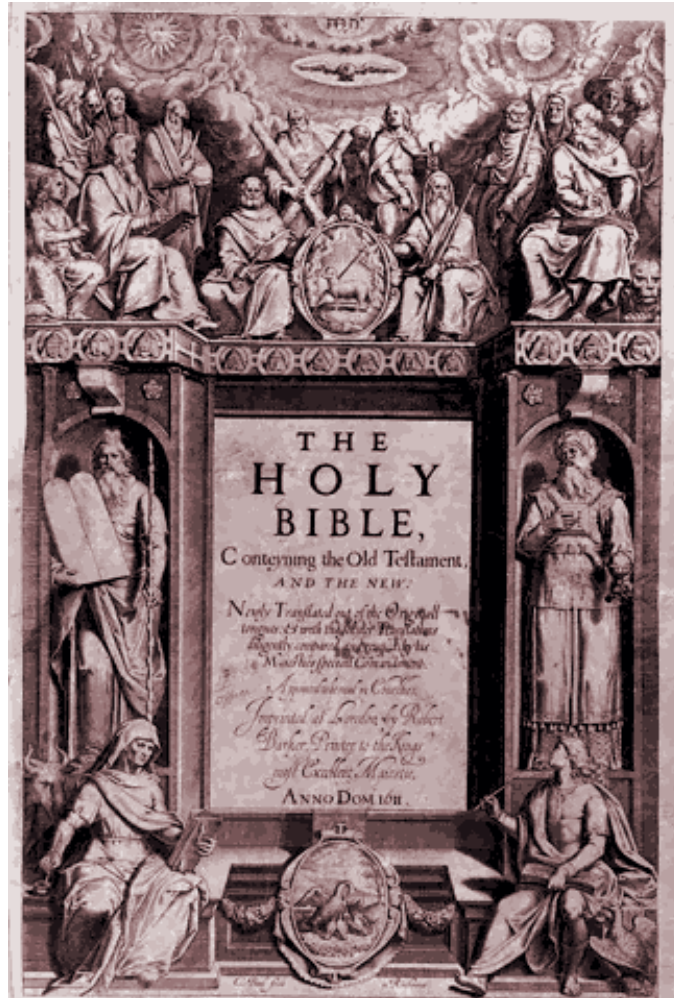




RE:ONLINE
THE PLACE FOR EXCELLENCE



When God Spoke English: the Making of the King James Bible

Text & Design: Jon Mayled and Sam Pillay

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Introduction:

These resources have been created to support using the Jerusalem Trust & BBC4 film *When God Spoke English: The Making of the King James Bible*. The film is also available on the RE:ONLINE website.

There are resources designed for KS2 (8-11), KS3 (11-14), KS4 (15-16) , KS5 (17-18) and adults.

In order to use these resources it is necessary for students to have watched the entire film. In addition sections may be re-shown in relation to each topic. The topic 'Programme Outline & Synopsis' contains the timings for each part of the film.

Teachers can select all or any of the resources and activities as suitable for the course they are pursuing. Although closely related to the film there are additional 'Stretch and Challenge' topics as well as cross-curricular materials.

There are additional resources on the Bible and Christianity together with *The Quest for the Holy Grail*.

This pack contains all the resources for free photocopying together with print-outs of the PowerPoints which accompany some of the resources.

Additional versions of resources have been created:

- Dyslexic (D) wherever appropriate;

Many of the materials are also suitable for

- SEN – Special Educational Needs;
- EAL – English as an Additional Language

To avoid confusion, the letters in parentheses are coded as appropriate in the bottom left-hand corner of each page.

The Powerpoints provide materials for a full KS3-KS4 course on Christianity. We hope you find these resources useful.

Jon Mayled & Sam Pillay

On behalf of the Jerusalem Trust and RE:ONLINE



The Jerusalem Trust

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Programme Outline and Synopsis

00:26	Introduction. Since 1611 billions of copies of the King James Version (KJV) have been sold.
1:55	Adam Nicolson. When he was given the project for the Millennium Dome he started to look at the KJV both from the religious and political positions.
3:07	Title Sequence. The KJV is 400 years old. In 1603 King James VI of Scotland became James I of England. He saw the country as a glittering jewel. James was also the Head of the Church of England. He said he had about him 'sparkles of divinity' and that his 'Clothes were sequined with God's glory'. He saw himself as the summit of a great religious pyramid.
5:15	There was an uproar and not everyone shared James' vision. For some the Church and State were a living hell. From the turmoil of the sea a lasting Bible will be sown.
5:39	Humber Estuary – bleak muddy banks. In 17th century a group of Separatists who were opposed to the established Church attempted to flee England and board a coal ship to Holland.
6:04	Nick Bunker. This move was seen as a rejection of Royal Government. They used language that challenged authority at that time which was a capital crime, so they had to find a place of refuge. The authorities were alerted – Around 80 women and children were on a local barge to take them to the Dutch ship. They become stuck overnight on mud at Stallingborough Flats overnight and men assembled on the shore to capture them.
7:34	The disaster of being stuck raised questions – what matters most, your private soul or a well-governed society? Where did the ultimate authority lie: with the Word of God or the King? This religious age was deeply divided by the paths of salvation and road to eternal damnation.
8:51	17th century Langley Chapel, Shropshire. Stephen Tomkins speaks about the plainness of the building. Puritans rejected anything deemed to be Catholic and all the furniture of religion. They just had the Bible and the simplicity of the Word was the focus. Congregations had to experience endurance in worship with narrow hard pews. This religious divide in society threatened to undermine James' authority as King. He desperately needed to find a way to bind both sides together. At the request of the Puritans he agreed to a conference where all the outstanding issues could be discussed. This is how the KJV Bible would be born.
11:12	Less than a year after his coronation James summoned a conference of the rivals at Hampton Court Palace. The moderate Puritans and the Bishops knew each other well. This was a meeting of rivals not enemies.
12:40	Lucy Worsley – Chief Curator of the Royal Palaces. At the Council there was a red velvet chair for the King, benches for the bishops and a lowly humble form for the Puritans. Everyone had to approach the King on their knees with their hands clasped in total submission. They could not look him in the face. They could not turn their back or cross their arms in his presence. The first day the Bishops met with King James. The second day it was the four Puritans. James had the mind-set of divide and rule. He insulted both sides. He was a seasoned operator and knew that the only solution was a compromise. He could not afford to shut out the Puritans.
15:26	17th century copy of notes of the meeting is held in Trinity College, Cambridge. Brett Dolman – Curator of Collections at Historic Royal Palaces - Hampton Court. James was not keen to reform the church's hierarchy. He saw Bishops as the cement for the help of royalty but the Puritans wanted them out. James said, 'No Bishop, No King'. All he wanted was a King's Bible for a King's Church. James' idea was that a new bible would back his views of what the Church should be and ultimately support his views.

KJV

17:12	Cambridge University Library is home to some of the oldest English versions of the Bible. Bibles that pre-date the KJV including the grandfather of all English Bibles by the great Protestant martyr William Tyndale.
17:52	Professor Lorri Anne Ferrell - specialist in translations. KJV Matthew 16:18b which is seen as the basis of the authority of the Catholic Church (the Petrine Commission). That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. In his translation Tyndale had used 'congregation' rather than 'church' which is closer to the Greek. In the 1560s the Geneva Bible translated by English Protestant refugees in Geneva, one of the centres of the Reformation, James did not like the comparison of the Old Testament picture of 'kings as tyrants', which was linked to Herod and the Massacre of the Innocents in Matt 2:16. 35 years earlier Elizabeth I had ordered a translation to buttress the crown, 'The Bishops' Bible. However, this has some very strange translations e.g. Ecclesiastes 11:1 appears as 'Lay thy bread upon wet faces and so shalt thou find it after many days.' The KJV has the much clearer, 'Cast thy bread upon the waters: for thou shalt find it after many days.' However, the Bishops' Bible was close to the KJV, in relation to its politics.
22:07	Professor Gordan Campbell, University of Leicester. There are documents showing how James proposed the Bible should be written. It was to use 'Church' not 'congregation' amongst many others. Puritans were brought in believing they had a real chance of change, but from the beginning the rules had already strangled their ambitions. These rules and translations of words paved the future beliefs of the Church of England. It would remain ceremonial, sacramental and hierarchical which was very different from the Puritan model. The reason why the Puritans did not walk away was because, in effect, the translation was their idea. The question raised is 'how can you have a set of rules about translating what is supposed to be God's own words?'
24:57	There was no suggestion of God's intervention, prayer etc., involved in the translation. Rules from the Royal Officials in the translation had to be followed by the letter. All that was left now was to choose the Committees. James surprisingly appointed not one translator but an army of them (more than 50).
26:06	Adam Nicolson - 1999 writing the history of the Millennium Dome which was designed to be a great single expression of British national consciousness. It turned out to be a second-rate mixture of fun-fair, trade-shows, and propaganda. A rather tarnished idea of 'Cool Britannia.' James wanted his Bible to be a grand political statement and a centrepiece for national life. All this was driven by some powerful passionate people.
26:55	The new Bible was supposed to be about God rather than the world. How did the Jacobean get it so right? John 21:4, 6 (Jesus at the sea of Tiberias) – a passage full of the sense of the miraculous. The KJV plays on words, dramatics and theatricals. The translators worked in six separate sub-committees or companies. This could be compared to the shareholders of the time.
29:25	Tyndale House. Most translations are still done by committees. Gordan Campbell - the KJV is like the collaborations of the Shakespearean theatre. Examples of the translators were: Lancelot Andrewes (chief among them), Henry Savile – Court politician, Lord Montagu (he prepared an edition of the King's complete works), John Longfield – adventurer, George Abbot – fierce preacher, Richard Dutch Thomson – a drunk. The success of the translation was because they were not all clergymen but people people who understood and were au fait with the context of the world they lived in.

KJV

32:42	Richard Humphreys - the Puritans needed to be at the centre of the focus. One of the translators, Samuel Ward of Sydney Sussex College, Cambridge kept a personal diary – a troubled Puritan. He focussed on ‘eating too many plums’ and ‘adulterous dreams’. This brought to the surface the psychoanalysis of the individual and a personal level of experience as a translator. The essence of the KJV lies precisely in the coming together of these two mentalities: the enriched supremely well-stocked mind of Lancelot Andrews and the clarifying rigorous light of Puritanism.
35:54	James himself was addicted to the absolute and divine right of kings. His virtues: very intelligent man, the only person ever to sit on the English throne and have his works collected into a single volume. James was obsessed with language and encouraged scholarship. Dr Peter McCullough, University of Oxford – links this to Savile and demonstrates that scholars were up to speed with the so-called ‘Oriental’ languages of the time.
40:00	Nearly all documents listing their discussions have disappeared. In 20th century a special copy of the Bishops’ Bible used by the translators was discovered in the Bodleian Library, Oxford where it had been lurking unnoticed for centuries. It contains notes as they worked on specific passages. Luke 1:57a Elisabeth, mother of John the Baptist. Now Elisabeth’s full time came that she should be delivered. The word ‘now’ was added before Elisabeth. The words ‘time came’ were replaced by ‘fulfilled’ and then by ‘full time’. This placed no strain on the language as the words flowed. The density of the meaning is true to the Greek.
43:36	The notes of Final revision committee have survived and are held at Corpus Christi, Oxford. Based on the sound of the words John Bois suggested words which reflected their majestic usage.
46:38	Hatfield House, Herts – Robert Cecil. Completed in the same year as the KJV. John Goodall – the architecture and decoration reflect medievalism and see value in the old. The language of Hatfield is the language of the KJV. How do people use the Bible today? Psalm 77 - this reference was given by a fisherman who sought comfort in this when his son died at sea on the Outer Hebrides aged 25. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.
54:30	In 1611 the KJV was published but was a failure and a disaster. Numerous inaccuracies crept into the text at this stage. In the 1631 Wicked Bible the 7th commandment appears as ‘Thou shalt commit adultery’. The biggest failure was James not connecting the two sides of the divide. 30 years after publication the country descended into outright Civil War. Puritans and Parliamentarians against Bishops and King. James’ son Charles I was beheaded. England became a Republic with no place for a Royal Bible. It was left gathering dust.
56:00	Most Anglican Churches e.g. St Margaret’s Church, the Parish Church of the Houses of Parliament, have a copy of the KJV. At the end of the Civil War and with the restoration of the monarchy everything changed. The KJV stood for monarchy and a continuing symbol of the kingdom which has always been God’s country.

KJV

Anagrams

A moving jerkiness

I hit oar rendezvous

As turnip

Sob ship

Gnik

Avails not

Let my an governor

Sand clot

Jag ski men

Hall nod

Sue rum breathy

Hit your at

Usol

On go catering

Urhhcc

A slirv

Sun is I mobs

Micros poem

Aim wetland lily

Tonal strains

Or art slants

Eergk

Be lit haze

Is to clip

Hung flared conch

Herd fungal conch

Name recoil

Ancestral ma

Hi Charlie car

Comets I met

Ace banjos

Me cry Glen

A thanksgiving outfield I bond

Mica jets

A gun gale

Arch loss

Can't mend mom

An a premarital sin

Mink dog

KJV

Answers

King James Version

Authorized Version

Puritans

Bishops

King

Salvation

Royal government

Scotland

King James

Holland

Humber Estuary

Authority

Soul

Congregation

Church

Rivals

Submission

Compromise

William Tyndale

Translations

Translators

Greek

Elizabeth

Politics

Church of England

Catholic Church

Ceremonial

Sacramental

Hierarchical

Committees

Jacobean

Clergymen

Absolute and divine right of kings

Majestic

Language

Scholars

Commandment

Parliamentarians

Kingdom

KJV

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Translations

Translators

Greek

Elizabeth

Politics

Church of England

Catholic Church

Ceremonial

Sacramental

Hierarchical

Committees

Jacobean

Clergymen

Absolute and divine right of kings

Majestic

Language

Scholars

Commandment

Parliamentarians

Kingdom

KJV

Bible Library

The Bible contains different types of literature

Make a list of the various types from the picture:

.....

.....

.....

.....

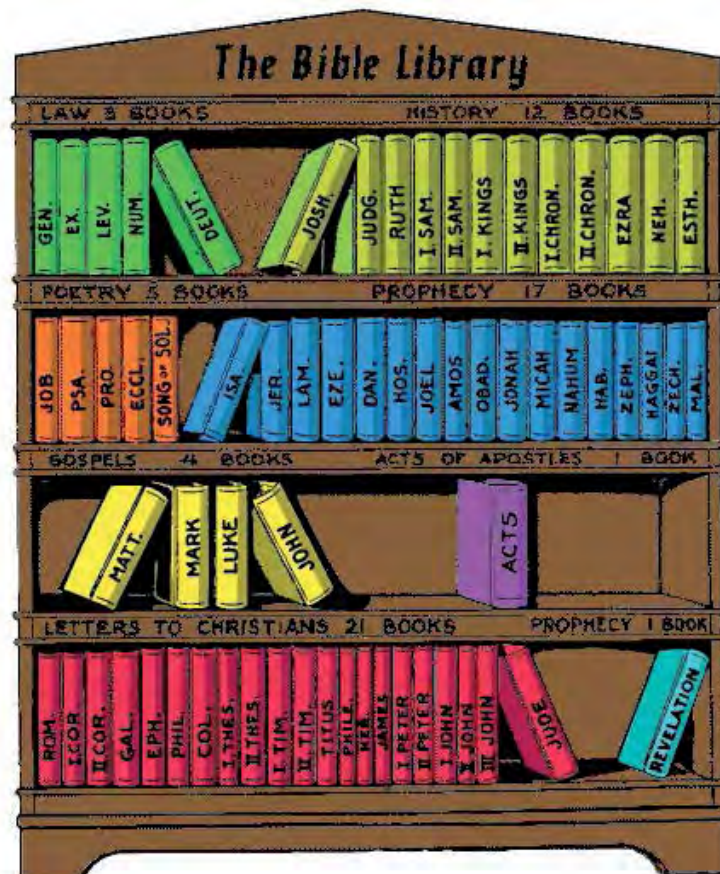
.....

How many types are there?

How many books are in:

(a) the Old Testament

(b) the New Testament



KJV

Bible Library

The Bible contains different types of literature

Make a list of the various types from the picture:

.....

.....

.....

.....

.....

How many types are there?

How many books are in:

(a) the Old Testament

(b) the New Testament



Definitions

Match the following definitions to a word from the Wordbank

A concerted movement for the promotion of a particular doctrine or practice	
A king or ruler who exercises his power in an oppressive, unjust, or cruel manner	
Act of rejecting or being rejected	
Action of saving or being saved	
Agreement to abide by a decision or to obey an authority	
Alteration to a better form	
Assembly of people	
Association with other people	
Belief system	
Belief that the King had absolute power because it was given to him by God	
Beliefs and practices of the Middle Ages	
Bringing people together	
Called in front of someone	
Change to correct something	
Church leaders	
Combination of words used by a group of people	
Control or guide	
Crime which can lead to the death penalty	
Crowning a king or queen	
Disturbance	
English Protestants	
Good qualities	
Group of believers or a building	
Group of people making decisions	
Habit of mind	
Having sex with someone to whom you are not married	
Home of the British government	
Internal fighting in a country	
Internal knowledge or belief	
Joint agreement	
Law	
Laws	

KJV

Learning	
Mail sovereign	
Make public	
Nature of mind	
One thousand years	
One who accepts a religion or church ordained or ruled by parliament	
Opponents	
Opposite of proud	
People who object to the rule of the Roman Catholic Church	
Power to force obedience	
Punishment after death	
Reinstatement	
Related to politics	
Ritual	
Rule by a single person	
Sacred text of Christianity	
Shelter or protection	
Showing respect, love etc.	
Someone who changes a document into a different language	
Someone who promotes ecclesiastical separation	
Something that stands for something else	
Split	
Structure	
Support, encouragement	
The monarch and family	
The particular form of a statement, account, report, etc.	
The principle of life in humans or animals	
The state of being in the same place as someone else	
To do with a sacrament	
To do with God	
To work secretly or stealthily against a person	
What you aim to do	
Working with	
Written in a different language	

KJV

Wordbank

Absolute and Divine Right of Kings	Adulterous	Ambitions	Authority
Bible	Bishops	Capital Crime	Ceremonial
Church	Civil War	Collaboration	Comfort
Commandment	Committee	Compromise	Conference
Congregation	Consciousness	Coronation	Divide
Divinity	Eternal damnation	Hierarchy	Houses of Parliament
Humble	King	Language	Medievalism
Mentality	Millennium	Mind-set	Monarchy
Parliamentarians	Political	Presence	Propaganda
Protestant	Publish	Puritans	Reform
Reformation	Refuge	Rejection	Religion
Restoration	Rivals	Royalty	Rule
Rules	Sacramental	Salvation	Scholarship
Separatist	Society	Soul	Submission
Summoned	Symbol	Translation	Translator
Turmoil	Tyrant	Undermine	Version
Virtues	Worship	Worship	

Answers

Belief that the King had absolute power because it was given to him by God	Absolute and Divine Right of Kings
Having sex with someone to whom you are not married	Adulterous
What you aim to do	Ambitions
Power to force obedience	Authority
Sacred text of Christianity	Bible
Church leaders	Bishops
Crime which can lead to the death penalty	Capital Crime
Ritual	Ceremonial
Group of believers or a building	Church
Internal fighting in a country	Civil War
Working with	Collaboration
Support, encouragement	Comfort
Law	Commandment
Group of people making decisions	Committee
Joint agreement	Compromise
Bringing people together	Conference
Assembly of people	Congregation
Internal knowledge or belief	Consciousness
Crowning a king or queen	Coronation
Split	Divide
To do with God	Divinity
Punishment after death	Eternal damnation
Structure	Hierarchy
Home of the British government	Houses of Parliament
Opposite of proud	Humble
Mail sovereign	King
Combination of words used by a group of people	Language
Beliefs and practices of the Middle Ages	Medievalism
Nature of mind	Mentality
One thousand years	Millennium
Habit of mind	Mind-set
Rule by a single person	Monarchy
One who accepts a religion or church ordained or ruled by parliament	Parliamentarians
Related to politics	Political
The state of being in the same place as someone else	Presence
A concerted movement for the promotion of a particular doctrine or practice	Propaganda

KJV

People who object to the rule of the Roman Catholic Church	Protestant
Make public	Publish
English Protestants	Puritans
Change to correct something	Reform
Alteration to a better form	Reformation
Shelter or protection	Refuge
Act of rejecting or being rejected	Rejection
Belief system	Religion
Reinstatement	Restoration
Opponents	Rivals
The monarch and family	Royalty
Control or guide	Rule
Laws	Rules
To do with a sacrament	Sacramental
Action of saving or being saved	Salvation
Learning	Scholarship
Someone who promotes ecclesiastical separation	Separatist
Association with other people	Society
The principle of life in humans or animals	Soul
Agreement to abide by a decision or to obey an authority	Submission
Called in front of someone	Summoned
Something that stands for something else	Symbol
Written in a different language	Translation
Someone who changes a document into a different language	Translator
Disturbance	Turmoil
A king or ruler who exercises his power in an oppressive, unjust, or cruel manner	Tyrant
To work secretly or stealthily against a person	Undermine
The particular form of a statement, account, report, etc.	Version
Good qualities	Virtues
Showing respect, love etc.	Worship

Definitions

Match the following definitions to a word from the Wordbank

A concerted movement for the promotion of a particular doctrine or practice	
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Combination of words used by a group of people	
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Good qualities	
Group of believers or a building	
Group of people making decisions	
Habit of mind	
Having sex with someone to whom you are not married	
Home of the British government	
Internal fighting in a country	

KJV

Internal knowledge or belief	
Joint agreement	
Law	
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Mail sovereign	
Make public	
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One who accepts a religion or church ordained or ruled by parliament	
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Shelter or protection	
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Someone who changes a document into a different language	
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Something that stands for something else	
Split	
Structure	
Support, encouragement	
The monarch and family	
The particular form of a statement, account, report, etc.	
The principle of life in humans or animals	

KJV

The state of being in the same place as someone else	
To do with a sacrament	
To do with God	
To work secretly or stealthily against a person	
What you aim to do	
Working with	
Written in a different language	

Word bank

Absolute and Divine Right of Kings	Adulterous	Ambitions	Authority
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Turmoil	Tyrant	Undermine	Version
Virtues	Worship	Worship	

Answers

Belief that the King had absolute power because it was given to him by God	Absolute and Divine Right of Kings
Having sex with someone to whom you are not married	Adulterous
What you aim to do	Ambitions
Power to force obedience	Authority
Sacred text of Christianity	Bible
Church leaders	Bishops
Crime which can lead to the death penalty	Capital Crime
Ritual	Ceremonial
Group of believers or a building	Church
Internal fighting in a country	Civil War
Working with	Collaboration
Support, encouragement	Comfort
Law	Commandment
Group of people making decisions	Committee
Joint agreement	Compromise
Bringing people together	Conference
Assembly of people	Congregation
Internal knowledge or belief	Consciousness
Crowning a king or queen	Coronation
Split	Divide
To do with God	Divinity
Punishment after death	Eternal damnation
Structure	Hierarchy
Home of the British government	Houses of Parliament
Opposite of proud	Humble
Mail sovereign	King
Combination of words used by a group of people	Language
Beliefs and practices of the Middle Ages	Medievalism
Nature of mind	Mentality
One thousand years	Millennium
Habit of mind	Mind-set
Rule by a single person	Monarchy
One who accepts a religion or church ordained or ruled by parliament	Parliamentarians
Related to politics	Political

The state of being in the same place as someone else	Presence
A concerted movement for the promotion of a particular doctrine or practice	Propaganda
People who object to the rule of the Roman Catholic Church	Protestant
Make public	Publish
English Protestants	Puritans
Change to correct something	Reform
Alteration to a better form	Reformation
Shelter or protection	Refuge
Act of rejecting or being rejected	Rejection
Belief system	Religion
Reinstatement	Restoration
Opponents	Rivals
The monarch and family	Royalty
Control or guide	Rule
Laws	Rules
To do with a sacrament	Sacramental
Action of saving or being saved	Salvation
Learning	Scholarship
Someone who promotes ecclesiastical separation	Separatist
Association with other people	Society
The principle of life in humans or animals	Soul
Agreement to abide by a decision or to obey an authority	Submission
Called in front of someone	Summoned
Something that stands for something else	Symbol
Written in a different language	Translation
Someone who changes a document into a different language	Translator
Disturbance	Turmoil
A king or ruler who exercises his power in an oppressive, unjust, or cruel manner	Tyrant
To work secretly or stealthily against a person	Undermine
The particular form of a statement, account, report, etc.	Version
Good qualities	Virtues
Showing respect, love etc.	Worship



Questions - short note essays

Is the KJV the best version of the Bible? Explain your answer using evidence.

Research the translations used by other denominations.

In 21st century which is the most popular version? Why do you think this is?

In terms of the high divorce rates in 21st century, do you think that the Wicked Bible from 1631, has a more appropriate translation of the 7th commandment?

How far does the symbolism of Hatfield House relate to the KJV?

Research background information on the following:

Include: publication date, influences, languages, contexts, use of English, simplicity of understanding

- KJV
- NKJV
- NIV
- RSV
- NJB

Using this information, draw comparisons, similarities and differences and then state whether or not you think that the Bible should have a universal translation for all Christians.



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Quiz

In which year was the KJV published?	
In which year did James VI become King of England?	
True or false: James also became Head of the CofE.	
In which century did a group of separatists opposed to the Established Church try to flee to Holland?	
What type of ship did they intend to travel to Holland on?	
Their position was seen as a rejection of Royal Government. What is the type of crime?	
How many women and children were stuck on the mudflats in a barge overnight?	
How did the religious divide in society threaten the King?	
At the request of the Puritans what did the King agree to do to attempt to sort out outstanding issues?	
To which Palace did James summon the Bishops and Puritans.	
What colour chair did the King sit on when he met them at Hampton Court?	
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KJV

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KJV

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True or false: The only person ever to sit on the English throne and have their works published in a single volume was Queen Elizabeth I.	
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The words time in Luke 1:57a 'time came' were replaced by 'fulfilled' and then by what?	
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KJV

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KJV

Storyboard

1 King James on the throne
2 Uproar because not everyone is happy with King James' vision
3 People fleeing to Holland

KJV

4 Barge stuck in mud

5 Crime trial

6 Puritans asking for a conference and James agreeing

KJV

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KJV

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The History of the King James Version of the Bible

In these islands, the Bible in English began by being subversive. In the fourteenth century its translation was the project of rebels against the Western Latin Church, whom the mainstream population contemptuously nicknamed Lollards. During the Lollards' struggle with the church authorities of their day, they turned the Latin Vulgate Bible into the language of southern England, deeming it vital that the humblest uneducated person should have the chance to read God's word. When the Lollard movement was crushed, the leaders of the English Church, meeting in Oxford in 1408, banned the Lollard Bible.

This ban was unique in medieval Europe, for in other countries there were many vernacular translations, but it persisted in England after Henry VIII's break with Rome. As a result, in 1536 the translator of genius, William Tyndale, was executed in the Low Countries as a heretic by officials of the Holy Roman Emperor, with King Henry's connivance. Yet within only three years of Tyndale's death, Henry was authorising for his realm a Bible translation which was in large measure Tyndale's own: maybe the royal monster never realised how his enthusiastically evangelical chief minister Thomas Cromwell had hoodwinked him in this bizarre shift of policy.

Through the next seventy years, biblical translation bounced between officially-sponsored versions and alternatives produced by those at odds with the English monarchy – even, in the end, a Roman Catholic version. But now in 2011, we celebrate the fourth centenary of an English Bible which was sponsored by a King, and has become so associated with him that its principal nickname has always been 'the King James Bible' (the KJB). It is appropriate that an unusually clever and scholarly monarch should be remembered by a book. James's (admittedly episodic) interest in good government created something of a golden age for the established churches in England and Scotland, and that was a stroke of luck for the Bible which his translation committees published in 1611. It may have lasted so long not so much through its literary merits (though it has many) but by the accident of the era in which it appeared.

King James's Bible was produced in a narrow window of opportunity in the 1610s, when the English and Scottish Churches were rather grudgingly moving together, and before English Protestantism irretrievably fragmented, during the civil wars which engulfed these islands in the 1640s and 1650s, provoked by the disastrous policies of James's son King Charles I. It did not become a totem of royalism, as so easily could have been the case, and indeed versions were printed under the patronage of Lord Protector Oliver Cromwell. By the time that the episcopally-governed Church of England came back with Charles II in 1660, even Protestants who so disapproved of bishops and the Prayer Book that they rejected the new Established Church, turned away from the 'Geneva' version which their Puritan parents would have preferred, towards the new Bible. England's majority population of Anglicans henceforth experienced two books which shaped their prose – the Prayer Book and the Bible – but English Dissenters and the Established Church of Scotland (which after 1690 also rejected episcopal church government) became people of a single book, the KJB.

It is hugely important that English and Scots combined in this. Now that England and Scotland jointly stumbled on a 'British' world empire, the unifying book in the English language which they took to new lands was the KJB. The Scots increasingly confined their own centuries-old northern forms of English to private use, since throughout the sixteenth century and thereafter, they read the Word of God in the language of London: if anything welded the two ancient enemies together, it was this joint possession of an English Protestant Bible. Now its most ardent defenders are to be found amid the multiple Protestantisms which British emigration bequeathed to the USA. Some of them, 'King James Only' folk, believe that it possesses an extra dose of the

KJV

Holy Spirit not granted to any other English version, which is very generous of them, considering that it was commissioned by a monarch whose cheerful bisexuality would at the present day deeply shock them.

The history of the KJV after it escaped King James's England and Scotland is inseparable from the rise of the British Empire and the first great nation to escape British control, the United States of America.

During the later seventeenth century, KJB language, already self-consciously old-fashioned in 1611, seemed almost embarrassing, as a teenager feels embarrassed by Mum and Dad. In fact the KJB we read today is a tamed version from the eighteenth century, when in 1743 a Cambridge don, Francis Parris, published a vigorously-updated version of the 1611 text; this was only slightly modified in 1769 by an Oxford scholar, Benjamin Blayney, who has succeeded in taking most of the credit for the lasting modification. The impulse to replace KJB language might have swelled into a new translation then, but the French Revolution convinced the British that foreigners were not just annoyingly foreign, but a threat to all that was good in our islands' national heritage. It was around 1800, therefore, that the KJB took on its present iconic 'heritage' status. The same mood canonised William Shakespeare and made him known wherever English was spoken – and both these works live on even in translation, beyond the sound of English.

Still the KJB echoes not just through churches, but through novels, plays, poetry, puns, jokes. There is a possibility that Christian churches will use the commemorations of 2011 as a way of saying goodbye to it: a big service of thanksgiving, perhaps a year of taking a reading from it in services, and then, nothing more, turning to the welter of translations which have appeared in the last century – Revised Standard, New International, Good News, or a huge variety of other well-meaning efforts to make the text more easily comprehended. Yet to leave the KJB behind would be a mistake. It is not easy for us to understand nowadays, and that reminds us of something very important about its contents: the Bible has emphatically never been an easy book to understand. It is not even a book, but a library of books, with a cacophony of voices in them. Its name in Greek underlines that, for it is in the plural, *Biblia*, BOOKS. We need to realise what power lurks within, and how difficult, exciting and perilous is the expedition on which we embark. King James knew this, and his translators may be wise and eloquent companions on our journey.

Diarmaid MacCulloch

Professor of the History of the Church Oxford

May 2011

KJV

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King James's Bible was produced in a narrow window of opportunity in the 1610s, when the English and Scottish Churches were rather grudgingly moving together, and before English Protestantism irretrievably fragmented, during the civil wars which engulfed these islands in the 1640s and 1650s, provoked by the disastrous policies of James's son King Charles I. It did not become a totem of royalism, as so easily could have been the case, and indeed versions were printed under the patronage of Lord Protector Oliver Cromwell. By the time that the episcopally-governed Church of England came back with Charles II in 1660, even Protestants who so disapproved of bishops and the Prayer Book that they rejected the new Established Church, turned away from the 'Geneva' version which their Puritan parents would have preferred, towards the new Bible. England's majority population of Anglicans henceforth experienced two books which shaped their prose – the Prayer Book and the Bible – but English Dissenters and the Established Church of Scotland (which after 1690 also rejected episcopal church government) became people of a single book, the KJB.

KJV

It is hugely important that English and Scots combined in this. Now that England and Scotland jointly stumbled on a 'British' world empire, the unifying book in the English language which they took to new lands was the KJB. The Scots increasingly confined their own centuries-old northern forms of English to private use, since throughout the sixteenth century and thereafter, they read the Word of God in the language of London: if anything welded the two ancient enemies together, it was this joint possession of an English Protestant Bible. Now its most ardent defenders are to be found amid the multiple Protestantisms which British emigration bequeathed to the USA. Some of them, 'King James Only' folk, believe that it possesses an extra dose of the Holy Spirit not granted to any other English version, which is very generous of them, considering that it was commissioned by a monarch whose cheerful bisexuality would at the present day deeply shock them.

The history of the KJV after it escaped King James's England and Scotland is inseparable from the rise of the British Empire and the first great nation to escape British control, the United States of America.

During the later seventeenth century, KJB language, already self-consciously old-fashioned in 1611, seemed almost embarrassing, as a teenager feels embarrassed by Mum and Dad. In fact the KJB we read today is a tamed version from the eighteenth century, when in 1743 a Cambridge don, Francis Parris, published a vigorously-updated version of the 1611 text; this was only slightly modified in 1769 by an Oxford scholar, Benjamin Blayney, who has succeeded in taking most of the credit for the lasting modification. The impulse to replace KJB language might have swelled into a new translation then, but the French Revolution convinced the British that foreigners were not just annoyingly foreign, but a threat to all that was good in our islands' national heritage. It was around 1800, therefore, that the KJB took on its present iconic 'heritage' status. The same mood canonised William Shakespeare and made him known wherever English was spoken – and both these works live on even in translation, beyond the sound of English.

Still the KJB echoes not just through churches, but through novels, plays, poetry, puns, jokes. There is a possibility that Christian churches will use the commemorations of 2011 as a way of saying goodbye to it: a big service of thanksgiving, perhaps a year of taking a reading from it in services, and then, nothing more, turning to the welter of translations which have appeared in the last century – Revised Standard, New International, Good News, or a huge variety of other well-meaning efforts to make the text more easily comprehended. Yet to leave the KJB behind would be a mistake. It is not easy for us to understand nowadays, and that reminds us of something very important about its contents: the Bible has emphatically never been an easy book to understand. It is not even a book, but a library of books, with a cacophony of voices in them. Its name in Greek underlines that, for it is in the plural, Biblia, BOOKS. We need to realise what power lurks within, and how difficult, exciting and perilous is the expedition on which we embark. King James knew this, and his translators may be wise and eloquent companions on our journey.

Diarmaid MacCulloch

Professor of the History of the Church Oxford

May 2011



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This Authorized Version needs then to be seen in the context of the Reformation, a movement which challenged, amongst many things the authority of Rome, papal authority, and the emphasis placed on salvation not by faith and works but by faith alone, a faith which (though Protestants argued about the extent) was undergirded by the Bible, a Bible which provided the source of God's revelation and the Christian life. For Christians to read the Bible was from here on in essential to their salvation. The move to vernacular translation arose from this – via Wycliffe's 'heretical' fourteenth century efforts – through the translations of Luther, and Tyndale, Coverdale, Matthews and the committees which lay behind the Great Bible (1539), the Bishops' Bible (1568), the Geneva Bible (1560), and in 1611 the Authorized Version of King James. The Translators were instructed to use all available translations but the Bishops' Bible was to be the foundation. No mention was made of the Douai-Rheims Roman Catholic translation, but the Translators of the King James made use of it anyway, the 1582 translation of the New Testament at least.

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Despite that fact of the King James Version's influence on English language and literature, they argue that knowledge of the biblical origins and sources are lost on some modern readers, including in the case of Professor Campbell, their university students in English literature. I would agree with the pessimists that there are fewer people knowledgeable about the King James Version now in England (and with Copley that the education system has much to be blamed for here) but the Bible is not of value for its language or its literature but as the Revelation of God – and its loss of pervading presence in the country of its origin does not mean that this is lost internationally. To those of faith who can read the King James Version or other translations that speak to them, that knowledge of divine revelation exceeds the importance of secular education or science or the beauties of literature. Thus the importance of *Paradise Lost* is not in its language but in its vision, and to the Christian readers of Milton this was ever thus.

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The letters 'KJV' are written in a purple, hand-drawn style with a slightly textured, ink-like appearance. The letters are bold and slightly irregular, with the 'K' and 'V' having a more defined shape than the 'J'.

Yet I think the Translators and King James himself would have been astounded and found divine reassurance in the worldwide spread of their Bible, begun all those years ago. Surely, they would think, such a marvel was a sure sign of God's grace.

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WILLIAM TYNDALE



AND HIS WORLD

1536-1986

DAVID KEEP

KJV

WILLIAM TYNDALE

AND HIS WORLD

DAVID KEEP

Line Drawings by
Peter Horner

Rolle College
Exmouth EXB 2AT



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INTRODUCTION

In October 1536 William Tyndale's body was burned outside the Castle at Vilvorde near Brussels. Twelve years before he had left England with a desire to translate and print the Bible in English. Ten years before he had printed the first English New Testament. This book tells of his cold, lonely struggle. It then fits Tyndale's life into the world around him and his work into the development of the English Bible. It is, written for children in the middle school, but will provide a brief survey for adults. A final chapter is aimed at tourists.

Tyndale once said that he would make the ploughboy know more of the scripture than the churchmen who were arguing with him. The close links between the English Bible and the growth of education through Sunday Schools and Voluntary Schools made this come true. This book is published in the hope that knowledge of the text of the Bible and respect for the effort that made it freely available to us will continue. Tyndale had no desire to be a great man. He has left behind him a living tradition of translation which will last as long as English is spoken. Through this book more people may come to recognise its source in the dedicated life of this Gloucestershire priest.

CHAPTER ONE – THE LIFE OF WILLIAM TYNDALE

We do not know exactly where or when William Tyndale was born. We think it was in Gloucestershire because that is where his family lived, and where he went to work as a tutor. You can see the houses on the map on the cover. His family may have come from the north-east of England near the river Tyne. They sometimes called themselves Hutchens, so Tyndale might have started as their address. The only facts we know are that William had a brother called Edward who helped to run the estates of Berkeley Castle for the King. He also had a relation called Thomas who lived at Hunt's Court, North Nibley.

Thomas had a son called William who was still alive after the translator had been killed. A hill above this village was chosen for the monument to Tyndale in 1866.

We do know that Tyndale studied at Magdalen Hall, now Hertford College, in the university of Oxford. As he had to be at least twenty years old to take his Master's degree in 1516, we know that he was born by 1495. It could have been up to ten years earlier. We learn this from the famous *Book of Martyrs* by John Foxe. He found out all he could about the protestants who died before Queen Elizabeth. Foxe wrote that Tyndale went to Oxford 'from a child.' This probably meant thirteen, the age when children today enter upper schools. Oxford then was more like a grammar school than a modern university. The boys had long hours of lessons in which they had to learn a great deal by heart. All the lectures were in Latin. The word 'lecture' means 'reading'. The tutors read and the boys wrote it down. This was very dull but the only way when there are no books.

The most common first degree in English universities is the Bachelor of Arts. In France the same word is used for the examination which allows a student to move from school to University. This is more like the examination which 'William Hychyns' passed in 1512. When he passed his M.A. three years later he was allowed to teach. The full degree for a teacher was Doctor. Masters of Arts degrees at Oxford and Cambridge are still given four years after the bachelors' examinations.

Between his two degrees, on 10 June 1514, William Tyndale was ordained subdeacon in the diocese of Hereford. This was the first step on the way to becoming a priest, but it did not mean that Tyndale intended to work in a parish. Until the nineteenth century all university teachers had to be ordained. In the sixteenth century all 'white-collar' work was done by churchmen, except civil law. That is why we still speak of 'clerical' work. We know that Tyndale was interested in study because in 1516 he moved to Cambridge.

For nearly six hundred years there were only two universities in England while Scotland had five! Before they competed at sport, Oxford and Cambridge took opposite sides in political and religious quarrels. Cambridge

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became the puritan and protestant university. Some say this was help by the damp fogs from the fens! It was well ahead of Oxford in the New Learning. The great Dutch scholar Erasmus was Professor of Divinity there from 1511 to 1514. In 1516 he printed the first edition of the New Testament in the original Greek. We may find it odd that the study of old books in dead languages was called the 'new' learning. For young men in those days it was as exciting as computer languages are to school boys today. The original writings of the apostles made men ask deep questions about the power of the church and the way of life of monks and nuns.

Tyndale spent his days at Cambridge learning Greek and comparing the words of the New Testament with the Latin. Perhaps he began to think then that it would have been easier to have the English as well! In the evenings the students argued – they could not afford enough candle to work late! Some of them came straight from the country. Others had already studied in Paris and some of the old universities in Italy or the new ones in Germany. There is an old story that they used to meet in a pub called 'The White Horse,' and that the other students nick-named it 'little Germany' because they talked about the ideas of Martin Luther. His quarrel with the agents of the pope began in 1517.

Students in those days had very hard lives. If they lived in college they ate porridge or soup with bread. Meat was a luxury. Like today they did not find it easy to get a job. Well-paid livings in parishes were usually given as a reward for service to the king or to noblemen. Curates who just read the Mass were very badly paid and had little chance of promotion. At the best they could work a little land to feed themselves, but they would never see a book. Most graduates had to find a job as a secretary or tutor in a rich man's household. They would live as one of the family with a room and time to study, but with very little income. They were often introduced by a friend.

This is probably how William Tyndale arrived at Little Sodbury Manor in 1521. Sir John Walsh was then thirty-five years old and was pleased to have the well-qualified scholar in his household. His eldest child was only six and may have been less pleased with his new master! In those days there was a little church at the back of the house and Tyndale probably read the services for the family and servants. He still had plenty of time to read, to write and to think about what he was to do with his life. From the top of the hill behind the house where Romans and Saxons had camped Tyndale could see across the busy farms to the River Severn and Wales. He could also see the city and sea port Bristol.

Tyndale lived at Little Sodbury for a year. We know a great deal about this time as John Foxe must have learnt it from a local man, possibly Richard Webb of Chipping Sodbury. Sir John and his wife often had monks and priests to dine in the Great Hall. Tyndale disagreed with them. He quoted the Bible. Lady Walsh liked how he dared to argue with rich and clever men. Tyndale was too wise to reply to that! He did preach his own beliefs, however, on what is now College Green in Bristol. In Tudor times Bristol was the second port and city in the country. It was from here in 1497-8 that John and Sebastian Cabot had sailed to North America and started the English trade. Although its population was only about 8000, it served a large area. Tyndale would stride the fifteen miles each way and join the friars preaching to the crowds who came in for market. Like Martin Luther, he did not like the fat and lazy priests – and they did not like him! They told the bishop's men and William Tyndale was summoned first by Archdeacon Bell and then by Chancellor Parker. Tyndale wrote about this meeting: 'He rated me as though I had been a dog.' He did not change his mind.

Tyndale went to visit a very old vicar who lived near Bristol. This may have been William Latimer of Weston-under-Edge. He explained to Tyndale that the leaders of the church had become totally unlike Jesus. He told Tyndale what some of the friars had already said that the pope was the direct opposite of Jesus. This idea comes from the word 'anti-christ' in 1 John 2, 18. He warned Tyndale that if he taught this, he might be burned by the bishops.

Tyndale was now trying to understand the teaching of Jesus for himself. He translated Erasmus's book called *A handbook for the Christian Soldier* into English and gave it to Sir John and Lady Walsh. They began to take more notice of what he was saying. He was thinking about the best way of bringing the words of Jesus to the people



around him, who spoke English while the Bible and service were all in Latin. One evening at dinner Tyndale burst out angrily to a visiting priest:

‘I defy the pope and all his laws, if God spare my life, ere many years I will cause a boy that driveth a plough to know more of scripture than thou dost.’

Tyndale was probably remembering something written by Erasmus. He had probably tried to translate direct from Greek into English. He knew that it would take a long time to do all the New Testament. He knew too that he would only be able to print it if he had powerful friends in the church. He decided to go to London. Sir John wrote letters for him to take to his friends in London. After days of waiting one of them, Sir Harry Guilford, got him an interview with the rich and powerful bishop Cuthbert Tunstall.

Tunstall had been a friend of Erasmus. Now he held an office very different from a bishop today. He was rather like a cabinet minister, chief constable and judge all at the same time. Although he was rich, he kept hundreds of people. He told Tyndale that he could not afford any more scholars! Tyndale had to live on what Si John Walsh had given him and by preaching.

After about a year a wealthy merchant called Humphrey Monmouth heard Tyndale preach and took him into his house. When Tyndale was in trouble as a heretic, Monmouth was put into the Tower of London for a time. At his trial in 1530 he told the judge:

‘Tyndale lived like a good priest studying both night and day. He would eat the sodden meat (which means boiled) by his good will, nor drink but small single beer. He was never seen in that house to wear linen about him, all the space of being there.’

Monmouth explained to the judge that he used to pay Tyndale ten pounds a year to pray for his parents. He used to lend Tyndale’s books to priests and nuns. He did not know that they were wrong. Happily Monmouth was set free and the King later made him a knight. This gives us a good picture of Tyndale in his rough, woollen gown eating sparingly of the simplest and cheapest dishes. Like St Francis of Assisi he was setting an example of poverty.

Tyndale probably had the same arguments about religion at Monmouth’s dinner table as he had had in the country. He may have met John Frith there. Frith was about ten years younger than Tyndale. He was to be a great help in the work of translation. He too died as a martyr in 1533. Tyndale came to realise that even if he were able to translate the Bible in London, he would not be able to print it. Besides this, he wanted to study his new understanding of the gospel. Martin Luther and his followers were in Germany. There were plenty of printers there glad of more work. We shall see how Tyndale was this to pay them.

Tyndale sailed from London on one of the merchant ships which traded with the ports of the Baltic Sea. He landed in Hamburg and went to stay with a widow called Margaret von Emmerson. For the rest of his life he lived in other people’s houses in foreign cities. Often he used strange names and we have few clues about his travels. We think that he went to Martin Luther’s university at Wittenberg with Matthias von Emmerson. On 27 May 1524 there appears in the register the strange name:

Guillelmus Daltin ex Anglia

No such person is known, but if we reverse Dal-tin we read Tindal. Three years before Martin Luther had hidden from his enemies in the Wartburg castle under the name ‘Squire George’. There he had translated the Greek New Testament into German. This was a great help to Tyndale as he thought about the best words to use to help people to understand the Bible. Between 1521 and 1535 nearly a quarter of a million copies of Martin Luther’s New Testament were sold. It helped to make all the German peoples speak the same language. Many people still buy it and love it as people who speak English often prefer the King James’ version which was based on Tyndale.

We do not know where Tyndale went when he left Wittenberg. Monmouth sent his ten pounds to Hamburg, but there was no printer in that port. We have some idea of where he lived from the title pages of the books he printed, but these sometimes bore false names. Experts try to work out who the printer was by looking at the shape of the letters. This was much easier with hand-made print. It is still sometimes useful for detectives looking at typed letters.

Perhaps Tyndale left the safety of Wittenberg to try to print his New Testament in the great Catholic city of Cologne because it was near England. Transport was easy along the great River Rhine. Tyndale had the help of William Roy, a friar. Like some young men today, he was a good worker so long as he did not have enough money to spend on drink! Although his father was Dutch, he had studied in Cambridge. He left London in the summer of 1525. Tyndale and Roy watched the printer Peter Quentel print page after page of the gospels. When he reached the middle of Mark another customer, John Cochlaeus saw some pages. He was an enemy of Luther and reported what he had seen to Senator Rinck. The Senate decided to arrest Tyndale and Roy and report them to King Henry 8. Just in time, the two Englishmen grabbed the carefully printed sheets and fled to the city of Worms. From there they sold the gospel of Matthew.

Only one copy of this has survived. It is now in the British Museum, bound up with another book.

Tyndale must have finished his translation before he went to Cologne for a complete edition of the New Testament was being smuggled from Worms in March 1526. Copies were hidden in bales of cloth and cargoes of wheat. We do not know the name of the printer as there are no title pages on the two copies which have survived from the three thousand printed. The type takes up only 12.5 x 7 cm. Each book up to Romans begins with a tiny woodblock. The only complete copy at the Bristol Baptist College is decorated in red, gold and blue. Ordinary copies of the book sold for 13p. bound. 8p without covers. It is difficult to compare money in different times. It was very cheap for a book then – but was half a week's pay for a workman. We might compare it with the price of a black and white television. In the same year a pirate edition appeared in Antwerp. Tyndale did not mind. He wanted his book to, be read.

The bishops in England did mind. A law of 1407 made against Wycliffe's translation of the Latin Bible said nobody could read the Bible in English without permission from the bishop. Bishop Tunstall preached against three thousand errors in Tyndale's book. He must have read it very carefully! He threw a copy on a bonfire. This made more people curious to read the book. In 1527 the Archbishop of Canterbury collected money from all the bishops to buy all the copies to destroy them. This gave Tyndale and his printers a good 'profit' so they were able to print a bigger and better second edition! Cardinal Wolsey arrested some of Tyndale's old friends in England and forced them to repent and burn their protestant books. Later on people were burned as well as books, but that did not stop the new teaching.

The Cardinal was the chief minister of King Henry. He had spies hunting for Tyndale and Roy. They separated and we do not know where they went. For a time Tyndale went to Marburg with the Antwerp printer Jan Hooch-straiten who used a new, name. Hans Luft. He printed two short books for Tyndale. The first was based on a sermon of Martin Luther about Luke 16. 1-13. The old English name is *The Parable of the Wicked Mammon*. The second was called *The Obedience of the Christian Man*. It explained why all Christians, even bishops, have to obey the king.

Religion in England was about to change unexpectedly. Henry 8 had decided that he should not have married his brother's widow, Catherine. He wanted to marry Anne Boleyn instead. She often appears as a pretty selfish woman in plays and films. Her family followed new ideas, sincerely. She showed Tyndale's book to the king. He was pleased with the ideas about his power in it and began to think of using Tyndale in his church.

Tyndale did not trust Henry 8. He was wise in this as the King executed most of his best servants! He had not finished the work God had called him to. He wanted to translate the rest of the Bible. Learning Hebrew was difficult as there were no Jews in England and the first teacher only began in 1524. We know that Tyndale

was still working on this his prison cell. Tyndale must have started in Wittenberg and carried on while he was hiding in Worms and Marburg. By 1529 he had translated the five long and difficult books of Moses. He travelled to Antwerp with his papers. He was not safe there, so took ship for Hamburg. The ship was wrecked in a storm and Tyndale lost everything but his life. He went once more to Margaret von Emmerson. In her house he met Miles Coverdale who was to be his new helper, and to take over the work after Tyndale's death. In ten months *Pentateuch*, as the first five books are called, was translated again. Tyndale returned to Antwerp and in 1530 the book was on sale.

England was now ruled by Sir Thomas More, a friend of the king and a devout catholic. He was stricter on heretics than Wolsey had been. Tyndale wrote another attack on the bishops called *The Practice of Prelates*. More and Tyndale wrote books arguing with each other; one the most powerful man in England, the other a fugitive. More was a friend of Erasmus and the best scholar in the Church of England, but he saw what would happen if Henry broke with the pope. He too was to be a martyr for what he believed, but he remained an enemy of Tyndale. Henry was taking the advice of Thomas Cromwell who had worked for Wolsey. Tyndale might be of use if Henry had to quarrel with the pope. An agent was sent to Antwerp to ask Tyndale to come back to London. Tyndale met Stephen Vaughan secretly in the fields outside the city. Three times they talked, but Tyndale decided that it was not safe to return.

Henry was a cruel man who did not like to be crossed. He asked the German Emperor Charles 5 to capture Tyndale. Charles ruled most of Europe, but Queen Catherine was his aunt, so he would not help. Henry tried to have Tyndale kidnapped – politics were just as rough as today – but his men could not find the translator in the narrow streets and crowded houses of the old city. Tyndale had a new fellow-worker called George Joy who gave him a lot of trouble. He wrote a letter about him to John Frith.

The citizens of Antwerp became angry at the numbers of stray preachers and nuns in the streets and asked the ruler of Brabant to control them. They told him who was printing Tyndale's books. Printers then were rather like pirate radio stations today. Tyndale knew that he was in danger. He went to live in the English merchants' house. Some of them had read his books. They wanted a reformed church and gave Tyndale a generous income. He was safe as long as he stayed in the house, for it was like an Embassy. From Tuesday to Friday Tyndale worked on a new version of his New Testament. On Saturdays he cared for the poor.

On Sundays he preached, and on Mondays he visited the other English exiles in the city. To do this he had to leave the safety of the house. This was Tyndale's happiest year since he had left Little Sodbury. He was well-cared for. His books were selling well. A New Testament was given to Anne Boleyn now she was Henry's Queen.

Henry was almost protestant, but most of his bishops were still catholic. It was probably his old enemy the Bishop of London who plotted to have Tyndale arrested. He sent Henry Phillips, an Oxford graduate, to trap Tyndale. He was polite and friendly and was soon made welcome by the English merchants. He even borrowed money from Tyndale, for he was a gambler. Phillips arranged with officers from Brussels to trap Tyndale. He invited Tyndale to visit friends in the city of Antwerp. As they left the safety of the English house and walked through one of the narrow alleys Phillips pointed Tyndale out to the waiting officers. He was tied up and hurried to the castle at Vilvorde twenty miles away. This was the prison of the Governor of Brabant.

For months Thomas Poyntz and Tyndale's other friends tried to have him set free, or at least sent to England for trial. Thomas Cromwell was changing the Church of England. Frith had been burned in 1533; now catholics, like More, were dying. Poyntz was put in prison himself in Brussels, but managed to escape after three months. Laws about political prisoners have always been very complicated. Tyndale knew he was going to be burned as some of his friends had been. We have a letter asking the governor to let him have some of his warm clothes from Antwerp, pen and paper and his Hebrew books if he was to be in prison all winter. He was allowed visitors as St Paul had been in prison in Rome. In 1536 he was put on trial for heresy. As a man who had always told the truth he did not try to deny what he had taught and written. In October 1536 he was taken outside the castle



for execution. His death was kinder than some, for he was strangled before his body was burned. His last words were, 'Lord, open the king of England's eyes.'

Tyndale was dead, but his work was beginning to grow. He had completed the Old Testament as far as 2 Chronicles. While he was still in prison Miles Coverdale translated the rest from Luther's German and had the first English Bible printed, probably in Zurich. In 1537 a revised edition called Matthew's Bible was printed with the king's authority. This was edited by John Rogers and printed in Antwerp. In 1538 Archbishop Cranmer ordered that a Bible be set up in every church in England. Coverdale's Bible was printed in London and a new *Great Bible* prepared for the churches first in Paris, then in London. All these editions used the work of William Tyndale with little change. Only for the short reign of Mary were the Bibles taken away. They were still too expensive for the ploughboy, but he could hear the words in his own language every Sunday.

CHAPTER TWO – THE WORLD OF WILLIAM TYNDALE

1 NEW WORLD

In fourteen hundred and ninety-two Columbus sailed the ocean blue.

About the time William Tyndale was born, an Italian sailor in a Spanish ship thought that he had reached the East Indies by sailing westwards across the Atlantic Ocean. Columbus' discovery of America was one of the voyages which made man realise that the world was round. They found out that it was larger and richer than they had thought. Before Tyndale had taken his degree, Balboa had discovered the Pacific Ocean. While he taught at Little Sodbury, Magellan was sailing round the world. At the same time, the Polish astronomer Copernicus was working on, the theory that the earth was one of a number of planets which revolve round the sun.

You have learned these facts since you were a child. In the Europe of 1500 men did not like them. They made men seem very tiny and unimportant. Simple people had believed that God sat on a throne just above the sky. The Catholic Church would not allow books which taught these new ideas until after the death of Galileo in 1642, even though his telescope had proved that Copernicus had been correct.

Tyndale did grow up knowing about China. Marco Polo and his father had travelled there 1271-95 and had written about the wonders they had seen. There was some trade in silks and spices from the Indies, but only for the rich. Pepper was worth its weight in gold. It was the high cost of goods and the fall of the city of Constantinople to the Turks in 1453 which made kings and rich men willing to risk money and ships to seek new routes to the East. Portuguese merchants began to sail along the coast of Africa. They adapted the Arab lateen sails for their Carvels so they could partly sail against the wind, like a modern dinghy. They began to use the stars to find out how far south they had sailed.

Before this, men had tried to use the stars to find out about the future. You know about this from the story of the wise men who visited Jesus, and from the horoscopes still printed in magazines. Astrology slowly turned into the science of Astronomy. European sailors learned about the magnet from the Chinese. The Arabs had joined in the search for the *lodestone* which would make base metals into gold. Instead, men developed the compass. For many years the city of Constantinople had been protected by secret formula called *Greek fire*. Then friars, who were often thought to be magicians, developed gunpowder and cannon. From the magic study, *Alchemy*, developed Chemistry. In 1594 playgoers in London laughed at the antics of two early scientists in *The honourable historic of frier Bacon and frier Bongay*. A hundred years earlier, King Henry 7 had destroyed the power of the barons in England because he had guns which could smash their castles. Europe was learning the skills which were to lead to world domination.

The world of William Tyndale was changing fast. In 1450 it was still divided into the little city-states of fairy tales. The king, or duke in his castle ruled as far as he could control. The richest part of Europe was Italy where

the city-states of Venice, Genoa and Florence controlled trade with the east. In Tyndale's lifetime, great empires grew up. By treaties of 1494 and 1527 the whole world was divided between the two new sea powers, Spain and Portugal. Gold and silver poured in from South America and, for a time, made them rich. The first super-power was the empire of Charles 5 who ruled 1519-55. His grandfather Maximilian had been king of Hungary with lands in Austria. The German princes had elected him their Emperor, as they liked a weak ruler. Charles's father inherited the Netherlands and married a Spanish princess. A series of sudden deaths made Charles the most powerful man in Europe at the age of nineteen. He was Emperor of Germany, Archduke of Holland, King of Spain and King of Sicily. At times he fought the Pope, but he did try to keep the German princes loyal to the catholic church. It was his deputy in Brabant who had Tyndale burned as a heretic.

The only other great powers in Europe were France and the Ottoman Turks. After the Hundred Years War the French kings had made Paris the centre of one state. The English held on to Calais until Mary, but the French built up a powerful kingdom with the Rhine in the east and the Alps and Pyrenees in the south. The Pope gave the King of France a lot of control over the church. There were wars about religion until 1593 when the protestant leader, Henry of Navarre, became a catholic but allowed protestants to worship. The greatest of all protestant thinkers, John Calvin, was a Frenchman. The scholars and printers in Paris played an important part in the translation and printing of the Bible.

The Turks were Muslims who had taken over the earlier Arab conquests. They conquered the Eastern Roman Empire, Constantinople, Greece, Jugoslavia. Hungary, Albania, Bulgaria and Rumania. As late as 1683 they attacked Vienna. In Tyndale's time there was a danger that the Mediterranean might become a Turkish lake. This did not end until 1571 when Don John of Austria won the battle of Lepanto. Charles 5 was always more worried about the Turks to the east and south of his empire than he was about the arguments of scholars in Germany. Men still dreamed of a further crusade against Islam. In the seventeenth century there were to be wars of religion between christians.

In the east of Europe universities Poland was a large, strong kingdom with liberal universities. Moscow was expanding into Asia and had little contact with the west. In Italy, the Pope ruled the centre and was a rival of the Emperor for control of the old republics of the north. He hired Swiss soldiers to fight for him. In 1527 the Emperor's army, most of them followers of Luther, destroyed Rome and used St Peter's as a stable. The popes had been more like princes than followers of Jesus. Tyndale lived in a violent age. He believed that God's power was greater than men's and that they should seek a kingdom which was not in this world.

2 NEW SKILL

When Dick Whittington was a boy in his village, he was told that the streets in London were paved with gold. When most people lived in the country and worked in the fields all the daylight hours, they thought that to live in a town was wonderful. Towns began as markets, usually by the crossing-place of a river. If there was enough trade, some men became full-time shopkeepers and workmen. Sometimes a castle was built to guard the bridge. Sometimes the king let the mayor build a wall round the town for safety. These walled towns were very crowded with narrow streets. In the time of Tyndale the ports of northern Europe like Hamburg and Antwerp were becoming more important than those of Italy. With the increase in gold and silver, banks became more important and there was more need to write letters and bills.

Poor workmen in the towns had to sew or hammer by candlelight to make enough to live on. They dreamed of becoming masters. Dick Whittington is based on the life of one successful merchant. The rich men wanted schools for their sons. Some of the old names survive like Merchant Taylors, Haberdashers Askes and Goldsmiths College. These grammar schools trained young men to read. They began to ask questions about religion and the best way to serve God. In the past, young men had become monks now they wanted to form clubs so that they could be Christians while they did their work. The most famous of these was called *The Brethren of the Common Life*.

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These new readers wanted books. On the continent, the rich merchants began to have libraries in their houses. Just as Chinese rockets had been adapted for war, so their block prints were developed into the printing press. It took five hundred years for the skills to reach Europe. The first presses were in Haarlem and Mainz where John Gutenberg printed a Bible in Latin from metal type between 1450 and 1455.

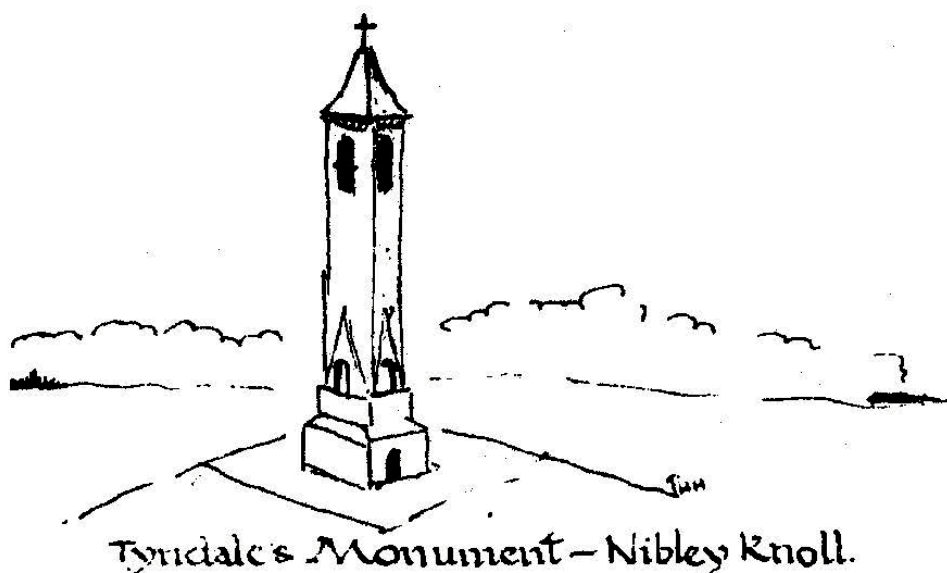
Finally, William Caxton set up a press in Westminster sometime after 1470. The growth of printing in England was slow. Of four hundred and ninety eight books which survive from the fifteenth century less than twenty were printed in England. These first books are known as *incunabula*.

The shortage of printers was one reason why early protestants went to the continent. Books were still for the rich, but if there were a thousand copies made in a few weeks, many more people were able to read and hear the ideas in them.

The printing press meant that it was possible for every church to have a copy of the Bible. This was what Tyndale wanted, but he also wanted it to be in English so that the common people could understand it. The wills of clergymen show that by 1600 they all had a few books. At Lanhydrock House in Cornwall there is a large library of protestant theology collected by a Truro merchant, More, important, as Tyndale wanted, every farmhouse came to have its own copy of the Bible. I have one printed in 1679 with notes of births for two hundred years. Books made a tremendous change in the life and religion of ordinary people. In the nineteenth century the steam engine made it possible for every single person to own a Bible, but from the sixteenth they were able to listen to the words of scripture.

Some people in England called Lollards already listened to stories from the Bible in the translation of followers of John Wycliffe, who died in 1384. His followers thought that monks and friars were greedy. The friars had done important work in the towns and helped to start the universities. Martin Luther was an Austin, or Augustinian canon and became a professor. At least from Chaucer's time men told funny stories about the tricks of churchmen. Some of the early books made men laugh at their greed and folly, but also made them want to change the church and use some of its wealth for the good of the community.

It was the printing press which made the work of Martin Luther, Zwingli and Tyndale so effective. There had been reformers before, like John Huss in Bohemia who was burned as a heretic in 1475 and the friar Savonarola in Florence, who was hanged in 1498. They taught a life of strict honesty and hard work which came to be called puritanism.



3 NEW LEARNING

The new learning which Tyndale met at university was the rediscovery of the writings of the Greeks which had been lost during the Arab conquests. This renaissance, or new birth, began in the Italian cities in the fourteenth century. It is also called humanism because for the first time men were able to reflect on their place in the world. The rich had time for literature and were able to decorate their houses with pictures from the classics or portraits of themselves. They began to base their morals on the poems of Homer and Virgil, as well as the Bible. For the first time, stories were written down, by Boccaccio in Italy in the *Decameron* (1348-58) and by Chaucer in England. He wrote *The Canterbury Tales* in English about 1387.

A life of trade in cities gave people more money and meant their goods were safer than when there was war. They also went back to the Greek style in building. A Florentine called Brunelleschi measured the ruins in Rome. He began to build light and spacious palaces and churches. Many of them had great domes, like St Peter's in Rome, and a hundred and fifty years later, St Paul's Cathedral in London. Low, dark buildings make us feel afraid. In the new light ones men began to feel they could use their minds to find out about God and life.

One important change was that people returned to the Greek idea that the human body is beautiful. Just as people today have pin-ups, the rich than were able to have paintings of Adam and Eve, the Old Testament heroes and the Greek gods and goddesses. The most famous of these are by Michelangelo in the Pope's Sistine Chapel. Painters had already improved their paints with tempera. They used the newly discovered mathematics to paint in perspective. Because of their new skills their works have survived as a model to all artists, until photography led to modern art

Many Greek writings had been preserved by the Arabs. From them we learned our system of numbers and the beginnings of technology and science. Life became richer and more complex once men were free from the fear of hunger and war. We call what people do with their free time culture. Everyone has time to enjoy television today. You have learned to read and are looking at this book because you have the time and the skill.

One of the dangers of culture is that men forget God. This was the danger faced by the pope and the rich priests. The prophet Amos preached about the evil of selling a man as a slave for a pair of sandals. Some of the humanists used the new learning to find out more about religion. A German Greek scholar called Reuchlin began to learn Hebrew in 1485 and published a book on the language in 1506. For the first time Christians could read the Old Testament in the original language. In 1516 Erasmus printed the New Testament in Greek. Every student was able to read the original words for himself. These were tremendous achievements which laid the foundation for all translations of the Bible. Scholars realised that the Latin version of the Bible was not always correct. Some of the words had changed in meaning. Just as in art and literature, men had gone back to the great age of Greece, so some churchmen wanted to go back to the days of the apostles. The bishops were worried about the spread of new ideas, not just about people hearing the Bible in their own language.

4 NEW RELIGION

The reformation began because the Pope was trying to build the finest church in the world. In order to collect money for this, he sold certificates to forgive the sins of the dead. It is hard to accept that people really believed in these, but Martin Luther in Wittenberg argued that they were wrong.

Luther was born in 1483. He had a tremendous sense that God was angry with him, so he became a monk. One day as he was thinking about Romans 5, 1 in a little room known as the monk's tower, he had a wonderful sense that God had saved him. He added the sole, alone, to 'by faith' in his Bible. He began to teach his students and to preach direct from the text of the Bible and not from the books of earlier teachers. Then in 1517 he printed his ninety-five theses against the sale of indulgences and his quarrel with the Pope had begun. After a series of debates the Emperor Charles 5 called him to the Imperial Parliament, or Diet, at Worms in 1521. Luther said he was only doing what God had called him to. He ended his speech:



'Here I stand; I can do no other.'

He expected to be burnt as a heretic as Huss had been. Instead some knights kidnapped him and hid him in the castle of Wartburg. He wrote the famous hymn 'A safe stronghold' and translated the New Testament into German. This was to be a great help to Tyndale. In 1522 he returned to Wittenberg and set up an Evangelical church with services in German. He married a nun called Katherine von Bora and lived happily until 1546 surrounded by students who came to copy his way. Some people think Tyndale might have done the same for England if he had lived long enough.

There was a separate reformation in the Swiss city Zurich. Ulrich Zwingli was born in the Alps in 1484. He went with Swiss soldiers to Italy and saw how they suffered in the Pope's Wars. He saw the tricks played on Pilgrims at the shrine of the Black Madonna at Einsiedeln. In 1518 he became chief preacher in Zurich and began to expound the gospels.

As there was no bishop in Switzerland, Zwingli was one of the most important churchmen. His followers set up a very simple communion service with wooden plates and beakers. They were puritans who saw no need for unnecessary rules like eating, fish in Lent. In 1528 he quarrelled with Luther about the meaning of communion and divided protestantism. In 1531 he died fighting the catholic cantons – two years earlier they had shared their food and avoided battle. Switzerland is still divided into two religions, like Ulster.

Luther and Zwingli were the first of many protestant leaders. There were preachers of the Bible in every city. When they were supported by the Prince or Council the city became protestant. If it, belonged to the Emperor or a bishop it usually stayed catholic, though for a time Munster was ruled by violent Baptists.

These were the Christians who said that believers should have nothing to do with the state at all. They were persecuted by both protestants and catholics. Tyndale refused to go back to work for King Henry 8. He did not live long enough for us to find out under what circumstances he would have accepted a state church. He would certainly have been a leader of the puritans in England.

Perhaps Tyndale was fortunate that he did not live to see the religious wars which were to follow in Europe. The Catholic church was forced to sort out its own beliefs at the Council of Trent 1545-63. Only after four hundred years has it accepted that people should worship in their own language, Tyndale would have been glad to see some of the wealth collected by the church used for schools. He would not have

been so happy to see monasteries sold to pay the English king's debts to finance the Swiss war. In protestant countries the reformation was like a revolution in the state. Powerful churchmen were killed or forced to beg. New rich men appeared, as ambition and greed were often more important than the Word of God. Yet it was printed in German, English, French, Dutch and the Scandinavian languages and it is still being translated into every language spoken. Tyndale helped in the great tradition that every christian should read and understand the Bible for themselves.

CHAPTER THREE – WILLIAM TYNDALE AND THE ENGLISH BIBLE

Books about the Bible always begin with translations into Anglo-Saxon. These were important for the people at the time, but they were not used after the Norman Conquest. Poor people could see pictures from the gospels and the lives of the saints on the walls of their churches and in stained glass windows. Only the richer churches would have had these. Many would have only a crucifix to look at.

More important for understanding Tyndale is the work of the Oxford scholar John Wycliffe. He was expelled to the parish of Lutterworth in 1381. He sent out his lollards to preach in English. His friends translated the Bible from the Latin. This was carefully revised by John Purvey 1353-1428. For a hundred and fifty years pages of this Bible were read in secret by groups of men and women, especially in the wool manufacturing towns of Gloucestershire, Yorkshire and East Anglia. Many of the 'protestants' burned by Henry 8 were in fact lollards. Although the Church tried to destroy them, two hundred copies of the lollard scriptures have survived. There must have been many more.

It was not against church law to read the Bible in translation. Some people, like Queen Anne of Bohemia, were given copies and others had permission from their bishops. What the Pope feared was that private reading would lead to heresy. The method of explaining the Bible had become very complicated. The Pope was afraid of the Church being divided. In 1401 a law was passed making heresy punishable by death, and in 1407 the Archbishop of Canterbury issued his rules about the lollards. These began 'We resolve therefore and ordain that no one henceforth on his own authority translate any text of Holy Scripture into English or any other language ...'

We do not know if Tyndale ever saw a Wycliffe Bible. As a Gloucestershire man, it is quite likely that he did. He was determined that the common people should be able to read and understand the Word of God for themselves. As we have seen, he did try to the support of the Bishop of London. If he had succeeded he would not have been breaking the law. Instead, he became a heretic when he disobeyed the rule, even before he went to visit Luther. He showed that his beliefs were protestant partly in the translations which he chose, but more in the little notes he added. He did offer to leave these out if the King would allow the Bible to be Printed. When an official Bible did appear it was to be without any introduction or comments at all. William Tyndale could not wait, however, and so became a heretic and a martyr.

His words lived on after him. He translated the New Testament so well that much of it continued into the King James version of 1611 and so into the Revised Standard of 1952. We may regret the loss of phrases like *babble not much*; *Easter holidays*; and *Shire Towns*. This was the speech of the ploughboys at Little Sodbury. These were not the words that concerned the church. Nor were there any problems in the understanding of God as Father and Creator and Jesus as the Son of God. The questions raised by Luther were about how men are saved and how the Church should be ruled. We need to look at how Tyndale translated four key Greek words.

1 *Metanoein* means to change the mind. In Latin it was *to do penance*. This came to mean that every Christian had to confess to a priest and accept a task, like extra prayers, as a punishment. Tyndale translated it *repent*. This has continued. The protestant understanding is that men should turn right round from their wicked way and follow the way of Jesus. This was achieved by faith in God alone, and not through a sacrament of the Church.

2 *Presbuteros* means either an old man or a senior member of a group. Tyndale translated it *senior* or *elder*. The second of those continued. The word was shortened into *priest* in the middle ages. Protestants used this only for another Greek word in the Old Testament and of Jesus in the *Letter to the Hebrews*. Instead of Bishops and Priests, Protestants used Pastors and Elders. They taught that each individual has to care direct to God through Jesus, and not through a special man.

When the Church of South India was formed in 1947 they adopted the Greek word *Presbyter* for their ministers to end this argument.

3 *Ecclesia* means an assembly. Tyndale used the word *congregation* which is correct. The Church of England went back to the word *church*. A good modern translation makes a choice depending on whether the writer is talking about all the Christians at once, or a group of them in one city. The interpretation of this word was to divide Christianity into three. The Catholics claimed all had to belong to the one true church founded by Jesus through Peter. The Protestants claimed that there was one church for each nation. The Anabaptists said the local congregation had full authority. This became the official understanding in England under Oliver Cromwell and was taken to America by the Pilgrim Fathers. Some Christians today return to it as they meet in house fellowships and reject organised churches. We know that Tyndale had to worship with his merchant friends in secret. We do not know what sort of church he wanted to see.

4 *Agape* was the word chosen by St Paul for the special kind of love to be described in 1 Corinthians 13. St Jerome chose the Latin word *caritas* for this. The word *amor* was the Greek *eros*, sexual passion, which is not found in the New Testament. By Tyndale's time, charity had come to mean giving some of your spare cash to the poor, as it does today. He chose *love* to translate *agape*. This was correct as both words were used for the relationship between husbands and wives. The Authorised Version went back to *charity*. The revisers of 1881 went back to *love*, and it has been used ever since. Tyndale was four hundred and fifty years ahead of his time!

Tyndale's long hours of toil in cold, dark attics laid the foundation for the translation of the Bible you read today. He died before he had completed his work, however. The Old Testament was completed by Miles Coverdale, though parts of it were printed by George Joy 1530-35. Coverdale was born in Yorkshire in 1466. He was educated at Cambridge and became an Augustinian Canon there. He may well have met Tyndale, for he held the same beliefs and spent a lot of his time abroad after 1528. His first complete English Bible was printed in 1535. Coverdale admitted that he had used the German and Latin versions. It is clear that he owed a lot to Zwingli's Zurich Bible, and it is probable that the first edition was printed there by Christopher Froschover. It may have been paid for by an Antwerp merchant.

Coverdale issued several versions of his Bible and his version of the Psalms remains in use in the 1662 Book of Common Prayer. In 1537 it was printed in London with the King's authority. Coverdale also checked the Great Bible first printed in Paris in 1536 to be set up in every Church. Another revision by John Rogers was called 'Matthew's Bible.' Coverdale had to go abroad twice more under Henry and then Mary. In 1551 he became Bishop of Exeter, but was too puritan to stay in office under Elizabeth. He died in 1568.

Most of the Greek Bibles were destroyed in the reign of Queen Mary 1553-8. Her persecution helped to produce a new and better English Bible. Three exiles in Geneva, William Whittington, Anthony Gilby and Thomas Sampson revised the Tyndale version 1557-60. *The Breeches Bible*, so called from the translation of Genesis 3, 7, was to become the most popular English version for a hundred years. I know a family who still have theirs.

