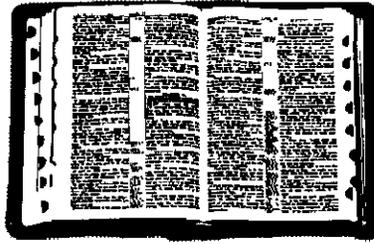


SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XXV

NOVEMBER, 1984 NUMBER 11

Things Most
Certainly
Believed

Julian R. Snell
4724 E. Manslick Road
Louisville, Kentucky 40219



PREACHERS AND PREACHING

In the interest of better relationship and understanding between preachers and congregations, even at the risk of being charged with grinding a personal axe, some things are herein offered which have needed saying a long time. The relationship formed between preachers and congregations should be the most lofty of those established among men. In fact it should epitomize the finest of human qualities such as trust, compassion, concern, friendliness, love and all other such admirable and desirable aspects of wholesome human relationships. The degree to which these are present within a given relationship lends itself to success or failure, growth or decline. Only as each determines to make the relationship of the best quality can it be so.

Let us look at this aspect. A preacher is invited to move into a new community and do the work of evangelist. Superficial investigation is made of the necessities, housing, schools, civic and social atmosphere, and the like. Being acquainted with few, if any, it is likely this has to be done via any available means and for the most part it is a stumbling blindly. The preacher then uproots his life and the life of his family, ties are broken, familiar patterns and comfortable life style is interrupted for the new and untried. When viewed from this standpoint the only people likely to be affected are the preacher and his. Members of the congregation have undergone no upheaval. They do not have to start over in giving some root and stability to life at the material and physical level. Let us not forget the need for emotional re-establishment essential to the well being of children

especially, but adults as well. In fact, the congregation has to adjust to only one family, become acquainted with and accept them, befriend or remain aloof, while for the preacher and his there are many, all of which are expecting immediate acceptance at face value. For them, one name to learn, the preacher and his have to learn many and so, on and on and on.

Then there is the thinking on the part of some that the preacher is not a permanent fixture, he will need to soon move on and so we don't worry about his becoming too comfortable and secure. Some even talk about a year to year relationship between the church and the preacher. Borrowed that from the sectarians, I guess, their practice being to assign a preacher for a year at a time to a place. This results in a situation where the preacher is held at arm's length, he is never allowed to become really close, be a part. Someone has said in the corporate field, "Its lonely at the top", a point well taken. But why does it have to be? Recognizing the possibility of fault on both sides, with the preacher and the congregation, either or both, surely is half the problem at least. Can't we work on it and make the relationship more stable?

There is no doubt that preachers will continue moving and congregations will basically remain the same. Yet there is continuing hope that better relationships can be established. Treatment of younger preachers will go a long way toward encouraging them and stabilizing their decision to preach, making them glad they did. In some cases a re-evaluation of relationships will certainly work for the better and enhance growth and progress. Sadly, there are some congregations which do not deserve to have one laboring in word and deed among them due to their ungodly treatment of preachers and unsupportive attitude. To levy such an indictment of necessity, if we are to be honest, requires admitting that some preachers do not deserve a congregation with whom to live and labor. Presuming a work of truth, kindness one to another is the point we seek to establish. In all, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

I have found most younger preachers are reluctant to express themselves in these tender areas, there was a time when I was too. However, problems must be ad-

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(Continued from Page 1)

dressed, shortcomings corrected that things of faith may become stronger. To acknowledge failure and disappointments in brethren, even expect treatment that is not what it ought to be, is not necessarily cynical. It is to admit the strength of the fleshly and the need to overcome. Most preachers will not be discouraged to the point of despair, even when brethren fail them so miserably. Why? They have determined to preach the unsearchable riches of Christ. Their trust is ultimately in God, he is faithful. Like the old preacher once said, admittedly unappreciated by me at the time, "I don't have too much confidence in the brethren, but in the Lord I trust implicitly". It is with that kind of trust one is resolved to preach the word and we encourage all others with any such inclination or aspiration to do likewise. The end is not yet.

Please Renew Promptly

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Editorial

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RECEPTION OF OUR AUGUST SPECIAL ISSUE

The reception given our August special issue on the New International Version surpassed all expectations. To date, 9,500 copies have been sold. Our second printing of 2,500 copies was sold out before we received it from the printer. At present we have no plans to reprint it. Orders came from Alaska to Florida and from Virginia to California and points all in between. The material was prepared and sent forth for the benefit of ordinary folks, and "the common people" heard us gladly.

As expected, we received some criticism in private letters and several articles were received reviewing the material. Most of these made about the same points as those dealt with in the article in this issue by Dudley R. Spears. I decided that brother Spears had done as well as any of the others and better than most in stating objections to the article by Dorris and Donnie Rader and that he had written in a good spirit. We think the response to his article from the Raders is gracious and reflects the attitude which Christians should manifest when they are under fire. Please read carefully what each has to say in this issue. If brother Spears feels the need to make an additional response he may do so. The same courtesy is offered to the Raders. Beyond that, we will put the matter to rest and move on to other things.

I must comment on the nature of some of the reviews we received. Some were written from intellectual pinnacles with the writers talking down to us. Some imputed dishonest motives to us. Some were scornful of our "ignorance." All of the reviews of this nature were also very hostile to the King James Version and the Textus Receptus and some were as critical of the American Standard Version. Several writers vigorously defended the "dynamic equivalence" approach in translation. Some either stated or implied that the task of knowing exactly what was in the original is so difficult that no present text adequately does that. If that is so, then we really do not have access to the mind of God in this age. I think we have struck a very sensitive nerve here and have brought to light a dangerous spirit which bears watching in the future.

* * * * *

PRICE INCREASE IN JANUARY

We regret the necessity to increase our subscription rate to \$9 a year effective January 1, 1985. The last

increase in the price of our subscription was in January, 1979. We meant to make an increase in rates in January, 1983 but held off because of the recession then upon us, thinking it would impose a hardship on some of our readers. Since the last subscription rate increase our printing costs have increased by 28% and we have had several increases in postal costs and face another postal increase in 1985. Other monthly subscription papers have been higher-priced than STS for quite some time. While we regret the need for this decision, we also respect the realities that face us. We believe our readers will clearly understand the problem and respond accordingly.

Our new club rate will be \$7.50 each in clubs of four or more sent at one time. Our bundle rate will be 12 for \$6 and 24 for \$12. Group subscriptions will be 12 for \$6 and 24 for \$12.

ON TEXTUAL VARIATIONS

The following is quoted from INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, Volume V, page 2955: "Dr. Ezra Abbott was accustomed to remark that 'about nineteen-twentieths of the variations have so little support that, although there are various readings, no one would think of them as rival readings, and nineteenth-twentieths of the remainder are of so little importance that their adoption or rejection would cause no appreciable difference in the sense of the passages in which they occur,' Dr. Hort's view was that 'upon about one word in eight, various readings exist supported by sufficient evidence to bid us pause and look at it; about one word in sixty has various readings upon it supported by such evidence as to render our decision nice and difficult, but that so many variations are trivial that only about one word in every thousand has upon it substantial variation supported by such evidence as to call out the efforts of the critic in deciding between the readings.' The oft-repeated dictum of Bentley is still valid that 'the real text of the sacred writings is competently exact, nor is one article of faith or moral precept either perverted or lost, choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings.'"

