

Teaching the Human, & Eternal, Ascended, & Reigning King
FOR CHRIST & AGAINST ANTICHRIST

1..... Weekly Bulletin: Nanango Christian Faith Centre Inc, PO Box 297, Nanango Qld 4615

26th November 2023

(Meeting at QCWA, 59 Fitzroy St). Minister & Editor: Trevor W Sullivan

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OUR DOCTRINE:- Generally as per The Baptist Confession 1689, Echoing the faith of the Protestant Reformers, ("Salvation by grace alone, through faith alone, in Christ alone, For the glory of God alone")

OUR AUTHORITY:- "Scripture alone!" Inspired by God, and preserved by God's grace, according to His promises (2 Timothy 3:16, Isaiah 59:21, Psalm 12:6-7), in English, the Authorised / King James Bible

Proverbs 22:28, "Remove not the ancient landmark which thy fathers have set"

THE RESTING PLACE – T.H.E. A.R.K.

"Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ"
(Acts 5:42)

"There remaineth therefore a rest to the people of God" (Hebrews 4:9) – *Christ Alone!*

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Hebrews 11:7)

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matthew 24:37-39)

"God hath made that same Jesus, whom ye have crucified, **both Lord and Christ**" (Acts 2:36). "Say among the heathen that **the Lord reigneth**" (Psalm 96:10)

ORDER OF SERVICE

HYMNS:

HYMN: *Tell me the Old Old Story (Booklet)*

OFFERTORY & HYMN: *The Battle Hymn of the Believer (Booklet)*

PRAYER:

WELCOME & ANNOUNCEMENTS

SCRIPTURE READINGS: *2 Timothy 2:15-26*

PRAYER

SERMON: *OUR PROTESTANT GOSPEL*

THE LORD'S SUPPER

HYMN: *Joy to the World (Hymn 54)*

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Audio/Video Sermons:

www.mewe.com/i/trevorsullivan

look under **GROUPS**, then **SERMONS & BIBLES STUDIES – TWS**

Live stream videos on YouTube:

Trevor Sullivan – NanangoCFC



SERMON NOTES: THE LORD'S DAY 26TH NOVEMBER 2023

OUR PROTESTANT GOSPEL

Scripture Readings: Matthew 16:18, John 1:42, Ephesians 2:20, John 1:40-42, Hebrews 9:27-28, Matthew 25, Matthew 13, Deuteronomy 12:32, Exodus 20:4, 1 Timothy 2:5-6, 3:16, John 4:23, John 3:36, Exodus 20:16, Revelation 21:8.

FIRSTLY, THE PROTESTANT GOSPEL IS A GOSPEL BASED ON THE CHRIST ALONE, NOT PETER OR MARY: Matthew 16:18, John 1:42, Ephesians 2:20

SECONDLY, THE PROTESTANT GOSPEL IS A GOSPEL BASED ON SOUND ESCHATOLOGY (END TIMES DOCTRINE), ON SCRIPTURE, NOT THEORY OR OPINION, which teaches us that Christ is to come again, once, visibly in the clouds, to raise the dead and judge the quick and the dead, and that this is the end of the world (Hebrews 9:27)

ALL THE PARABLES JESUS TAUGHT ABOUT THE JUDGMENT, SPEAK OF ONE FINAL DAY, AT THE END OF THE WORLD, WHEN ALL THE DEAD SHALL BE RAISED, & ALL SHALL BE JUDGED. Matthew 25, Matthew 13.

BUT FALSE END TIMES DOCTRINE ORIGINATED WITH ROME'S JESUIT SCHOLARS!

THIRDLY, THE PROTESTANT GOSPEL IS A GOSPEL BASED ON REVERENCE FOR SCRIPTURE AS GOD'S VERY WORDS – 'SCRIPTURE ALONE' – we are forbidden to change the Word of God! Deuteronomy 12:32, Exodus 20:4

WHY WERE WYCLIFFE, & TYNDALE, & KING JAMES I, & THE PARLIAMENT OF PROTESTANT ENGLAND HATED BY THE CHURCH OF ROME?