The Geneva Bible made some important changes. It was the first to be printed in the same letters as this book, or *Roman* type. Previous Bibles had been in *black letter*, or *gothic*, which we find much more difficult to read. It was the first to be divided into verses as well as chapters. The story is told that the printer put one in each time his horse bumped on a journey, but they do make references much easier. It was a handy *Quarto* size, half the great pulpit *Folio* but still twice as big as the pocket *Octavo* books you are used to. (These are now called A4; A2; A5. The numbers refer to the folds in the printed sheets. In the nineteenth century tiny Bibles became possible in 16mo, 32mo and 64mo.) But the most important reason for the popularity of the Geneva version with ordinary Christians was its notes. These were based on the Commentaries of Calvin and were intended to help to build up an English Reformed Church.

That is why the bishops of Queen Elizabeth would not approve it. Her people did. There were at least a hundred and forty editions before 1644. For the first time the Bible was in use in England as Tyndale had dreamed. The Geneva Bible was the version used by Shakespeare and John Bunyan.

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In 1559 the Queen ordered that the Bible should be restored in the parish churches. New editions of the Great Bible were produced and in 1566 a version called the Bishops' Bible. This took note of the Geneva translation. It remained expensive and exclusive.

It was now the turn of Catholics to go into exile. They soon realised that if they were going to present the true faith they too had to do this in English. In 1582 a translation from the Latin was printed at Rheims in France and in 1609-10 a complete Bible at Douay in Belgium. This remained the official Roman Catholic Bible until the Jerusalem translation of 1966. A common version of the Revised Standard Version was accepted in 1973, so Tyndale's tradition was then recognised for the first time by all English-speaking Christians.

In 1603 James I came to the throne from Scotland. He found the Church of England divided between those who liked bishops, and those who wanted a Presbyterian Church as in Scotland. He called a conference at Hampton Court to settle the argument. This failed, and the conflict led to civil war. The two sides did agree that there should only be one Bible and set up three committees to correct the previous translations. These met at Oxford, Cambridge and Westminster. In 1611 Robert Barker printed the new version with its famous Preface to King James and the statement that it was 'authorised to be read in Churches.' As he did not print any other pulpit Bibles it became the only edition used in churches.

After the end of the Commonwealth it became the Bible for all who spoke English. Its effect on the language has been enormous. Countless children learned to read from it, and for many it was THE book.

The story of Mary Jones effort to buy a Bible in Welsh led to the founding of the British and Foreign Bible Society in 1804. What Luther did for the Germans and Tyndale for the English, the Society and its partners have tried to do for every language in the world. Their work goes on. They also printed millions, of cheap Authorised Version Bibles and Testaments so that every, person might have one. Now they have produced their own translation which they call *Good News for Modern Men*, 1976. Tyndale's work has been brought up-to-date.

There are two reasons for changing the original translations. The first is that newly discovered manuscripts have corrected some verses and helped us to understand some words more clearly. The second is that we no longer speak the English of Shakespeare. A number of new translations were made in the eighteenth and nineteenth centuries, one of them by John Wesley. As so many reforms were made in Church and State, it was thought that the Bible should be revised. Queen Victoria decreed it should be left to the churches. A committee produced this in 1885, followed by the Apocrypha in 1895. The American churches followed in 1901. These versions are very close indeed to the Greek and Hebrew, but they tried to keep the old English and so do not read well. The Revised Version was used in many Free Church pulpits and for examinations, but it never became popular. In 1952 the American churches issued the Revised Standard Version. This kept the form of the Tyndale tradition, but modernised the English. This had become very popular, especially since the Common edition with Roman Catholics.

The British churches produced the New English Bible in 1970. This was the careful work of a committee. It is a completely fresh translation. Although it was authorised for reading in the major churches, it has not been very popular.

One important reason for this is the flood of individual Versions which have appeared this century. Among the most widely used of these were the Weymouth New Testament 1902, the Moffat Bible 1924, the Roman Catholic translation by Ronald Knox 1945-9 and the extracts by J B Philips which started as pulpit readings during the war. (His New Testament was published in 1955) Kenneth Taylor's *Living Bible* 1971 is an American paraphrase which has become very popular with young people, while Alan T Dale's selections *New World* 1967 and *Winding Quest* 1972 have expressed the content of the Bible in words which can be read by junior school children. The Gideons who distribute scriptures in schools and public places have adopted the New International Version 1978. another from the United States. These are some of the most important of over two hundred translations which have appeared since every child has been taught to read.



One of the sad things about this wide choice is that people can no longer quote THE Bible. For three hundred years the King James' version was the book for all who spoke English. The everyday words of William Tyndale became poetry and literature, as well as the way of salvation. Now we must choose a Bible as we choose a soap powder – but like the soap powders, they all do the same thing! It does not matter where we begin. If we want to know more, there are countless helps, or like Tyndale we may go back to the Greek and the Hebrew.

CHAPTER FOUR – IN THE STEPS OF WILLIAM TYNDALE

We do not know where William Tyndale was born, but we should begin by visiting his monument on the summit of Nibley Knoll at the southern edge of the Cotswolds. If you wish to climb the 34 metre tower, you need to obtain the key from the Stores in the village. The view from the hill is splendid – right across the Severn estuary to Wales with Bristol to the south and Gloucester to the north. Around the knoll are delightful quiet villages with ancient stone houses, but it is easily reached from Junction 14 on the M5 or Junction 18 on the M4. Below the hill is Southend farm. Local legend has it that Tyndale was born in one of a row of cottages which used to be part of the farm. A stronger claim is made for Hunts Court to the east of the village of North Nibley. The basis of the farmhouse is an ancient wooden hall. The house may be visited on certain days of the year listed under the National Gardens scheme. We know that the house belonged to Thomas Tyndale. A few miles to the north lies Melksham Court above the village of Stinchcombe. This is at the heart of an expensive housing development. It was a Tyndale property, as was Hurst farm in the village of Slimbridge, the home of Edward Tyndale from 1529. It may well be that we shall never discover where William was born, or even the details of his family. We may be reasonably certain that it was in these rich farmlands, which all used to belong to Berkeley Castle. We can visit this during the summer. Tyndale probably went on errands there and heard the tale or the murder of King Edward 2 in 1327.

We may reflect on Tyndale's studies in the ancient colleges at Oxford and Cambridge. Even there, few buildings remain from his time. Hertford College is easily picked out by the Bridge of Sighs modelled on Venice. Tyndale would have walked in the cloisters in New College and the old chained library at Merton reminds us of the value of books. It is probably a good deal lighter and more comfortable than Tyndale ever experienced, while the Old Bodleian is luxurious compared with the cold, damp conditions of his student days.

In Cambridge we can walk along the Cam and look at the Backs of the Colleges but all these would have been smaller then. Kings Chapel was there, and some of the older courts. There is no trace of the White Horse Inn.

Fortunately one great architectural treasure does remain from Tyndale's life in England. Not far from Nibley Knoll is the manor house of Little Sodbury. Larger than in Tyndale's time, the heart of the old house is still there and open to visitors. We may see a room upstairs at the back which is reputed to have been his study and where the little church of St Adeline used to stand by the house. We can walk the few metres to the present church rebuilt in 1859. In the porch window in a rather uncharacteristic red robe Tyndale holds a Bible! There is a wonderful sense of the past in this tiny village, but we should not forget that in the translator's time it would have been crowded with children, servants and farm-workers.

We may find College Green in Bristol and stroll by the docks. The Cathedral and St Mary Radcliffe stand – with a little room over the porch in St Mary's to remind us how priests used to live before the, reformation. In the Baptist College there is an outstanding collection of Bibles, including the only complete first edition of Tyndale's New Testament.

The City of London has been destroyed by fire and bombe since Tyndale's time. The Church where he used to preach was St Dunstan's in the West, in Fleet Street. This was rebuilt 1829-33. It is possible to get a glimpse of Tudor London in the splendid new museum in the Barbican. Tyndale's statue stands looking over the Thames in the gardens below Charing Cross station. Perhaps the greatest monument of all to him, however, was the Bible House in Queen Victoria Street, which has now moved to Swindon. There were thirty-six editions of Tyndale's New Testament published in the forty years after 1528. He would have been even more pleased at the

work which goes on and in the support given to it by young people.

It is hard to trace Tyndale on the continent. Hamburg is still a great port, but has been destroyed and rebuilt. The East German travel service organised tours from Berlin to mark the five hundredth birthday of Martin Luther in 1983. When Tyndale went to Wittenberg it was not much more than a big village. He was one of the first of the thousands of students who went to hear Luther and so founded a major German university. We may visit Cologne and Marburg and look at the ancient churches, but we have no idea where Tyndale lodged and worked. Antwerp is still a busy commercial and industrial city but with glimpses of its past.

We know more about the place of Tyndale's final imprisonment. The town of Vilvorde on the outskirts of Brussels is proud of its distinguished prisoner and keen to help tourists. The Castle was started in 1375 as one of the centres of government for the German Emperor. It was unusual in not being part of a city defence. Like the Tower of London, it was used for important prisoners. The history only records forty- five of these in three hundred years. The Castle was demolished in 1774 and the stones used to build a prison on a nearby site. This was burned down in 1919, but the Parish Church still stands by the site of the Castle. It was built by the same architect, Adam Gherys. There is a monument to the martyr in the Rooseveltlaan and the protestant church in Langemolenstraat bears his name.

As readers and tourists we like to make journeys into the past and find out about the great men and women who have made all that is good in our way of life. There is a more important lesson which Tyndale would want us to fellow. He and his friends wanted to reform the Church by the Bible and to build a better future. For many this is the purpose of the Study of history, and of scripture.



FURTHER READING

The basic source for Tyndale's life is Foxe's *Book of Martyrs* selections from which are still in print. The most detailed biography remains R Demaus 1871. There was a further major work by J F Mozley in 1937. The most recent works are a series of studies by C H Williams *William Tyndale* 1969 and Brian H Edwards *God's Outlaw* 1976. *The Dictionary of National Biography* still contains most of the facts about the people involved and is in print in a two volume edition.

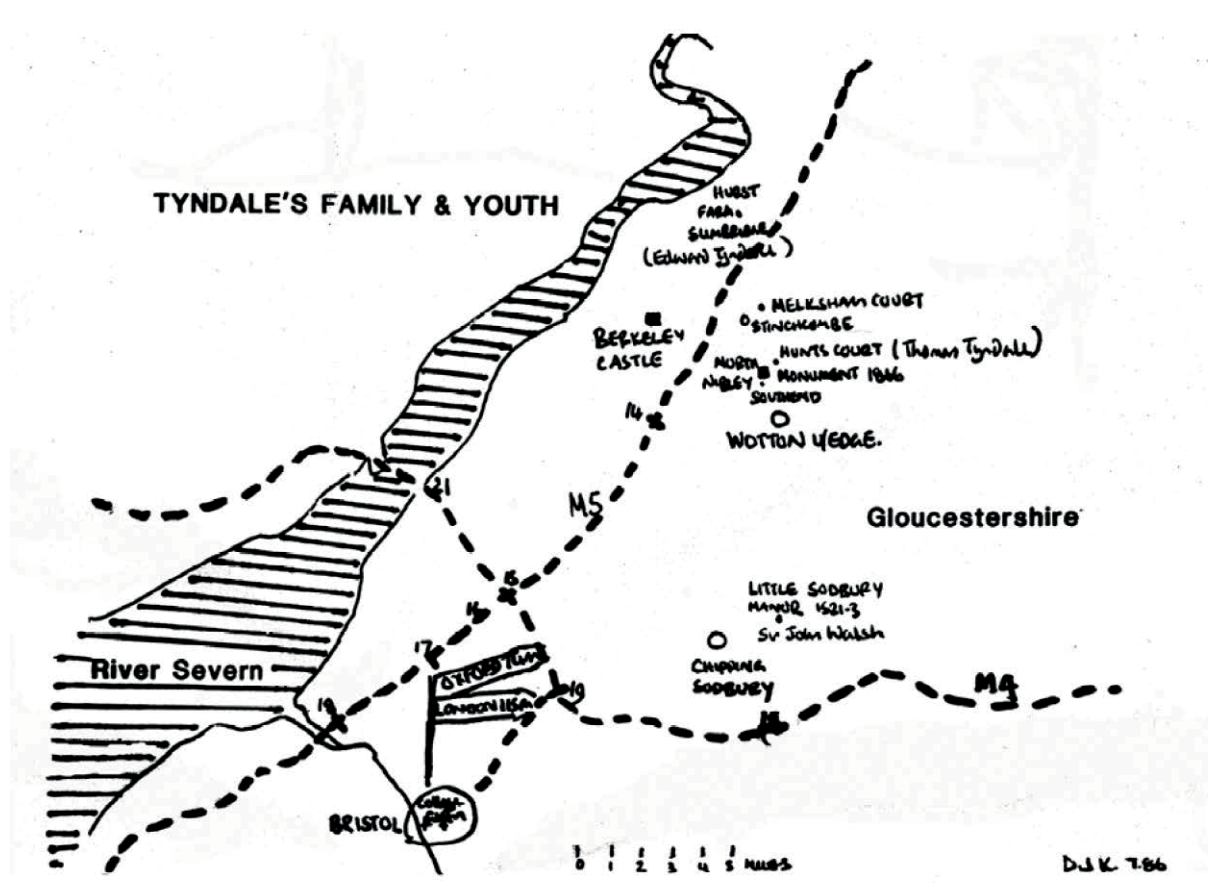
The Tyndale translation was reprinted in 1836 and selections of his works appeared in the *Parker Society* publications. G E Duffield edited selections in his *Courteney Library of Reformation Classics* 1964.

The Pentateuch was published in 1967. The 1534 *New Testament* is in print. A superb facsimile of the 1526 *New Testament* at Bristol was published by David Frost's *Paradine Publications* in 1976. *The Obedience of a Christian Man* appeared in facsimile in 1970.

Essential to a full understanding of the place of Tyndale is the three volume *Cambridge History of the Bible* 1963-70. A work of love and of art is Lewis Court's thirteen volume work on *The Geneva Bible* 1966-81.

There are countless pamphlets and books about the work of the Bible Society, Stonehill Green, Westlea, Swindon SN5 7DG, many of which refer to Tyndale.

For material about Vilvorde I am indebted to M Luk Biesemans of the Toeristische Federatie van de Provincie Brabant. I am also grateful for the courtesy of owners of old houses on whom I have called in looking for clues. I have tried to indicate where these are open to the public. Prospective visitors should check in the current guides to houses and gardens open to the public.



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WILLIAM TYNDALE



AND HIS WORLD

1536-1986

DAVID KEEP

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WILLIAM TYNDALE

AND HIS WORLD

DAVID KEEP

**Line Drawings by
Peter Horner**

**Rolle College
Exmouth EXB 2AT**

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INTRODUCTION

In October 1536 William Tyndale's body was burned outside the Castle at Vilvorde near Brussels. Twelve years before he had left England with a desire to translate and print the Bible in English. Ten years before he had printed the first English New Testament. This book tells of his cold, lonely struggle. It then fits Tyndale's life into the world around him and his work into the development of the English Bible. It is, written for children in the middle school, but will provide a brief survey for adults. A final chapter is aimed at tourists.

Tyndale once said that he would make the ploughboy know more of the scripture than the churchmen who were arguing with him. The close links between the English Bible and the growth of education through Sunday Schools and Voluntary Schools made this come true. This book is published in the hope that knowledge of the text of the Bible and respect for the effort that made it freely available to us will continue. Tyndale had no desire to be a great man. He has left behind him a living tradition of translation which will last as long as English is spoken. Through this book more people may come to recognise its source in the dedicated life of this Gloucestershire priest.

CHAPTER ONE – THE LIFE OF WILLIAM TYNDALE

We do not know exactly where or when William Tyndale was born. We think it was in Gloucestershire because that is where his family lived, and where he went to work as a tutor. You can see the houses on the map on the cover. His family may have come from the north-east of England near the river Tyne. They sometimes called themselves Hutchens, so Tyndale might have started as their address. The only facts we know are that William had a brother called Edward who helped to run the estates of Berkeley Castle for the King. He also had a relation called Thomas who lived at Hunt's Court, North Nibley.

Thomas had a son called William who was still alive after the translator had been killed. A hill above this village was chosen for the monument to Tyndale in 1866.

We do know that Tyndale studied at Magdalen Hall, now Hertford College, in the university of Oxford. As he had to be at least twenty years old to take his Master's degree in 1516, we know that he was born by 1495. It could have been up to ten years earlier. We learn this from the famous *Book of Martyrs* by John Foxe. He found out all he could about the protestants who died before Queen Elizabeth. Foxe wrote that Tyndale went to Oxford 'from a child.' This probably meant thirteen, the age when children today enter upper schools. Oxford then was more like a grammar school than a modern university. The boys had long hours of lessons in which they had to learn a great deal by heart. All the lectures were in Latin. The word 'lecture' means 'reading'. The tutors read and the boys wrote it down. This was very dull but the only way when there are no books.

The most common first degree in English universities is the Bachelor of Arts. In France the same word is used for the examination which allows a student to move from school to University. This is more like the examination which 'William Hychyns' passed in 1512. When he passed his M.A. three years later he was allowed to teach. The full degree for a teacher was Doctor. Masters of Arts degrees at Oxford and Cambridge are still given four years after the bachelors' examinations.

Between his two degrees, on 10 June 1514, William Tyndale was ordained subdeacon in the diocese of Hereford. This was the first step on the way to becoming a priest, but it did not mean that Tyndale intended to work in a parish. Until the nineteenth century all university teachers had to be ordained. In the sixteenth century all 'white-collar' work was done by churchmen, except civil law. That is why we still speak of 'clerical' work. We know that Tyndale was interested in study because in 1516 he moved to Cambridge.

For nearly six hundred years there were only two universities in England while Scotland had five! Before they competed at sport, Oxford and Cambridge took opposite sides in political and religious

quarrels. Cambridge became the puritan and protestant university. Some say this was help by the damp fogs from the fens! It was well ahead of Oxford in the New Learning. The great Dutch scholar Erasmus was Professor of Divinity there from 1511 to 1514. In 1516 he printed the first edition of the New Testament in the original Greek. We may find it odd that the study of old books in dead languages was called the 'new' learning. For young men in those days it was as exciting as computer languages are to school boys today. The original writings of the apostles made men ask deep questions about the power of the church and the way of life of monks and nuns.

Tyndale spent his days at Cambridge learning Greek and comparing the words of the New Testament with the Latin. Perhaps he began to think then that it would have been easier to have the English as well! In the evenings the students argued – they could not afford enough candle to work late! Some of them came straight from the country. Others had already studied in Paris and some of the old universities in Italy or the new ones in Germany. There is an old story that they used to meet in a pub called 'The White Horse.' and that the other students nick-named it 'little Germany' because they talked about the ideas of Martin Luther. His quarrel with the agents of the pope began in 1517.

Students in those days had very hard lives. If they lived in college they ate porridge or soup with bread. Meat was a luxury. Like today they did not find it easy to get a job. Well-paid livings in parishes were usually given as a reward for service to the king or to noblemen. Curates who just read the Mass were very badly paid and had little chance of promotion. At the best they could work a little land to feed themselves, but they would never see a book. Most graduates had to find a job as a secretary or tutor in a rich man's household. They would live as one of the family with a room and time to study, but with very little income. They were often introduced by a friend.

This is probably how William Tyndale arrived at Little Sodbury Manor in 1521. Sir John Walsh was then thirty-five years old and was pleased to have the well-qualified scholar in his household. His eldest child was only six and may have been less pleased with his new master! In those days there was a little church at the back of the house and Tyndale probably read the services for the family and servants. He still had plenty of time to read, to write and to think about what he was to do with his life. From the top of the hill behind the house where Romans and Saxons had camped Tyndale could see across the busy farms to the River Severn and Wales. He could also see the city and sea port Bristol.

Tyndale lived at Little Sodbury for a year. We know a great deal about this time as John Foxe must have learnt it from a local man, possibly Richard Webb of Chipping Sodbury. Sir John and his wife often had monks and priests to dine in the Great Hall. Tyndale disagreed with them. He quoted the Bible. Lady Walsh liked how he dared to argue with rich and clever men. Tyndale was too wise to reply to that! He did preach his own beliefs, however, on what is now College Green in Bristol. In Tudor times Bristol was the second port and city in the country. It was from here in 1497-8 that John and Sebastian Cabot had sailed to North America and started the English trade. Although its population was only about 8000, it served a large area. Tyndale would stride the fifteen miles each way and join the friars preaching to the crowds who came in for market. Like Martin Luther, he did not like the fat and lazy priests – and they did not like him! They told the bishop's men and William Tyndale was summoned first by Archdeacon Bell and then by Chancellor Parker. Tyndale wrote about this meeting: 'He rated me as though I had been a dog.' He did not change his mind.

Tyndale went to visit a very old vicar who lived near Bristol. This may have been William Latimer of Weston-under-Edge. He explained to Tyndale that the leaders of the church had become totally unlike Jesus. He told Tyndale what some of the friars had already said that the pope was the direct opposite of Jesus. This idea comes from the word 'anti-christ' in 1 John 2, 18. He warned Tyndale that if he taught this, he might be burned by the bishops.

Tyndale was now trying to understand the teaching of Jesus for himself. He translated Erasmus's book called *A handbook for the Christian Soldier* into English and gave it to Sir John and Lady Walsh. They began to take more notice of what he was saying. He was thinking about the best way of bringing the words of Jesus to the people around him, who spoke English while the Bible and service

were all in Latin. One evening at dinner Tyndale burst out angrily to a visiting priest:

'I defy the pope and all his laws, if God spare my life, ere many years I will cause a boy that driveth a plough to know more of scripture than thou dost.'

Tyndale was probably remembering something written by Erasmus. He had probably tried to translate direct from Greek into English. He knew that it would take a long time to do all the New Testament. He knew too that he would only be able to print it if he had powerful friends in the church. He decided to go to London. Sir John wrote letters for him to take to his friends in London. After days of waiting one of them, Sir Harry Guilford, got him an interview with the rich and powerful bishop Cuthbert Tunstall.

Tunstall had been a friend of Erasmus. Now he held an office very different from a bishop today. He was rather like a cabinet minister, chief constable and judge all at the same time. Although he was rich, he kept hundreds of people. He told Tyndale that he could not afford any more scholars! Tyndale had to live on what Sir John Walsh had given him and by preaching.

After about a year a wealthy merchant called Humphrey Monmouth heard Tyndale preach and took him into his house. When Tyndale was in trouble as a heretic, Monmouth was put into the Tower of London for a time. At his trial in 1530 he told the judge:

'Tyndale lived like a good priest studying both night and day. He would eat the sodden meat (which means boiled) by his good will, nor drink but small single beer. He was never seen in that house to wear linen about him, all the space of being there.'

Monmouth explained to the judge that he used to pay Tyndale ten pounds a year to pray for his parents. He used to lend Tyndale's books to priests and nuns. He did not know that they were wrong. Happily Monmouth was set free and the King later made him a knight. This gives us a good picture of Tyndale in his rough, woollen gown eating sparingly of the simplest and cheapest dishes. Like St Francis of Assisi he was setting an example of poverty.

Tyndale probably had the same arguments about religion at Monmouth's dinner table as he had had in the country. He may have met John Frith there. Frith was about ten years younger than Tyndale. He was to be a great help in the work of translation. He too died as a martyr in 1533. Tyndale came to realise that even if he were able to translate the Bible in London, he would not be able to print it. Besides this, he wanted to study his new understanding of the gospel. Martin Luther and his followers were in Germany. There were plenty of printers there glad of more work. We shall see how Tyndale was this to pay them.

Tyndale sailed from London on one of the merchant ships which traded with the ports of the Baltic Sea. He landed in Hamburg and went to stay with a widow called Margaret von Emmerson. For the rest of his life he lived in other people's houses in foreign cities. Often he used strange names and we have few clues about his travels. We think that he went to Martin Luther's university at Wittenberg with Matthias von Emmerson. On 27 May 1524 there appears in the register the strange name:

Guillelmus Daltin ex Anglia

No such person is known, but if we reverse Dal-tin we read Tindal. Three years before Martin Luther had hidden from his enemies in the Wartburg castle under the name 'Squire George'. There he had translated the Greek New Testament into German. This was a great help to Tyndale as he thought about the best words to use to help people to understand the Bible. Between 1521 and 1535 nearly a quarter of a million copies of Martin Luther's New Testament were sold. It helped to make all the German peoples speak the same language. Many people still buy it and love it as people who speak English often prefer the King James' version which was based on Tyndale.

We do not know where Tyndale went when he left Wittenberg. Monmouth sent his ten pounds to Hamburg, but there was no printer in that port. We have some idea of where he lived from the title



pages of the books he printed, but these sometimes bore false names. Experts try to work out who the printer was by looking at the shape of the letters. This was much easier with hand-made print. It is still sometimes useful for detectives looking at typed letters.

Perhaps Tyndale left the safety of Wittenberg to try to print his New Testament in the great Catholic city of Cologne because it was near England. Transport was easy along the great River Rhine. Tyndale had the help of William Roy, a friar. Like some young men today, he was a good worker so long as he did not have enough money to spend on drink! Although his father was Dutch, he had studied in Cambridge. He left London in the summer of 1525. Tyndale and Roy watched the printer Peter Quentel print page after page of the gospels. When he reached the middle of Mark another customer, John Cochlaeus saw some pages. He was an enemy of Luther and reported what he had seen to Senator Rinck. The Senate decided to arrest Tyndale and Roy and report them to King Henry 8. Just in time, the two Englishmen grabbed the carefully printed sheets and fled to the city of Worms. From there they sold the gospel of Matthew.

Only one copy of this has survived. It is now in the British Museum, bound up with another book.

Tyndale must have finished his translation before he went to Cologne for a complete edition of the New Testament was being smuggled from Worms in March 1526. Copies were hidden in bales of cloth and cargoes of wheat. We do not know the name of the printer as there are no title pages on the two copies which have survived from the three thousand printed. The type takes up only 12.5 x 7 cm. Each book up to Romans begins with a tiny woodblock. The only complete copy at the Bristol Baptist College is decorated in red, gold and blue. Ordinary copies of the book sold for 13p. bound. 8p without covers. It is difficult to compare money in different times. It was very cheap for a book then – but was half a week's pay for a workman. We might compare it with the price of a black and white television. In the same year a pirate edition appeared in Antwerp. Tyndale did not mind. He wanted his book to, be read.

The bishops in England did mind. A law of 1407 made against Wycliffe's translation of the Latin Bible said nobody could read the Bible in English without permission from the bishop. Bishop Tunstall preached against three thousand errors in Tyndale's book. He must have read it very carefully! He threw a copy on a bonfire. This made more people curious to read the book. In 1527 the Archbishop of Canterbury collected money from all the bishops to buy all the copies to destroy them. This gave Tyndale and his printers a good 'profit' so they were able to print a bigger and better second edition! Cardinal Wolsey arrested some of Tyndale's old friends in England and forced them to repent and burn their protestant books. Later on people were burned as well as books, but that did not stop the new teaching.

The Cardinal was the chief minister of King Henry. He had spies hunting for Tyndale and Roy. They separated and we do not know where they went. For a time Tyndale went to Marburg with the Antwerp printer Jan Hooch-straiten who used a new, name. Hans Luft. He printed two short books for Tyndale. The first was based on a sermon of Martin Luther about Luke 16. 1-13. The old English name is *The Parable of the Wicked Mammon*. The second was called *The Obedience of the Christian Man*. It explained why all Christians, even bishops, have to obey the king.

Religion in England was about to change unexpectedly. Henry 8 had decided that he should not have married his brother's widow, Catherine. He wanted to marry Anne Boleyn instead. She often appears as a pretty selfish woman in plays and films. Her family followed new ideas, sincerely. She showed Tyndale's book to the king. He was pleased with the ideas about his power in it and began to think of using Tyndale in his church.

Tyndale did not trust Henry 8. He was wise in this as the King executed most of his best servants! He had not finished the work God had called him to. He wanted to translate the rest of the Bible. Learning Hebrew was difficult as there were no Jews in England and the first teacher only began in 1524. We know that Tyndale was still working on this in his prison cell. Tyndale must have started in Wittenberg and carried on while he was hiding in Worms and Marburg. By 1529 he had translated

the five long and difficult books of Moses. He travelled to Antwerp with his papers. He was not safe there, so took ship for Hamburg. The ship was wrecked in a storm and Tyndale lost everything but his life. He went once more to Margaret von Emmerson. In her house he met Miles Coverdale who was to be his new helper, and to take over the work after Tyndale's death. In ten months *Pentateuch*, as the first five books are called, was translated again. Tyndale returned to Antwerp and in 1530 the book was on sale.

England was now ruled by Sir Thomas More, a friend of the king and a devout catholic. He was stricter on heretics than Wolsey had been. Tyndale wrote another attack on the bishops called *The Practice of Prelates*. More and Tyndale wrote books arguing with each other; one the most powerful man in England, the other a fugitive. More was a friend of Erasmus and the best scholar in the Church of England, but he saw what would happen if Henry broke with the pope. He too was to be a martyr for what he believed, but he remained an enemy of Tyndale. Henry was taking the advice of Thomas Cromwell who had worked for Wolsey. Tyndale might be of use if Henry had to quarrel with the pope. An agent was sent to Antwerp to ask Tyndale to come back to London. Tyndale met Stephen Vaughan secretly in the fields outside the city. Three times they talked, but Tyndale decided that it was not safe to return.

Henry was a cruel man who did not like to be crossed. He asked the German Emperor Charles 5 to capture Tyndale. Charles ruled most of Europe, but Queen Catherine was his aunt, so he would not help. Henry tried to have Tyndale kidnapped – politics were just as rough as today – but his men could not find the translator in the narrow streets and crowded houses of the old city. Tyndale had a new fellow- worker called George Joy who gave him a lot of trouble. He wrote a letter about him to John Frith.

The citizens of Antwerp became angry at the numbers of stray preachers and nuns in the streets and asked the ruler of Brabant to control them. They told him who was printing Tyndale's books. Printers then were rather like pirate radio stations today. Tyndale knew that he was in danger. He went to live in the English merchants' house. Some of them had read his books. They wanted a reformed church and gave Tyndale a generous income. He was safe as long as he stayed in the house, for it was like an Embassy. From Tuesday to Friday Tyndale worked on a new version of his New Testament. On Saturdays he cared for the poor.

On Sundays he preached, and on Mondays he visited the other English exiles in the city. To do this he had to leave the safety of the house. This was Tyndale's happiest year since he had left Little Sodbury. He was well-cared for. His books were selling well. A New Testament was given to Anne Boleyn now she was Henry's Queen.

Henry was almost protestant, but most of his bishops were still catholic. It was probably his old enemy the Bishop of London who plotted to have Tyndale arrested. He sent Henry Phillips, an Oxford graduate, to trap Tyndale. He was polite and friendly and was soon made welcome by the English merchants. He even borrowed money from Tyndale, for he was a gambler. Phillips arranged with officers from Brussels to trap Tyndale. He invited Tyndale to visit friends in the city of Antwerp. As they left the safety of the English house and walked through one of the narrow alleys Phillips pointed Tyndale out to the waiting officers. He was tied up and hurried to the castle at Vilvorde twenty miles away. This was the prison of the Governor of Brabant.

For months Thomas Poyntz and Tyndale's other friends tried to have him set free, or at least sent to England for trial. Thomas Cromwell was changing the Church of England. Frith had been burned in 1533; now catholics, like More, were dying. Poyntz was put in prison himself in Brussels, but managed to escape after three months. Laws about political prisoners have always been very complicated. Tyndale knew he was going to be burned as some of his friends had been. We have a letter asking the governor to let him have some of his warm clothes from Antwerp, pen and paper and his Hebrew books if he was to be in prison all winter. He was allowed visitors as St Paul had been in prison in Rome. In 1536 he was put on trial for heresy. As a man who had always told the

truth he did not try to deny what he had taught and written. In October 1536 he was taken outside the castle for execution. His death was kinder than some, for he was strangled before his body was burned. His last words were, 'Lord, open the king of England's eyes.'

Tyndale was dead, but his work was beginning to grow. He had completed the Old Testament as far as 2 Chronicles. While he was still in prison Miles Coverdale translated the rest from Luther's German and had the first English Bible printed, probably in Zurich. In 1537 a revised edition called Matthew's Bible was printed with the king's authority. This was edited by John Rogers and printed in Antwerp. In 1538 Archbishop Cranmer ordered that a Bible be set up in every church in England. Coverdale's Bible was printed in London and a new Great Bible prepared for the churches first in Paris, then in London. All these editions used the work of William Tyndale with little change. Only for the short reign of Mary were the Bibles taken away. They were still too expensive for the ploughboy, but he could hear the words in his own language every Sunday.

CHAPTER TWO – THE WORLD OF WILLIAM TYNDALE

1 NEW WORLD

In fourteen hundred and ninety-two Columbus sailed the ocean blue.

About the time William Tyndale was born, an Italian sailor in a Spanish ship thought that he had reached the East Indies by sailing westwards across the Atlantic Ocean. Columbus' discovery of America was one of the voyages which made man realise that the world was round. They found out that it was larger and richer than they had thought. Before Tyndale had taken his degree, Balboa had discovered the Pacific Ocean. While he taught at Little Sodbury, Magellan was sailing round the world. At the same time, the Polish astronomer Copernicus was working on, the theory that the earth was one of a number of planets which revolve round the sun.

You have learned these facts since you were a child. In the Europe of 1500 men did not like them. They made men seem very tiny and unimportant. Simple people had believed that God sat on a throne just above the sky. The Catholic Church would not allow books which taught these new ideas until after the death of Galileo in 1642, even though his telescope had proved that Copernicus had been correct.

Tyndale did grow up knowing about China. Marco Polo and his father had travelled there 1271-95 and had written about the wonders they had seen. There was some trade in silks and spices from the Indies, but only for the rich. Pepper was worth its weight in gold. It was the high cost of goods and the fall of the city of Constantinople to the Turks in 1453 which made kings and rich men willing to risk money and ships to seek new routes to the East. Portuguese merchants began to sail along the coast of Africa. They adapted the Arab lateen sails for their Carvels so they could partly sail against the wind, like a modern dinghy. They began to use the stars to find out how far south they had sailed.

Before this, men had tried to use the stars to find out about the future. You know about this from the story of the wise men who visited Jesus, and from the horoscopes still printed in magazines. Astrology slowly turned into the science of Astronomy. European sailors learned about the magnet from the Chinese. The Arabs had joined in the search for the lodestone which would make base metals into gold. Instead, men developed the compass. For many years the city of Constantinople had been protected by secret formula called Greek fire. Then friars, who were often thought to be magicians, developed gunpowder and cannon. From the magic study, Alchemy, developed Chemistry. In 1594 playgoers in London laughed at the antics of two early scientists in *The honourable historic of frier Bacon and frier Bongay*. A hundred years earlier, King Henry 7 had destroyed the power of the barons in England because he had guns which could smash their castles. Europe was learning the skills which were to lead to world domination.

The world of William Tyndale was changing fast. In 1450 it was still divided into the little city-states

of fairy tales. The king, or duke in his castle ruled as far as he could control. The richest part of Europe was Italy where the city-states of Venice, Genoa and Florence controlled trade with the east. In Tyndale's lifetime, great empires grew up. By treaties of 1494 and 1527 the whole world was divided between the two new sea powers, Spain and Portugal. Gold and silver poured in from South America and, for a time, made them rich. The first super-power was the empire of Charles 5 who ruled 1519-55. His grandfather Maximillian had been king of Hungary with lands in Austria. The German princes had elected him their Emperor, as they liked a weak ruler. Charles's father inherited the Netherlands and married a Spanish princess. A series of sudden deaths made Charles the most powerful man in Europe at the age of nineteen. He was Emperor of Germany, Archduke of Holland, King of Spain and King of Sicily. At times he fought the Pope, but he did try to keep the German princes loyal to the catholic church. It was his deputy in Brabant who had Tyndale burned as a heretic.

The only other great powers in Europe were France and the Ottoman Turks. After the Hundred Years War the French kings had made Paris the centre of one state. The English held on to Calais until Mary, but the French built up a powerful kingdom with the Rhine in the east and the Alps and Pyrenees in the south. The Pope gave the King of France a lot of control over the church. There were wars about religion until 1593 when the protestant leader, Henry of Navarre, became a catholic but allowed protestants to worship. The greatest of all protestant thinkers, John Calvin, was a Frenchman. The scholars and printers in Paris played an important part in the translation and printing of the Bible.

The Turks were Muslims who had taken over the earlier Arab conquests. They conquered the Eastern Roman Empire, Constantinople, Greece, Jugoslavia. Hungary, Albania, Bulgaria and Rumania. As late as 1683 they attacked Vienna. In Tyndale's time there was a danger that the Mediterranean might become a Turkish lake. This did not end until 1571 when Don John of Austria won the battle of Lepanto. Charles 5 was always more worried about the Turks to the east and south of his empire than he was about the arguments of scholars in Germany. Men still dreamed of a further crusade against Islam. In the seventeenth century there were to be wars of religion between christians.

In the east of Europe universities Poland was a large, strong kingdom with liberal universities. Moscow was expanding into Asia and had little contact with the west. In Italy, the Pope ruled the centre and was a rival of the Emperor for control of the old republics of the north. He hired Swiss soldiers to fight for him. In 1527 the Emperor's army, most of them followers of Luther, destroyed Rome and used St Peter's as a stable. The popes had been more like princes than followers of Jesus. Tyndale lived in a violent age. He believed that God's power was greater than men's and that they should seek a kingdom which was not in this world.

2 NEW SKILL

When Dick Whittington was a boy in his village, he was told that the streets in London were paved with gold. When most people lived in the country and worked in the fields all the daylight hours, they thought that to live in a town was wonderful. Towns began as markets, usually by the crossing-place of a river. If there was enough trade, some men became full-time shopkeepers and workmen. Sometimes a castle was built to guard the bridge. Sometimes the king let the mayor build a wall round the town for safety. These walled towns were very crowded with narrow streets. In the time of Tyndale the ports of northern Europe like Hamburg and Antwerp were becoming more important than those of Italy. With the increase in gold and silver, banks became more important and there was more need to write letters and bills.

Poor workmen in the towns had to sew or hammer by candlelight to make enough to live on. They dreamed of becoming masters. Dick Whittington is based on the life of one successful merchant. The rich men wanted schools for their sons. Some of the old names survive like Merchant Taylors. Haberdashers Askes and Goldsmiths College. These grammar schools trained young men to read. They began to ask questions about religion and the best way to serve God. In the past, young men had become monks now they wanted to form clubs so that they could be Christians while they did their work. The most famous of these was called *The Brethren of the Common Life*.

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These new readers wanted books. On the continent, the rich merchants began to have libraries in their houses. Just as Chinese rockets had been adapted for war, so their block prints were developed into the printing press. It took five hundred years for the skills to reach Europe. The first presses were in Haarlem and Mainz where John Gutenberg printed a Bible in Latin from metal type between 1450 and 1455.

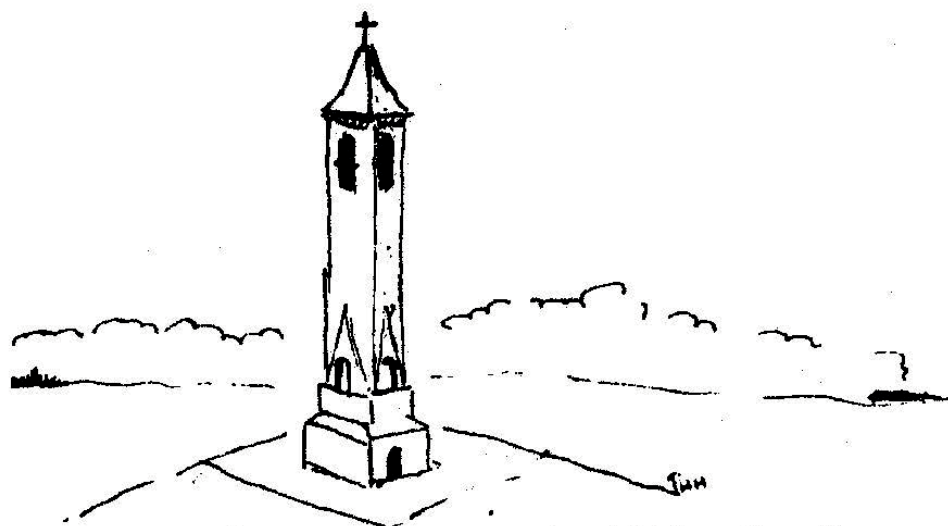
Finally, William Caxton set up a press in Westminster sometime after 1470. The growth of printing in England was slow. Of four hundred and ninety eight books which survive from the fifteenth century less than twenty were printed in England. These first books are known as *incunabula*.

The shortage of printers was one reason why early protestants went to the continent. Books were still for the rich, but if there were a thousand copies made in a few weeks, many more people were able to read and hear the ideas in them.

The printing press meant that it was possible for every church to have a copy of the Bible. This was what Tyndale wanted, but he also wanted it to be in English so that the common people could understand it. The wills of clergymen show that by 1600 they all had a few books. At Lanhydrock House in Cornwall there is a large library of protestant theology collected by a Truro merchant, More, important, as Tyndale wanted, every farmhouse came to have its own copy of the Bible. I have one printed in 1679 with notes of births for two hundred years. Books made a tremendous change in the life and religion of ordinary people. In the nineteenth century the steam engine made it possible for every single person to own a Bible, but from the sixteenth they were able to listen to the words of scripture.

Some people in England called Lollards already listened to stories from the Bible in the translation of followers of John Wycliffe, who died in 1384. His followers thought that monks and friars were greedy. The friars had done important work in the towns and helped to start the universities. Martin Luther was an Austin, or Augustinian canon and became a professor. At least from Chaucer's time men told funny stories about the tricks of churchmen. Some of the early books made men laugh at their greed and folly, but also made them want to change the church and use some of its wealth for the good of the community.

It was the printing press which made the work of Martin Luther, Zwingli and Tyndale so effective. There had been reformers before, like John Huss in Bohemia who was burned as a heretic in 1475 and the friar Savonarola in Florence, who was hanged in 1498. They taught a life of strict honesty and hard work which came to be called puritanism.



Tyndale's Monument - Nibley Knoll.

3 NEW LEARNING

The new learning which Tyndale met at university was the rediscovery of the writings of the Greeks which had been lost during the Arab conquests. This renaissance, or new birth, began in the Italian cities in the fourteenth century. It is also called humanism because for the first time men were able to reflect on their place in the world. The rich had time for literature and were able to decorate their houses with pictures from the classics or portraits of themselves. They began to base their morals on the poems of Homer and Virgil, as well as the Bible. For the first time, stories were written down, by Boccaccio in Italy in the *Decameron* (1348-58) and by Chaucer in England. He wrote *The Canterbury Tales* in English about 1387.

A life of trade in cities gave people more money and meant their goods were safer than when there was war. They also went back to the Greek style in building. A Florentine called Brunelleschi measured the ruins in Rome. He began to build light and spacious palaces and churches. Many of them had great domes, like St Peter's in Rome, and a hundred and fifty years later, St Paul's Cathedral in London. Low, dark buildings make us feel afraid. In the new light ones men began to feel they could use their minds to find out about God and life.

One important change was that people returned to the Greek idea that the human body is beautiful. Just as people today have pin-ups, the rich than were able to have paintings of Adam and Eve, the Old Testament heroes and the Greek gods and goddesses. The most famous of these are by Michelangelo in the Pope's Sistine Chapel. Painters had already improved their paints with tempera. They used the newly discovered mathematics to paint in perspective. Because of their new skills their works have survived as a model to all artists, until photography led to modern art

Many Greek writings had been preserved by the Arabs. From them we learned our system of numbers and the beginnings of technology and science. Life became richer and more complex once men were free from the fear of hunger and war. We call what people do with their free time culture. Everyone has time to enjoy television today. You have learned to read and are looking at this book because you have the time and the skill.

One of the dangers of culture is that men forget God. This was the danger faced by the pope and the rich priests. The prophet Amos preached about the evil of selling a man as a slave for a pair of sandals. Some of the humanists used the new learning to find out more about religion. A German Greek scholar called Reuchlin began to learn Hebrew in 1485 and published a book on the language in 1506. For the first time Christians could read the Old Testament in the original language. In 1516 Erasmus printed the New Testament in Greek. Every student was able to read the original words for himself. These were tremendous achievements which laid the foundation for all translations of the Bible. Scholars realised that the Latin version of the Bible was not always correct. Some of the words had changed in meaning. Just as in art and literature, men had gone back to the great age of Greece, so some churchmen wanted to go back to the days of the apostles. The bishops were worried about the spread of new ideas, not just about people hearing the Bible in their own language.

4 NEW RELIGION

The reformation began because the Pope was trying to build the finest church in the world. In order to collect money for this, he sold certificates to forgive the sins of the dead. It is hard to accept that people really believed in these, but Martin Luther in Wittenberg argued that they were wrong.

Luther was born in 1483. He had a tremendous sense that God was angry with him, so he became a monk. One day as he was thinking about Romans 5, 1 in a little room known as the monk's tower, he had a wonderful sense that God had saved him. He added the sole, alone, to 'by faith' in his Bible. He began to teach his students and to preach direct from the text of the Bible and not from the books of earlier teachers. Then in 1517 he printed his ninety-five theses against the sale of indulgences and his quarrel with the Pope had begun. After a series of debates the Emperor Charles 5 called him to the Imperial Parliament, or Diet, at Worms in 1521. Luther said he was only doing what God had called him to. He ended his speech:

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'Here I stand; I can do no other.'

He expected to be burnt as a heretic as Huss had been. Instead some knights kidnapped him and hid him in the castle of Wartburg. He wrote the famous hymn 'A safe stronghold' and translated the New Testament into German. This was to be a great help to Tyndale. In 1522 he returned to Wittenberg and set up an Evangelical church with services in German. He married a nun called Katherine von Bora and lived happily until 1546 surrounded by students who came to copy his way. Some people think Tyndale might have done the same for England if he had lived long enough.

There was a separate reformation in the Swiss city Zurich. Ulrich Zwingli was born in the Alps in 1484. He went with Swiss soldiers to Italy and saw how they suffered in the Pope's Wars. He saw the tricks played on Pilgrims at the shrine of the Black Madonna at Einsiedeln. In 1518 he became chief preacher in Zurich and began to expound the gospels.

As there was no bishop in Switzerland, Zwingli was one of the most important churchmen. His followers set up a very simple communion service with wooden plates and beakers. They were puritans who saw no need for unnecessary rules like eating, fish in Lent. In 1528 he quarrelled with Luther about the meaning of communion and divided protestantism. In 1531 he died fighting the catholic cantons – two years earlier they had shared their food and avoided battle. Switzerland is still divided into two religions, like Ulster.

Luther and Zwingli were the first of many protestant leaders. There were preachers of the Bible in every city. When they were supported by the Prince or Council the city became protestant. If it, belonged to the Emperor or a bishop it usually stayed catholic, though for a time Munster was ruled by violent Baptists.

These were the Christians who said that believers should have nothing to do with the state at all. They were persecuted by both protestants and catholics. Tyndale refused to go back to work for King Henry 8. He did not live long enough for us to find out under what circumstances he would have accepted a state church. He would certainly have been a leader of the puritans in England.

Perhaps Tyndale was fortunate that he did not live to see the religious wars which were to follow in Europe. The Catholic church was forced to sort out its own beliefs at the Council of Trent 1545-63. Only after four hundred years has it accepted that people should worship in their own language, Tyndale would have been glad to see some of the wealth collected by the church used for schools. He would not have

been so happy to see monasteries sold to pay the English king's debts to finance the Swiss war. In protestant countries the reformation was like a revolution in the state. Powerful churchmen were killed or forced to beg. New rich men appeared, as ambition and greed were often more important than the Word of God. Yet it was printed in German, English, French, Dutch and the Scandinavian languages and it is still being translated into every language spoken. Tyndale helped in the great tradition that every christian should read and understand the Bible for themselves.

CHAPTER THREE – WILLIAM TYNDALE AND THE ENGLISH BIBLE

Books about the Bible always begin with translations into Anglo-Saxon. These were important for the people at the time, but they were not used after the Norman Conquest. Poor people could see pictures from the gospels and the lives of the saints on the walls of their churches and in stained glass windows. Only the richer churches would have had these. Many would have only a crucifix to look at.

More important for understanding Tyndale is the work of the Oxford scholar John Wycliffe. He was expelled to the parish of Lutterworth in 1381. He sent out his lollards to preach in English. His friends translated the Bible from the Latin. This was carefully revised by John Purvey 1353-1428. For a hundred and fifty years pages of this Bible were read in secret by groups of men and women, especially in the wool manufacturing towns of Gloucestershire, Yorkshire and East Anglia. Many of the 'protestants' burned by Henry 8 were in fact lollards. Although the Church tried to destroy them, two hundred copies of the lollard scriptures have survived. There must have been many more.

It was not against church law to read the Bible in translation. Some people, like Queen Anne of Bohemia, were given copies and others had permission from their bishops. What the Pope feared was that private reading would lead to heresy. The method of explaining the Bible had become very complicated. The Pope was afraid of the Church being divided. In 1401 a law was passed making heresy punishable by death, and in 1407 the Archbishop of Canterbury issued his rules about the lollards. These began 'We resolve therefore and ordain that no one henceforth on his own authority translate any text of Holy Scripture into English or any other language'

We do not know if Tyndale ever saw a Wycliffe Bible. As a Gloucestershire man, it is quite likely that he did. He was determined that the common people should be able to read and understand the Word of God for themselves. As we have seen, he did try to the support of the Bishop of London. If he had succeeded he would not have been breaking the law. Instead, he became a heretic when he disobeyed the rule, even before he went to visit Luther. He showed that his beliefs were protestant partly in the translations which he chose, but more in the little notes he added. He did offer to leave these out if the King would allow the Bible to be Printed. When an official Bible did appear it was to be without any introduction or comments at all. William Tyndale could not wait, however, and so became a heretic and a martyr.

His words lived on after him. He translated the New Testament so well that much of it continued into the King James version of 1611 and so into the Revised Standard of 1952. We may regret the loss of phrases like *babble not much*; *Easter holidays*; and *Shire Towns*. This was the speech of the ploughboys at Little Sodbury. These were not the words that concerned the church. Nor were there any problems in the understanding of God as Father and Creator and Jesus as the Son of God. The questions raised by Luther were about how men are saved and how the Church should be ruled. We need to look at how Tyndale translated four key Greek words.

1 *Metanoein* means to change the mind. In Latin it was to *do penance*. This came to mean that every Christian had to confess to a priest and accept a task, like extra prayers, as a punishment. Tyndale translated it *repent*. This has continued. The protestant understanding is that men should turn right round from their wicked way and follow the way of Jesus. This was achieved by faith in God alone, and not through a sacrament of the Church.

2 *Presbuteros* means either an old man or a senior member of a group. Tyndale translated it *senior* or *elder*. The second of those continued. The word was shortened into *priest* in the middle ages. Protestants used this only for another Greek word in the Old Testament and of Jesus in the Letter to the Hebrews. Instead of Bishops and Priests, Protestants used Pastors and Elders. They taught that each individual has to care direct to God through Jesus, and not through a special man.

When the Church of South India was formed in 1947 they adopted the Greek word *Presbyter* for their ministers to end this argument.

3 *Ecclesia* means an assembly. Tyndale used the word *congregation* which is correct. The Church of England went back to the word *church*. A good modern translation makes a choice depending on whether the writer is talking about all the Christians at once, or a group of them in one city. The interpretation of this word was to divide Christianity into three. The Catholics claimed all had to belong to the one true church founded by Jesus through Peter. The Protestants claimed that there was one church for each nation. The Anabaptists said the local congregation had full authority. This became the official understanding in England under Oliver Cromwell and was taken to America by the Pilgrim Fathers. Some Christians today return to it as they meet in house fellowships and reject organised churches. We know that Tyndale had to worship with his merchant friends in secret. We do not know what sort of church he wanted to see.

4 *Agape* was the word chosen by St Paul for the special kind of love to be described in 1 Corinthians 13. St Jerome chose the Latin word *caritas* for this. The word *amor* was the Greek *eros*, sexual passion, which is not found in the New Testament. By Tyndale's time, charity had come to mean giving some of your spare cash to the poor, as it does today. He chose *love* to translate *agape*. This was correct as both words were used for the relationship between husbands and wives. The Authorised Version went back to *charity*. The revisers of 1881 went back to *love*, and it has been used ever since. Tyndale was four hundred and fifty years ahead of his time!

Tyndale's long hours of toil in cold, dark attics laid the foundation for the translation of the Bible you read today. He died before he had completed his work, however. The Old Testament was completed by Miles Coverdale, though parts of it were printed by George Joy 1530-35. Coverdale was born in Yorkshire in 1466. He was educated at Cambridge and became an Augustinian Canon there. He may well have met Tyndale, for he held the same beliefs and spent a lot of his time abroad after 1528. His first complete English Bible was printed in 1535. Coverdale admitted that he had used the German and Latin versions. It is clear that he owed a lot to Zwingli's Zurich Bible, and it is probable that the first edition was printed there by Christopher Froschover. It may have been paid for by an Antwerp merchant.

Coverdale issued several versions of his Bible and his version of the Psalms remains in use in the 1662 Book of Common Prayer. In 1537 it was printed in London with the King's authority. Coverdale also checked the Great Bible first printed in Paris in 1536 to be set up in every Church. Another revision by John Rogers was called 'Matthew's Bible.' Coverdale had to go abroad twice more under Henry and then Mary. In 1551 he became Bishop of Exeter, but was too puritan to stay in office under Elizabeth. He died in 1568.

Most of the Greek Bibles were destroyed in the reign of Queen Mary 1553-8. Her persecution helped to produce a new and better English Bible. Three exiles in Geneva, William Whittington, Anthony Gilby and Thomas Sampson revised the Tyndale version 1557-60. The Breeches Bible, so called from the translation of Genesis 3, 7, was to become the most popular English version for a hundred years. I know a family who still have theirs.

The Geneva Bible made some important changes. It was the first to be printed in the same letters as this book, or Roman type. Previous Bibles had been in *black letter*, or *gothic*, which we find much more difficult to read. It was the first to be divided into verses as well as chapters. The story is told that the printer put one in each time his horse bumped on a journey, but they do make references much easier. It was a handy Quarto size, half the great pulpit Folio but still twice as big as the pocket Octavo books you are used to. (These are now called A4; A2; A5. The numbers refer to the folds in the printed sheets. In the nineteenth century tiny Bibles became possible in 16mo, 32mo and 64mo.) But the most important reason for the popularity of the Geneva version with ordinary Christians was its notes. These were based on the Commentaries of Calvin and were intended to help to build up an English Reformed Church.

That is why the bishops of Queen Elizabeth would not approve it. Her people did. There were at least a hundred and forty editions before 1644. For the first time the Bible was in use in England as

KJV

Tyndale had dreamed. The Geneva Bible was the version used by Shakespeare and John Bunyan. In 1559 the Queen ordered that the Bible should be restored in the parish churches. New editions of the Great Bible were produced and in 1566 a version called the Bishops' Bible. This took note of the Geneva translation. It remained expensive and exclusive.

It was now the turn of Catholics to go into exile. They soon realised that if they were going to present the true faith they too had to do this in English. In 1582 a translation from the Latin was printed at Rheims in France and in 1609-10 a complete Bible at Douay in Belgium. This remained the official Roman Catholic Bible until the Jerusalem translation of 1966. A common version of the Revised Standard Version was accepted in 1973, so Tyndale's tradition was then recognised for the first time by all English-speaking Christians.

In 1603 James 1 came to the throne from Scotland. He found the Church of England divided between those who liked bishops, and those who wanted a Presbyterian Church as in Scotland. He called a conference at Hampton Court to settle the argument. This failed, and the conflict led to civil war. The two sides did agree that there should only be one Bible and set up three committees to correct the previous translations. These met at Oxford, Cambridge and Westminster. In 1611 Robert Barker printed the new version with its famous Preface to King James and the statement that it was 'authorised to be read in Churches.' As he did not print any other pulpit Bibles it became the only edition used in churches.

After the end of the Commonwealth it became the Bible for all who spoke English. Its effect on the language has been enormous. Countless children learned to read from it, and for many it was THE book.

The story of Mary Jones effort to buy a Bible in Welsh led to the founding of the British and Foreign Bible Society in 1804. What Luther did for the Germans and Tyndale for the English, the Society and its partners have tried to do for every language in the world. Their work goes on. They also printed millions, of cheap Authorised Version Bibles and Testaments so that every, person might have one. Now they have produced their own translation which they call *Good News for Modern Men*, 1976. Tyndale's work has been brought up-to-date.

There are two reasons for changing the original translations. The first is that newly discovered manuscripts have corrected some verses and helped us to understand some words more clearly. The second is that we no longer speak the English of Shakespeare. A number of new translations were made in the eighteenth and nineteenth centuries, one of them by John Wesley. As so many reforms were made in Church and State, it was thought that the Bible should be revised. Queen Victoria decreed it should be left to the churches. A committee produced this in 1885, followed by the Apocrypha in 1895. The American churches followed in 1901. These versions are very close indeed to the Greek and Hebrew, but they tried to keep the old English and so do not read well. The Revised Version was used in many Free Church pulpits and for examinations, but it never became popular. In 1952 the American churches issued the Revised Standard Version. This kept the form of the Tyndale tradition, but modernised the English. This had become very popular, especially since the Common edition with Roman Catholics.

The British churches produced the New English Bible in 1970. This was the careful work of a committee. It is a completely fresh translation. Although it was authorised for reading in the major churches, it has not been very popular.

One important reason for this is the flood of individual Versions which have appeared this century. Among the most widely used of these were the Weymouth New Testament 1902, the Moffat Bible 1924, the Roman Catholic translation by Ronald Knox 1945-9 and the

extracts by J B Philips which started as pulpit readings during the war. (His New Testament was published in 1955) Kenneth Taylor's *Living Bible* 1971 is an American paraphrase which has become very popular with young people, while Alan T Dale's selections *New World* 1967 and *Winding Quest* 1972 have expressed the content of the Bible in words which can be read by junior school children. The Gideons who distribute scriptures in schools and public places have adopted the *New International Version* 1978. another from the United States. These are some of the most important of over two hundred translations which have appeared since every child has been taught to read.

One of the sad things about this wide choice is that people can no longer quote THE Bible. For three hundred years the King James' version was the book for all who spoke English. The everyday words of William Tyndale became poetry and literature, as well as the way of salvation. Now we must choose a Bible as we choose a soap powder – but like the soap powders, they all do the same thing! It does not matter where we begin. If we want to know more, there are countless helps, or like Tyndale we may go back to the Greek and the Hebrew.

CHAPTER FOUR – IN THE STEPS OF WILLIAM TYNDALE

We do not know where William Tyndale was born, but we should begin by visiting his monument on the summit of Nibley Knoll at the southern edge of the Cotswolds. If you wish to climb the 34 metre tower, you need to obtain the key from the Stores in the village. The view from the hill is splendid – right across the Severn estuary to Wales with Bristol to the south and Gloucester to the north. Around the knoll are delightful quiet villages with ancient stone houses, but it is easily reached from Junction 14 on the M5 or Junction 18 on the M4. Below the hill is Southend farm. Local legend has it that Tyndale was born in one of a row of cottages which used to be part of the farm. A stronger claim is made for Hunts Court to the east of the village of North Nibley. The basis of the farmhouse is an ancient wooden hall. The house may be visited on certain days of the year listed under the National Gardens scheme. We know that the house belonged to Thomas Tyndale. A few miles to the north lies Melksham Court above the village of Stinchcombe. This is at the heart of an expensive housing development. It was a Tyndale property, as was Hurst farm in the village of Slimbridge, the home of Edward Tyndale from 1529. It may well be that we shall never discover where William was born, or even the details of his family. We may be reasonably certain that it was in these rich farmlands, which all used to belong to Berkeley Castle. We can visit this during the summer. Tyndale probably went on errands there and heard the tale or the murder of King Edward 2 in 1327.

We may reflect on Tyndale's studies in the ancient colleges at Oxford and Cambridge. Even there, few buildings remain from his time. Hertford College is easily picked out by the Bridge of Sighs modelled on Venice. Tyndale would have walked in the cloisters in New College and the old chained library at Merton reminds us of the value of books. It is probably a good deal lighter and more comfortable than Tyndale ever experienced, while the Old Bodleian is luxurious compared with the cold, damp conditions of his student days.

In Cambridge we can walk along the Cam and look at the Backs of the Colleges but all these would have been smaller then. Kings Chapel was there, and some of the older courts. There is no trace of the White Horse Inn.

Fortunately one great architectural treasure does remain from Tyndale's life in England. Not far from Nibley Knoll is the manor house of Little Sodbury. Larger than in Tyndale's time,

the heart of the old house is still there and open to visitors. We may see a room upstairs at the back which is reputed to have been his study and where the little church of St Adeline used to stand by the house. We can walk the few metres to the present church rebuilt in 1859. In the porch window in a rather uncharacteristic red robe Tyndale holds a Bible! There is a wonderful sense of the past in this tiny village, but we should not forget that in the translator's time it would have been crowded with children, servants and farm-workers.

We may find College Green in Bristol and stroll by the docks. The Cathedral and St Mary Radcliffe stand – with a little room over the porch in St Mary's to remind us how priests used to live before the, reformation. In the Baptist College there is an outstanding collection of Bibles, including the only complete first edition of Tyndale's New Testament.

The City of London has been destroyed by fire and bombe since Tyndale's time. The Church where he used to preach was St Dunstan's in the West, in Fleet Street. This was rebuilt 1829-33. It is possible to get a glimpse of Tudor London in the splendid new museum in the Barbican. Tyndale's statue stands looking over the Thames in the gardens below Charing Cross station. Perhaps the greatest monument of all to him, however, was the Bible House in Queen Victoria Street, which has now moved to Swindon. There were thirty-six editions of Tyndale's New Testament published in the forty years after 1528. He would have been even more pleased at the work which goes on and in the support given to it by young people.

It is hard to trace Tyndale on the continent. Hamburg is still a great port, but has been destroyed and rebuilt. The East German travel service organised tours from Berlin to mark



the five hundredth birthday of Martin Luther in 1983. When Tyndale went to Wittenberg it was not much more than a big village. He was one of the first of the thousands of students who went to hear Luther and so founded a major German university. We may visit Cologne and Marburg and look at the ancient churches, but we have no idea where Tyndale lodged and worked. Antwerp is still a busy commercial and industrial city but with glimpses of its past.

We know more about the place of Tyndale's final imprisonment. The town of Vilvorde on the outskirts of Brussels is proud of its distinguished prisoner and keen to help tourists. The Castle was started in 1375 as one of the centres of government for the German Emperor. It was unusual in not being part of a city defence. Like the Tower of London, it was used for important prisoners. The history only records forty- five of these in three hundred years. The Castle was demolished in 1774 and the stones used to build a prison on a nearby site. This was burned down in 1919, but the Parish Church still stands by the site of the Castle. It was built by the same architect, Adam Gherys. There is a monument to the martyr in the Roosevelddlaan and the protestant church in Langemolenstraat bears his name.

As readers and tourists we like to make journeys into the past and find out about the great men and women who have made all that is good in our way of life. There is a more important lesson which Tyndale would want us to follow. He and his friends wanted to reform the Church by the Bible and to build a better future. For many this is the purpose of the Study of history, and of scripture.

FURTHER READING

The basic source for Tyndale's life is Foxe's *Book of Martyrs* selections from which are still in print. The most detailed biography remains R Demaus 1871. There was a further major work by J F Mozley in 1937. The most recent works are a series of studies by C H Williams *William Tyndale* 1969 and Brian H Edwards *God's Outlaw* 1976. The *Dictionary of National Biography* still contains most of the facts about the people involved and is in print in a two volume edition.

The Tyndale translation was reprinted in 1836 and selections of his works appeared in the *Parker Society* publications. G E Duffield edited selections in his *Courteney Library of Reformation Classics* 1964.

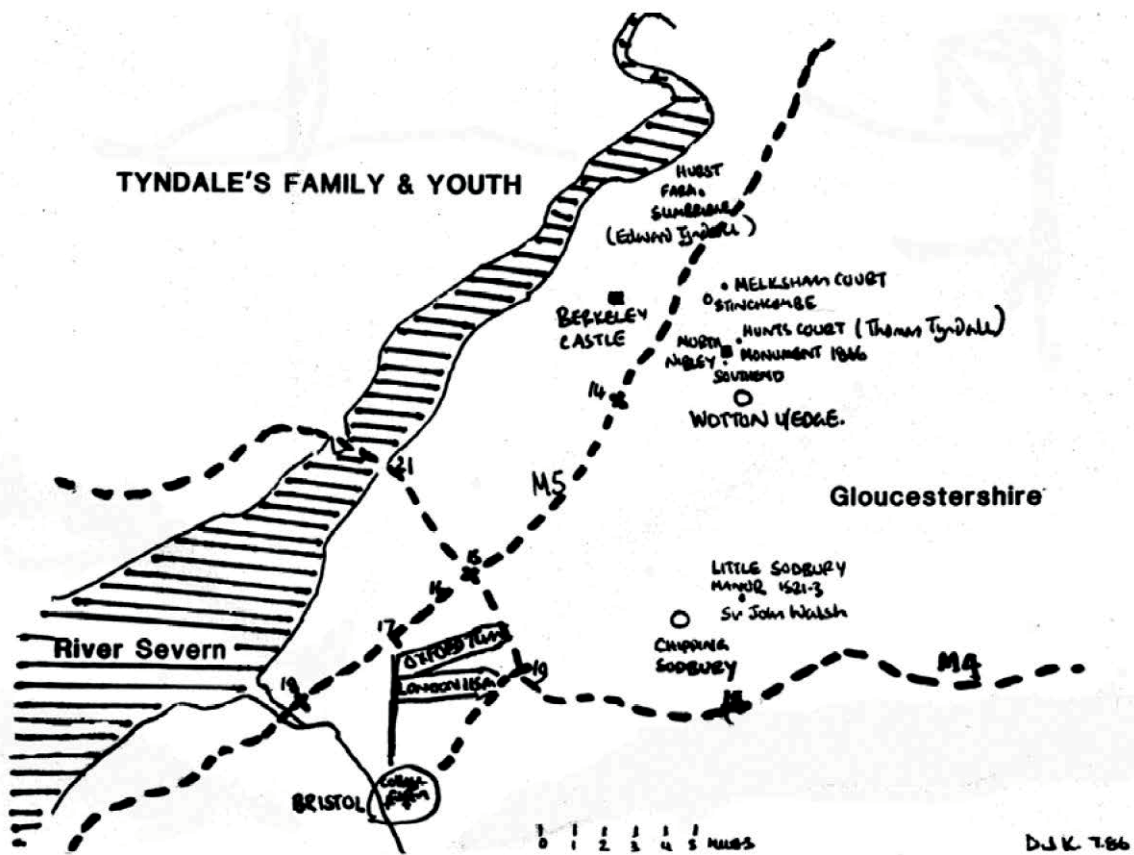
The Pentateuch was published in 1967. The 1534 *New Testament* is in print. A superb facsimile of the 1526 *New Testament* at Bristol was published by David Frost's *Paradine Publications* in 1976. *The Obedience of a Christian Man* appeared in facsimile in 1970.

Essential to a full understanding of the place of Tyndale is the three volume *Cambridge History of the Bible* 1963-70. A work of love and of art is Lewis Court's thirteen volume work on *The Geneva Bible* 1966-81.

There are countless pamphlets and books about the work of the Bible Society, Stonehill Green, Westlea, Swindon SN5 7DG, many of which refer to Tyndale.

For material about Vilvorde I am indebted to M Luk Biesemans of the Toeristische Federatie van de Provincie Brabant. I am also grateful for the courtesy of owners of old houses on whom I have called in looking for clues. I have tried to indicate where these are open to the public. Prospective visitors should check in the current guides to houses and gardens open to the public.

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The Bible Context Game

Method:

Write out a selection of the following quotations, choosing ones which the students have covered in their studies. Each quotation should be on a separate piece of paper or card. Divide the class into two teams. In turn a member of each team tries to identify the context of a quotation. Two points are given if the context is identified correctly. If the answer is incorrect another member of the same team can make an attempt, gaining one point for a correct answer. If the answer is incorrect then the opposing team can have a try for a bonus point before taking up its own question. If neither team can answer the question, that particular quotation is too difficult and the first team should be given another attempt, with a new quotation.

- 1 'Behold I bring you good tidings of great joy which shall be to all people ...
- 2 'A light for revelation to the Gentiles and the glory of thy people Israel.'
- 3 'And all flesh shall see the salvation of God.'
- 4 'God is able of these stones to raise up children unto Abraham.'
- 5 ... the son of Enos, the son of Seth, the son of Adam, the son of God.
- 6 'And unto none of them was Elijah sent, but only to Zarephath in the land of Sidon ... And there were many lepers in Israel in the time of Elisha ... and none of them was cleansed but only Naaman the Syrian.'
- 7 'I say unto you, I have not found so great faith, no, not in Israel.'
- 8 'Return to thy house and declare how great things God hath done for thee.'
- 9 'Lord, wilt thou that we bid fire to come down from Heaven and consume them?' But he turned and rebuked them.
- 10 'The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the 'harvest, that he send forth labourers into his harvest.'
- 11 And he said, 'He that showed mercy on him.' And Jesus said, 'Go and do thou likewise.'
- 12 'The Queen of the South shall rise up in judgment ... the men of Nineveh shall stand up in the judgment.'
- 13 'And the birds of the air lodged in the branches thereof.'
- 14 'and they shall come from the East and West, and from the North and South, and shall sit down in the Kingdom of God, and behold there are last which shall be first, there are first which shall be last.'
- 15 '... and the Lord said unto the servant, "Go out into the highways and hedges and constrain them to come in"'
- 16 'For this thy brother was dead and is alive again; and was lost, and is found.' 17 'Yea, even the dogs came and licked his sores.'
- 18 'Were there none found that returned to give glory to God save this stranger?'
- 19 'He will come and destroy these husbandmen and will give the vineyard to others.' 20 'Certainly this was a righteous man.'
- 21 '... and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'
- 22 'Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.'



At the end of the game the contexts which nobody could identify can be found by asking the students to look up the references perhaps by the 'Sword Drill' game. When all the references have been identified there remains the final exercise which is the main point.

The Final Exercise

Find out what is the common theme of all these passages.

The Context Game: Answers

- 1 Luke 2.10. From the words of the angel to the shepherds at the birth of Jesus.
- 2 Luke 2.32. From the words of Simeon when he saw the baby Jesus in the Temple.
- 3 Luke 3.6. Quotation from Isaiah used in the account of the work of John the Baptist. 4 Luke 3.8. Words of John the Baptist, to the Jewish crowds.
- 5 Luke 3.38. From the genealogy of Jesus which traces his ancestry back beyond Jewish heroes to a universal ancestor—Adam.
- 6 Luke 4.26-27. From Jesus' sermon in the synagogue at Nazareth.
- 7 Luke 7.9. Jesus talking about the Gentile centurion at Capernaum. 8 Luke 8.39. Jesus' command to the cured madman, 'Legion.'
- 9 Luke 9.54. James and John speaking about a Samaritan village on the way to Jerusalem. 10 Luke 10.2. Jesus talking to the seventy as he sent them out to preach.
- 11 Luke 10.37. The lawyer and Jesus speaking together at the end of the parable of the Good Samaritan.
- 12 Luke 11.31-32. Jesus' reply which Luke puts in the discourse following the Beelzebub controversy.
- 13 Luke 13.19. A detail from Jesus' parable about the mustard seed. 14 Luke 13.29 and 30. From Jesus' teaching on the way to Jerusalem.
- 15 Luke 14.23. From Jesus' parable about the great feast when the original guests made excuses not to attend. Words of the master.
- 16 Luke 15.32. From Jesus' parable about the prodigal son. The father is talking to the elder son.
- 17 Luke 16.21. A detail from Jesus' parable about Lazarus and the rich man.
- 18 Luke 17.18. Jesus talking about the Samaritan leper who said thank you.
- 19 Luke 20.16. From Jesus' parable about the vineyard tenants who killed the owner's son. 20 Luke 23.47. The words of the centurion at the foot of the cross of Jesus.
- 21 Luke 21.24. Jesus in the apocalyptic chapter speaking about the fall of Jerusalem and the end of the world.
- 22 Luke 24.47. Words of the risen Christ.

The Common Theme of the Above Quotations

All of these passages are often used to show Luke's awareness that the Christian message is also for GENTILES as well as Jews.

The Context Game: Additional Material

The list of quotations from Luke's Gospel can also be used as a plain list of quotations which the students take away with them to identify as many as possible as a homework exercise.

If teachers find that the students have enjoyed identifying the 'Gentile' references, they may like to follow that exercise with the following additional references. The topic which these have in common is that they show Luke's interest in Jesus' dealings with the outcasts of Jewish society.

1 'Extort no more than that which is appointed you.'

2 'Do violence to no man ... and be content with your wages.' 3 'I will: be thou clean.'

4 'I am not come to call the righteous, but sinners to repentance.' 5 'Blessed are ye poor; for yours is the Kingdom of God.'

6 'Her sins which are many are forgiven, for she loved much; but to whom little is forgiven the same loveth little.'

7 'Behold a gluttonous man, a winebibber, a friend of publicans and sinners.' (publicans = tax- collectors)

8 'From whom seven devils had gone out.'

9 'Someone did touch me for I felt that power had gone out from me.'

10 'Ought not this woman, being a daughter of Abraham, ... to have been loosed ... on the day of the Sabbath?'

11 'Go quickly into the streets and lanes of the city, and bring in hither, the poor, the maimed and blind and lame.'

12 'This man receiveth sinners and eateth with them.'

13 '... was laid at his gate, full of sores and desiring to be fed with the crumbs that fell from the rich man's table.'

14 'God be merciful to me a sinner.'

15 'Today is salvation come to this house, forasmuch as he also is a son of Abraham.' 16 'But she of her want did cast in all the living that she had.'

17 'Verily I say unto you, today thou shalt be with me in Paradise.'

The Context Game. Additional Material Answers

- 1 Luke 3.13. John the Baptist talking to the tax-collectors.
- 2 Luke 3.14. John the Baptist talking to the soldiers.
- 3 Luke 5.13. Jesus to the leper.
- 4 Luke 5.32. Jesus answering the Pharisees and scribes after they have criticised him for eating with Levi.
- 5 Luke 6.20. Jesus' words from the sermon on the plain.
- 6 Luke 7.47. Jesus in Simon the Pharisee's house, speaking about the woman with the ointment.
- 7 Luke 7.34. Having been talking about John the Baptist and the attitudes towards him, Jesus quotes the criticisms which are made of himself, showing that the non-believers are determined not to believe however John and himself behave.
- 8 Luke 8.2. Luke's description of Mary Magdalene who was among the women from Galilee who provided for Jesus.
- 9 Luke 8.46. The words of Jesus when the woman with the flow of blood touched his clothes as he was on the way to Jairus' house.
- 10 Luke 13.16. Jesus talking about the woman who had an infirmity for eighteen years whom he healed on the Sabbath.
- 11 Luke 14.21. The words of the master to the servant in the parable which Jesus told of the great feast where the original guests made excuses not to attend.
- 12 Luke 15.2. The criticism of Jesus said by the scribes and Pharisees which led to Jesus telling the 'lost' Parables.
- 13 Luke 16.20 and 21. Jesus describing the beggar Lazarus in a parable.
- 14 Luke 18.13. From Jesus' parable about the Pharisee and the Publican going to the Temple to pray. The words of the tax-collector.
- 15 Luke 19.9. Jesus talking about Zacchaeus in Jericho.
- 16 Luke 21.4. Jesus talking about the widow who put in a small offering. It was in the Temple during the last week of his life.
- 17 Luke 23.43. Jesus talking to the repentant thief who was crucified at the same time.

Bible Errata

Like any book the Bible has sometimes had misprints in it. It is just that they look very odd and have often given rise to a lot of amusement.

Book of Kells c.800 Luke 3:26

The genealogy of Jesus has an extra ancestor:

Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Iac, which was the son of Joseph, which was the son of Juda.

Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda. (KJV)

Matthew 10:34b

“I came not to send peace, but a sword”. (KJV) However rather than ‘gladius’ which means ‘sword’, the Book of Kells has ‘*gaudium*’ which means ‘joy’. Therefore the verse says: “I came not [only] to send peace, but [also] joy”.

The Book of Deer 10th-century. This has a number of errors.

Luke 3:37-38

The genealogy of Jesus has Seth as the first man and grandfather of Adam.

Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, Which was the son of Enos, which was the son of Adam, which was the son of Cainan, which was the son of Seth, which was the son of God.

Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God. (KJV)

The Bug Bible 1535

This refers to Myles Coverdale’s translation.