Peter said the word of God is incorruptible seed, "which liveth and abideth forever." He further said "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:23-25). It is by the word of the gospel that both Jew and Gentile are to be saved, if saved at all (Rom. 1:16). We must all be very careful lest we make loose statements which encourage doubt rather than faith in the inspired word of God. The salvation of souls is at stake. Every issue of doctrine and practice, every moral precept, hinges upon having at hand in our language translations which are reliable. Frankly, I am suspicious of the work of those who preface their translations with the complaint that such translations as the King James Version and the American Version are "too mechanically exact." If language means anything, that means that those who so complain do not intend to be

"too mechanically exact" in their work. That does pose a threat to doctrine and morals.

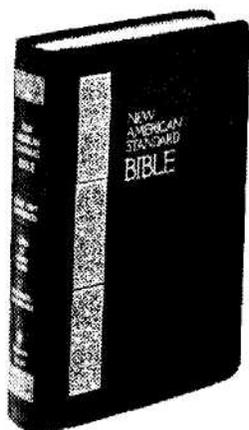
CORRECTION

In the August, 1984 special issue of *Searching The Scriptures*, the last paragraph of section: "The Basis Of A Translation," I made the statement: "Their work is one of the most accurate and accepted standard Greek texts known. Not one acceptable Greek text published since Westcott and Hort Text has materially differed from it." Westcott and Hort Greek Text does not enjoy such a position. This is not an accurate statement. I retract it completely.

I violated one of my own rules in writing. I did not check the source material before sending it to the press. Thirty years ago I had done the research for some lessons on the origin of the Bible and some modern translations. From these notes I made the above statement.

H.E. Phillips

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A RESPONSE TO CRITICISM OF THE NIV

**Dudley Ross Spears
Alvaton, KY**

This response is submitted in the interest of truth, correctness and fairness. It is prompted by an article entitled, "The New International Version (or Pseudo-Version)" co-authored by Dorris and Donnie Rader. It is not submitted with either personal feelings against the authors or with wholesale endorsement of the New International Version Bible (NIV). There is simply too much misleading and erroneous information given to allow it to pass without notice. The end of the critical article smacks of pleading for an imprimatur or nihil obstat to be placed on the King James Version (KJV) and the American Standard Version (ASV). I am sure neither the authors nor the editor of *Searching the Scriptures* intends for that to be the case, however.

The article to which this response is directed had some excellent observations regarding the translation of certain words that appear in the NIV. The objection to the bias that seems to lie beneath the translation of such terms as "sinful nature" is legitimate. Beyond that, however, much that is offered by brethren Raders is simply untrue. Please consider a few of them in the spirit in which this response is submitted. My only interest is in truth, correctness and fairness.

A criticism is offered against the NIV's translation of Luke 1:3. The critics allege that the NIV casts doubt on Luke's inspiration because it is translated, "I myself have carefully investigated everything from the beginning." Elsewhere in the article the ASV is commended as a translation that when read will assure the reader what was in the original text. (They quoted Clinton Hamilton to this effect and endorsed his statement.) Look at the translation given in the ASV. It says, "having traced all things accurately from the first." What is the difference in meaning? If the NIV casts doubt on Luke's inspiration, so does the ASV. They endorse the latter and reject the former and they both say the same thing.

Objection is registered to the NIV's translation of a passage identifying Simon Peter. They claim that the NIV makes Peter the son of two fathers. True, the NIV says in Matt. 16:17 that Peter was the "son of Jonah. In John 1:42 it says he was the son of John. But look at the recommended ASV. In Matt. 16:17 the ASV says, "Simon, Bar-Jonah" (Bar meaning "son") and in John 1:42, the ASV says, "Simon son of John." If the NIV makes Peter the son of two different fathers, why does not the ASV do the same? Why is one criticized in this passage and the other recommended?

An even greater blunder was made in criticizing the NIV's rendition of Luke 2:22. They say that the NIV

makes it appear as if Jesus needed purification, but that the KJV, the ASV and the New King James Version (NKJV) show it was only Mary who needed purification. They object because they say the NIV uses "their" and the others use "her." Either my ASV Testament is a misprint or faulty, or they haven't done their work as well as brother Adams thinks they have. My ASV says, "And when the days of their (my emp. DRS) purification ..." Again, the ASV has what the NIV has, but the NIV is criticized and the ASV is endorsed.

The authors rightly warn about the serious consequence of tampering with the word of God. Yet, their remarks about Acts 9:6 are not at all congruous with that sentiment. They claim that the NIV perverts the truth on Acts 9:6 due to the omission of the part that reads, "Lord what wilt thou have me to do." They conclude someone tampers with the word of God by omitting this. The truth of the matter is that there is no Greek text which includes it. It is a translation from Latin back into Greek, likely added by Desiderius Erasmus around 1515 A.D. Consult any textual manual and you will see this. A book advertised on the back of Searching the Scriptures as "The most up-to-date information about newly discovered manuscripts of the New Testament," says:

"Even in other parts of the New Testament Erasmus occasionally introduced into his Greek text material taken from the Latin Vulgate. Thus is Acts ix. 6, the question which Paul asks at the time of his conversion on the Damascus road, 'And he trembling and astonished said, Lord, what wilt thou have me to do?', was frankly interpolated by Erasmus from the Latin Vulgate. This addition, which is found in no Greek manuscript at this passage (though it appears in the parallel account of Acts xxii. 10), became part of the Textus Receptus, from which the King James version was made in 1611."

(The Text of the New Testament, Metzger, B. p. 100) And there is even more, for the ASV also omits the question Saul is supposed to have asked. If the NIV is at fault, why is not the ASV? Here is a case where the evidence seems to show that the question is an addition to the text rather than a deletion. Which version tampers with the word of God?

The translation of Acts 26:28 is criticized as "perverting the truth," because the authors of the criticism think the passage teaches that Agrippa was "almost persuaded to be a Christian," and because the NIV says, "Do you think that in such a short time you can persuade me to be a Christian?", the NIV is in error. Again, they accuse the ASV of teaching something different from the NIV, but read the ASV. "With but little persuasion thou wouldest fain make me a Christian." That could have as easily been a question, or an expression of surprise, or even disgust, as it could have been a simple statement. There are no punctuation marks in the Greek texts available to us. If Agrippa were indeed on the verge of obeying the Gospel, why did Paul not proceed further to persuade him? (2 Cor. 5:11). Brother

J.W. McGarvey has the obvious truth on the matter. He wrote:

"The remark shows that Agrippa saw very clearly the aim of the apostle. It is to his credit, being a Herod, that he did not take offense at an obvious attempt of the kind. It was evidently embarrassing to him; but while he turned it off in this cool manner, he evidently regarded Paul with a respect far beyond that ever entertained for an apostle by any of his successors." (New Commentary on Acts, p. 258).

Brother McGarvey also noted in a footnote that the translation of "almost" in the KJV is in error. McGarvey used the ASV as the standard translation in his commentary. If the NIV perverts the truth, so does the ASV. But the NIV is rejected and the ASV recommended.

Just about all the comments about the footnotes in the NIV can be made about the ASV and NKJV. These notes merely mention the presence or absence of certain words, phrases or passages from certain manuscripts. The manuscripts we have are copies of other manuscripts and some of them are translations of the Latin Vulgate. The absence of a word or a passage from one of the available manuscripts does not argue its absence or presence in the original autograph, the actual letters and writings of inspired men. Please read again Connie Adams' remarks about quotation from the patristic writers, older versions and other textual materials. All of this material must be considered in determining the Greek text of the New Testament.

