of the patriarchs, marries up beautifully with the historical statements made by the Genesis account of the Near East in this time period.

Once again, unsurprisingly God’s word has been shown to be a staggeringly accurate historical account of world history, giving us a wonderful insight into the lives lived by those saints who now live in glory within the halls of heaven and by the grace and mercy of Christ Jesus, we shall one day join them.

By Jonathan Badger

A Monarch’s Standard

Walk into any Christian bookstore or browse the online aisles of similar stores and you will be greeted by a plethora of Bible versions that all claim to provide the best rendering of God’s holy word. How is a believer meant to find the single best version of Holy Scripture with which to study the written word of God? As deeply unpopular as this answer I am about to offer is to the modern Christian, the answer as to which version a believer is to use is without question the King James Bible (KJV) otherwise known as the Authorised Version (A.V Bible).

This wondrous work of a host of some of the most brilliant scholars the world has ever seen come together in one singular generation, is the version that most accurately presents the world the voice of God given to man for our eternal salvation.

Written at the high water mark of the English language, crafted during the Shakespearean era when our fair tongue was at it’s most beautiful and rich, God brought together fifty-four of this nations greatest ever scholars to render His glorious word in a manner that truly befits the King of Kings eternal monarch standard. It’s majestic almost lyrical content has had such a fundamental impact on the English language and became the pathway for the English language to become the most spoken language in the world.

In the year 1604, a year after James I had ascended to the English throne after the death of Elizabeth I, a petition was put forward by what was believed to be 1000 ministers across the country (hence it’s name the millenary petition) for reformation against the abuses of worship, ministry, discipline and revenues of the national church. In response, King James I called a conference to be held at Hampton Court on the 14th, 16th and 18th January 1604, where it was determined to bring a resolution over the grievances held by ministers against the state of the national church.

King James called for four Puritan ministers to present their views on this divisive matter along with nine bishops, nine clergymen and four divinity professors from Oxford and Cambridge Universities.

King James I was a highly learned man himself, tested in leadership quarrels whilst a young king in clan embattled Scotland prior to his ascension to the throne of England. So here was a monarch well placed to handle such a divisive quarrel within the national church so early on in his reign.

Seeing an opportunity to stamp his authority early in his reign, King James quickly disregarded all but one of the Puritans requests for change within the national church, gaining support from the established clergy of the Church of England. Yet shrewdly, King James relented to the one most dramatically effective request from the Puritan foursomes leader, the highly learned and revered John Reynolds. This request was to have a new, comprehensive translation of the Bible be commissioned for the purpose of supplying the nation with one consistent and accurate word of God. King James, no fan of the existing versions that were popular in use at that time, being the Bishops Bible (which he labelled the work of dunces even though it was favoured by the Church of England at this period) and the Geneva Bible (which he disliked even more because of what he viewed were Puritanical anti-monarchist marginal notes). As a result a new rendering of Holy Scripture was to be completed by a collective group of the most brilliant minds from the once opposing sides of the Church of England and the non-conformist Puritans.

Six months after this history altering moment, King James I appointed fifty-four of the most remarkably gifted men this land has ever produced to complete this most important of tasks, the accurate translation of Holy Scripture into English.

This group of fifty-four translators were divided into smaller groups of seventeen each and were located at the bastions of higher learning in England that were Westminster, Oxford and Cambridge. In each location, the group was split in half amounting to six groups of translators overall.

A series of rules were put in place to ensure the most rigorous standards of translation were effected throughout. The first being that the Bishops Bible would be used as the basis of the translation and would only be altered when required to exact the best rendering of the original

Greek and Hebrew manuscripts. However, in the end it was the Geneva Bible that was used as the base due to the more accurate translation found within it as a starting point as opposed to the Bishops Bible.

The second rule was to ensure the spelling of names in the texts would remain untouched as much as possible so as to be as close to the original as possible. Thirdly, old ecclesiastical words such as “church” would be kept over terms such as “congregation”. Fourthly, where a word could have different meanings, the meaning preferred would be the one most used by the ancient church fathers so as to keep the translation again as close to the original texts as linguistically possible. Fifthly, that chapter divisions be altered as little as possible. Rule six, at the request of Dr John Reynolds, was that no notes or comments would be made in the text so as to ensure an intelligible version without any possibly flawed additions from human interpretation.



Dr John Reynolds – one of the KJV translators

The seventh rule gave allowance to provide marginal references to explanatory or parallel passages of scripture.