WHY DOES ROME HATE THE WORD OF GOD? 1 Timothy 3:16

FOURTHLY, OUR PROTESTANT GOSPEL PREACHES WHAT CHRIST PREACHED:

John 4:23, John 3:36, Exodus 20:16, Revelation 21:8.

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JEWS ARE NOT GOD'S CHOSEN PEOPLE

Peter (Christian apostle & ex-Jew) says to Christians:

“.... which in time past were not a people, but *are* now the people of God ...”

(1 Peter 2:10)

- **Christians, “in time past” (Old Testament time) were NOT God's people.**
- **Christians, “now” “ARE the people of God!”**
- **Christians are NOT “A people of God.” They are “THE people of God!”**

THIS IS THE WORD OF THE LORD!!!

The Zionist, Futurist/Dispensationalist pastors are LYING to you!

T.W.S.

DON'T VOTE
Australian Culture & Heritage Community @Facebook NOV 2024
LIBERAL OR LABOR!
!! BOTH ARE FULL OF TRAITORS
SELLING OUT AUSTRALIA !!



Australian Culture & Heritage Community

14m · 🌐

Look at the handy work of the two party-one party system, have we learned yet? Just replacing Liberal for Labor, and Labor for Liberal has done nothing but perpetuate the destruction of our nation. There is only one way forward, and that is to replace this corrupt globalist system with leaders who will put Australia and the Australian people first.

THEY ARE ALL GLOBALIST STOOGES FOR THE VATICAN/U.N.

Revelation 13,

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall wor-

ship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear.

One of the greatest delusions Christians have fallen for over many decades – they have voted for the Devil, while believing the Devil's lie that Jesus has no place in politics. T.W.S.

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**GOD HATH CHOSEN THE
'FOOLISH THINGS'**

26 For ye see your calling, brethren, how that **not many wise men after the flesh, not many mighty, not many noble, are called:**

27 But **God hath chosen the foolish things of the world to confound the wise;** and God hath chosen the **weak things** of the world to confound the things which are mighty;

28 And **base things** of the world, and things which are **despised**, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 **That no flesh should glory in his presence.**

(1 Corinthians 1 – Authorised King James Bible)

The unbelieving “world” was defeated before it even began – God did NOT choose it!

T.W.S.

**“FLATTERING TITLES”
ARE FORBIDDEN IN GOD’S CHURCH!**

Job 32:21-22 TWICE tells us clearly, that “flattering titles” are forbidden by God!

But the Popish New King James Version reduces this to merely, “**I do not know how to flatter.**”

This, of course, helps to justify Rome’s blasphemous use of titles, including ‘Father,’ ‘Holy Father’ etc.

But look how the King James Bible expressly forbids “flattering titles” – “I know not to give flattering titles; in so doing my maker would soon take me away”!

Could there be anything more alarming as this strict prohibition of flattering titles?

This, being the very Word of God, we must conclude, that all who use flattering titles, the Lord has literally, “taken away”!

Do we want to be ‘taken away’ by our Maker, away from His service, away from His presence, or even away from His kingdom?

Then let us fear God, and not entertain the Popish tradition of flattering titles in the Church, because most ‘Protestants’ as well, have fallen on this same stumbling stone!

NOTE: ONLY THE KING JAMES BIBLE INCLUDES THIS STRICT PROHIBITION! BUT IT IS REMOVED FROM ALL MODERN (PER)VERSIONS!

T.W.S.

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SO MUCH DRAMA ABOUT THE WAR IN THE MIDDLE EAST (WHICH DOES NOT CONCERN US!) IS SOLVED WITH SOME BASIC FACTS:

HISTORICAL FACTS:

(From Bill Hughes' "The Enemy Unmasked" Ch. 10 "The War on terror Was Planned 135 years Ago").

It is all just warmongering by the Vatican & its helpers.