The charge is made that the NIV is based on a "faulty text" of the original language. One is made to wonder if the authors of the criticism know which Greek text is without fault. If they do, I (for one) would really like to know about it. A blunder is made that indicates that more work needs to be done on textual matters. They equate the "Majority text" with the "Textus Receptus." (See their article, p. 182, 2nd par.) The Majority Text is not the same as the Textus Receptus. The Majority Text is much more. It is also inaccurate to say that the KJV was translated out of the Textus Receptus. As a matter of historical record, the Textus Receptus came to its current form in 1633. It got the title from the preface of the text from the Latin expression, "**Textum ergo habes nunc ab omnibus receptum.**" That means, "You have, thus, a text now received by all." Some twenty years after the KJV was published, the Textus Receptus was finalized. For a full story, we must consider this man named Erasmus a bit more.

In 1502, a Catholic Cardinal named Gonzalez Ximenes de Cisneros, later known simply as Cardinal Ximenes, prepared a polyglot (many tongued) Bible. He had the New Testament prepared in Latin and Greek. In 1515 he had it all ready for publication but could not get endorsement from the Catholic Church. He died before endorsement and approval came. In the mean time, some scholars in Switzerland learned of his work. A publisher named Froben planned to publish it. He secured the services of Desiderius Erasmus of Rotter-

dam, Holland. In seven months, Erasmus got a Greek Text together of the New Testament. When he came to Revelation, he could find no Greek text that was complete. So, he went to the old Latin Vulgate, translated the missing text from Latin back to Greek (along with Acts 9:6) and had his Greek text.

With the use of the Erasmus text, the Beza text, the Latin Vulgate, and other available manuscripts, the forty-eight translators of the KJV began their work. They selected the best possible textual materials and used them all in their translation. This was the eclectic method. The charge was made against the NIV that it is based on an eclectic text. The same is true with the KJV and ASV. Incidentally, the Erasmus text was slightly modified by two scholars named Stephanus and Elzivir to be part of the Textus Receptus. This became the basis of the KJV and Martin Luther's German translation. To criticize the NIV as having been translated from a faulty text by the eclectic method and not say the same about the KJV is unreasonable and wrong.

Eclectic means selecting the best from all available sources. That is what was done when the ASV was translated. It was done by the NKJV scholars. In fact, that is what the Majority Text is—an eclectic text. The haphazard way in which the KJV text was formulated cannot happen today. Many more manuscripts have been located in the interim time period from 1607 to the present. There is not a better system of selecting a more accurate text. If anything is true, the Majority text, and the Westcott-Hort text are based on much more accurate research than was possible in the 1500-1600 period of time. But again, which is the text that today exists without faults?

Brother Clinton Hamilton is quoted as saying, "Always read either the King James or American Standard so you know what was in the original." Brother Hamilton may have made that statement, but from the view this writer has had of him over thirty years, it sure doesn't sound like the Clinton Hamilton I know. But even if he said it, it is not true. I believe he would want to define some things in that sentence. It is not possible by reading any version to be sure of what was in the original. We believe the truth, based on what information is available. In fact, it is a matter of faith. A God powerful enough to reveal Himself, is equally competent to preserve what He reveals (1 Pet. 1:25). Our faith should not be in some translation, some version of the Bible, but in an infallible God (1 Cor. 2:5). There are too many weaknesses in any work of fallible man to think otherwise.

If one can read the KJV and realize that when Luke reports the intention of Herod to keep Peter in jail until "after Easter," and recognize here an obvious error—yet endorse the KJV—surely the same thing could be done with any translation. The fact is, that even though there are variations in many translations, the same message of truth prevails. This is not to endorse the wide use of the NIV. These few comments have been made solely in the interest in correcting some errors. If there are errors in this response, like the Raders, I

would also appreciate hearing from the readers of this paper.

A REPLY TO DUDLEY ROSS SPEARS

Dorris V. Rader
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Tullahoma, TN 37388

Donnie V. Rader
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Elsewhere in this issue you will find an article by Dudley Ross Spears in response to our material on the New International Version which appeared in the August special issue. Please read his article before reading this one.

We certainly cannot object to someone criticizing our material, since we recognize that we are subject to making mistakes as well as anyone else. This gives us an opportunity to reconsider some points and recognize our weaknesses. We have no disposition to simply win a point or justify a stand simply because we have taken it.

Let it be understood that we were not trying to speak for the brotherhood. Nor were we speaking for Searching The Scriptures. We were simply speaking for ourselves. Each reader has the responsibility to weigh the evidence and accept or reject the points accordingly.

Don't Overlook The Main Point

Let us appeal to the readers of this paper that you not overlook the main thrust of our article. It was to alert readers to some real dangers in the NIV. Even with some legitimate objections made by brother Spears (and he does have some), our material as a whole still stands. Where we believe that brother Spears is right, we do not hesitate to say so. Where we believe he is wrong, we will do the same. Even if our brother should be right in every criticism that he made, the reader should not conclude that the NIV is then a good translation. The reader will recall that we exposed the NIV on original sin, Premillennialism, "sinful nature" and other fundamental points. Brother Spears' article is surely not to be taken to justify these.

We Were Not Reviewing The ASV

Brother Spears repeatedly asked why we criticized the NIV and recommended the ASV when the latter has some of the same renderings as the former. The article was not reviewing the ASV. The translation under examination was the NIV. Although the influence of Westcott and Hort is seen in the ASV, it is not flavored with Calvinism, Premillennialism and other sectarian biases as is the NIV.

Spears Has Recommended The NIV

Though our brother says, "It is not submitted . . . with wholesale endorsement of the New International Version Bible (NIV)" and "This is not to endorse the wide use of the NIV", this does not mean that he hasn't recommended it as a good translation. It seems that he

places the NIV equal with the ASV and equal with or above the KJV.

Brother Spears has given the NIV his approval in time past. In the January 31, 1980 issue of Truth Magazine he listed the NIV as one of the translations that he recommended "because they are reliable in translation (as far as my limited knowledge of the original languages go)." He further said that one could read these without fearing they are "some ridiculous perversion of God's word." He classifies some translations as "completely unreliable and need exposure as outright error." He does not put the NIV in this class. However, in all fairness to brother Spears, he does object to the NIV's rendering of "sinful nature" in the same article.

Imprimatur Or Nihil Obstat Placed On The KJV And ASV?

Brother Spears claimed that "The end of the critical article smacks of pleading for an imprimatur or nihil obstat to be placed on the King James Version (KJV) and the American Standard Version (ASV)." That is simply not true. We in fact urged brethren to use other translations for comparative study. We said, "Neither are we saying that it is wrong to use modern translations for comparative study" (Special Edition, p. 175). We did say that "the NIV and many others should not be used as one's main study Bible" (ibid. pp. 175, 182).

Was brother Spears seeking to put an "imprimatur or nihil obstat" on the NKJV, NASB, TBV and the NIV when he recommended them as reliable translations (Truth Magazine, January 31, 1980)?

Then he says, "I am sure neither the authors nor the editor of Searching the Scriptures intends for that to be the case, however." Well, if brother Spears could see that, why does he not give others the credit for seeing it also? We feel that the average reader could see that as well as he did.