Psalm 91:5

Thou shall not nede to be afrayed for eny bugges by night.

In Middle English, the word ‘bugge’ meant a ‘spectre that haunts’ or a ghost.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. (KJV)

This use of the word ‘bug’ was repeated in the 1539 *Great Bible* and in *Matthew’s Bible* of 1551.

KJV

The Treacle Bible 1549

Also known as *Beck's Bible* this was an edition of the *Great Bible*.

Jeremiah 8:22

Is there no tryacle [treacle] in Gilead ... ?

Is there no balm in Gilead ... ? (KJV)

In Middle English 'treacle' meant a 'cure-all'. It was not commonly used to mean sugar or molasses until 1694.

The Breeches Bible 1560

An edition of the *Geneva Bible*

Genesis 3:7

Then the eyes of them both were opened, and they knewe that they were naked, and they sewed figge tree leaues together, and made them selues breeches.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (KJV)

The Place-makers' Bible 1562

This was the second edition of the Geneva Bible.

Matthew 5:9

"Blessed are the placemakers: for they shall be called the children of God" "Blessed are the peacemakers: for they shall be called the children of God" (KJV)

Luke 21 (chapter title)

"Christ condemne the poor widow" "Christ commendeth the poor widow" (KJV)

The Geneva Bible 1589

Matthew 24:15

When ye therefore shall see the abomination of desolation spoken of by David the prophet, ...

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, ... (KJV)

The Rosin Bible 1604

Jeremiah 8:22

Is there no rosin in Gilead?

Is there no balm in Gilead (KJV)

The Wicked Bible 1631

Sometimes called *The Adulterous Bible* or *The Sinners' Bible*, this refers to a reprint of the King James Bible published in 1631 by Robert Barker and Martin Lucas, the royal printers in London, which was meant to be a reprint of the King James Bible

Exodus 20:14

Thou shalt commit adultery

Thou shalt not commit adultery (KJV)

Deuteronomy 5:24

And ye said, Behold, the LORD our God hath shewed us his glory and his great asse, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.
(KJV)

The Blasphemous Comma (found in several editions) Luke 23:32

And there were also two other malefactors, led with him to be put to death.

And there were also two other, malefactors, led with him to be put to death.

The Judas Bible 1611

Matthew 26:36

Then cometh Judas with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. (KJV)

The Printers Bible 1612

Psalm 119:161a

Printers have persecuted me without a cause:

Princes have persecuted me without a cause: (KJV)

The More Sea Bible 1641

Revelation 21:1

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was more sea.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. (KJV)

The Unrighteous Bible 1653

(Also called *The Wicked Bible*.)

1 Corinthians 6:9a

Know ye not that the unrighteous shall inherit the kingdom of God?

Know ye not that the unrighteous shall not inherit the kingdom of God? (KJV)

Romans 6:13a

Neither yield ye your members as instruments of righteousness unto sin:

Neither yield ye your members as instruments of unrighteousness unto sin: (KJV)

The Sin On Bible 1716

John 8:11

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin on more.

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (KJV)

The Vinegar Bible 1717

Luke 20 (chapter heading)

The Parable of the Vinegar

The Parable of the Vineyard (KJV)

The Fools Bible 1763

Psalms 14:1a

The fool hath said in his heart, There is a God.

The fool hath said in his heart, There is no God. (KJV)

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And he said, I tell thee, Philip, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

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'How the pacifique hosts must be of bees, sheep, lambs and goats' It should read 'beeves' (plural of beef)

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These are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

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Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy lions, he shall build the house unto my name.

Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. (KJV)

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1 Timothy 5:21

I discharge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. (KJV)

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And it shall come to pass, that the fishes shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

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Zechariah 11:17

Woe to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

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If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own wife also, he cannot be my disciple.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (KJV)

The Large Family Bible 1820

Isaiah 66:9a

Shall I bring to the birth, and not cease to bring forth?

Shall I bring to the birth, and not cause to bring forth? (KJV)

Rebecca's Camels Bible 1823

Genesis 24:61

And Rebekah arose, and her camels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

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The Affinity Bible 1927

This contains a table of family affinities that includes the line 'A man may not marry his grandmother's wife.'

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For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their owl husbands:

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: (KJV)

The Monochrome Bible 1990s

A large American Bible publisher produced a new Red letter edition, leather bound. A mistake was made in printing one of the Epistles to Timothy and the plate containing the red letter text was omitted. Thousands of the bibles had to be destroyed.

Bible Errata

Like any book the Bible has sometimes had misprints in it. It is just that they look very odd and have often given rise to a lot of amusement.

Book of Kells c.800 Luke 3:26

The genealogy of Jesus has an extra ancestor:

Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Iac, which was the son of Joseph, which was the son of Juda.

Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda. (KJV)

Matthew 10:34b

"I came not to send peace, but a sword". (KJV) However rather than 'gladius' which means 'sword', the *Book of Kells* has 'gaudium' which means 'joy'. Therefore the verse says: "I came not [only] to send peace, but [also] joy".

The Book of Deer 10th-century. This has a number of errors.

Luke 3:37-38

The genealogy of Jesus has Seth as the first man and grandfather of Adam.

Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, Which was the son of Enos, which was the son of Adam, which was the son of Cainan, which was the son of Seth, which was the son of God.

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The Bug Bible 1535

This refers to Myles Coverdale's translation.

Psalm 91:5

Thou shalt not nede to be afrayed for eny bugges by night.

In Middle English, the word 'bugge' meant a 'spectre that haunts' or a ghost.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. (KJV)

This use of the word 'bug' was repeated in the 1539 *Great Bible* and in *Matthew's Bible* of 1551.

The Treacle Bible 1549

Also known as *Beck's Bible* this was an edition of the *Great Bible*.

Jeremiah 8:22

Is there no tryacle [treacle] in Gilead ... ?

Is there no balm in Gilead ... ? (KJV)

In Middle English 'treacle' meant a 'cure-all'. It was not commonly used to mean sugar or molasses until 1694.

The Breeches Bible 1560

An edition of the Geneva Bible

Genesis 3:7

Then the eyes of them both were opened, and they knewe that they were naked, and they sewed figge tree leaues together, and made them selues breeches.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (KJV)

The Place-makers' Bible 1562

This was the second edition of the Geneva Bible.

Matthew 5:9

"Blessed are the placemakers: for they shall be called the children of God" "Blessed are the peacemakers: for they shall be called the children of God" (KJV)

Luke 21 (chapter title)

"Christ condemneth the poor widow" "Christ commendeth the poor widow" (KJV)

The Geneva Bible 1589

Matthew 24:15

When ye therefore shall see the abomination of desolation spoken of by David the prophet,
When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet,
(KJV)

The Rosin Bible 1604

Jeremiah 8:22

Is there no rosin in Gilead?

Is there no balm in Gilead (KJV)

The Wicked Bible 1631

Sometimes called *The Adulterous Bible* or *The Sinners' Bible*, this refers to a reprint of the King James Bible published in 1631 by Robert Barker and Martin Lucas, the royal printers in London, which was meant to be a reprint of the King James Bible

Exodus 20:14

Thou shalt commit adultery

Thou shalt not commit adultery (KJV)

Deuteronomy 5:24

And ye said, Behold, the LORD our God hath shewed us his glory and his great asse, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. (KJV)

The Blasphemous Comma (found in several editions) Luke 23:32

And there were also two other malefactors, led with him to be put to death.

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The Judas Bible 1611

Matthew 26:36

Then cometh Judas with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. (KJV)

The Printers Bible 1612

Psalms 119:161a

Printers have persecuted me without a cause:

Princes have persecuted me without a cause: (KJV)

The More Sea Bible 1641

Revelation 21:1

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was more sea.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. (KJV)

The Unrighteous Bible 1653

(Also called *The Wicked Bible*.)

1 Corinthians 6:9a

Know ye not that the unrighteous shall inherit the kingdom of God?

Know ye not that the unrighteous shall not inherit the kingdom of God? (KJV)

Romans 6:13a

Neither yield ye your members as instruments of righteousness unto sin:

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Bible Items Hunt

Players work in groups of two or three. Each group is issued the list of clues. There are many ways in which this could be organised. For example: players are given a set amount of time to go out scavenging to acquire the items on the list. Alternatively, the organizers have previously acquired the items and hidden them around.

Clues:

Leave some Bibles for the players to consult.

1. 'Neither do men light a _____ and put it under a bushel.' (Matthew)
2. 'My _____ runneth over.' (Psalms)
3. 'All flesh is _____, and all the goodness thereof is as the flower of the field.' (Isaiah)
4. 'But the very _____ of your head are all numbered.' (Matthew)
5. 'Ye see how large a _____ I have written unto you with mine own hand.' (Galatians)
6. 'The sin of Judah is written with a _____ of iron and with the point of a diamond.' (Jeremiah)
7. 'But his wife looked back from behind him, and she became a pillar of _____.' (Genesis)
8. 'All our righteousnesses are as _____.' (Isaiah)
9. 'I see a rod of an _____ tree.' (Jeremiah)
10. 'My law as the _____ of thine eye.' (Proverbs)
11. '... and chose him _____ out of the brook.' (I Samuel)
12. 'Behold a _____ of summer fruit.' (Amos)
13. 'Blessed is he that keepeth the sayings of the prophecy of this _____.' (Revelation)
14. 'I am the _____ of life.' (John 6)
15. 'Neither do men put new wine into old _____.' (Matthew)
16. 'Ye shall no more give the people straw to make _____.' (Exodus)
17. 'Ephraim is a _____ not turned.' (Hosea)
18. 'The kingdom of heaven is like to a grain of _____ seed.' (Matthew)
19. 'They sewed fig leaves together and made themselves _____.' (Genesis)
20. 'A measure of wheat for a penny and three measures of _____ for a penny.' (Revelation)

KJV

Answers

1. Candle	6. Pen	11. Five smooth stones	16. Bricks
2. Cup	7. Salt	12. Basket	17. Cake
3. Grass	8. Filthy rags	13. Book	18. Mustard
4. Hairs	9. Almond	14. Bread	19. Aprons
5. Letter	10. Apple	15. Bottles	20. Barley

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Bible Wordsearch

Z	C	I	A	M	A	R	A	M	R	O	F	I	E	N	U	C	T	A
M	Z	W	E	R	B	E	H	O	O	H	N	O	T	T	U	S	E	J
A	H	P	Y	R	C	O	P	A	S	E	N	E	S	S	E	C	U	C
N	W	T	I	S	C	H	E	N	D	O	R	F	Z	S	I	D	O	S
U	S	E	Z	P	Z	L	A	Z	P	A	U	L	P	D	I	I	I	G
S	U	S	H	S	A	M	U	E	L	C	S	M	O	T	N	S	N	N
C	T	T	J	T	Z	P	X	K	O	O	I	A	H	S	E	U	I	O
R	I	A	A	Z	T	I	Y	V	E	L	L	U	M	N	M	E	M	S
I	C	M	M	L	L	A	E	R	A	O	O	L	E	Z	O	T	O	F
P	A	E	N	E	M	N	M	P	U	S	A	G	F	T	S	O	D	O
T	T	N	I	G	A	U	T	P	E	S	U	M	I	S	E	N	O	G
N	E	T	A	N	J	U	D	E	P	A	Z	B	S	S	S	I	N	N
N	O	I	T	A	L	E	V	E	R	E	O	Z	H	Z	T	U	N	O
N	O	M	O	L	O	S	U	C	I	T	I	V	E	L	C	S	A	S
R	O	M	E	N	I	T	N	A	T	S	N	O	C	H	A	R	O	T

It means written by hand. (10 letters)

A person who studies old things. (13)

How many Commandments there were. (3)

The place where Philemon lived. (8)

What some people collect. (5)

The Council which settled the books of the Old Testament. (6)

It means 'In the year of Our Lord'. (4, 6)

The Greek version of the Old Testament. (10)

It became the centre of the Catholic church. (4)

Deutero-canonical literature. (9)

Parchment. (6)

They hid the Dead Sea Scrolls. (7)

A book in the Apocrypha. (6)

Wedge-shaped letters. (9)

He built the Temple in Jerusalem. (7)

Jewish writings. (6)

A Christian centre to which John wrote. (8)

The Roman Emperor who made Christianity legal. (11)

Writer of Acts. (4)

The letters 'KJV' are written in a stylized, purple, hand-drawn font. The letters are slightly irregular and have a textured appearance, with some internal shading and a slight glow effect.

The language Jesus spoke. (7)

The greatest letter writer of them all. (4)

It was written on. (7)

The other name for the Song of Solomon. (4,2,5)

A Roman historian. (9)

The word for when the Jews were taken to Babylon. (5)

Philemon's slave. (8)

A law book. (9)

He found the Codex Sinaiticus.

(11) The sequel to the third Gospel. (4)

Where treasure was found. (6,3)

A manuscript which had other writing underneath. (10)

It means 'Testament'. (8)

It means 'Covenant'. (9)

The language of most of the Old Testament. (6)

A book in the Apocrypha. (5)

A mountain fortress taken by the Romans. (6)

An Old Testament prophet and history book. (6)

A New Testament letter writer. (4)

A secret sign of the early Christians. (4)

A Gospel. (7)

The Lawgiver. (5)

The Law. (5)

The last book in the Bible. Also known as 'The Apocalypse'. (10)

The first book in the Bible. (7)

A book of songs. (6)

A Roman historian. (7)

When you have finished there will be 11 letters left over. They are all Z.

Bible Wordsearch

Z	C	I	A	M	A	R	A	M	R	O	F	I	E	N	U	C	T	A
M	Z	W	E	R	B	E	H	O	O	H	N	O	T	T	U	S	E	J
A	H	P	Y	R	C	O	P	A	S	E	N	E	S	S	E	C	U	C
N	W	T	I	S	C	H	E	N	D	O	R	F	Z	S	I	D	O	S
U	S	E	Z	P	Z	L	A	Z	P	A	U	L	P	D	I	I	I	G
S	U	S	H	S	A	M	U	E	L	C	S	M	O	T	N	S	N	N
C	T	T	J	T	Z	P	X	K	O	O	I	A	H	S	E	U	I	O
R	I	A	A	Z	T	I	Y	V	E	L	L	U	M	N	M	E	M	S
I	C	M	M	L	L	A	E	R	A	O	O	L	E	Z	O	T	O	F
P	A	E	N	E	M	N	M	P	U	S	A	G	F	T	S	O	D	O
T	T	N	I	G	A	U	T	P	E	S	U	M	I	S	E	N	O	G
N	E	T	A	N	J	U	D	E	P	A	Z	B	S	S	S	I	N	N
N	O	I	T	A	L	E	V	E	R	E	O	Z	H	Z	T	U	N	O
N	O	M	O	L	O	S	U	C	I	T	I	V	E	L	C	S	A	S
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(11) The sequel to the third Gospel. (4)
Where treasure was found. (6,3)
A manuscript which had other writing underneath. (10)
It means 'Testament'. (8)
It means 'Covenant'. (9)
The language of most of the Old Testament. (6)
A book in the Apocrypha. (5)
A mountain fortress taken by the Romans. (6)
An Old Testament prophet and history book. (6)
A New Testament letter writer. (4)
A secret sign of the early Christians. (4)
A Gospel. (7)
The Lawgiver. (5)
The Law. (5)
The last book in the Bible. Also known as 'The Apocalypse'. (10)
The first book in the Bible. (7)
A book of songs. (6)
A Roman historian. (7)

When you have finished there will be 11 letters left over. They are all Z.

Christians on Trial

This is a transcript of a genuine trial which took place in North Africa in CE 180. Ours was a secondary school (all boys) and I found that they, as an audience, were very moved by the reading. I acted as narrator, reading all the tricky names and including the bits that usually are omitted in readings, 'Speratus said', 'Cittinus said', etc. We felt that by including these we added to the official sound of the proceedings. We made no attempt to dress up or act; we felt that the words spoke for themselves.

The cast were impressed by the obvious sincerity of the proconsul, who was bending over backwards to try and make these Christians see reason. He was clearly baffled by the situation. I waited till after the reading to point out that the names suggest to us that some of the accused were women; schools with boys and girls won't have that problem.

'I'm glad you didn't change their names,' said one of the boys afterwards, despite the fact that he had read Vestia's line. I found that they had all identified very strongly with these Christians.

The reason that had prompted me to choose this reading was the fact that the boys had just been given Gideon New Testaments, so the Bible is the 'in' thing of the moment. At the end of the reading I drew their attention to the reference to the letters of Paul, to remind them that the New Testament has a living history. I was in the fortunate position of being able to follow this theme through all the school RE lessons that week; but I see the trial transcript as a useful launching point for many themes: the sign of the fish; persecution, from the story of St Alban to the present day; how the keeping of the first day of the week became an easy means of identifying Christians, for proconsuls as baffled as this one. For teachers who want a more secular theme: the significant point to which this reading gives life is the fact that there was once a time when one's religion was not a matter of convention and in no way second-hand, but a matter of life and death.

Note for historical enthusiasts: CE 180 was the year in which the Emperor Marcus Aurelius died.

The Trial of the Scillitan Christians, North Africa, CE 180

(Official transcript of the trial)

Narrator: On the seventeenth day of July, at Carthage, there were brought before the court: Speratus, Nartzalus, Cittinus, Donata, Secunda, Vestia and others. Saturninus the Proconsul conducted the trial.

Saturninus the Proconsul said: By the mercy of the Emperor you can go free from this court: If you return to your senses.

Speratus said: We have never done any wrong, we have not committed any crime, we have never even spoken ill, in fact, even when punished for nothing we have given thanks. That is because we are loyal to the Emperor—our Emperor.

Saturninus the Proconsul said: I don't see what the problem is. We are very tolerant to religious people. We too are very religious. Our religion is simple. All we want you to do is to swear by the greatness of our Lord the Emperor and pray for his welfare. We do it; you ought to do so too.

Speratus said: If you will just listen, I'll explain to you the mysteries of our belief; they too are simple.

Saturninus said: I will not listen if you intend to speak evil against our traditions. All I want to hear is an oath from you in the name of the Emperor of the Roman World.

Speratus said: The empire of this world I know not; but rather I serve that God whom no man hath seen nor with these eyes can see. I have committed no theft; in fact if I buy anything I pay the tax. I am a responsible citizen because I know my Lord, the King of Kings and the Emperor of all nations.

Saturninus the Proconsul said to the rest of the accused: At least the rest of you don't be obstinate. Cease to be of this criminal persuasion.

Speratus said: Are you persuading us to break the law of the land by telling a lie?

Saturninus the Proconsul said: I'm asking you to stop this foolishness for your own sakes. *Cittinus said:* We have nothing to fear, except letting down our Lord God who is in heaven. *Donata said:* Honour belongs to Caesar as Caesar, but our first loyalty is to God.

Vestia said: I am a Christian too.

Secunda said: I am a Christian and I don't want to be anything else.

Saturninus the Proconsul said to Speratus: Do you persist in being a Christian?

Speratus said: I am a Christian. And with him they all agreed.

Saturninus the Proconsul said: Do you want some time to think about it?

Speratus said: There's nothing to think about; it's so straightforward that there's no need.

Saturninus the Proconsul said: What are the things in that box you have with you?

Speratus said: Just some books.

Saturninus the Proconsul said: Are they magic spells?

Speratus said: No, they are just copies of letters from Paul; a just man.

Saturninus the Proconsul said: I'll give you one last chance: have a delay of thirty days to think it out.

Speratus said a second time: I've told you; I'm a Christian. There will no changing of my mind.

And with him they all agreed.

Saturninus the Proconsul read out the decree from the tablet concerning Speratus, Nartzalus, Cittinus, Donata, Vestia, Secunda and the rest: Having confessed that they live according to the Christian way, and after being offered the opportunity of returning to the custom of the Romans, having continued to persist obstinately in their belief, it is determined that they be put to the sword.

Speratus said: We give thanks to God.

Nartzalus said: Today we are martyrs in heaven; thanks be to God.

Saturninus the Proconsul ordered it to be declared to the herald: Speratus, Nartzalus, Cittinus, Veturius, Felix, Aquilinus, Laetantius, Januaria, Generosa, Vestia, Donata and Secunda, I have ordered to be executed.

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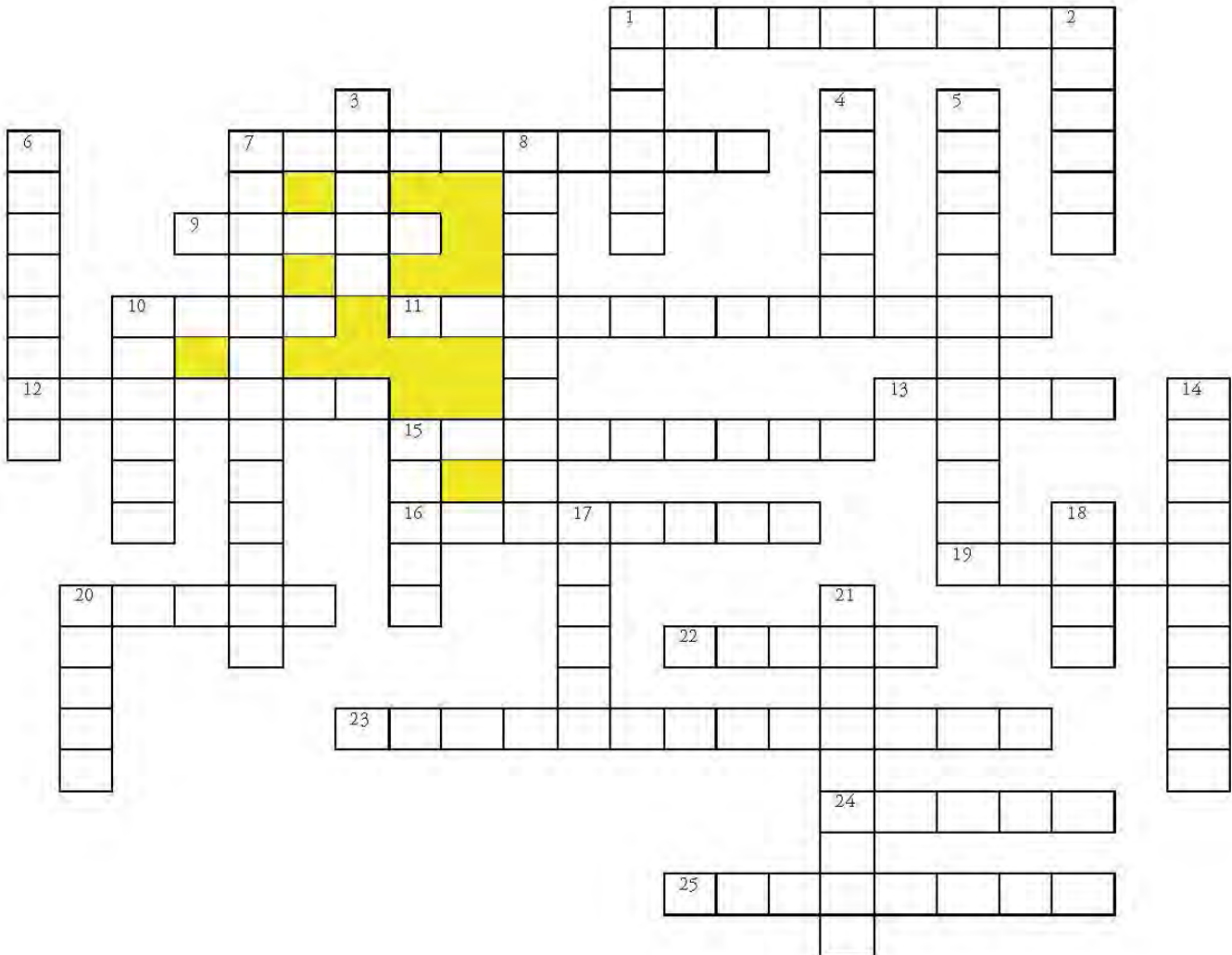
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The Coming of the Holy Spirit



Read Acts 1 and 2

Clues

(The numbers in brackets show the number of letters in the answers.)

Across

- 1. The Jewish festival at which the Holy Spirit was given (9)
- 7. 'Acts' and a gospel are addressed to him. Luke 1.3 (10)
- 9. What Jesus promised his followers would receive with the Holy Spirit (5)
- 10. The Prophet whom Peter quoted about the last days (4)
- 11. The happening which convinced the early believers that Jesus was the Messiah (12)

12. The Hebrew title which means the same as the Greek, 'Christ' (7)
13. What was used with prayer to choose a replacement for Judas (4)
15. The city where these scenes took place (9)
16. The man chosen to replace Judas (8)
19. This is what some watchers thought the speakers in tongues were (5)
20. The number of days during which the risen Christ appeared (5)
22. and 25. The apostle who betrayed Jesus. Luke 22.3 (5, 8)
23. Roughly the number of people baptised after Peter's sermon (5, 8)
24. See 14 down (5)
25. See 22 across

Down

1. The Old Testament book which Peter quoted regarding Judas (6)
2. The number of apostles (6)
3. The spokesman of the apostles (5)
4. The hill where the believers last saw Jesus (6)
5. What Jesus spoke about throughout the resurrection days (7, 2, 3)
6. The name given to the field where Judas died (8)
7. They said Jesus would return (3, 3, 2, 5)
8. What the believers were filled with at Pentecost (4, 6)
10. The other candidate for Judas' place (6)
14. and 24. across. A regular activity in the early church, besides prayer (8, 2, 5)
15. The apostle who was the brother of John (5) Acts 12.2
17. The place where the early believers worshipped regularly (6)
18. The gospel which told the first part of this story (4)
20. What appeared to be on the heads of the believers at Pentecost (4)
21. Another name for 10 down (9)

KJV

Answers

Across

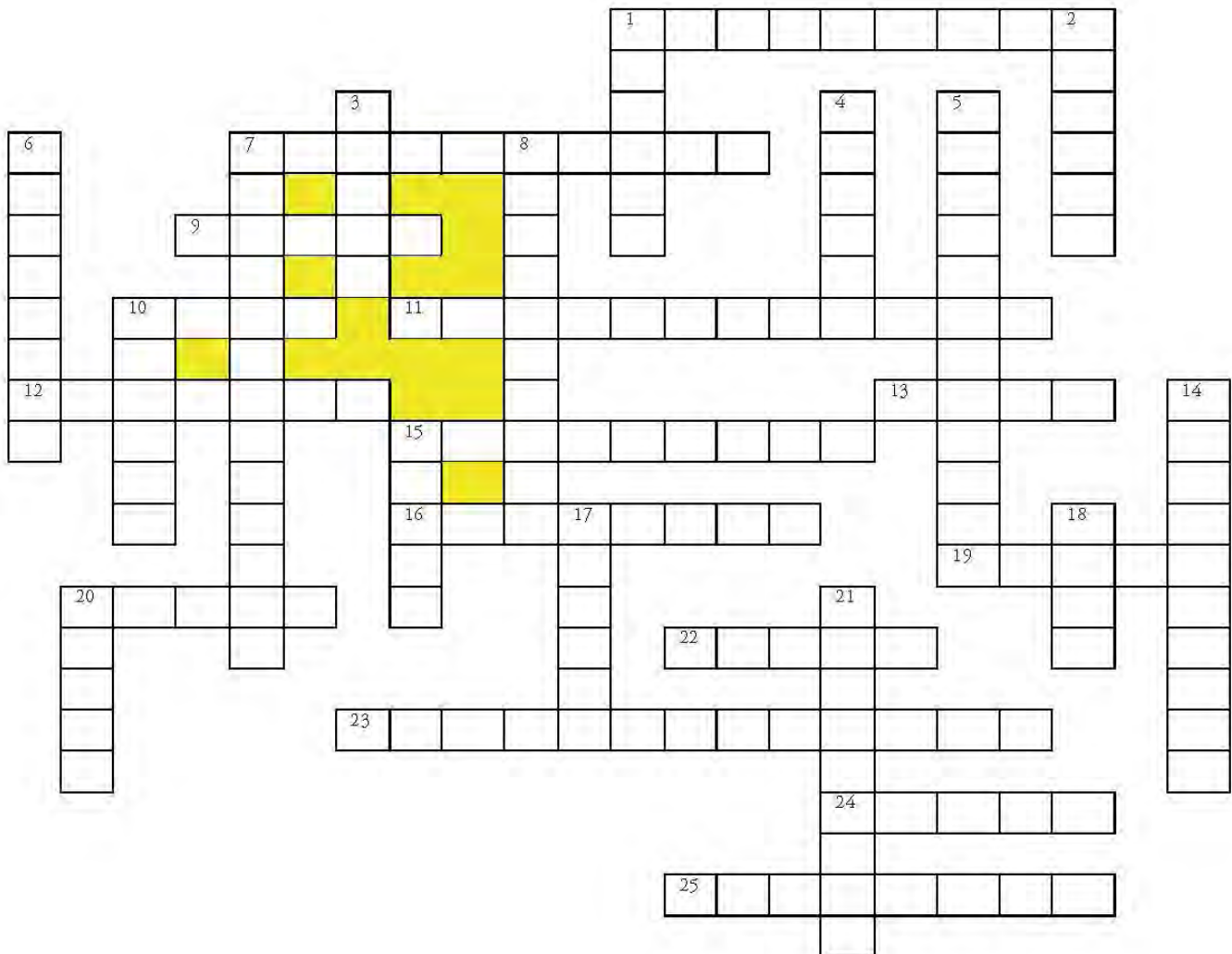
1. Pentecost
7. Theophilus
9. Power
10. Joel
11. Resurrection
12. Messiah
13. Lots
15. Jerusalem
16. Matthias
19. Drunk
20. Forty
22. Judas
23. Three thousand
24. Bread
25. Iscariot

Down

1. Psalms
2. Twelve
3. Peter
4. Olivet
5. Kingdom of God
6. Aceldama
7. Two men in white
8. Holy Spirit
10. Joseph (or Justus)
14. Breaking of ...
15. James
17. Temple
18. Luke
20. Fire
21. Barsabbas

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14. Breaking of ...
15. James
17. Temple
18. Luke
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Events in the Gospels

Only in Matthew and Luke

Peter also walks on water but begins to sink

Shepherds visit the baby Jesus

Events in the Gospels
Place the 9 cards in a block
– 3 down and 3 across – so
that long the edges which
touch the account of an
event match the Gospel or
Gospels where it can be
found.

day of the week

Good Samaritan

Luke only

Seed growing secretly – deaf mute at Decapolis – blind man of Bethsaida – young man in Garden of Gethsemane

Events in the Gospels
Place the 9 cards in a block
– 3 down and 3 across – so
that long the edges which
touch the account of an
event match the Gospel or
Gospels where it can be
found.

Sermon on the Mount

Herod kills the babies

Mark only

Mark only

Events in the Gospels
Place the 9 cards in a block
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that long the edges which
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Luke only

All four Gospels

Wise men visit the baby Jesus

Luke & Matthew only

Events in the Gospels
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Luke

KJV

Matthew

Birth stories of Jesus

Wise men visit the baby Jesus

*Events in the Gospels
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Gospels where it can be
found.*

Parable of the Sower

Parables of the Good Samaritan, Rich Fool, Lost Sheep, Lost Coin, Lost Son

Matthew only

Matthew only

*Events in the Gospels
Place the 9 cards in a block
– 3 down and 3 across – so
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touch the account of an
event match the Gospel or
Gospels where it can be
found.*

All four Gospels

Full details of road to Emmaus resurrection appearance

Matthew only

Miracles: Legion, Jairus' daughter, calming storm

*Events in the Gospels
Place the 9 cards in a block
– 3 down and 3 across – so
that long the edges which
touch the account of an
event match the Gospel or
Gospels where it can be
found.*

Matthew & Luke

All synoptic Gospels

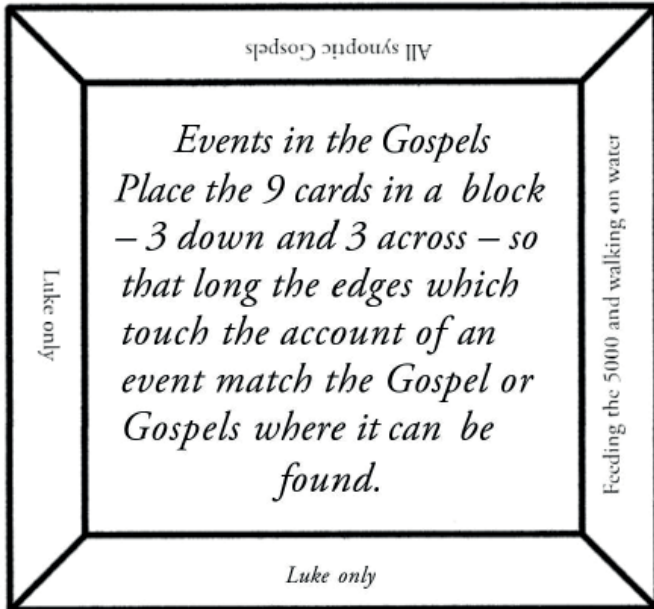
Mark / Matthew / Luke

Sermon on the Plain

*Events in the Gospels
Place the 9 cards in a block
– 3 down and 3 across – so
that long the edges which
touch the account of an
event match the Gospel
or Gospels where it can be
found.*

Luke only

KJV



Photocopy the cards. Mount them on card and cut into nine playing cards for each group.

Try to match them up.

Fact, Faith, Fallacy and Fiction

Aim:

To help students to distinguish between the various criteria for belief, thereby:

- (a) Helping them towards the time when they will formulate their own beliefs
- (b) Encouraging tolerance towards people with different opinions and faiths.

Before you begin, make sure the class knows the difference between fiction and non-fiction.

(1) Ask each member of the class to write down a fact that he or she could prove to the rest to be true at that very moment (e.g. it is raining / the clock is ticking / the book is blue / so and so has a big nose ...). Allow one minute then everybody listens to each person giving a fact. The teacher will find that opportunity arises to show that all these facts are based on the evidence of the five senses: sight, hearing, touch, taste and smell. There will also be opportunity to explain that we're having to start by taking it for granted with a little jump of faith that we are all really here in the first place as we cannot prove that it is not just a dream. Other points to be prepared for: we may not all be seeing the same colour of a thing as everyone else; and, if someone has used the time on the clock as a fact, it will already be past the moment when that fact was true. With these reservations in mind, our conclusion is that in everyday life we accept certain facts as true on the evidence of our five senses.

We can call these empirical facts.

(2) Now ask each member of the class to write down a maths fact that each one could prove to the rest (e.g. $2+2=4$)

Then ask for a maths fact that each one knows is true but cannot actually prove personally. (This will vary according to the ability of the class but let's for example say the circumference of a circle is $2\pi R$). Now ask each to write down a scientific fact that each one could prove, imagining having to demonstrate it to, say, a younger brother (e.g. boiling water evaporates).

Then ask for a scientific fact that each member accepts as true but has not a clue how to prove.

Do not take too long on this section. Select a few from the examples given. Ask if the class thinks that their Science and Maths teachers can prove every single fact they need to use. Ask about space rockets. Can every expert involved do all the calculations necessary for producing such a thing? Show that they rely on other people's expertise.

(3) We would never learn anything if we waited until we could prove every single thing for ourselves; we have to accept what others have proved

Thinking about our own class again, how would members find out what had happened in the music class during this lesson? How would they find out what their own families had been doing today? They would ask the people involved. Do they always believe what is said? This brings us into historical fact.



Now ask members of the class to write down a historical fact.

Collect samples on the board trying to acquire a selection such as: Henry VIII had six wives / my granddad fought in the war / 1066 was the Battle of Hastings / the Romans conquered Britain / England won the World Cup in 1966 / there used to be prehistoric monsters ...

Ask the class how they get historical information: media (internet, TV, radio, papers), history books, fossils, archaeological remains, etc.

How far do they believe such evidence?

We often take steps of faith with historical facts, e.g. in believing that Napoleon existed yet we all consider this to be a reasonable assumption. (N.B. Jesus was crucified in Palestine is a historical fact of this sort. That he is the Son of God is in a different category.)

(4) Now for Opinion

Ask the class each to complete a list such as this:

My favourite colour is ...

My favourite pop group/singer is ...

My favourite football team is ...

My favourite TV programme is ...

My favourite actor/actress is ...

My favourite book is ...

My favourite girl's name is ...

My favourite boy's name is ...

My favourite food is ...

etc. (Ask the class to suggest additional items for the list.) Let them compare with their friends.

These are opinions; they are not facts but we think people are entitled to their opinions; though we feel it is better if they can justify them.

Ask what is prejudice.

(5) Beliefs

Ask each member of the class to write down something each one believes: i.e. something they cannot prove but they feel is true.

Hopefully, someone will have put a religious belief—about God or life after death, etc. This is what religion is all about. We cannot expect to prove it.

That is why faith has such an important part in religion. and then, teacher, it is up to you ...

Find Your Partners

Make out a card for each of the following names:

Abraham	Adam	Ahab	Ahasuerus	Ananias
Aquila	Barak	Bathsheba	Boaz	David
Deborah	Delilah	Esther	Eve	Heber the Kenite
Isaac	Jacob	Jael	Jezebel	Priscilla
Queen of Sheba	Rachel	Rebekah	Ruth	Samson
Sapphira	Sarah	Solomon		

Method 1:

Give all the boys a card which has a male name.

Put all the female names on a table so they can be seen easily. Divide the girls into two teams. A girl from each team chooses a name and finds the male partner. If she is correct, the male joins her team. If she is incorrect, the card is handed over to the other team for a bonus point before that team has its go. If neither team is correct, the card is placed back on the table for a later attempt. The winning team is the one which has acquired the most boys. Obviously the game can be played with the boys finding the girls.

Method 2:

On separate cards write the names of characters from the stories that the class has studied. Pin one to each of the players – on their backs so they cannot see who they are. Make sure there is no mirror in the room.

The players can walk around. Each player asks any other player three questions of the sort that require yes or no answers and answers three questions in return. e.g. Am I male? Am I in the New Testament? Was I a friend of Jesus? When a player guesses correctly, e.g. Am I John the Baptist? Answer: Yes, the player tells the teacher who he is and is given another card. The winner is the one who in the allotted time span has guessed the most characters. This can also be done with a large class but one person at a time asks questions about the name on his back.

Teacher’s references for ‘Find your Partners’

Abraham and Sarah: Genesis 20-23.

Adam and Eve: Genesis 2-4.

David and Bathsheba: II Samuel 11. I Kings 1. Matthew 1.6.

Aquila and Priscilla: Acts 18. Romans 16.3. II Timothy 4.19.

Isaac and Rebekah: Genesis 24 and 25.

Jacob and Rachel: Genesis 29.

Boaz and Ruth: Book of Ruth.

Barak and Deborah: Judges 4 and 5.

Samson and Delilah: Judges 16.

Ahab and Jezebel: I Kings 16.31. I Kings 18. I Kings 21. II Kings 9.

Solomon and the Queen of Sheba. I Kings 10.

Heber the Kenite and Jael: Judges 4 and 5.

Ahasuerus and Esther: Book of Esther.

Ananias and Sapphira: Acts 5.1-11.



Friends of Jesus

You may go in any direction, up, down, backwards, forwards and diagonally, but you must not skip any letters. You may use letters more than once.

How many friends of Jesus can you find? There are 22. Consult the list if you get stuck.

There are 35 letters left over when you have found all the names. Read these letters from left to right, line by line, and you will find a promise which Jesus made to his friends. What is it?

A	N	D	W	E	H	T	T	A	M	C	L	E	O	P	A	S	L
S	I	M	O	N	O	F	C	Y	R	E	N	E	O	N	I	U	A
U	M	W	E	M	O	L	O	H	T	R	A	B	H	W	I	E	T
E	E	S	I	R	A	H	P	E	H	T	N	O	M	I	S	A	H
A	N	D	R	E	W	Y	S	E	M	A	J	O	U	A	U	D	S
M	L	M	S	I	M	O	N	T	H	E	L	E	P	E	R	D	A
I	M	A	R	Y	M	A	G	D	A	L	E	N	E	W	A	A	M
T	L	R	A	Y	S	T	S	U	E	A	H	C	C	A	Z	H	O
R	E	T	E	P	N	O	M	I	S	O	T	H	E	E	A	T	H
A	V	H	N	S	I	M	O	N	T	H	E	Z	E	A	L	O	T
B	I	A	D	O	Y	N	A	H	T	E	B	F	O	Y	R	A	M
F	T	I	M	E	P	I	L	I	H	P	A	N	N	A	S	U	S

Friends of Jesus

Simon of Cyrene: Mark 15.21

Andrew: John 1.40, Mark 3.18, John 6.8

Simon Peter: John 1.35-42, Matthew 4.18 and 19, Mark 1.16 and 29-31, Mark 9.2-8, Mark 8.27-33, Matthew 16.13-20, Mark 14.26-72, John 21.1-25, Acts 1-12 and 15

James, brother of John. Mark 1.19 and 20, Mark 3.17, Luke 9.51-56, Mark 10.35-45, Mark 9.2-8

John, brother of James: Mark 1.19 and 20, Mark 3.17, Luke 9.51-56, Mark 10.35-45, Mark 9.2-8

Philip: Matthew 10.3, John 6.5-7

Bartholomew: Matthew 10.3

Thomas: Matthew 10.3, John 20.24-29

Matthew: Mark 2.14-17, Matthew 9.9, Luke 6.15

Levi (probably Matthew): Mark 2:13, Luke 5:27

Thaddaeus: Mark 3.18 (Possibly same as Judas son of James. Luke 6.16)

Simon the Zealot (Simon the Canaanite): Luke 6.15, Mark 3.18

Bartimaeus: Mark 10.46-52

Cleopas: Luke 24.13-35

Lazarus: John 11.1-44

Martha: Luke 10.38-42, John 11.1-44

Mary Magdalene: Luke 8.1-3, Mark 16.9, John 20.11-18

Mary of Bethany: Luke 10.38-42, John 11.1-44, John 12.1-8

Simon the Leper: Mark 14.3, Matthew 26.6-13

Simon the Pharisee: Luke 7.36-50

Susanna: Luke 8.3

Zacchaeus: Luke 19.1-10

As a following lesson, students may like to take one or more of these friends of Jesus and find out about them. The references have been selected with such an exercise in mind. Each child could take on a character and give an 'eye-witness' account of meetings with Jesus. Possibly Simon the Pharisee and Simon the Leper were the same person so it is recommended that the teacher does not set a child the task of dealing with these characters unless the teacher is well versed in the Biblical material and can handle the relationship of the synoptic gospels. Omitting these two in the follow-up lesson also avoids repeating stories of ladies with ointment, leaving Mary of Bethany as the sample of such accounts.

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Friends of Jesus

You may go in any direction, up, down, backwards, forwards and diagonally, but you must not skip any letters. You may use letters more than once.

How many friends of Jesus can you find? There are 22. Consult the list if you get stuck.

There are 35 letters left over when you have found all the names. Read these letters from left to right, line by line, and you will find a promise which Jesus made to his friends.

What is it?

A	N	D	W	E	H	T	T	A	M	C	L	E	O	P	A	S	L
S	I	M	O	N	O	F	C	Y	R	E	N	E	O	N	I	U	A
U	M	W	E	M	O	L	O	H	T	R	A	B	H	W	I	E	T
E	E	S	I	R	A	H	P	E	H	T	N	O	M	I	S	A	H
A	N	D	R	E	W	Y	S	E	M	A	J	O	U	A	U	D	S
M	L	M	S	I	M	O	N	T	H	E	L	E	P	E	R	D	A
I	M	A	R	Y	M	A	G	D	A	L	E	N	E	W	A	A	M
T	L	R	A	Y	S	T	S	U	E	A	H	C	C	A	Z	H	O
R	E	T	E	P	N	O	M	I	S	O	T	H	E	E	A	T	H
A	V	H	N	S	I	M	O	N	T	H	E	Z	E	A	L	O	T
B	I	A	D	O	Y	N	A	H	T	E	B	F	O	Y	R	A	M
F	T	I	M	E	P	I	L	I	H	P	A	N	N	A	S	U	S

Friends of Jesus

Simon of Cyrene: Mark 15.21

Andrew: John 1.40, Mark 3.18, John 6.8

Simon Peter: John 1.35-42, Matthew 4.18 and 19, Mark 1.16 and 29-31, Mark 9.2-8, Mark 8.27-33, Matthew 16.13-20, Mark 14.26-72, John 21.1-25, Acts 1-12 and 15

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From Gethsemane to Calvary

This grid of letters is to help you find the names of some of the people who were involved in the capture, trials and death of Jesus. Use each letter ONCE ONLY.

You will need all the letters.

Beneath the grid there is a list of the people you are looking for.

H	S	E	A	S	C	L	O	A	O	J
B	I	N	A	P	H	A	D	S	S	A
A	E	I	N	T	A	H	A	M	M	E
M	A	A	N	N	U	B	M	H	E	T
C	O	H	R	B	S	O	A	E	N	A
P	N	S	A	L	I	P	S	R	M	I
R	A	T	A	J	O	R	Y	M	Y	R
E	P	H	S	E	A	E	A	O	F	A
J	R	E	L	M	A	G	D	A	S	M
U	D	E	S	F	I	N	M	O	O	C
R	Y	E	N	A	T	N	I	O	U	P
P	S	I	I	L	S	A	J	T	E	S
C	A	O	T	I	R	A				

he betrayed Jesus	he denied Jesus	he was in the Garden of Gethsemane
he was in the Garden of Gethsemane	Roman Governor	he was forced to carry the cross
he gave his tomb	she was at the cross	she was at the cross
she was at the cross	he was freed	a high priest
a high priest	his ear was cut off then healed	tetrarch of Galilee

Finally—choose one of these characters. Imagining that you are the character you have chosen, tell the story of the arrest, trials and death of Jesus, drawing on the character’s own experience and on the rumours the character would have heard.

KJV

Answers:

Annas

Barabbas

Caiaphas

Herod Antipas

James

John

Joseph of Arimathaea

Judas Iscariot

Malchus

Mary

Mary Magdalene

Pontius Pilate

Salome

Simon of Cyrene

Simon Peter

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B	I	N	A	P	H	A	D	S	S	A
A	E	I	N	T	A	H	A	M	M	E
M	A	A	N	N	U	B	M	H	E	T
C	O	H	R	B	S	O	A	E	N	A
P	N	S	A	L	I	P	S	R	M	I
R	A	T	A	J	O	R	Y	M	Y	R
E	P	H	S	E	A	E	A	O	F	A
J	R	E	L	M	A	G	D	A	S	M
U	D	E	S	F	I	N	M	O	O	C
R	Y	E	N	A	T	N	I	O	U	P
P	S	I	I	L	S	A	J	T	E	S
C	A	O	T	I	R	A				

he betrayed Jesus	he denied Jesus	he was in the Garden of Gethsemane
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Malchus

Mary

Mary Magdalene

Pontius Pilate

Salome

Simon of Cyrene

Simon Peter

KJV

Gospel People

X	A	U	G	U	S	T	U	S	U	M	E	D	O	C	I	N
X	A	N	D	R	E	W	E	M	O	L	O	H	T	R	A	B
X	J	H	E	R	O	D	T	H	E	G	R	E	A	T	E	L
Z	O	X	E	S	A	L	O	M	E	L	E	V	I	O	H	A
A	H	X	N	R	J	A	I	R	U	S	E	W	R	I	T	Z
C	N	E	E	X	O	X	R	X	X	S	D	E	E	R	A	A
C	T	N	R	H	H	D	T	X	X	U	E	H	T	A	M	R
H	H	E	Y	T	N	H	A	X	X	E	B	T	E	C	I	U
A	E	L	C	E	P	A	P	N	X	A	E	T	P	S	R	S
E	B	A	F	B	H	I	E	T	T	M	Z	A	N	I	A	E
U	A	D	O	A	I	R	H	H	X	I	H	M	O	S	F	M
S	P	G	N	Z	L	A	T	O	X	T	P	X	M	A	O	A
A	T	A	O	I	I	H	N	M	R	R	X	A	I	D	H	J
I	I	M	M	L	P	C	O	A	O	A	X	X	S	U	P	O
D	S	Y	I	E	Y	E	M	S	X	B	X	X	X	J	E	S
O	T	R	S	R	X	Z	I	C	L	E	O	P	A	S	S	E
R	X	A	A	N	N	A	S	I	M	E	O	N	X	X	O	P
E	X	M	A	R	Y	O	F	B	E	T	H	A	N	Y	J	H
H	X	C	A	I	A	P	H	A	S	A	B	B	A	R	A	B
X	X	X	X	E	T	A	L	I	P	S	U	I	T	N	O	P

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Gospel People

X	A	U	G	U	S	T	U	S	U	M	E	D	O	C	I	N
X	A	N	D	R	E	W	E	M	O	L	O	H	T	R	A	B
X	J	H	E	R	O	D	T	H	E	G	R	E	A	T	E	L
Z	O	X	E	S	A	L	O	M	E	L	E	V	I	O	H	A
A	H	X	N	R	J	A	I	R	U	S	E	W	R	I	T	Z
C	N	E	E	X	O	X	R	X	X	S	D	E	E	R	A	A
C	T	N	R	H	H	D	T	X	X	U	E	H	T	A	M	R
H	H	E	Y	T	N	H	A	X	X	E	B	T	E	C	I	U
A	E	L	C	E	P	A	P	N	X	A	E	T	P	S	R	S
E	B	A	F	B	H	I	E	T	T	M	Z	A	N	I	A	E
U	A	D	O	A	I	R	H	H	X	I	H	M	O	S	F	M
S	P	G	N	Z	L	A	T	O	X	T	P	X	M	A	O	A
A	T	A	O	I	I	H	N	M	R	R	X	A	I	D	H	J
I	I	M	M	L	P	C	O	A	O	A	X	X	S	U	P	O
D	S	Y	I	E	Y	E	M	S	X	B	X	X	X	J	E	S
O	T	R	S	R	X	Z	I	C	L	E	O	P	A	S	S	E
R	X	A	A	N	N	A	S	I	M	E	O	N	X	X	O	P
E	X	M	A	R	Y	O	F	B	E	T	H	A	N	Y	J	H
H	X	C	A	I	A	P	H	A	S	A	B	B	A	R	A	B
X	X	X	X	E	T	A	L	I	P	S	U	I	T	N	O	P

KJV

Gospel Places

I	P	P	I	L	I	H	P	A	E	R	A	S	E	A	C
J	B	X	C	J	E	R	U	S	A	L	E	M	N	D	A
E	E	A	N	A	Z	A	R	E	T	H	E	X	A	I	L
R	T	H	A	Y	P	X	X	A	X	H	E	X	M	A	V
I	H	T	D	N	X	E	N	X	E	E	L	A	E	S	A
C	P	O	R	A	A	A	R	L	X	M	I	E	S	H	R
H	H	G	O	H	C	I	H	N	X	M	L	A	H	T	Y
O	A	L	J	T	X	T	N	X	A	A	A	D	T	E	X
X	G	O	X	E	E	X	X	X	X	U	G	U	E	B	X
X	E	G	X	B	R	A	H	C	Y	S	M	J	G	X	X

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KJV

Gospel People

X	A	U	G	U	S	T	U	S	U	M	E	D	O	C	I	N
X	A	N	D	R	E	W	E	M	O	L	O	H	T	R	A	B
X	J	H	E	R	O	D	T	H	E	G	R	E	A	T	E	L
Z	O	X	E	S	A	L	O	M	E	L	E	V	I	O	H	A
A	H	X	N	R	J	A	I	R	U	S	E	W	R	I	T	Z
C	N	E	E	X	O	X	R	X	X	S	D	E	E	R	A	A
C	T	N	R	H	H	D	T	X	X	U	E	H	T	A	M	R
H	H	E	Y	T	N	H	A	X	X	E	B	T	E	C	I	U
A	E	L	C	E	P	A	P	N	X	A	E	T	P	S	R	S
E	B	A	F	B	H	I	E	T	T	M	Z	A	N	I	A	E
U	A	D	O	A	I	R	H	H	X	I	H	M	O	S	F	M
S	P	G	N	Z	L	A	T	O	X	T	P	X	M	A	O	A
A	T	A	O	I	I	H	N	M	R	R	X	A	I	D	H	J
I	I	M	M	L	P	C	O	A	O	A	X	X	S	U	P	O
D	S	Y	I	E	Y	E	M	S	X	B	X	X	X	J	E	S
O	T	R	S	R	X	Z	I	C	L	E	O	P	A	S	S	E
R	X	A	A	N	N	A	S	I	M	E	O	N	X	X	O	P
E	X	M	A	R	Y	O	F	B	E	T	H	A	N	Y	J	H
H	X	C	A	I	A	P	H	A	S	A	B	B	A	R	A	B
X	X	X	X	E	T	A	L	I	P	S	U	I	T	N	O	P

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Isaac Wants a Wife

A play

Ask the students to get into threes; a father, a son and a servant. (Count the students earlier so you are prepared for it if there are one or two left over.)

The teacher summarises the scene suggesting the sort of lines that might be said, stopping regularly to elaborate by question and answer, so the sense is clear to the students.

The father is going to start off the play by giving a soliloquy. This is where he tells the audience that it is time his son, Isaac, got married, because he, Abraham, wants to see grandchildren before he dies. He claps to summon the servant, who on arrival bows and says 'Shalom' (or 'Salaam' or 'Peace').

The father repeats what is on his mind and sends the servant, Eliezer, to fetch the son. Isaac, on arrival, is told that he is to be married. He objects at first but he is an obedient son and eventually asks whom he will marry.

Abraham explains that Isaac cannot have a wife from among their neighbours, who have a different religion, nor from very close relatives because of the dangers when they have children. A wife will have to be sent for from more distant relatives.

Unfortunately, Abraham is too busy to select a wife for Isaac, so they ponder who can be sent as a matchmaker. They decide on the reluctant servant who claims he knows nothing about women. Abraham says that Eliezer is good at choosing cows at the market and is sensible enough to find a good wife for Isaac. He asks Isaac to describe the sort of wife he wants Eliezer to find.

Finally the father and son leave the servant looking worried and tell him to start on his journey as soon as possible.

Having built up this analysis, the children spend a short time practising the scene in their groups of three. This is the moment to solve the problem of the odd ones left over and rescue the children who are obviously dreading having to perform. It proves a good opportunity for getting to know your children.

A volunteer group performs its version to the class and then other groups take their turn, trying to improve the dialogue. Some may prefer to write the dialogue as a task to do at home; don't force groups to perform.

The following lesson, the teacher starts off by having a general discussion on the different customs regarding marriage, developing ideas that came out in the children's plays, e.g. desirable virtues in a marriage partner. This is usually an opportune moment for bringing in cases where parents make the choice and the points for and against this practice. Groups who did not get a chance to perform previously may now act scene one as a revision exercise for the class, (alternatively: the best group).

Scene Two will only be performed once. A volunteer becomes Eliezer as the teacher talks through the action. Four children can become two camels. In fact there were ten camels but you may wish to dispense even with two. To be a camel, one child leads, standing upright, whilst the other child bends, holding the first child's waist. (It is advisable to practise the camel sitting and standing before seating Eliezer. The front half of the camel kneels first.) The second camel is carrying (imaginary) presents as the bridal price (the opposite of the English dowry system). At some stage of this lesson it is useful to explain that bridal prices were a protection for women, e.g. in Africa where little girls were not a welcome addition to the family until this custom was established. You can go on with as much sociology or anthropology as you know and your class can take.

KJV

Eliezer journeys to the centre stage, faces east, raises his arms and prays remaining standing. The teacher tells the class what Eliezer is praying; it is a telegram prayer (the sort of prayer not to be recommended but it was an emergency). Eliezer is asking that the woman who offers water to him and his camels should be the one he asks to marry Isaac.

Eliezer sits by the well and the action is ready to recommence with ad lib words from the children. Three volunteers come to the well. It doesn't matter what they say as long as they don't offer water to the camels.

Rebekah is needed next. The parts can be dished out as you go along; this keeps the audience attentive. When Rebekah has made the offer which Eliezer is waiting for, he explains the situation and asks to see her father. In fact, her father is dead, so Rebekah says she will take Eliezer to her elder brother, Laban. They climb on to the camels and exit.

The play can conveniently stop there but if further scenes are required for later occasions, a third scene would be at Laban's tent.

For dramatic purposes, Laban is having a feast. All the class can take part even remaining in their own desks. First, two servants are chosen to offer food and wine. No props are needed, just imaginative description on the part of the teacher. The wine might be in goatskin bottles the legs tied together to make a shoulder strap and the neck of the bottle is where the head would have been. The food could include a wide variety—but not pork! This is an excellent moment for getting the children to suggest foods and sorting out what might have been used in those days.

Two belly dancers can be enlisted. When Laban is chosen, the whole class can be trained to stop or start on a series of claps from him. The class can continue feasting whilst a Rebekah and an Eliezer are found for this scene as it takes very little time to explain the situation. When Rebekah brings Eliezer, Laban claps for silence. It is rude to ask visitors questions until after they have eaten; so Eliezer is fed and entertained. Then, after the customary belching, he explains his business. Laban asks Rebekah if she is willing to marry Isaac and the match is arranged.

A fourth scene could be an anxious Isaac waiting for the arrival of his bride with his father trying to reason him out of his fears.

Though these scenes tell a Bible story, the lessons have two other major aims:

To build up the teacher's relationship with the class in controlled situations so that further activities may be attempted later.

To develop an awareness in the students and appreciation of different customs and attitudes regarding marriage. A little of such discussion when students are younger prepares the way for more serious discussion when they are older.

I reverse my classroom for such occasions, acting scenes at the back. If there has to be any practical reorganisation it is useful to have a friendly drill, e.g. with a whistle. Practise this first and it should be easy to change the room with the minimum of fuss. This is particularly useful if you want to get the students back to their places for written summaries (which can be just a simple play outline: title of scene and list of characters.)

A tactical point: always calm down your students at the close of the lesson. They may have other lessons to go to and you have other teachers to live with.



Biblical reference for story of Isaac and Rebekah: Genesis 24.

Postscript

A New Testament story useful to introduce students to acting is The Good Samaritan as a series of tableaux. The characters must get their faces and bodies as expressive as possible to illustrate the action but then they must keep perfectly still.

Divide the class in half. In each half, appoint one boy to be a traveller. He is waving goodbye to his wife. For convenience' sake, dispense with the donkey. Make sure the two characters remember what they will be asked to portray then sit them down to watch as you move on to arranging the next tableau. Another person plays the traveller. Lie him down and artistically arrange three muggers about him. After that there is the scene with the traveller and the priest passing by; then the scene with the traveller and the Levite passing by. Yet another person plays the traveller with the Good Samaritan helping him. Finally there is an innkeeper (with all spare bodies being the guests) as the Good Samaritan helps the traveller into the inn.

One half of the class arranges themselves in these tableaux whilst the other half becomes the audience. One student tells the story pointing at the various scenes. Reverse roles and let the other half of the class have a go to see if they can improve on the scenes.

Small groups would not need to divide in half. Wealthy groups or photographic clubs could take snapshots of the tableaux for use in future lessons. Do not dress up; it takes away the immediacy.

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Lent & Easter

R	A	S	E	A	C	T	U	B	G	N	I	K	O	N	E	V	A	H	E	W
E	F	I	L	E	H	T	H	T	U	R	T	E	H	T	Y	A	W	E	H	T
P	E	N	T	E	C	O	S	T	W	S	A	R	G	I	D	R	A	M	I	H
Y	A	D	N	U	S	M	L	A	P	H	S	A	B	B	A	R	A	B	M	E
Y	P	Y	N	I	T	A	L	K	E	E	R	G	W	E	R	B	E	H	A	K
A	A	A	Y	D	O	S	I	M	O	N	P	E	T	E	R	R	A	N	L	I
D	S	D	R	E	T	R	O	F	M	O	C	J	E	R	I	C	H	O	C	N
N	C	S	S	N	M	N	O	I	X	I	F	I	C	U	R	C	T	I	H	G
O	H	E	A	E	L	M	A	S	S	T	L	C	S	J	P	H	A	N	U	O
M	U	U	E	L	N	R	A	I	S	C	N	I	C	O	D	E	M	U	S	F
N	A	T	L	A	T	D	C	U	M	E	I	A	N	H	S	N	I	M	N	T
E	G	E	P	D	S	A	E	A	S	R	T	T	H	N	T	M	R	M	R	H
T	R	V	R	G	I	I	U	W	N	R	I	K	E	M	O	E	A	O	O	E
N	E	O	U	A	O	N	F	T	H	U	H	E	N	A	N	L	F	C	H	J
E	M	R	P	M	D	Y	P	A	S	S	O	V	E	R	E	A	O	Y	T	E
L	M	H	D	Y	T	A	Y	P	J	E	A	S	R	K	N	S	H	L	F	W
E	A	S	G	R	E	T	I	H	W	R	A	S	Y	U	I	U	P	O	O	S
S	R	S	O	A	W	L	E	L	D	N	A	C	C	A	V	R	E	H	N	S
S	E	F	L	M	A	S	C	E	N	S	I	O	N	C	E	E	S	R	W	U
T	B	C	D	T	O	I	R	A	C	S	I	S	A	D	U	J	O	I	O	F
O	O	G	E	T	H	S	E	M	A	N	E	I	E	D	R	A	J	S	R	G
L	O	O	A	H	T	A	B	B	A	G	O	L	G	O	T	H	A	D	C	F
R	I	D	A	Y	D	A	E	R	B	F	O	G	N	I	K	A	E	R	B	

How many days was Jesus being tempted in the wilderness? (5)

What do French speakers call the day before Lent? (5, 4)

On which day before Lent do some Christians, traditionally, eat pancakes? (6, 7)

Which day is the first day of Lent for many Christians? (3, 9)

Which day is the start of fasting for Eastern Orthodox Christians? (6, 6)

What colour is used for vestments etc. in churches during Lent? (6)

Find one of the two colours used in churches for vestments etc. at the festival of Eastertide. (4)

Then find the other colour. (5)

Which city was Jesus leaving when he healed Blind Bartimaeus? (7)

Which day starts Holy Week? (4, 6)

When entering which city in Holy Week was Jesus fulfilling a prophecy from Zechariah chapter 9 verse 9? (9)

What is the Thursday of Holy Week sometimes called? (6)

Which Jewish feast was being celebrated during the week that Jesus was crucified? (8)



Find three more names for the celebration of the Last Supper besides the Lord's Supper and the Eucharist. (4; 4, 9; 8, 2, 5)

In reply to Thomas at the Last Supper, Jesus gave these three 'I am' titles about himself. (3, 3; 3, 5; 3, 4)

Jesus promised that the Father would send another what? (9) At which Jewish Festival did this promise come true? (9)

'I am the ____ ____'. Another title given to himself by Jesus at the Last Supper. (4, 4)

In the Upper Room of whose mother's house do some scholars think the Last Supper was held? (4, 4)

In which garden was Jesus arrested? (10) Who betrayed Jesus? (5, 8)

Name the servant whose ear was healed by Jesus according to John's gospel. (7)

Find the name of the Jewish High Priest and of his father in law. (8, 5)

Who denied Jesus three times? (5, 5)

Find out the name of the Roman Emperor at the time of the death of Jesus. (8)

What was the Roman method of execution? (11)

Name the Roman Procurator who was the governor of Judaea at the time of the death of Jesus. (7, 6)

Name the robber who was released instead of Jesus. (8)

What did the soldiers put on the head of Jesus? (5, 2, 6)

What did the Chief Priests reply to the Procurator? (2, 4, 2, 4, 3, 6)

The Hebrew word for the Pavement. (8)

The Hebrew name for the place of a skull. (8)

From which country was the man who carried the cross. (6)

What was written that the Roman Procurator would not change? (3, 4, 2, 3, 4)

Find the three languages in which the accusation over the cross was written. (6, 5, 5)

What did the Roman soldiers cast rather than tear a coat? (4)

Which secret disciple asked Pilate for the body of Jesus? (6, 2, 10)

Who brought myrrh and aloes for the burial? (9)

What was rolled away from the rock tomb? (5)

Who supposed the risen Jesus was the gardener? (4, 9)

To which village did Cleopas and his friend walk with the risen Jesus? (6)

Name the event which happened on the Mount called Olivet. (9)

In which place in Bavaria is a Passion Play performed every ten years? (12)

Find out another name for the Christian festival of Easter. (5)

What burns throughout the services at Easter? (6)

The theme of 1 Corinthians chapter 15. (12)

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Lent & Easter

R	A	S	E	A	C	T	U	B	G	N	I	K	O	N	E	V	A	H	E	W
E	F	I	L	E	H	T	H	T	U	R	T	E	H	T	Y	A	W	E	H	T
P	E	N	T	E	C	O	S	T	W	S	A	R	G	I	D	R	A	M	I	H
Y	A	D	N	U	S	M	L	A	P	H	S	A	B	B	A	R	A	B	M	E
Y	P	Y	N	I	T	A	L	K	E	E	R	G	W	E	R	B	E	H	A	K
A	A	A	Y	D	O	S	I	M	O	N	P	E	T	E	R	R	A	N	L	I
D	S	D	R	E	T	R	O	F	M	O	C	J	E	R	I	C	H	O	C	N
N	C	S	S	N	M	N	O	I	X	I	F	I	C	U	R	C	T	I	H	G
O	H	E	A	E	L	M	A	S	S	T	L	C	S	J	P	H	A	N	U	O
M	U	U	E	L	N	R	A	I	S	C	N	I	C	O	D	E	M	U	S	F
N	A	T	L	A	T	D	C	U	M	E	I	A	N	H	S	N	I	M	N	T
E	G	E	P	D	S	A	E	A	S	R	T	T	H	N	T	M	R	M	R	H
T	R	V	R	G	I	I	U	W	N	R	I	K	E	M	O	E	A	O	O	E
N	E	O	U	A	O	N	F	T	H	U	H	E	N	A	N	L	F	C	H	J
E	M	R	P	M	D	Y	P	A	S	S	O	V	E	R	E	A	O	Y	T	E
L	M	H	D	Y	T	A	Y	P	J	E	A	S	R	K	N	S	H	L	F	W
E	A	S	G	R	E	T	I	H	W	R	A	S	Y	U	I	U	P	O	O	S
S	R	S	O	A	W	L	E	L	D	N	A	C	C	A	V	R	E	H	N	S
S	E	F	L	M	A	S	C	E	N	S	I	O	N	C	E	E	S	R	W	U
T	B	C	D	T	O	I	R	A	C	S	I	S	A	D	U	J	O	I	O	F
O	O	G	E	T	H	S	E	M	A	N	E	I	E	D	R	A	J	S	R	G
L	O	O	A	H	T	A	B	B	A	G	O	L	G	O	T	H	A	D	C	F
R	I	D	A	Y	D	A	E	R	B	F	O	G	N	I	K	A	E	R	B	

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The Magnificent Twelve

An Old Testament story with a game and a valuable lesson

Before trying this, make sure: the classroom is cleared of dangerous obstacles; you have got a whistle.

Before the lesson, the teacher has established Saul, the first King of Israel, as a tall, shy, handsome youth who has been made king but he and his people are waiting for a situation which will show the point of having a leader.

Select a bandit chief (Nahash the Ammonite) and let him choose three bandits to represent his men. If the roughest students volunteer: all the better.

Appoint Saul. Put desks or tables in the centre of the room to be the village of Jabesh Gilead. Find three students to be the villagers, a fourth to be their spokesman and a fifth to be the messenger. Sit all five on the table.

The rest of the class represent the twelve tribes so they are scattered round the edge of the room.

The teacher tells the story. If students have seen *The Magnificent Seven*, all the better. A poor village is being terrorised by a bandit mob. Protection by bandits does have its uses but Nahash the Ammonite has overstepped the mark in his protection racket. He is demanding too much, especially at a time when harvests have been bad. The bandits gallop round and issue threats. The village spokesman explains about the harvest but Nahash says that he will teach them not to question his demands; he will return shortly and he wants even more than he had asked for in the first place.

The teacher is advised to explain each section and then let it be acted before going on with the story; this precaution makes sure that the situation does not get out of hand.

The bandits ride off and the villagers discuss what to do. They say their spokesman must be firm.

The bandits return and they are angry with the spokesman. They threaten that they will be back soon and this time they will not only take what they want but they will make an example of this disobedient village. They will gouge out the right eyes of all the men.

The bandits camp round the village. The villagers have an emergency meeting. They blame the spokesman for their misfortune. He suggests that they send a messenger to Saul to tell him their problem.

The messenger sneaks out and goes to Saul.

Saul does not think he can get the other tribes to help but he decides on a confidence trick. He cuts up two oxen and sends pieces of bleeding meat with the messenger to the representatives of the twelve tribes. The message that goes with the meat is this: If any tribe does not support the battle against Nahash then, when the eleven tribes have finished with him, they will all turn on the unhelpful tribe.

At a signal from Saul (a whistle?) all the tribes and the villagers attack the bandits.

In this simulation, the way a bandit is captured is that he is lifted on the table so that his feet are off the ground. When a bandit is thus captured, he joins the other side.

This rather rowdy exercise can have a very salutary effect on classroom bullies and builds up the confidence of the quieter members of the class.

The written point at the end of the lesson is that Saul and his people learnt that unity brings strength.

Biblical reference: I Samuel 11.

KJV

If you are not doing the story of Saul in particular and you want a linking theme, you could explain how Saul, after an excellent start, ended up wasting his energies in his jealous pursuit of David and eventually said, 'I have played the fool', whereas his namesake, the New Testament Saul (Paul) started badly but ended up saying, 'I have fought a good fight'. Then do a story from Paul's life.

An interesting note: When Saul and Jonathan were killed, it was not David or any heroes who attempted to rescue their bodies from Bethshan, the Philistine fortress, where they had been nailed and disgraced; it was ... the villagers of Jabesh Gilead.

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Names of Jesus in John's Gospel

TH_ W_ RD L_ GHT_ F TH_ W_ RLD TH_ W_ Y, TH_ TR_ TH
 ND TH L_ F_ S_ N_ F G_ D S_ V_ _R R_ S_ RR_ CT_ _N
 W_ T_ R L_ MB_ _F G_ D T_ _CH_ R R_ BB_ V_ N_ K_ N
 G_ F_ _SR_ L M_ SS_ _H S_ N_ F M_ N BR_ _D_ _FL_ F_ G_ _D
 SH_ PH_ RD

Complete by adding the missing vowels

Names of Jesus in John's Gospel

TH_ W_ RD L_ GHT_ _F TH_ W_ RLD TH_ W_ Y, TH_
 TR_ TH_ _ND TH_ L_ F_ S_ N_ _F G_ D S_ V_ _R
 R_ S_ RR_ CT_ _N W_ T_ R L_ MB_ _F G_ D T_ _CH_ R
 R_ BB_ _V_ N_ K_ N G_ _F_ SR_ L M_ SS_ _H S_ N
 F M N BR_ _D_ _F L_ F_ G_ _D SH_ PH_ RD

Complete by adding the missing vowels

New Testament Wordsearch

2	P	G	A	L	A	T	I	A	N	S	T	H	E
T	W	H	P	H	I	L	I	P	P	I	A	N	S
I	H	T	I	T	U	S	O	L	K	N	M	N	N
M	E	S	W	L	W	O	R	R	L	O	A	E	A
O	D	C	N	E	E	O	A	U	2	I	T	P	I
T	2	L	R	A	K	M	D	J	N	T	T	H	N
H	P	B	O	J	I	U	O	O	N	A	H	E	O
Y	E	O	M	A	T	H	L	N	1	L	E	S	L
H	T	H	A	M	N	A	T	P	O	E	W	I	A
T	E	3	N	E	S	J	E	N	L	V	D	A	S
O	R	J	S	S	U	T	H	T	I	E	H	N	S
M	E	O	E	D	E	O	B	O	O	R	K	S	E
I	S	H	E	R	J	N	H	O	J	1	O	T	H
T	T	N	S	N	A	I	S	S	O	L	O	C	T
1	C	O	R	I	N	T	H	I	A	N	S	A	2

When you have found 27 books there will be 33 letters left over. Read them from left to right, line by line. Look at the end of John's Gospel to find the meaning of the quotation.

New Testament Wordsearch

2	P	G	A	L	A	T	I	A	N	S	T	H	E
T	W	H	P	H	I	L	I	P	P	I	A	N	S
I	H	T	I	T	U	S	O	L	K	N	M	N	N
M	E	S	W	L	W	O	R	R	L	O	A	E	A
O	D	C	N	E	E	O	A	U	2	I	T	P	I
T	2	L	R	A	K	M	D	J	N	T	T	H	N
H	P	B	O	J	I	U	O	O	N	A	H	E	O
Y	E	O	M	A	T	H	L	N	1	L	E	S	L
H	T	H	A	M	N	A	T	P	O	E	W	I	A
T	E	3	N	E	S	J	E	N	L	V	D	A	S
O	R	J	S	S	U	T	H	T	I	E	H	N	S
M	E	O	E	D	E	O	B	O	O	R	K	S	E
I	S	H	E	R	J	N	H	O	J	1	O	T	H
T	T	N	S	N	A	I	S	S	O	L	O	C	T
1	C	O	R	I	N	T	H	I	A	N	S	A	2

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Old Testament Wordsearch

Y	S	N	O	I	T	A	T	N	E	M	A	L	S
O	E	O	J	O	N	A	H	Z	I	M	E	E	R
K	T	G	N	U	R	R	R	H	O	V	W	U	E
U	S	E	O	G	E	A	C	S	I	R	D	M	B
K	A	N	I	H	O	A	S	T	M	A	A	A	M
K	I	E	T	L	L	F	I	L	U	E	M	S	U
A	S	S	Y	A	S	C	S	E	H	S	I	I	N
B	E	I	M	A	U	J	E	O	A	O	C	J	E
A	L	S	O	S	D	E	L	J	N	H	A	O	H
H	C	A	N	D	O	R	C	J	R	G	H	S	E
A	C	I	O	A	X	E	I	O	M	I	S	H	M
I	E	A	R	N	E	M	N	B	P	K	T	U	I
N	Z	H	E	I	O	I	O	A	G	I	S	A	A
A	E	T	T	E	C	A	R	D	U	N	G	P	H
H	K	U	U	L	J	H	H	I	I	G	N	S	D
P	I	R	E	U	E	M	C	A	A	S	I	A	E
E	E	S	D	A	N	D	2	H	A	L	K	L	I
Z	L	G	G	H	L	E	U	M	A	S	2	M	T
F	E	O	R	M	P	R	O	V	E	R	B	S	Y
S	P	H	A	I	R	A	H	C	E	Z	A	T	H

When you have found 39 books there will be 42 letters left over. Read them from left to right, line by line, to find a hidden quotation. Which Psalm does this come from?