BIBLICAL FACTS: MORE IMPORTANTLY, ISRAEL FORFEITED THE "PROMISED LAND", BY

1. Disobedience to God's Law & His conditional promises;

2. Rejecting & crucifying Christ.

(READ THE BIBLE!)

Chapter 10

**THE WAR ON TERROR WAS
PLANNED 135 YEARS AGO**

The basis for this entire chapter is a letter that was written August 15, 1871 by Albert Pike to Giuseppe Mazzini, as quoted in the book, *Descent into Slavery*.

Having consolidated their financial grip on most of the European nations by the middle of the last century, the International Bankers worked feverishly to extend their sphere of influence to the ends of the earth in preparation for their final assault on the United States — a nation which, through its unique Constitution, remained free.

In the decades that followed it became apparent that, in order to achieve their goal of world domination, they would have to instigate a series of wars which would result in the leveling of the old world order in preparation for the construction of the New World Order. This plan was outlined in graphic detail by Albert Pike, the Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry and the top Illuminist in America, in a letter to Giuseppe Mazzini dated August 15, 1871. Pike stated that the first world war was to be fomented in order to destroy Czarist Russia and to place that vast land under the direct control of Illuminati agents. Russia was then to be used as a 'bogey man' to further the aims of the Illuminati worldwide.

World War II was to be fomented through manipulation of the differences that existed be-

WAR ON TERROR PLANNED 135 YEARS AGO 123

tween the German Nationalists and the Political Zionists. This was to result in an expansion of Russian influence and the establishment of a state of Israel in Palestine.

The Third World War was planned to result from the differences stirred up by Illuminati agents between the Zionists and the Arabs. The conflict was planned to spread worldwide. The Illuminati, said the letter, planned to 'unleash the Nihilists and Atheists' and 'provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagry and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will from that moment be without compass [direction], anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time.' — Des Griffin, *Descent Into Slavery*, Emissary Publications, pages 38,39.

We have seen that Adam Weishaupt established the Illuminati to be a front for the Jesuit Order in 1776, and that the Illuminati's operating principles are the same as the Jesuits. Weishaupt was teaching Catholic Canon Law, in a Jesuit University, in the Jesuit stronghold of Bavaria Germany, when he received the order from Jesuit General Ricci to form the Illuminati. The Jesuits then operated through the Illuminati so that the Jesuits and the Catholic Church would be kept in the background and would not be blamed for their subversive activities.

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GOD’S LAW IS ENSHRINED FOR EVER, IN THE UNITED KINGDOM & AUSTRALIA, VIA THE CORONATION OATH

EXCERPT FROM ELIZABETH II’S OATH:

ARCHBISHOP.

- Will you to the utmost of your power maintain the Laws of God
- Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law?
- Will you maintain and preserve inviolably the settlement of the Church of England (*the exclusion of Roman Catholics as kings/queens or their spouses!*) andas by law established in England?

QUEEN. All this I promise to do. (*Under Oath!!!*)

FACT No. 1 – THE QUEEN SIGNS ALL CHANGES TO LEGISLATION!!!

FACT No. 2 – “THE LAWS OF GOD” ARE ESSENTIALLY “THE TEN COMMANDMENTS”!!!

FACT No. 3 – ELIZABETH’S FAILURE TO MAINTAIN THE LAWS OF GOD: e.g., in Adultery (Divorce & Re-marriage), has systematically destroyed British families; & put another perjurer (Charles) on the throne.

FACT No. 4 – “THE LAWS OF GOD” REMAIN ENSHRINED, REGARDLESS OF ANYONE’S DISOBEDIENCE TO THEM, INCLUDING THE QUEEN OR KING!

FACT No. 5 – ALL AUSTRALIAN LAW MUST COMPLY WITH GOD’S LAW, OR BE ‘NULL & VOID’!!!

FACT No. 6 – IT IS THE DUTY OF THE CHRISTIAN CHURCH TO ADDRESS THIS TREASON & LAWLESSNESS!!!