Errors, Deletions And Footnotes

With further study of Luke 1:3 we realize that our use of it against the NIV was weak and invalid. Concerning Peter having two fathers there appears to be a difference in the Greek texts as noted in the New King James Version footnote on John 1:42. The ASV does footnote an explanation of the apparent difficulty here. On neither of these alone would we have built a case against the NIV. Brother Spears is right in saying that this is not a legitimate argument against the NIV.

Concerning Luke 2:22 the question was whether this should be rendered "her" or "their" purification. We were in error in listing the ASV as agreeing with the KJV and NKJV in rendering this "her." One possible explanation of this problem offered by some brethren has been that this passage could have reference to "ceremonial cleansing" and not any moral cleansing. In this they may be correct.

We merely listed Acts 9:6 among several deletions in the NIV. This involved Saul's question, "Lord, what wilt thou have me to do?" Brother Spears quotes Bruce Metzger as saying that the question in the verse was not found in any Greek manuscript "at this passage."

This may be true. However, there is no disputing that the question was asked at this point in the narrative as a parallel passage shows (Acts 22:10). If indeed it isn't in any Greek manuscript at this verse, then there is no problem with it being omitted at this verse.

We respectfully disagree with brother Spears concerning Acts 26:28. He suggested that there is no difference in the NIV and the ASV regarding this verse. He quoted the NIV, "Do you think that in such a short time you can persuade me to be a Christian?" Then he quotes the ASV, "With but little persuasion thou wouldest fain make me a Christian." Surely he can see the difference in a statement and a question. We ask you to go back and consider our argument based on the context itself.

Brother Spears observed that he feels that J.W. McGarvey "has the obvious truth on the matter." Then he quotes brother McGarvey to support his view. However, we contend that nothing can make the truth more "obvious" than the context in this case.

The reviewer of this material apparently missed our point with regard to the footnoting. We were not objecting merely to a footnote. What we do object to is the way the NIV seeks to evaluate the manuscripts as it does in the footnote of Mark 16:9-20, "The two most reliable early manuscripts do not have Mark 16:9-20." Please read again our section on footnotes.

Greek Text

Our brother says that "The Majority Text is not the same as the Textus Receptus." We are well aware that there are some differences in these texts. However they are the same type of texts. The Textus Receptus was the majority text at the time of the KJV.

Brother Spears said, "It is also inaccurate to say that the KJV was translated out of the Textus Receptus." He has already quoted Bruce Metzger as saying, "... Textus Receptus, from which the King James version was made in 1611." Not only that, but brother Spears said himself that the Textus Receptus was behind the KJV and the NKJV. Hear him, "The same Greek text from which the King James Version of 1611 was translated was used for the NKJV. Thus, the continuing debate over the 'Textus Receptus' and the Westcott-Hort Text, will be preserved, at least in part, by the presence of the NKJV" (Truth Magazine, January 31, 1980). To get technical about it, it could be said that the KJV was translated from the same family of manuscripts out of which the Textus Receptus was finalized.

When we mentioned that the NIV was based upon an "eclectic text" we had reference to the fact that the underlying text was based primarily upon two manuscripts as opposed to the majority of manuscripts behind the KJV and NKJV. Notice our quotations from Wilbur Pickering and Neil R. Lightfoot. In this sense it is certainly incorrect to say that the KJV was based on an eclectic text.

Brother Spears also observed that "The haphazard way in which the KJV text was formulated cannot happen today." We think that this is another example of a careless statement. No explanation or examples were given.

He asked us if we knew what text was without fault. We never claimed that there was any text without fault. We gave this quote, "This is not to blindly endorse the Received Text in the event that it does contain error. But I do suggest that the Westcott and Hort Text contains far more erroneous renderings than does the Textus Receptus" (Luther W. Martin, Truth Magazine, Vol. VVIV, p. 293). One may or may not agree with his appraisal of the matter, but that is what we had reference to by "a faulty Greek text."

His Closing Remarks

In his last two paragraphs, brother Spears makes some very interesting statements. Concerning our quotations from brother Clinton Hamilton, brother Spears raises some doubts as to our accuracy in this matter. We feel that rather than raise such doubts in the minds of the readers brother Spears should have availed himself of tapes of the Open Forum. In this way he could have been sure. Let it be understood that we did not quote either brother Hamilton or brother Curry as an indication of their endorsement of our article, but rather of our endorsement of statements we used from them. If he doesn't endorse their statement, let him take that up with them.

A rather shocking statement of his is that, "It is not possible by reading any version to be sure of what was in the original." This is truly a disturbing situation to be in, if this indeed be the case. We are left to flounder in a sea of doubt! Brother Spears goes on to observe that it is a matter "of faith" and that a God powerful enough to reveal himself, is equally competent to preserve what he reveals (1 Pet. 1:25). We agree with this last statement. But if we can't be sure about any version, just where is his word preserved? This is going to make a lot of people wonder, brother Spears! We understand that faith comes by hearing the word of God, but if it is not possible to be sure by reading any version that we have the original, we wonder how we could have faith? Truly, some of these statements give an uncertain sound. What about a person that doesn't know the Greek language? Can we be sure about the plan of salvation, worship of the church from the versions we have?

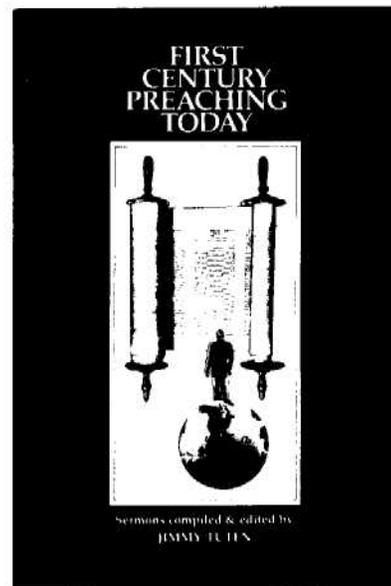
We read and reread with amazement his statement in the last paragraph concerning "Easter" which is an obvious error in the KJV. He says that if anyone can endorse the KJV with this error "surely the same thing could be done with any translation." We find it hard to believe that he thought that statement through. Would this work with the New World Translation?

He affirms that the same message of truth prevails despite the many variations in many translations. Yet he says, "This is not to endorse the wide use of the NIV." We wonder why not, if the same message of truth is there? Does he think that a translation conveys the same message of truth when the translators (to quote Spears on the NIV) "flavored their translation with their Calvinistic backgrounds" (**Guardian of Truth**, June 17, 1982)?

Again we appeal to the readers to consider that our main objective was to simply alert the readers to some

dangers and problems with the NIV. We have had no reluctance to acknowledge points wherein we felt brother Spears had just criticism of our original article. At the same time we felt that in his response that he made some careless and misleading statements. It was our duty to point these out as it was his duty regarding ours. As he has indicated, this is not a matter of personal victory for anyone.

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SIGNPOSTS AND YARDSTICKS

Several years ago the Louisville and Jefferson County (Kentucky) Youth Commission published the material below *Our Youth and their Parents*. For fathers and mothers of developing children, I consider these two sections of that publication as timely as any I have seen anywhere outside the Bible. Most heartily I commend it to readers of this column.

These signposts present the gruesomely dangerous line "that separates normal teen frustrations from a set course pointing directly to a wasted future."

Signposts of Delinquency

(Watch for these in your family)

- A. Extreme faddist appearance and dress.
- B. Constant rudeness and disobedience
- C. Habitual lying.
- D. Cruelty to animals.
- E. Persistent truancy.
- F. Continual unexplained hours of activity.
- G. Repeated vandalism.
- H. Theft.
- I. Possession of illegal weapons. J. Use of intoxicants or drugs.