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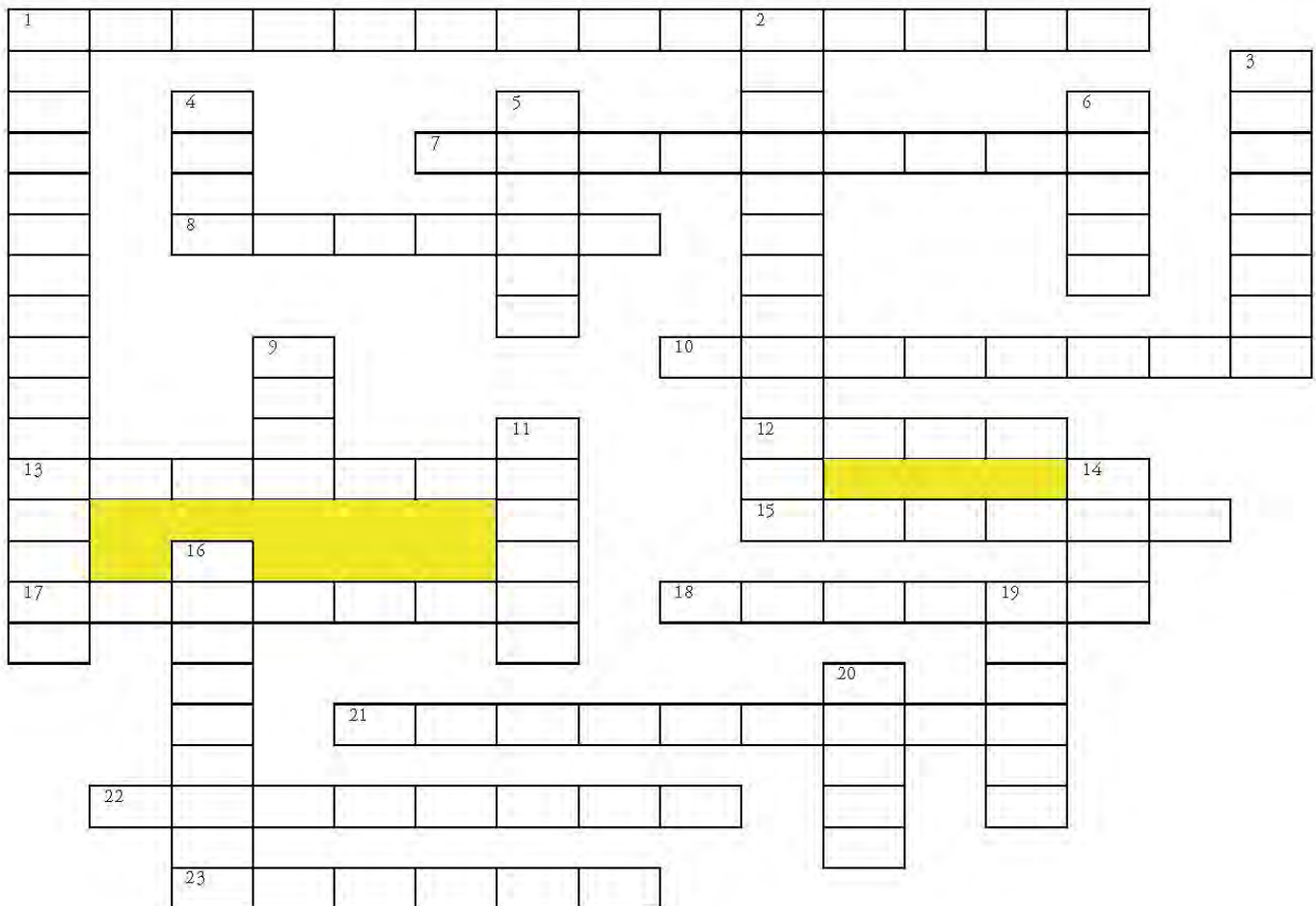
Old Testament Wordsearch

Y	S	N	O	I	T	A	T	N	E	M	A	L	S
O	E	O	J	O	N	A	H	Z	I	M	E	E	R
K	T	G	N	U	R	R	R	H	O	V	W	U	E
U	S	E	O	G	E	A	C	S	I	R	D	M	B
K	A	N	I	H	O	A	S	T	M	A	A	A	M
K	I	E	T	L	L	F	I	L	U	E	M	S	U
A	S	S	Y	A	S	C	S	E	H	S	I	1	N
B	E	I	M	A	U	J	E	O	A	O	C	J	E
A	L	S	O	S	D	E	L	J	N	H	A	O	H
H	C	A	N	D	O	R	C	J	R	G	H	S	E
A	C	I	O	A	X	E	I	O	M	1	S	H	M
I	E	A	R	N	E	M	N	B	P	K	T	U	I
N	Z	H	E	I	O	I	O	A	G	I	S	A	A
A	E	T	T	E	C	A	R	D	U	N	G	P	H
H	K	U	U	L	J	H	H	I	I	G	N	S	D
P	I	R	E	U	E	M	C	A	A	S	I	A	E
E	E	S	D	A	N	D	2	H	A	L	K	L	I
Z	L	G	G	H	L	E	U	M	A	S	2	M	T
F	E	O	R	M	P	R	O	V	E	R	B	S	Y
S	P	H	A	I	R	A	H	C	E	Z	A	T	H

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Paul's First Journey



Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

1. The starting point of the journey (7, 2, 5)
7. The building in which Paul usually preached first when he arrived in a new place (9)
8. Where Paul cured a cripple (6)
10. Paul's companion on this journey (8)
12. A title used for Jesus often in the account of this journey (4)
13. The first stopping place in Cyprus (7)

15. What the people of Lystra did to Paul eventually (6)
17. The place Paul visited after Antioch in Pisidia (7)
18. The Greek name of the god for whom Paul was mistaken (6)
21. The city which Paul had to visit after his first journey to explain his work to the church leaders (9) Acts 15
22. Barnabas' nephew or cousin (4, 4) Colossians 4.10
23. Paul's home town (6) Acts 21.39

Down

1. A city in which Paul preached a sermon saying that believers in Jesus could be justified in a way they could not be justified by the law of Moses (7, 2, 7)
2. The Proconsul of Cyprus whom Paul met at Paphos (7, 6)
3. On his return, Paul said he had opened the door of faith to these people (8)
4. The Hebrew name of Paul (4)
5. The island from where Barnabas came (6) Acts 4.36
6. The place Paul visited after Lystra (5)
9. The place from where John Mark returned home to Jerusalem (5)
11. An Old Testament book from which Paul quoted at Antioch in Pisidia (6)
14. The Greek name of the god for whom Barnabas was mistaken (4)
16. The one who decided which people to send on this journey (4, 5)
19. A sorcerer on Cyprus (6)
20. What Paul said the sorcerer would become (5)

Answers

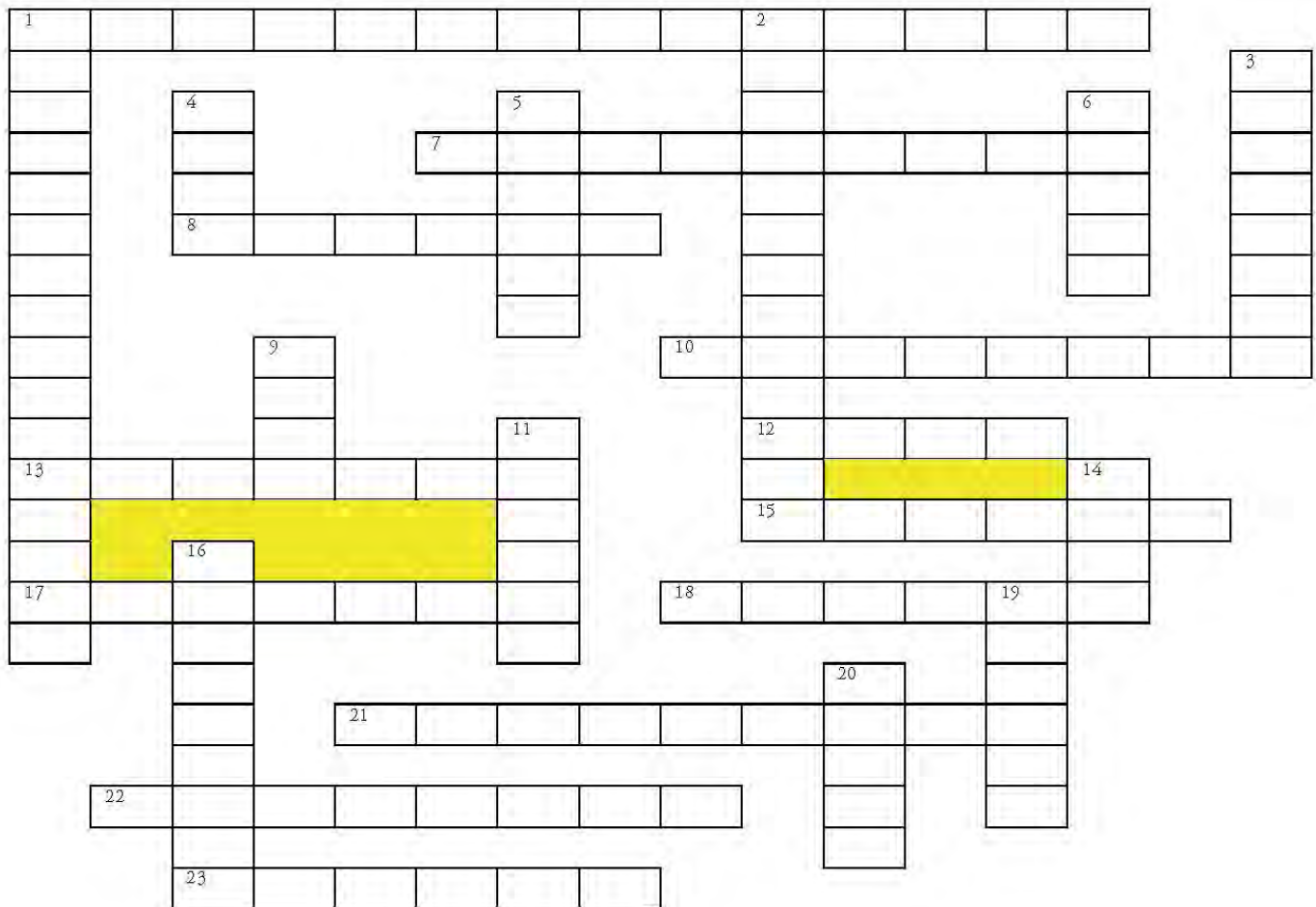
Across

1. Antioch in Syria
7. Synagogue
8. Lystra
10. Barnabas
12. Lord
13. Salamis
15. Stoned
17. Iconium
18. Hermes
21. Jerusalem
22. John Mark
23. Tarsus

Down

1. Antioch in Pisidia
2. Sergius Paulus
3. Gentiles
4. Saul
5. Cyprus
6. Derbe
9. Perga
11. Psalms
14. Zeus
16. Holy Ghost
19. Elymas
20. Blind

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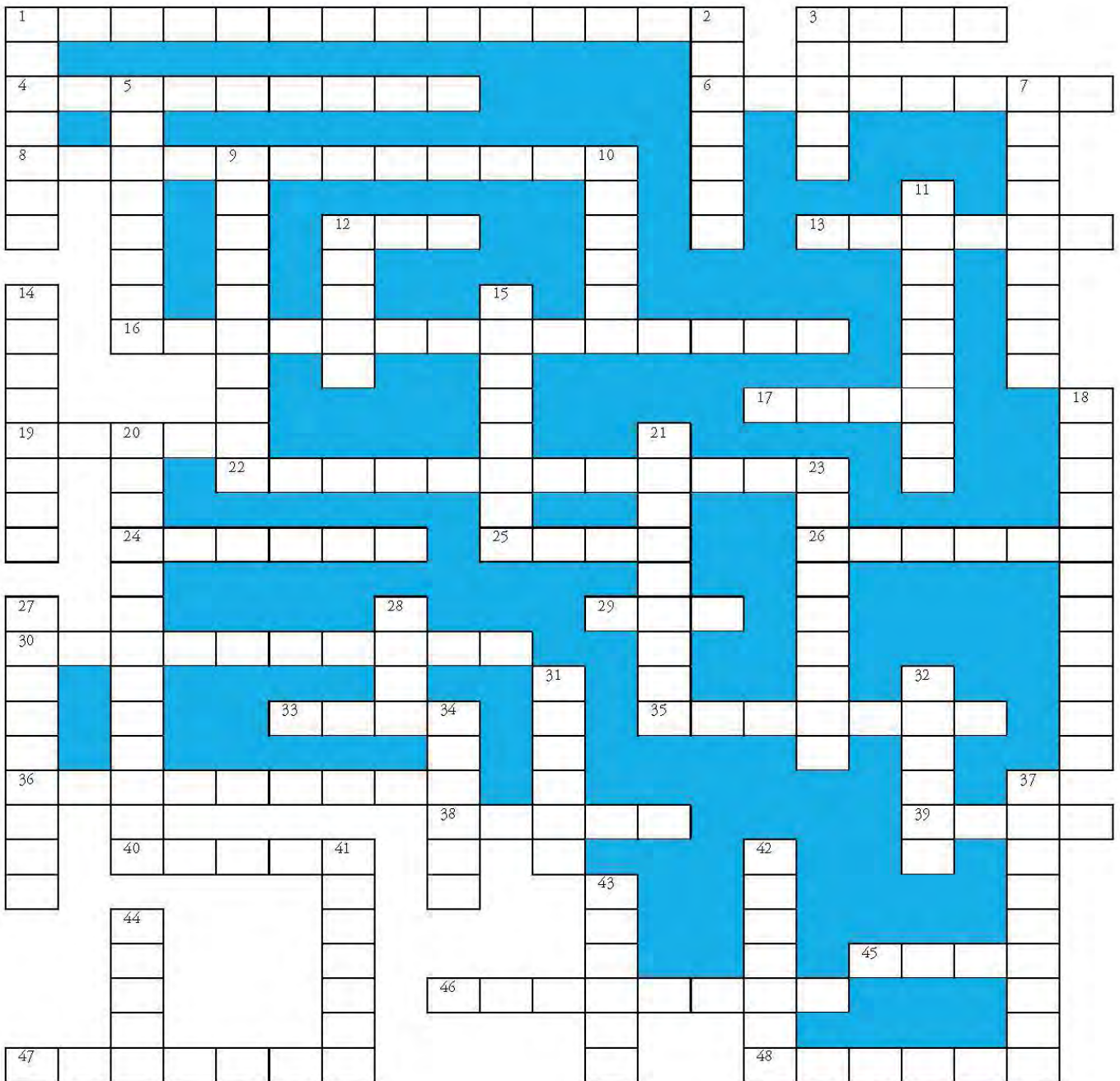
Across

Down

- | | |
|---------------------|-----------------------|
| 1. Antioch in Syria | 1. Antioch in Pisidia |
| 7. Synagogue | 2. Sergius Paulus |
| 8. Lystra | 3. Gentiles |
| 10. Barnabas | 4. Saul |
| 12. Lord | 5. Cyprus |
| 13. Salamis | 6. Derbe |
| 15. Stoned | 9. Perga |
| 17. Iconium | 11. Psalms |
| 18. Hermes | 14. Zeus |
| 21. Jerusalem | 16. Holy Ghost |
| 22. John Mark | 19. Elymas |
| 23. Tarsus | 20. Blind |

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Paul's Second Journey



Read Acts 15:36 to 18:22

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

1. This was written on an altar which Paul saw in Athens (2, 2, 7, 3)
3. Timothy's grandmother. II Timothy 1.5 (4)
4. Paul saw a vision of a man from here (9)
6. The approximate time that an earthquake hit a prison at Philippi (8)
8. The city where people said that Paul had turned the world upside down (12)
12. Paul was one of these (3)
13. The place Paul visited after Thessalonica (6)
16. The starting place from which Paul set out on this journey (7, 2, 5)
17. Paul's Hebrew name (4) Acts 13.2
19. Paul re-visited this place near the beginning of this journey (5)
22. What Paul was doing in the prison besides praying (7, 5)
24. A man who had come from Italy to Corinth (6)
25. A place the Holy Ghost directed Paul not to visit yet (4)
26. Strict-living philosophers at Athens (6)
29. What Paul made at Cenchreae (3)
30. Easy-going philosophers at Athens (10)
33. What the Philippian jailer was going to do to himself (4)
34. A city to which Paul promised he would return and did so on his third journey (7)
35. The discussion group to which Paul spoke at Athens (9)
37. Where the writer of 'Acts' must have joined Paul and began keeping a diary (5)
38. Mother of Eunice (4)
39. Paul's companion on this journey (5)
44. The book in the New Testament which continues where Luke's gospel left off (4)
45. The city which Paul visited first when he crossed over to Europe (8)
46. The place of which God said. 'I have much people in this city' (7)
47. In what Paul and his companion were fastened in the Philippian prison (6)

Down

1. The young man who joined Paul's journey at Lystra (7)
2. A female convert at Athens (7)
3. The first church in Europe was probably in her house (5)
5. The seaside city where Paul landed on his return (8)
7. This was baptised with Lydia; also with the jailor (9)
9. On which Paul based his arguments in the synagogue at Thessalonica (10)

10. The city where Paul's audience laughed at his teaching (6)
11. The wife of Aquila (9)
12. His house was stormed by a mob at Thessalonica (5)
14. The Emperor who, in CE 49-50, expelled the Jews and Christians from Rome for arguing (8)
15. A place Paul would have liked to have visited but was directed not to do so (8)
18. He lived next door to the synagogue in Corinth (5, 6)
20. When Philippian officials realised that Paul and his companion were these, they were worried because they had punished them without a proper trial (5, 8)
21. The building where, usually, Paul preached first even though, more and more, he saw that his work was to preach to Gentiles (9)
23. The Jewish leader who was beaten by a mob in Corinth (9)
27. Paul, like Aquila, was one of these by trade (9)
28. He cured a girl who prophesied at Philippi (4)
31. Paul and his companion were thrown here because some Philippians had lost money (6)
32. What Lydia sold (6)
34. Paul had been stoned on his previous visit here. Acts 14 (6)
36. A philosopher who was converted at Athens (9)
40. It begins at Friday sunset and continues till Saturday sunset (7)
41. The ruler of the Jewish synagogue in Corinth who was converted to Christianity (7)
42. He became Proconsul of Achaia in 51 CE (6)
43. By here, Paul talked to some women when he first arrived in Europe (5)

Answers

Across

1. To an Unknown God
3. Lois
4. Macedonia
6. Midnight
8. Thessalonica
12. Jew
13. Beroea
16. Antioch in Syria
17. Saul
19. Derbe
22. Singing hymns
24. Aquila
25. Asia
26. Stoics
29. Vow
30. Epicureans
33. Kill
35. Ephesus
36. Areopagus
38. Troas
39. Lois
40. Silas
45. Acts
46. Philippi
47. Corinth
48. Stocks

Down

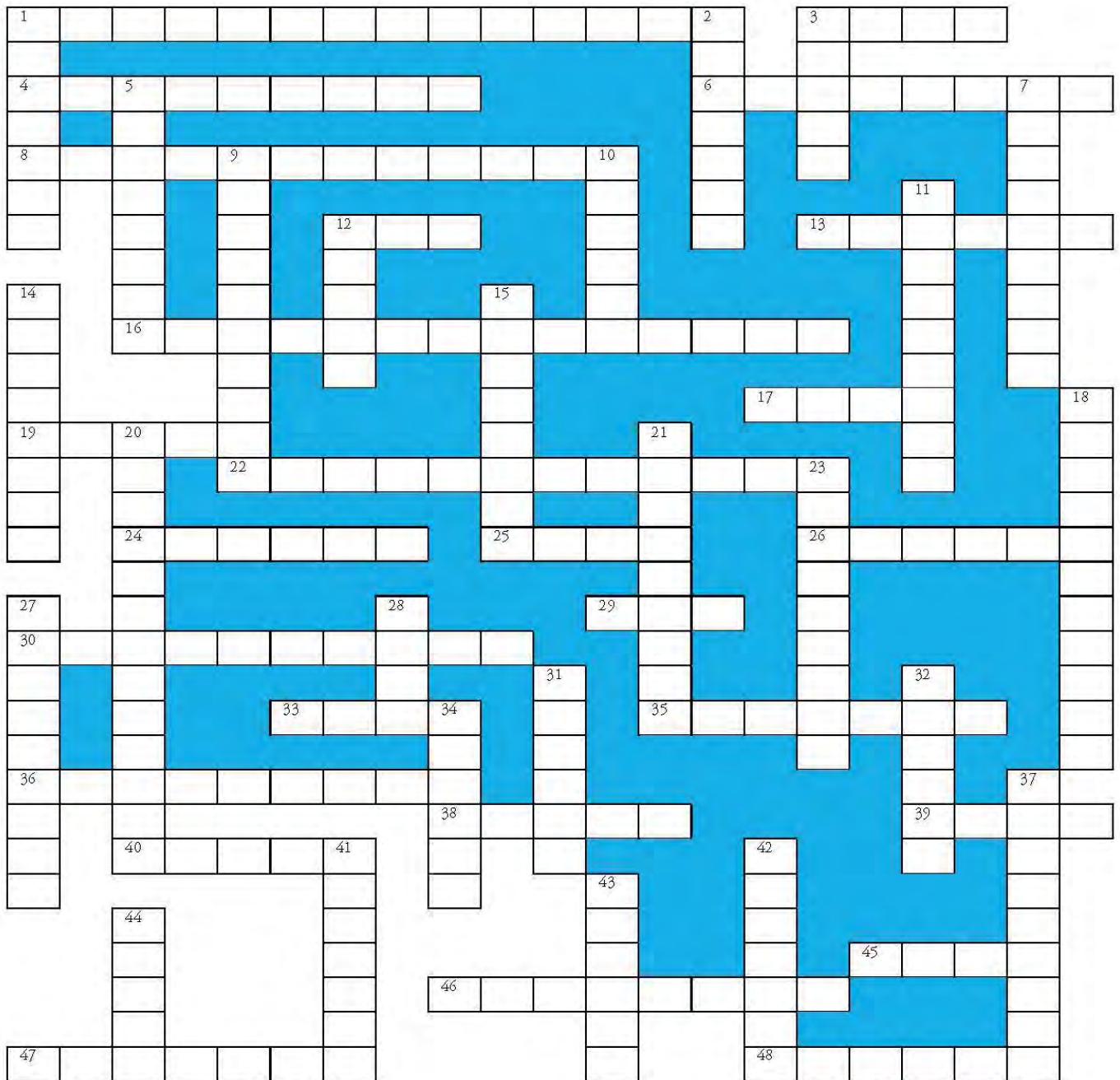
1. Timothy
2. Damaris
3. Lydia
5. Caesarea
7. Household
8. Scriptures
10. Athens
11. Priscilla
12. Jason

KJV

14. Claudius
15. Bithynia
18. Titus Justus
20. Roman Citizens
21. Synagogue
23. Sosthenes
27. Tentmaker
28. Paul
31. Prison
32. Purple
34. Lystra
37. Dionysius
41. Sabbath
42. Crispus
43. Gallio
44. River

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Paul's Second Journey



Read Acts 15:36 to 18:22

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

1. This was written on an altar which Paul saw in Athens (2, 2, 7, 3)
3. Timothy's grandmother. II Timothy 1.5 (4)
4. Paul saw a vision of a man from here (9)
6. The approximate time that an earthquake hit a prison at Philippi (8)
8. The city where people said that Paul had turned the world upside down (12)
12. Paul was one of these (3)
13. The place Paul visited after Thessalonica (6)
16. The starting place from which Paul set out on this journey (7, 2, 5)
17. Paul's Hebrew name (4) Acts 13.2
19. Paul re-visited this place near the beginning of this journey (5)
22. What Paul was doing in the prison besides praying (7, 5)
24. A man who had come from Italy to Corinth (6)
25. A place the Holy Ghost directed Paul not to visit yet (4)
26. Strict-living philosophers at Athens (6)
29. What Paul made at Cenchreae (3)
30. Easy-going philosophers at Athens (10)
33. What the Philippian jailer was going to do to himself (4)
34. A city to which Paul promised he would return and did so on his third journey (7)
35. The discussion group to which Paul spoke at Athens (9)
37. Where the writer of 'Acts' must have joined Paul and began keeping a diary (5)
38. Mother of Eunice (4)
39. Paul's companion on this journey (5)
44. The book in the New Testament which continues where Luke's gospel left off (4)
45. The city which Paul visited first when he crossed over to Europe (8)
46. The place of which God said. 'I have much people in this city' (7)
47. In what Paul and his companion were fastened in the Philippian prison (6)

Down

1. The young man who joined Paul's journey at Lystra (7)
2. A female convert at Athens (7)
3. The first church in Europe was probably in her house (5)
5. The seaside city where Paul landed on his return (8)
7. This was baptised with Lydia; also with the jailor (9)
9. On which Paul based his arguments in the synagogue at Thessalonica (10)

10. The city where Paul's audience laughed at his teaching (6)
11. The wife of Aquila (9)
12. His house was stormed by a mob at Thessalonica (5)
14. The Emperor who, in CE 49-50, expelled the Jews and Christians from Rome for arguing (8)
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20. When Philippian officials realised that Paul and his companion were these, they were worried because they had punished them without a proper trial (5, 8)
21. The building where, usually, Paul preached first even though, more and more, he saw that his work was to preach to Gentiles (9)
23. The Jewish leader who was beaten by a mob in Corinth (9)
27. Paul, like Aquila, was one of these by trade (9)
28. He cured a girl who prophesied at Philippi (4)
31. Paul and his companion were thrown here because some Philippians had lost money (6)
32. What Lydia sold (6)
34. Paul had been stoned on his previous visit here. Acts 14 (6)
36. A philosopher who was converted at Athens (9)
40. It begins at Friday sunset and continues till Saturday sunset (7)
41. The ruler of the Jewish synagogue in Corinth who was converted to Christianity (7)
42. He became Proconsul of Achaia in 51 CE (6)
43. By here, Paul talked to some women when he first arrived in Europe (5)

Answers

Across

1. To an Unknown God
3. Lois
4. Macedonia
6. Midnight
8. Thessalonica
12. Jew
13. Berea
16. Antioch in Syria
17. Saul
19. Derbe
22. Singing hymns
24. Aquila
25. Asia
26. Stoics
29. Vow
30. Epicureans
33. Kill
35. Ephesus
36. Areopagus
38. Troas
39. Lois
40. Silas
45. Acts
46. Philippi
47. Corinth
48. Stocks

Down

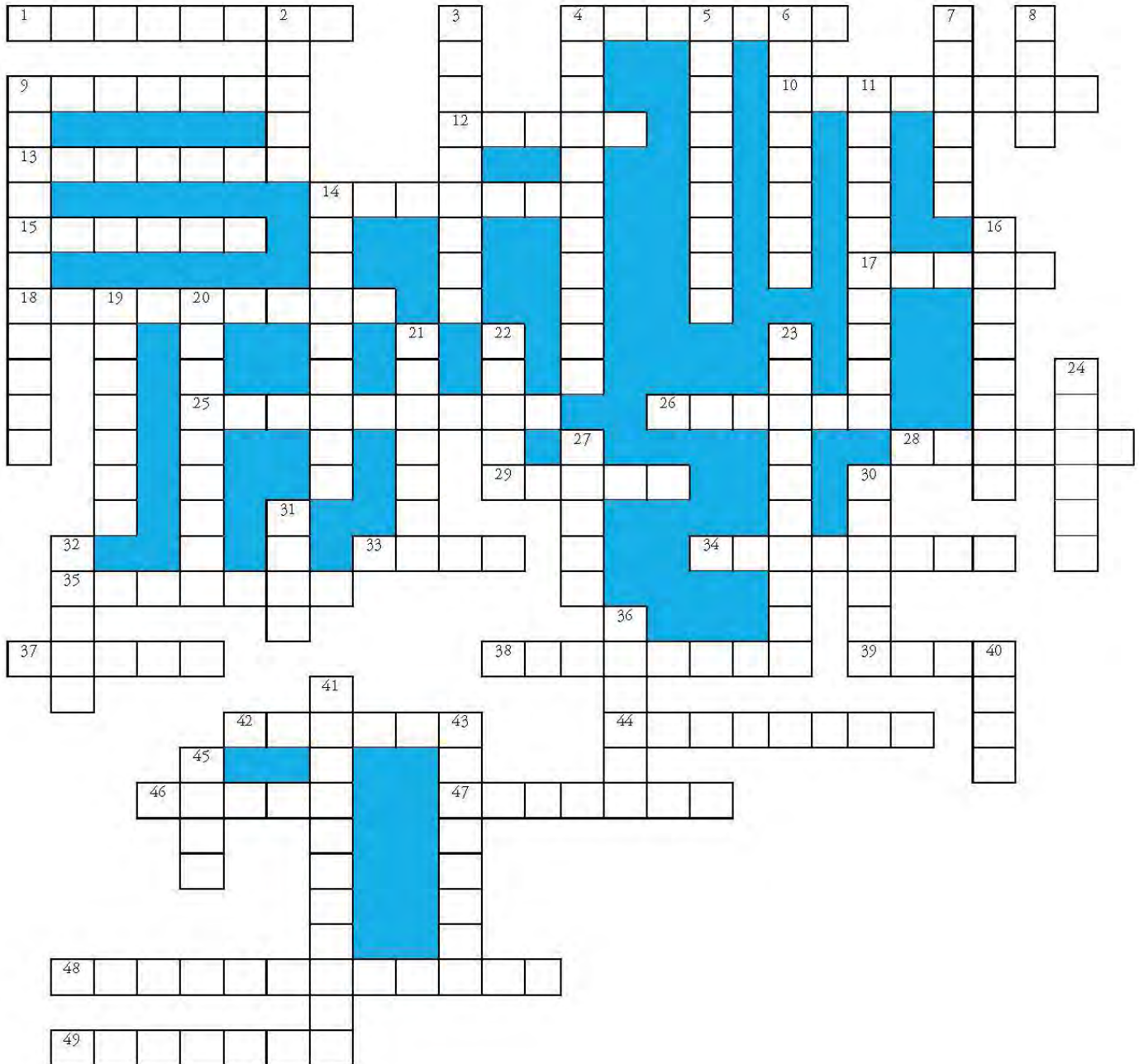
1. Timothy
2. Damaris
3. Lydia
5. Caesarea
7. Household
8. Scriptures
10. Athens
11. Priscilla
12. Jason

KJV

14. Claudius
15. Bithynia
18. Titus Justus
20. Roman Citizens
21. Synagogue
23. Sosthenes
27. Tentmaker
28. Paul
31. Prison
32. Purple
34. Lystra
37. Dionysius
41. Sabbath
42. Crispus
43. Gallio
44. River

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Paul's Third Journey



Read Acts 18:23 to 21:26

Clues

(Numbers in brackets show the number of letters in the answers).

Across

1. The day in the week when a Christian meeting was held in Troas (5, 3)
4. One of Paul's companions who came from Beroea (7)
9. A Jew who met Priscilla and Aquila at Ephesus (7)
10. He had a school in Ephesus (8)
12. A Jew who had seven sons (5)
13. The first main city that Paul visited on the third journey (7)
14. The Roman name of the god from whom the fertility statue at Ephesus was said to have fallen (7)
15. A tentmaker whom Paul left at Ephesus on his second journey (6) Acts 18.18
17. Where Eutychus lived (5)
18. A silversmith (9)
25. Paul's company stayed here one day on the return journey (9)
26. Roughly the number of men whom Paul met at Ephesus who only knew the teachings of John the Baptist (6)
28. A name given to Christianity in the early days (3, 3)
29. The Roman name of the goddess of Ephesus (5)
33. A seaside port where Paul stayed for a week and was warned of danger ahead in Jerusalem (4)
34. The place from which Paul sailed to Troas (8)
35. One of Paul's friends who was sent on ahead to Europe (7)
37. The number of days that Paul and his friends stayed at Troas (5)
38. The time it was when Paul finished preaching at Troas (8)
39. He had to take a Jewish vow at the end of this journey (4)
42. The title we give to Jesus which comes from the Greek translation of the Hebrew word, 'Messiah' (6)
44. One of Paul's companions who was from Thessalonica (8)
46. They were burnt at Ephesus (5)
47. Apollos went there after Ephesus (7)
48. The number of pieces of silver some books of magic had been worth (5, 8)
49. The Greek name of the Ephesian goddess (7)

Down

2. A place where Paul and the writer of the diary had arranged to meet (5)
3. A lady who explained Christianity to Apollos (9)
4. Demetrius' trade (11)
5. A spokesman for the Jews at Ephesus (9)
6. He fell asleep during a sermon and fell out of the window (8)
7. The day on which this happened (6)
8. The Greek name for Jupiter (4)
9. Apollos was this by origin (11)
11. John the Baptist's baptism signified this (10)
14. The city in which, on his return, Paul reported to James, brother of Jesus (9)
16. The city where a prophet tied himself up in Paul's belt (8)
19. The place where Paul arranged to meet the Ephesian church elders (7)
20. An Ephesian companion of Paul's (9)
21. A companion of Paul's since the second journey (7) Acts 16.1
22. The floor from which Eutychus fell (5)
23. What the Ephesians received when they were baptised the second time (4, 6)
24. He prophesied the famine, which happened in the reign of Claudius, and Paul's capture (6)
27. One of Paul's companions from Derbe who was grabbed by the mob at Ephesus (5)
30. One of the 'deacons' (Acts 6) who lived at Caesarea (6)
31. The number of daughters this deacon had (4)
32. The number of 'deacons' there were (5)
36. A Cypriot with whom Paul and his friend stayed (6)
40. The doctor whose diary is used in this journey (4) 11 Tim. 4.11
41. A Thessalonian who was dragged by the mob in Ephesus to the amphitheatre (11)
43. One of Paul's companions (8)
45. The cousin of Jesus (4)

Answers

Across

1. First Day
4. Sopater
9. Apollos
10. Tyrannus
12. Sceva
13. Ephesus
14. Jupiter
15. Aquila
17. Troas
18. Demetrius
25. Ptolemais
26. Twelve
28. The Way
29. Diana
33. Tyre
34. Philippi
35. Erastus
37. Seven
38. Midnight
39. Paul
42. Christ
44. Secundus
46. Books
47. Corinth
48. Fifty Thousand
49. Artemis

Down

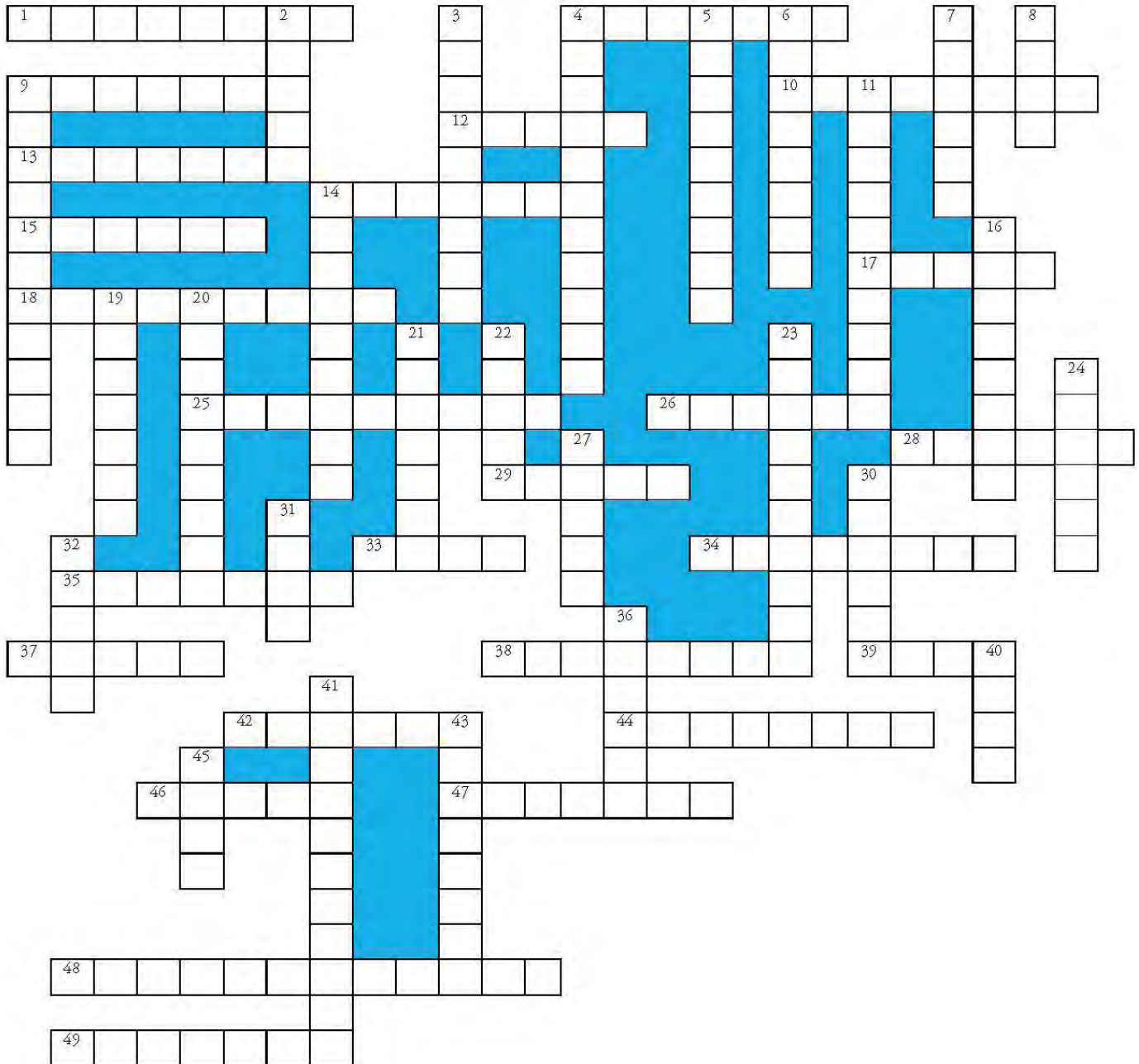
2. Assos
3. Priscilla
4. Silversmith
5. Alexander
6. Eutychus
7. Sunday
8. Zeus

KJV

9. Alexandrian
11. Repentance
14. Jerusalem
16. Caesarea
19. Miletus
20. Trophimus
21. Timothy
22. Third
23. Holy Spirit
24. Agabus
27. Gaius
30. Philip
31. Four
32. Seven
36. Mnason
40. Luke
41. Aristarchus
43. Tychicus
45. John (the Baptist)

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Paul's Third Journey



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26. Twelve
28. The Way
29. Diana
33. Tyre
34. Philippi
35. Erastus
37. Seven
38. Midnight
39. Paul
42. Christ
44. Secundus
46. Books
47. Corinth
48. Fifty Thousand
49. Artemis

Down

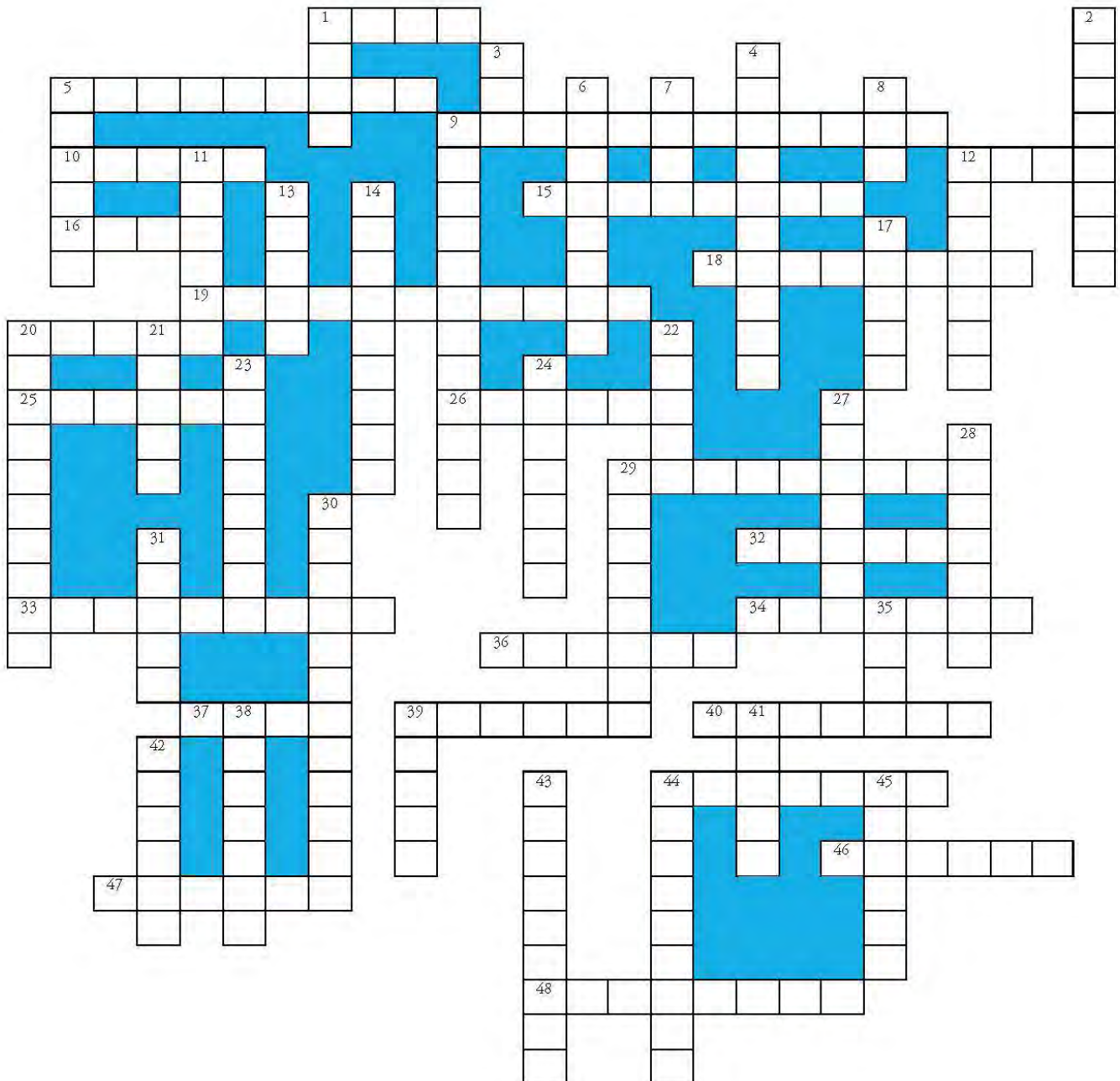
2. Assos
3. Priscilla
4. Silversmith
5. Alexander
6. Eutychus
7. Sunday
8. Zeus

KJV

9. Alexandrian
11. Repentance
14. Jerusalem
16. Caesarea
19. Miletus
20. Trophimus
21. Timothy
22. Third
23. Holy Spirit
24. Agabus
27. Gaius
30. Philip
31. Four
32. Seven
36. Mnason
40. Luke
41. Aristarchus
43. Tychicus
45. John (the Baptist)

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Paul's trials & journey to Rome



Read Acts 21:17 to 28:31

Clues

(Numbers in brackets indicate the number of letters in the answers.)

Across

1. Where a night vision said Paul would bear witness (4)
5. The Ephesian who was with Paul in Jerusalem (9)
9. Paul was one, as he explained to Claudius Lysias (5, 7)
10. The present day name of the island where Paul was shipwrecked (5)
12. The Roman name of the man who came from Tarsus (4)
15. The seaside place where Paul was kept in prison (8)
16. He continued to keep a diary of these events (4)
18. The wife of Felix (8)
19. A Thessalonian who accompanied Paul (11)
20. The least number of Jews who made a vow about Paul's death (5)
25. A prophet Paul quoted at Rome (6)
26. The number of Jewish tribes. See Paul's speech to Agrippa (6) 29. Julius was one (9)
32. The main Way to Rome (6)
33. A name Tertullus used of Christians (9)
34. A High Priest (7)
36. and 29 down. The captain who wrote a letter to Felix (8, 6)
37. The Jews who caused the trouble in the Temple were from this area (4)
39. The centurion who was in charge of the prisoners on the ship (6)
40. A harbour on Crete (7)
44. The sister of Herod Agrippa 11 (7)
46. The relation to Paul that the boy was who told of the plot against him (6)
47. The Governor who took over from Felix (6)
48. Trophimus was this (8)

Down

1. The city where the story ends (4)
2. Paul's tutor (8)
3. The number of years Paul lodged in Rome (3)
4. What some Jews vowed not to do till Paul was killed (3, 2, 5)
5. Where Paul was captured by the mob (6)
6. The city to which Paul was going when he was converted (8)
7. The book which tells of the spread of Christianity from Jerusalem to Rome (4)
8. The race which Paul was (3)
9. The Sadducees did not believe this was possible (12)
11. A name for early Christianity (3, 3)
12. Paul cured his father (7)
13. The governor at Caesarea to whom Paul was first sent (5)
14. The orator who made a case against Paul (9)
17. It fastened itself to Paul's hand (5)
20. Where Paul wanted the ship to spend winter (4, 6)
21. The Alexandrian ship which took Paul from Malta was dedicated to these (5)
22. The island that the ship was making for when it was blown off course (5)
23. Paul was brought up as this (8)
24. A word meaning a non-Jew (7)
27. and 41 down. Festus asked his opinion about Paul (5, 7)
28. He cured Paul at Damascus (7)
29. See 36 across
30. Paul thanked God and took courage at this place on the way to Rome (5, 7)
31. The country of which Rome is the capital (5)
35. The time of Paul's conversion (4)
38. The number of mounted men accompanying Paul to Caesarea (7)
39. The leader of the Jerusalem church. Acts 21.18 (5)
41. See 27 down
42. The language in which Paul spoke to the mob from the castle steps (6)
43. A Jewish group who did not believe in the possibility of resurrection (9)
44. From what Ananias cured Paul (9)
45. To whom Paul appealed (6)

Answers

Across

1. Rome
5. Trophimus
9. Roman citizen
10. Malta
12. Paul
15. Caesarea
16. Luke
18. Drusilla
19. Aristarchus
20. Forty
25. Isaiah
26. Twelve
29. Centurion
32. Appian
33. Nazarenes
34. Ananias
36. Lysias
39. Julius
40. Phoenix
44. Bernice
46. Nephew
47. Festus
48. Ephesian

Down

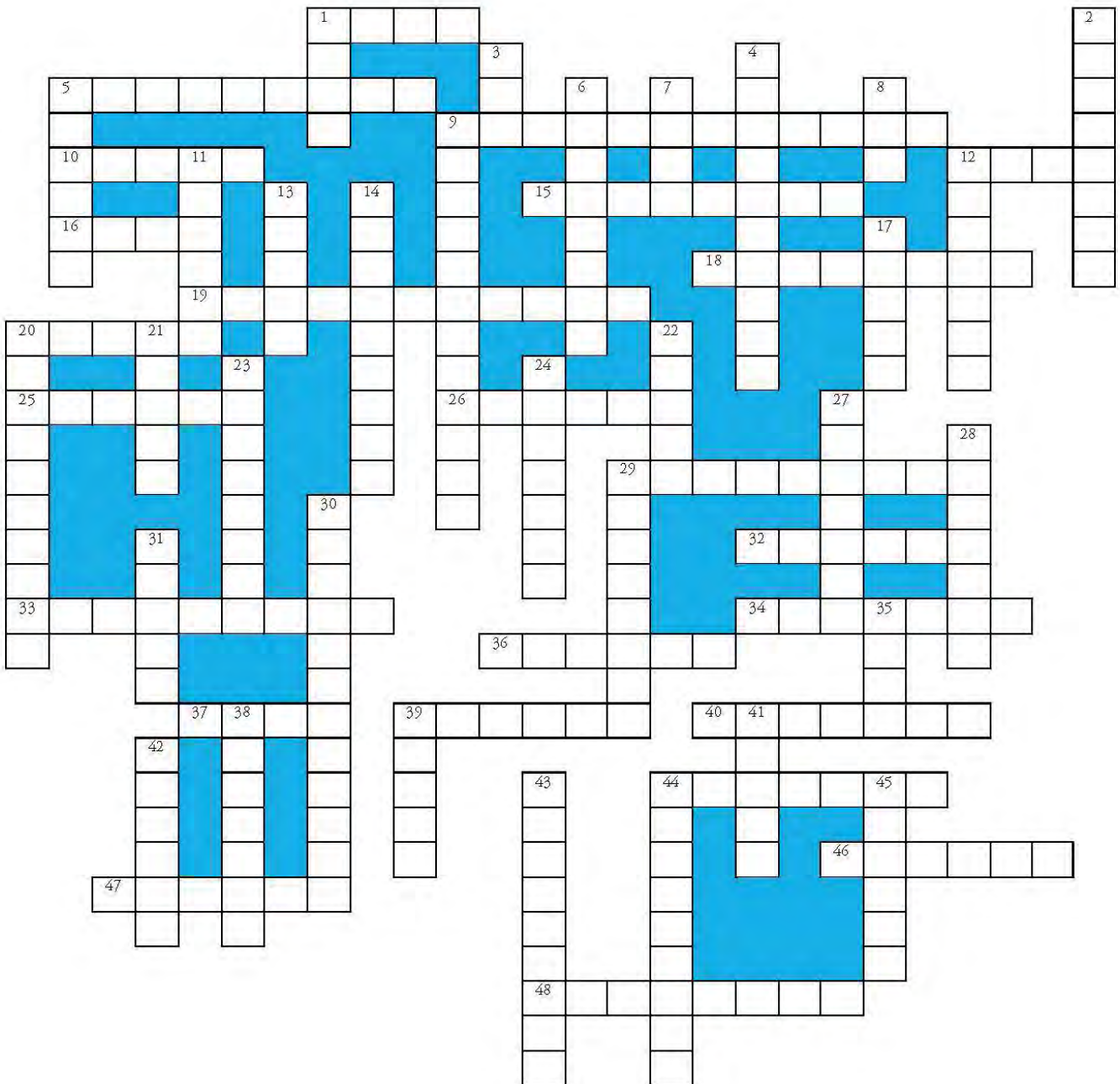
1. Rome
2. Gamaliel
3. Two
4. Eat or drink
5. Temple
6. Damascus
7. Acts
8. Jew
9. Resurrection
11. The Way

KJV

12. Publius
13. Felix
14. Tertullus
17. Viper
20. Fair Havens
21. Twins
22. Crete
37. Asia
23. Pharisee
24. Gentile
27. Agrippa
28. Ananias
29. Claudius
30. Three Taverns
31. Italy
35. Noon
38. Seventy
39. James
41. Herod
42. Hebrew
43. Sadducees
44. Blindness
45. Caesar

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Paul's trials & journey to Rome



Read Acts 21:17 to 28:31

Clues

(Numbers in brackets indicate the number of letters in the answers.)

Across

1. Where a night vision said Paul would bear witness (4)
5. The Ephesian who was with Paul in Jerusalem (9)
9. Paul was one, as he explained to Claudius Lysias (5, 7)
10. The present day name of the island where Paul was shipwrecked (5)
12. The Roman name of the man who came from Tarsus (4)
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37. The Jews who caused the trouble in the Temple were from this area (4)
39. The centurion who was in charge of the prisoners on the ship (6)
40. A harbour on Crete (7)
44. The sister of Herod Agrippa 11 (7)
46. The relation to Paul that the boy was who told of the plot against him (6)
47. The Governor who took over from Felix (6)
48. Trophimus was this (8)

Down

1. The city where the story ends (4)
2. Paul's tutor (8)
3. The number of years Paul lodged in Rome (3)
4. What some Jews vowed not to do till Paul was killed (3, 2, 5)
5. Where Paul was captured by the mob (6)
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Answers

Across

1. Rome
5. Trophimus
9. Roman citizen
10. Malta
12. Paul
15. Caesarea
16. Luke
18. Drusilla
19. Aristarchus
20. Forty
25. Isaiah
26. Twelve
29. Centurion
32. Appian
33. Nazarenes
34. Ananias
36. Lysias
39. Julius
40. Phoenix
44. Bernice
46. Nephew
47. Festus
48. Ephesian

Down

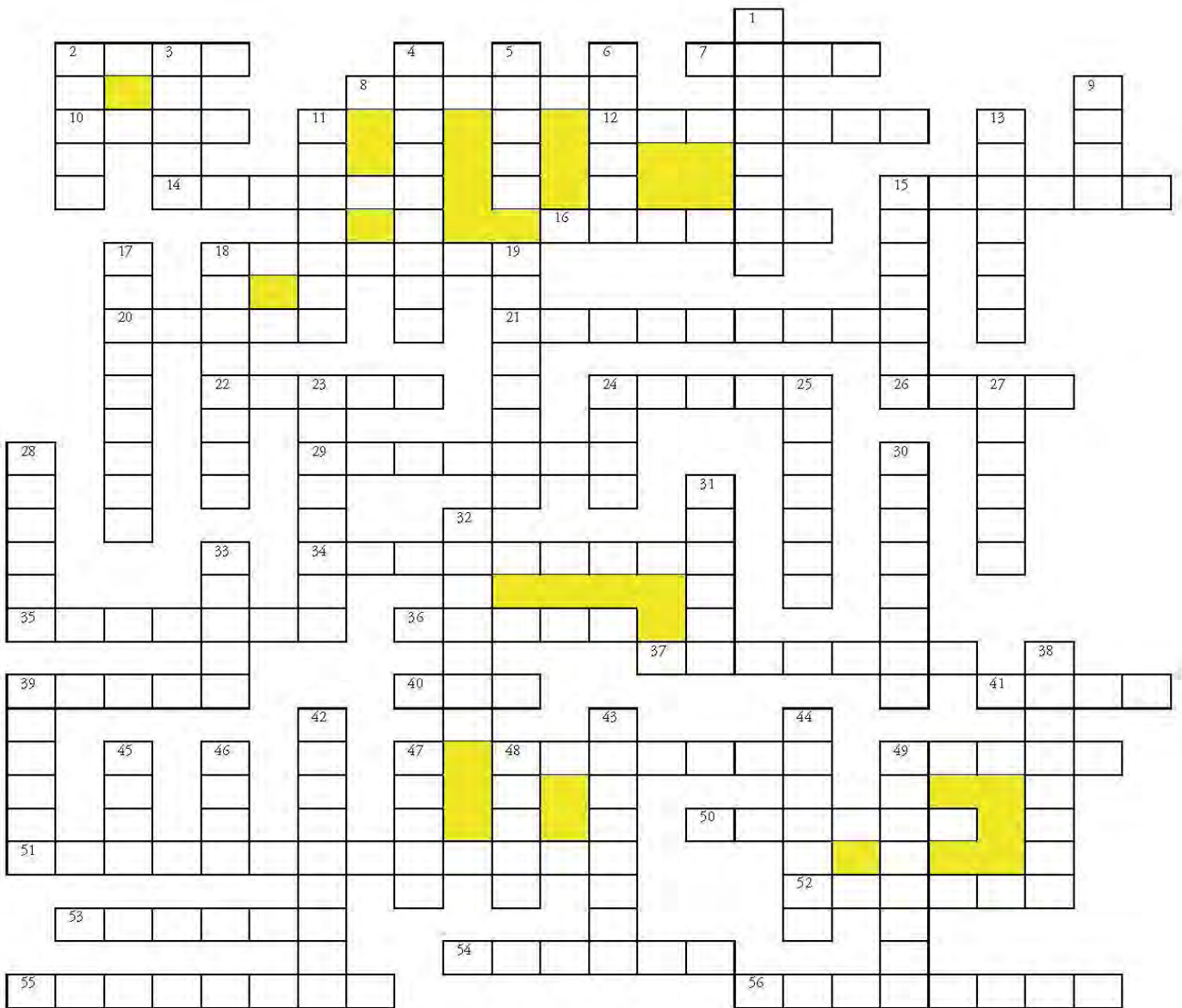
1. Rome
2. Gamaliel
3. Two
4. Eat or drink
5. Temple
6. Damascus
7. Acts
8. Jew
9. Resurrection
11. The Way

KJV

12. Publius
13. Felix
14. Tertullus
17. Viper
20. Fair Havens
21. Twins
22. Crete
37. Asia
23. Pharisee
24. Gentile
27. Agrippa
28. Ananias
29. Claudius
30. Three Taverns
31. Italy
35. Noon
38. Seventy
39. James
41. Herod
42. Hebrew
43. Sadducees
44. Blindness
45. Caesar

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Peter & Co.



Clues

(The numbers in brackets show the number of letters in the answers.)

Across

- 2 and 7. The son of 10 across (4, 4)
8. He had been paralysed for eight years when Peter cured him (6)
10. She owned a house in Jerusalem where Christians met (4)
12. He tried to cheat the Christian community (7)
14. Peter raised her from the dead (6)
15. Where Peter often preached (6)
16. A name for the early Christians (3, 3)
18. Where 33 down came from (7)
20. He was killed by Herod (5)
21. The power that directed the early Christians (4, 5)
22. Where Peter cured Aeneas (5)
24. The city where Peter had a vision about food (5)
26. The book which continues where Luke's gospel finishes (4)
29. The Hebrew title for the deliverer for whom the Jews were waiting (7)
34. A Gentile centurion who received the Holy Spirit (Ghost) (9)
35. He led a revolution spoken of by Gamaliel (7)
36. The rescuer of Peter from prison (5)
37. One of seven 'deacons' who gave a long speech having been accused of speaking against Moses (7)
39. A High Priest (5)
40. and 48 down. A title Stephen gave to Jesus (3, 2, 3)
41. The earliest believers were these by race (4)
48. Stephen spoke of the house this man made for God (7)
49. An island from which came some of the visitors to Jerusalem (5)
50. One of the seven 'deacons' who baptised an Ethiopian (6)
51. Of what Peter said he had none (6, 3, 4)
52. The island where Barnabas had owned land (6)
53. What his enemies did to Stephen (6)
54. Where Barnabas went to find Saul (6)
55. She tried to help her husband to cheat (8)
56. Where Cornelius lived (8)

Down

1. He sold his land (8)
2. To whom Peter sent a report that he had escaped prison (5)
3. He had Peter put in prison (5)
4. The city which the High Priest said Peter had filled with his teaching (9)
5. The number of men who were appointed to sort out fair sharing (5)
6. The prophet whose words the Ethiopian was reading out loud (6)
9. He was minding the clothes of the attackers when Stephen was stoned (4)
11. A proselyte (a Gentile converted to Judaism) from Antioch who became a Christian 'deacon' (7)
13. Where Simon the sorcerer met Philip (7) 15. The other name of 14 across (7)
17. A word which describes what the Ethiopian was doing as he returned home (9)
18. A Pharisee whose words saved Peter and the apostles (8)
19. Where the eunuch came from to whom Philip preached (8)
23. The city to which Saul was travelling when he was converted (8)
24. He went with Peter to the Temple (4)
25. Where the believers were first called Christians (7)
27. The trade of a man with whom Peter stayed at Joppa (6)
28. The title for Jesus which comes from the Greek for 29 across (6)
30. Where Philip finally settled (8)
31. In which Saul escaped at Damascus (6)
32. The man who cured Saul's blindness (7)
33. A revolutionary spoken of by Gamaliel (5)
38. His vision and meeting Cornelius convinced Peter that God intended these people to be believers (8)
39. He prophesied famine (6)
42. A member of the Jewish council (9)
43. A Roman Emperor (8)
44. The city to which the Jerusalem church sent Barnabas (7)
45. The first King of Israel (4) (see Stephen's speech)
46. The writer of this book (4)
47. A maid who left Peter at the door (5)
48. See 40 across
49. A high priest (8)

Answers

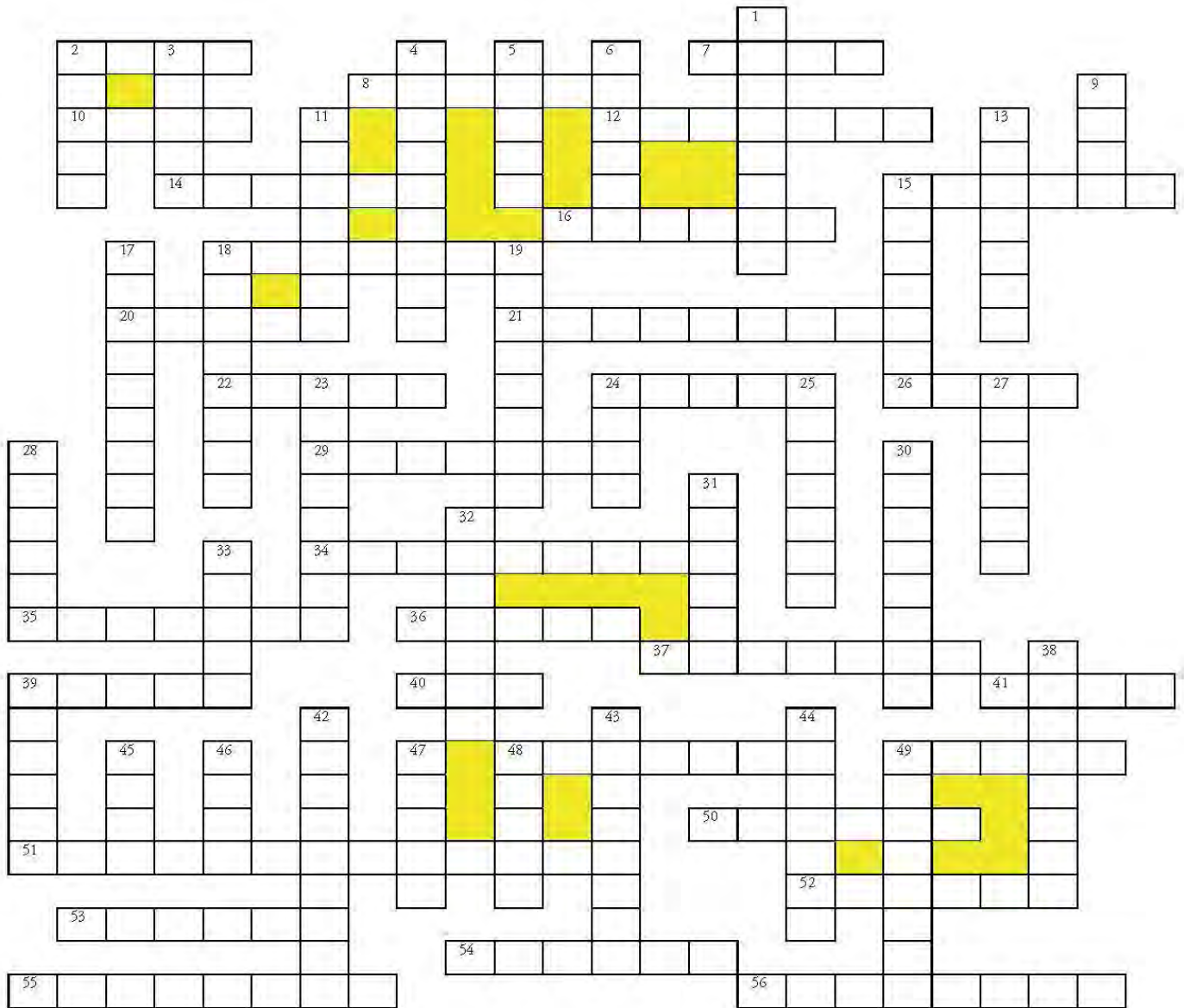
Across

2. John
7. Mark
8. Aeneas
10. Mary
12. Ananias
14. Dorcas
15. Temple
16. The Way
18. Galilee
20. James
21. Holy Ghost
22. Lydda
24. Joppa
26. Acts
29. Messiah
34. Cornelius
35. Theudas
36. Angel
37. Stephen
39. Annas
40. ... Man
41. Jews
48. Solomon
49. Crete
50. Philip
51. Silver and Gold
52. Cyprus
53. Stoned
54. Tarsus
55. Sapphira
56. Caesarea
49. Caiaphas

Down

1. Barnabas
2. James
3. Herod
4. Jerusalem
5. Seven
6. Isaiah
9. Saul
11. Nicolas
13. Samaria
15. Tabitha
17. Rejoicing
18. Gamaliel
19. Ethiopia
23. Damascus
24. John
25. Antioch
27. Tanner
28. Christ
30. Caesarea
31. Basket
32. Ananias
33. Judas
38. Gentiles
39. Agabus
42. Alexander
43. Claudius
44. Antioch
45. Saul
46. Luke
47. Rhoda
48. Son of ...

Peter & Co.



Clues

(The numbers in brackets show the number of letters in the answers.)

Across

- 2 and 7. The son of 10 across (4, 4)
- 8. He had been paralysed for eight years when Peter cured him (6)
- 10. She owned a house in Jerusalem where Christians met (4)
- 12. He tried to cheat the Christian community (7)
- 14. Peter raised her from the dead (6)
- 15. Where Peter often preached (6)
- 16. A name for the early Christians (3, 3)
- 18. Where 33 down came from (7)
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- 52. The island where Barnabas had owned land (6)
- 53. What his enemies did to Stephen (6)
- 54. Where Barnabas went to find Saul (6)
- 55. She tried to help her husband to cheat (8)
- 56. Where Cornelius lived (8)

Down

1. He sold his land (8)
2. To whom Peter sent a report that he had escaped prison (5)
3. He had Peter put in prison (5)
4. The city which the High Priest said Peter had filled with his teaching (9)
5. The number of men who were appointed to sort out fair sharing (5)
6. The prophet whose words the Ethiopian was reading out loud (6)
9. He was minding the clothes of the attackers when Stephen was stoned (4)
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23. The city to which Saul was travelling when he was converted (8)
24. He went with Peter to the Temple (4)
25. Where the believers were first called Christians (7)
27. The trade of a man with whom Peter stayed at Joppa (6)
28. The title for Jesus which comes from the Greek for 29 across (6)
30. Where Philip finally settled (8)
31. In which Saul escaped at Damascus (6)
32. The man who cured Saul's blindness (7)
33. A revolutionary spoken of by Gamaliel (5)
38. His vision and meeting Cornelius convinced Peter that God intended these people to be believers (8)
39. He prophesied famine (6)
42. A member of the Jewish council (9)
43. A Roman Emperor (8)
44. The city to which the Jerusalem church sent Barnabas (7)
45. The first King of Israel (4) (see Stephen's speech)
46. The writer of this book (4)
47. A maid who left Peter at the door (5)
48. See 40 across
49. A high priest (8)

Answers

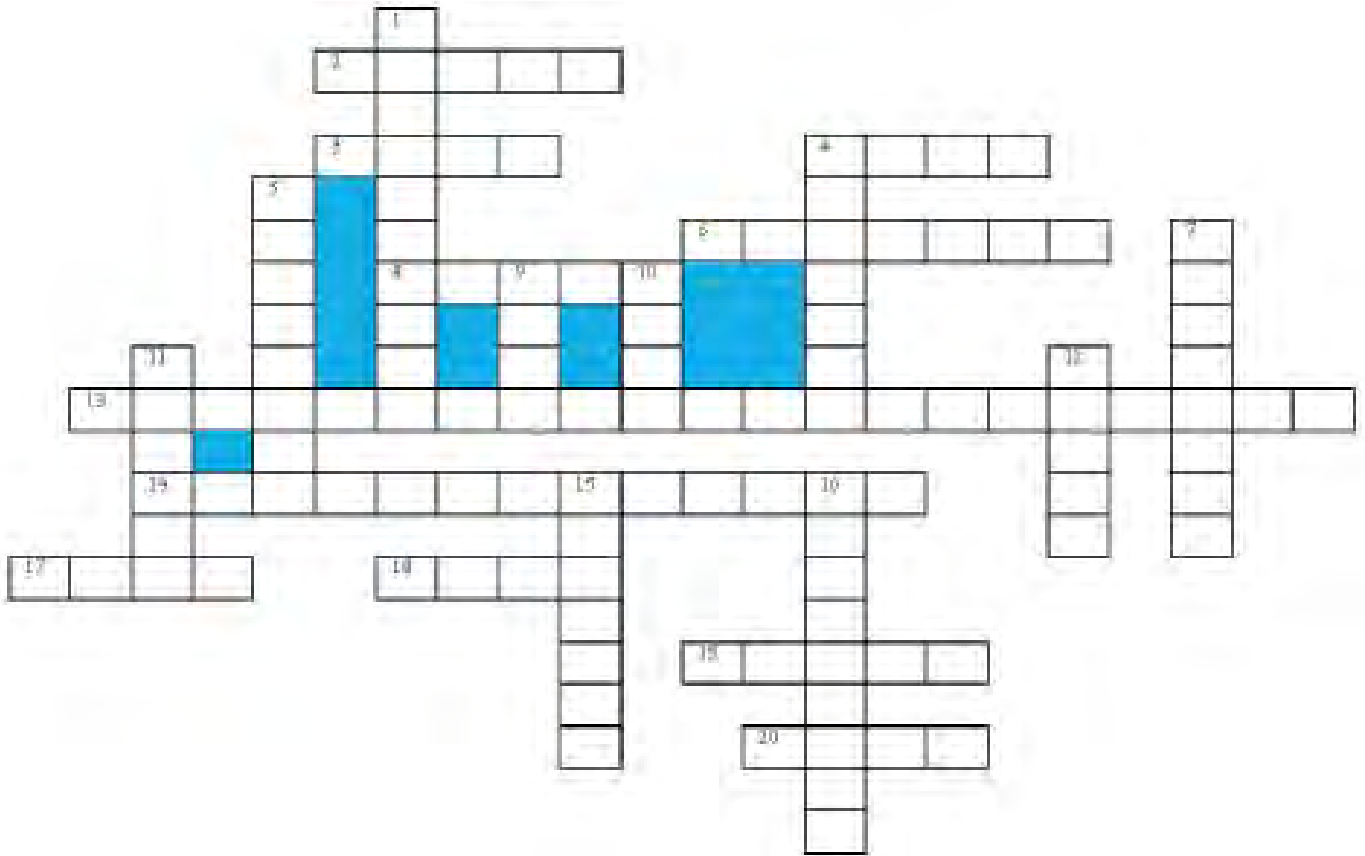
Across

2. John
7. Mark
8. Aeneas
10. Mary
12. Ananias
14. Dorcas
15. Temple
16. The Way
18. Galilee
20. James
21. Holy Ghost
22. Lydda
24. Joppa
26. Acts
29. Messiah
34. Cornelius
35. Theudas
36. Angel
37. Stephen
39. Annas
40. ... Man
41. Jews
48. Solomon
49. Crete
50. Philip
51. Silver and Gold
52. Cyprus
53. Stoned
54. Tarsus
55. Sapphira
56. Caesarea
49. Caiaphas

Down

1. Barnabas
2. James
3. Herod
4. Jerusalem
5. Seven
6. Isaiah
9. Saul
11. Nicolas
13. Samaria
15. Tabitha
17. Rejoicing
18. Gamaliel
19. Ethiopia
23. Damascus
24. John
25. Antioch
27. Tanner
28. Christ
30. Caesarea
31. Basket
32. Ananias
33. Judas
38. Gentiles
39. Agabus
42. Alexander
43. Claudius
44. Antioch
45. Saul
46. Luke
47. Rhoda
48. Son of ...