The eighth rule meant that each man in each group were required to separately examine the same chapter/chapters and ensure the best possible translation. Following this, the group would gather and discuss the work done and how to implement any required revisions. As such, each grouping would provide between seven to ten examinations and revisions of the assigned portion of the Bible, providing a rigorously scrutinised translation.

Rule nine demanded that any completed portion of the Scriptures would be sent off to the other groups for their cross examination of the quality of the translation. Rule ten required that if upon review of the completed portion of the scriptures an error or disagreement of translation was to be found, notes were to be made and sent back to the original group responsible for the translation of the portion in question. If the suggestions were not agreed upon by the original group, a general meeting would be held of the senior translators at the end of the project so as to come to a final solution to the question. All this meant that each portion of the translation would be checked initially by the individual translator. Secondly by the group assigned to the corresponding portion of the text; thirdly by the other five groups of translators and finally by a general committee of revision. As a result each portion of the translation would be checked **fourteen times**. This staggering adherence to accuracy of translation by geniuses of their fields of Arabic, Hebrew, Greek and Latin languages, makes a mockery of the standards placed upon every subsequent Bible translation.

The eleventh rule allows for the translators to enquire from other great learned men of the land at that time for assistance in wording of the text that may have required assistance in translation. Geniuses though these men were, their humility and solemn reverence of the project before them speaks highly of the Godly nature and character of each man tasked with the translation of God's holy word.

Similar to rule eleven, the twelfth rule required every bishop to inform the clergy of his diocese over the task of the translation and therefore provide any choice observations on the task and translations to the subsequent groups of translators.

Rule thirteen provided for the appointment of directors for each group of translators to ensure sound logistical management of the task. Rule fourteen named five other Bible translations that were to be used alongside the ancient Hebrew and Greek texts so provide linguistic, historical and theological consistency to the work and avoid any possible veering into novelty of thought in translation that would reflect the fashions of thinking at that particular period in history (something many modern translations fall into if not openly embrace much to the corruption of God's word). These other versions were Tyndale's Bible, Coverdale's Bible, Matthew's Bible (originally Tyndale's and John Roger's Bible), Whitchurch's Bible (also known as Cranmer's or the Great Bible) and the Geneva Bible.

On top of these fourteen rules, an additional rule was added to ensure the strictest adherence to the fourth rule. This being that an additional three or four of the lands most highly gifted and revered men of learning from the universities not already employed in the task of translation, would be added as overseers of the translation.

As we have seen, the incredible standards of exactitude demanded by the translators themselves, standards that have never been repeated in the grave task of translating God's eternal word, means that we hold in our hands today the closest, most beautiful rendering of God's word in our dear English tongue.

The standards employed by these men is raised again when we consider the staggering academic skills each man brought to the table in this task; a consideration that Lord willing we will study in a future issue.

So when those who laugh and jeer at the notion of the KJV being the best Bible version without question, simply remember how God providentially moved at this point in history to bring together some of the greatest minds in the history at the high point of the English language, to render a masterpiece of literature that has moved millions of souls the world over for four hundred years.

By Jonathan Badger

A Joyous Day

I would like to share with you all the wonderful news that on August 18th 2020, David J Badger and Amelia Bushby we're joined together in marriage before Almighty God, becoming Mr and Mrs D Badger.

Every marriage bonded in Christ is a most blessed day and brings great glory unto God for His ordination of marriage back in Genesis 3 is graciously fulfilled by His merciful, providential hand.

Marriage is a wondrous reflection of the deep mysteries of the Trinity itself. A bonding of two into one, as the will of self lays itself down willingly in the honouring and pursuit of sacrifice for the other party. Within marriage, we find the glorious rendering of love unto another based purely on the very nature of God, for God is love. When love is so cared for, protected, nurtured and led by the man, and so tenderly, lovingly, obediently and faithfully supported by the woman, God's will is enacted and His name is glorified in the heavens and the earth.



I am sure you will join me in sending heartfelt congratulations to David and Amelia at this wonderful time, praying that the Lord guards them and guides them each and every moment in their walk together with Him throughout this life until the day they are called home to rest in His eternal love and care. A gracious, merciful and faithful Lord and Saviour He truly is and we praise His mighty name with the sweetest song our hearts can render up to the hallowed halls of heaven, where God sits in glory on His eternal throne.