Family Understanding Yardstick

- A. The National Association of Mental Health has listed ten basic needs of youth—criteria necessary to support the healthy growth of a young person through his transition years between childhood and manhood.
 1. ACCEPTANCE—Every young person needs to believe his parents like him for himself; that they like him all the time and not only when he acts according to their ideals of the way a child should act; that they always accept him, though they may not always approve of the things he does.
 2. CONTROL—Youth needs to know that there are limits to what he is permitted to do and that his parents will hold him to those limits; he must be taught self-control to avoid hurting himself and others when he feels jealous or angry.
 3. FAITH—Youth needs a set of moral standards to live by, a belief in human values, kindness, courage, honesty, generosity and justice.
 4. GUIDANCE—Youth needs to have friendly

help in learning how to behave toward persons and things; grown-ups around him should show by example how to get along with others.

5. INDEPENDENCE—Youth needs to know his parents have confidence in him and will help him develop his ability to do good things for himself and others.
6. LOVE—Youth needs to know his parents love him, and enjoy him; that he matters to someone and that there are people around him who care what happens to him.
7. PRAISE—Every young person needs approval. Youth, like adults, need a "pat on the back" for something good they have accomplished. It is not small; it is important to youth.
8. PROTECTION—Youth needs to know his parents want him safe from harm; that they will help him when he feels a strange or frightening situation.
9. RECOGNITION—Every young person needs to be recognized for what he is inside and outside the home. Consider him in planning a new home, buying furniture, a new car, or going on a vacation.
10. SECURITY—Youth needs to know his home is a place of safety; that his parents will be around in time of need, and that he does belong to, and is an important member of the family.

B. How do you measure up?

1. Does he know that he has a special place as an important member of your family which no one else could ever fill; can he rely on you always liking him for himself even when you don't like some of the things he does?
2. Does he understand the necessity of discipline and that you will hold him to certain determined limits; has he been helped to develop self-control in all of his personal relationships?
3. Have you shown him by example the importance of honesty, kindness, courage, generosity and justice; does he understand the value of moral standards and their significance in his everyday life?
4. Has he been given guidance for making some choices of responsible action outside the home under conflicting pressures; does he respect the rights of others in normal daily relationships?
5. Have you helped him understand that increased independence carries with it increased responsibility; does he believe that you trust him to do right within the limits of his experience?
6. Does your child know that you love and want him; does he believe in his heart that he truly matters to you and that you care what happens to him?
7. Do you praise his efforts so that he enjoys the challenge of new projects that prove his worthiness to his family and community; do you help him accept his failures as well as his successes and encourage him to investigate new experi-

- ences within the boundaries of good judgment?
8. Does he know that your concern for his safety comes from your love for him; that you will help him always as he takes new steps?
 9. Do you always consider him in planning activities and making important decisions that will affect the family; does he feel free to express his ideas and contribute to discussions?
 10. Is he sure that you are concerned for his safety and understand the many influences that can affect him outside your home? Does he know you will always protect him in time of crisis? Most parents cannot answer an unqualified "yes" to all of these yardstick questions, but all parents should be aware of the great responsibility inherent in these questions.

SIMPLICITY IN CHRIST

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SIMPLICITY IN CHRIST

The apostle Paul did not think that the gospel system was so complicated that only the wise, the mighty, and the noble could understand it (1 Cor. 1:26). His main concern was that people would not be satisfied with "the simplicity that is in Christ" (2 Cor. 11:3). Subtlety, subversion, and semantics are not needed to tell the gospel story.

Some may avoid the characteristic of simplicity, thinking there is no beauty to be found in it; that no wisdom can be attributed to those who employ it. On the contrary, true beauty is not enhanced by superfluous trimmings, and wisdom is not found in a multitude of words (Pr. 10:19). Consider the wisdom of Solomon expressed in Proverbs and Ecclesiastes. Notice the simple language of the New Testament in general, and the plain teaching of Christ in particular. The nearer we stay to the oracles of God in our writing and in our speaking, the better off we will be, along with our readers and hearers.

From time to time I may be writing under this heading in order to help some out of the maze of human philosophy into the light of the glorious gospel of Christ. And, at the same time, encourage those who are in that light to be content with "the simplicity that is in Christ," and "be not moved away from the hope of the gospel" (Col. 1:23).

What Must I Do ... To Sin?

The question often encountered by preachers in the

first century was "What must I do to be saved?" Those who asked the question realized their lost condition, and those who answered the question had a ready answer (Acts 2:37, 38; 16:30, 31). Every gospel preacher must consider the possibility that such a question may be asked, and be ready with the right answer.

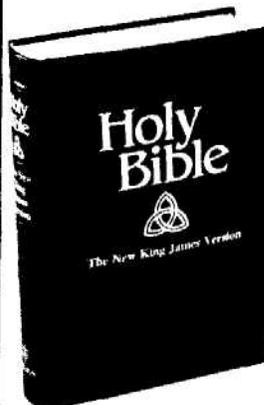
It has almost gotten to the place where we not only have to supply the answer to this thought-provoking question, but we also have to supply the question! Not many seem to be asking it these days, but maybe there is a reason.

Someone, somewhere, has tried to excuse or justify every sin listed under the "works, of the flesh" (Gal. 5:19-21). Satan has been successful with his subtlety in having sin classified as a "sickness," so that those who practice such things are not responsible for their actions. The moral standards of the Bible have been lowered to fit the standards of a community, or of a nation. "Split personalities" are the excuses offered by some lawyers and psychiatrists to explain the lawless conduct of their clients or patients. (I have often wondered what would happen if someone walked into the courtroom, shot one of these "split personality" freaks, and then defended himself on the grounds that he didn't shoot the "personality" that died, but one of the other nine?)

Anyway, it appears to me that we are going to have to convince people that there is still such a thing as sin, before we can tell them about salvation. The way some have it fixed now, it is almost impossible to sin, even if we try.

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MORE ON RELIGIOUS CONFLICT

A previous article on this theme dealt with the cause and only remedy for religious conflict. Because of religious political and military clashes (Middle East, Ireland, Iraq-Iran War, and past history) some have concluded that all organized religion is evil: is bread of destruction rather than "bread of Life".

This fall, there is to be a "Spiritual Summit" of religion leaders in New York and before the United Nations, at which time Robert Miller, Assistant Secretary General of the United Nations, will present a 10 point Declaration which he hopes will be a basis for peaceful coexistence of differing world religions.

This article examines this 10 point Declaration, with some observations.

Muller's Ten Principles

1. "The oneness of the human family, irrespective of color, sex, creed, nation."

This has ever been a fact of divinely revealed religion, clearly recognized and set forth in Christianity. (Acts 17:24-31; Isa. 2:2; Mark 16:15-16). Converting people to Christ (Christianity) will lessen the number who are not impressed with this fact.

2. "The harmonious place of the individual person in the total order of things, as a unique entity of divine origin, with physical, mental, moral and spiritual aspirations, and with a basic relationship to the universe and eternity."

When people accept and believe the Word of Truth (Bible), they will realize the value and worth of each individual and that God plans for and deals with each. (Acts 17:26-28; Jno. 3:16; 1 Cor. 12:12-26; Rev. 20:12-13). Teaching the New Testament will produce this conviction.

