

**News & Notes**

**Upcoming Events:** Sunday afternoon song practice (**Today at 5pm**), Young adult Bible study (Sept. 26th at the Rice's/ **Next week**), Men's Bible class (Sept. 28th), and Women's monthly Bible study resumes next month (October 13th).

**Prayer Requests:** Our members; Marian Church, Linda James, Steph & Keith Marschall, Leon Miller, Butch Morgan, and Dottie Reynolds. Family and friends; Pat Dickey (who attends the Southwest church of Christ) has been diagnosed with colon cancer and his family is requesting our prayers... Continue also to be mindful of Joe Brown (who is recovering well from Thursday's surgery), Naydene Fields, Brian James, and Jerry Jordan. Our expecting mothers of the congregation here (Emilee Ross and Kassandra Groenhof) will be delivering soon, Lord willing (*Emilee's due date is next week—the 23rd*).

**Out of Town:** Kirk Marschall, Paula Sullivan, David & Kyoko Williams, and Jerry Williams.

**Group Meeting:** Group (2) meets tonight after worship.

**Gospel Meeting:** The church of Christ at South Bumby is holding a meeting this week with Leon Mauldin. He is presenting a special series on becoming like Jesus. They will be meeting today at their regular worship times, and then Monday through Wednesday at 7:30pm. Their address is 3940 S. Bumby Ave. Orlando, FL 32806, and their phone number is 407.851.8031. More details are on the bulletin in the foyer. Let's be encouraged to support their meeting by attending.

**Assignments for Worship Service**

**Wednesday Night: 9/17/14**

Song Leader: Eddie Lawson  
 Opening Prayer: David Williams  
 Invitation: Bob Marschall  
 Announcements: Mike Sadler  
 Closing Prayer: Trent Stevens  
 Parking Lot: Leon Miller

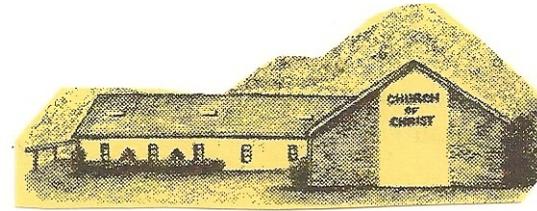
**Sunday Evening: 9/21/14**

Song Leader: Keith Marschall  
 Opening Prayer: Eric Stevens  
 Lord's Table: Bucky Day  
 Announcements: Larry Hicks  
 Closing Prayer: Butch Morgan  
 Parking Lot: David Williams

-----  
**Sunday Morning: 9/21/14**

Lord's Table: (B) Bucky Day  
 (C) Jerry Williams  
 Serving: Ed Lawson  
 Eddie Lawson  
 Song Leader: Bob Marschall  
 Opening Prayer: Nick Groenhof

Announcements: Larry Hicks  
 Closing Prayer: Ronnie Henderson  
 Parking Lot: (9:00) Norm Blackburn  
 (9:50) Mike Sadler



**Lakeland Hills  
 Leader**

**LAKELAND HILLS CHURCH OF CHRIST**

2510 Lakeland Hills Boulevard Lakeland Florida 33805 (863) 688-4336

[www.lakelandhillschurchofchrist.com](http://www.lakelandhillschurchofchrist.com)

**ELDERS**

Larry Hicks (863) 899-7405  
 Leon Miller (863) 640-6378

**SERVICES**

Sunday  
 Bible Study 9:00 A.M.  
 Morning Services 9:50 A.M.  
 Evening Services 6:00 P.M.  
 Wednesday  
 Bible Study 7:30 P.M.

**DEACONS:**

Robert Marschall  
 Michael Sadler  
 Eric Stevens  
 Moses Stevens  
 David Williams

**EVANGELIST:**

Ian Rice (863) 213-9795

***“History of the English Bible “  
 (Part 2 of 3)***



*Part 1 discussed how the early writings were translated first into Latin, and then to Greek.*

Although the first complete English translation of the Bible is credited to John Wycliffe, William Tyndale is regarded as the father of the English Bible. Tyndale devoted his life to giving the English speaking people a translation based on the original languages -- not on the Latin translations. He translated the New Testament and most of the Old Testament (lacking Joshua through Chronicles) before his death. For his efforts, Tyndale was strangled and burned at the stake, and many copies of his translation were destroyed. However, his translation endured. Estimations are that 90-92% of the New Testament of the King James Version (KJV) is based on Tyndale's Bible.\*

Additional English translations followed Tyndale's Bible. The Great Bible was the first English Bible authorized by the king to be read in the English churches.