A Superbook For Young Sinners

Our eldest child (who regularly writes for this newsletter), has grown up watching the excellent TV animation series *Superbook*, which teaches children timeless Biblical truths and life lessons through scriptural based adventures. Each episode covers a different Biblical account and then recaps in a montage at the end with a delightful gospel inspired song before the end credits, (entitled *Salvation Poem*). Examples of their episodes are: *Let My People Go* (Moses and the parting of the Red Sea), *A Giant Adventure* (David and Goliath), John the Baptist, Job, Elijah and the Prophets of Baal, The Tower of Babel, Isaac and Rebekah, The Sermon on the Mount. These are to name just a few. These are the lyrics to *Salvation Poem*:

Jesus you died upon the cross
And rose again to save the lost
Forgive me now of all my sins
Come be my Saviour, Lord and Friend.
Change my life and make it new
And help me Lord to live for You
Change my life and make it new
And help me Lord to live for You.

Our youngest enjoys watching them too now, together they sit on the sofa listening to the words and watching so carefully. Our eldest has learnt so very much from them (I highly recommend them if you have children or grandchildren as the Biblical accounts are so very well portrayed and it helps them to understand events from the Bible when we read directly from it). However as wonderful as these visual resources are in teaching our children the contents of God's word, we need to be encouraging the next generation to pick up their Bibles and to read the word of God. Oh how we pray for this generation growing up that they will have their eyes opened and hearts put on fire for the Lord, **Joshua 22:5** and **Revelation 3:16**.

Dear Lord and heavenly Father, we pray so dearly for the youngest generation growing up in this so sadly sin filled world. We pray that you will open their eyes and lead them to you my Lord, that they will put their complete trust in you dear Lord and hand their lives over to you completely. We so do pray this, in Jesus' name, Amen.

By Donna Badger

Resource Corner

KJB – The Book That Changed The World



This excellent feature length docu-drama brings an informative and enthralling insight into the events and people that were brought together by the providential hand of God to create the King James Bible in 1611 A.D.

Presented by the famous actor John Rhys-Davies, his passionate delivery gives a delightful glimpse of the enormous impact this book made upon the entire world.

Strong production values throughout bring the historical re-enactments to life whilst the pleasing pace of the feature moves along swiftly ensuring repeat viewings are a delightful necessity.

Talented actors bring the well known (and less well known) historical figures to life as the excellently crafted and informative script makes sure every viewer walks away with a deeper knowledge and understanding of why the King James Bible is the pinnacle of Bible translation.

Available from Amazon for £5:99

The Translators Revived

By A.W McClure



A.W McClure's rich biographical work on the lives of the KJV/AV Bible translators is a must have masterpiece of research for all those who are curious as to the skills and qualifications of the men tasked with crafting the remarkable book.

Twenty years in the making, McClure trawled the university archives to attain information on the lives of forty seven great men of learning whose academic renown remains unsurpassed to this very day.

McClure takes you back to an era where giants of academia such as Lancelot Andrews and a John Reynolds were led by God to bring to fullness of life the work of prior mighty men of God, such as William Tyndale, so that even a plough boy could know more of God than the average papal priest.

Available with a variety of differing front covers from second hand booksellers such as Amazon and World of Books, ranging from £5-£10.

Truth to Wonder Bible Quiz

- 1: Who was Achsah's father?
A) Joshua B) Caleb C) Samson
- 2: After Joshua died, did the children of Israel worship Baalim?
- 3: Did the Israelites also worship Baal and Ashteroth?
- 4: How many years did the Israelites serve Chusharishathaim for?
A) 2 years B) 8 years C) 12 years
- 5: Who stabbed Eglon?
- 6: Who was the first prophetess?



- 7: What prophet was sent to deliver Israel from the Midianites?
- 8: How many people were in Gideon's army?
- 9: What was Manoah's relation to Delilah?
- 10: What animal did Samson kill with his bare hands?
- 11: What was the riddle that Samson gave to the Philistines?
- 12: How did Samson die?