3. "The importance of spiritual exercises, meditation, prayer, contemplation and the inner search as links between human life and the universe."

What is said here seems to be a matter of human beings on this universe crying out for, and to, a higher being. These spiritual exercises do not link human beings to the universe, crying out for, and to, a higher being. These spiritual exercises do not link human beings to the universe, but shows that all human beings on the universe are linked to a common need . . . some one higher than man. Christianity not only reveals this supreme being, but points the way to a relationship

with him that remains meaningful and rewarding through the above mentioned spiritual exercises. (Col. 3:16; Eph. 5:19; Heb. 10:23-25; 1 Thes. 5:17; Phil. 4:6-7; 2 Cor. 13:5). To impress hearts with the need for this, "preach the word".

4. "The existence of an incipient conscience and heart of humanity, which speaks for what is good and against what is bad for the human family; which advocates and fosters understanding, cooperation and altruism instead of division, struggle and indifference."

This is simply a matter of seeking the good of others rather than self. Jesus exemplified this (Rom. 15:3; Phil. 2:5-8) and taught that all should so act. (Rom. 12:16; 1 Cor. 8:9,11-13; 10:24; Phil. 2:3). If this characteristic is good for the human family, then the human family needs Christianity, for this is where it is learned and practiced.

5. "The value of dedicated service to others, with a compassionate response to human suffering, with special attention to the oppressed and the poor, the handicapped and the elderly, the rejected and the lonely."

No one who has ever lived exemplified more compassionate service to others, particularly to the poor, rejected, and down-trodden, than Jesus, (Matt. 9:36; 15:32; Lk. 10:33-37; Heb. 4:15; 5:2), "leaving us an example that we should follow his steps" (1 Pet. 2:21). He demands such service on the part of those who are his (Jas. 1:27; 2:14-16; Gal. 6:9-10). Sowing the seed of Christianity (gospel), when rooted in honest and good hearts, will result in this characteristic among men.

6. "The duty to give thanks and express gratitude for the abundance of life". This is something that Christianity enjoins. (Eph. 5:20; Acts 17:24-25). Preaching the gospel of Christ is the way to promote this among men.

7. "The need for ecumenical agencies and world religious organizations to foster dialogue and collaborative arrangements, and to bring the resources and inspirations of the religions to bear upon the solution of world problems."

I do not believe this is a need, or even good, but would simply be an exercise in futility. It would be bringing into existence a force to exercise pressure on political systems. I believe in the separation of church and state.

One reason for much of the conflict and violence is religion's effort to put civil powers under their feet. The only way religion can be a force in calming religious political conflicts is for the gospel of Christ (Christianity) to be planted in the hearts of the people so that this truth is not only accepted but practiced.

An agency or organization such as is suggested would only be another human instrument that causes conflict. The problem these 10 principles deal with can never be solved by human ecumenical agencies and their actions. There is only one thing that can be effective—the spread of Christianity — "Preach the Word."

8. "A rejection of violence as contrary to the sanctity and uniqueness of the and a total acceptance of the precept: "Thou shall not kill" " (do not murder(H.P.))

This is a demand of Christianity, the acceptance of

which will even exterminate the hate, jealousy of ill-will that results in physical violence. The spread of Christianity among all nations is the thing that will be effective in lessening religious political strife, not the action of ecumenical agencies and organizations of men.

9. "An affirmation of the law of love and compassion as the great transcending force which alone can break the nemesis of war and establish a planet of peace."

Christianity is a manifestation of such love, and following it's principles will lead to peace. In fact, Christ, the very embodiment of truth, came as the divine remedy for man's inhumanity to man: to provide "peace on earth, good will toward men."

10. "The evolutionary task of human life and society to move through the eternal stream of time towards interdependence, communion, and an ever-expanding realization of Divinity."

This principle seems to affirm the need for men, during time on earth, realizing they are dependent upon each other and must, therefore, commune and cooperate, for such is the plan and aim of Divinity (God). No declaration of man, some "Spiritual Summit", or human conference can ever affect this principle: only true Christianity can... preaching the gospel of Christ.

Conclusion

There is no way that men, by compromise and coercion, can unite the various religions, true and false, so that peaceful coexistence will result. It is not in man to devise and affect such.

God has devised and presented the only system that will result in peace. It is Christianity. It involves the eradication of all that is human and false, "pulling down strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God," not with "carnal weapons", but by capturing the thoughts of men, "bringing them to the obedience of Christ" (2 Cor. 10:4-5).

Human religions are believed to be divine by the establishers and adherents of them, and they will fight carnally to defend and establish their faith. This has always been, and always will be, a characteristic of what is human in its origin and nature.

Christianity, which is divine in origin and nature, on the other hand, will zealously press for the establishment of truth in the hearts of men through preaching and teaching, suffering various persecutions—even death—from those who love and zealously pursue human ways, without retaliation in kind.

What is needed to solve the problem is not "Spiritual Summits", dialogue, compromise, and national organizations, but a zealous evangelization of the world for Christ. The "victory that overcomes the world" is faith ... in Christ (1 Jno. 5:4). Nine of Muller's principles are principles of Christianity. If leaders of world religions can agree on these, it simply shows that Christianity is obvious truth. Only principle No. 7 is a human principle and, if followed, would result in one more organized religious force that would foster pride, resentment, and violence.

"AUSTRALIA 84"

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In May of 1974 my family and I returned to Detroit after preaching in Sydney, Australia for five years. On April 16, 1984 my wife Pat and I flew from Detroit to San Francisco in time to catch our 9:00 p.m. flight to Melbourne via Honolulu and Sydney arriving at 11:00 Wednesday morning, Melbourne time. That very evening we met with the brethren in Boronia for their mid-week Bible study. It was a good feeling to be back in Australia after so many years.

Two days after our arrival in Australia I had opportunity to speak on an annual lectureship along with nine Australian brethren of exceptional ability in the Scriptures. Brethren from eight congregations were present for the four days of preaching. Time was allowed for discussing the use of the 'Jesus the Way' correspondence course which is geared for mass distribution. The Australian brethren are accustomed to 'letter-boxing' from house to house, therefore the course was well received. To date I know of three congregations now distributing the course. In Sydney the Merrylands and Miranda congregations are putting out 50,000 each and the Bundaberg congregation in Queensland is putting out 15,000. This same course has proven to be effective in London and Detroit and hopefully Australia will be equally fruitful.

The weekend after the lectureship I preached at Heidelberg in Melbourne and also Geelong before going on to Launceston, Tasmania for one week. The Launceston congregation is very active and continues to bear good fruit while 'growing in grace and knowledge.' Plans are being made for extensive distribution of the course for the entire city of Launceston with a population over 100,000 within the next year.

Upon our return to Melbourne, Pat and I drove to Sydney via Wagga Wagga, which amounts to a 600 mile trip. The brethren in Wagga continue to do well and I am happy to report that Harold Blyth was able to come thru a two year drought with all of his animals and 3,000 acre farm doing reasonably well, but he says he was thrilled to hear the rain on his 'tin roof' in the middle of the night. In Sydney the Miranda and Merrylands congregations are doing well with some new young families along with the older ones. Two men who are retired, Harry Henderson and Stan Holyoak are given to 'bringing the lesson' and also personal evangelism. They both understand what it is all about.