The Resurrection of Jesus according to John



Read John's Gospel 20 and 21

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

2. The day of the week on which Mary Magdalene went to the tomb (5)
3. Possibly the name of 'The disciple whom Jesus loved'. See chapter 21 verses 20-24 (4)
4. The risen Jesus told the disciples to cast the net on this side (5)
6. The father of James and John (7)
8. The number of days after his first appearance to the disciples that Jesus appeared to them again; probably in the Upper Room (5)
13. The number of fish they caught (1, 7, 3, 5, 5)
14. A woman who saw the risen Jesus (4, 9)
17. The risen Jesus gave them this to eat (4)
18. This gospel gives the impression that an extra cloth had covered this* (4)

KJV

19. A word with which the risen Jesus greeted his followers (5)
20. Nathanael came from here (4)

Down

1. He went to the tomb (5, 5)
4. The Hebrew word with which Mary Magdalene addressed Jesus (7)
5. Mary Magdalene thought the risen Jesus was this (8)
7. Another name for the sea of Galilee (8)
9. How the disciples felt when they saw the risen Lord (4)
10. The meaning of 15 down (4)
11. At first he doubted what the others had seen (6)
12. It was no longer at the tomb entrance (5)
15. A name for Thomas (7)
16. He saw the risen Jesus (9)

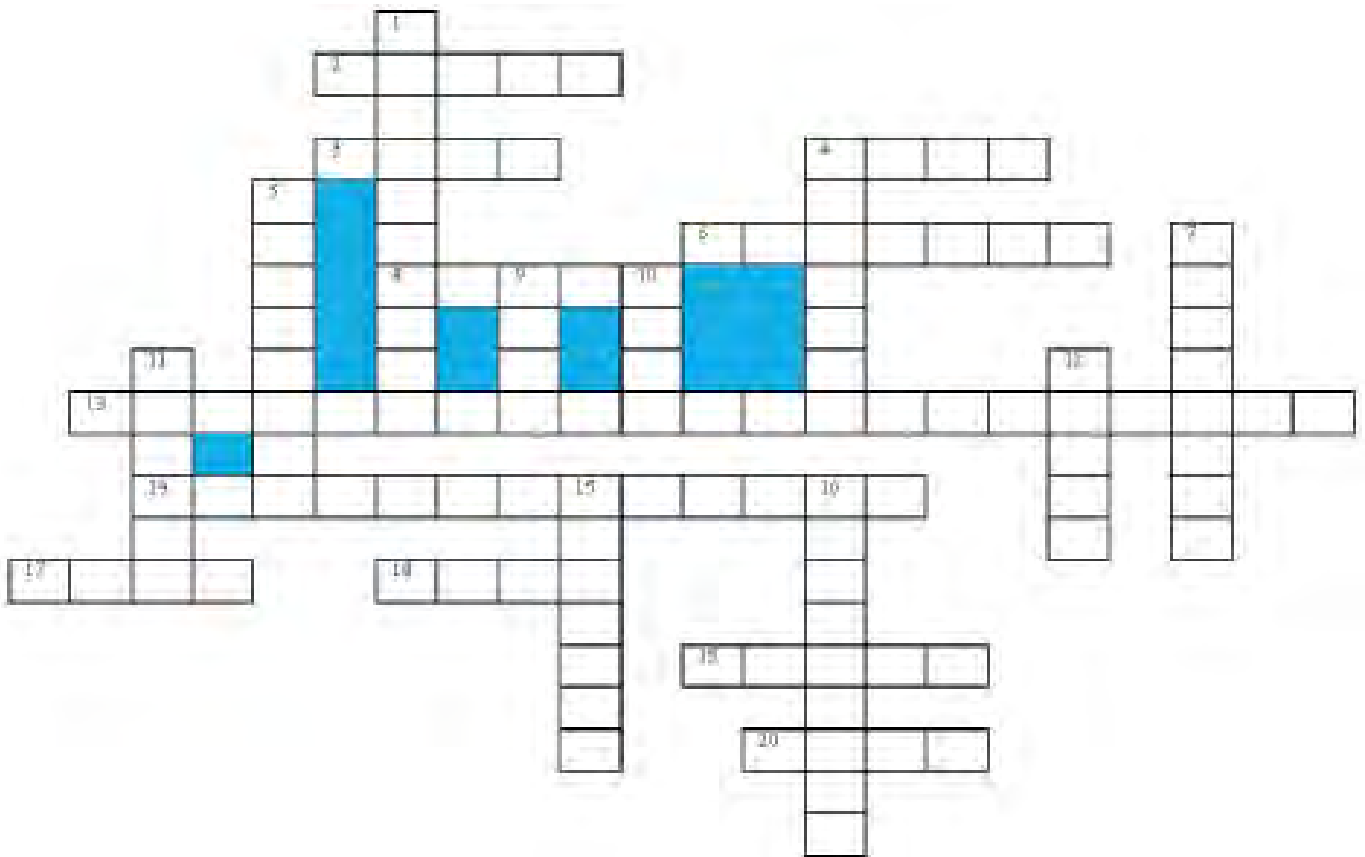
Answers**Across**

2. First
3. John
4. Right
6. Zebedee
8. Eight
13. A hundred and fifty-three
14. Mary Magdalene
17. Fish
19. Peace
20. Cana

Down

1. Simon Peter
4. Rabboni
5. Gardener
7. Tiberias
9. Glad
10. Twin
11. Thomas
12. Stone (See Frank Morison's *Who Moved the Stone?* (Faber) for useful follow-up material.)
18. Head (Teachers should be aware that clue 18 across may provoke questions about the Turin Shroud and the Mandyllion. See Ian Wilson's book *The Turin Shroud* (Penguin). Personally, I have often wondered if the reference in John 20 verse 7 to the cloth over the head of Jesus gives a clue to the date of the writing of the fourth gospel. To me it suggests that it was written after the Mandyllion was already a Christian relic and already mistakenly assumed to show merely a face.)
15. Didymus
16. Nathanael

The Resurrection of Jesus according to John



Read John's Gospel 20 and 21

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

2. The day of the week on which Mary Magdalene went to the tomb (5)
3. Possibly the name of 'The disciple whom Jesus loved'. See chapter 21 verses 20-24 (4)
4. The risen Jesus told the disciples to cast the net on this side (5)
6. The father of James and John (7)
8. The number of days after his first appearance to the disciples that Jesus appeared to them again; probably in the Upper Room (5)
13. The number of fish they caught (1, 7, 3, 5, 5)
14. A woman who saw the risen Jesus (4, 9)

17. The risen Jesus gave them this to eat (4)
18. This gospel gives the impression that an extra cloth had covered this* (4)
19. A word with which the risen Jesus greeted his followers (5)
20. Nathanael came from here (4)

Down

1. He went to the tomb (5, 5)
4. The Hebrew word with which Mary Magdalene addressed Jesus (7)
5. Mary Magdalene thought the risen Jesus was this (8)
7. Another name for the sea of Galilee (8)
9. How the disciples felt when they saw the risen Lord (4)
10. The meaning of 15 down (4)
11. At first he doubted what the others had seen (6)
12. It was no longer at the tomb entrance (5)
15. A name for Thomas (7)
16. He saw the risen Jesus (9)

Answers**Across**

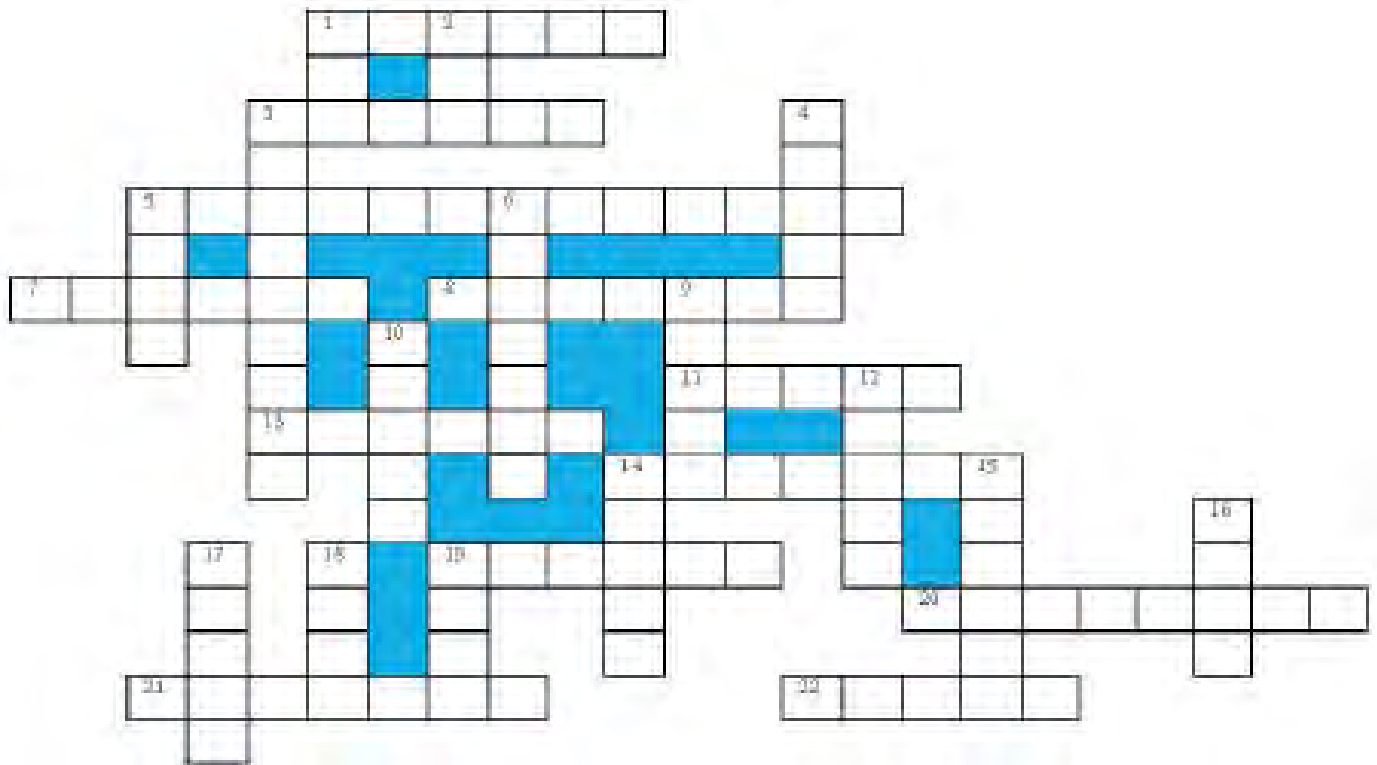
2. First
3. John
4. Right
6. Zebedee
8. Eight
13. A hundred and fifty-three
14. Mary Magdalene
17. Fish
19. Peace
20. Cana

Down

1. Simon Peter
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15. Didymus
16. Nathanael

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The Resurrection of Jesus according to Luke



Read Luke 24

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

1. The building in which the believers were blessing God at the end of Luke's Gospel (6)
3. One of the women at the tomb (6)
5. Another woman at the tomb (4, 9)
7. The Old Testament scriptures said he should suffer (verse 46) (6)
8. One of the two going from Jerusalem to Emmaus (7)
11. The colour of the dazzling clothes of the men at the tomb, according to the other gospels (5)
13. To whom the women reported what they had seen (6)
14. Jesus said this would come from his father upon his followers (7)
19. Luke, the writer, did this job (Colossians 4.14) (6)

20. The place from which Jesus came (verse 19) (8)
21. A village near where Jesus ascended into heaven (7)
22. The number of the day of the week on which the women went to the tomb (5)

Down

1. and 2. They were seen by the women at the tomb (3, 3)
3. Jesus said the preaching should begin at this city (9)
4. and 16. down. The risen Jesus showed these to his followers (5)
5. A woman at the tomb (4)
6. The two men reminded the women of words Jesus said when he was in this province (7)
9. Jesus told his followers to wait till they were clothed with this (5)
10. The blessing and breaking of this opened two men's eyes to the identity of Jesus (5)
12. Jesus said he would rise on this day after the crucifixion (5)
14. He went to the tomb after hearing the women (5)
15. Jesus appeared on the road to this village (6)
16. See 4 down (4)
17. A relative of one of the women at the tomb (5)
18. The risen Jesus ate this (4)
19. The time of day on the Sunday that the women arrived at the tomb (4)

KJV

Answers

Across

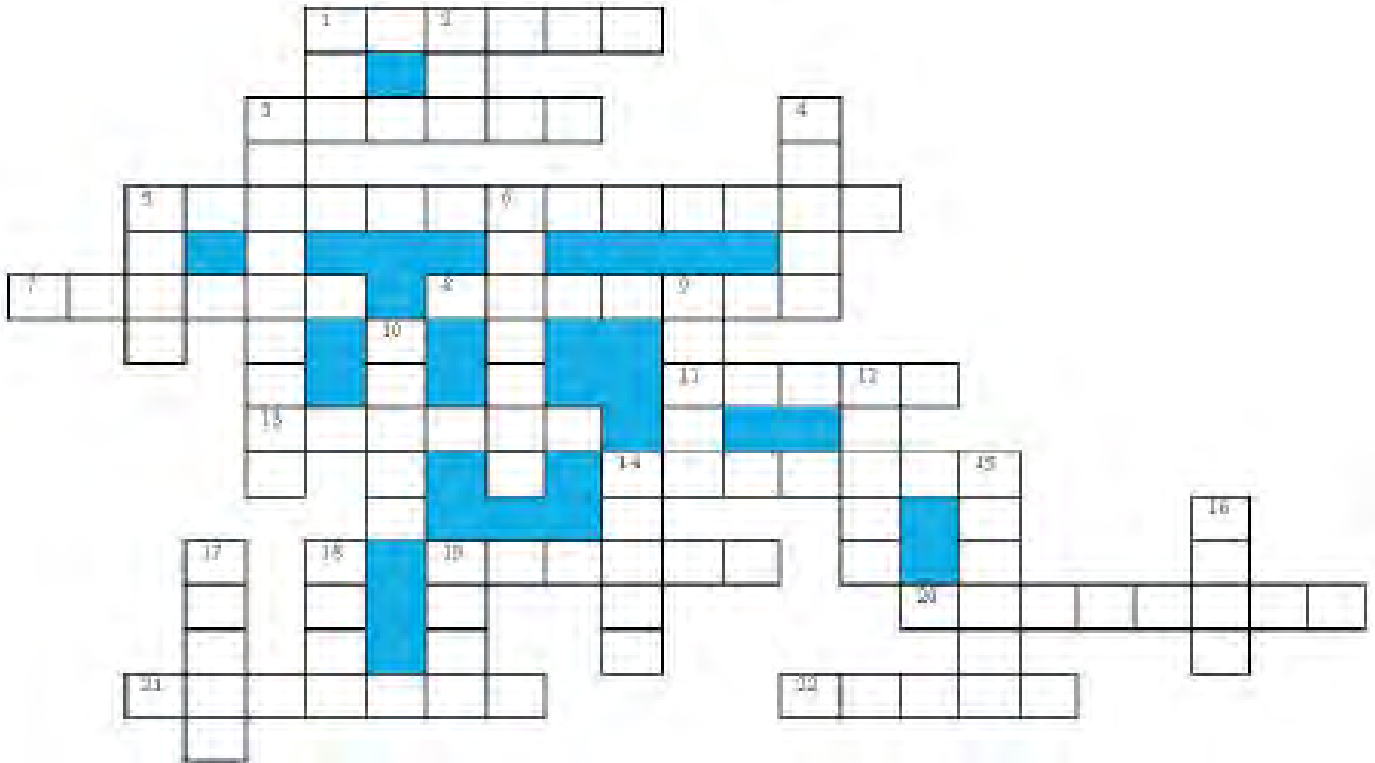
1. Temple
3. Joanna
5. Mary Magdalene
7. Christ
8. Cleopas
11. White
13. Eleven
14. Promise
19. Doctor
20. Nazareth
21. Bethany
22. First

Down

1. Two
2. Men
3. Jerusalem
4. Hands
5. Mary
6. Galilee
9. Power
10. Bread
12. Third
14. Peter
15. Emmaus
16. Feet
17. James
18. Fish
19. Dawn

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The Resurrection of Jesus according to Luke



Read Luke 24

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

1. The building in which the believers were blessing God at the end of Luke's Gospel (6)
3. One of the women at the tomb (6)
5. Another woman at the tomb (4, 9)
7. The Old Testament scriptures said he should suffer (verse 46) (6)
8. One of the two going from Jerusalem to Emmaus (7)
11. The colour of the dazzling clothes of the men at the tomb, according to the other gospels (5)
13. To whom the women reported what they had seen (6)
14. Jesus said this would come from his father upon his followers (7)

19. Luke, the writer, did this job (Colossians 4.14) (6)
20. The place from which Jesus came (verse 19) (8)
21. A village near where Jesus ascended into heaven (7)
22. The number of the day of the week on which the women went to the tomb (5)

Down

1. and 2. They were seen by the women at the tomb (3, 3)
3. Jesus said the preaching should begin at this city (9)
4. and 16. down. The risen Jesus showed these to his followers (5)
5. A woman at the tomb (4)
6. The two men reminded the women of words Jesus said when he was in this province (7)
9. Jesus told his followers to wait till they were clothed with this (5)
10. The blessing and breaking of this opened two men's eyes to the identity of Jesus (5)
12. Jesus said he would rise on this day after the crucifixion (5)
14. He went to the tomb after hearing the women (5)
15. Jesus appeared on the road to this village (6)
16. See 4 down (4)
17. A relative of one of the women at the tomb (5)
18. The risen Jesus ate this (4)
19. The time of day on the Sunday that the women arrived at the tomb (4)

Answers**Across**

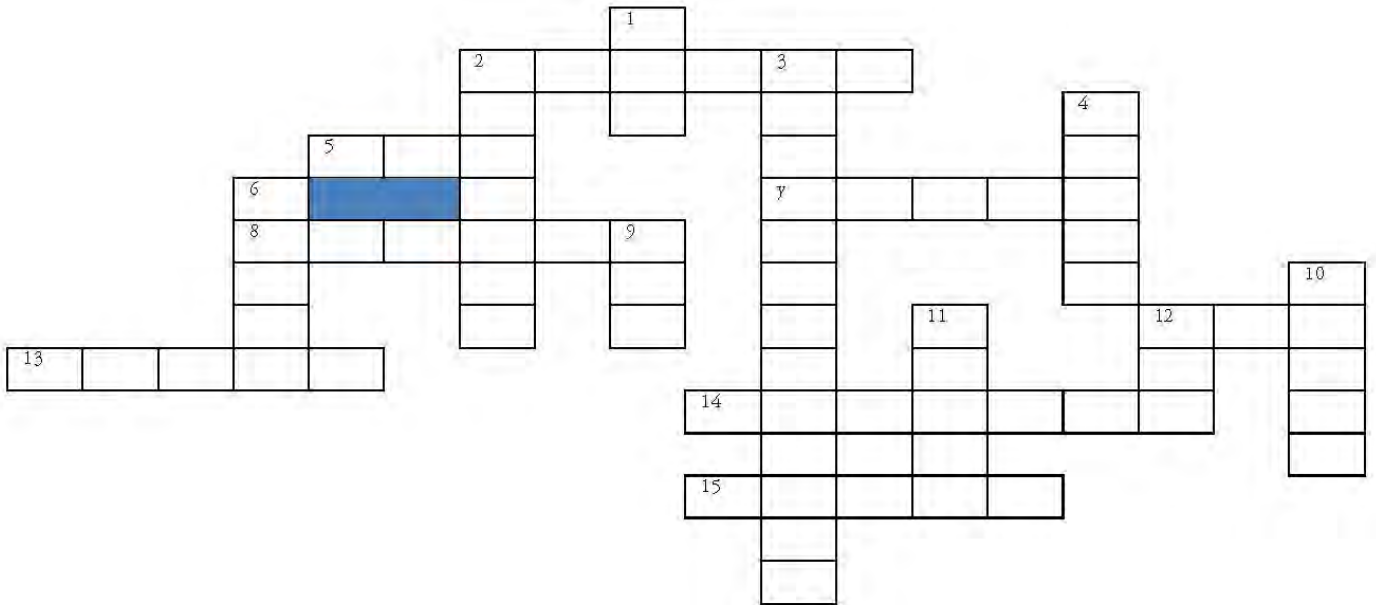
1. Temple
3. Joanna
5. Mary Magdalene
7. Christ
8. Cleopas
11. White
13. Eleven
14. Promise
19. Doctor
20. Nazareth
21. Bethany
22. First

Down

1. Two
2. Men
3. Jerusalem
4. Hands
5. Mary
6. Galilee
9. Power
10. Bread
12. Third
14. Peter
15. Emmaus
16. Feet
17. James
18. Fish
19. Dawn

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The Resurrection of Jesus according to Mark



Read Mark 16

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

- 2. One of the women who went to the tomb of Jesus (6)
- 5. See 7 across.
- 7. What the women saw in the tomb (5, 3). See 5 across
- 8. Because they felt like this the women said nothing to anyone afterwards (6).
- 12. The number of people to whom Jesus appeared on a country lane (3)
- 13. The time in the week when the women went to the tomb (5, 3). See 9 down
- 14. The place to which Jesus had gone ahead (7)
- 15. The person whom the women were asked especially to tell (5)

Down

- 1. Where the believers were told to go and preach (3, 3, 5). See 12 down and 10 down
- 2. The name of the first day of the week (6)
- 3. The woman to whom Jesus first appeared (4, 9)
- 4. The number of the verse at which Mark's original account finished (5)

KJV

6. The name of the man whose mother went to the tomb (5)
9. See 13 across.
10. See 1 down
11. The colour in which the young man at the tomb was dressed (5)
12. See 1 down.

KJV

Answers

Across

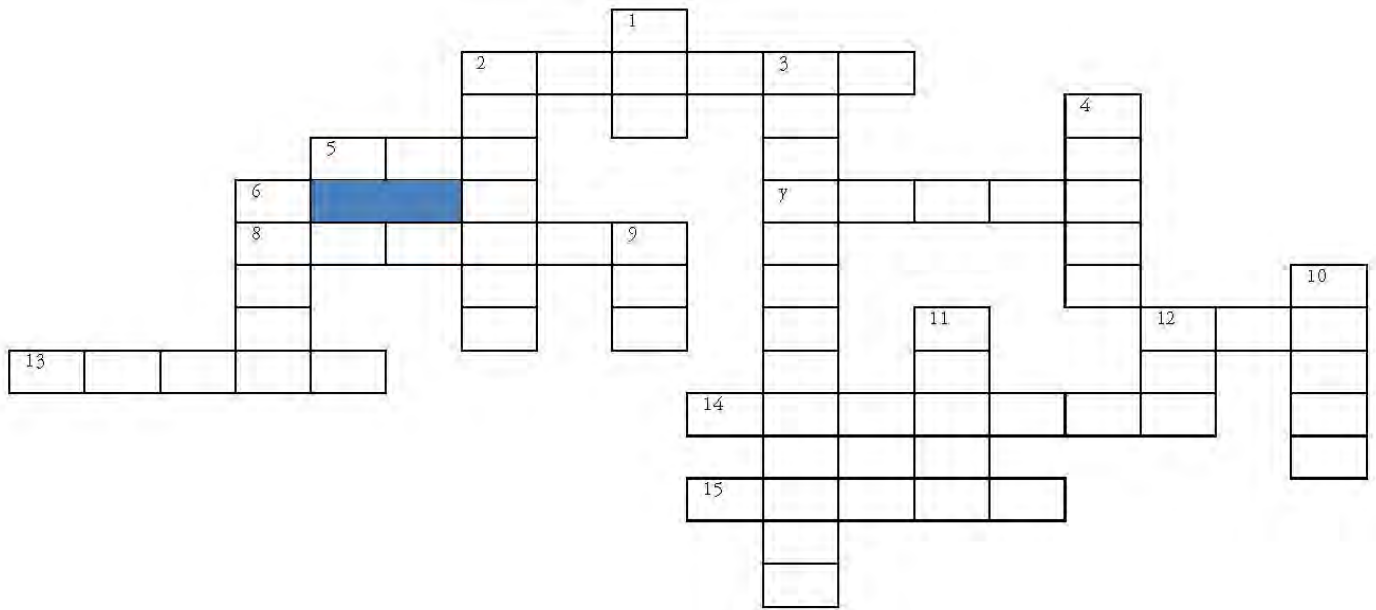
2. Salome
5. Man
7. Young
8. Afraid
13. First
12. Two
13. First
14. Galilee
15. Peter

Down

1. All
2. Sunday
3. Mary Magdalene
4. Eight
6. James
9. Day
10. World
11. White
12. The

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The Resurrection of Jesus according to Mark



Read Mark 16

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

2. One of the women who went to the tomb of Jesus (6)
5. See 7 across.
7. What the women saw in the tomb (5, 3). See 5 across
8. Because they felt like this the women said nothing to anyone afterwards (6).
12. The number of people to whom Jesus appeared on a country lane (3)
13. The time in the week when the women went to the tomb (5, 3). See 9 down
14. The place to which Jesus had gone ahead (7)
15. The person whom the women were asked especially to tell (5)

Down

1. Where the believers were told to go and preach (3, 3, 5). See 12 down and 10 down
2. The name of the first day of the week (6)
3. The woman to whom Jesus first appeared (4, 9)
4. The number of the verse at which Mark's original account finished (5)

KJV

6. The name of the man whose mother went to the tomb (5)
9. See 13 across.
10. See 1 down
11. The colour in which the young man at the tomb was dressed (5)
12. See 1 down.

KJV

Answers

Across

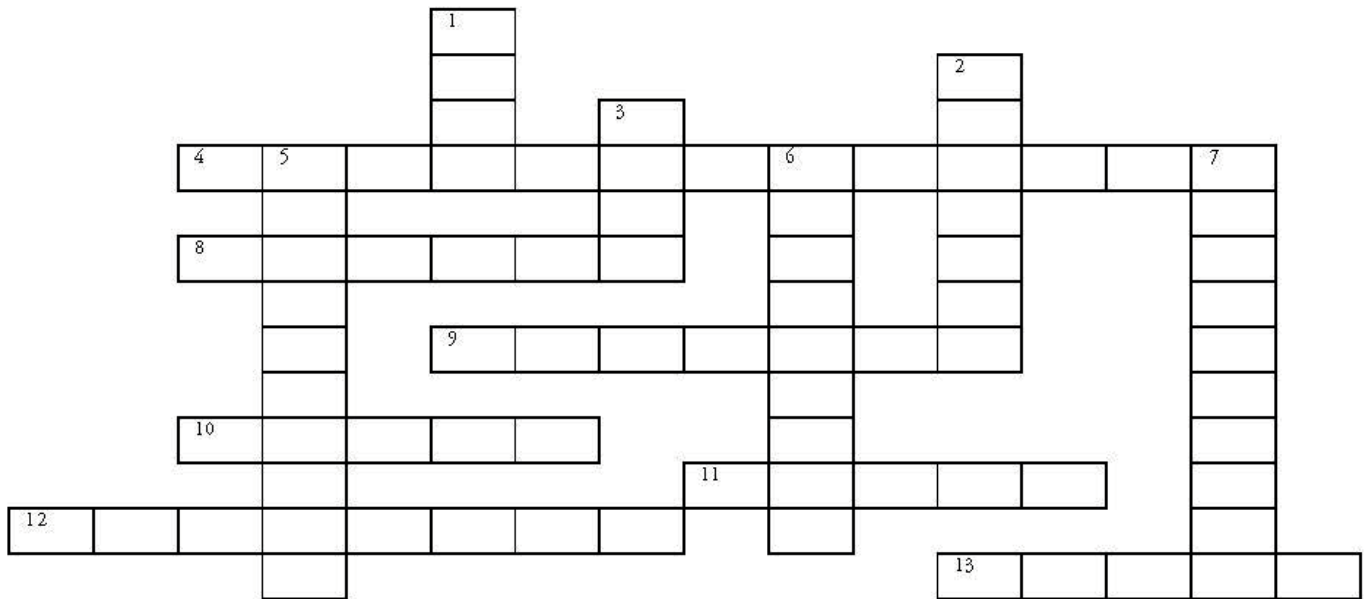
2. Salome
5. Man
7. Young
8. Afraid
13. First
12. Two
13. First
14. Galilee
15. Peter

Down

1. All
2. Sunday
3. Mary Magdalene
4. Eight
6. James
9. Day
10. World
11. White
12. The

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The Resurrection of Jesus according to Matthew



Read Matthew 28

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

- 4. One of the women who went to the tomb of Jesus (4, 9)
- 8. The number of disciples who went to Galilee (6)
- 9. One of the things that Jesus commanded his disciples to do (7)
- 10. The number of the day of the week on which the women arrived at the tomb (5)
- 11. An angel said he knew the women were looking for this person (5)
- 12. The place where Jesus met them in Galilee (8)
- 13. He rolled away the stone (5)

Down

- 1. The name of another woman at the tomb (4)
- 2. The angel said that Jesus had gone ahead to this place (7)
- 3. The time of day when the women arrived at the tomb on Sunday (4)

KJV

5. From which the followers were to make disciples (3, 7)
6. The people whom the women ran to tell of the Resurrection (9)
7. This accompanied the arrival of the angel (10)

KJV

Answers

Across

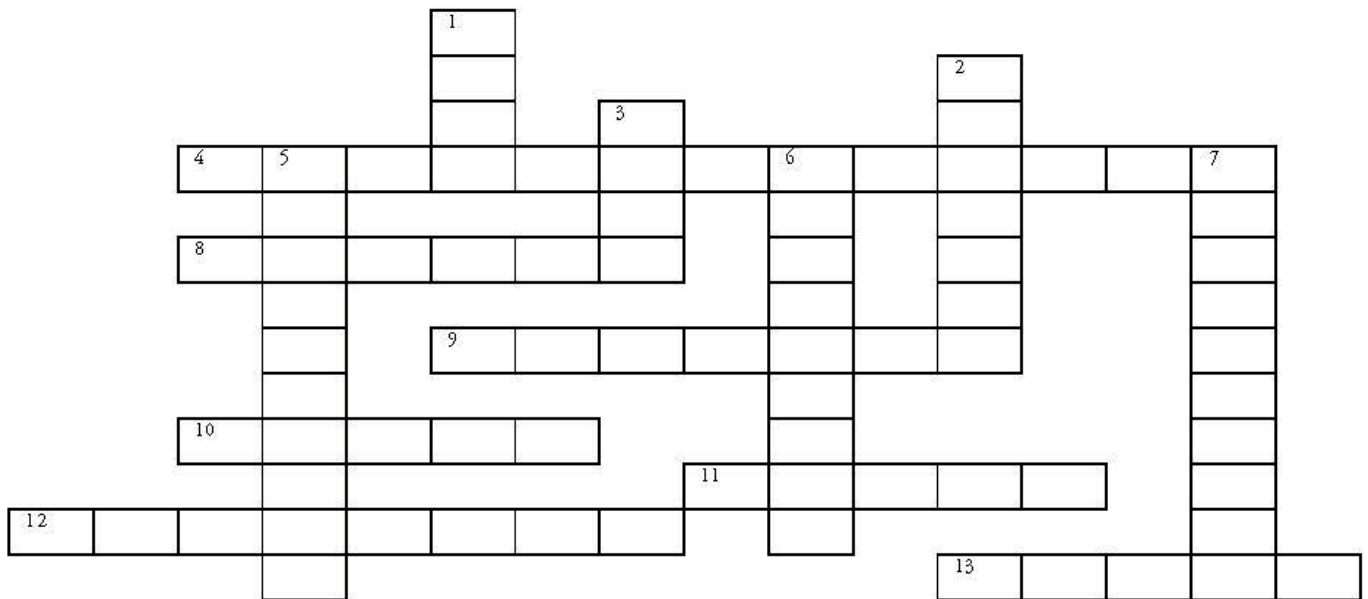
4. Mary Magdalene
8. Eleven
9. Baptise (or Baptize)
10. First
11. Jesus
12. Mountain
13. Angel

Down

1. Mary
2. Galilee
3. Dawn
5. All nations
6. Disciples
7. Earthquake

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The Resurrection of Jesus according to Matthew



Read Matthew 28

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

- 4. One of the women who went to the tomb of Jesus (4, 9)
- 8. The number of disciples who went to Galilee (6)
- 9. One of the things that Jesus commanded his disciples to do (7)
- 10. The number of the day of the week on which the women arrived at the tomb (5)
- 11. An angel said he knew the women were looking for this person (5)
- 12. The place where Jesus met them in Galilee (8)
- 13. He rolled away the stone (5)

Down

- 1. The name of another woman at the tomb (4)
- 2. The angel said that Jesus had gone ahead to this place (7)
- 3. The time of day when the women arrived at the tomb on Sunday (4)

KJV

5. From which the followers were to make disciples (3, 7)
6. The people whom the women ran to tell of the Resurrection (9)
7. This accompanied the arrival of the angel (10)

KJV

Answers

Across

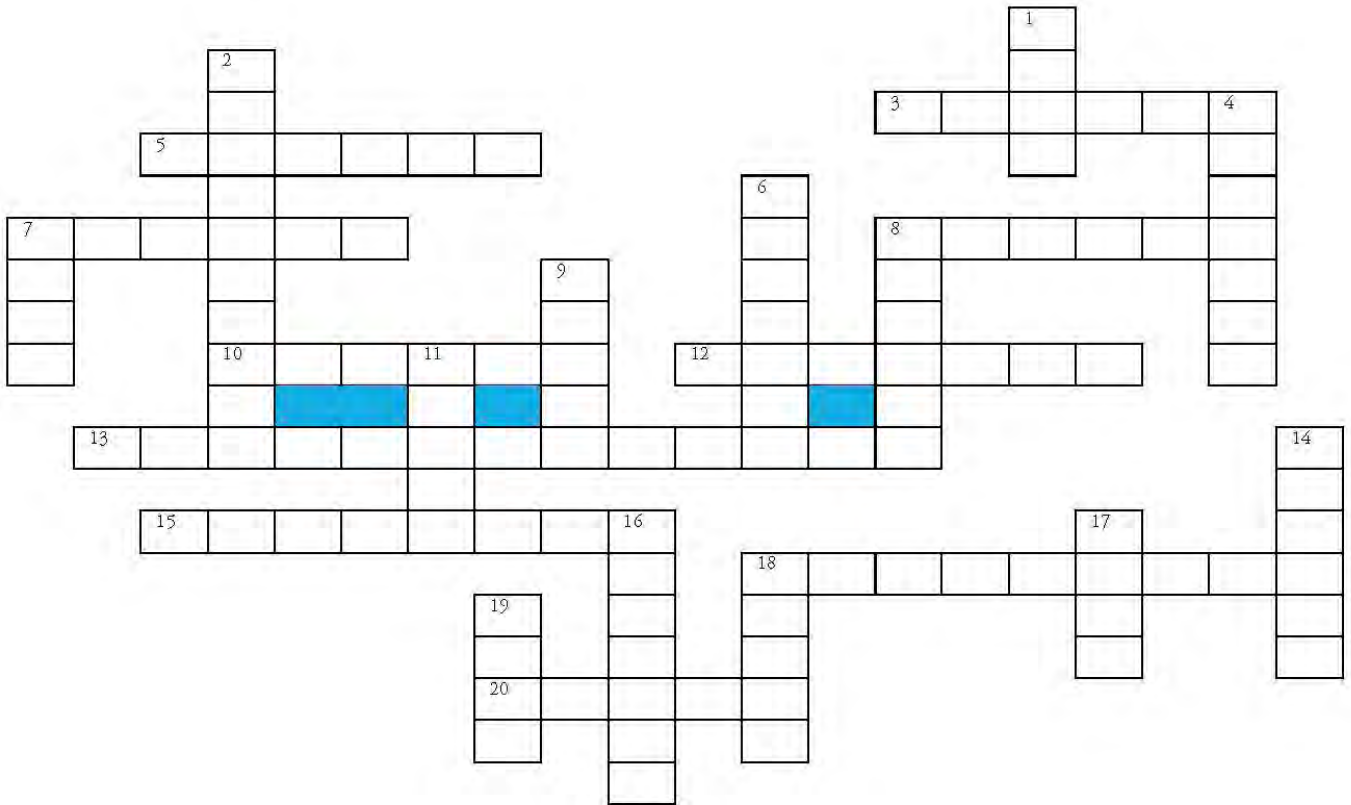
4. Mary Magdalene
8. Eleven
9. Baptise (or Baptize)
10. First
11. Jesus
12. Mountain
13. Angel

Down

1. Mary
2. Galilee
3. Dawn
5. All nations
6. Disciples
7. Earthquake

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The Resurrection of Jesus



Read the last chapters of all four gospels

Usually, Biblical references are not given to the individual clues in these puzzles because we do not want to encourage students to study verses out of context. An exception has been made in the case of this particular puzzle as the material is drawn from all four gospels.

Clues

(Numbers in brackets indicate the number of letters in the answer.)

Across

- 3. The women felt like this after they left the tomb. Mark 16.8 (6)
- 5. On a road to this village two people had the risen Jesus for company. Luke 24.13 (6)
- 7. One of the women at the tomb. Luke 24.10 (6)
- 8. The first day of the week (6)
- 10. After Jesus ascended into heaven, the believers were often in this place. Luke 24.53 (6)
- 12. One of the people on the Emmaus road. Luke 24.18 (7)
- 13. She spoke with the risen Jesus. John 20.18 (4, 9)

- 15. Mary Magdalene mistook Jesus for this. John 20.15 (8)
- 18. 10 across was in this city (9)
- 20. This was no longer at the tomb. John 20.1 (5)

Down

- 1. The name of another woman at the tomb. Matthew 28.1 (4)
- 2. He swam to the shore to see Jesus. John 21.7 (5, 5)
- 4. A name for Thomas. John 20.24 (7)
- 6. Jesus appeared in this region. Mark 16.7 (7)
- 7. Possibly the name of 'the disciple Jesus loved'. John 21.20-24 (4)
- 8. One of the women at the tomb. Mark 16.1 (6)
- 9. Jesus was recognised when he broke this. Luke 24.30 (5)
- 11. Jesus greeted his followers with this word. John 20.26 (5)
- 14. He doubted at first what the others had seen. John 20.24 (6)
- 16. The Hebrew word which Mary Magdalene called the risen Jesus. John 20.16 (7)
- 17. The time of day at which the women went to the tomb. Luke 24.1 (4) °
- 18. A relative of 1 down. Luke 24.10 (5)
- 19. The risen Jesus ate this. Luke 24.42 and 43 (4)

Answers**Across**

3. Afraid
5. Emmaus
7. Joanna
8. Sunday (Students often get confused about the numbering of the days of the week*.)
10. Temple
12. Cleopas
13. Mary Magdalene
15. Gardener
18. Jerusalem
20. Stone

Down

1. Mary
2. Simon Peter
4. Didymus
6. Galilee
7. John
8. Salome
9. Bread
11. Peace
14. Thomas
16. Rabboni
17. Dawn
18. James
19. Fish

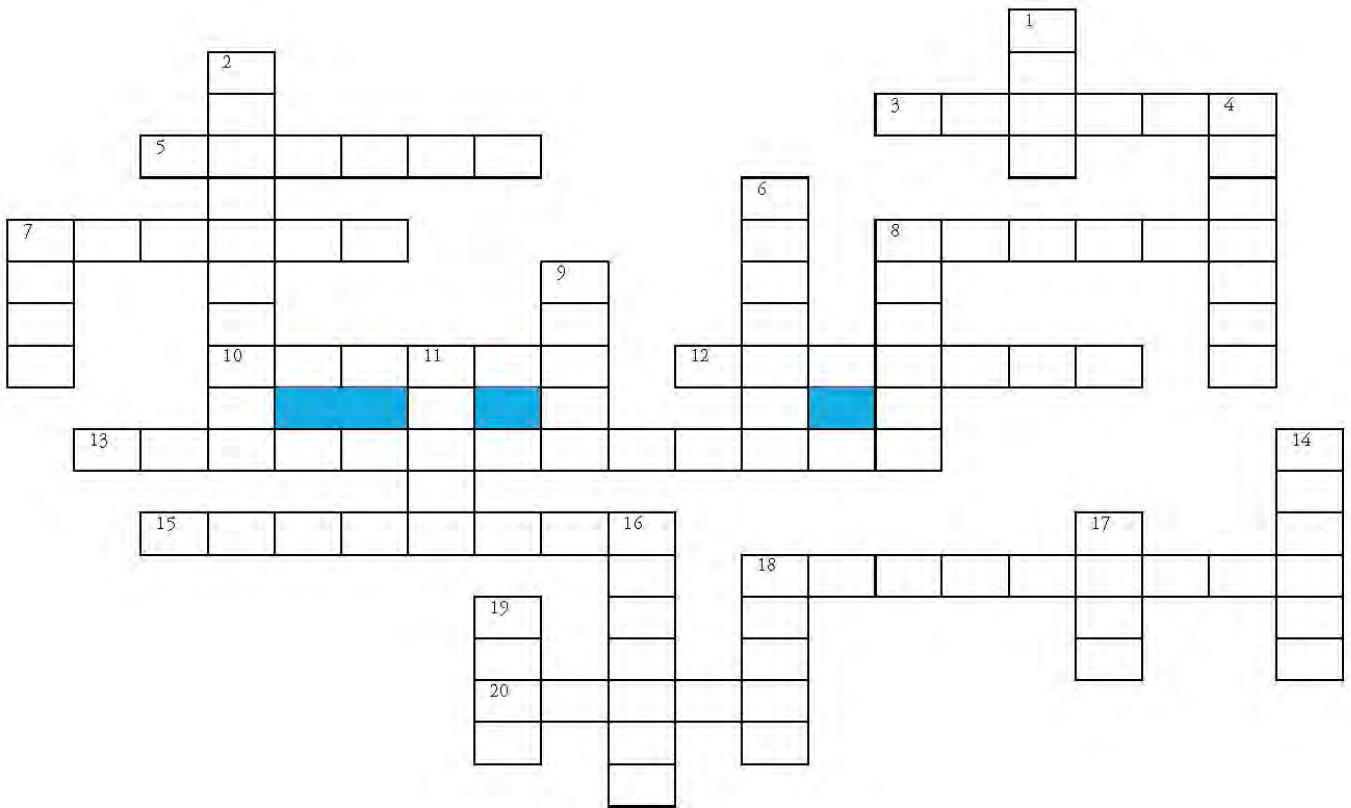
The Jews have always kept the seventh day (Friday sunset to Saturday sunset) as their Sabbath (resting-day) because of the tradition that at Creation God rested on the seventh day.

Christianity grew out of Judaism and early Christians kept the Jewish sabbath (see Acts 17.2). They also had special Christian meetings which were held on the first day of the week (Sunday) because Jesus had risen on that day (see Acts 20.7).

It became impossible to keep both days so gradually Christians opted to keep Sunday and treated it with the same respect which was given to the Sabbath. At one time, during the persecution of Christians in the Roman Empire, the keeping of Sunday was the only means by which puzzled Roman officials could identify Christians as different from Jews.

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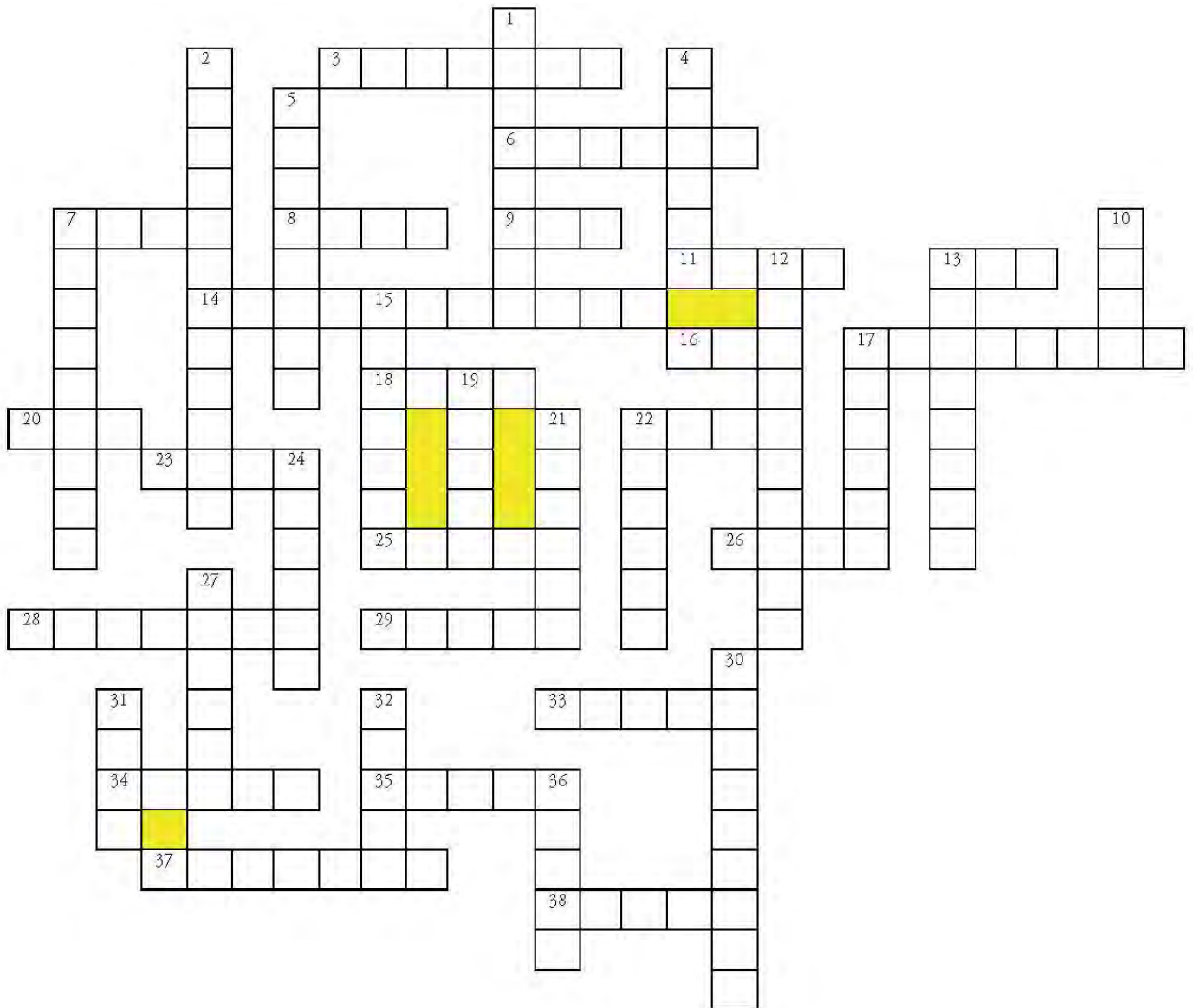
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Stories Jesus Told



Some of the stories Jesus told

The crossword is based on the following stories:

Patches on clothes; new wine needs new bottles. Mark 2.21-22

The sower. Mark 4.1-9

Seed growing secretly till harvest. Mark 4.26-29

Mustard seed. Mark 4.30-32

The vineyard tenants. Mark 12.1-12

The good Samaritan. Luke 10.30-35

The friend at midnight. Luke 11.5-8

The persistent widow. Luke 18.3-5

The rich fool. Luke 12.13-21

Dinner parties. Luke 14.8-10, 16-20

The lost sheep Luke 15.4-7 The lost coin. Luke 15.8-10

Two sons (The prodigal son). Luke 15.11-32 The dishonest steward. Luke 16.1-7

The rich man and Lazarus. Luke 16.19-31

The Pharisee and the tax-collector. Luke 18.10-14

Girls at a wedding. Matthew 25.1-11

Three slaves (the talents). Matthew 25.14-30, Luke 19.12-24

Jesus' everyday language was full of pictures:

e.g. The camel and the eye of the needle, Mark 10.17-27; yeast, Luke 13.21. The Sermon on the Mount (Matthew 5-7) is full of imagery: salt of the earth, light of the world, lilies of the field, a plank in your eye, pearls before swine, houses on rock and sand.

When reading stories about Jesus and stories told by Jesus, it is useful to read the verses around each story. These often show the meaning as seen by the editors (the gospel writers) and the way the stories were used in the early Church.

Clues

(Numbers in brackets indicate the number of letters in the answer)

Across

3. Dogs licked his sores at a rich man's gate. Luke 16.20 (7)
6. The place where one man said, 'God be merciful to me a sinner'. Luke 18:10 (6)
7. Not obeying the words of Jesus would be as foolish as building a house on this. Matthew 7.26 (4)
8. But a wise man would build on this. Matthew 7.25 (4)
9. First take the plank out of this. Matthew 7.3 (3)
11. A father put this on his repentant son ... Luke 15.22 (4)
13. The response in heaven to one sinner's repentance. Luke 15.7 (3)
14. The Kingdom of God grows from small beginnings like this does. Mark 4.31 (7, 4)
16. The owner of a vineyard finally sent him to his tenants. Mark 12.6 (3)
17. Everyday stories with deeper meanings. (8)
18. ... And this. (See 11 across) (4)
20. What some foolish women didn't have. Matthew 25.3 (3)
22. Jesus told stories about a sheep and a coin which were so at first. Luke 15 (4)
23. God called a rich man this. Luke 12.20 (4)
25. Abraham said that if they did not listen to him they wouldn't listen if someone rose from the dead. Luke 16.31 (5)
26. The son, down on his luck, felt like eating their food. Luke 15.16 (4)
28. Not to be put in old bottles. Mark 2.22 (3, 4)
29. They ate seeds from the path. Mark 4.4 (5)
33. The story of the widow and the judge is about persistence in this. Luke 18.1 (6)
34. Jesus described his followers as this to the world. Matthew 5.14 (5)
35. One of these begged for justice to be done. Luke 18.3 (5)
37. A dishonest one of these was given as an example by Jesus when showing that believers should be just as capable at handling money. Luke 16.1 (7)
38. It would have to be unloaded to get through a door in a city gate – or through the eye of a needle. Mark 10.25 (5)

Down

1. A rich man had five of these. Luke 16.28 (8)
2. It is like a seed growing secretly but surely towards harvest. Mark 4.26 (7, 2, 3)
4. A lady lost a piece of this. Luke 15.8 (6)
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KJV

Answers

Across

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6. Temple
7. Sand
8. Rock
9. Eye
11. Ring
13. Joy
14. Mustard Seed
16. Son
17. Parables
18. Robe
20. Oil
22. Lost
23. Fool
25. Moses
26. Pigs
28. New Wine
29. Birds
33. Prayer
34. Light
35. Widow
37. Steward
38. Camel

Down

1. Brothers
2. Kingdom of God
4. Silver
5. Pharisee
7. Samaritan
10. Five
12. Ninety-nine
13. Jericho
15. Abraham
17. Pearls
19. Barns
21. Feasts

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- 32. Sower
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Postscript

The stories which Jesus told have one great advantage over the stories which are about Jesus. This is that they can be acted without the embarrassment of children playing the role of Jesus. For those who cannot afford the time for much acting in their scheme of work, a single miming session can be worth the time spent in that it helps to bring out the entertainment value there must have been in these stories when Jesus first told them.

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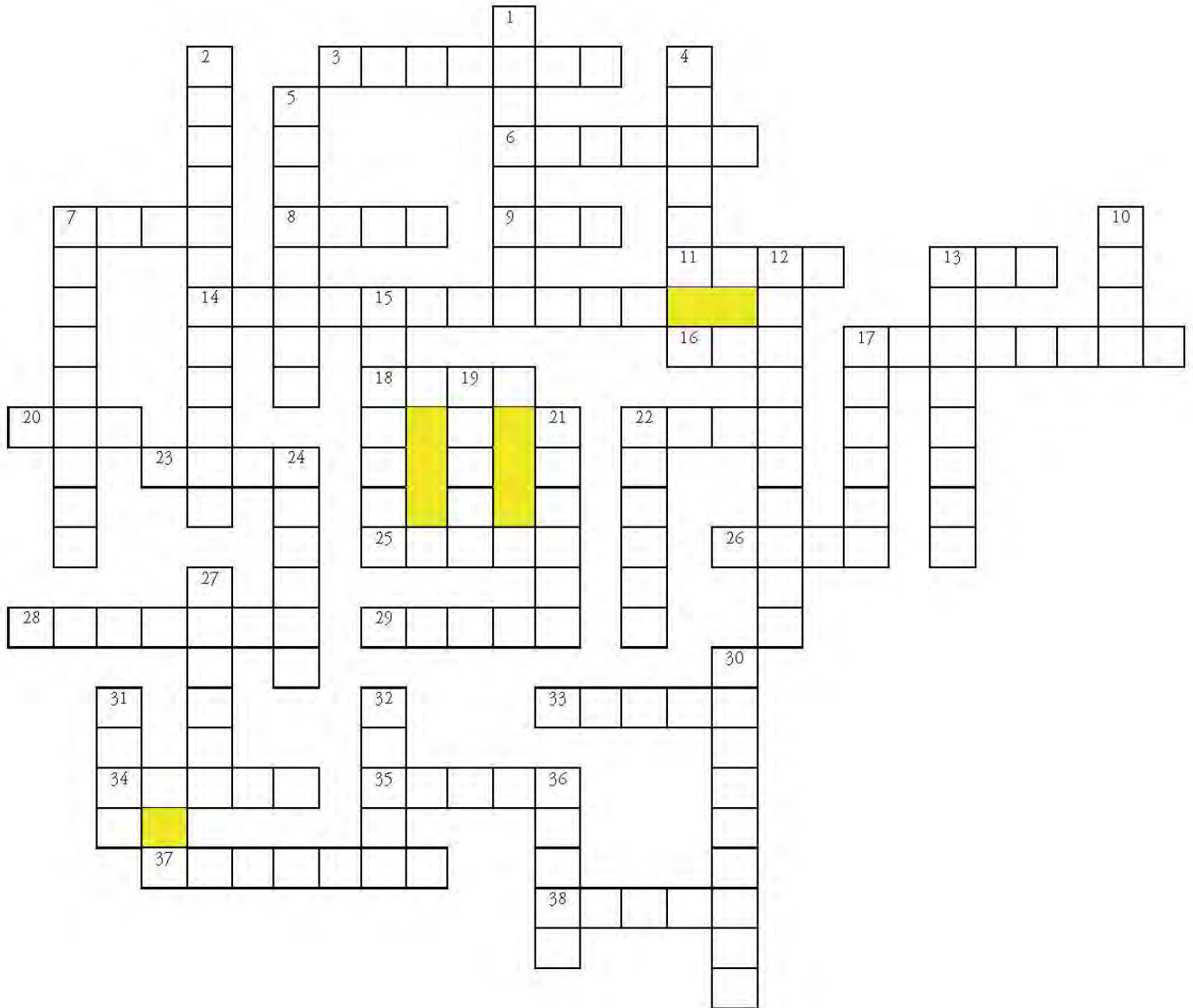
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Talking the language of religious ideas

S	P	I	R	I	T	H	E	O	L	O	G	Y	T	I	L	A	R	O	M	X
N	U	M	I	N	O	U	S	N	O	I	T	A	N	R	A	C	N	I	E	R
X	X	S	I	M	M	O	R	T	A	L	I	T	Y	X	L	O	D	I	T	E
P	P	I	H	S	R	O	W	G	S	L	L	E	H	E	A	V	E	N	O	S
R	R	C	L	I	A	G	N	O	S	T	I	C	X	X	R	X	O	C	T	U
A	E	I	A	E	T	X	U	O	L	O	B	M	Y	S	U	I	X	A	X	R
Y	V	T	I	H	H	L	H	D	T	X	C	X	X	S	T	N	X	R	P	R
E	E	S	T	T	E	T	O	X	J	H	R	F	X	A	A	I	X	N	U	E
R	L	Y	Y	E	I	X	L	X	U	A	E	E	T	C	N	T	E	A	R	C
D	A	M	T	A	S	X	Y	M	D	N	E	I	X	R	R	I	S	T	G	T
E	T	H	F	A	T	E	A	X	G	G	D	L	S	A	E	A	I	I	A	I
R	I	T	U	A	L	N	X	X	E	E	X	E	E	M	P	T	D	O	T	O
C	O	X	A	N	I	M	I	S	M	L	T	B	E	E	U	I	A	N	O	N
A	N	O	I	S	S	E	C	R	E	T	N	I	R	N	S	O	R	B	R	G
S	X	X	M	S	I	E	H	T	N	A	P	X	R	T	X	N	A	X	Y	I
S	E	C	T	E	S	C	H	A	T	O	L	O	G	Y	X	T	P	X	X	S

You have finished the wordsearch when all the unused letters are 'X'.

Talking the language of religious ideas

S	P	I	R	I	T	H	E	O	L	O	G	Y	T	I	L	A	R	O	M	X
N	U	M	I	N	O	U	S	N	O	I	T	A	N	R	A	C	N	I	E	R
X	X	S	I	M	M	O	R	T	A	L	I	T	Y	X	L	O	D	I	T	E
P	P	I	H	S	R	O	W	G	S	L	L	E	H	E	A	V	E	N	O	S
R	R	C	L	I	A	G	N	O	S	T	I	C	X	X	R	X	O	C	T	U
A	E	I	A	E	T	X	U	O	L	O	B	M	Y	S	U	I	X	A	X	R
Y	V	T	I	H	H	L	H	D	T	X	C	X	X	S	T	N	X	R	P	R
E	E	S	T	T	E	T	O	X	J	H	R	F	X	A	A	I	X	N	U	E
R	L	Y	Y	E	I	X	L	X	U	A	E	E	T	C	N	T	E	A	R	C
D	A	M	T	A	S	X	Y	M	D	N	E	I	X	R	R	I	S	T	G	T
E	T	H	F	A	T	E	A	X	G	G	D	L	S	A	E	A	I	I	A	I
R	I	T	U	A	L	N	X	X	E	E	X	E	E	M	P	T	D	O	T	O
C	O	X	A	N	I	M	I	S	M	L	T	B	E	E	U	I	A	N	O	N
A	N	O	I	S	S	E	C	R	E	T	N	I	R	N	S	O	R	B	R	G
S	X	X	M	S	I	E	H	T	N	A	P	X	R	T	X	N	A	X	Y	I
S	E	C	T	E	S	C	H	A	T	O	L	O	G	Y	X	T	P	X	X	S

You have finished the wordsearch when all the unused letters are 'X'.

© Janet Green

KJV

The Yule Log – a wordsearch for Advent, Christmas & Epiphany

S	N	A	M	W	O	N	S	Y	E	K	R	U	T	G	N	I	D	D	U	P	F	W
A	C	A	K	E	I	M	I	N	C	E	P	I	E	G	N	A	R	O	N	D	O	R
N	A	S	E	L	D	N	A	C	R	U	O	F	S	T	N	E	S	E	R	P	N	E
T	R	M	U	G	O	L	D	E	S	N	E	C	N	I	K	N	A	R	F	A	O	A
A	D	E	Z	A	C	H	A	R	I	A	S	T	F	M	O	O	R	R	S	D	B	T
C	S	L	O	B	Y	A	M	E	E	L	I	L	A	G	A	T	H	E	T	V	B	H
L	H	C	G	R	R	R	E	G	N	A	M	O	T	P	Y	G	E	S	A	E	I	S
A	O	H	S	I	E	L	I	S	A	B	E	T	H	D	P	E	I	U	R	N	R	L
U	L	I	S	E	N	J	D	O	A	Y	O	F	M	I	A	T	T	L	S	T	D	B
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H	Y	R	E	W	U	T	R	S	G	A	A	N	N	A	H	A	E	H	E	A	R	L
P	V	A	L	M	S	O	E	E	E	M	A	U	B	D	C	Z	N	P	T	L	E	L
L	I	Z	H	W	N	I	H	N	L	P	G	E	G	I	O	A	F	O	E	E	L	S
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U	S	T	E	E	I	R	S	O	N	O	F	G	O	D	T	T	L	T	O	A	I	I
R	T	L	P	M	E	H	S	H	E	P	H	E	R	D	S	H	U	E	R	R	T	T
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I	O	R	T	I	D	I	N	G	S	O	F	G	R	E	A	T	J	O	Y	N	H	C
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E	L	S	L	O	R	A	C	R	A	C	K	E	R	S	G	N	I	K	C	O	T	S

KJV

CLUES from the KJV to words which are at the heart of this wordsearch (diphthongs are treated as a and e)

To whom did Luke address his gospel? (10)

The cousin of Jesus. (4, 3, 7)

The Roman Emperor. (6, 8)

Governor of Syria. (8)

Mother of John the Baptist. (9)

Father of John the Baptist. (9)

The angel's name. (7)

Elisabeth was descended from this man. (5)

Zacharias remained thus after the vision. (10)

Name the city to which Gabriel was sent and the area in which it was. (8) (7)

What did Gabriel say Mary's child would be called? (3, 2, 3)

'Behold the; be it unto me according to thy word.' (8, 2, 3, 4)

About how many months did Mary stay with Elisabeth? (5)

Joseph was a descendant of this man. (5)

Where did Joseph go to be taxed? (9)

What was there none of in the inn? (4)

What was the baby Jesus wrapped in? (9, 7)

Where was the baby Jesus laid? (6)

Who were abiding in the field? (9)

What did they see and what was brought to them? (5) (7, 2, 5 3)

Who kept all these things and pondered them in her heart? (4)

Where was the baby Jesus taken by his parents to present him to the Lord? (9)

Which just and devout man did they meet in the Temple? (6)

'Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy...?' (9)

Who else was in the Temple and what was she? (4) (10)

Name the king of Judaea. (5)

To whom did the angel of the Lord say in a dream, '... thou shalt call his name JESUS: for he shall save his people from their sins.' (6)

Who came from the east to Jerusalem? (4, 3) What had they seen? (4)

What gifts did they give? (4) (12) (5)

To which country did Joseph take Jesus to keep him safe? (5)

FIND OUT which prophet said that the Messiah would be born in Bethlehem. (5) What is another word for the wise men? (4)

Now find the traditional names of the wise men and the countries from which they are said to have travelled.

FINALLY, THE YULE LOG:

Find about 27 items that have become associated with Christmas festivities (e.g. a red-nosed reindeer) and then answer the remaining last question. © Janet Green 2011

KJV

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S	N	A	M	W	O	N	S	Y	E	K	R	U	T	G	N	I	D	D	U	P	F	W
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T	R	M	U	G	O	L	D	E	S	N	E	C	N	I	K	N	A	R	F	A	O	A
A	D	E	Z	A	C	H	A	R	I	A	S	T	F	M	O	O	R	R	S	D	B	T
C	S	L	O	B	Y	A	M	E	E	L	I	L	A	G	A	T	H	E	T	V	B	H
L	H	C	G	R	R	R	E	G	N	A	M	O	T	P	Y	G	E	S	A	E	I	S
A	O	H	S	I	E	L	I	S	A	B	E	T	H	D	P	E	I	U	R	N	R	L
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I	O	R	T	I	D	I	N	G	S	O	F	G	R	E	A	T	J	O	Y	N	H	C
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E	L	S	L	O	R	A	C	R	A	C	K	E	R	S	G	N	I	K	C	O	T	S



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Thou Shalt Not Bear False Witness (Lie)

A thought-provoking playlet for assembly or class Scene outlines; characters to improvise the words.

Scene One

A boy (Jim. Use the real names of the characters apart from Joe Bloggs). His mother.

This is a family scene. Jim's schoolwork and behaviour have been suffering because he has been hanging about with Joe Bloggs who is a bad influence, according to Jim's mum. She even threatens to go up to school to tell those teachers that the two boys must be kept apart.

Scene Two

In the street

A narrator explains that the weeks have gone by. Jim and Joe Bloggs have hardly seen each other but they happen to live in the same area. Jim is on the way home with his friends, when Joe Bloggs arrives.

The action: Jim and his friends are playing football. Joe Bloggs joins in. As they move across the stage, one by one the friends leave. They drop off at their street corners with the usual 'So long; be seeing you' remarks, until Joe Bloggs and Jim are the only ones playing. Jim suddenly realises that he is late and he rushes off with his football.

Scene Three

At Jim's home. Jim and his mother

The Mum says words on these lines: 'You're late again! I thought you were improving, but I should have known better, etc., etc., You've been with that Joe Bloggs, haven't you?'

Jim is careful not to actually say that he's not been with Joe Bloggs. He gets round it. 'Aw, Mum! I'm sorry I'm late. I forgot the time. I've been playing football with ... (he lists all the boys but misses out Joe Bloggs).'

Mum says, 'Well, wash your hands, then come and get your tea.'

Narrator: Was Jim telling a lie or wasn't he? He didn't actually say that he wasn't with Joe Bloggs.

Let the audience vote.

According to New Testament teaching, if you intend to deceive then you have told a lie, whatever words you said.

This play could be used with the play about not stealing; the theme being: Honesty in word and deed.

In class it can be an illustration of the ninth commandment. An entertaining story for reading on this topic is George Layton's *The Fib* (Longman's Knockouts).

For more depth of discussion in class, get the students to make up short scenes such as the following:

A wounded parachutist is hidden in a back room. A woman tends him. There is a knock on the door. The woman answers and finds an enemy soldier searching for the parachutist. What does she say?

A lady has bought a hideous dress. She wants to look her best for a special occasion. She asks her friend's opinion about the dress. The friend does not want to hurt her feelings but does not want her to go out looking a mess. What does the friend say?

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A person is lying in bed dying from an incurable illness. A nurse comes in. The patient asks, 'I will get better, won't I?' What does the nurse reply?

After acting out these situations, discuss the dilemmas they raise, with particular attention to truthfulness.

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Thou Shalt Not Steal

A play about the eighth commandment. Useful in class or assembly.

It can stand on its own or as part of a larger theme, e.g. The Ten Commandments or something like 'No-one is an island' which is outlined at the end

You need up to eighteen students.

Beforehand you need to prepare sixteen flashcards. On one side there is the title (capital letters in the list below) and on the other side the flashcard has the basic words of the script.

The advantage of this play is that it does not need much rehearsing. When you perform the play as an assembly, have a row of chairs ready in a convenient place with the flashcards laid out on each chair. At the end of your play, the cast take their places, pick up and display in turn the title whilst repeating the sentence each one said when they were acting. In this way the point is reinforced.

Flashcards:

1. Envyng: Look at Wayne's pen. I'd like one like that!
2. Suggesting: Let's nick it!
3. Agreeing: A good idea! I go along with that!
4. Planning: We could do it now!
5. Prompting: You do it, Sammy!
6. Daring: Go on, Sammy! I dare you!
7. Flattering: Go on, Sammy! You're good at things like that!
8. Stealing: I've got it!
9. Abetting: Here quick! I'll take it!
10. Concealing: I'll hide it!
11. Lying: I didn't see anything!
12. Covering up: He was with me all the time!

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13. Keeping Quiet: (silence)
14. Excusing: He was only having a bit of fun sir!
15. Defending: It's only a pen.
16. Justifying: He deserved to lose it anyway. He's careless. And he's a cissy anyway. And he's a tell-tale.

ALL: Finders keepers! Losers weepers!

This is just one set of flashcards but it is fun rehashing it with each new cast and deciding what words to use.

The play includes a child acting the part of 'teacher'. When the seventh character has said his line (adding more if he wishes and, incidentally, using the real names of the actors) the victim takes his work up to the 'teacher' leaving his pen behind. When he discovers the pen is missing he returns to the 'teacher' and announces that it has been nicked. The 'teacher' delivers a suitable series of admonitions and then there is a search. The pen is found on the tenth child and then there are the rest of the statements as the 'teacher' works along the line asking who knows anything about this.

Question: Who stole the pen? (Emphasise the involvement of all the characters.)

In class, this can be used when doing the Ten Commandments or as a moral education lesson.

An entertaining short story to read beforehand is George Layton's *Balaclava story* (Longman's Knockouts series).

The teacher dishes out the flashcards, appoints the extra two characters and all the class take part, remaining in their desks. The class pretends to be a class being taught by the child playing the teacher.

The flashcards are numbered so that the students can say their lines in the right order. At the moment of the theft, the victim leaves his pen and takes his work to the 'teacher', but, apart from that, the whole scene can be done with the minimum of movement and very little waste of class time.

Development of a theme, 'No-one is an island'

When using the play about stealing for assembly, it can be used as part of a sequence on the theme, 'No-one is an island'.

The 'Naboth's Vineyard' play continues the theme of responsibility and involvement. It leads logically on to the idea of teamwork with involvement being to a good end instead of a bad one as in 'Naboth's Vineyard'.

For the idea of teamwork, brief some students to form a football team. When the captain has chosen the team, he asks them each what position they want to play. (Obviously you have set this up beforehand.) Each member asks to be a goalkeeper.

The same point can be made with broken pieces of a watch (the old-fashioned sort with hands, cogs and springs), or any other pieces of machinery. The lesson is that every part has its own job to do and the whole can only function if the individual pieces are doing their jobs.

In church, the next step would be to relate this to the members of the Body of Christ but for secular assemblies in school, this series is a useful reminder of the need for every person in the community to be pulling their

The letters 'KJV' are written in a purple, hand-drawn style with a slightly textured, ink-like appearance. The letters are positioned in the upper right corner of the page.

weight. A school would not work if it was full of headmasters – it even needs the first years.

Of course, everybody's role changes as time moves on.

A unit that follows on from here is one on the importance of the individual, recognising one's own worth and fulfilling one's own potential.

An entertaining visual aid is to get the smallest and largest persons in the room to take off their jackets beforehand and come on stage wearing the wrong jackets. The point is that education is not just borrowing second-hand ideas, wearing someone else's thinking; it is developing your own thinking, your own beliefs.

An illustration to show how one's own development can be stunted is that good old-fashioned example when you bring in a candle on a plate and a glass. A useful tip: do not forget the matches. Light the candle then place the glass over it. Keep very quiet whilst the glass cuts off the flame from the oxygen and the flame dies. In Biblical terms, sin separates from God. In secular terms, discuss with the students the things that can smother the growth of a person. Do remember that an illustration is only an illustration. It is not a proof. Students get very irritated when adults use demonstrations as proofs.

A Christian development of this theme can use the illustration of stars and planets. Christ is our star. We, like planets, have only reflected light. If we behave as if we are stars, we become planets out of orbit. As Jesus said, 'Without me, ye can do nothing'.

All the traditional Biblical imagery can conclude this series: Vines; Fruits of the Spirit and the whole armour of God, John 15; Galatians 5; Ephesians 6, taking an assembly for each.

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Who said that?

A Quotation Game

Method:

Select about twenty quotations from the given list. There are enough quotations to play the game many times.

Write the quotations on pieces of card and stick them round the room. (Number the quotations.)

The players go around the room, separately or in pairs, with a piece of paper and a pen. They try to identify as many quotations as possible, simply stating who said them. You may leave Bibles around the room for the players to consult; but make sure there is not a concordance at the back of any of them. Make a time limit. The winner is the one with the most correct answers.

The Quotations:

1. 'Ye shall be as gods, knowing good and evil.'
2. 'Am I my brother's keeper?'
3. 'My son, God will provide himself a lamb for a burnt offering.'
4. 'I will draw water for thy camels also; until they have done drinking.'
5. 'I am a smooth man.'
6. 'And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.'
7. 'the sun and the moon and the eleven stars made obeisance to me.'
8. '... I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favoured ...'
9. 'I will now turn aside, and see this great sight, why the bush is not burnt.'
10. 'Sing to the Lord, for he has triumphed gloriously, the horse and his rider he has thrown into the sea.'
11. Go forward; march around the city, and let the armed men pass on before the ark of the Lord.'
12. 'Choose this day whom you will serve ... but as for me and my house, we will serve the Lord.'
13. 'Out of the eater came something to eat, Out of the strong came something sweet.'
14. 'How can you say, I love you, when your heart is not with me? You have mocked me these three times ...'
15. 'He asked water and she gave him milk, she brought him curds in a lordly bowl.'
16. 'If thou wilt give the Ammonites into my hand, then whoever comes forth from the doors of my house to meet me ... I will offer him up for a burnt offering.'
17. 'Go lie down; and if he calls you, you shall say, Speak, Lord, for thy servant hears.'
18. 'On this condition I will make a treaty with you, that I gouge out all your right eyes ...'
19. 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams.'
20. 'What then is this bleating of sheep in my ears, and the lowing of the oxen which I hear?'
21. 'The Lord who delivered me from the paw of the lion and from the paw of the bear, will deliver me from the hand of this Philistine.'

22. 'Let not my lord regard this ill-natured fellow, Nabal; for as his name is, so is he; Nabal is his name, and folly is with him.'
23. 'Behold I have played the fool.'
24. 'How are the mighty fallen, And the weapons of war perished!'
25. 'You will not come in here, but the blind and the lame will ward you off.'
26. 'You are the man.'
27. 'Give thy servant therefore an understanding mind to govern thy people, that I may discern between good and evil; for who is able to govern this thy great people?'
28. 'My father chastised you with whips, but I will chastise you with scorpions.'
29. 'As the Lord God of Israel lives, before whom I stand, there shall be neither dew nor rain'
30. 'Now I know that you are a man of God, and that the word of the Lord in your mouth is truth.'
31. 'Has it not been told my lord what I did when Jezebel killed the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifties in a cave, and fed them with bread and water?'
32. 'Cry aloud, for he is a god; either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened.'
33. 'Let not him that girds on his armour boast himself as he that puts it off.'
34. 'The Lord forbid that I should give you the inheritance of my fathers.'
35. 'I saw all Israel scattered upon the mountains, as sheep that have no shepherd.'
36. 'Are not Abana and Pharphar, the rivers of Damascus, better than all the waters of Israel?'
37. 'Who is on my side? Who? ... Throw her down.'
38. 'Go, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that has been found.'
39. 'Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the Lord, the God of Israel. .
40. 'I said to the king, if it pleases the king, and if your servant has found favour in your sight, that you send me to Judah, the city of my fathers' sepulchres, that I may rebuild it.'
41. 'If I have found favour in your sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.'
42. 'Do you still hold fast your integrity? Curse God and die.'
43. 'I know that my Redeemer liveth.'
44. 'From going to and fro on the earth and from walking up and down on it ... '
45. 'Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God.'
46. 'The Lord is my shepherd I shall not want.'
47. 'How shall we sing the Lord's song in a foreign land?'
48. 'In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.'

49. 'I see a rod of almond.'
50. 'So I went down to the potter's house, and there he was working at his wheel.'
51. 'Thus says the Lord: Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations within two years.'
52. 'Thus says the Lord of Hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them.'
53. 'Behold the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah ...'
54. 'He dictated all these words to me, while I wrote them with ink on the scroll.'
55. 'Such was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face ...'
56. 'If it be so, our God whom we serve is able to deliver us from the burning fiery furnace ... But if not ... we will not serve your gods or worship the golden image ...'
57. 'O king, live for ever! My God sent his angel and shut the lions' mouths.'
58. 'I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man.'
59. 'So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley.'
60. 'I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me; Go prophesy to my people Israel.'
61. 'Take me up and throw me into the sea, then the sea will quiet down for you; for I know it is because of me that this great tempest has come upon you.'
62. 'I have baptized you with water; but he will baptize you with the Holy Spirit.'
63. 'Thou art my beloved Son with thee I am well pleased.'
64. 'The time is fulfilled and the Kingdom of God is at hand; repent and believe in the gospel.'
65. 'Follow me and I will make you become fishers of men.'
66. 'If you will, you can make me clean.'
67. 'Go show yourself to the priest, and offer for your cleansing what Moses commanded.'
68. 'He is possessed by Beelzebub, and by the prince of demons he casts out the demons.'
69. 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live.'
70. 'John, whom I beheaded, has been raised.'
71. 'I want you to give me at once the head of John the Baptist on a platter.'
72. 'Even the dogs under the table eat the children's crumbs.'
73. 'I see men; but they look like trees walking.'
74. 'You are the Christ.'
75. 'Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah.'
76. 'I believe; help my unbelief.'
77. 'Teacher, we saw a man casting out demons in your name, and we forbade him ...'

78. 'Grant us to sit, one at your right hand and one at your left, in your glory.'
79. 'For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many.'
80. 'Jesus, Son of David, have mercy on me!'
81. 'Tell us, when will this be, and what will be the sign when these things are all to be accomplished?'
82. 'If I must die with you, I will not deny you.'
83. 'Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt.'
84. 'The one I shall kiss is the man.'
85. 'Truly this man was the Son of God!'
86. 'Go, tell his disciples and Peter that he is going before you to Galilee ...'
87. 'Hail, O favoured one, the Lord is with you!'
88. 'My soul magnifies the Lord, and my spirit rejoices in God my Saviour ...'
89. 'Blessed be the Lord God of Israel, for he has visited and redeemed his people.'
90. 'Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.'
91. 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation ...'
92. 'Son, why have you treated us so? Behold, your father and I have been looking for you anxiously.'
93. 'I tell you, God is able from these stones to raise up children to Abraham.'
94. 'If you are the Son of God, command this stone to become bread.'
95. 'Today this scripture has been fulfilled in your hearing.'
96. 'Depart from me, for I am a sinful man, O Lord.'
97. 'But say the word, and let my servant be healed. For I am a man set under authority.'
98. 'Are you he who is to come, or shall we look for another?'
99. 'If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.'
100. 'Lord, do you want us to bid fire come down from heaven and consume them?'
101. 'Teacher, all these I have observed from my youth.'
102. 'The one who showed mercy on him.'
103. 'Lord, do you not care that my sister has left me to serve alone?'
104. 'I will arise and go to my father, and I will say to him, Father I have sinned against heaven and before you.'
105. 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'
106. 'God be merciful to me a sinner.'
107. 'Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold.'
108. 'This cup which is poured out for you is the new covenant in my blood.'

109. 'Father, forgive them; for they know not what they do.'
110. 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.'
111. 'Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?'
112. 'Where is he who has been born King of the Jews?'
113. 'Go and search diligently for the child and when you have found him bring me word, that I too may come and worship him.'
114. 'I need to be baptized by you, and do you come to me?'
115. 'You are the salt of the earth.'
116. 'Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them.'
117. 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.'
118. 'Whom do you want me to release for you, Barabbas or Jesus who is called the Christ?'
119. 'Have nothing to do with that righteous man, for I have suffered much over him today in a dream.'
120. 'Behold, the Lamb of God, who takes away the sin of the world!'
121. 'Can anything good come out of Nazareth?'
122. 'They have no wine.'
123. 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?'
124. 'I have no husband.'
125. 'Two hundred denarii would not buy enough bread for each of them to get a little.'
126. 'There is a lad here who has five barley loaves and two fish; but what are they among so many?'
127. 'Lord, to whom shall we go? You have the words of eternal life.'
128. 'Does our law judge a man without first giving him a hearing and learning what he does?'
129. 'Lord if you had been here, my brother would not have died.'
130. 'It is expedient for you that one man should die for the people ...'
131. 'Lord, not my feet only but also my hands and my head!'
132. 'What is truth?'
133. 'Behold the man.'
134. 'Because they have taken away my Lord, and I do not know where they have laid him.'
135. 'Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.'
136. 'Lord, what about this man?'
137. 'But ye shall receive power when the Holy Spirit has come upon you ...'
138. 'So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us ... one of these men must become with us a witness to his resurrection.'

139. 'For these men are not drunk, as you suppose, since it is only the third hour of the day, but this is what was spoken by the prophet Joel.'
140. 'I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk.'
141. '... if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them.'
142. 'Lord, do not hold this sin against them.'
143. 'Give me also this power, that anyone on whom I lay my hands may receive the-Holy Spirit.'
144. 'Do you understand what you are reading?'
145. 'See, here is water! What is to prevent my being baptized?'
146. 'Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit.'
147. 'Aeneas, Jesus Christ heals you; rise and make your bed.'
148. 'Tabitha, rise.'
149. 'No, Lord; for I have never eaten anything that is common or unclean.'
150. 'Four days ago, about this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel.'
151. 'Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him.'
152. 'Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?'
153. 'Tell this to James and the brethren.'
154. 'Set apart for me Barnabas and Saul for the work to which I have called them.'
155. 'You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?'
156. 'The gods have come down to us in the likeness of men!'
157. 'Therefore my judgement is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood.'
158. 'Come over to Macedonia and help us.'
159. 'If you have judged me to be faithful to the Lord, come to my house and stay.'
160. 'These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practise.'
161. 'Men, what must I do to be saved?'
162. 'These men who have turned the world upside down have come here also ...'
163. 'What would this babbler say?'
164. 'If it were a matter of wrongdoing or vicious crime, I should have reason to bear with you, O Jews; but since it is a matter of questions about words and names and your own law, see to it yourselves.'
165. 'No, we have never even heard that there is a Holy Spirit.'

166. '... there is a danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may count for nothing.'
167. '... we are in danger of being charged with rioting today, there being no cause that we can give to justify this commotion.'
168. 'It is more blessed to give than to receive.'
169. 'Thus says the Holy Spirit, "So shall the Jews at Jerusalem bind the man who owns this girdle."'
170. '... moreover he also brought Greeks into the temple, and he has defiled this holy place.'
171. 'I am a Jew, from Tarsus in Cilicia, a citizen of no mean city ...'
172. 'I bought this citizenship for a large sum.'
173. 'The Jews have agreed to ask you to bring Paul down to the council tomorrow.'
174. '... we have found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.'
175. 'When Lysias the tribune comes down, I will decide your case.'
176. 'You have appealed to Caesar; to Caesar you shall go.'
177. 'Paul, you are mad; your great learning is turning you mad.'
178. 'In a short time you think to make me a Christian!'
179. 'Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ.'
180. 'If anyone thinks he is religious, and does not bridle his tongue but deceives his heart, this man's religion is vain.'
181. 'Cast all your anxieties on him, for he cares about you.'
182. '... but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.'
183. 'Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing ...'
184. 'I was in the Spirit on the Lord's day.'
185. 'I warn every one who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book.'