However, the Geneva Bible of 1560 became the Bible for home reading. Also called the Breeches Bible (“Adam and Eve sewed figge tree leaves together, and made themselves breeches” – Gen. 3:7), this translation was the first to use italics for words that were not a part of the original text. It was used by the early settlers at Jamestown (1607), and also made the voyage to America on the Mayflower (1620). Nevertheless, the Geneva Bible was not accepted by church officials because of its Calvinistic comments in the margins. Consequently, the Great Bible was revised by the clergy in an attempt to offset the popularity of the Geneva Bible. The revision was called the Bishop’s Bible.

The 17th century opened with the Geneva Bible being read in homes and the Bishop’s Bible being read in the churches. In addition, there were still some Great Bibles and other translations (e.g., Matthew’s and Coverdale’s) still around. King James was convinced of the need to make one translation from the many good ones available, and “authorized” a committee for this work. The translation was completed in 1611 and called the King James Bible, and contained no marginal notes. It immediately replaced the Bishop’s Bible in the churches, but took several decades to replace the Geneva Bible for study and reading at home. As previously mentioned, the Textus Receptus was used as the basis for the translating the KJV.

(NOTE: The 1611 KJV contained the Apocrypha, writings that are not regarded by conservative scholars as being inspired books.)

Summary: William Tyndale is regarded as the father of the English Bible. The KJV replaced the previous English translations ... while retaining much of the wording of Tyndale’s Bible.

\* *A Comparison of Romans 12:1-2:*

*(King James Version) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

*(Tyndale’s) I beseeche you therefore brethren by the mercifulness of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable unto God which is youre reasonable servynge off God. And fassion note youre selves lyke unto this worlde. But be ye chaunged (in your shape) by the renuyng of youre wittes that ye may fele what thyng that good, that acceptable and perfaicte will of God is.*

- Denny Anderson

Primary References: How We Got the Bible (3rd. Edition), Neil Lightfoot & The English Bible from KJV to NIV – A History and Evaluation, Jack P. Lewis

### **“Who is there even among you who would shut the doors?”**

Last week we considered how one might be guilty of robbing God. While examining the text of Malachi 3, we noted that one may be guilty of this in regard to monetary offerings (See 1Chronicles 29:10-15 & compare with Malachi 3:8-10). Indeed, one may rob God by withholding money and/or the best of our service to him!

In looking to the 1st chapter of Malachi, we can also find more practical applications to be made in light of giving **God our very best**. The Bible text reveals that no one of Malachi’s day should have been willing to give a bull that was blind, lame, or sick to the governor as a gift – so why should they offer such to God as they were doing?! (Malachi 1:8) God’s point was essentially, “go present such a gift to your governor -- and see if he will accept it!” An application that can be made for God’s people today? Go see if your teacher (at school) or employer (at work) will allow your continual tardiness or “laying out of work” for just any cause! If the habits that are now present for many worship assemblies were continued for very long in school or at work, many would either be suspended – or fired.

It *is* true that we ought to think enough of God to be here on a consistent basis - and on time. (That is *one of the points* that I’d like for us all to see.) However, coming regularly to the assemblies today does not guarantee that we are giving God our very best! Some here may have a false sense of security in their

privileged relationship with God, just as many of the Jews did in Malachi’s day. We too, can have an “at least I’m here” attitude, while failing to give God *our* best. When that occurs, one profanes God’s name. So much to the extent that in Malachi’s day - God desired that someone would close the doors of the temple - that no one would offer vain sacrifices!! **"Who is there even among you who would shut the doors,** so that you would not kindle fire on My altar in vain? I have no pleasure in you," Says the Lord of hosts, "Nor will I accept an offering from your hands." (Malachi 1:10). God certainly was not pleased with His people then, and therefore would not accept their sacrifices! Let us prayerfully consider our own efforts in approaching God through worship.

Brethren, *I do want for all* of our brothers and sisters to *be here for every* service! I wish for *everyone* to have enough respect for God to be here on time, too. Nevertheless, there is *no point in being here at all* if we will not give ourselves to God whole-heartedly when we do assemble. God Almighty deserves our undivided attention when praying together, praising Him in song, when studying His Word, when reflecting upon Christ’s sacrifice, and He deserves our best with regard to giving the free-will offerings. May you and I give God our very best moving forward, as there is no other way to obtain His favor! "But now entreat God's favor, that He may be gracious to us. While this is being done by your hands, will He accept you favorably?" Says the Lord of hosts." (Malachi 1:9).

-Ian Rice