One of the highlights in Sydney was being able to carry on a conversation in English with Jaime and Maria Ducaud of Santiago, Chile and Mariana (Jaku) Newton of Catania, Sicily. They arrived one year before

our departure speaking only Spanish and Italian and our conversations were mostly sign language. I nearly jumped thru the phone when I first heard them speak in an 'intelligent language!' Jaime is now leading singing and doing some preaching in English. What a thrill.

We then flew to Auckland, New Zealand where we spent two days with the Kirkham family whom we had known while living in London, England. We were able to get a closer look at the work on hand and it appears that an 'open door' exists. Is there a family or two who would be willing to make a commitment to move there in the near future? May I insert a plea for each of us to give personal consideration concerning the command to 'Go into ALL the world,' preaching the gospel to every creature. Why not stop by the international travel agent near you and check on application for temporary or permanent visas rather than 'tourist?' There is much to be done in the rest of the world—souls are groping in darkness.

On to Bundaberg, Queensland to be met by Roily McDowell and also Harry Wyer who work together in the preaching for a substantial congregation in that town snuggled in the midst of sugarcane. Doorknocking is a synonym with assembling in that place!

Time went quickly and on May 31st., our anniversary, Pat and I left Sydney on our return to Detroit to be greeted by our family at 9:00 in the morning after crossing the 'international date line' which gave us a 48 hour anniversary. How's that for stretching it out? After traveling 25,000 air miles in 6 weeks, it was good to be home.

Some Observations:

Being in touch with the work in Australia since 1969 I can see many positive signs of growth in some congregations, however the major source of encouragement rests in the growth and development in some of the men as while most of them hold down full time jobs to provide for their families along with carrying on the work of the gospel. There is some incredible talent there and they are to be commended for their diligent and hard work for the Lord. There are 15 to 20 men with real strength who are giving loyal service to the 'King of kings' throughout the country.

The congregations in Australia seem to understand evangelism and many are continually going out to 'ring out the message,' as we so often sing about in our worship services.

May I add my appreciation to the brethren at 77th St. in Birmingham, AL for their willingness to share in this trip by providing my travel expenses making this trip possible. This good congregation, along with many other congregations, continues to support the preaching of the gospel throughout the whole world. May their example stir other congregations on to even more support for 'foreign evangelism.'

I am thankful to God that I could "Go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing" (Acts 16:36). Some disappointments were found, but these were offset by the obvious signs of many being "Strong

in the grace . . . men able to teach others . . . enduring hardships... that they may obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:1-10).

Using Great Plainness of Speech

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DOES GOD LOOSE BOTH THE INNOCENT AND THE GUILTY?

The question of whether God looses the innocent person who "puts away" his spouse for fornication, was discussed in our last lesson. It appears to me that Christ was very explicit in showing that the "exception" given in Matthew 5:32; 19:9 looses the innocent party and that he/she is free to remarry.

One of the pitfalls I want to warn about early in this lesson is confusion of terms. Many make the mistake of equating:

Married = Bound
Divorced — Loosed

Neither of the above is equal.

Let's define these terms again. The original word for "bound" is **deo** and is defined by Mr. Thayer, when referring to the relationship that can exist between people as in Romans 7:2, "To bind, i.e. put under obligation sc. of law, duty, etc... to be bound to one... of a wife" (Thayer's Greek-English Lexicon, Pae 131, # 2b). Others want to use another definition given by Thayer as used in Mark 15:7; "To bind, to fasten with chains, to throw into chains" (Ibid. P. 131). The reason for wanting to use this definition instead of the first, will become obvious.

Since, as some reason, the word "bound" can mean "fasten with chains," (the latter definition in the above paragraph) when an innocent party "puts away" an adulterous spouse for fornication, thus severing the "bond" for the innocent mate who does the putting away, the "bond" is also broken for the "guilty party." They reason that when the chain is broken, both are released. However, as we have already observed from the above definitions, the word "bound," does not mean "to fasten with chains when it refers to people relationships. It means to "put under obligation, namely, to wit, of law."

It should be obvious that one can be "married" and not "bound," or "bound" and not "married." For example in Matthew 19:9, the innocent party (the one doing the "putting away") is loosed from any obligation to the guilty party, if he so desires; but it is obvious that the

guilty party is still under obligation (bound to the law of her husband, Romans 7:2-3; I Corinthians 7:39). This is obvious because whosoever marries the guilty party is an adulterer.

As we observe Mark 6:17-18, in the case of Herod and Herodias, we see two people who are "married," for that is what the text says, but they are not "bound." John the Baptist told Herod that it was an unlawful marriage for she was still his brother Phillip's wife.

Some have tried to show that the reason for John's indictment of their marriage was that Herod had violated the Law of Moses by having his brother Phillip's wife. However, neither Herod, Herodias, nor Phillip were Jews; hence, they were not subject to the Law of Moses. They were in violation of the law that Jesus said God put in effect in the beginning—one man for one woman for life (Matthew 19:4-6). Thus the word "married" refers to relationship, and "bound" refers to obligation; "marriage" does not equal "bond."

Four Positions On "Bound"

8

1. "BOUND" AND SCRIPTURALLY MARRIED — MATT. 19:5
2. "BOUND" AND UNMARRIED — I COR. 7:10-11
3. ONE MATE "BOUND" WHILE BEING UNSCRIPTURALLY MARRIED TO ANOTHER — MARK 6:17-18; ROM. 7:2-3
4. ONE MATE "BOUND" THOUGH UNMARRIED WHILE THE OTHER MATE IS FREE — MATT. 19:9



REMEMBER, "BOUND" MEANS "OBLIGATION, NAMELY TO LAW"

THAYER, PAGE 131, # 2b

From the chart above I want us to look at four positions in the Scriptures on the word "bound." First, there is one who is "bound" in a scriptural marriage (Matthew 19:5). Second, there is one who is "bound" but separated (I Corinthians 7:10-11). Third, one mate may be "bound" while being unscripturally married to another (Mark 6:17-18; Romans 7:2-3). Fourth, one mate may be "bound" though unmarried while the other mate is free (Matthew 19:9).

God's law has always imposed both **obligations** and **restraints** on those who are capable of doing His Will. Man is obligated to do all that God requires and is also restrained from going beyond what God has authorized. This is clearly shown from the passages listed on the next chart. These two requirements also apply to marriage. God "joins" (the word translated "joins" literally means, "yoked together," see Nestle's Interlinear) a man and woman (Matthew 19:4-6), they are obligated to leave father and mother and cleave to one another, God's law also restrains them from sexual relations with another, cf. Romans 7:2-3.



10 God's Law

"Joins" (Yokes Together)

Matt. 19:4-6



The situation depicted on our next chart shows that one may be **loosed** while the other is still "joined," or "yoked." The reasoning behind this is that Jesus said if one "puts away" his mate **FOR fornication**, then the innocent one (the one doing the "putting away") is loosed, that is, he does not commit adultery when he remarries (Matthew 19:9). Thus he has been released by God from the marriage law. Having been released by God from both the obligations and restraints and having complied with the laws of the land, he may therefore contract a new marriage with one who has the right, according to God's Law, to be married. He is thus "bound" by God to another woman.

You will observe that Paul said in Romans 7:2-3 that when the husband dies, the wife is "loosed," not just from her husband, but "... she is loosed **from the law of her husband**" (Romans 7:2b).

Now, back to the question of whether it is possible for a person to be "bound" and "loosed" at the same time. It is, if one is referring to the Bible word deo, "bound." "No," someone says, "that is impossible." Notice the next chart which illustrates this very point.