Answers to 'Who Said That?' with Bible references:

1. Serpent. Genesis 3.5
2. Cain. Genesis 4.9
3. Abraham. Genesis 22.8
4. Rebekah. Genesis 24.19
5. Jacob. Genesis 27.11
6. Jacob. Genesis 28.16 and 17
7. Joseph. Genesis 37.9
8. Pharaoh. Genesis 41.17 and 18
9. Moses. Exodus 3.3

10. Miriam. Exodus 15.21
11. Joshua. Joshua 6.7
12. Joshua. Joshua 24.15
13. Samson. Judges 14.14
14. Delilah. Judges 16.15
15. Deborah (about Jael). Judges 5.25
16. Jephthah. Judges 11.31
17. Eli. I Samuel 3.9
18. Nahash the Ammonite. I Samuel 11.2
19. Samuel. I Samuel 15.22
20. Samuel. I Samuel 15.14
21. David. I Samuel 17.37
22. Abigail. I Samuel 25.25
23. Saul. I Samuel 26.21
24. David. II Samuel 1.27
25. Jebusites (inhabitants of Jerusalem). II Samuel 5.6
26. Nathan. II Samuel 12.7
27. Solomon. I Kings 3.9
28. Rehoboam. I Kings 12.11
29. Elijah. I Kings 17.1
30. Widow of Zarephath. I Kings 17.24
31. Obadiah. I Kings 18.13
32. Elijah. I Kings 18.27
33. Ahab (King of Israel). I Kings 20.11
34. Naboth. I Kings 21.3
35. Micaiah. I Kings 22.17
36. Naaman. II Kings 5.12
37. Jehu. II Kings 9.32
38. Josiah. II Kings 22.13
39. Cyrus. Ezra 1.3
40. Nehemiah. Nehemiah 2.5
41. Esther. Esther 7.3
42. Job's wife. Job 2.9
43. Job. Job 19.25
44. Satan. Job 1.7
45. Ruth. Ruth 1.16
46. David. Psalm 23.1
47. Jewish exiles in Babylon. Psalm 137.4
48. Isaiah. Isaiah 6.1
49. Jeremiah. Jeremiah 1.11

50. Jeremiah. Jeremiah 18.3
51. Hananiah. Jeremiah 28.11
52. Jeremiah. Jeremiah 29.4 and 5
53. Jeremiah. Jeremiah 31.31
54. Baruch. Jeremiah 36.18
55. Ezekiel. Ezekiel 1.28
56. Shadrach, Meshach and Abednego. Daniel 3.17 and 18
57. Daniel. Daniel 6.21 and 22
58. Daniel. Daniel 7.13
59. Hosea. Hosea 3.2
60. Amos. Amos 7.14 and 15
61. Jonah. Jonah 1.12
62. John the Baptist. Mark 1.8
63. Voice from heaven. Mark 1.11
64. Jesus. Mark 1.15
65. Jesus. Mark 1.17
66. Leper. Mark 1.40
67. Jesus. Mark 1.44
68. Scribes from Jerusalem. Mark 3.22
69. Jairus. Mark 5.23
70. Herod Antipas. Mark 6.16
71. Daughter of Herodias (Salome). Mark 6.25
72. Syro-Phoenician woman. Mark 7.28
73. Blind man of Bethsaida. Mark 8.24
74. Simon Peter. Mark 8.29
75. Simon Peter. Mark 9.5
76. Father of epileptic boy. Mark 9.24
77. John. Mark 9.38
78. James and John. Mark 10.37
79. Jesus. Mark 10.45
80. Blind Bartimaeus. Mark 10.47
81. Peter, James, John and Andrew. Mark 13.4
82. Simon Peter. Mark 14.31
83. Jesus. Mark 14.36
84. Judas Iscariot. Mark 14.44
85. Centurion at the crucifixion. Mark 15.39
86. Young man in white at the tomb ('angel'). Mark 16.7
87. Gabriel. Luke 1.28
88. Mary. Luke 1.46
89. Zechariah. Luke 1.68

90. Shepherds. Luke 2.15
91. Simeon. Luke 2.29
92. Mary. Luke 2.48
93. John the Baptist. Luke 3.8
94. The Devil. Luke 4.3
95. Jesus. Luke 4.21
96. Simon Peter. Luke 5.8
97. Gentile Centurion at Capernaum. Luke 7.7 and 8
98. John the Baptist through his disciples. Luke 7.20
99. Simon the Pharisee. Luke 7.39
100. James and John. Luke 9.54
101. Rich young ruler. Mark 10.20
102. A lawyer. Luke 10.37
103. Martha. Luke 10.40
104. Prodigal Son. Luke 15.18
105. Abraham (in parable of rich man and Lazarus). Luke 16.31
106. Tax-collector in parable. Luke 18.13
107. Zacchaeus. Luke 19.8
108. Jesus. Luke 22.20
109. Jesus. Luke 23.34
110. Penitent thief. Luke 23.40 and 41
111. Cleopas. Luke 24.18
112. Wise men. Matthew 2.2
113. Herod the Great. Matthew 2.8
114. John the Baptist. Matthew 3.14
115. Jesus. Matthew 5.13
116. Jesus. Matthew 5.17
117. Five wise maidens. Matthew 25.9
118. Pontius Pilate. Matthew 27.17
119. Wife of Pontius Pilate. Matthew 27.19
120. John the Baptist. John 1.29
121. Nathanael. John 1.46
122. Mary. John 2.3
123. Nicodemus. John 3.4
124. The Samaritan woman (at the well). John 4.17
125. Philip. John 6.7
126. Andrew. John 6.9
127. Simon Peter. John 6.68
128. Nicodemus. John 7.51
129. Martha. John 11.21

130. Caiaphas. John 11.50
131. Simon Peter. John 13.9
132. Pontius Pilate. John 18.38
133. Pontius Pilate. John 19.5
134. Mary Magdalene. John 20.13
135. Thomas. John 20.25
136. Simon Peter. John 21.21
137. Jesus. Acts 1.8
138. Peter. Acts 1.22
139. Peter. Acts 2.15
140. Peter. Acts 3.6
141. Gamaliel. Acts 5.38 and 39
142. Stephen. Acts 7.60
143. Simon of Samaria (the sorcerer). Acts 8.19
144. Philip. Acts 8.30
145. Ethiopian Eunuch. Acts 8.36
146. Ananias. Acts 9.17
147. Peter. Acts 9.34
148. Peter. Acts 9.40
149. Peter. Acts 10.14
150. Cornelius. Acts 10.30
151. Peter. Acts 10.34 and 35
152. Peter. Acts 10.47
153. Peter. Acts 12.17
154. Holy Spirit. Acts 13.2
155. Paul. Acts 13.10
156. People of Lystra. Acts 14.11
157. James, brother of Jesus. Acts 15.19 and 20
158. Man of Macedonia (vision). (=Luke?) Acts 16.9
159. Lydia. Acts 16.15
160. Owners of slave girl at Philippi. Acts 16.20
161. Philippian jailer. Acts 16.30
162. Jews of Thessalonica. Acts 17.6
163. Stoics and Epicureans at Athens. Acts 17.18
164. Gallio. Acts 18.14 and 15
165. Disciples of Apollos at Ephesus. Acts 19.2
166. Demetrius. Acts 19.27
167. Town Clerk of Ephesus. Acts 19.40
168. Jesus. Acts 20.35

169. Agabus. Acts 21.11
170. Jews from Asia. Acts 21.28
171. Paul. Acts 21.39
172. Tribune Claudius Lysias. Acts 22.28
173. Paul's nephew. Acts 23.20
174. Tertullus. Acts 24.5
175. Felix. Acts 24.22
176. Festus. Acts 25.12
177. Festus. Acts 26.24
178. Herod Agrippa II. Acts 26.28
179. Paul. Romans 5.1
180. James. James 1.26
181. Peter. I Peter 5.7
182. John. I John 1.7
183. Jude. Jude 1.24
184. John. Revelation 1.10
185. John. Revelation 22.18

Some Further Ideas for the Use of the Quotations in 'Who Said That?'

In a classroom with two teams have a selection of the quotations on slips of paper in a hat. Let a member of each team draw a paper and identify the speaker and the situation.

As a party game, give the boys the quotations and the girls the answers on pieces of card. Let the players try to match up the quotations with the correct answers. Eliminate the ones which are not correct. The remaining players are issued further quotations and answers for the next rounds, eliminating players who make mistakes. Allow the failed players to circulate, giving the remaining players advice; (this is to keep everybody interested).

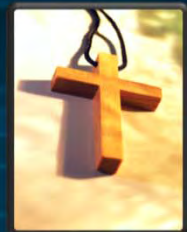
As another party game, display cards containing quotations on one table and cards containing answers on another table. Have two teams. In turn, a member from each team tries to match any two cards, until the tables are empty. Give points for each correct pairing. Remember to return inaccurate pairs of cards to the tables.

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Christianity

WHY IS THE BIBLE IMPORTANT TO CHRISTIANS?

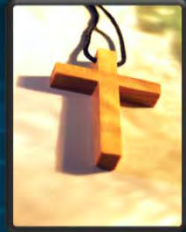


Learning Objectives

- All: will be able to describe why the Bible is important to Christians
- Most: will be able to explain why the Bible is important to Christians
- Some: will be able to consider why the Bible is important to Christians

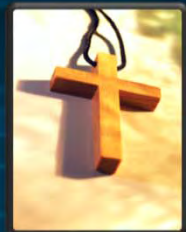
Key Words

- Bible
- Old Testament
- New Testament
- Chapter
- Verse
- Gospel
- Epistle



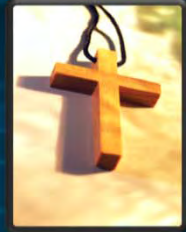
Starter

- Write down what you think are the main purposes and uses of the Bible.
- Find someone who agrees / disagrees with you.
- Add their opinions to your own.



Christians use the Bible for:

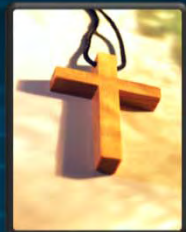
- Advice / guidance
- Encouragement
- Understanding God more
- Thanksgiving
- Learning about the past (like a history book).



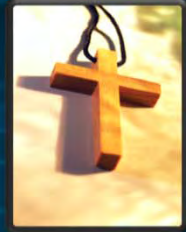
What is this about?

- The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
- And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

(Genesis 6:11-14, 17-20)

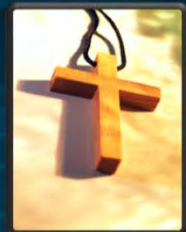


Bible Teachings



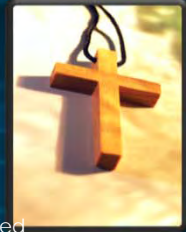
Bible Passage	What topic is the passage referring to?	What advice does the passage suggest?
Proverbs 20:1		
1 Corinthians 7:9		
Exodus 20:16		
Proverbs 12:10		
1 Corinthians 13:4-7		
Psalms 23:4		
Isaiah 56:11		
Proverbs 11:13		

Bible Teachings



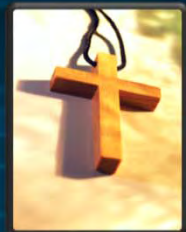
- *Proverbs 20:1*
- *Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*
- *1 Corinthians 7:9*
- *But if they cannot contain, let them marry: for it is better to marry than to burn.*
- *Exodus 20:16*
- *Thou shalt not bear false witness against thy neighbour*
- *Proverbs 12:10*
- *A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel*

Bible Teachings



- *1 Corinthians 13:4-7*
- Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth, Beareth all things, believeth all things, hopeth all things, endureth all things.
- *Psalms 23:4*
- Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art with me; thy rod and thy staff they comfort me.*
- *Isaiah 56:11*
- Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.
- *Proverbs 11:13*
- A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

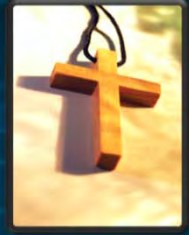
Bible Teachings



Bible Passage	What topic is the passage referring to?	What advice does the passage suggest?
Proverbs 20:1	Alcohol	Getting drunk is a fool's game
1 Corinthians 7:9	Sex and Marriage	Do not have sex before marriage
Exodus 20:16	Lying	Do not lie
Proverbs 12:10	Animal welfare	Look after your animal
1 Corinthians 13:4-7	Love	Be patient, kind, calm, give love to another, be trusting
Psalms 23:4	Loneliness / being afraid	Do not worry as God is with you
Isaiah 56:11	Greed	Do not be greedy and look to your own gain (dogs-derogatory)
Proverbs 11:13	Keeping secrets / confidences	Be trustworthy and keep people's secrets

Plenary

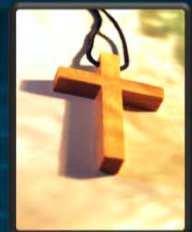
- Discuss with a partner:
- What might people mean if they say that they use the Bible as a trouble-shooter?





Christianity

WHO WAS JESUS?

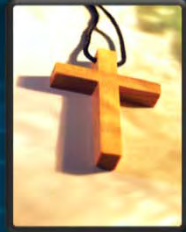


Learning Objectives

- All: will be able to describe who Jesus was
- Most: will be able to explain the life of Jesus and some of his teachings
- Some: will be able to consider why Jesus is so important to Christians

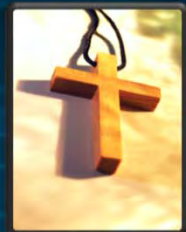
Key Words

- Jesus of Nazareth
- Christ
- Messiah
- Son of God
- Son of Man



Starter

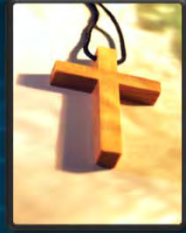
- Choose someone who you think is important.
- Write down why they are important and any particular characteristics they have shown.



Be prepared to feedback to the class

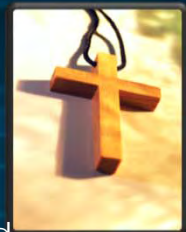


The Identity of Jesus



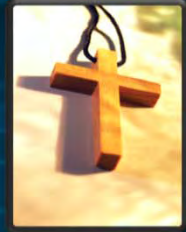
- Jesus was Jewish and was born a human being but the Bible describes his birth as a miracle. Christians believe that he was not conceived by human sexual intercourse, but by the power of God. This is called the 'Virgin Birth'.
- The Gospels say that when Jesus was about 30, he was baptised by his cousin, John the Baptist, who was a preacher. This was the beginning of Jesus' ministry, a period of about three years during which he travelled through Palestine (Israel):
 - preaching about the Kingdom of God
 - teaching people how to live in order to reach heaven when they died
 - healing people who were sick.

The Identity of Jesus



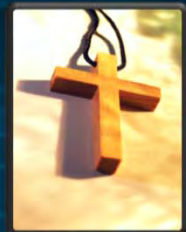
- At this time Palestine was ruled by the Romans. The Jews wanted to be free from Roman rule and hoped that God would send the Messiah (saviour) one day to lead them to victory over their enemies. As news of Jesus' teachings spread, people began to talk about him as possibly being this Messiah.
- Jesus said that he was not there to defeat the Romans. He wanted to help people by saving them from sin and to put them in a proper relationship with God.

The Identity of Jesus



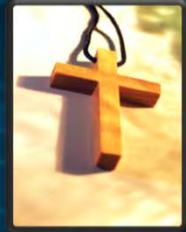
- Jesus' teachings were radical and he often clashed with the Jewish religious authorities. He was finally arrested by the Jewish leaders and tried on a charge of blasphemy, because it was said he had claimed to be the Son of God. He was sentenced to death and this was carried out by the Roman authorities.
- It is a central belief of Christianity that Jesus was crucified and then 'rose from the dead' (resurrected). Having come back to life, he appeared to his disciples on a number of occasions over 40 days when he then returned to heaven.

The Identity of Jesus



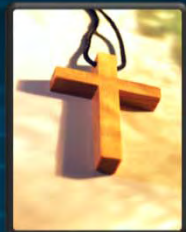
- Who were the Jews waiting for and what does the word mean?
- Why did Jesus not want to be called 'The Messiah'?
- What happened when Jesus left the earth?
- What four things had convinced people to believe that Jesus was the Messiah?
- What claim was Jesus making above all others when he saw himself as God's Son?
- What do you think Christians believe that Jesus was trying to do whilst he was on Earth?

The Identity of Jesus



- Who were the Jews waiting for and what does the word mean?
 - *Messiah – anointed or chosen one (by God).*
- Why did Jesus not want to be called 'The Messiah'?
 - *He did not want to lead an uprising as he did not want there to be any bloodshed.*
- What happened when Jesus left the earth?
 - *Many of his followers spread his messages and teachings and claimed he was the chosen one sent by God.*

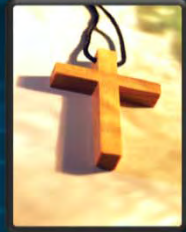
The Identity of Jesus



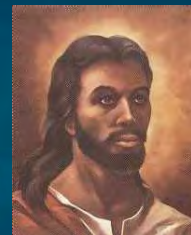
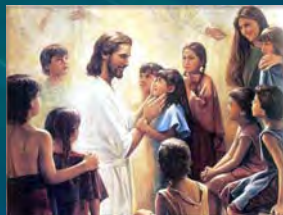
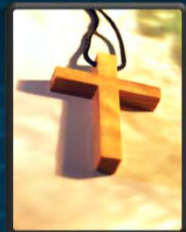
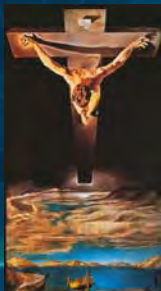
- What four things had convinced people to believe that Jesus was the Messiah?
 - *Fed large crowds miraculously, cast out demons, forgave sins, announced the coming of God's Kingdom.*
- What claim was Jesus making above all others when he saw himself as God's Son?
 - *That he was God as well as a human being – he had a special relationship with God.*
- What do you think Christians believe that Jesus was trying to do whilst he was on Earth?
 - *Bring people closer to God and teach them about God's love – to take away their sins.*

Images of Jesus

- No-one knows what Jesus looked like because there are no original pictures or descriptions of him.
- Look at the pictures on the next page.
- Discuss with a partner which you think is the most convincing and why.

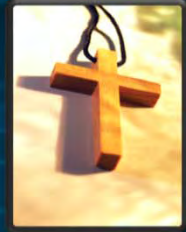


Images of Jesus



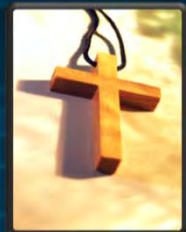
Images of Jesus

- In your books draw one of these:
 - a picture of Jesus
 - a diagram which tells someone about Jesus
 - a design which you think shows something important about Jesus.



Plenary

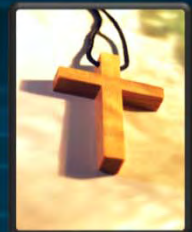
- In your books write down three important facts which you have learnt in this lesson.
- Share your list with a partner and see what you can both add to your lists.





Christianity

WHAT DID JESUS TEACH?

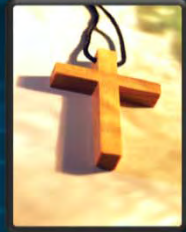


Learning Objectives

- All: will be able to describe some of Jesus' teachings
- Most: will be able to explain some of Jesus' teachings
- Some: will be able to consider why Christians believe that Jesus' teachings are so important

Key Words

- Parable
- Kingdom of God
- Kingdom of Heaven



Starter

- What makes a good story?
- Discuss this with a partner and try to come up with three points.

Be prepared to feedback to the class

*Once upon a
time, there
was.....*

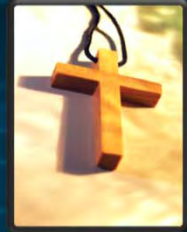


Jesus' teachings

- Jesus used parables (stories about everyday life which also had a religious meaning).

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

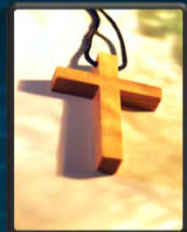
:" (Matthew 7:24-27)



Jesus' teachings

- Jesus called people to enter 'the Kingdom of God', to accept God's rule and to live as God expected them to.
- And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

(Mark 4:26-29)



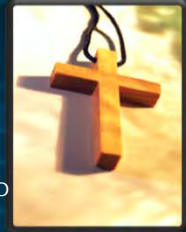
Jesus' teachings

- He taught that God is a God of love and like a loving parent. He tried to stop people being afraid of God.

Now the tax collectors and "sinners" were all gathering round to hear him. But the Pharisees and the teachers of the law muttered, "This man welcomes sinners, and eats with them."

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

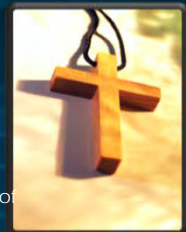
(Luke 15:1-7)



Jesus' teachings

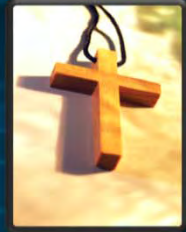
- He stressed that God is willing to forgive people who disobey Him providing they have a change of heart (repent) and seek His blessing).
- And *Jesus* entered and passed through Jericho. And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. ⁷ And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

(Luke 19:1-10)



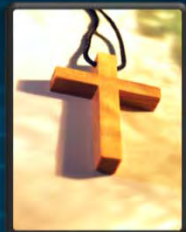
Task

- You have read some of Jesus' teachings and have seen the way in which he taught.
- Your task is to write a parable of your own.
- Like Jesus' parables it should have a main teaching which is shown by the story.
- You do not need to make it a religious parable – it could just be about common sense.



Plenary

- Read your parable to your partner.
- What message do they think that it contains?



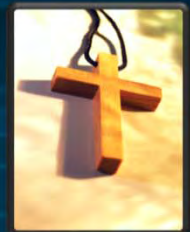


Christianity

CHRISTIAN FESTIVALS: EASTER

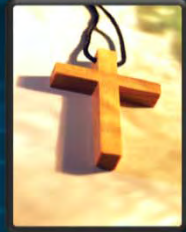
Learning Objectives

- All: will know what happens at Easter
- Most: will be able to give an explanation of the stories associated with Easter
- Some: will be able to consider the relevance of Easter in today's society



Key Words

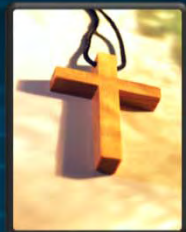
- Easter
- Holy (Maundy) Thursday
- Good Friday
- Holy Saturday
- Easter Day
- Crucifixion
- Resurrection
- Sacrifice



Starter

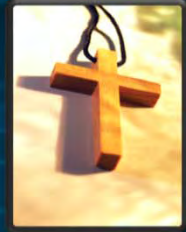
- Write down four words which you associate with Easter

Be prepared to share these with the class



Task One – Visual Stimulus

- Look at the pictures on the next two slides.
- Write down what you think each one has to do with Easter.



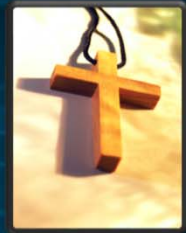
1



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8



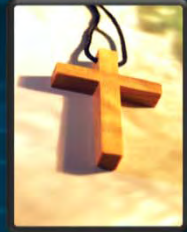
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10



11



12

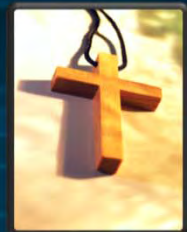


13



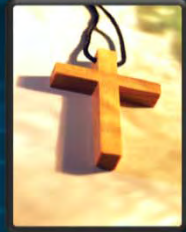
When is Easter?

- Easter Day is always on a Sunday, but the date varies from year to year (unlike Christmas which is always on December 25th).
- Easter Day is always on the Sunday following the first full moon after the first day of Spring (March 21st).
- This means that Easter can be as early as 22nd March or as late as 25th April.

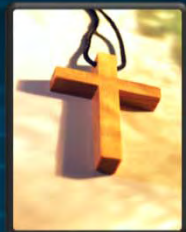


Easter

- Easter is the most important Christian festival.
- At Easter time Christians remember the last week of Jesus' life on earth.
- The week before Easter is called Holy Week:
 - Palm Sunday
 - Holy (Maundy) Thursday
 - Good Friday
 - Holy Saturday
 - Easter Day – the Day of the Resurrection.

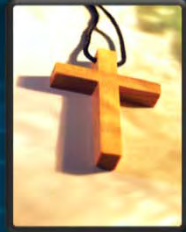


Sacrifice



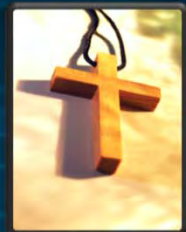
Task Two - Sacrifice

- In pairs discuss the video clip.
- Write down in your books what is the most precious thing to you and why.



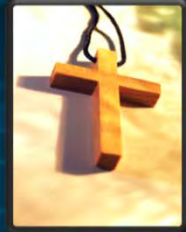
Holy (Maundy) Thursday

- The Church remembers how Jesus gave himself to his enemies to die on the cross and also how he gave himself in bread and wine to his disciples and to the Church forever.
- After supper that night (the Last Supper) Jesus prayed in the Garden of Gethsemane and was arrested.



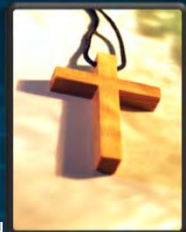
Good Friday

- On Good Friday Christians remember the day that Jesus was killed on a cross by Roman soldiers.
- This is the reason why the cross is an important sign for Christians today.
- There are crosses in churches and many Christians wear a cross on a chain.
- Jesus' body was placed in a tomb and the entrance was covered with a stone.



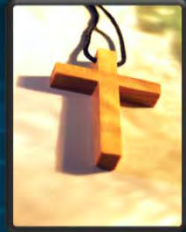
Easter Day

- Easter Sunday is a day for Christians to celebrate because they believe that Jesus rose from the dead and came back to earth on this day.
- They believe that Jesus' resurrection or coming back to earth shows that death is not the end.



Plenary

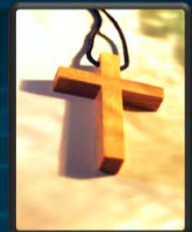
- Write a letter to your local Member of Parliament (MP) explaining why it is important that all school students are taught about Easter.





Christianity

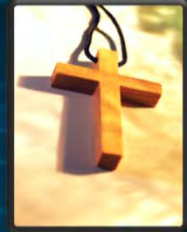
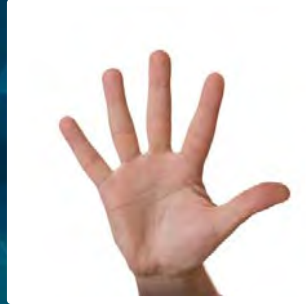
ASSESSMENT



Learning Objectives

- Students to set their own targets

Starter



Write down five things you learnt in the last lesson.

Good day officers!

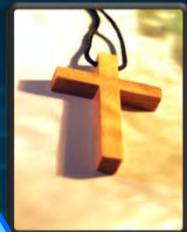


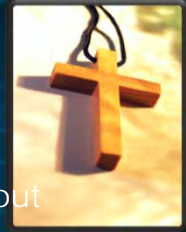
A crime has been committed! A body has gone missing.

After the crucifixion Jesus' body was wrapped in linen and placed in a tomb. A huge stone (probably weighing about two tons) was rolled across the doorway to the tomb.

However, thirty-six hours later when Jesus' friends came to the tomb they found **the body missing**. Both the Roman and Jewish authorities are terrified of the effect this news might have on people.

Jesus' followers are claiming the most amazing things for their dead leader.





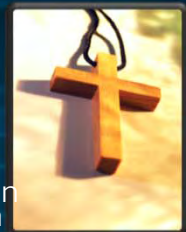
- You will have this one lesson to solve the crime and find out what happened to the body
- You will write a report about your findings and what you believe happened to the body.
- **THIS REPORT WILL BE YOUR ASSESSMENT!**
- Are you ready for some detective work?!



Let's look at the clues

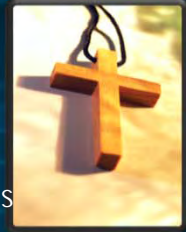
Mary Magdalene

- The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.



Mary Magdalene

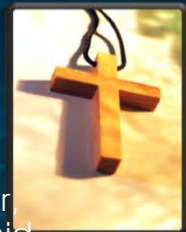
- But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou?



Mary Magdalene

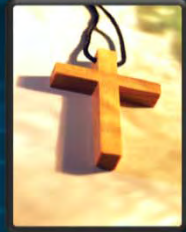
- She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to my God, and your God*. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

(John 20:1-18)



It shows the immense power of God. Only he who created life can resurrect it after death.

God became man (Jesus) and he died for the sins of humanity. He was resurrected on the third day.



Why is the resurrection of Jesus so important to Christians today?

Unlike all other religions, Christianity alone claims a founder who goes beyond death and who promises that his followers will do the same.

Christians believe that through living this life and been a good Christian they will be resurrected in death and stand before God, this gives life a purpose.

Theories

1. Stolen Body Theory:

the followers of Jesus secretly stole his body from the tomb and then invented the whole story of the resurrection.

2. Missing Body Theory:

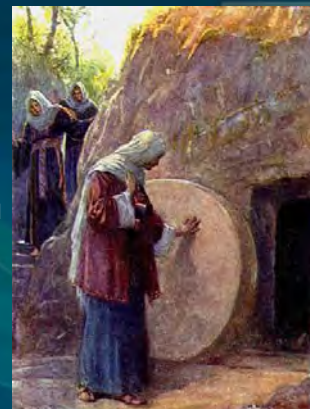
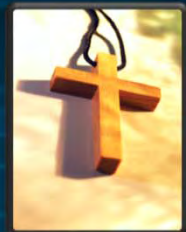
someone else took the body from the tomb without Jesus' followers knowing about it.

3. Jesus was not actually dead:

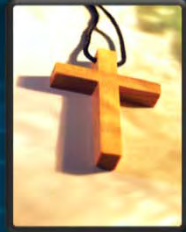
Jesus was not dead when he was removed from the cross. In fact many people have been mistakenly pronounced dead, even by modern doctors. In some cases breathing becomes so shallow and heartbeat so faint that both are very difficult to detect. If modern doctors can be fooled, then so could the Roman soldiers at the cross.

4. Wrong Tomb:

Mary Magdalene may have entered the wrong tomb, it was early in the morning, she may have gone to the wrong tomb.

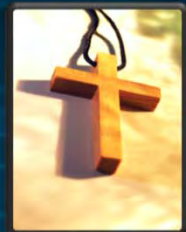


Let's write those reports officers



Plenary

- Complete an Evaluation in your books.



Christian Denominations: Introduction

Learning Objectives:

All (L8-L4): will know what is meant by a denomination in Christianity

Most (L8-L5): will be able to explain some things about Christian denominations

Some (L8-L6): will be able to analyse and evaluate aspects of the growth of Christian denominations



Key words

- Denomination
- Roman Catholic
- Orthodox
- Anglican
- Non-conformist
- Pentecostal

Copy these key words into your books



Starter

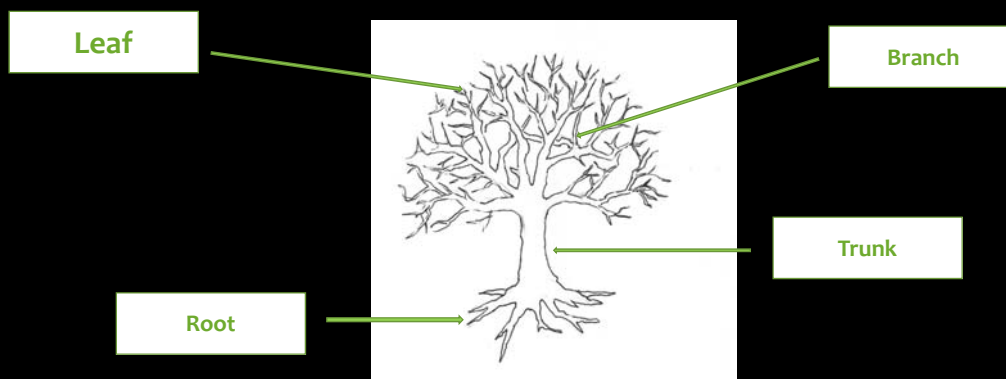
- Create a timeline of your own life
- Example:
 - Born 4th January 2001
 - Started at Primary School ...



- After you have completed your timeline compare it with a partner and highlight the key differences.

Task One

- This is what your picture should look like.
- Looking at the arrows, write down the importance of each part.





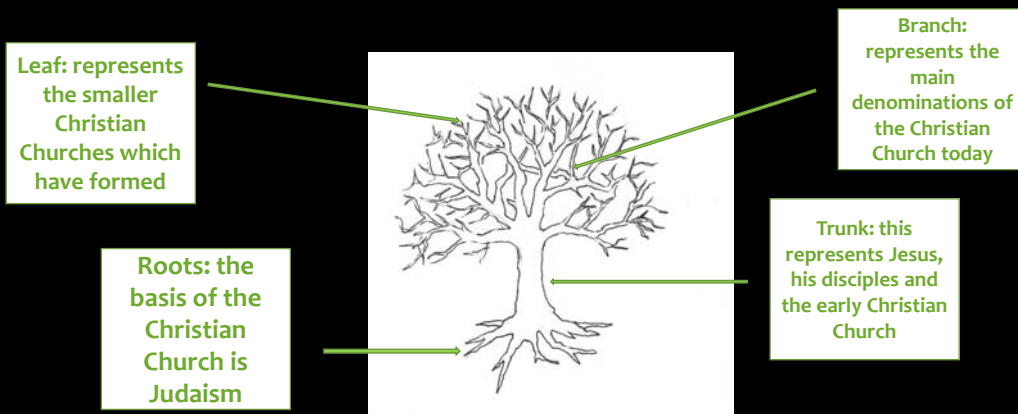
The Christian Church

- Sometimes the different denominations (parts) of the Christian Church are represented as being parts of a tree.
- After the Holy Spirit came to Jesus' followers at Pentecost, they started to worship together in Jerusalem – this became the first Christian Church.
- As the news about Christianity spread across the countries around the Mediterranean, more and more Churches were formed.
- At first they looked to Jesus' twelve disciples and St Paul for guidance.
- Later the Church began to develop a structure of deacons, priests and bishops.
- It was the bishops who made decisions for the local churches in their area.

Spread of Christianity in the 1st century CE



Task Two – part a



Task Two – part b



- In groups, list as many different Christian denominations and Churches as you can think of.





Task Three

- Answer the following questions in your books:
 1. Why do you think there are so many different denominations (parts) of Christianity?
 2. Do you think that all the different denominations of Christianity have the same beliefs and / or practices?
 3. Do you think that all the different denominations agree with one another? Why?
 4. Do you think that Christianity, as a religion, should have so many different denominations? Why?



Plenary

- Write a paragraph explaining the example of a tree and how it can be used to represent Christian denominations.



Christian Denominations: Roman Catholic

Learning Objectives:

All (L8-L4): will know what is meant by the Roman Catholic Church

Most (L8-L5): will be able to explain some things about the Roman Catholic Church

Some (L8-L6): will be able to analyse and evaluate aspects of the Roman Catholic Church



Key words

- Denomination
- Roman Catholic
- Pope
- Vatican
- Priest

Copy these key words into your books



Starter: find someone who

- You need to write the definitions for the keywords below.
- Go around the class and find someone whose definition matches yours.

- Church
- Catholic
- Roman



Answers: find someone who

- The 'called-out ones' means all Christians when it is being used to translate the Greek word 'ekklesia', this is the word used in the New Testament.
- 'Catholic' which comes from the Greek word 'katholikos' meaning 'universal'.
- 'Roman' is used because the Vatican City in Rome in Italy is the centre and headquarters of the Roman Catholic Church.

Copy these Key Words and their definitions into your books



The Roman Catholic Church

All roads led to Rome and all roads led from Rome so when the gospel reached the capital city it was the guarantee to the Christians that the promise of Jesus would be fulfilled and the message would reach the ends of the earth.

Copy this sentence into your books

- Peter and Paul were martyred during the reign of Nero when the Christians were being persecuted after a fire broke out in Rome. According to tradition, Peter asked to be crucified upside down. He did not feel worthy to be crucified in the same way as his master
- To Christians in Rome, Peter was their leader because Jesus had appointed him to look after the Church. Since that time, according to Christians, the touch of Jesus has been passed on through Peter and his successors when they lay their hands on others.



The Roman Catholic Church

- As the Roman Empire continued to grow it had capital cities in Rome and also in Constantinople (now Istanbul in Turkey).
- There were divisions about particular beliefs between the two cities.
- In 1054, when the debaters could not agree, the leaders from Rome put a document on the altar saying that the Christians of Constantinople were no longer in union with Rome.
- The Patriarch (leader of the Church) in Constantinople, Michael Cerularius, condemned the West.
- After that there were two separate Churches.
- Today, more than half of the world's Christians are Roman Catholics.



Task One

- How do you think Jesus would have responded to this separation of the Church if he had been alive?
- Explain your answer.
- Swap books with your partner and mark their answer.



The Roman Catholic Church today

- The leader of the Roman Catholic Church is called by many different names:
 - Vicar of Christ
 - Bishop of Rome
 - Pope – ‘father’
 - Servus servorum Dei – ‘Servant of the Servants of God’
 - Successor of St Peter.
- The current Pope is Francis I.

Gregorian Chant



Task Two

- Who is your role model?
- What qualities does your role model have?
- How does your role model influence you?



Plenary

- Write down one thing that you learnt about the Roman Catholic Church in today's lesson.



Christian Denominations: Eastern Orthodox

Learning Objectives:

All (L8-L4): will know what is meant by the Eastern Orthodox Church

Most (L8-L5): will be able to explain some things about the Eastern Orthodox Church

Some (L8-L6): will be able to analyse and evaluate aspects of the Eastern Orthodox Church



Key words

- Denomination
- Orthodox
- Constantinople / Byzantium / Istanbul
- Schism
- Divine Liturgy
- Patriarch

Copy these Key words into your books



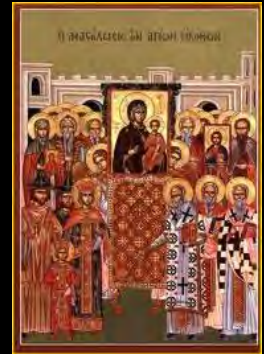
Starter:

- The Eastern Orthodox Church had its origins in Constantinople which was later called Byzantium.
- This city is now called Istanbul.
- Look at the map which shows the eastern Mediterranean as it was in the first century CE.
- What modern-day country is Istanbul in?



History

- At first the Eastern and Western Christians shared exactly the same faith.
- They began to split following a Ecumenical Council (meeting) at Nicaea in 787 CE.
- They finally split in the Great Schism (split) of 1054.



History

- The split happened for two reasons:
 - The Pope had claimed supreme authority over all Christians
 - The two Churches had disagreed over some words in the Nicene Creed
 - – the Eastern Church said ‘I believe ... in the Holy Spirit who comes from the Father
 - – the Western Church said ‘I believe ... in the Holy Spirit who comes from the Father and the Son.





With a partner

- Can you think of an occasion when you were really angry with someone because they said something that you did not agree with?
- How did it make you feel?
- Do you think that you were right to be angry?



Marketplace Activity



Churches and Icons	
Sacred Mysteries	
Life and Worship	

Eastern Orthodox Chant



- Eastern Orthodox Chant from Mount Athos



Plenary



- Write down three things that you learnt about the Eastern Orthodox Church in today's lesson and say why you think they are important.



Christian Denominations: Anglican Church

Learning Objectives:

All (L8-L4): will know what is meant by the Anglican Church

Most (L8-L5): will be able to explain some things about the Anglican Church

Some (L8-L6): will be able to analyse and evaluate aspects of the Anglican Church



Key words

- Denomination
- Anglican Communion
- Established
- Annulment
- Church of England
- Henry VIII

Copy these key words into your books



Important

- Make sure you watch and listen carefully.
- You will be asked questions on this denomination during the lesson.



Starter

- Every part of England is divided into parishes and every parish has an Anglican church in it.
- Working with a partner:
 - What parish is your school in?
 - What is the parish church called?
 - What parish do you live in?
 - Do you know what your parish Anglican church is called?



A history lesson

- King Henry VIII 1491-1547
- Henry had six wives:
- Catherine of Aragon, Anne Boleyn, Jane Seymour, Anne of Cleves, Kathryn Howard, Katherine Parr
 - *Divorced, beheaded, died;*
 - *Divorced, beheaded, survived*



A history lesson

- With his first wife, Catherine of Aragon, Henry had six children but only one of them, a girl, lived more than two months.
- Henry then asked the Pope to give him an annulment (a way of ending a marriage because the Roman Catholic Church does not agree with divorce) so that he could remarry and hopefully have a son and heir.
- The Pope would not agree to this.



Catherine of Aragon
1485-1536



A history lesson

- Henry was determined to marry Anne Boleyn.
- In 1534 he passed two laws: the *Act of Succession* & the *Act of Supremacy*.
- These said that Henry was now 'the only supreme head of the Church of England'.
- In this way he split the Church of England from the Roman Catholic Church and replaced the Pope with himself as the Supreme Governor.



Anne Boleyn 1501-1536



A history lesson

- Henry then married another four times.
- He had eleven children – ten by his wives and one by a mistress.
- The only son to live became Edward VI at the age of nine but died when he was 15.
- He was succeeded by two of Henry's daughters Mary I & Elizabeth I.



Edward VI 1537-1553



Mary I 1516-1558



Elizabeth I 1553-1603





The Anglican Church today

- Today the Monarch (King or Queen) still has the title Defender of the Faith and is still the Supreme Governor of the Church.
- He or she has to:
 - approve the appointment of archbishops, bishops and deans (on the recommendation of the Prime Minister)
 - formally open each new session (every five years) of the General Synod (the church's governing body)
 - promise to maintain the Church in his or her coronation oath.



Elizabeth II 1926-



The Anglican Church today

- The Church of England is the established or state church in England.
- It is divided into two provinces - Canterbury in the South of England and York in the North.
- Each province has a head or Primate - the Archbishops of Canterbury and York.

Onward Christian Soldiers
a 19th century Anglican hymn



Canterbury Cathedral



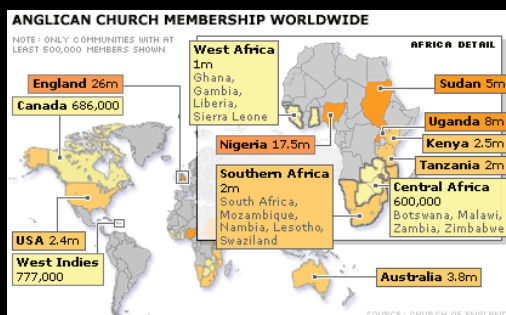
The Anglican Church today

- There are 43 dioceses in England covering the two provinces of Canterbury and York, plus the Diocese of Europe, with chaplaincies from the Arctic Circle to the Canaries.
- Each diocese has a bishop and usually at least one *suffragan* or assistant bishop.
- Each diocese is split into archdeaconries run by archdeacons.
- Each archdeaconry is split up into deaneries, which is a collection of parishes.
- The *parish* is the centre of the Church of England.
- Each parish is overseen by a parish priest, usually called a *vicar* or *rector*.
- Each parish church is run by the priest in collaboration with the PCC or Parochial Church Council.



The Anglican Church today

- As the British Empire spread the Church of England went with it.
- The Church is now part of the Anglican Communion, which is a worldwide family of churches in more than 165 different countries.



Women

- In 1992 the General Synod passed a vote to ordain woman.
- In 1993 it passed the *Act of Synod* setting up an official structure to enable parishes to refuse women's ministry.
- However, a large number of Anglicans left the Church of England and joined the Roman Catholic Church because they do not believe women should become priests.
- In 2014 the Church of England agreed to allow women to become Bishops.



How carefully were you listening?

- In pairs:
- Try to answer all the questions in your workbooks.
- You have five minutes to answer as many questions as you can.



Bishop of London: Richard Chartes





How carefully were you listening?

- Which King wanted to divorce his wife?
- How many wives did he have?
- What is an annulment?
- Who did this King replace the Pope with?
- Who is the Supreme Governor of the Church of England?
- The Church of England has two provinces.
- Canterbury is one, which is the other?
- What word is missing? 'The Church of England is part of the Anglican



How carefully were you listening?

- What is the General Synod?
- When did the Church of England decide to ordain women?
- What post can a woman still not hold in the Church of England?
- What does every parish have?
- Who was Katherine Par?



Plenary

- With a partner:
- Do you think the Church of England should have a special place in relation to the King or Queen and the government or should it be treated in the same way as other churches are?

Be prepared to feedback to the class



THE CHURCH
OF ENGLAND

Christian Denominations: Nonconformist Churches

Learning Objectives:

All (L8-L4): will know what is meant by a Nonconformist Church

Most (L8-L5): will be able to explain some things about Nonconformist Churches

Some (L8-L6): will be able to analyse and evaluate aspects of Nonconformist Churches

Key Words

- Reformation
- Protestant
- Salvation
- Grace
- Excommunication
- Baptist
- Methodist
- Religious Society of Friends (Quakers)
- Nonconformist





Starter:

- Look at the Key Words.
- Discuss the words with a partner and see if you know or can work out what any of them mean.
- As you work through the lesson write down each definition as it appears.



Another history lesson



- **Martin Luther** 1483 –1546 was a German Roman Catholic priest.
- He had many arguments with the Pope over religious teaching.
- He said that people could not earn salvation by good deeds but only if they had faith in Jesus and received grace from God.
- He also said that the only source of teaching was the Bible and not the Pope or the Church.
- He was excommunicated (thrown out of the Church) in 1521.
- He is one of the most important figures in what is now known as the Protestant Reformation.





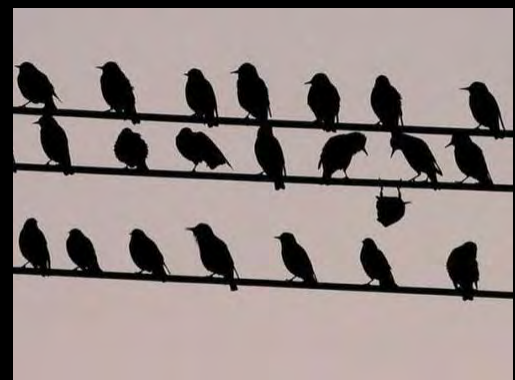
Protestantism

- The great religious movement of the 16th century, which 'protested' about the teachings and practices of the Roman Catholic Church.
- It resulted in the establishment of the various Reformed or Protestant Churches of central and north-western Europe.
- Its leaders included:
 - Martin Luther
 - John Calvin
 - Philipp Melancthon



Nonconformist Churches

- In the United Kingdom these are Protestant Churches who 'protested' against the teachings of the Church of England and did not 'conform' to them.
- There are many different Nonconformist Churches.



Methodist Church

- John Wesley was the son of an Anglican clergyman and was ordained himself.
- Wesley travelled around the country on horseback preaching two or three times a day.
- He 'rode 250,000 miles, gave away 30,000 pounds, ... and preached more than 40,000 sermons'.



John Wesley 1703-1791



Methodist Church

- He wanted to bring Christianity to the people who did not go to church.
- He had no intention of starting a separate denomination but ended up doing so.
- Methodism emphasises helping the poor and the average person.
- It aims to help a person grow.
- It also stresses the missionary work of the Christian Church.



The first Methodist Church –
the New Room, Bristol





Methodist Church

- John Wesley's brother, Charles was also a preacher.
- He did preach at Methodist services but remained an Anglican.
- He is best known as a hymn writer:
 - Rejoice, the Lord is King



Charles Wesley 1707-1788



Methodist Church

- The Four 'Alls'
 - All need to be saved - the doctrine of original sin
 - All can be saved - Universal Salvation
 - All can know they are saved - Assurance
 - All can be saved completely - Christian perfection.

Copy the second part of each 'all' into your books





Baptist Church

- In 1607 a lawyer, Thomas Helwys and an Anglican priest, John Smyth left England for Holland after being persecuted for wanting to purify the Church of England of all traces of Roman Catholicism.
- They had joined a group of 'Separatists' in Gainsborough in 1606. Their three core beliefs went on to shape later Baptists. They were:
 - The Bible, not church tradition or religious creed, was the guide in all matters of faith and practice
 - The church should be made up of believers only, not all people born in the local parish
 - The church should be governed by those believers, not by hierarchical figures like bishops.



Baptist Church

- While in Holland John Smyth baptised himself by pouring water over his head and then baptised Thomas Helwys and others members of the congregation.
- In 1612 Helwys and others returned to England to establish the first Baptist Church on English soil.
- Throughout the 17th century Baptists were persecuted for their beliefs, being known as 'nonconformists' or 'Dissenters'.
- They refused to become members of the Church of England, saying Christ - and not the monarch - was head of the Church.
- The nineteenth century saw a period of growth for the Baptist movement. Great preachers such as Charles Haddon Spurgeon in London drew crowds in their thousands.

Baptist Church



- In the Baptist Church everyone is equal. There is no hierarchy of bishops or priests. Baptists reject the idea that authority flows down from previous church leaders who can be traced back to the apostles in apostolic succession.
- Baptists are congregational and each church is self-governing and self-supporting. The churches encourage those attending to become church members through baptism by total immersion.
- Most Baptist churches have a baptistery, which is more or less a pool (about 4m by 3m) in the church.



Religious Society of Friends (Quakers)



- Like many Christian groups, Quakers never intended to form a new denomination.
- Their founder, George Fox, was trying to take belief and believers back to the original and pure form of Christianity.
- Fox was born in July 1624 in Leicestershire, England, and died in 1691, by which time his movement had 50,000 followers.
- Fox was puzzled by the inconsistency between what Christians said they believed and the way they behaved.
- He became a religious activist at the age of 19, and was imprisoned eight times for preaching views that annoyed the religious and political establishment.



Religious Society of Friends (Quakers)



- Quakers are active in politics and in working for justice in the world.
- This comes partly from their belief that there is something of God in every human being, and that they should respect the worth and dignity of each person, and also from trying to follow Christ's example of social activism.
- Quakers have played a part in:
 - criminal law reform
 - prison reform - particularly through the work of Elizabeth Fry (1780-1845)
 - reducing poverty
 - ending the slave trade
 - ending the opium trade
 - Women's rights
 - anti-racism
 - human rights.



Religious Society of Friends (Quakers)



- Quakers believe that war and conflict are against God's wishes and so they are dedicated to pacifism and non-violence.
- 'We utterly deny all outward wars and strife and fightings with outward weapons, for any end or under any pretence whatsoever, and this is our testimony to the whole world.'
- 'A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it.'



Religious Society of Friends (Quakers)



- Quaker worship is designed to allow God to teach the worshippers.
- Quakers call worship events *meetings for worship* rather than services.
- In a Quaker meeting for worship a group of people sits in a room in silence for an hour.
- From time to time someone may speak briefly, but sometimes the entire hour may go by without a word being spoken.
- Quaker meetings for worship are open to everyone and children are particularly welcome.



Task



- Complete the table showing what you feel are the strengths and weaknesses of these three Nonconformist Churches.
- Now give your opinion.



Plenary

- In your books write down three important things which you have learnt in this lesson.



Christian Denominations: Pentecostal Movement

Learning Objectives:

All (L8-L4): will know what is meant by the Pentecostal Movement

Most (L8-L5): will be able to explain some things about the Pentecostal Movement

Some (L8-L6): will be able to analyse and evaluate aspects of the Pentecostal Movement



Key Words

- Salvation
- Sanctification
- Baptism in the Spirit
- Glossolalia – speaking in tongues
- Azuza Street
- Pentecost
- Apostolic Faith Church
- Baptism in the Spirit



Starter:

- Discuss with a partner.
- What important event in the New Testament is called 'Pentecost'?



Pentecostal Movement

- The Pentecostal Movement grew out of the teachings of the Methodist Church.
- Modern Pentecostalism is said to have begun on 1 January 1901, when Agnes Ozman, a student at Charles F. Parham's Bethel Bible School in Topeka, Kansas, spoke in tongues (the story is that she spoke in 'Chinese', and did not speak English again for several days).
- On 3 January, Parham and a dozen other students also spoke in tongues.
- Parham and his followers later moved to Texas and began a spiritual revival in 1905.
- This was followed by what became known as the Azusa Street revival, at the Apostolic Faith Gospel Mission in Azusa Street, Los Angeles, led by the African-American preacher William Joseph Seymour, who had studied with Parham.



Pentecostal Movement

- In 1906 Seymour said that God would 'send a new Pentecost' if people prayed for one, and was rewarded when he and his congregation began speaking in tongues.
- This event started a powerful religious revival driven by the three doctrines of salvation, sanctification and baptism in the Spirit.
- Over 13,000 people are said to have spoken in tongues in the first year.



Azuza Street Revival



Pentecostal Movement

- The first Pentecostal church in the UK began in 1908 at the Emmanuel Mission Hall, Bournemouth.
- It became the headquarters of a network of Pentecostal churches which became known as the Apostolic Faith Church.

**WELCOME TO THE
APOSTOLIC FAITH MISSION
UNITED KINGDOM**



Pentecostal Movement

- Speaking in tongues - *glossolalia*



Pentecostal Movement

- Pentecostalism is based on a key event in the life of the early Christians: the baptism of the twelve disciples by the Holy Spirit on the day of Pentecost when they began to speak in tongues.
- Pentecostalism is a form of Christianity that emphasises the work of the Holy Spirit and the experience of God's presence by the believer.
- Pentecostals believe that faith must be experienced, and not something found merely through ritual or thinking.



Pentecostal Movement

- Pentecostalism is energetic and dynamic.
- Its members believe they are driven by the power of God moving within them.
- Pentecostal churches stress the importance of conversions that amount to a *Baptism in the Spirit* and fill the believer with the Holy Spirit, which gives them the strength to live a truly Christian life.
- The direct experience of God is revealed by *gifts of the Spirit* such as speaking in tongues, prophecy and healing.



Pentecostal Movement



By your side – Hillsong

Pentecostal Movement



Treasure – Tree63

Music



- As you have been following this unit in Christian denominations you have heard several different types of music.
- Listen to them again and in your workbooks write down what each one makes you think or feel.

Gregorian Chant



Rejoice, the Lord is King



Eastern Orthodox Chant



Onward Christian Soldiers



Plenary

- In your books write down what you have learnt about Christian denominations which you did not know before you studied this topic.



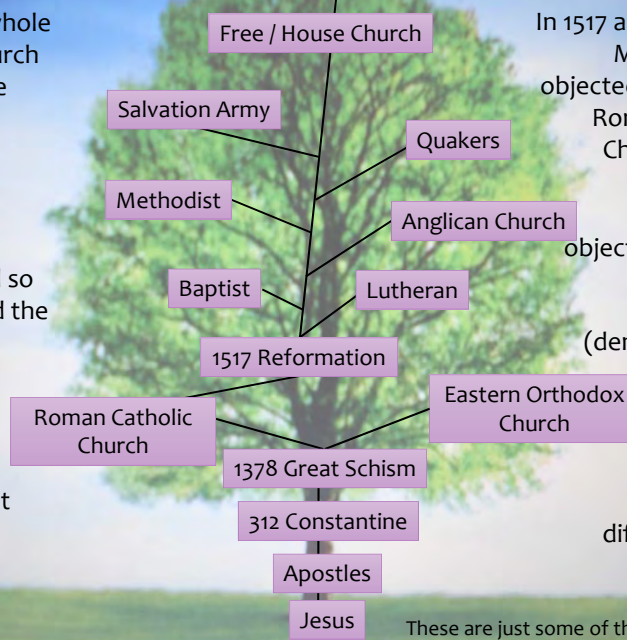
Christian Denominations: Assessment & Evaluation

Learning Objectives:

All (L8-L4): Students to set their own targets

Family Tree of the Christian Church

At first the whole Christian Church had the same beliefs. In 312CE the Emperor Constantine became a Christian and so Rome helped the spread of Christianity. 1000 years later a split happened between East and West.



In 1517 a priest called Martin Luther objected to how the Roman Catholic Church ran the religion. He listed 95 objections he had. Since then different (denominations) groups have felt the need to worship God in different ways.

These are just some of the denominations

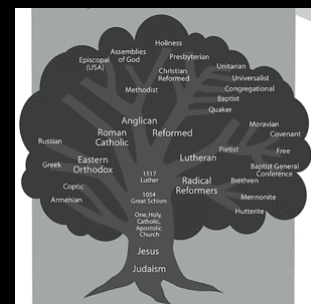
Assessment

- In pairs, draw the outline of the tree on A3 sheets of paper.
- Now put the 'leaves' in place writing the name and / or date of each denomination and event on them.

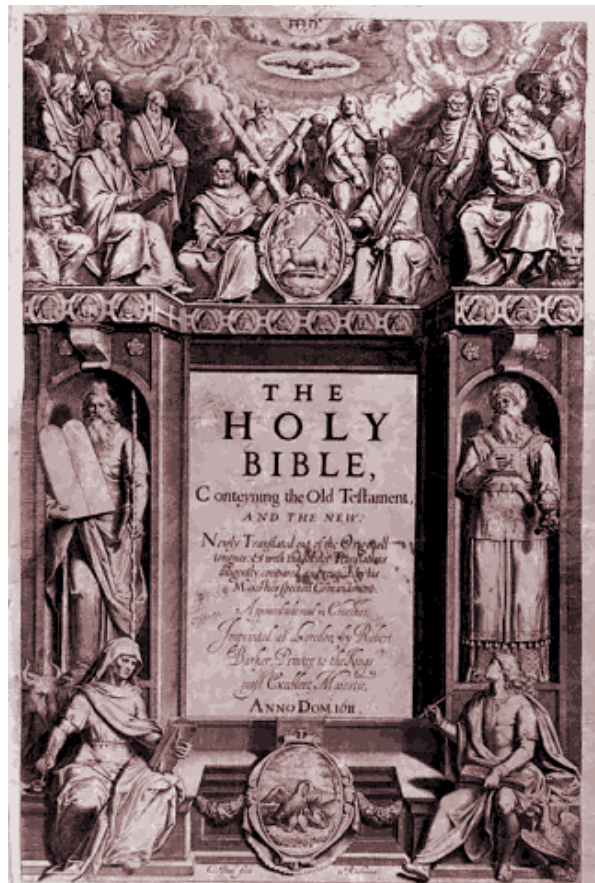


Plenary

- Complete an Evaluation for this unit.



THE QUEST FOR THE HOLY GRAIL



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Original illustrations: Barry Hunt

THE QUEST FOR THE Holy GRAIL



A BIBLICAL TREASURE
HUNT TO CELEBRATE THE
400TH ANNIVERSARY OF
THE KING JAMES VERSION
OF THE BIBLE

(THE AUTHORIZED VERSION)

‘... for to travel hopefully is a better thing
than to arrive,
And the true success is to labour.’

Virginibus Puerisque

Robert Louis Stevenson

The Quest

Instructions

Answer sheets

Foreword – a message for the Quæstors

Bible Animals

The Kings of Israel & Judah

Biblical Places

Apocalyptic

The Miracles of Jesus

Biblical Letters

Who said? To whom?

Parables & Sayings of Jesus

Pilgrim's Progress

Biblical Journeys

Samson

Gentiles?

Riches

Women in the Bible

Biblical Mountains

Bible Prayers

King Arthur & the Holy Grail

Paul's Journeys

Visions & Dreams

The Grail



The Quest for the Holy Grail

Instructions:

So, you have decided to take up the challenge to find the Grail.

At the end of the Quest you will have explored many of the glories of the King James Version of the Bible as well as testing your general knowledge and developing your skills in research and cryptography.

You have to undertake three separate tasks that would have challenged even David.

- 1 You need to solve the puzzles on each page and record your answers.
- 2 You need to try to identify each of the plants and gemstones on the pages.
- 3 Finally, you will need to go back through each of the puzzles to solve one last clue.

There are wordsearches, wordsquares, crosswords and magic squares. There are clues hidden in the text, in the colours of the text, in the clues themselves and in the pictures. All the Biblical clues and answers are from the King James Version save one where a modern name is so much better known that it appears instead of the original.

Not everything we do in this life has a reward and you may find that some of the puzzles might not help to win the prize but the gain will have been in overcoming each obstacle on your way.

Remember, never be disheartened. You may not get all the answers but you might still win. Be determined to complete the struggle and be wary of *'the primrose way'*:

'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' (Matthew 7:13-14)



ANSWER SHEET ONE

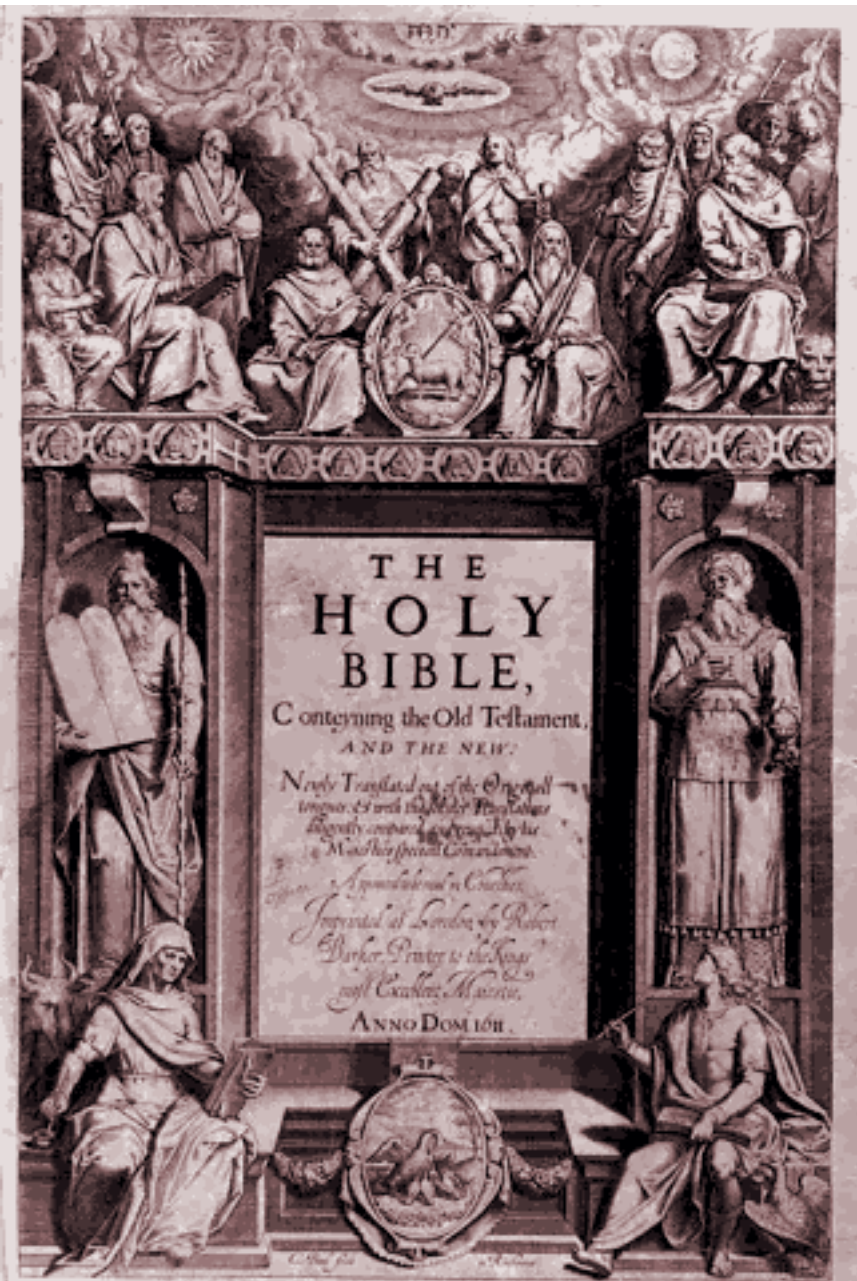
Bible Animals	
The Kings of Israel & Judah	
Biblical Places	
Apocalyptic	
The Miracles of Jesus	
Biblical Letters	
Who said? To whom?	
Parables & Sayings of Jesus	
Pilgrim's Progress	[lowest average score]
Biblical Journeys	
Samson	
Gentiles?	
Riches	
Women in the Bible	
Biblical Mountains	
Bible Prayers	
King Arthur & the Holy Grail	[lowest average score]
Paul's Journeys	
Visions & Dreams	
The Grail	



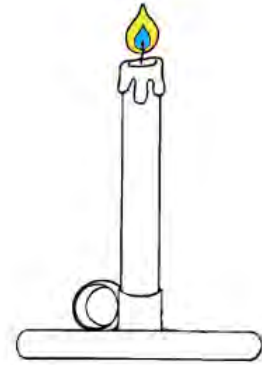
ANSWER SHEET TWO

	Plant	Gemstone
Bible Animals	T	T
The Kings of Israel & Judah	S	S
Biblical Places	P	F
Apocalyptic	M	T
The Miracles of Jesus	F	E
Biblical Letters	A	C
Who said? To whom?	P	G
Parables & Sayings of Jesus	V	P
Pilgrim's Progress	W	C
Biblical Journeys	P	O
Samson	S	T
Gentiles?	M	Z
Riches	P	G
Women in the Bible	M	R
Biblical Mountains	B	A
Bible Prayers	S	L
King Arthur & the Holy Grail	R	J
Paul's Journeys	G	C
Visions & Dreams	H	O
The Grail	C	D





‘Thy word *is* a lamp unto my feet, and a light unto my path’



Foreword

Dear Quæstors,

There is a story about a lady who dipped into a ‘promise box’ of Bible verses to get her text for the day.

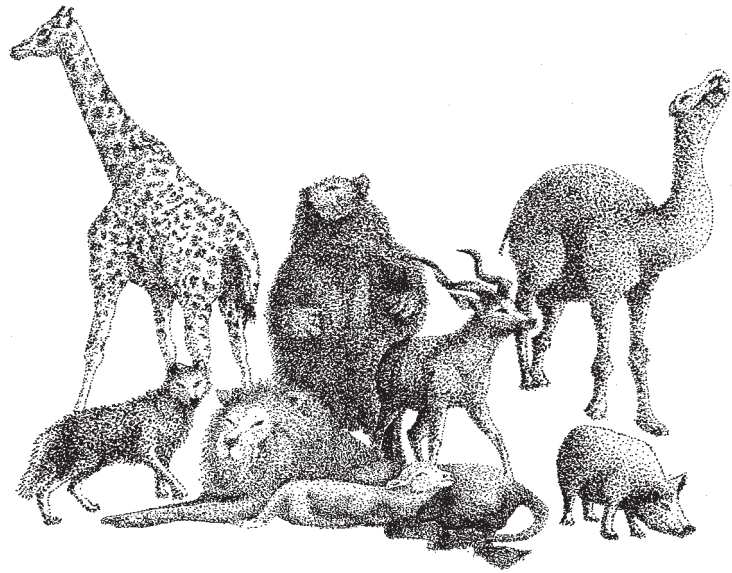
Her first text was: ‘Judas ... went and hanged himself’. She tried again and got: ‘**Go, and do thou likewise**’. On the principle of third time lucky she tried once more. The text read: ‘**That thou doest, do quickly**’.

When you do this treasure hunt, please do not be like the lady in this story. Pause and study more of the text. After all, the Bible is one of the greatest treasures already found.



Ephesians 6:17

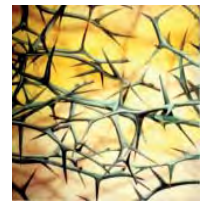
Bible Animals



The letters not used in the grid (when the names have been found) spell out the clue you need to find



T	B	H	N	O	S	M	A	S
E	A	I	B	N	I	P	T	I
A	S	D	A	N	I	E	L	L
C	H	S	L	L	U	T	E	N
P	A	E	A	L	A	E	C	O
E	N	S	A	O	R	R	A	R
H	T	O	M	E	H	E	B	A
N	I	M	A	H	A	R	B	A
M	A	L	W	I	L	L	D	O

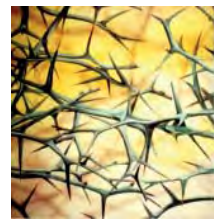
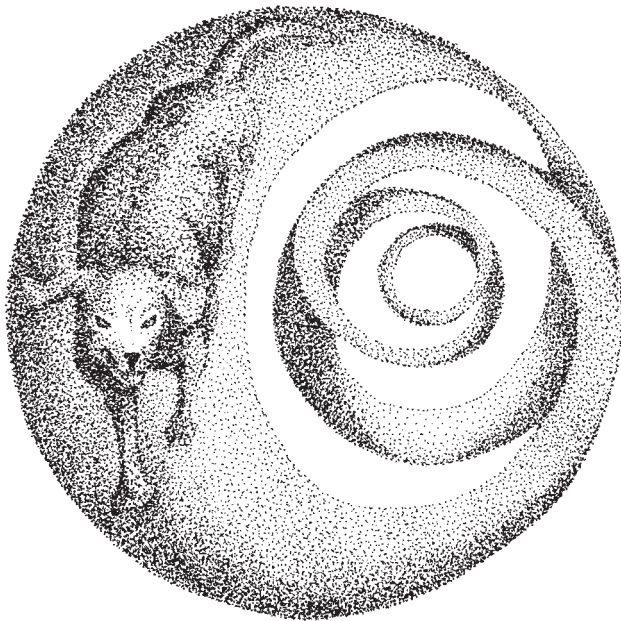


CLUES:

An ass spoke to him.
 He was in a lion's den.
 He dreamed of a cloth full of animals.
 He held up the brazen serpent.
 He sacrificed a ram.
 Rich ladies were like fat cows from here.
 His weapon was the jawbone of an ass.
 He let a golden calf be made.
 It might have been an elephant or a hippopotamus.



Bible Animals



‘I fled Him, down the labyrinthine ways
Of my own mind’

29-13-46-20, 7-14, 8-29-13, 13-7-106-29-8-13-20-9-8-37, 11-2-5-13



The Kings of Israel & Judah



Jeroboam I



Nadab



Baasha



Elah



Zimri



Tibni



Omri



Ahab



Ahaziah



Joram

A	M	N	J	E	R	O	B	O	A	M	II	P
D	E	Z	E	C	H	A	R	I	A	H	H	E
O	N	H	R	A	E	H	S	O	H	Z	S	K
M	A	E	O	R	E	I	S	B	T	A	A	A
R	H	H	B	E	E	S	A	E	C	H	O	H
I	E	B	O	L	A	H	A	Z	I	A	H	I
N	M	N	A	D	A	B	O	N	D	O	E	A
B	C	H	M	A	R	O	J	L	U	H	J	H
I	R	M	I	Z	S	E	E	T	H	E	E	C
T	I	T	Y	D	H	H	A	V	I	J	D	R
E	S	C	U	U	S	H	A	L	L	U	M	E

The Kings of Israel

After the reigns of Saul, David and Solomon there was a civil war (c.930BCE) and two countries were created: Israel and Judah. Find the names of their Kings in the word searches.

The remaining squares will spell out your next clue.



Jehu



Jehoahaz



Jehoash



Jeroboam II



Zechariah



Shallum



Menahem



Pekah



Pekahiah



Hoshea



Four times one can be seen



Rehoboam



Abijam



Asa



Jehoshaphat



Jehoram



Ahaziah



Athaliah



Joash



Amaziah



Azariah

D	J	E	H	O	R	A	M	A	H	T	O	J
R	E	H	O	B	O	A	M	F	R	A	O	E
M	H	A	T	H	H	B	E	H	H	Z	M	H
H	O	I	P	A	H	I	A	A	E	E	I	O
E	S	L	H	I	S	J	Z	I	Z	D	K	A
S	H	A	I	Z	A	A	A	S	E	E	A	H
S	A	H	N	A	O	M	R	O	K	K	I	A
A	P	T	O	H	J	L	I	J	I	I	O	Z
N	H	A	M	A	I	S	A	T	A	A	H	I
A	A	M	A	Z	I	A	H	N	H	H	E	E
M	T	N	I	H	C	A	I	O	H	E	J	S

The Kings of Judah

Illustrations from *Promptuarii iconum insigniorum*



Jotham



Ahaz



Hezekiah



Manasseh



Amon



Josiah



Jehoahaz



Jehoiakim



Jehoiachin



Zedekiah

‘But when the fullness of the time was come, God sent forth his Son ...’

36, 57-20-25-10-33-12, 11-32-12-13, 84-47-39-24, 25-47-38-23-99, 64-32, 102-104-103-27

Biblical Places



B	E	T	H	L	E	H	E	M	I	D	I	A	N	E	G	A	P
S	H	I	J	E	R	I	C	H	O	J	E	Z	R	E	E	L	I
H	E	J	P	E	T	R	A	B	T	G	O	M	O	R	R	A	H
N	B	E	O	P	N	E	A	E	E	S	O	D	N	A	B	Z	L
L	R	R	A	N	I	O	O	E	E	D	O	M	N	Z	A	A	I
H	O	U	J	E	M	L	G	R	O	L	E	B	A	B	B	G	A
O	N	S	A	R	T	Y	I	S	C	I	L	R	H	T	Y	F	I
L	R	A	B	Y	P	A	E	H	H	T	E	E	S	M	L	R	R
I	E	L	E	T	H	I	A	E	P	P	H	N	H	O	O	A	A
H	B	E	S	T	E	P	D	B	H	A	T	E	T	M	N	C	M
S	E	M	H	N	V	O	E	A	N	T	E	D	E	N	A	A	A
N	G	L	G	U	E	I	T	O	Y	M	B	R	B	N	S	E	S
A	N	A	I	U	N	H	A	P	P	O	J	L	A	A	C	D	U
R	O	G	L	R	I	T	T	I	H	S	T	A	D	S	R	U	R
M	I	L	E	O	N	E	H	A	R	A	N	A	Y	R	E	O	P
U	Z	I	A	I	R	Y	S	N	I	H	C	O	I	T	N	A	Y
Q	E	G	D	A	M	A	S	C	U	S	F	E	N	E	R	Y	C



‘Always winter and never Christmas’

Biblical Places

Clues:

- Turning point for Jesus (8, 8)
- Shakespearean meeting place and first European church (8)
- Place of the first 'Christians' (7, 2, 5)
- Barnabas' home island (6)
- Place of imprisonment for Paul under Felix and Festus (8)
- Where Jesus must needs go (7)
- Village rescued by Saul (6, 6)
- Non-Biblical: last stand against Romans (6)
- Island of shipwreck (5)
- Where Elijah met a widow (9)
- Where hung the bodies of Saul and Jonathan (8)
- From Dan to here (9)
- A queen journeyed from here (5)
- By its rivers they wept for Zion (7)
- A tower of confusion (5)
- From whence came the man that carried the cross (6)
- A eunuch took Christianity to this country (8)
- A place where Paul was mocked (6)
- An island of exile (6)
- Capital of Assyria (7)
- The promised land (6)
- A garden (4)
- Ruth's country (4)
- Paul saw the light on this road (8)
- Proverbially sinful cities (5 & 8)
- House of God (6)
- House of bread – birthplace of the bread of life (9)
- Land of bondage (5)
- Where Simon the Tanner had a house (5)
- All roads lead here (4)
- Terah died here (5)
- On the road from here to there a certain man fell among thieves (9 & 7)
- Eyeless here (4)
- The country of the descendants of Esau (4)
- Solomon's port to the Red Sea (5-5)
- Where Saul was made king (6)
- A city of David (6)
- Scene of Jezebel's death (7)
- Non-Biblical: place of the Essenes (6)
- A sanctuary for the Ark (6)
- Hiram's city (4)
- Non-Biblical: a rose red city half as old as time (5)
- Jethro was a priest here (6)



Apocalyptic

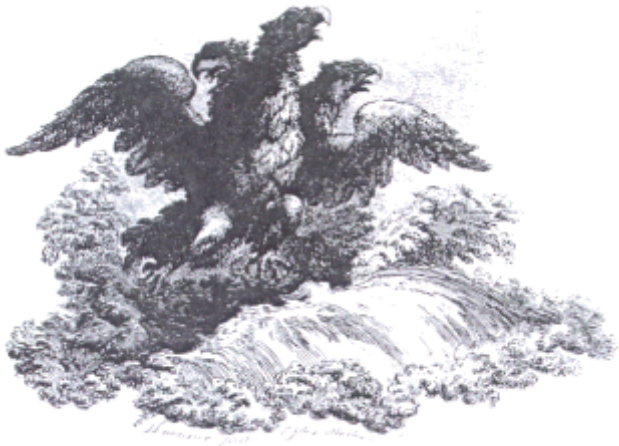


If to quest is your intent, this clue is a precedent. Reflect on it.

'It is not for you to know the times or the seasons'

26-9, 8-76-13, 84-85-106-104-59-59-104-59-106, 78-4-8-29-13-46, 32-78, J-32-19-29-82-4

Apocalyptic

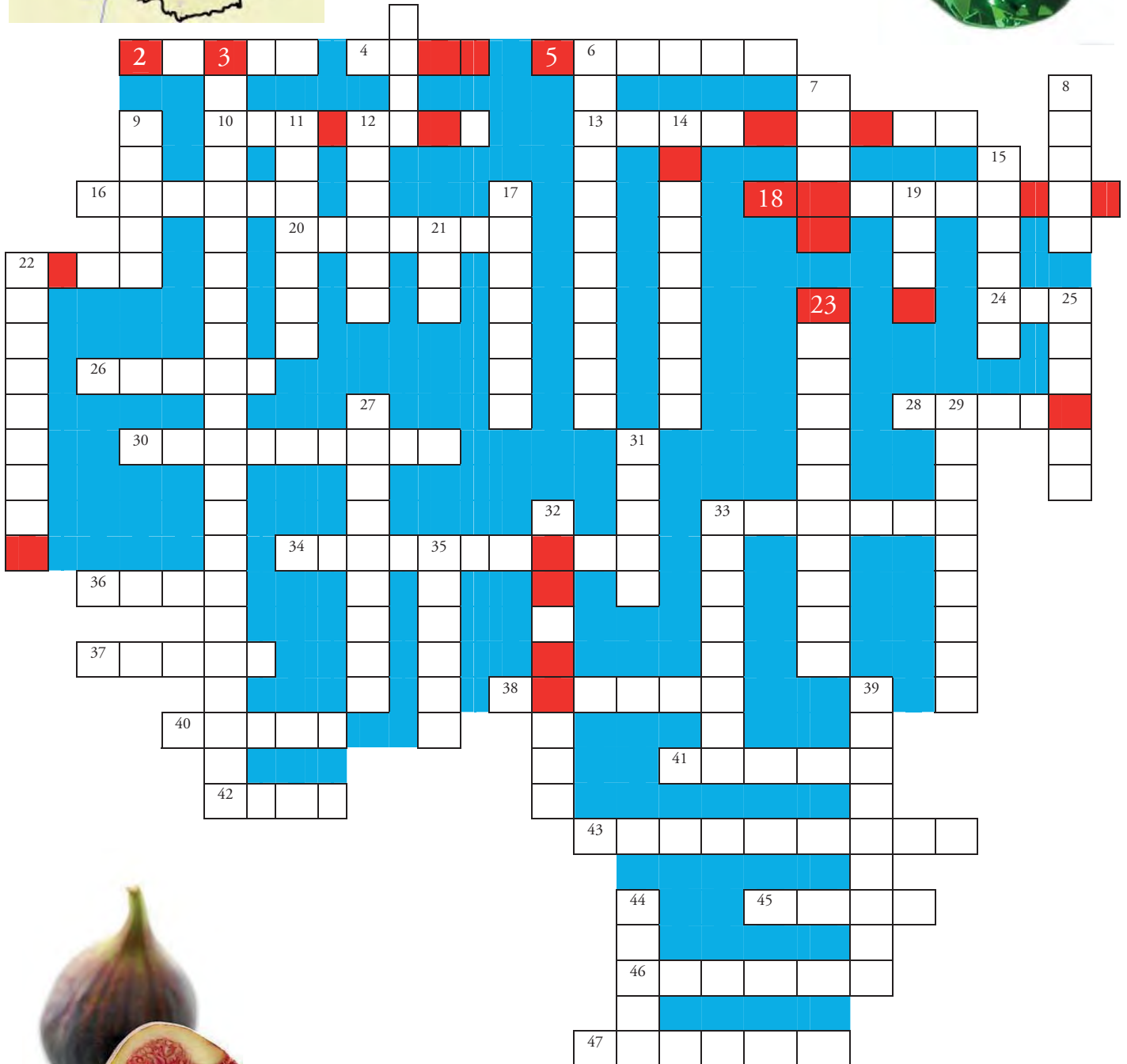


M	E	R	E	J	F	O	E	L	T	S	I	P	E
I	S	A	N	A	M	F	O	R	E	Y	A	R	P
A	S	G	A	R	D	E	H	T	D	N	A	L	S
H	E	O	S	O	L	O	M	O	N	T	W	E	O
O	H	N	F	H	T	S	U	S	E	J	F	B	N
I	T	I	O	E	C	O	Y	P	E	U	O	R	G
I	S	M	M	S	O	U	B	F	W	D	M	E	O
M	A	A	O	O	R	I	R	I	T	I	O	H	F
A	N	C	D	N	I	N	G	A	T	T	D	T	T
C	N	C	S	O	S	F	O	U	B	H	S	S	H
C	A	A	I	F	S	A	R	D	S	E	I	E	E
A	S	B	W	S	I	R	A	C	H	N	W	O	T
B	U	E	A	D	D	I	T	I	O	N	S	T	H
E	S	E	N	E	M	G	N	U	O	Y	E	E	R
E	D	S	A	R	D	S	E	I	I	H	E	R	E
S	U	C	I	T	S	A	I	S	E	L	C	C	E



When this clue you've also solved, then you'll see the link's resolved.