The following offer was received recently from the Australian office of the Trinitarian Bible Society:

“As you may have heard recently from our Deputation Speaker, Trinitarian Bible Society (Australia) has produced a free Commemorative edition of the Authorised Version of the Bible, which commemorates the first Christian sermon ever preached on Australian soil.

Our desire is to place these Bibles into the hands of as many school children as possible around the country. For this, we need your help. If you have opportunities in schools, churches, youth groups, Bible classes, etc we would be happy to supply you with the necessary Bibles.”

Here is some basic information on Richard Johnson & the historic event of the first sermon preached on this continent in 1788, which may be of interest:

SEPTEMBER 23, 2021 BY RANDALL NILES



Richard Johnson — First Christian Church in Australia

The Reverend Richard Johnson and his wife, Mary, were the only Christian clergy to accompany this first convict colony to Australia. Johnson would be the sole chaplain to the 790 men, women, and

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children who survived the voyage from England. “Amazing Grace” hymn writer, John Newton, was so excited by the possibility of a base for Christian missionary work in the Pacific that he called Reverend Johnson the “Patriarch of the Southern Hemisphere.”

What awaited these first Western settlers in Australia was one of the most challenging places on the planet. Terra Australis, or the “Land of the South,” was a massive continent stretching 2,000 miles from north to south, 2,400 miles from east to west, and surrounded by 12,000 miles of coastline. **It was a land of long summer droughts and deserts so hot that explorer Charles Sturt said they were “like the entrance into Hell.”**

It was a tough life for the Richard Johnson and his wife. They lived in a hut their first year and their first child died during birth. Yet Johnson was undaunted in his mission. He wrote:

“I am sorry to see so little good yet done amongst the prisoners ... They prefer their lust before their souls, yea, most of them will sell their souls for a glass of grog, so blind, so foolish, so hardened are they.”

“It is my duty to preach to all, to pray for all, and to admonish everyone.”

The Reverend Richard Johnson led the first public Christian worship service in Australian history. It occurred on **Sunday, February 3, 1788, under a “great tree” near the edge of the water. Johnson preached from Psalm 116:12: “What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord.”**

A junior officer in attendance recalled, “We had a very good sermon . . . the behavior of the convicts was regular and attentive.”

The Reverend Johnson later wrote a Gospel tract for the prison colony, the first piece of Christian literature in Australian history. In it, he said:

“I do not address you as Churchmen or Dissenters, Roman Catholics or Protestants, as Jews or Gentiles . . . But I speak to you as mortals and yet immortals. The gospel proposes a free and gracious pardon to the guilty, cleansing to the polluted, healing to the sick, happiness to the miserable and even life for the dead.”

Despite opposition and the hardships of Australian life, Johnson and his wife gained a reputation for generosity and compassion. Many of the convicts loved and respected them. They provided spiritual guidance, treated the sick, and shared food out of their own rations. Over time, this kindness made an impression on the convicts, and the Christian congregation grew to over 600 people.

<https://drivethruhistory.com/richard-johnson-first-christian-church-in-australia/>

A very different age, when the Church was central to the British community, yet it seems Richard Johnson and his wife encountered much the same challenges as we face on this continent today, as Christ builds His Church. T.W.S.

Richard Johnson (1753–1827)

by **K. J. Cable**

This article was published:

- in the *Australian Dictionary of Biography, Volume 2*, 1967
- online in 2006

Richard Johnson (1753?-1827), Church of England clergyman, was the son of John Johnson, of Welton, Yorkshire, England. He was educated at the grammar school at Kingston-upon-Hull, and engaged in farming and teaching until 1780, when he entered Magdalene College, Cambridge, as a sizar (B.A., 1784). He graduated with a good reputation as a scholar and was ordained by the bishop of Oxford in 1784. On 24 October Johnson received a royal warrant appointing him 'Chaplain to the settlement' of New South Wales. The date of Johnson's commission disposes of the story, which Judge Sir William Burton reported on Samuel Marsden's authority, that the appointment of a chaplain was due to 'a pious man of some influence', who at the last moment secured the support of Bishop Porteous of London and Sir Joseph Banks. Johnson owed his nomination to the Eclectic Society, a group of evangelical clergy and laymen interested among other things in missions and in prison reform. With William Wilberforce, Henry Thornton and John Newton among its leaders, the society was a powerful force in English religious life and could influence official policy. On the other hand it cannot be stated that, without the Eclectics, there would have been no chaplain with the First Fleet.