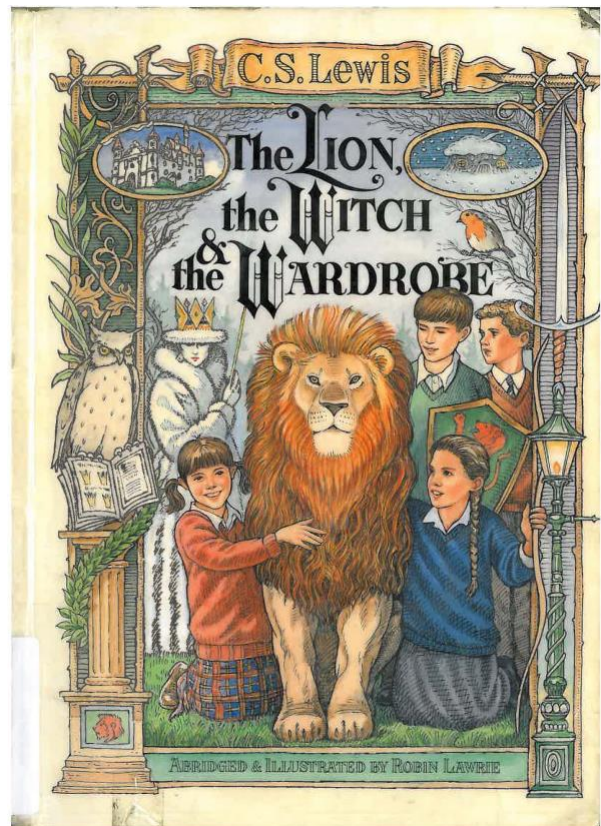
Answers: 1: B, 2: No, they worshipped Baalam, 3: Sadly yes, 4: B, 5: Enid, 6: Deborah, 7: Gideon, 8: 300, 9: Father in law, 10: Lion, 11: Out of the water came forth meat and out of the strong came forth sweetness, 12: He pushed pillars out from the Philistine temple killing himself and many Philistines.

By Naomi Badger

Children's Book of the Month *The Lion, The Witch and The Wardrobe*

This month's book of the month is C.S Lewis' fantasy *The Lion, The Witch and The Wardrobe*. This book is beloved all over the world although non-believers are blind to the Biblical base of the story.

C.S Lewis represents the characters aligns the story's characters with Biblical equivalents in a way that is easily recognisable, with Aslan the lion representing Jesus (as Christ is referred to as the Lion of Judah in Revelation 5:5); the Witch as Satan; the beavers that aid Peter, Susan, Edward and Lucy are faithful supporters and believers in Aslan (as believers faithfully serve Jesus), and Mr Tumnus the fawn is an image of the sinner who realises the guilt of their terrible sins and seeks forgiveness from The Lord.



This book was selected for its great blend of imagination and links to the scriptural, gospel narrative. Although vivid imagination is displayed in this book, it reflects true events such as the humiliation Jesus faced, His resurrection and His ultimate conquering of evil.

Complete the Verse Challenge

- 1) Now therefore beware, I pray these and drink not ... and eat not any...thing. (Judges 13:4)
- 2) And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the...the Philistines: now therefore get her for... (Judges 14:2)
- 3) And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he....hand: but he told not his father or his mother what he had done. (Judges 14:6)
- 4) Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath, and behold, a young....against him. (Judges 14:5)
- 5) And after a time he returned to take her, and he turned aside to see the...of the lion: and behold, there was a swarm of....lion. (Judges 14:8)
- 6) Out of the....and they could not in three days expound the riddle. (Judges 14:14)



Answers: 1) wine nor strong drink, unclean 2) daughters of, me to wife 3) had nothing in his 4) Lion roared 5) honey in the carcass of a 6) eater came forth meat, and out of the strong came forth sweetness

By Naomi Badger

A Final Thought

As we come to the end of the summer and the nights will soon be drawing in, we reflect back on a near six-month period like no other in recent history. Among many challenges, not being able to collectively gather on a Sunday morning and worship has been one that has doubtless brought disappointment and sadness and even anxiety to many, as meeting in fellowship every week was and remains a spiritual highlight. It is uplifting and comforting therefore to reassure oneself with the knowledge that one is never alone when they are in Christ. If the feeling of isolation gets you down, remember that the Lord is near (**Psalms 34:18**). We may not be able to gather in a regular place of worship, but to allow that to make us too despondent risks an affront to our Lord's omnipresence. Wherever we are, he is in our midst and we have access to him (**Zephaniah 3:17**). We should take joy in the increased opportunity the Lord has given us to draw near to him in private prayer and worship. And with the ever-gradual lifting of lockdown restrictions, this gives us the chance to engage in smaller-level group worship, building one another up in the faith as the scriptures encourage us to do so (**1 Thessalonians 5:11**). Whatever your circumstances during these troubled times, the Lord will provide the opportunity to strengthen your faith, be it alone or with your fellow brothers and sisters in Christ.

Matthew 18:20: For where two or three are gathered together in my name, there am I in the midst of them.

By John Sivewright

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