The Miracles of Jesus



‘But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.’

The Miracles of Jesus

Clues Across:

2 Jesus said this had healed the woman who touched the hem of his garment. (5)

4 This obeyed him. (4)

5 So many baskets remained after feeding the 5,000. (6)

10 The number of years a woman had been ill. She was cured on the Sabbath. (8)

13 A cured madman was told to tell great things here. (9)

16 He lived among the tombs. (6)

18 As a man in authority, he recognised authority in others. (9)

20 It means young girl. (7)

22 A Gentile woman made a joke about a popular saying about these. (4)

24 Jesus calmed this. (3)

26 He saw the raising of Jairus' daughter. (5)

28 So did he. (5)

30 The city where a message came to Jesus from a centurion. (9)

33 He said that two hundred pennyworth of bread was not sufficient. (6)

34 The name of a blind man who followed Jesus in the way. (10)

36 So did he – see 26 across. (4)

37 He said, 'If thou wilt, thou canst make me clean.' (5)

38 His daughter was raised from the dead. (6)

40 The name of a leper. (5)

41 The number of baskets left over after feeding the 4,000. (5)

42 The number of friends who lowered a paralytic. (4)

43 In this building friends showed authority over unclean spirits. (9)

45 These animals ran into the sea. (4)

46 The age of Jairus' daughter. (6)

47 A feeble man suffering from this was healed on the Sabbath day. (6)

Clues Down: (these are not numbered and in random order)

The epileptic's father said this at the bottom of the Mount of Transfiguration. (1, 7, 4, 2, 8) - paraphrase

The number of fish used in a miraculous meal. (3)

The number of loaves. (4)

The day on which Jesus healed the man with a withered hand. (7)

Jesus told a centurion he had not found so great faith even in this place. (6)

When Jesus walked on the water the apostles thought he was this. (5)

A blind man saw men like this at first. (5)

This relative of Peter's was cured. (6, 2, 3)

He brought the boy with the loaves and fishes to Jesus. (6)

Jesus told a leper to obey his law. (5)

One of the cities Jesus warned because of their lack of faith. (9)

The leper who gave thanks was this. (9)

The number of years a woman had been ill with a flow of blood. (6)

The Pharisees joined with the followers of this man's political party after the healing of the man with a withered hand. (5)

Her son was raised from the dead. (5, 2, 4)

A blind man was healed here. (9)

It means 'be opened'. (9)

Jesus told lepers to show themselves to him. (6)

A deaf mute was cured here. (9)

The city near where Jesus spoke to a Gentile woman. (4)

47 across happened in the house of such a person. (8)

He also walked on the water. (5)

A non-Jew. (7)

A centurion had built this. (9)



3-10-13, 20-3-10-13-19, 67-19-20-1-26-1-36-13, 16-26-54-13, 4-16, 36-20-27-3, 70-13-26-19-27, 70-20-2-19, 36-13-3-3-13-19, 3-20, 17-13-3 - Or:

13-1-73-16-30-4-16-3-16-5-110-10-3-5-10-J-16-30-19-3-7-73-5-16-17-10-K-7-5-6-7-13-3-13-5-13-10-9-9-7-5-5-7-19-16-1-5-6-7-5-6-7-17-7-73-16-30-17-30-15-5-5-10-K-7

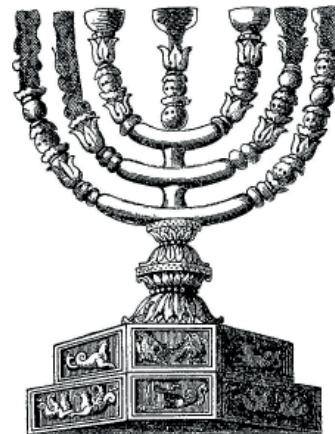
32-22-6-23, 8-9, 152-153-133, 131-127-131-22-24-22-22-16-24-32, 113-111-126-23

Biblical Letters



Answer the questions then ignore the alphabet and circle the remaining letters for the clue

J	M	I	H	T	G	X	I	L	E	F	F	T
B	I	R	E	H	C	A	N	N	E	S	E	F
D	K	C	S	E	L	I	X	E	B	A	Z	A
Y	A	X	Y	O	W	E	L	I	J	A	H	B
L	I	V	R	P	A	T	M	O	S	U	E	A
U	O	T	I	H	N	A	A	M	A	N	Z	C
A	H	S	A	I	R	B	Q	P	O	N	E	E
P	E	M	N	L	E	B	E	Z	E	J	K	H
L	J	K	U	U	H	E	J	J	I	H	I	J
G	F	K	E	S	U	I	R	A	D	D	A	M
C	E	B	A	J	E	R	E	M	I	A	H	E
R	S	I	I	N	O	E	E	E	M	R	H	☪



John wrote these to them –
was it a circular?

Biblical Letters

‘Go placidly amid the noise and haste, and remember
what peace there may be in
silence’



Jeremiah wrote to these.

Luke addressed his books to him.

John wrote his letters on this island.

David wrote to him.

She sent letters planning a murder.

The King of this place sent a letter to the King of Israel on behalf of this man.

He rode furiously but he also wrote letters.

He wrote to Jehoram.

He wrote that people should come to Jerusalem to keep the Passover.

A letter was written to the King of Persia in this language.

A king who received a letter about a house.

After receiving a letter from him Hezekiah prayed ‘that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only’.

He wrote that people should build houses and live in them.

He cut up a scroll and burnt it but it was written again.

He kept a diary.

Claudius Lysias wrote to him about Paul.

The greatest letter writer of them all.



‘With all its sham, drudgery, and broken dreams,
it is still a beautiful world.

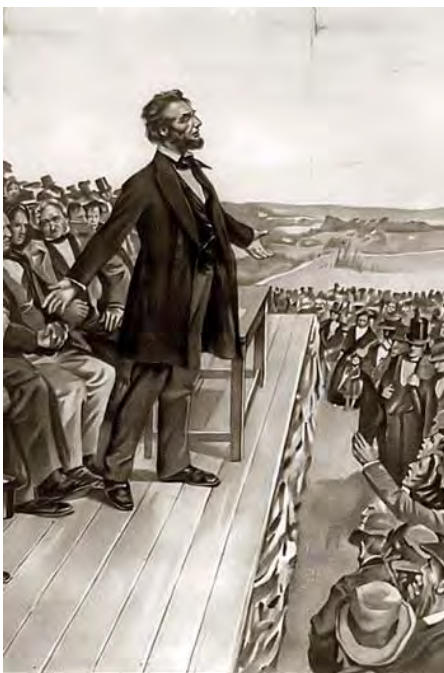
Be cheerful.

Strive to be happy.’

Who said? To whom?



D	M	A	I	R	I	M	S	A	D	U	J
E	N	J	E	S	U	S	E	M	A	J	A
L	R	A	B	R	A	H	A	M	B	O	J
I	E	G	S	A	S	A	M	O	S	E	S
L	T	I	A	E	E	M	C	D	O	V	I
A	E	D	M	S	H	A	J	I	L	E	S
H	P	E	S	O	J	A	E	V	O	D	E
A	T	O	O	H	E	O	H	A	M	E	R
I	A	N	N	L	P	L	S	D	O	B	A
M	A	R	Y	E	H	E	I	H	N	O	D
E	H	L	O	I	T	U	S	J	U	R	O
R	A	U	E	N	H	M	A	O	A	A	R
E	B	A	P	A	A	A	U	H	J	H	E
J	L	P	A	D	H	S	L	N	C	E	H



‘... government of the people, by the people, for the people, shall not perish from the earth ...’

Who said? To whom?

Who said?

'The voice *is* Jacob's voice but the hands *are* the hands of Esau.'
'This stone, which I have set *for* a pillar, shall be God's house.'
'Feed me, I pray thee, with that same red *pottage*.'
'Behold, the sun and the moon and the eleven stars made obeisance to me.'
'Either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth.'
'Out of the strong came forth sweetness.'
'Choose you this day whom ye will serve.'
'I will put a fleece of wool in the floor.'
'Thou hast mocked me these three times.'
'I have opened my mouth unto the LORD, and I cannot go back.'
'I saw in the night visions, and, behold, *one* like the Son of Man came.'
'I see a rod of an almond tree.'
'Go and search diligently for the young child.'
'She brought forth butter in a lordly dish.'
'The horse and his rider hath he thrown into the sea.'
'I cast it into the fire, and there came out this calf.'
'**Talitha cumi.**
'I was in the Spirit on the Lord's Day.'
'Ephraim is a cake not turned.'
'Simeon hath declared how God at the first did visit the Gentiles.'
'Let not him that girdeth on *his harness* boast himself as he that putteth it off.'
'Behold I have played the fool.'
'I know *that* my Redeemer liveth.'
'Behold, I have sent thee silver and gold; go, break thy league with Baasha.'

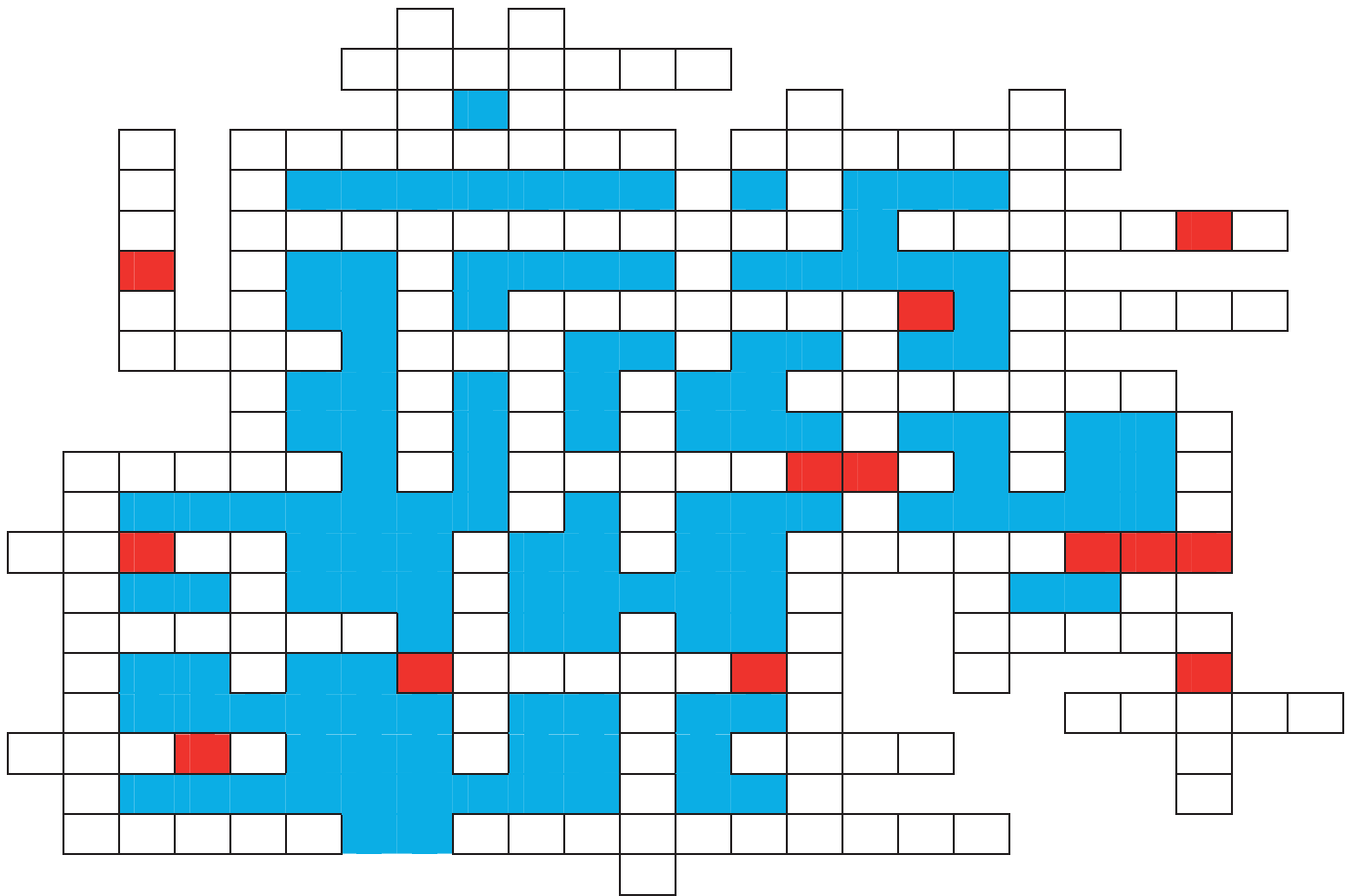
To whom?

'Get thee out of thy country and from thy kindred ...'
'I AM THAT I AM'
'Hast thou found me, O mine enemy?'
'Give me, I pray thee, a little water to drink; for I am thirsty.'
'Thou shalt say, Speak, LORD; for thy servant heareth.'
'Ye shall be as gods, knowing good and evil.'
'Thou *art* the man.'
'I have given thee a wise and an understanding heart.'
'**That thou doest, do quickly.**
'Thou shalt call his name JESUS: for he shall save his people from their sins.'
'Blessed *art* thou among women.'
'**Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God.**
'Much learning doth make thee mad.'
'Turn in, my lord, turn in to me; fear not.'



21-8-16-116, 1-32-22, 40-41-9-9-50-51-52-7, 5-21, 12, 13-12-16

Parables & Sayings of Jesus



‘If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’

Parables & Sayings of Jesus

The clues are not numbered. 'Rev' means the answer has to be written into the grid backwards.

Clues Across:

- Beggar among dogs. (7)
- Easier for this than a rich man. (5)
- Shepherd left this number. (6, 4)
- Son who fancied pigs' food. (8)
- Evil thoughts proceed from. (5)
- She kept on. (5)
- Pluck out right if wrong. (3)
- Sowed amongst wheat. (5)
- How seed grew till harvest. (8)
- Grew so great that the birds of the air found lodging. (7, 4)
- These cause tears. (7)
- A friend was in need then. (8) Rev.
- Lost. (4)
- Remember her. (4, 4)
- Lost out against the poppies. (7) Rev.
- The rich fool made plans for these. (5)
- Don't say it. (4) Rev.
- He thanked God he wasn't like others. (8)
- Jesus referred to him in a sermon in Nazareth. (6)
- No sign but the sign of ... (5)
- As he lifted up the serpent. (5)
- This cup is the new covenant in ... (2, 5)

Clues Down:

- It's numbered. (4)
- It could lose its savour. (4)
- Should build on this. (4)
- Shouldn't build on this. (4)
- Don't put it under a bushel. (6) Rev.
- Must be used. (7)
- Leaven =. (5)
- He didn't pass by on the other side. (9)
- One who did. (6)
- Seed fell among these. (6)
- It gives a sign that summer is near. (3, 4)
- Prayed, 'God be merciful to me a sinner.' (8)
- Of great price. (5) Rev.
- Five were so. (4)
- Five were so. (7)
- Get the plank out of your own. (3)
- Paul quoted something Jesus said it was better to do. (4)
- New wine like new teaching needs these. (3, 7)
- 'I am come a ... into the world.' (5)
- They would mourn when *he* was taken away. (10)



4-2-5, 9-10-113-6-8-21-8-113-22-7, 2-8-9, 7-10-15-31-2-1-22-6

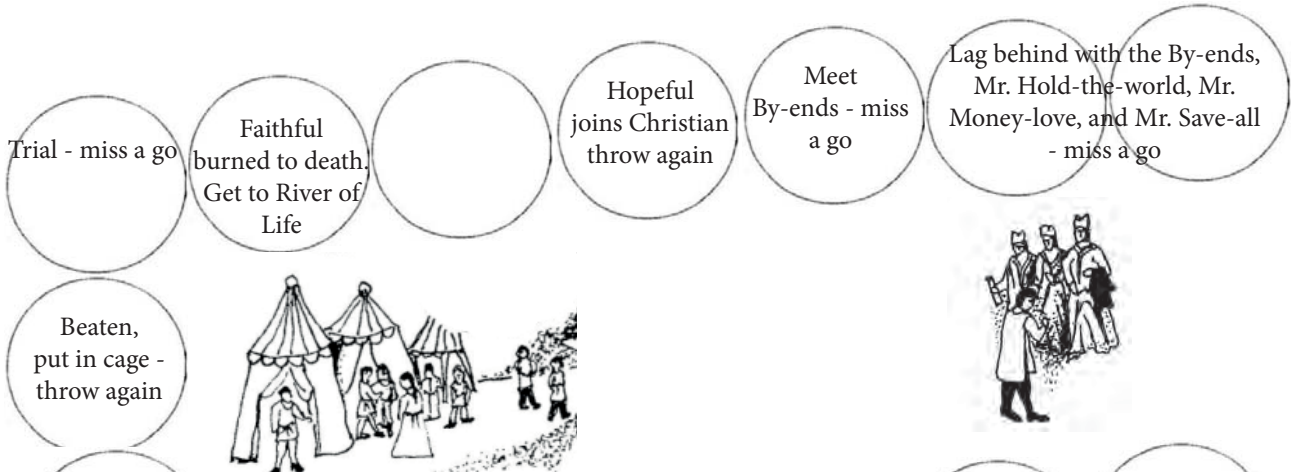
Pilgrim's Progress

(remember to count how many moves you make)

John Bunyan (1628–1688) wrote *Pilgrim's Progress* in Bedford Jail



Country of Coveting – Town of Lovegain



Vanity Fair

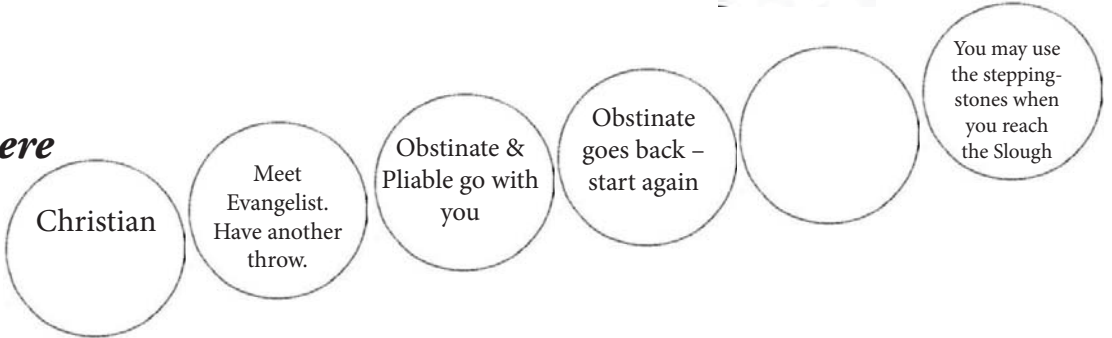


Town of Fair Speech



Field - Start here

Throw a six to start the game on the next throw

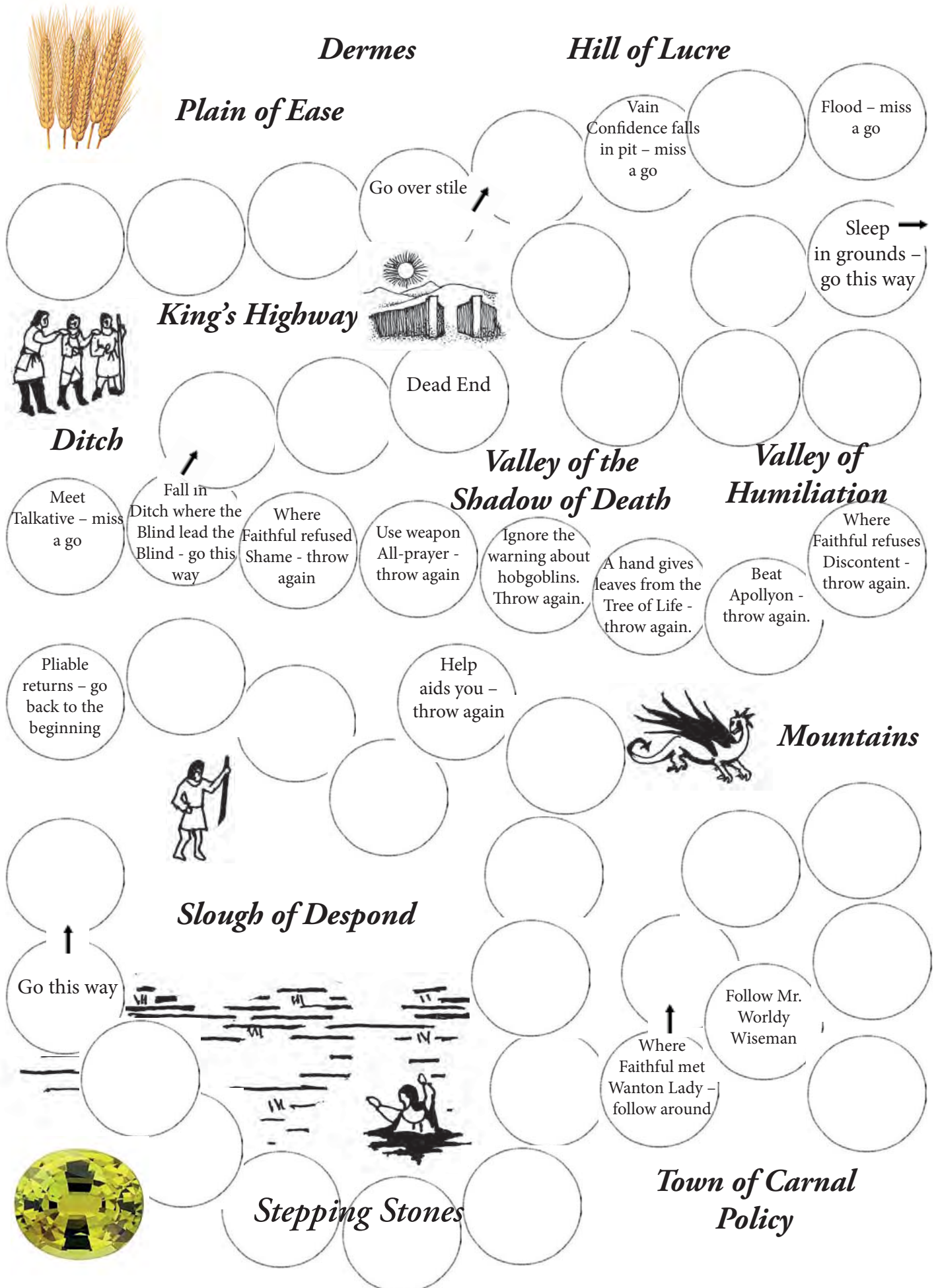


City of Destruction



Follow the path. Obey the instructions on the circles where you rest. If you are forced to follow a false track, retrace your steps when you reach a dead end

Pilgrim's Progress



Pilgrim's Progress

Giant Despair & Doubting Castle



Throw six to find the Key of Promise - begin return on next go

Dungeon - miss a go

Watchful - the porter at the lodge



The house Beautiful



River of Life



Fitted with armour - throw again

Meet Piety, Prudence, Discretion & Charity - throw again

The Spring

Return to start with Timorous & Mistrust

Return to Arbour

Sleep in Arbour - miss a go

Take Path

Take Path

Return to Start

Dead End

Land of Vain-glory

By-Path Meadow



Pilgrim's Progress



Celestial City



River of Death



Vainhope - the ferryman

Home

Go with Ignorance - out of the game

Town of Deceit

Get lost - miss a go



Wood



Enchanted Ground



'Knock, and it shall be opened unto you'

Christian drinks from the spring - throw again

Formality & Hypocrisy climb over wall - return to Gate

Simple, Sloth & Presumption asleep - miss a go

Get new clothes, mark on forehead, and scroll. Have another throw.

House of the Interpreter - throw again

Wicket Gate



Goodwill the gatekeeper

Dead Man's Lane

Broadway Gate

Castle of Beelzebub

Where Little Faith fell asleep - miss a go

Go this way

Throw the exact number to reach the Wicket Gate before you can continue



You meet Evangelist - return to where you met Mr. Wordly Wiseman

Village of Morality

Civility & Legality

Biblical Journeys

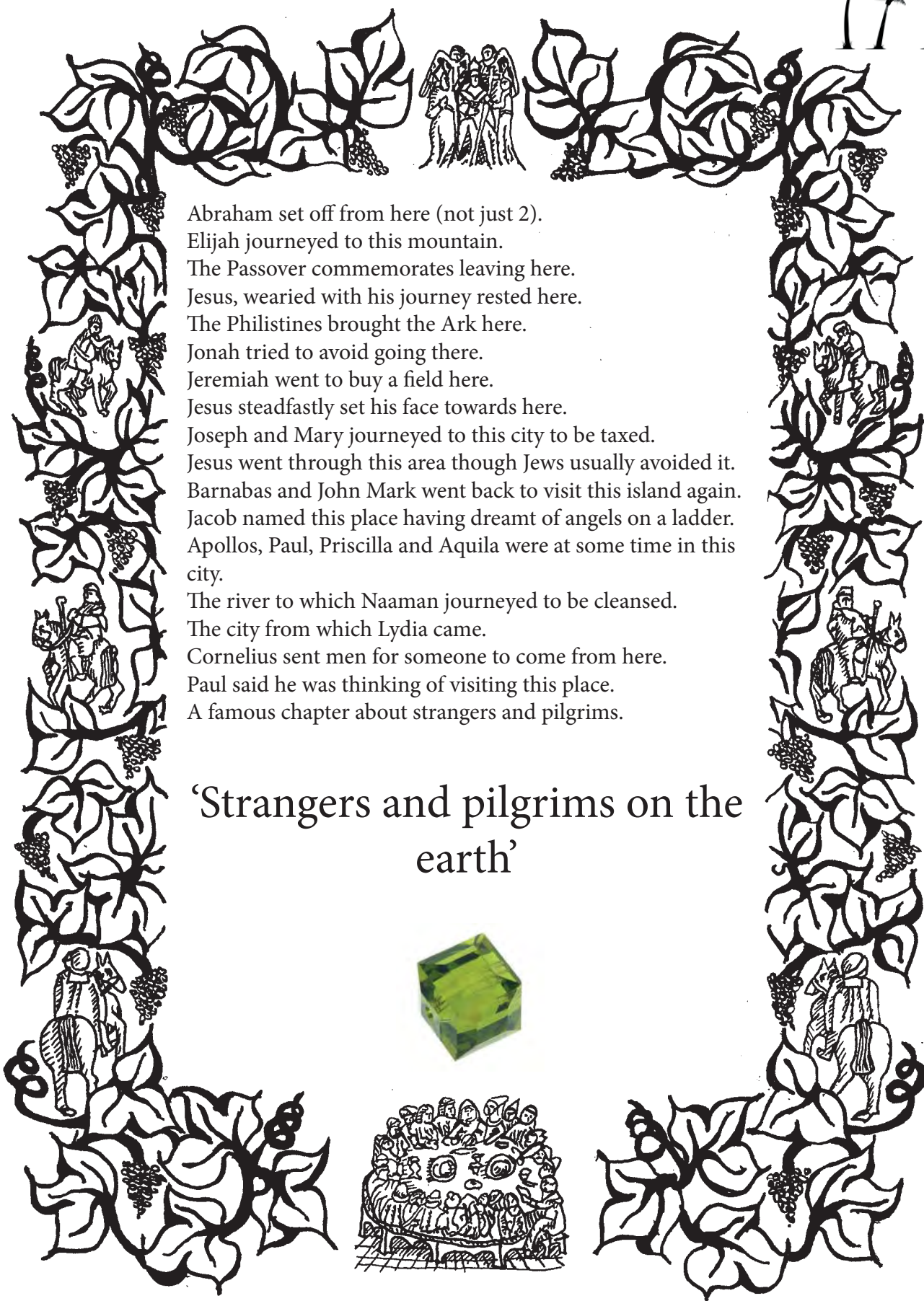


W	B	E	T	H	S	H	E	M	E	S	H	S	H	E
R	J	E	W	E	O	L	E	H	T	E	B	U	R	E
T	E	H	C	E	S	R	E	V	P	I	L	R	I	G
R	R	J	O	P	P	A	E	I	E	M	S	P	I	G
O	U	I	R	N	G	G	T	B	H	N	A	Y	S	E
H	S	O	I	S	Y	C	H	A	R	O	I	C	W	L
Y	A	B	N	P	N	A	D	R	O	J	R	N	E	L
I	L	H	T	O	H	T	A	N	A	S	A	I	R	F
U	E	L	H	M	A	R	T	Y	R	F	M	A	B	O
R	M	E	H	E	L	H	T	E	B	T	A	P	E	O
S	E	K	A	R	I	T	A	Y	H	T	S	S	H	E
S	E	E	D	L	A	H	C	E	H	T	F	O	R	U

Use the clues to complete the Word Search.
The remaining squares spell out the next clue.



Biblical Journeys



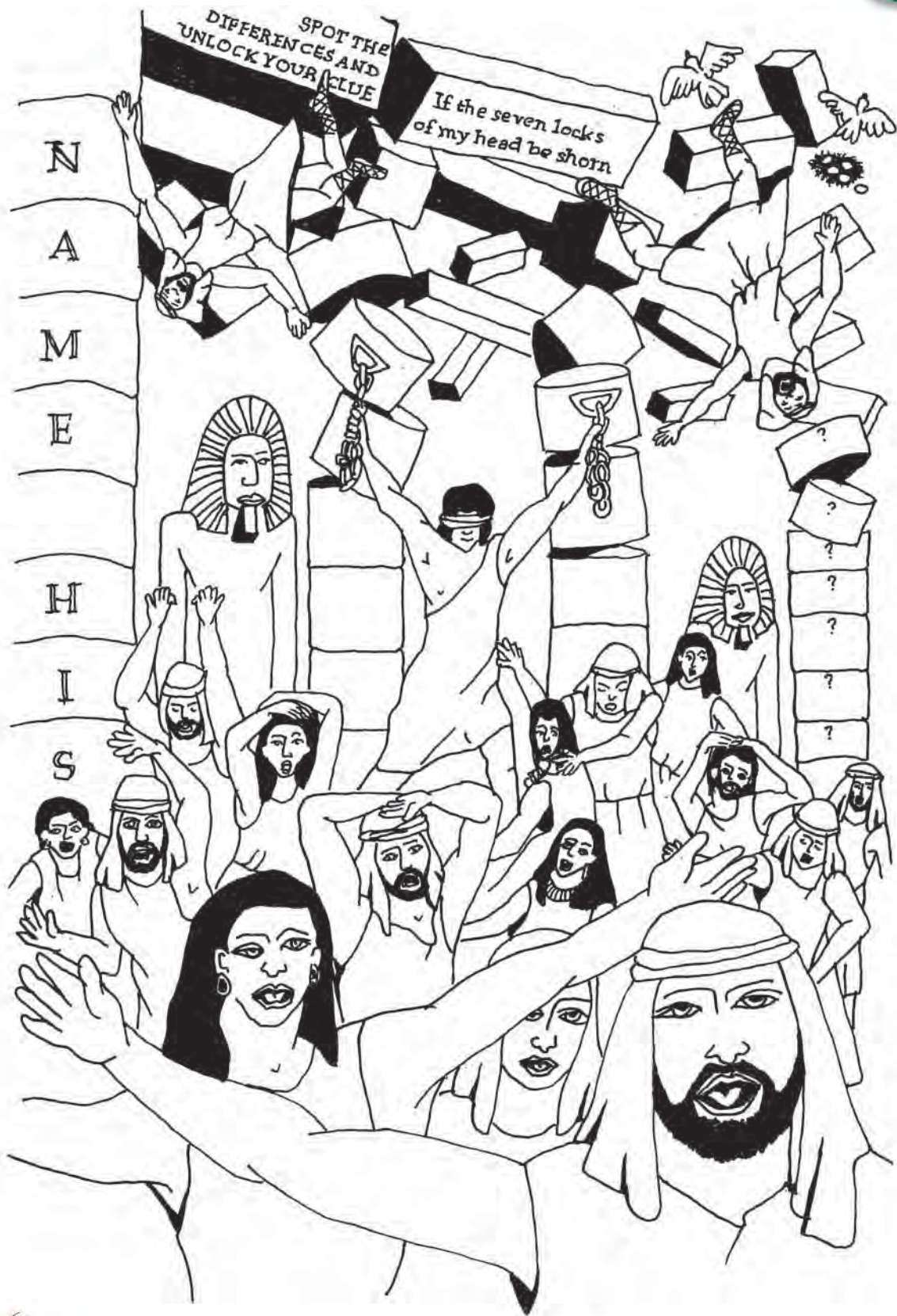
Abraham set off from here (not just 2).
Elijah journeyed to this mountain.
The Passover commemorates leaving here.
Jesus, wearied with his journey rested here.
The Philistines brought the Ark here.
Jonah tried to avoid going there.
Jeremiah went to buy a field here.
Jesus steadfastly set his face towards here.
Joseph and Mary journeyed to this city to be taxed.
Jesus went through this area though Jews usually avoided it.
Barnabas and John Mark went back to visit this island again.
Jacob named this place having dreamt of angels on a ladder.
Apollos, Paul, Priscilla and Aquila were at some time in this city.
The river to which Naaman journeyed to be cleansed.
The city from which Lydia came.
Cornelius sent men for someone to come from here.
Paul said he was thinking of visiting this place.
A famous chapter about strangers and pilgrims.

‘Strangers and pilgrims on the earth’



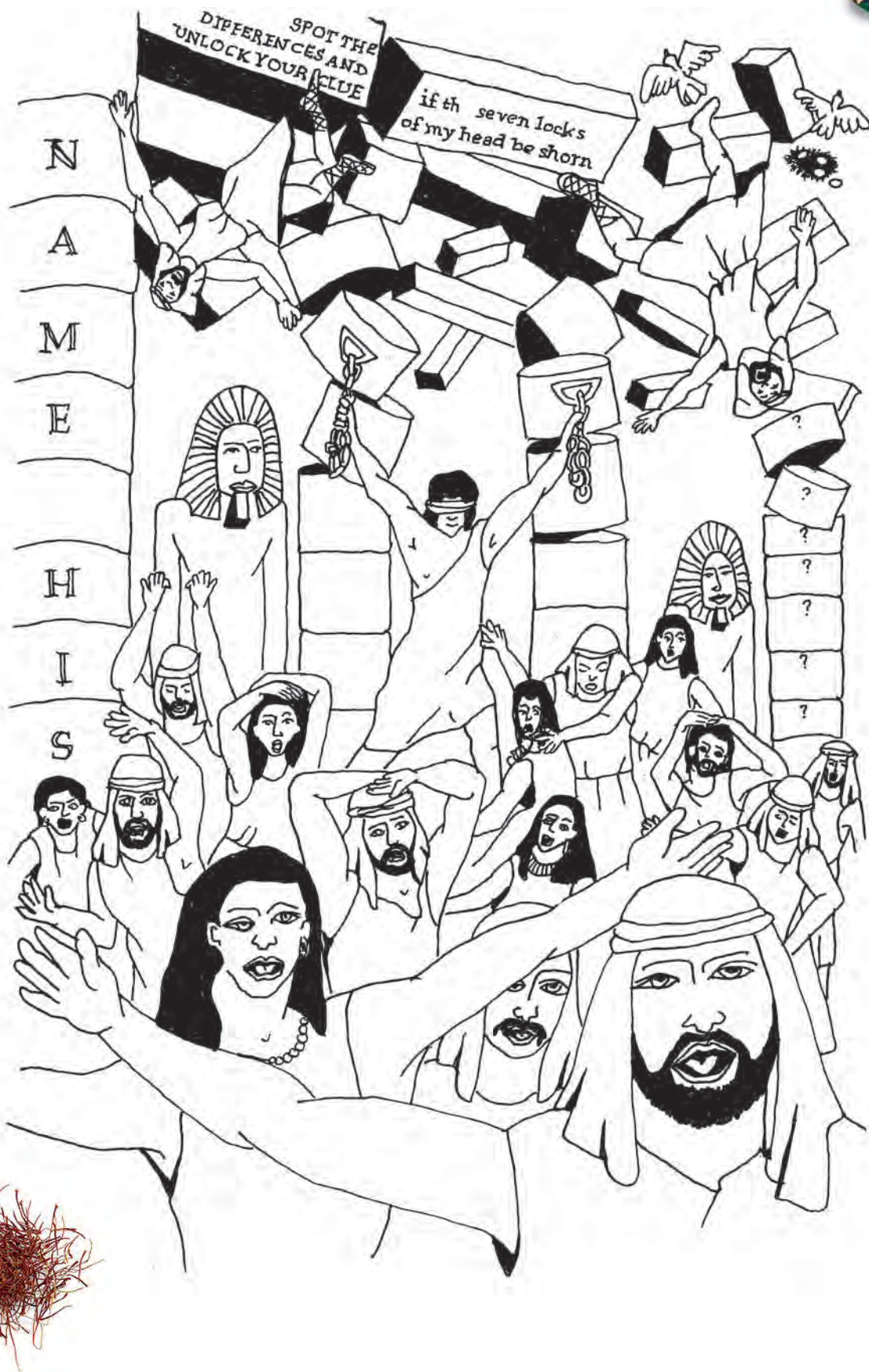
113-5-16-1-10-113-1, 1-2-22, 10-15-1-2-5-6, 47 8 -10, 22-13-10-8-11

Samson



It was his nemesis not yours!

Samson



1-2-6-5-15-31-2, 1-2-22, 113-15-11-2-10-13, 8-16-9-1-8-1-15-1-22

Gentiles?



F		O	R	J	A	M	E	S	B	R	O	T		E	R	O	F	J	E	S	U	S
Y															O	S	U	R	E	L	E	U
S		L	O	C	I	N	V	E	N	T	H	C		L	U	U	E	A	I	D	Y	L
E		F	I	N	D	S	D	R	E	H	P	E		S	O	I	U	T	W	R	I	I
									H	I	C	H		H	P	S	R	O	P	O	P	H
O		H	L		K	E	E	T	J	O	H	R		N	T	Y		H	E	M	P	P
M	D	∞	E		H	I	O	P	I	A	E	J		B	A	N		J	∞	A	I	O
P	E							T	I	P	I	C								N	L	E
S	C	H		S	T	W	A	N	E	L	S	Q		E	U	I		P	O	S	I	H
U	A	E		T	I	N	O							L	V	D		P	G	U	H	T
I	P	V		W	H	I	E	N	H	E	E	S		A	V	E		A	I	M	P	D
L	O	E		A	R	N	D	A	L	K	L	F		O	L	A	N	E	S	I	W	H
E	L	N		U	S										G	H	R	T	A	H	E	L
N	I	I		N	L	S	E	L	E	T	H	E		S	A	S	L	Y	Y	P	R	V
R	S	N		A																		T
O	E	O		I	O	T	S	I	T	P	A	B		H	T	N	H	O	J	R	N	N
C	J	E		U	S	A	L	E	M	O	F	G		U	I	L	U	J	O	T	A	D

‘Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations’



Gentiles?



Fill in the crossword from the following Clues:

Where Paul told them he had opened the door of faith to the Gentiles. (7, 2, 5)

About whom Jesus said 'Go, and do thou likewise'. (9)

Who did the Queen of the South see? (7)

To whom would the vineyard be given? (6)

A madman who was probably a Gentile. (6)

What will be trodden down 'until the times of the Gentiles be fulfilled'? (9)

Where shall they from the East and West and from the North and South sit? (2, 3, 7, 2, 3)

Name a Syrian leper. (6)

The grandmother of David. (4)

Who was dead and is alive again; and was lost and is found? (3, 7)

From where was a servant to constrain guests to come in? (8, 3, 6)

Who said 'A light to lighten the Gentiles'? (6)

Proceed as in a word search using all the letters now in the grid. Identical answers must be found again.

Clues:

To whom was said 'good tidings of great joy, which shall be to all people'? (9)

Who said 'God is able of these stones to raise up children unto Abraham'? (4, 3, 7)

Who took the ancestry of Jesus back to Adam? (4)

Who went to Zarephath? (6)

About whom was said 'I have not found so great faith, no, not in Israel'? (9)

How many were told 'Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest'? (7)

Men of which place shall stand up in the judgement? (7)

What licked the sores of Lazarus? (4)

This Samaritan said 'thank you'. (5)

Where did a centurion say 'this was a righteous man'? (7)

Where the Gentile question was discussed in 49 CE. (9)

The chairman of the council. (5, 7, 2, 5)

The god-fearer Peter met. (9)

To where was a eunuch returning? (8)

A Gentile gospel writer. (4)

To whom was his gospel dedicated? (10)

The first European church was in her house. (5)

A centurion in charge of Paul. (6)

A proselyte from Antioch. (7)

It was thought the Paul had taken him into the Temple. (9)

A book in which Paul mentions the times of the 'fullness of the Gentiles'. (6)

One brought 'Greeks' to Jesus. (6)

Another who brought 'Greeks' to Jesus. (6)

He wanted to call fire on Samaritans. (4)

An Areopagite. (9)

Where someone said 'what must I do to be saved?' (8)

His father-in-law was a Midianite. (5)

Ten Gentile cities. (9)

Where Peter was told 'What God hath cleansed, that call not thou common'. (5)



Discard the crossword and look for the master clue

7-22-166-5-6-10-2,22-11-4-8-16-22@113-15-11-2-10-13,10-113,15-80-9-15-166-96-22-113-1-31-6-10-8-11

Riches



L	W	H	A	N	O	M	O	L	O	S
M	O	T	H	A	N	D	R	U	S	T
D	T	V	S	I	L	V	E	R	U	T
O	L	D	E	L	P	R	U	P	R	R
G	I	I	D	O	S	G	O	M	A	A
S	A	D	C	D	F	A	A	L	Z	E
N	G	L	R	T	H	M	E	R	A	H
R	I	I	I	C	M	H	O	M	L	R
A	B	D	L	O	G	A	I	N	A	U
B	A	R	N	A	B	A	S	N	E	O
?	S	G	N	I	H	T	L	L	A	Y
N	I	P	S	R	O	N	L	I	O	T



Riches



Which King could have had wealth but asked for wisdom? (7)

A lady lost a piece of this. (6)

Who was the widow of the wealthy Nabal? (7)

What two things corrupt treasures on earth according to the Sermon on the Mount? (4, 3, 4)

What will also be where your treasure is? (4, 5)

You cannot serve God and whom? (6)

What sow not neither do they reap? (5)

What do lilies of the field not do? (4, 3, 4)

What did the rich man in the parable want to build bigger? (5)

Name the beggar at the rich man's gate. (7)

What licked the beggar's sores? (4)

What was the rich man clothed in? (6)

Who sold his land in Cyprus? (8)

What did the early church have in common? (3, 6)

Something that is cankered according to James. (4)

What is the root of all evil? (4, 2, 5)

'For what shall it profit a man, if he shall ... the whole world.' (4)



**'Nabal by name and
Nabal by nature.'**

1-5,6-22-113-23-8-47-92, 1-2-101, 21-8-16-10-11, 113-111-126-23

Women in the Bible



T	A	R	J	H	I	A	B	E	H	S	H	T	A	B
E	R	A	U	E	M	N	A	N	A	B	A	R	E	M
M	I	G	L	C	O	E	D	E	L	I	L	A	H	O
F	H	A	I	I	A	J	O	L	S	E	B	E	H	P
T	P	H	A	N	N	A	H	A	A	H	H	T	H	H
E	P	A	D	U	A	E	R	D	I	A	U	U	A	J
G	A	N	H	E	R	L	T	G	D	R	T	K	D	O
E	S	I	R	O	V	L	A	A	O	O	E	O	A	C
F	C	D	D	B	A	E	B	M	U	B	M	P	S	H
H	L	I	A	E	O	H	I	Y	E	E	A	T	S	E
E	A	N	M	R	Y	C	T	R	H	D	I	A	A	B
S	U	S	A	N	N	A	H	A	A	O	R	M	H	E
I	D	A	R	I	A	R	A	M	P	R	I	A	D	D
C	I	R	I	C	H	L	I	B	L	C	M	R	A	N
K	A	A	S	E	T	I	A	I	I	A	U	N	G	S
H	L	H	B	H	E	A	I	S	Z	S	E	C	A	U
T	L	A	I	S	B	G	D	E	I	T	H	S	A	V
I	I	I	L	L	F	I	Y	L	A	O	D	A	T	H
D	C	L	H	A	O	B	L	H	E	S	L	T	G	O
U	S	A	A	H	Y	A	T	E	S	T	H	E	R	N
J	I	H	H	C	R	R	I	M	B	A	H	A	R	N
G	R	T	O	I	A	F	A	O	M	E	A	N	W	H
O	P	A	W	M	M	O	U	L	L	D	Z	N	O	T
S	E	L	L	H	T	E	B	A	S	I	L	E	H	I
S	V	L	E	A	H	I	N	S	E	Y	A	R	J	D



Women in the Bible

A Christian at Joppa, both names
A Christian who sent greetings with Paul to Timothy
A prophetess in the temple
A quarrelsome woman at Philippi
A wife of Esau
A woman of Jericho
Absalon's beautiful sister
At Paul's trial before Festus
Became wife of the King of Persia
Christian at Rome
Converted to Christianity at Athens
Danced for the head of the Baptist
Daughter of Ahab, ruled
Daughter of Jacob and Leah
Daughter of Saul, married David
Esther's original Jewish name
Exiled Persian Queen
First European Christian convert
Grandmother of Timothy
Jacob was tricked into marrying her
Listened to Jesus
Looked after old King David
Mother of Ishmael
Mother of Jacob's sons Dan and Naphtali
Mother of Jacob's sons Gad and Asher
Mother of Jesus
Mother of John the Baptist
Mother of Joseph and Benjamin
Mother of Moses
Mother of Samuel
Mother of Timothy
Mother-in-law of Ruth
Nabal's wife, later David's wife
Noabites, wife of Boaz
One of the first Christian deaconesses
Provided for Jesus
Saul's eldest daughter
Servant girl of Mary, mother of John Mark
She betrayed Samson
She killed Sisera with a tent peg
She sang about the death of Sisera
Sister of Moses
The first to see the risen Christ
The mother of all living
Very house-proud
Wife of Abraham, mother of Isaac
Wife of Ahab
Wife of Ananias
Wife of Aquila
Wife of Felix
Wife of Herod, tetrarch of Galilee
Wife of Isaac
Wife of Uriah the Hittite



49-63-16-116, 1-32-22, 40-41-9-9-50-51-52-7

Biblical Mountains



Find eleven Biblical mountains

G	H	E	E	R	R	I	E	Z	I	I	S	M
Y	O	G	U	I	R	L	F	B	O	O	U	A
R	A	T	R	E	A	E	R	N	A	T	T	H
C	S	L	I	U	N	E	A	N	I	A	M	N
E	T	H	E	H	P	O	L	R	A	E	C	B
C	E	A	J	R	A	M	I	E	6	L	4	E
2	M	A	O	N	R	D	I	M	A	O	H	U
N	O	T	L	U	I	P	V	W	E	I	T	B
H	T	E	H	R	W	M	I	O	N	N	G	S
A	P	S	I	T	S	H	G	I	A	S	H	O



Biblical Mountains



‘O Lord, thou knowest how busy
I must be this day; if I forget
thee, do not thou forget me.’



Bible Prayers

Then said I, Here *am* I; send me. (Isaiah 6:8b)



T	F	R	O	E	M	R	E	B	M	E	M	E	R	M	T
S	H	E	S	J	I	N	A	H	T	H	C	A	B	A	S
E	N	E	D	C	E	X	H	C	T	A	W	N	E	M	A
V	T	L	N	P	O	R	W	O	R	E	N	N	I	S	N
R	P	A	A	O	G	M	U	G	N	I	N	R	O	M	C
A	O	B	H	W	R	L	F	S	N	D	P	S	E	A	T
H	T	O	Y	E	R	O	O	O	A	I	C	U	Y	H	I
S	E	U	H	R	E	F	R	R	R	L	S	I	C	N	F
P	S	R	T	N	D	S	G	O	Y	T	E	A	R	M	Y
I	U	E	O	E	H	T	I	A	F	B	E	M	E	I	B
R	O	R	T	L	I	C	V	A	L	P	E	R	M	C	O
I	H	S	N	P	L	S	E	T	I	R	C	O	P	Y	H
T	E	W	I	H	S	N	O	I	T	I	T	E	P	E	R
O	P	R	A	H	C	A	E	T	N	O	O	N	Y	E	D

Clues:

Lord ... when thou comest into thy kingdom.

Father ... I commend my spirit.

Pray for the peace of

... and pray.

Use not vain

For thine is the kingdom the ... and the

And I will pray the Father and he shall give you another

Rejoice evermore. Pray without

Pray ye therefore the Lord of the ... that he will send forth

Give thanks to the LORD; for he is good; for his ... endureth for ever.

And all the people said ... and praised the LORD.

God be merciful to me a

And the prayer of ... shall save the sick.

O my Father, if it be possible let this ... pass from me.

Eloi, Eloi, lama

And when thou prayest, thou shalt not be as the

Lord Jesus, receive my

... them through thy truth: thy word is truth.

And when ye stand praying, ... , if ye have ought against any.

Evening, and ..., and at ... , will I pray, and cry aloud.

Peter went up upon the ... to pray.

Let us therefore come boldly unto the

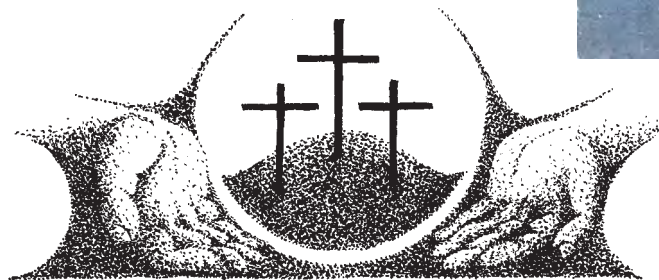
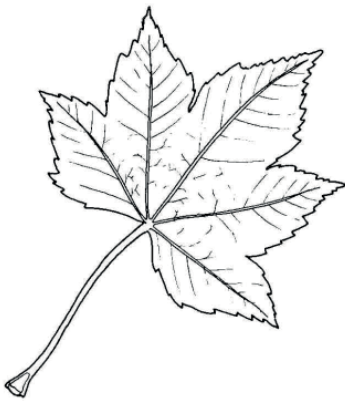
Lord, ... us to pray.



Bible Prayers



D	I	V	A	D	Y	N	A	M
A	U	H	S	O	J	R	E	T
S	O	L	O	M	O	N	A	H
U	J	O	S	E	P	H	P	M
I	K	H	A	N	N	A	H	H
L	U	E	L	E	U	E	A	A
E	K	Z	I	L	S	I	B	I
N	K	R	S	S	K	A	R	K
R	A	A	A	E	A	R	A	E
O	B	N	Z	N	S	L	H	Z
C	A	E	N	H	T	O	A	E
M	H	A	N	O	J	T	M	H
S	U	S	E	J	A	C	O	B
I	S	T	L	E	I	N	A	D



161-156-149-147-143-139-150-148-111-106-114-112-142-146-168

King Arthur & the Holy Grail

(remember to count how many throws of the dice you have)



Start

Galahad leaves Melias – miss a go.

Gawaine has a vision of bulls – have another go.

Galahad faces the Maidens – have another go.

Melias injured – miss a throw.

Galahad gets his shield and spear – have another go.

Start

Galahad is attacked by Lancelot and Percivale – miss a go.

Galahad saves Percivale from the 20 knights – have another go.

King Bagdemagus killed by the White Knight – go back 5 squares.

Bors abandons Lionel – miss a go.

Bors finds Lionel – have another go.

Gawain sees Melias.

Lancelot's horse is returned – have another go.

Bors is saved by a heavenly cloud – have another go.

Lancelot has a vision of the Grail – have another go.

This maze is based on Thomas Malory's *Le Morte D'Arthur – King Arthur and of his Noble Knights of the Round Table.* Begin on any of the Start squares and throw a dice to move forward and reach the Holy Grail.

Start

Gawain meets Hector – have another go.

Lancelot told he is sinful – miss a go.

Lancelot loses his horse – miss a go.

Hector has a vision of Lancelot – have another go.

Percivale is told where to find the Grail – have another go.

Bors is given a red coat to wear – have another go.

Melias is left in the Abbey – go back to the Start.

Gawaine refuses to do penance – miss a go.

Percivale stays with a hermit – miss a go.

Percivale saves the lion from the serpent – have another go.

Bors makes a difficult choice – miss a go.

Bors survives temptation – have another go.

Lancelot is beaten by the Black Knight – miss a go.

Percivale is saved from sin – have another go.

Start

Start

King Arthur & the Holy Grail



Hector and Gawaine are told they are too sinful to see the Grail - go back 5 squares.

Joseph of Armathie appears to the knights - have another go.

Well done - you're in sight of the Grail

Galahad gets lost in the forest - go back 5 squares.

Galahad gets lost - go back 5 squares.

Percivale's sister dies - go back to 5 squares.

Galahad buries King Mordrains - have another go.

Percivale is refreshed at the spring - have another go.

Lancelot returns to Camelot - go back 5 squares.

Galahad is lost - miss a throw.

Gawaine kills Uwaine - miss a go.

Galahad meets Lancelot - have another go.

You need to throw the exact number to get sight of the Grail. Remember to count how many throws of the dice you have made

Galahad and Percivale separate - miss a go.

Lost - go back to 10 squares.

Galahad finds his sword and the scabbard of Avelion - have another go.

Bors gets lost - miss a go.

Bors meets Percival - have another go.

Galahad is summoned by the White Knight - have another go.

Galahad, Bors and Percivale meet - have another go.

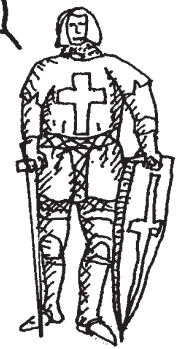
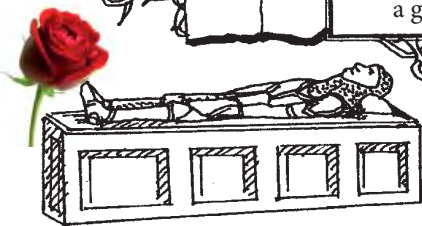
Percivale is refreshed at the spring - have another go.

Hector gets lost - go back to 15 squares.

Galahad wounds Gawaine - miss a go.

Lancelot is told he will not see the Grail - miss a go.

Bors saves the Knight - have another go.



Paul's Journeys



Find thirty places Paul visited

E	S	U	C	A	R	Y	S	N	E	V	A	H	R	I	A	F	E
J	E	R	U	S	A	L	E	M	P	U	T	E	O	L	I	A	M
P	S	A	L	A	M	I	S	A	A	T	O	H	I	S	C	T	O
T	H	T	N	I	R	O	C	N	T	I	C	Y	N	I	R	T	R
O	P	H	A	T	H	E	N	S	L	U	S	I	N	A	S	A	S
L	N	A	D	P	I	C	Y	Y	A	P	R	O	I	U	M	L	N
E	P	E	A	E	R	O	S	G	M	A	L	E	T	L	T	I	R
M	P	P	H	R	R	T	C	T	R	A	B	E	R	E	A	A	E
A	E	H	S	G	R	B	O	H	S	L	L	A	V	I	I	A	V
I	E	I	E	A	S	A	E	S	I	I	B	I	T	H	N	E	A
S	S	L	S	S	O	F	E	P	M	N	H	E	Y	N	O	R	T
B	A	I	I	S	U	H	T	H	S	I	S	R	I	A	L	A	E
A	B	P	L	A	T	S	E	S	S	A	L	Y	E	P	L	S	E
A	M	P	H	I	P	O	L	I	S	M	O	T	R	P	O	E	R
R	A	I	A	L	O	N	I	C	A	O	I	R	N	I	P	A	H
A	I	D	I	S	I	P	N	I	H	C	O	I	T	N	A	C	T
N	A	E	R	H	C	N	E	C	M	U	R	O	F	I	I	P	A

‘There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.’



Paul's Journeys



Cross out the letters that spell the answers to these clues:

Paul's starting point. (7, 2, 5)

The island where Paul began using the Greek version of his name. (6)

Where John Mark turned back. (5)

Paul's other companion on his first journey. (8)

Paul's main companion on his second journey. (5)

Where Luke joined the party. (5)

Where the Spirit would not let Paul go. (8)

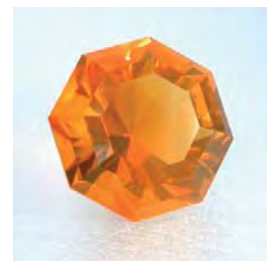
Where it was said that Christians had turned the world upside down. (12)

The first church in Europe was here. (8)



161-156-149-147-143-139-150-148-111-106-114-112-142-146-168

Visions & Dreams



‘To sleep—perchance to dream’
 ‘We are such stuff
 As dreams are made on’

H	W	E	L	H	O	A	R	A	H	P	L	L
P	A	B	I	M	E	L	E	C	H	D	L	U
E	X	E	S	A	G	O	N	H	E	H	E	A
S	I	L	A	T	Y	R	Y	A	A	E	I	P
O	S	T	I	T	P	E	S	I	W	T	N	E
J	U	E	A	H	T	K	R	M	O	A	A	S
N	I	S	H	E	U	A	P	E	S	L	D	P
O	L	H	B	W	H	B	E	R	O	I	S	Y
M	E	A	U	C	T	N	T	E	M	P	E	L
O	N	Z	E	O	C	L	E	J	T	U	P	A
L	R	Z	A	C	H	A	R	I	A	S	A	C
O	O	A	L	E	H	T	E	B	P	E	R	O
S	C	R	S	E	N	O	B	Y	R	D	G	P
R	E	V	E	A	L	E	D	L	E	G	N	A

‘your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions’

In the New Testament, who quoted this prophecy?



Visions & Dreams



Who remained speechless after seeing a vision in the Temple?

Who was the king of Gerar to whom God appeared in a vision?

Who saw a vision in the year that King Uzziah died?

In Isaiah's vision, how many wings did each seraphim have?

Whose three servants came to the house where Peter had a dream on a rooftop?

Who was not disobedient to the heavenly vision?

What name did Jacob give to a place where he had a dream about a ladder?

In the New Testament, to where did an angel tell Joseph to flee?

What sort of men were warned to return home by another way?

Who dreamt about seven fat cows and seven thin cows?

Who dreamed about sheaves and stars?

What fruit did the butler dream about?

What job did a man have who dreamt about birds eating from a basket on his head?

On which island was John when he was in the spirit on the Lord's Day?

Name the person whose wife said, because of a dream, 'Have thou nothing to do with that just man.'

Give the other name of the man who explained Nebuchadnezzar's dreams.

Who, in the night visions, saw *one* like the Son of man?

In the New Testament, by what kind of a being was Joseph told to marry Mary?

In the reign of Darius, who saw by night a man riding a red horse?

Name the gospel in which Joseph is told to marry Mary.

To whom in a dream by night did God say, 'Ask what I shall give thee?'

Who saw the rod of an almond tree?

What were in the valley in Ezekiel's vision?

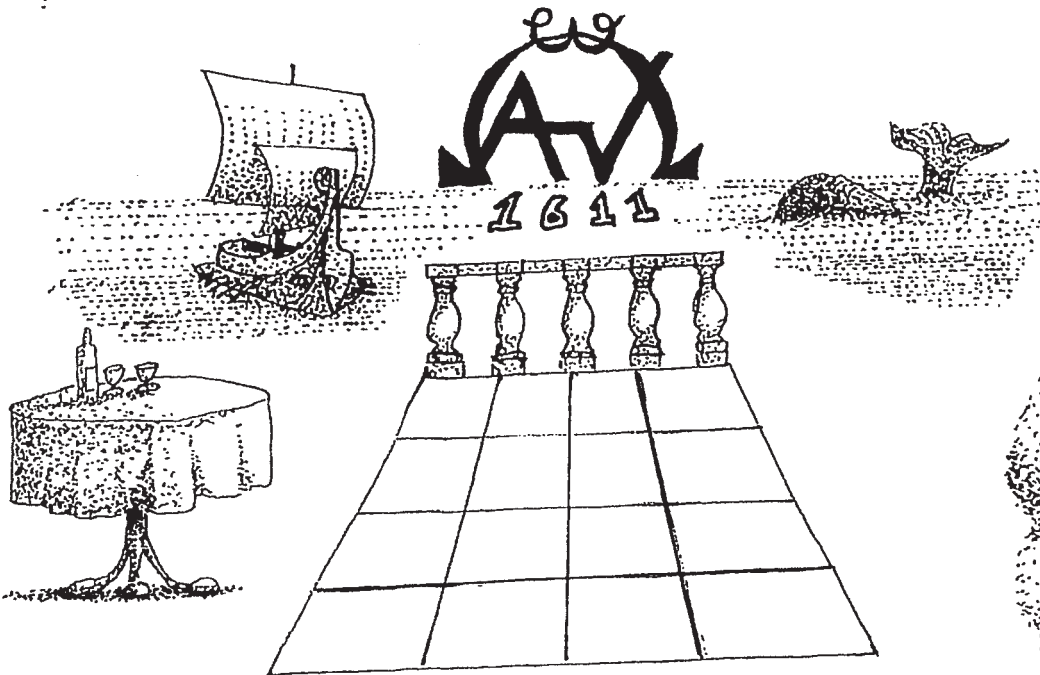
What is the other name of the Book of Revelation?

'Such sights as youthful poets dream
On summer eves by haunted stream.'

Milton *L'Allegro*

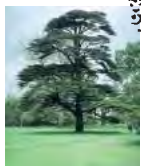


The Grail



'Quinquireme of Nineveh from distant Ophir
Rowing home to haven in sunny Palestine,
With a cargo of ivory,
And apes and peacocks,
Sandalwood, cedarwood and sweet white wine.'

Masefield, *Cargoes*



20-8-5, 2-9-7, 6-9-19-8, 23-15-21-12-4, 2-5,1,18-5-4, 8-5-18-18-9-14-7

The Grail

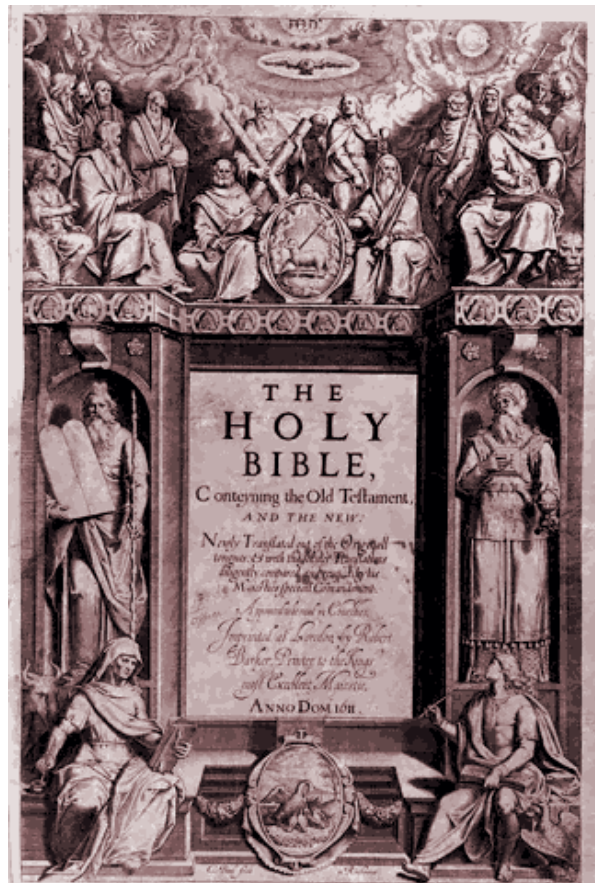


If you wish to gain the Grail,
Solve the puzzles without fail,
Place the answers in this grid,
'Add' the clue in drawings hid.
You know how to break the code,
Retrace your steps along the road.
For this, like any other book,
Is always worth a second look.



24-13-54-44, 30-10, 52-51-50, 99-103-Q-45-74-33-25-20, 100-105, 42-43-64-94-7-59-106, 38-4-24-75-57, 57-23-42-73-13

THE QUEST FOR THE HOLY GRAIL



© Text & Design: *Janet Green & Jon Mayled* 2015

Original illustrations: *Barry Hunt*

THE QUEST FOR THE HOLY GRAIL



A BIBLICAL TREASURE
HUNT TO CELEBRATE THE
400TH ANNIVERSARY OF
THE KING JAMES VERSION
OF THE BIBLE

(THE AUTHORIZED VERSION)

**'... for to travel hopefully is a better
thing than to arrive,
And the true success is to labour.'**

Virginibus Puerisque

Robert Louis Stevenson

The Quest

Instructions

Answer sheets

Foreword – a message for the Quæstors

Bible Animals

The Kings of Israel & Judah

Biblical Places

Apocalyptic

The Miracles of Jesus

Biblical Letters

Who said? To whom?

Parables & Sayings of Jesus

Pilgrim's Progress

Biblical Journeys

Samson

Gentiles?

Riches

Women in the Bible

Biblical Mountains

Bible Prayers

King Arthur & the Holy Grail

Paul's Journeys

Visions & Dreams

The Grail



The Quest for the Holy Grail

Instructions:

So, you have decided to take up the challenge to find the Grail.

At the end of the Quest you will have explored many of the glories of the King James Version of the Bible as well as testing your general knowledge and developing your skills in research and cryptography.

You have to undertake three separate tasks that would have challenged even David.

- 1 You need to solve the puzzles on each page and record your answers.
- 2 You need to try to identify each of the plants and gemstones on the pages.
- 3 Finally, you will need to go back through each of the puzzles to solve one last clue.

There are wordsearches, wordsquares, crosswords and magic squares. There are clues hidden in the text, in the colours of the text, in the clues themselves and in the pictures. All the Biblical clues and answers are from the King James Version save one where a modern name is so much better known that it appears instead of the original.

Not everything we do in this life has a reward and you may find that some of the puzzles might not help to win the prize but the gain will have been in overcoming each obstacle on your way.

Remember, never be disheartened. You may not get all the answers but you might still win. Be determined to complete the struggle and be wary of 'the primrose way':

'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'
(Matthew 7:13-14)



ANSWER SHEET ONE

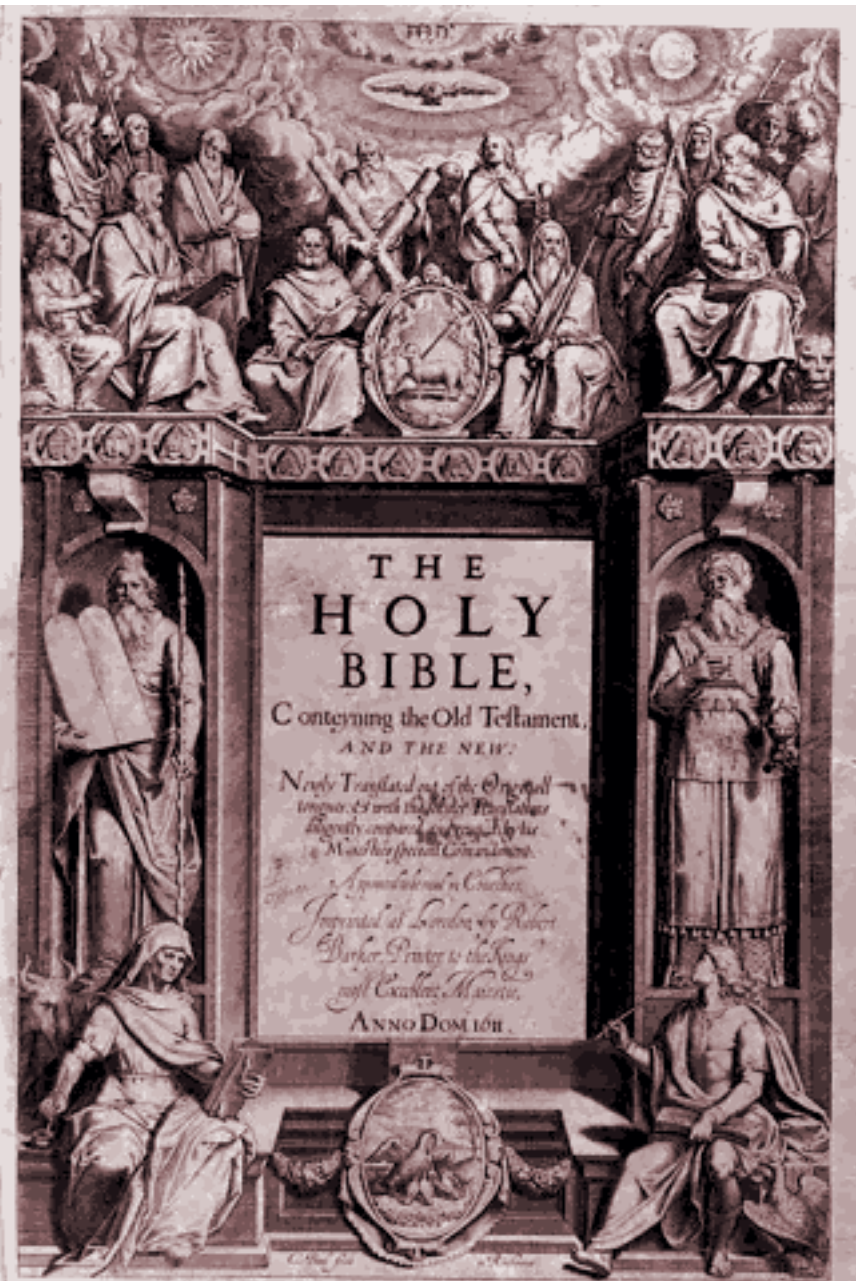
Bible Animals	
The Kings of Israel & Judah	
Biblical Places	
Apocalyptic	
The Miracles of Jesus	
Biblical Letters	
Who said? To whom?	
Parables & Sayings of Jesus	
Pilgrim's Progress	[lowest average score]
Biblical Journeys	
Samson	
Gentiles?	
Riches	
Women in the Bible	
Biblical Mountains	
Bible Prayers	
King Arthur & the Holy Grail	[lowest average score]
Paul's Journeys	
Visions & Dreams	
The Grail	



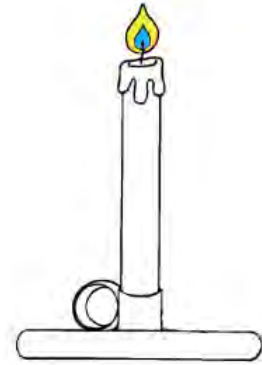
ANSWER SHEET TWO

	Plant	Gemstone
Bible Animals	T	T
The Kings of Israel & Judah	S	S
Biblical Places	P	F
Apocalyptic	M	T
The Miracles of Jesus	F	E
Biblical Letters	A	C
Who said? To whom?	P	G
Parables & Sayings of Jesus	V	P
Pilgrim's Progress	W	C
Biblical Journeys	P	O
Samson	S	T
Gentiles?	M	Z
Riches	P	G
Women in the Bible	M	R
Biblical Mountains	B	A
Bible Prayers	S	L
King Arthur & the Holy Grail	R	J
Paul's Journeys	G	C
Visions & Dreams	H	O
The Grail	C	D





'Thy word is a lamp unto my feet, and a light unto my path'



Foreword

Dear Quæstors,

There is a story about a lady who dipped into a 'promise box' of Bible verses to get her text for the day.

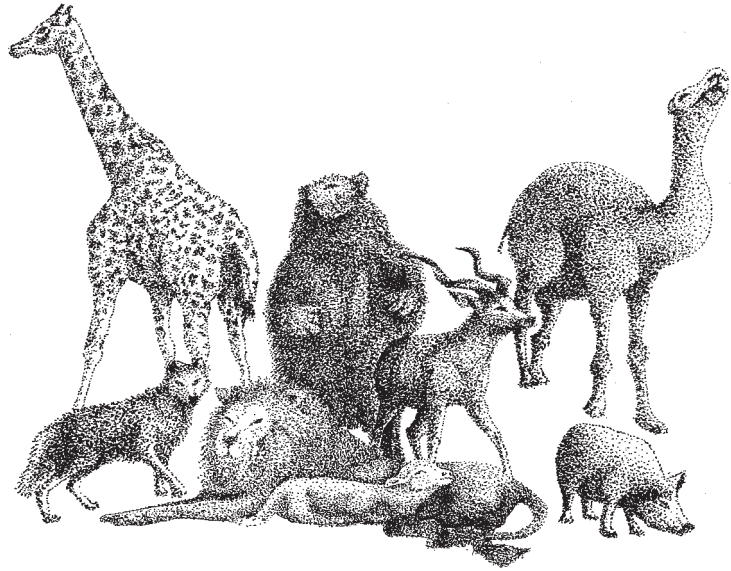
Her first text was: 'Judas ... went and hanged himself'. She tried again and got: '**Go, and do thou likewise**'. On the principle of third time lucky she tried once more. The text read: '**That thou doest, do quickly**'.

When you do this treasure hunt, please do not be like the lady in this story. Pause and study more of the text. After all, the Bible is one of the greatest treasures already found.



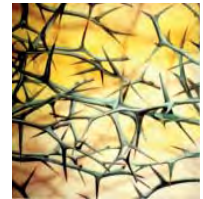
Ephesians 6:17

Bible Animals



The letters not used in the grid (when the names have been found) spell out the clue you need to find

T	B	H	N	O	S	M	A	S
E	A	I	B	N	I	P	T	I
A	S	D	A	N	I	E	L	L
C	H	S	L	L	U	T	E	N
P	A	E	A	L	A	E	C	O
E	N	S	A	O	R	R	A	R
H	T	O	M	E	H	E	B	A
N	I	M	A	H	A	R	B	A
M	A	L	W	I	L	L	D	O



LETTERS

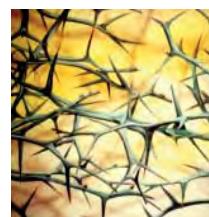
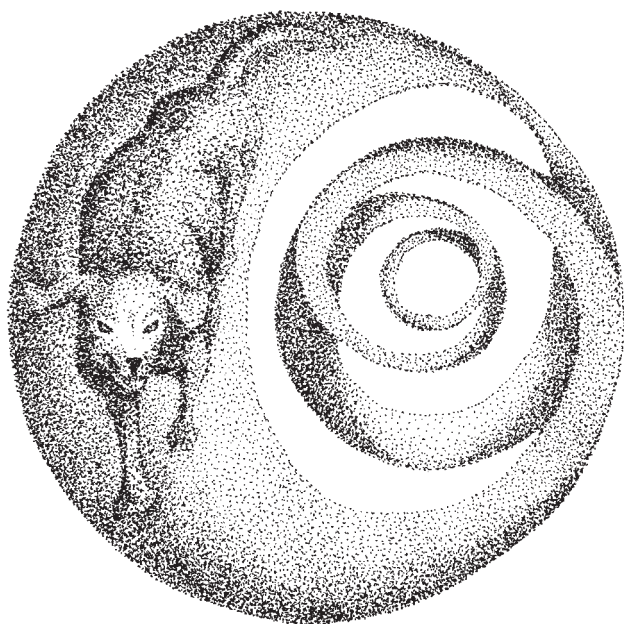
CLUES:

An ass spoke to him.
 He was in a lion's den.
 He dreamed of a cloth full of animals.
 He held up the brazen serpent.
 He sacrificed a ram.
 Rich ladies were like fat cows from here.
 His weapon was the jawbone of an ass.
 He let a golden calf be made.
 It might have been an elephant or a hippopotamus.