Johnson was taken to inspect the hulks at Woolwich by Thornton and introduced by Wilberforce to the Societies for the Propagation of the Gospel and for Promoting Christian Knowledge. These societies, the long-established and orthodox missionary department of the Church of England, supplied him with a large number of religious books and tracts. After a long sojourn at London and Lymington Johnson took up his appointment with the First Fleet at Portsmouth. There the character of his sermons led Governor Arthur Phillip to request him 'to begin with moral subjects'.

These three factors, the Eclectic Society, the church societies and the governor, represented the various parts of Johnson's ministry. As chaplain to the settlement, 'according to the rules and discipline of war', he had to be the guardian of public morality; Phillip considered this to be Johnson's main, if not his only, duty. As a clergyman under the general jurisdiction of the bishop of London he had to carry on the regular ministrations of the church. As the protégé of the evangelicals, and by his own unswerving convictions, he had the task of promoting the conversion of his charges. Johnson never succeeded in reconciling the three or in carrying out any of them to his own satisfaction. Although his faith did not waver he lacked the buoyancy of spirit to apply it. However, his extensive correspondence with English patrons and friends, filled with accounts of the depravity of the convicts and indifference of the officials, was probably more pessimistic in tone than his practical achievements warranted. Johnson doubted the eventual success of the colony and of his mission to it, and after 1791 tended to cast too much blame on himself.

On the voyage in the *Golden Grove* Johnson held services at sea for two of the ships, and at Cape Town for as many as he could. On 3 February 1788 he conducted the first divine

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service in Sydney 'under some trees' (or 'a great tree') and preached from the text 'What shall I render unto the Lord for all His benefits toward me' (Psalm 116: 12). On 17 February he celebrated Holy Communion in the 'markee' of Lieutenant Ralph Clark, who resolved 'to keep this table as long as I live, for it is the first Table that ever the Lord's Supper was eat of in this country'.

Johnson soon became one of the busiest men in the colony. Apart from some help after 1791 from James Bain, chaplain to the New South Wales Corps, he carried out all the clerical duties of the colony for six years. He held services, either in the open air or in a store-house, at Sydney and Parramatta, performed the occasional offices of the church—baptisms, marriages, churchings, burials—attended the execution of condemned men and worked hard among the convicts. One of them wrote home, amid the sickness and hunger of 1790, that 'few of the sick would recover if it was not for the kindness of the Rev. Mr Johnson, whose assistance out of his own stores makes him the physician both of soul and body'. In the horror of the Second Fleet he ignored Newton's earlier advice that 'it will be madness in you to risk your health, by going down into the hold of a ship, where the air must be always putrid from the breath of a crowd of passengers in chains'. He supported Phillip's policy of befriending the Aborigines, took a native girl, Abaroo (Boo-ron), into his family, and once remained as a hostage while Bennelong visited the governor.

In October 1792 he wrote *An Address to the Inhabitants of the Colonies, Established in New South Wales and Norfolk Island* (London, 1794). Newton amended a section which had made the sensitive Johnson seem 'personally hurt by wickedness you had met with'.