YOU MAY GO IN ANY DIRECTION BACKWARDS FORWARD DIAGONALLY YOU MAY USE LETTERS MORE THAN ONCE BUT YOU MUST NOT SKIP ANY -

Bible Animals



**'I fled Him, down the labyrinthine
ways
Of my own mind'**

29-13-46-20, 7-14, 8-29-13, 13-7-106-29-8-13-20-9-8-37, 11-2-5-13



The Kings of Israel & Judah



Jeroboam I



Nadab



Baasha



Elah



Zimri



Tibni



Omri



Ahab



Ahaziah



Joram

A	M	N	J	E	R	O	B	O	A	M	I	P
D	E	Z	E	C	H	A	R	I	A	H	H	E
O	N	H	R	A	E	H	S	O	H	Z	S	K
M	A	E	O	R	E	I	S	B	T	A	A	A
R	H	H	B	E	E	S	A	E	C	H	O	H
I	E	B	O	L	A	H	A	Z	I	A	H	I
N	M	N	A	D	A	B	O	N	D	O	E	A
B	C	H	M	A	R	O	J	L	U	H	J	H
I	R	M	I	Z	S	E	E	T	H	E	E	C
T	I	T	Y	D	H	H	A	V	I	J	D	R
E	S	C	U	U	S	H	A	L	L	U	M	E

The Kings of Israel

After the reigns of Saul, David and Solomon there was a civil war (c.930BCE) and two countries were created: Israel and Judah. Find the names of their Kings in the word searches. The remaining squares will spell out your next clue.



Jehu



Jehoahaz



Jehoash



Jeroboam II



Zechariah



Shallum



Menahem



Pekah



Pekahiah



Hoshea



Four times one can be seen



Rehoboam



Abijam



Asa



Jehoshaphat



Jehoram



Ahaziah



Athaliah



Joash



Amaziah



Azariah

D	J	E	H	O	R	A	M	A	H	T	O	J
R	E	H	O	B	O	A	M	F	R	A	O	E
M	H	A	T	H	H	B	E	H	H	Z	M	H
H	O	I	P	A	H	I	A	A	E	E	I	O
E	S	L	H	I	S	J	Z	I	Z	D	K	A
S	H	A	I	Z	A	A	A	S	E	E	A	H
S	A	H	N	A	O	M	R	O	K	K	I	A
A	P	T	O	H	J	L	I	J	I	I	O	Z
N	H	A	M	A	I	S	A	T	A	A	H	I
A	A	M	A	Z	I	A	H	N	H	H	E	E
M	T	N	I	H	C	A	I	O	H	E	J	S

The Kings of Judah

Illustrations from *Promptuarii iconum insigniorum*



Jotham



Ahaz



Hezekiah



Manasseh



Amon



Josiah



Jehoahaz



Jehoiakim



Jehoiachin



Zedekiah

'But when the fullness of the time was come, God sent forth his Son ...'

36, 57-20-25-10-33-12, 11-32-12-13, 84-47-39-24, 25-47-38-23-99, 64-32, 102-104-103-27

Biblical Places



B	E	T	H	L	E	H	E	M	I	D	I	A	N	E	G	A	P
S	H	I	J	E	R	I	C	H	O	J	E	Z	R	E	E	L	I
H	E	J	P	E	T	R	A	B	T	G	O	M	O	R	R	A	H
N	B	E	O	P	N	E	A	E	E	S	O	D	N	A	B	Z	L
L	R	R	A	N	I	O	O	E	E	D	O	M	N	Z	A	A	I
H	O	U	J	E	M	L	G	R	O	L	E	B	A	B	B	G	A
O	N	S	A	R	T	Y	I	S	C	I	L	R	H	T	Y	F	I
L	R	A	B	Y	P	A	E	H	H	T	E	E	S	M	L	R	R
I	E	L	E	T	H	I	A	E	P	P	H	N	H	O	O	A	A
H	B	E	S	T	E	P	D	B	H	A	T	E	T	M	N	C	M
S	E	M	H	N	V	O	E	A	N	T	E	D	E	N	A	A	A
N	G	L	G	U	E	I	T	O	Y	M	B	R	B	N	S	E	S
A	N	A	I	U	N	H	A	P	P	O	J	L	A	A	C	D	U
R	O	G	L	R	I	T	T	I	H	S	T	A	D	S	R	U	R
M	I	L	E	O	N	E	H	A	R	A	N	A	Y	R	E	O	P
U	Z	I	A	I	R	Y	S	N	I	H	C	O	I	T	N	A	Y
Q	E	G	D	A	M	A	S	C	U	S	F	E	N	E	R	Y	C



'Always winter and never Christmas'

Biblical Places

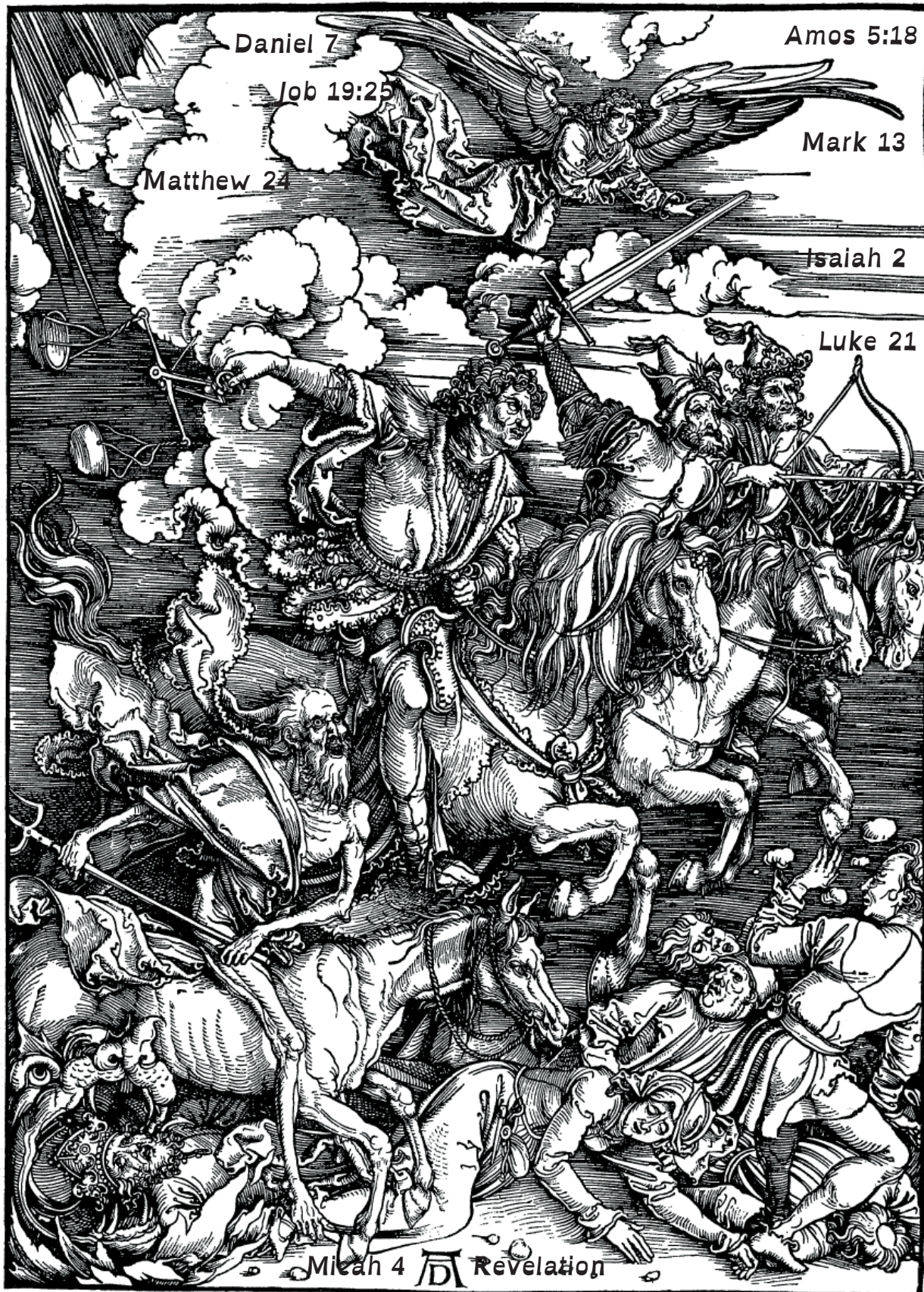
Clues:

- Turning point for Jesus (8, 8)
- Shakespearean meeting place and first European church (8)
- Place of the first 'Christians' (7, 2, 5)
- Barnabas' home island (6)
- Place of imprisonment for Paul under Felix and Festus (8)
- Where Jesus must needs go (7)
- Village rescued by Saul (6, 6)
- Non-Biblical: last stand against Romans (6)
- Island of shipwreck (5)
- Where Elijah met a widow (9)
- Where hung the bodies of Saul and Jonathan (8)
- From Dan to here (9)
- A queen journeyed from here (5)
- By its rivers they wept for Zion (7)
- A tower of confusion (5)
- From whence came the man that carried the cross (6)
- A eunuch took Christianity to this country (8)
- A place where Paul was mocked (6)
- An island of exile (6)
- Capital of Assyria (7)
- The promised land (6)
- A garden (4)
- Ruth's country (4)
- Paul saw the light on this road (8)
- Proverbially sinful cities (5 & 8)
- House of God (6)
- House of bread – birthplace of the bread of life (9)
- Land of bondage (5)
- Where Simon the Tanner had a house (5)
- All roads lead here (4)
- Terah died here (5)
- On the road from here to there a certain man fell among thieves (9 & 7)
- Eyeless here (4)
- The country of the descendants of Esau (4)
- Solomon's port to the Red Sea (5-5)
- Where Saul was made king (6)
- A city of David (6)
- Scene of Jezebel's death (7)
- Non-Biblical: place of the Essenes (6)
- A sanctuary for the Ark (6)
- Hiram's city (4)
- Non-Biblical: a rose red city half as old as time (5)
- Jethro was a priest here (6)



4-2-13-17-29, 84-13-8-34, 106-7-38-23-2, 22-16-3-20-35-34

Apocalyptic



If to quest is your intent, this clue is a precedent. Reflect on it.

'It is not for you to know the times or the seasons'

26-9, 8-76-13, 84-85-106-104-59-59-104-59-106, 78-4-8-29-13-46, 32-78, J-32-19-29-82-4

Apocalyptic

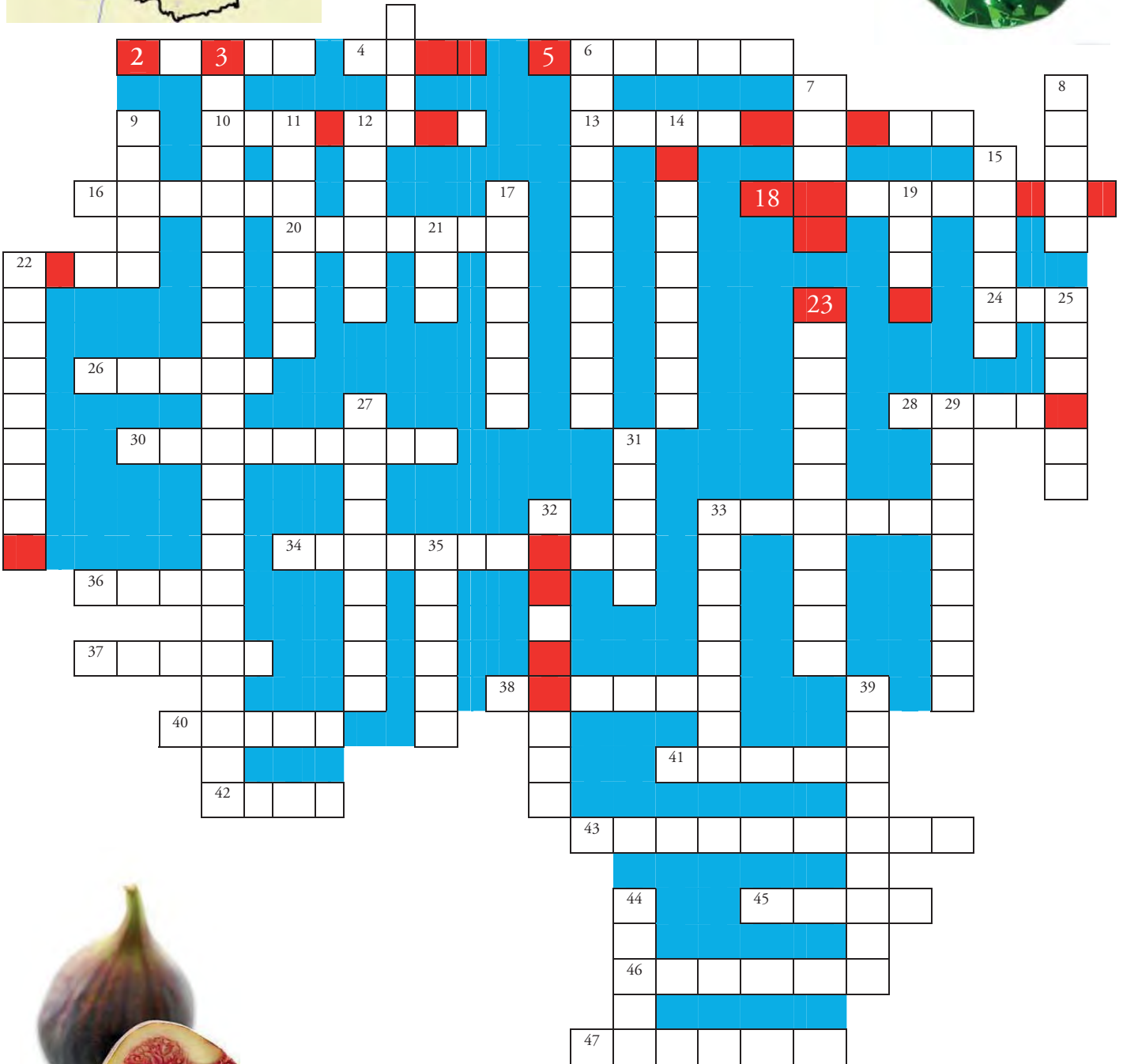


M	E	R	E	J	F	O	E	L	T	S	I	P	E
I	S	A	N	A	M	F	O	R	E	Y	A	R	P
A	S	G	A	R	D	E	H	T	D	N	A	L	S
H	E	O	S	O	L	O	M	O	N	T	W	E	O
O	H	N	F	H	T	S	U	S	E	J	F	B	N
I	T	I	O	E	C	O	Y	P	E	U	O	R	G
I	S	M	M	S	O	U	B	F	W	D	M	E	O
M	A	A	O	O	R	I	R	I	T	I	O	H	F
A	N	C	D	N	I	N	G	A	T	T	D	T	T
C	N	C	S	O	S	F	O	U	B	H	S	S	H
C	A	A	I	F	S	A	R	D	S	E	I	E	E
A	S	B	W	S	I	R	A	C	H	N	W	O	T
B	U	E	A	D	D	I	T	I	O	N	S	T	H
E	S	E	N	E	M	G	N	U	O	Y	E	E	R
E	D	S	A	R	D	S	E	I	I	H	E	R	E
S	U	C	I	T	S	A	I	S	E	L	C	C	E



When this clue
you've also solved,
then you'll see the
link's resolved.

The Miracles of Jesus



‘But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.’

The Miracles of Jesus

Clues Across:

- 2 Jesus said this had healed the woman who touched the hem of his garment. (5)
4 This obeyed him. (4)
5 So many baskets remained after feeding the 5,000. (6)
10 The number of years a woman had been ill. She was cured on the Sabbath. (8)
13 A cured madman was told to tell great things here. (9)
16 He lived among the tombs. (6)
18 As a man in authority, he recognised authority in others. (9)
20 It means young girl. (7)
22 A Gentile woman made a joke about a popular saying about these. (4)
24 Jesus calmed this. (3)
26 He saw the raising of Jairus' daughter. (5)
28 So did he. (5)
30 The city where a message came to Jesus from a centurion. (9)
33 He said that two hundred pennyworth of bread was not sufficient. (6)
34 The name of a blind man who followed Jesus in the way. (10)
36 So did he – see 26 across. (4)
37 He said, 'If thou wilt, thou canst make me clean'. (5)
38 His daughter was raised from the dead. (6)
40 The name of a leper. (5)
41 The number of baskets left over after feeding the 4,000. (5)
42 The number of friends who lowered a paralytic. (4)
43 In this building Jesus showed authority over unclean spirits. (9)
45 These animals ran into the sea. (4)
46 The age of Jairus' daughter. (6)
47 A feeble man suffering from this was healed on the Sabbath day. (6)

Clues Down: (these are not numbered and in random order)

- The epileptic's father said this at the bottom of the Mount of Transfiguration. (1, 7, 4, 2, 8) - paraphrase
The number of fish used in a miraculous meal. (3)
The number of loaves. (4)
The day on which Jesus healed the man with a withered hand. (7)
Jesus told a centurion he had not found so great faith even in this place. (6)
When Jesus walked on the water the apostles thought he was this. (5)
A blind man saw men like this at first. (5)
This relative of Peter's was cured. (6, 2, 3)
He brought the boy with the loaves and fishes to Jesus. (6)
Jesus told a leper to obey his law. (5)
One of the cities Jesus warned because of their lack of faith. (9)
The leper who gave thanks was this. (9)
The number of years a woman had been ill with a flow of blood. (6)
The Pharisees joined with the followers of this man's political party after the healing of the man with a withered hand. (5)
Her son was raised from the dead. (5, 2, 4)
A blind man was healed here. (9)
It means 'be opened'. (9)
Jesus told lepers to show themselves to him. (6)
A deaf mute was cured here. (9)
The city near where Jesus spoke to a Gentile woman. (4)
47 across happened in the house of such a person. (8)
He also walked on the water. (5)
A non-Jew. (7)
A centurion had built this. (9)



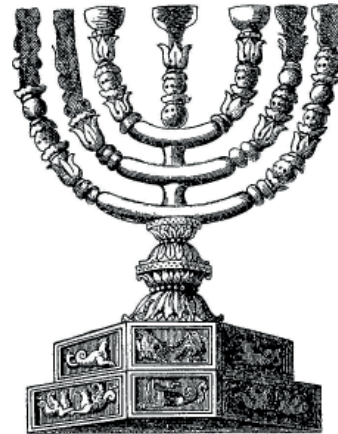
3-10-13, 20-3-10-13-19, 67-19-20-1-26-1-36-13, 16-26-54-13, 4-16, 36-20-27-3, 70-13-26-19-27, 70-20-2-19,
36-13-3-3-13-19, 3-20, 17-13-3 - Or:
13-1-73-16-30-4-16-3-16-5-110-10-3-5-10-J-16-30-19-3-7-73-5-16-17-
10-K-7-5-6-7-13-3-13-5-13-10-9-9-7-5-5-7-19-16-1-5-6-7-5-6-7-17-7-73-16-30-17-30-15-5-
5-10-K-7
32-22-6-23, 8-9, 152-153-133, 131-127-131-22-24-22-22-16-24-32, 113-111-126-23

Biblical Letters



Answer the questions then ignore the alphabet and circle the remaining letters for the clue

J	M	I	H	T	G	X	I	L	E	F	F	T
B	I	R	E	H	C	A	N	N	E	S	E	F
D	K	C	S	E	L	I	X	E	B	A	Z	A
Y	A	X	Y	O	W	E	L	I	J	A	H	B
L	I	V	R	P	A	T	M	O	S	U	E	A
U	O	T	I	H	N	A	A	M	A	N	Z	C
A	H	S	A	I	R	B	Q	P	O	N	E	E
P	E	M	N	L	E	B	E	Z	E	J	K	H
L	J	K	U	U	H	E	J	J	I	H	I	J
G	F	K	E	S	U	I	R	A	D	D	A	M
C	E	B	A	J	E	R	E	M	I	A	H	E
R	S	I	I	N	O	E	E	E	M	R	H	⌚



John wrote these to them –
was it a circular?

Biblical Letters

**‘Go placidly amid the noise and haste, and
remember what peace there may be in
silence’**



Jeremiah wrote to these.

Luke addressed his books to him.

John wrote his letters on this island.

David wrote to him.

She sent letters planning a murder.

The King of this place sent a letter to the King of Israel on behalf of
this man.

He rode furiously but he also wrote letters.

He wrote to Jehoram.

He wrote that people should come to Jerusalem to keep the Passover.

A letter was written to the King of Persia in this language.

A king who received a letter about a house.

After receiving a letter from him Hezekiah prayed ‘that all the kingdoms
of the earth may know that thou art the LORD God, even thou only’.

He wrote that people should build houses and live in them.

He cut up a scroll and burnt it but it was written again.

He kept a diary.

Claudius Lysias wrote to him about Paul.

The greatest letter writer of them all.



**‘With all its sham, drudgery, and broken
dreams,
it is still a beautiful world.
Be cheerful.
Strive to be happy.’**

8-1, 1-22-11-11-9, 20-18-15, 4-32-10-33, 36-37, 7-5

Who said? To whom?



D	M	A	I	R	I	M	S	A	D	U	J
E	N	J	E	S	U	S	E	M	A	J	A
L	R	A	B	R	A	H	A	M	B	O	J
I	E	G	S	A	S	A	M	O	S	E	S
L	T	I	A	E	E	M	C	D	O	V	I
A	E	D	M	S	H	A	J	I	L	E	S
H	P	E	S	O	J	A	E	V	O	D	E
A	T	O	O	H	E	O	H	A	M	E	R
I	A	N	N	L	P	L	S	D	O	B	A
M	A	R	Y	E	H	E	I	H	N	O	D
E	H	L	O	I	T	U	S	J	U	R	O
R	A	U	E	N	H	M	A	O	A	A	R
E	B	A	P	A	A	A	U	H	J	H	E
J	L	P	A	D	H	S	L	N	C	E	H



'... government of the people, by the people, for the people, shall not perish from the earth ...'

Who said? To whom?

Who said?

'The voice is Jacob's voice but the hands are the hands of Esau.'
'This stone, which I have set for a pillar, shall be God's house.'
'Feed me, I pray thee, with that same red pottage.'
'Behold, the sun and the moon and the eleven stars made obeisance to me.'
'Either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth.'
'Out of the strong came forth sweetness.'
'Choose you this day whom ye will serve.'
'I will put a fleece of wool in the floor.'
'Thou hast mocked me these three times.'
'I have opened my mouth unto the LORD, and I cannot go back.'
'I saw in the night visions, and, behold, one like the Son of Man came.'
'I see a rod of an almond tree.'
'Go and search diligently for the young child.'
'She brought forth butter in a lordly dish.'
'The horse and his rider hath he thrown into the sea.'
'I cast it into the fire, and there came out this calf.'
'**Talitha cumi.**'
'I was in the Spirit on the Lord's Day.'
'Ephraim is a cake not turned.'
'Simeon hath declared how God at the first did visit the Gentiles.'
'Let not him that girdeth on his harness boast himself as he that putteth it off.'
'Behold I have played the fool.'
'I know that my Redeemer liveth.'
'Behold, I have sent thee silver and gold; go, break thy league with Baasha.'

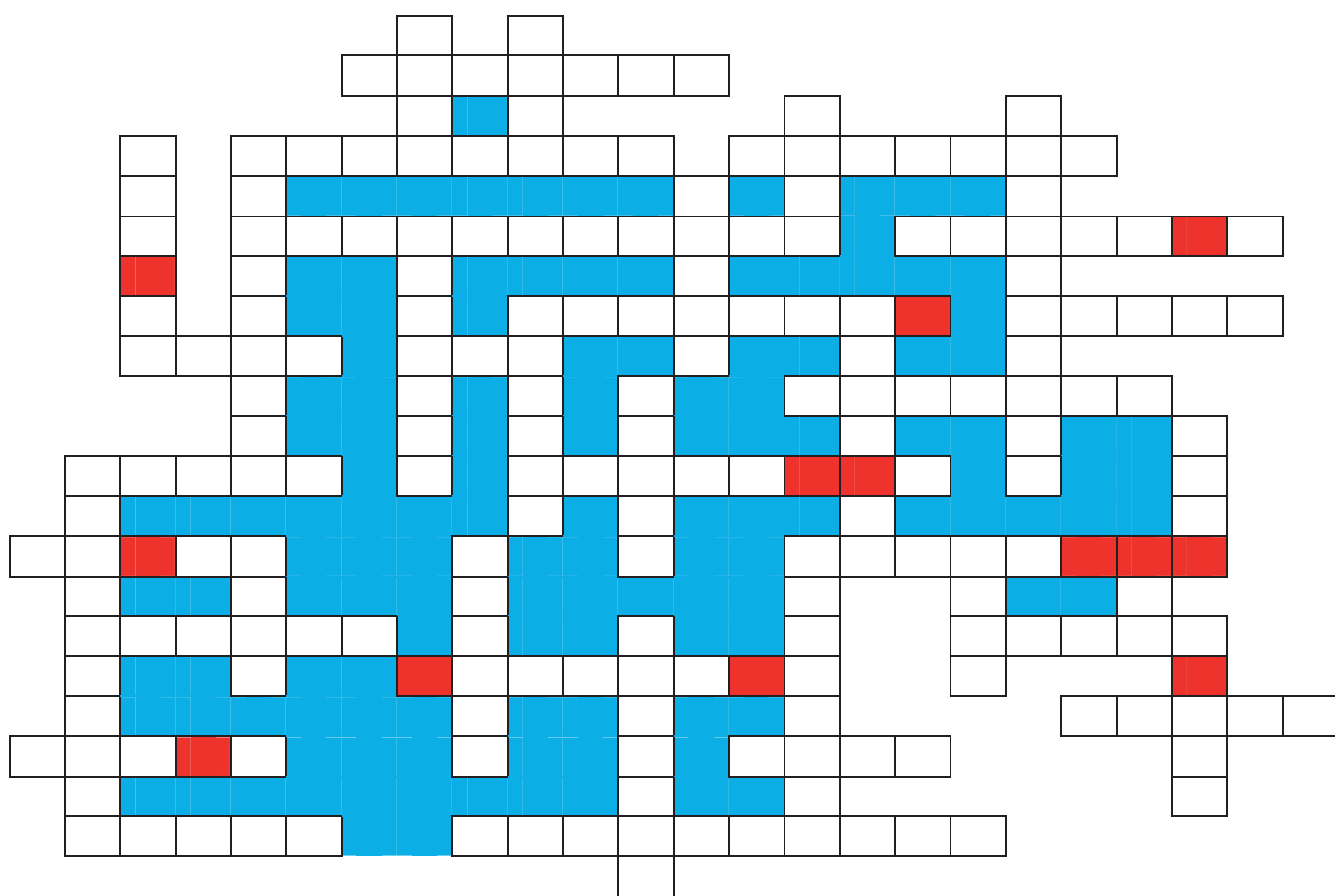
To whom?

'Get thee out of thy country and from thy kindred ...'
'I AM THAT I AM'
'Hast thou found me, O mine enemy?'
'Give me, I pray thee, a little water to drink; for I am thirsty.'
'Thou shalt say, Speak, LORD; for thy servant heareth.'
'Ye shall be as gods, knowing good and evil.'
'Thou art the man.'
'I have given thee a wise and an understanding heart.'
'**That thou doest, do quickly.**'
'Thou shalt call his name JESUS: for he shall save his people from their sins.'
'Blessed art thou among women.'
'**Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God.**'
'Much learning doth make thee mad.'
'Turn in, my lord, turn in to me; fear not.'



21-8-16-116, 1-32-22, 40-41-9-9-50-51-52-7, 5-21, 12, 13-12-16

Parables & Sayings of Jesus



**‘If they hear not Moses and the prophets,
neither will they be persuaded, though
one rose from the dead.’**

Parables & Sayings of Jesus

The clues are not numbered. 'Rev' means the answer has to be written into the grid backwards.

Clues Across:

- Beggar among dogs. (7)
- Easier for this than a rich man. (5)
- Shepherd left this number. (6, 4)
- Son who fancied pigs' food. (8)
- Evil thoughts proceed from. (5)
- She kept on. (5)
- Pluck out right if wrong. (3)
- Sowed amongst wheat. (5)
- How seed grew till harvest. (8)
- Grew so great that the birds of the air found lodging. (7, 4)
- These cause tears. (7)
- A friend was in need then. (8) Rev.
- Lost. (4)
- Remember her. (4, 4)
- Lost out against the poppies. (7) Rev.
- The rich fool made plans for these. (5)
- Don't say it. (4) Rev.
- He thanked God he wasn't like others. (8)
- Jesus referred to him in a sermon in Nazareth. (6)
- No sign but the sign of ... (5)
- As he lifted up the serpent. (5)
- This cup is the new covenant in ... (2, 5)

Clues Down:

- It's numbered. (4)
- It could lose its savour. (4)
- Should build on this. (4)
- Shouldn't build on this. (4)
- Don't put it under a bushel. (6) Rev.
- Must be used. (7)
- Leaven =. (5)
- He didn't pass by on the other side. (9)
- One who did. (6)
- Seed fell among these. (6)
- It gives a sign that summer is near. (3, 4)
- Prayed, 'God be merciful to me a sinner'. (8)
- Of great price. (5) Rev.
- Five were so. (4)
- Five were so. (7)
- Get the plank out of your own. (3)
- Paul quoted something Jesus said it was better to do. (4)
- New wine like new teaching needs these. (3, 7)
- 'I am come a ... into the world.' (5)
- They would mourn when he was taken away. (10)



4-2-5, 9-10-113-6-8-21-8-113-22-7, 2-8-9, 7-10-15-31-2-1-22-6

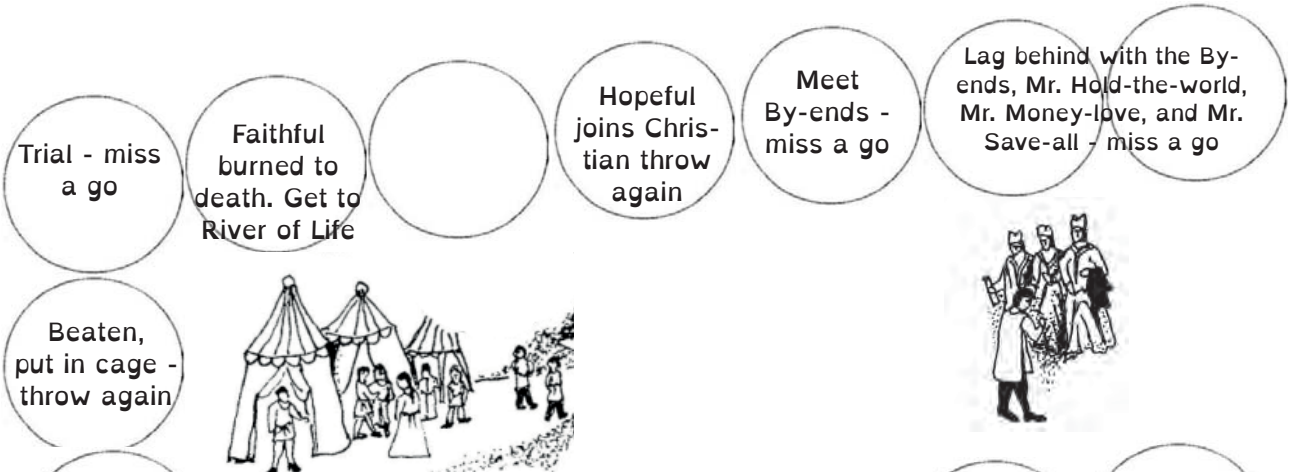
Pilgrim's Progress

(remember to count how many moves you make)



John Bunyan (1628–1688) wrote *Pilgrim's Progress* in Bedford Jail

Country of Coveting – Town of Lovegain



Vanity Fair

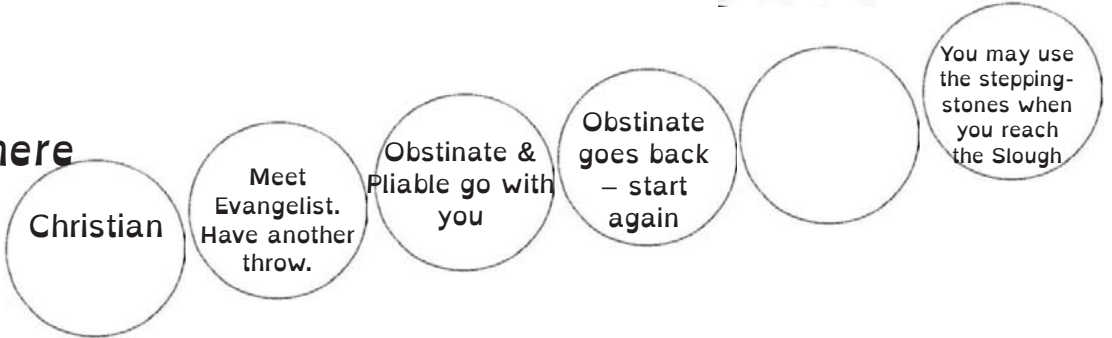


Town of Fair Speech



Field - Start here

Throw a six to start the game on the next throw



City of Destruction

Follow the path. Obey the instructions on the circles where you rest. If you are forced to follow a false track, retrace your steps when you reach a dead end

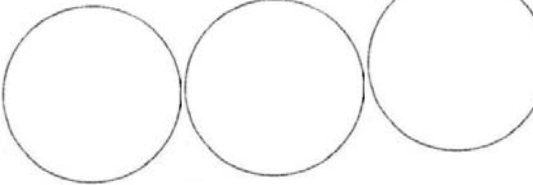
Pilgrim's Progress



Dermes

Hill of Lucre

Plain of Ease



Go over stile



King's Highway



Dead End

Ditch

Meet Talkative - miss a go

Fall in Ditch where the Blind lead the Blind - go this way

Where Faithful refused Shame - throw again

Use weapon All-prayer - throw again

Ignore the warning about hobgoblins. Throw again.

A hand gives leaves from the Tree of Life - throw again.

Beat Apollyon - throw again.

Where Faithful refuses Discontent - throw again.

Pliable returns - go back to the beginning

Help aids you - throw again



Mountains



Slough of Despond

Go this way



Stepping Stones

Where Faithful met Wanton Lady - follow around

Follow Mr. Worldy Wiseman

Town of Carnal Policy

Pilgrim's Progress



Giant Despair & Doubting Castle



Throw six to find the Key of Promise - begin return on next go

Dungeon - miss a go

Watchful - the porter at the lodge



The house Beautiful



River of Life



Fitted with armour - throw again

Meet Piety, Prudence, Discretion & Charity - throw again

The Spring

Return to start with Timorous & Mistrust

Return to Arbour

Sleep in Arbour - miss a go

Take Path

Take Path

Return to Start

Dead End

Land of Vain-glory

By-Path Meadow



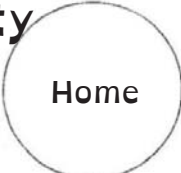
Pilgrim's Progress



Celestial City

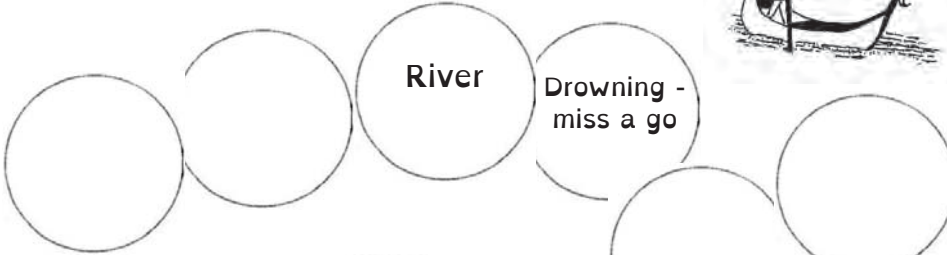


River of Death



Vainhope - the ferryman

Go with Ignorance - out of the game



River

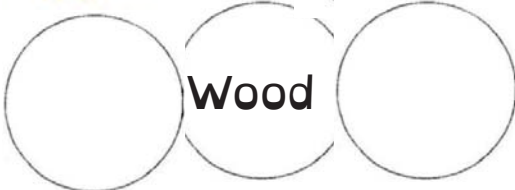
Drowning - miss a go

Town of Deceit

Get lost - miss a go



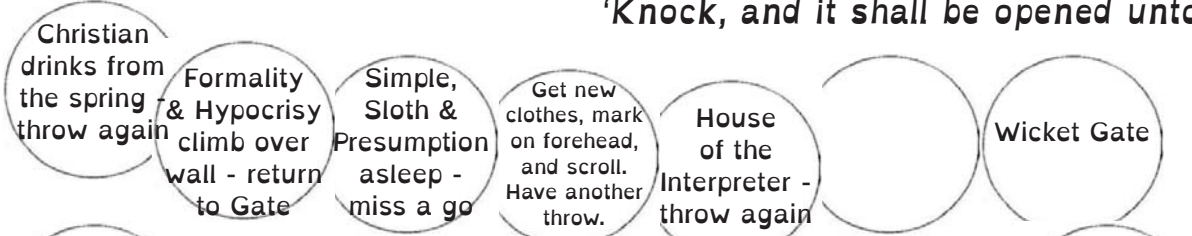
Enchanted Ground



Wood



'Knock, and it shall be opened unto you'



Christian drinks from the spring & throw again

Formality & Hypocrisy climb over wall - return to Gate

Simple, Sloth & Presumption asleep - miss a go

Get new clothes, mark on forehead, and scroll. Have another throw.

House of the Interpreter - throw again

Wicket Gate



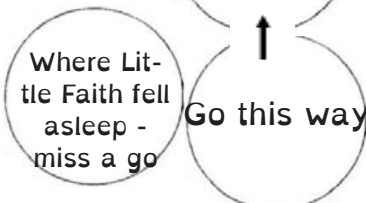
Goodwill the gatekeeper



Dead Man's Lane

Broadway Gate

Castle of Beelzebub



Where Little Faith fell asleep - miss a go

Go this way

Throw the exact number to reach the Wicket Gate before you can continue



Village of Morality

Civility & Legality

You meet Evangelist - return to where you met Mr. Wordly Wiseman

Biblical Journeys

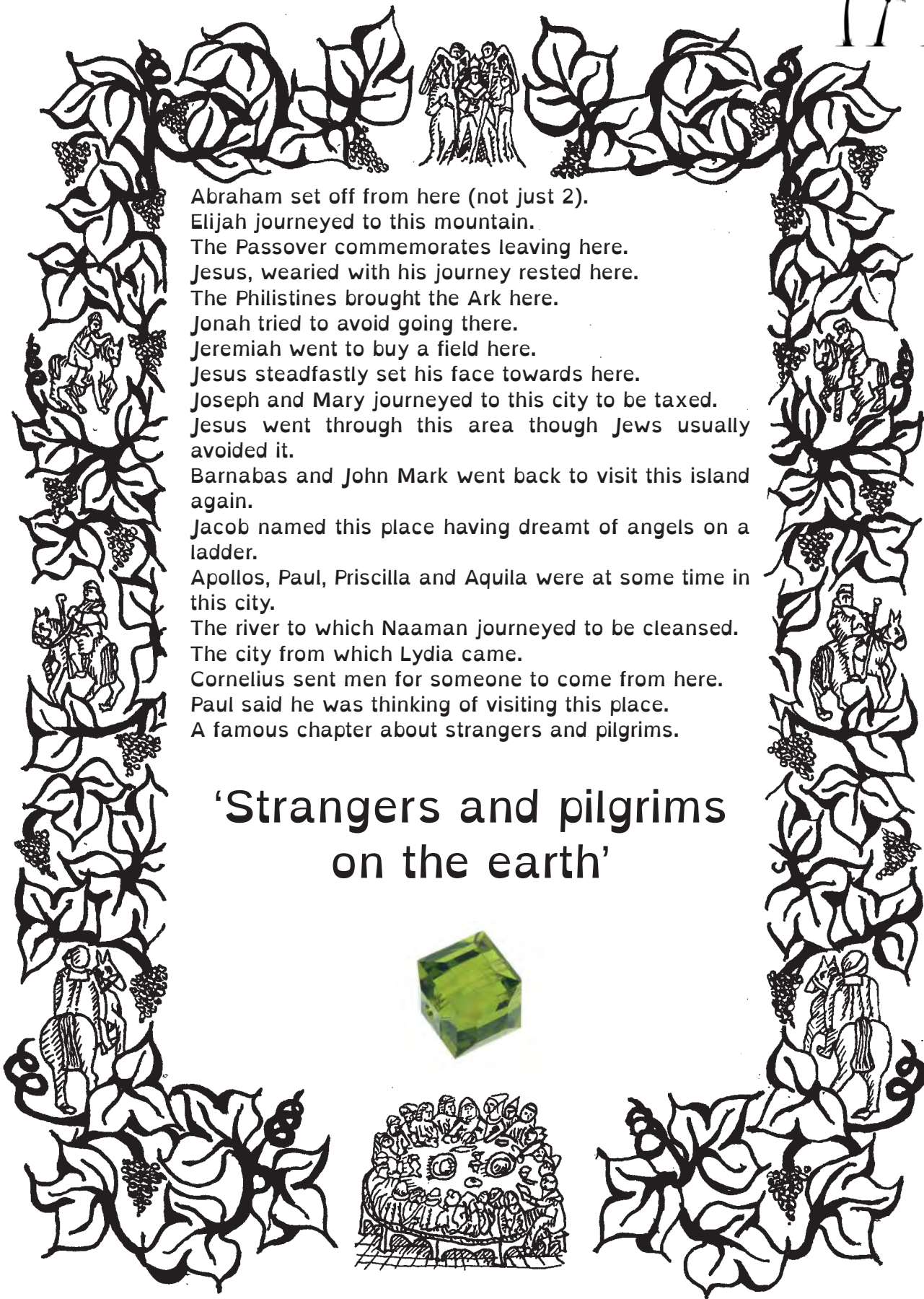


W	B	E	T	H	S	H	E	M	E	S	H	S	H	E
R	J	E	W	E	O	L	E	H	T	E	B	U	R	E
T	E	H	C	E	S	R	E	V	P	I	L	R	I	G
R	R	J	O	P	P	A	E	I	E	M	S	P	I	G
O	U	I	R	N	G	G	T	B	H	N	A	Y	S	E
H	S	O	I	S	Y	C	H	A	R	O	I	C	W	L
Y	A	B	N	P	N	A	D	R	O	J	R	N	E	L
I	L	H	T	O	H	T	A	N	A	S	A	I	R	F
U	E	L	H	M	A	R	T	Y	R	F	M	A	B	O
R	M	E	H	E	L	H	T	E	B	T	A	P	E	O
S	E	K	A	R	I	T	A	Y	H	T	S	S	H	E
S	E	E	D	L	A	H	C	E	H	T	F	O	R	U

Use the clues to complete the Word Search. The remaining squares spell out the next clue.



Biblical Journeys



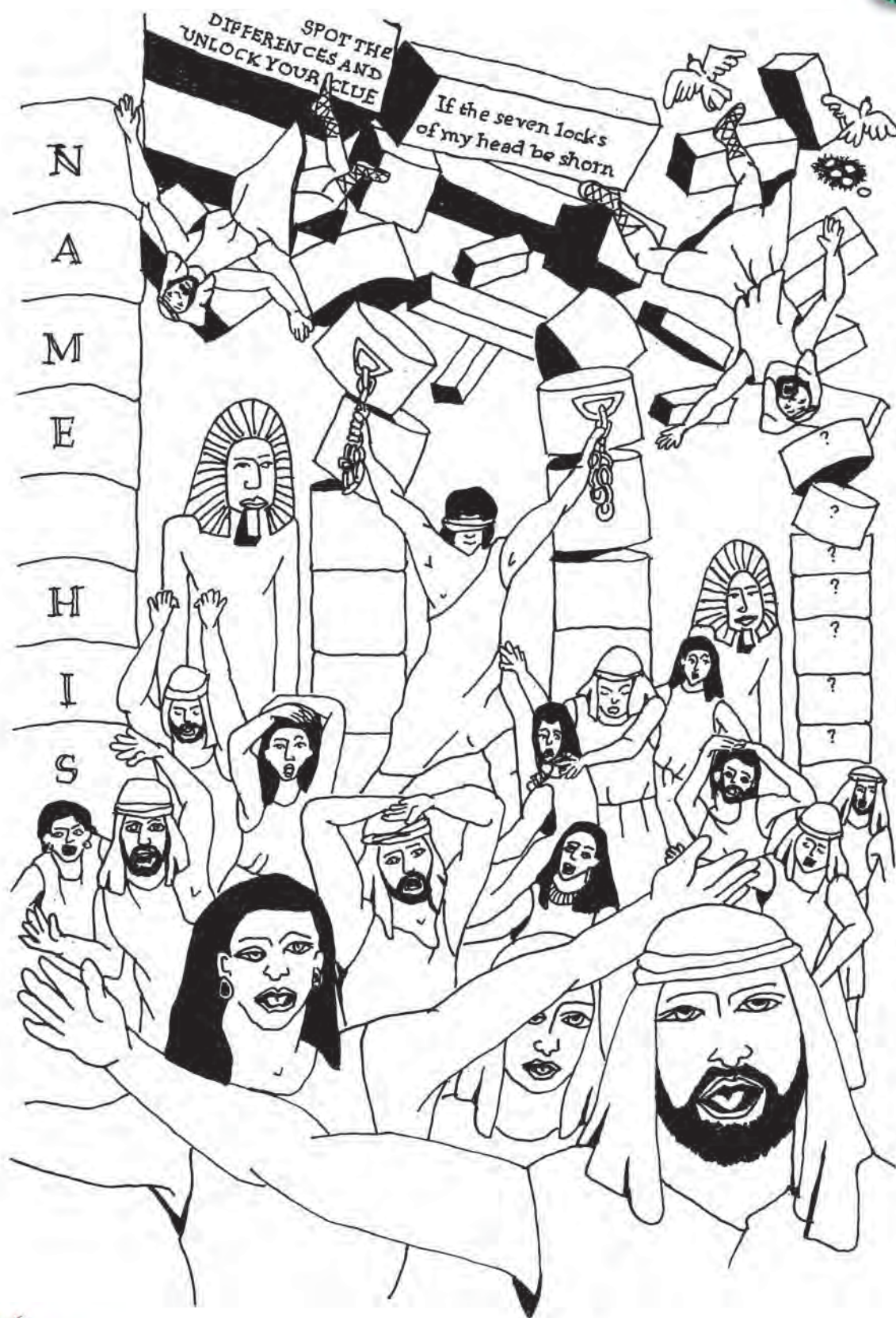
Abraham set off from here (not just 2).
Elijah journeyed to this mountain.
The Passover commemorates leaving here.
Jesus, wearied with his journey rested here.
The Philistines brought the Ark here.
Jonah tried to avoid going there.
Jeremiah went to buy a field here.
Jesus steadfastly set his face towards here.
Joseph and Mary journeyed to this city to be taxed.
Jesus went through this area though Jews usually avoided it.
Barnabas and John Mark went back to visit this island again.
Jacob named this place having dreamt of angels on a ladder.
Apollos, Paul, Priscilla and Aquila were at some time in this city.
The river to which Naaman journeyed to be cleansed.
The city from which Lydia came.
Cornelius sent men for someone to come from here.
Paul said he was thinking of visiting this place.
A famous chapter about strangers and pilgrims.

'Strangers and pilgrims on the earth'



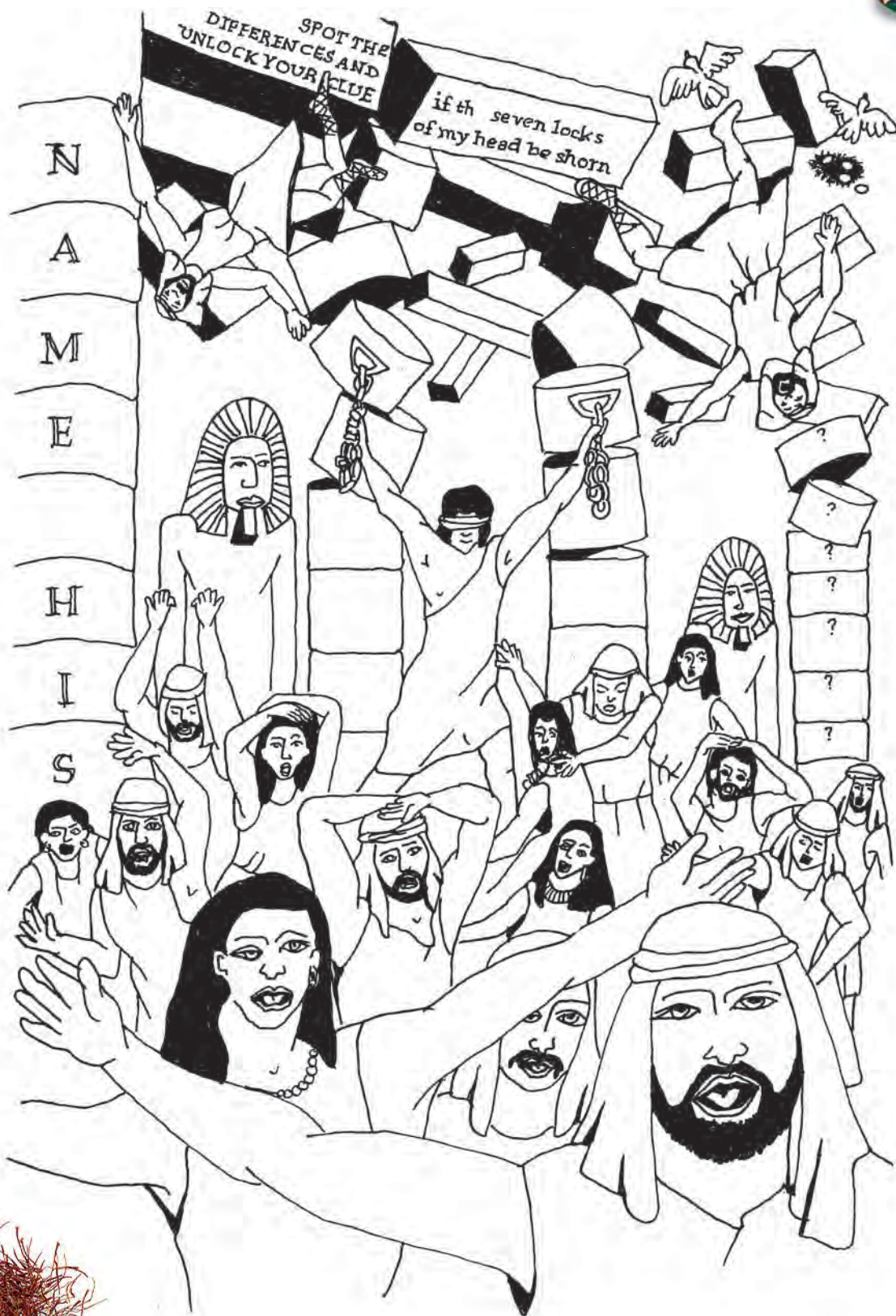
113-5-16-1-10-113-1, 1-2-22, 10-15-1-2-5-6, 47 8 -10, 22-13-10-8-11

Samson



It was his nemesis not yours!

Samson



1-2-6-5-15-31-2, 1-2-22, 113-15-11-2-10-13, 8-16-9-1-8-1-15-1-22

Gentiles?



F		O	R	J	A	M	E	S	B	R	O	T		E	R	O	F	J	E	S	U	S
Y															O	S	U	R	E	L	E	U
S		L	O	C	I	N	V	E	N	T	H	C		L	U	U	E	A	I	D	Y	L
E		F	I	N	D	S	D	R	E	H	P	E		S	O	I	U	T	W	R	I	I
									H	I	C	H		H	P	S	R	O	P	O	P	H
O		H	L		K	E	E	T	J	O	H	R		N	T	Y		H	E	M	P	P
M	D	∞	E		H	I	O	P	I	A	E	J		B	A	N		J	∞	A	I	O
P	E							T	I	P	I	C								N	L	E
S	C	H		S	T	W	A	N	E	L	S	Q		E	U	I		P	O	S	I	H
U	A	E		T	I	N	O							L	V	D		P	G	U	H	T
I	P	V		W	H	I	E	N	H	E	E	S		A	V	E		A	I	M	P	D
L	O	E		A	R	N	D	A	L	K	L	F		O	L	A	N	E	S	I	W	H
E	L	N		U	S										G	H	R	T	A	H	E	L
N	I	I		N	L	S	E	L	E	T	H	E		S	A	S	L	Y	Y	P	R	V
R	S	N		A																		T
O	E	O		I	O	T	S	I	T	P	A	B		H	T	N	H	O	J	R	N	N
C	J	E		U	S	A	L	E	M	O	F	G		U	I	L	U	J	O	T	A	D

‘Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations’



Gentiles?



Fill in the crossword from the following **Clues**:

- Where Paul told them he had opened the door of faith to the Gentiles. (7, 2,
- About whom Jesus said '**Go, and do thou likewise**'. (9)
- Who did the Queen of the South see? (7)
- To whom would the vineyard be given? (6)
- A madman who was probably a Gentile. (6)
- What will be trodden down 'until the times of the Gentiles be fulfilled'? (9)
- Where shall they from the East and West and from the North and South sit? (2, 3, 7, 2, 3)
- Name a Syrian leper. (6)
- The grandmother of David. (4)
- Who was dead and is alive again; and was lost and is found? (3, 7)
- From where was a servant to constrain guests to come in? (8, 3, 6)
- Who said 'A light to lighten the Gentiles'? (6)

Proceed as in a word search using all the letters now in the grid. Identical answers must be found again.

Clues:

- To whom was said 'good tidings of great joy, which shall be to all people'? (9)
- Who said 'God is able of these stones to raise up children unto Abraham'? (4, 3, 7)
- Who took the ancestry of Jesus back to Adam? (4)
- Who went to Zarephath? (6)
- About whom was said 'I have not found so great faith, no, not in Israel'? (9)
- How many were told '**Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest**'? (7)
- Men of which place shall stand up in the judgement? (7)
- What licked the sores of Lazarus? (4)
- This Samaritan said 'thank you'. (5)
- Where did a centurion say 'this was a righteous man'? (7)
- Where the Gentile question was discussed in 49 CE. (9)
- The chairman of the council. (5, 7, 2, 5)
- The god-fearer Peter met. (9)
- To where was a eunuch returning? (8)
- A Gentile gospel writer. (4)
- To whom was his gospel dedicated? (10)
- The first European church was in her house. (5)
- A centurion in charge of Paul. (6)
- A proselyte from Antioch. (7)
- It was thought the Paul had taken him into the Temple. (9)
- A book in which Paul mentions the times of the 'fullness of the Gentiles'. (6)
- One brought 'Greeks' to Jesus. (6)
- Another who brought 'Greeks' to Jesus. (6)
- He wanted to call fire on Samaritans. (4)
- An Areopagite. (9)
- Where someone said 'what must I do to be saved?' (8)
- His father-in-law was a Midianite. (5)
- Ten Gentile cities. (9)
- Where Peter was told 'What God hath cleansed, that call not thou common'. (5)



Discard the crossword and look for the master clue

7-22-166-5-6-10-2.22-11-4-8-16-22@113-15-11-2-10-13.10-113.15-80-9-15-166-96-22-113-1-31-6-10-8-11

Riches



L	W	H	A	N	O	M	O	L	O	S
M	O	T	H	A	N	D	R	U	S	T
D	T	V	S	I	L	V	E	R	U	T
O	L	D	E	L	P	R	U	P	R	R
G	I	I	D	O	S	G	O	M	A	A
S	A	D	C	D	F	A	A	L	Z	E
N	G	L	R	T	H	M	E	R	A	H
R	I	I	I	C	M	H	O	M	L	R
A	B	D	L	O	G	A	I	N	A	U
B	A	R	N	A	B	A	S	N	E	O
?	S	G	N	I	H	T	L	L	A	Y
N	I	P	S	R	O	N	L	I	O	T



Riches



Which King could have had wealth but asked for wisdom? (7)

A lady lost a piece of this. (6)

Who was the widow of the wealthy Nabal? (7)

What two things corrupt treasures on earth according to the Sermon on the Mount? (4, 3, 4)

What will also be where your treasure is? (4, 5)

You cannot serve God and whom? (6)

What sow not neither do they reap? (5)

What do lilies of the field not do? (4, 3, 4)

What did the rich man in the parable want to build bigger? (5)

Name the beggar at the rich man's gate. (7)

What licked the beggar's sores? (4)

What was the rich man clothed in? (6)

Who sold his land in Cyprus? (8)

What did the early church have in common? (3, 6)

Something that is cankered according to James. (4)

What is the root of all evil? (4, 2, 5)

'For what shall it profit a man, if he shall ... the whole world'. (4)



**'Nabal by name
and Nabal by
nature.'**

1-5,6-22-113-23-8-47-92, 1-2-101, 21-8-16-10-11, 113-111-126-23

Women in the Bible



T	A	R	J	H	I	A	B	E	H	S	H	T	A	B
E	R	A	U	E	M	N	A	N	A	B	A	R	E	M
M	I	G	L	C	O	E	D	E	L	I	L	A	H	O
F	H	A	I	I	A	J	O	L	S	E	B	E	H	P
T	P	H	A	N	N	A	H	A	A	H	H	T	H	H
E	P	A	D	U	A	E	R	D	I	A	U	U	A	J
G	A	N	H	E	R	L	T	G	D	R	T	K	D	O
E	S	I	R	O	V	L	A	A	O	O	E	O	A	C
F	C	D	D	B	A	E	B	M	U	B	M	P	S	H
H	L	I	A	E	O	H	I	Y	E	E	A	T	S	E
E	A	N	M	R	Y	C	T	R	H	D	I	A	A	B
S	U	S	A	N	N	A	H	A	A	O	R	M	H	E
I	D	A	R	I	A	R	A	M	P	R	I	A	D	D
C	I	R	I	C	H	L	I	B	L	C	M	R	A	N
K	A	A	S	E	T	I	A	I	I	A	U	N	G	S
H	L	H	B	H	E	A	I	S	Z	S	E	C	A	U
T	L	A	I	S	B	G	D	E	I	T	H	S	A	V
I	I	I	L	L	F	I	Y	L	A	O	D	A	T	H
D	C	L	H	A	O	B	L	H	E	S	L	T	G	O
U	S	A	A	H	Y	A	T	E	S	T	H	E	R	N
J	I	H	H	C	R	R	I	M	B	A	H	A	R	N
G	R	T	O	I	A	F	A	O	M	E	A	N	W	H
O	P	A	W	M	M	O	U	L	L	D	Z	N	O	T
S	E	L	L	H	T	E	B	A	S	I	L	E	H	I
S	V	L	E	A	H	I	N	S	E	Y	A	R	J	D



Women in the Bible



A Christian at Joppa, both names
A Christian who sent greetings with Paul to Timothy
A prophetess in the temple
A quarrelsome woman at Philippi
A wife of Esau
A woman of Jericho
Absalon's beautiful sister
At Paul's trial before Festus
Became wife of the King of Persia
Christian at Rome
Converted to Christianity at Athens
Danced for the head of the Baptist
Daughter of Ahab, ruled
Daughter of Jacob and Leah
Daughter of Saul, married David
Esther's original Jewish name
Exiled Persian Queen
First European Christian convert
Grandmother of Timothy
Jacob was tricked into marrying her
Listened to Jesus
Looked after old King David
Mother of Ishmael
Mother of Jacob's sons Dan and Naphtali
Mother of Jacob's sons Gad and Asher
Mother of Jesus
Mother of John the Baptist
Mother of Joseph and Benjamin
Mother of Moses
Mother of Samuel
Mother of Timothy
Mother-in-law of Ruth
Nabal's wife, later David's wife
Noabite, wife of Boaz
One of the first Christian deaconesses
Provided for Jesus
Saul's eldest daughter
Servant girl of Mary, mother of John Mark
She betrayed Samson
She killed Sisera with a tent peg
She sang about the death of Sisera
Sister of Moses
The first to see the risen Christ
The mother of all living
Very house-proud
Wife of Abraham, mother of Isaac
Wife of Ahab
Wife of Ananias
Wife of Aquila
Wife of Felix
Wife of Herod, tetrarch of Galilee
Wife of Isaac
Wife of Uriah the Hittite



49-63-16-116, 1-32-22, 40-41-9-9-50-51-52-7

Biblical Mountains



Find eleven Biblical mountains

G	H	E	E	R	R	I	E	Z	I	I	S	M
Y	O	G	U	I	R	L	F	B	O	O	U	A
R	A	T	R	E	A	E	R	N	A	T	T	H
C	S	L	I	U	N	E	A	N	I	A	M	N
E	T	H	E	H	P	O	L	R	A	E	C	B
C	E	A	J	R	A	M	I	E	6	L	4	E
2	M	A	O	N	R	D	I	M	A	O	H	U
N	O	T	L	U	I	P	V	W	E	I	T	B
H	T	E	H	R	W	M	I	O	N	N	G	S
A	P	S	I	T	S	H	G	I	A	S	H	O



Biblical Mountains



‘O Lord, thou knowest how busy I must be this day; if I forget thee, do not thou forget me.’



10-16-7, 80-22-22-14, 32-5-11-7, 5-21, 10-11-11, 39-51-126-52, 106-131-95-50-48-87-104

Bible Prayers



Then said I, Here am I; send me. (Isaiah 6:8b)

T	F	R	O	E	M	R	E	B	M	E	M	E	R	M	T
S	H	E	S	J	I	N	A	H	T	H	C	A	B	A	S
E	N	E	D	C	E	X	H	C	T	A	W	N	E	M	A
V	T	L	N	P	O	R	W	O	R	E	N	N	I	S	N
R	P	A	A	O	G	M	U	G	N	I	N	R	O	M	C
A	O	B	H	W	R	L	F	S	N	D	P	S	E	A	T
H	T	O	Y	E	R	O	O	O	A	I	C	U	Y	H	I
S	E	U	H	R	E	F	R	R	R	L	S	I	C	N	F
P	S	R	T	N	D	S	G	O	Y	T	E	A	R	M	Y
I	U	E	O	E	H	T	I	A	F	B	E	M	E	I	B
R	O	R	T	L	I	C	V	A	L	P	E	R	M	C	O
I	H	S	N	P	L	S	E	T	I	R	C	O	P	Y	H
T	E	W	I	H	S	N	O	I	T	I	T	E	P	E	R
O	P	R	A	H	C	A	E	T	N	O	O	N	Y	E	D

Clues:

Lord ... when thou comest into thy kingdom.

Father ... I commend my spirit.

Pray for the peace of

... and pray.

Use not vain

For thine is the kingdom the ... and the

And I will pray the Father and he shall give you another

Rejoice evermore. Pray without

Pray ye therefore the Lord of the ... that he will send forth

Give thanks to the LORD; for he is good; for his ... endureth for ever.

And all the people said ... and praised the LORD.

God be merciful to me a

And the prayer of ... shall save the sick.

O my Father, if it be possible let this ... pass from me.

Eloi, Eloi, lama

And when thou prayest, thou shalt not be as the

Lord Jesus, receive my

... them through thy truth: thy word is truth.

And when ye stand praying, ... , if ye have ought against any.

Evening, and ..., and at ... , will I pray, and cry aloud.

Peter went up upon the ... to pray.

Let us therefore come boldly unto the

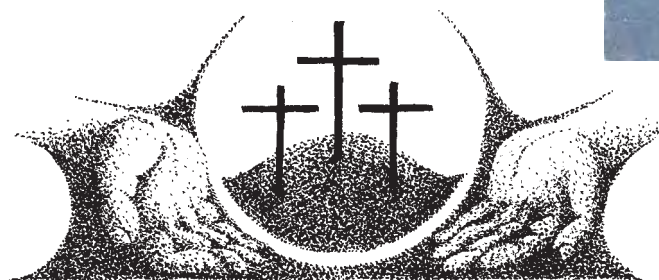
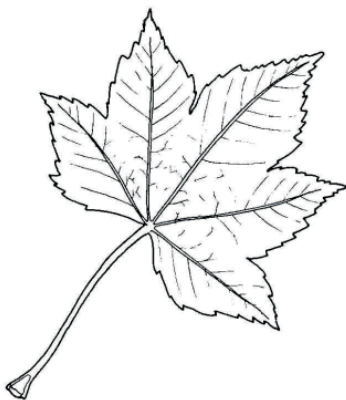
Lord, ... us to pray.



Bible Prayers



D	I	V	A	D	Y	N	A	M
A	U	H	S	O	J	R	E	T
S	O	L	O	M	O	N	A	H
U	J	O	S	E	P	H	P	M
I	K	H	A	N	N	A	H	H
L	U	E	L	E	U	E	A	A
E	K	Z	I	L	S	I	B	I
N	K	R	S	S	K	A	R	K
R	A	A	A	E	A	R	A	E
O	B	N	Z	N	S	L	H	Z
C	A	E	N	H	T	O	A	E
M	H	A	N	O	J	T	M	H
S	U	S	E	J	A	C	O	B
I	S	T	L	E	I	N	A	D



161-156-149-147-143-139-150-148-111-106-114-112-142-146-168

King Arthur & the Holy Grail

(remember to count how many throws of the dice you have)



Start

Galahad leaves Melias – miss a go.

Gawaine has a vision of bulls – have another go.

Start

Galahad faces the Maidens – have another go.

Melias injured – miss a throw.

Galahad gets his shield and spear – have another go.

Galahad is attacked by Lancelot and Percivale – miss a go.

Galahad saves Percivale from the 20 knights – have another go.

King Bagdemagus killed by the White Knight – go back 5 squares.

Bors abandons Lionel – miss a go. →

Lancelot has a vision of the Grail – have another go.

Bors finds Lionel – have another go.

Gawain sees Melias.

Lancelot's horse is returned – have another go.

Bors is saved by a heavenly cloud – have another go.

This maze is based on Thomas Malory's *Le Morte D'Arthur* – King Arthur and of his Noble Knights of the Round Table. Begin on any of the Start squares and throw a dice to move forward and reach the Holy Grail.

Lancelot told he is sinful – miss a go.

Start

Gawain meets Hector – have another go.

Lancelot loses his horse – miss a go.

Hector has a vision of Lancelot – have another go.

Percivale is told where to find the Grail – have another go.

Bors is given a red coat to wear – have another go. →

Melias is left in the Abbey – go back to the Start.

Gawaine refuses to do penance – miss a go.

Percivale stays with a hermit – miss a go.

Percivale saves the lion from the serpent – have another go.

Bors makes a difficult choice – miss a go. →

Bors survives temptation – have another go.

Lancelot is beaten by the Black Knight – miss a go.

Percivale is saved from sin – have another go.

Start

Start

King Arthur & the Holy Grail



Hector and Gawaine are told they are too sinful to see the Grail - go back 10 squares.

Joseph of Armathie appears to the knights - have another go.

Well done - you're in sight of the Grail.

Galahad gets lost in the forest - go back 5 squares.

Percivale's sister dies - go back to 5 squares.

Galahad buries King Mordrains - have another go.

Galahad is lost - miss a throw.

Percivale is refreshed at the spring - have another go.

Gawaine kills Uwaine - miss a go.

Lancelot returns to Camelot - go back 5 squares.

Galahad meets Lancelot - have another go.

You need to throw the exact number to get sight of the Grail. Remember to count how many throws of the dice you have made.

Galahad and Percivale separate - miss a go.

Lost - go back to 10 squares.

Galahad finds his sword and the scabbard of Avelion - have another go.

Bors gets lost - miss a go.

Bors meets Percival - have another go.

Galahad is summoned by the White Knight - have another go.

Galahad, Bors and Percivale meet - have another go.

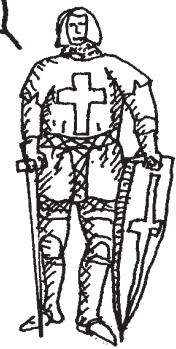
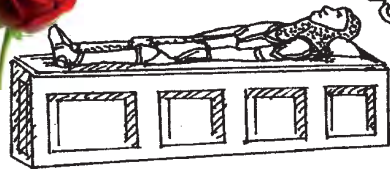
Percivale is refreshed at the spring - have another go.

Hector gets lost - go back to 15 squares.

Galahad wounds Gawaine - miss a go.

Lancelot is told he will not see the Grail - miss a go.

Bors saves the Knight - have another go.



Paul's Journeys



Find thirty places Paul visited

E	S	U	C	A	R	Y	S	N	E	V	A	H	R	I	A	F	E
J	E	R	U	S	A	L	E	M	P	U	T	E	O	L	I	A	M
P	S	A	L	A	M	I	S	A	A	T	O	H	I	S	C	T	O
T	H	T	N	I	R	O	C	N	T	I	C	Y	N	I	R	T	R
O	P	H	A	T	H	E	N	S	L	U	S	I	N	A	S	A	S
L	N	A	D	P	I	C	Y	Y	A	P	R	O	I	U	M	L	N
E	P	E	A	E	R	O	S	G	M	A	L	E	T	L	T	I	R
M	P	P	H	R	R	T	C	T	R	A	B	E	R	E	A	A	E
A	E	H	S	G	R	B	O	H	S	L	L	A	V	I	I	A	V
I	E	I	E	A	S	A	E	S	I	I	B	I	T	H	N	E	A
S	S	L	S	S	O	F	E	P	M	N	H	E	Y	N	O	R	T
B	A	I	I	S	U	H	T	H	S	I	S	R	I	A	L	A	E
A	B	P	L	A	T	S	E	S	S	A	L	Y	E	P	L	S	E
A	M	P	H	I	P	O	L	I	S	M	O	T	R	P	O	E	R
R	A	I	A	L	O	N	I	C	A	O	I	R	N	I	P	A	H
A	I	D	I	S	I	P	N	I	H	C	O	I	T	N	A	C	T
N	A	E	R	H	C	N	E	C	M	U	R	O	F	I	I	P	A

‘There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.’



Paul's Journeys



Cross out the letters that spell the answers to these clues:

Paul's starting point. (7, 2, 5)

The island where Paul began using the Greek version of his name. (6)

Where John Mark turned back. (5)

Paul's other companion on his first journey. (8)

Paul's main companion on his second journey. (5)

Where Luke joined the party. (5)

Where the Spirit would not let Paul go. (8)

Where it was said that Christians had turned the world upside down. (12)

The first church in Europe was here. (8)



161-156-149-147-143-139-150-148-111-106-114-112-142-146-168

Visions & Dreams



'To sleep—perchance to dream'
 'We are such stuff
 As dreams are made on'

H	W	E	L	H	O	A	R	A	H	P	L	L
P	A	B	I	M	E	L	E	C	H	D	L	U
E	X	E	S	A	G	O	N	H	E	H	E	A
S	I	L	A	T	Y	R	Y	A	A	E	I	P
O	S	T	I	T	P	E	S	I	W	T	N	E
J	U	E	A	H	T	K	R	M	O	A	A	S
N	I	S	H	E	U	A	P	E	S	L	D	P
O	L	H	B	W	H	B	E	R	O	I	S	Y
M	E	A	U	C	T	N	T	E	M	P	E	L
O	N	Z	E	O	C	L	E	J	T	U	P	A
L	R	Z	A	C	H	A	R	I	A	S	A	C
O	O	A	L	E	H	T	E	B	P	E	R	O
S	C	R	S	E	N	O	B	Y	R	D	G	P
R	E	V	E	A	L	E	D	L	E	G	N	A

'your sons and your daughters shall prophesy,
 your old men shall dream dreams, your young
 men shall see visions'

In the New Testament, who quoted this
 prophecy?



Visions & Dreams

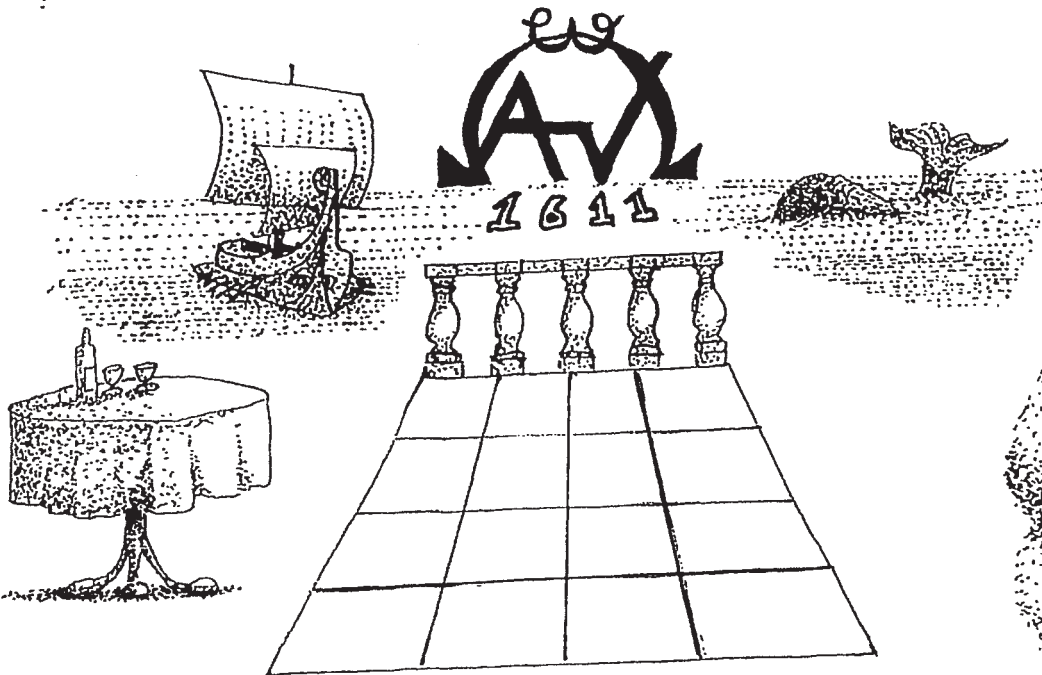


Who remained speechless after seeing a vision in the Temple?
Who was the king of Gerar to whom God appeared in a vision?
Who saw a vision in the year that King Uzziah died?
In Isaiah's vision, how many wings did each seraphim have?
Whose three servants came to the house where Peter had a dream on a rooftop?
Who was not disobedient to the heavenly vision?
What name did Jacob give to a place where he had a dream about a ladder?
In the New Testament, to where did an angel tell Joseph to flee?
What sort of men were warned to return home by another way?
Who dreamt about seven fat cows and seven thin cows?
Who dreamed about sheaves and stars?
What fruit did the butler dream about?
What job did a man have who dreamt about birds eating from a basket on his head?
On which island was John when he was in the spirit on the Lord's Day?
Name the person whose wife said, because of a dream, 'Have thou nothing to do with that just man'.
Give the other name of the man who explained Nebuchadnezzar's dreams.
Who, in the night visions, saw one like the Son of man?
In the New Testament, by what kind of a being was Joseph told to marry Mary?
In the reign of Darius, who saw by night a man riding a red horse?
Name the gospel in which Joseph is told to marry Mary.
To whom in a dream by night did God say, 'Ask what I shall give thee?'
Who saw the rod of an almond tree?
What were in the valley in Ezekiel's vision?
What is the other name of the Book of Revelation?

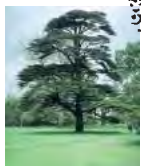
**'Such sights as youthful poets
dream
On summer eves by haunted
stream.'
Milton L'Allegro**



The Grail



'Quinquireme of Nineveh from distant Ophir
 Rowing home to haven in sunny Palestine,
 With a cargo of ivory,
 And apes and peacocks,
 Sandalwood, cedarwood and sweet white wine.'
 Masfield, Cargoes



The Grail



If you wish to gain the Grail,
Solve the puzzles without fail,
Place the answers in this grid,
'Add' the clue in drawings hid.
You know how to break the code,
Retrace your steps along the
road.

For this, like any other book,
Is always worth a second look.



24-13-54-44, 30-10, 52-51-50, 99-103-Q-45-74-33-25-20, 100-105, 42-43-64-94-7-59-106, 38-4-24-75-57, 57-23-42-73-13