When Phillip was succeeded by Lieutenant-Governor Francis Grose Johnson's time of troubles began. Grose represented Johnson as 'one of the people called Methodists, [and] a very troublesome, discontented character'. In 1793 Johnson, tired of being a 'field-preacher' and despairing of getting a church built by the government, irritated Grose by putting one up at his own expense at a cost of £67 12s. 11½d. Disputes also arose over the time allowed for Sunday morning service, the chaplain's ministrations to men under sentence, the enforcement of Phillip's regulation for church attendance and the withdrawal of most of Johnson's convict labour. When Samuel Marsden arrived as second chaplain in 1794 he found Johnson and Grose 'involved in a serious quarrel'. Grose and Johnson had different views of the chaplain's office. The lieutenant-governor considered Johnson's emphasis on personal salvation detrimental to good order and discipline—hence the unfounded but not surprising charge of Methodism—while Johnson believed that the twin aspects of religion could not be separated. So he came to think of Grose's rule as a time when 'things went on from bad to worse, and from worse to worse still, until (I will not say all vital religion and godliness, but) even almost all common morality, and even decency, was banished from the Colony'.

Johnson found Governor John Hunter more sympathetic. In 1797 he was recompensed for his church, and in July 1798 wrote in defence of Hunter's administration against the charges of John Macarthur, of whose conduct and that of the trader-officers he disapproved strongly. In October his temporary church was burned down and a new store-shed had to be fitted up hastily for divine service. Johnson had general supervision over the increasing number of schools, and in August 1800 Lieutenant-Governor Philip Gidley King set up a committee, with Johnson as treasurer, to conduct an orphan

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institution. Johnson used money from former subscriptions that he had collected. A month later he was thanked 'for his attention and assiduity in the concerns of the orphans in the colony'. But in October King had to publish yet another order 'respecting a proper attention being paid to the observance of the Sabbath'. He reported that Johnson 'has met with much obstruction formerly in the execution of his duty. I believe him to [be] a very honest man, and I think has been ill-used in this colony by those in it'.

Johnson had been appointed by Phillip to act as a civil magistrate. He was removed by Grose but reinstated by Hunter and remained in the office until he left the colony. Such an appointment was not unusual, for this was the hey-day of the clerical justice of the peace and Johnson, as a civil official, believed it his duty to take part in the administration of justice. However, his main secular occupation and chief solace was farming. Watkin Tench thought him 'the best farmer in the country' in 1790, and Johnson 'flatter[ed] himself that there are not many here who understand agriculture better'. At first he doubted the durable quality of the soil, but he gained some early success with citrus fruits, grapes, vegetables, wheat, barley and tobacco. The land allotted to him as a glebe under Phillip's additional instructions, 20 August 1789, he considered of little use, '400 acres (162 ha) ... for which I wd not give 400 pence', but on his own 350 acres (142 ha) at Canterbury Vale, as earlier on his patch at Brickfield, he worked hard and well. Before he sailed for England Johnson sold his Canterbury farm to William Cox and disposed of his land at Ryde, but he does not seem to have engaged in agriculture and stock-raising solely for gain. It gave him personal satisfaction and contributed to the colony's morale and well-being.

Johnson had first applied for leave for reasons of health in 1798; he sailed from Sydney with Hunter in the *Buffalo* in October 1800. From the time of his arrival in England in May 1801 he tried to secure some compensation for his long colonial service and some preferment in the church at home. For the former he received a year's salary, though he might have had two had he not thought that Marsden should be given an allowance for his extra work at Sydney; in the latter he secured nothing, and late in 1808 was still 'wholly unprovided for, and ... under the painful necessity of serving as a Curate', as he had been doing chiefly in Kent, Essex and Norfolk. For some time this had been due to uncertainty about his return to Australia. In March and August 1801 King had asked that Johnson be sent back or replaced. Lord Hobart thought it 'probable that Mr Johnson will not return to New South Wales', but Johnson characteristically did not give even a tentative verbal resignation on the ground of illness until March 1802. In 1805 King was still hopefully including him in the list of civil officers on leave, and as the owner of eight colonial cows and two oxen.

In 1808 Marsden, on a long visit to England, made representations on Johnson's behalf to the missionary and evangelical friends who had lost interest in their former protégé. It may have been as a result of this intercession that Johnson was presented by the Crown in 1810 to the united rectories of St Antholin and St John the Baptist in the City of London. In 1812 he made his last contribution to Australia by giving evidence before the select committee of the House of Commons on transportation. He died on 13 March 1827.

Johnson had married just before sailing for New South Wales; his wife, who survived him until 1831, bore him a daughter whom he called by an Aboriginal name, Milbah (b.1790), and a son (b.1792).

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QUICK CHECK LIST WHEN BUYING A KING JAMES BIBLE

Scripture Reference	The Real Bible	Counterfeit
GENESIS 1:1	heaven	Heavens
GENESIS 1:2	Capital S (Spirit)	lower case s (spirit)
GENESIS 8:1	asswaged	Assuaged
GENESIS 11:3	thoroughly	Thoroughly
GENESIS 11:3	morter	Mortar
GENESIS 12:1	shew	Show
GENESIS 21:26	to day	Today
GENESIS 23:8	intreat	Entreat
GENESIS 24:57	enquire	Inquire
GENESIS 30:37	chesnut	Chestnut
GENESIS 31:42	labour	Labor
GENESIS 41:38	Capital S (Spirit)	lower case s (spirit)
EXODUS 8:23	to morrow	Tomorrow
EXODUS 24:6	basons	Basins
EXODUS 25:30	shewbread	Showbread
EXODUS 25:30	alway	Always
LEVITICUS 25:9	jubile	Jubilee
NUMBERS 10:25	rereward	Rearward
NUMBERS 22:26	further	Farther
1 SAMUEL 18:6	musick	Music
PSALMS 149:6	twoedged	two-edged
ISAIAH 59:17	cloke	Cloak
MATTHEW 1:19	publick	Public
MATTHEW 4:1	Capital S (Spirit)	lower case s (spirit)
LUKE 2:11	Saviour	Savior
PHILIPPIANS 3:17	ensample	Example
1 TIMOTHY 6:20	so called	so-called
JAMES 4:14	vapour	vapor

From biblebelievers.com

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THE WESTMINSTER CONFESSION OF FAITH 1646

CHAPTER III – Of God's Eternal Decree

I. God from all eternity did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Eph. i. 11; Rom. xi. 33; Heb. vi. 17; Rom. ix. 15, 18; James i. 13, 17; 1 John i. 5; Acts ii. 23; Matt. xvii. 12; Acts iv. 27, 28; John xix. 11; Prov. xvi. 33.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.

Acts xv. 18; 1 Sam. xxiii. 11, 12; Matt. xi. 21, 23; Rom. ix. 11, 13, 16, 18.

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III. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

1 Tim. v. 21; Matt. xxv. 41; Rom. ix. 22, 23; Eph. i. 5, 6; Prov. xvi. 4.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

2 Tim. ii. 19; John xiii. 18.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen, in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto: and all to the praise of His glorious grace.

Eph. i. 4, 9, 11; Rom. viii. 30; 2 Tim. i. 9; 1 Thess. v. 9; Rom. ix. 11, 13, 16; Eph. i. 4, 9; Eph. i. 6, 12.

VI. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

1 Pet. i. 2; Eph. i. 4, 5; Eph. ii. 10, 2 Thess. i. 13; 1 Thess. v. 9, 10; Titus ii. 14; Rom. viii. :30; Eph. i. 5; 2 Thess. ii. 13; 1 Pet. i. 5; John xvii. 9; Rom. viii. 28 to the end; John vi. 64, 65; John x. 26; John viii. 47; 1 John ii. 19.

VII. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures, to pass by; and to ordain them to dishonour and wrath, for their sin, to the praise of His glorious justice.

Matt. xi. 25, 26; Rom. ix. 17, 18, 21, 22; 2 Tim. ii. 19, 20; Jude ver. 4; 1 Pet. ii. 8.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

Rom. ix. 20; Rom. xi. 33; Deut. xxix. 29; 2 Pet. i. 10, Eph. i. 6; Rom. xi. 33; Rom. xi. 5, 6, 20; 2 Pet. i. 10; Rom. viii. 33; Luke x. 20.