God's Law

"Joins" (Yokes Together)

Matt. 19:4-6



Matt. 19:9 Leave & Cleave et. al.

RESTRAINS
From Sexual Relations
With Another Rom.7:2-3

12 Law

OBLIGATES & RESTRAINS



Judge



We have here a thief who has been arrested. Whether he is handcuffed or not, he is **obligated** by law to go where the officer goes, and he is **restrained** from going anywhere the officer does not go. But we see another scene when he appears before the judge. The officer is not in the scene. Is the thief free to go? No! Even though he may be released from the officer, he is still "bound by the law" to remain in the court room until the judge pronounces sentence; thus he is both **loosed** and **bound**. He is "loosed" from the officer while still "bound" by the law. And so it is with the persons that we have under consideration in Matthew 19:9.

If One Is "Loosed," Both Must Be

"But," someone says, "it still seems to me that if one is loosed, then both should be loosed." All of us might wish it could be that way; however, if that were the case, the one who committed sin would benefit from the sin he/she had committed as much as the one who is innocent. That has never been God's way. Such a situation would place the person who is "put away" because of sin (adultery) in a better position in God's sight than the one who "put away" for "burning the bread." Let me illustrate.

Position # 1: Tom "puts away" Mary for fornication. According to the above position (that the guilty party is also free to remarry) Mary could remarry without sin because Tom has been "loosed" by God. Position # 2: Again, Tom puts Mary away for burning the bread. According to the above position, Mary could not remarry. Hence if position # 1 is true, a premium would be placed on sin, because the one who tore up his/her home by sin (fornication) would be able to remarry without sin, whereas the one who has "put away" because of something not sinful could not remarry. As I have shown on the following chart, this position is absurd.

13 Opponent's Position Reduced To An Absurdity!

IF ONE IS PUT AWAY FOR SOME CAUSE OTHER THAN FORNICATION, WHEN THAT PERSON REMARRIES HE COMMITS ADULTERY.

MY OPPONENT AGREES — I AGREE!

BUT

IF ONE IS PUT AWAY FOR FORNICATION, WHEN THAT PERSON REMARRIES HE DOES NOT COMMIT ADULTERY.

MY OPPONENT AGREES — I DISAGREE!

One Reason For Disagreeing!

GOD SAID HE WOULD JUDGE ADULTERERS (HEB.13:4). BUT ACCORDING TO MY OPPONENT'S POSITION, GOD JUDGES THE "BREAD BURNER" GUILTY AND THE FORNICATOR INNOCENT. THUS GOD'S CONSEQUENCES ARE MUCH GREATER FOR THE "BREAD BURNER" THAN FOR THE "FORNICATOR"!

THIS IS ABSURD!

"Yes," one replies, "but are they not divorced? Why then do they both not have the right to be remarried?" Now you can see why at the beginning of this lesson I set forth the fact that "divorced" does not equal "loosed." Even though, according to the laws of the land, they are married again, marriage does not mean they are bound; for as we have observed in this lesson, one may be "married" and not bound.

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"... They rehearsed all that God had done with them ..."—Acts 14:27

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FRY ROAD LECTURES

The Fry Road church of Christ, 2510 Fry Road, Houston, Items will conduct a lectureship November 11-14, 1984. The morning theme will be: "Ancient Enemies in Modern Dress." The evening theme will be: "Victory Over the World Through Faith." Jerry Fite, Robert Turner and Robert Harkrider will each speak three times. There will be sing-ing from 7-7:30 nightly. We extend to all a cordial invitation to come and study with us these vital themes. Should you need a place to stay let us know and we will try to make provisions for you.

DALE AND JUDY HENDRICKS, P.O. Box 472, Nederland, TX 77627—Seven months ago, over \$10,000 in medical bills before us, we sat wondering and praying. Praying for help, strength, and guidance and wondering how we could ever meet such obligations. A bankrupt insurance company, threatening phone calls, collection agencies, and attorneys had become discouraging realities in our life. Today, August 31, 1984 all medical bills have been paid in full and again we sit wondering and praying. Prayers of thanksgiving unto our God for his wonderful, caring family of which we are a part; and wondering how to adequately express the heartfelt appreciation and love that we feel toward you all. We received almost \$10,000 in less than five months along with encouraging cards, letters and phone calls from all over the country.

In an age of such prosperity, when individual Christians (for the most part) enjoy a degree of self-sufficiency in relation to brethren; the beautiful concepts of loving liberality among brethren as witnessed in 2 Cor. 8 and 9 are seldom experienced first hand. Judy and I have truly been strengthened and are better Christians today for having experi-enced the active manifestation of your love and concern. We thank each of you! Special thanks to Dee Bowman for making available to you the details of our situation and to the editors of each periodical through which the information was dispersed.

WAYNE S. WALKER, 5170 Chippewa Rd., Medina, OH 44256—The work in Medina is doing well. We have baptized 6 so far this year and have had a family of 4 place membership. Average Sunday morning attendance is over 50 and average contribution is near \$400. We are at peace and are beginning a building program. We had a spring meeting with Lewis Willis, a summer lectureship with different speakers with subjects aimed at our young people, and a fall meeting with Fred Shewmaker. Our present building is located at 6205 Wadsworth Rd., on state Hwy. 57 a mile south of town. Stop and visit with us.

RICHARD C. SIMS, P.O. Box 539, Gatesville, TX 76528—On June 25 my family and I moved to work with the new sound church in Gatesville, Texas. In July I held a gospel meeting here and spoke on authority and the organization and work of the church. We had visitors from the community at every service. On Sunday following the meeting an older couple came out of the liberal church in town and identified with us. We continue to have visitors and are encouraged. Since the church is small, I must raise my support to work here. We moved here with only \$500 promised monthly support and some of that may be short lived. Thanks to several onetime contributions from churches and individuals, we were able to make ends meet through July and August. I have a temporary job through September 22. In October we will be \$1700 short on monthly support. In 11 years of

preaching in 4 states, I have never preached anywhere where people are as willing to discuss the Bible and attend gospel meetings as in Gatesville. If you are able to help support gospel preaching, won't you please consider helping us in the work in Gatesville? My phone num-ber is (817) 865-6965.

JON QUINN, 2616 Macklin Rd., Flint, MI 48504—The church at Flint has asked Ronald Killebrew to come and work with us and he has agreed to come as soon as he can raise the needed support. Ron will enable us to work more effectively in the black community. 60% of our contacts through "Dial A Bible Moment" are black. Other doors of opportunity are opening for us in the black community. Brother Killebrew is ready to leave his secular job and begin full-time preaching here. Since we moved to Flint we have had 9 baptisms, 4 to repent and place membership and 5 to place membership besides. Seven have come from institutional backgrounds. We have withdrawn from some, and some have moved away. We are soon losing a mature family. But we are setting up about 20 correspondence courses each month as well as several face-to-face studies. When he comes he will be the seventh faithful full time preacher in our state. The local church can help him with \$150 a month and he will need help for the rest. Please give brother Killebrew your consideration.

DEBATE IN JOHNSON CITY, TENNESSEE

EVERETT HARDIN, 2428 Lakeview Dr., Johnson City, TN 37601—Larry Hafley will meet Hulon Myre of the United Pentecostal Church in debate Nov. 12,14,15,16 in Johnson City, Tennessee. Sessions will be at 7:30 each evening. Propositions involve the baptism of the Holy Spirit and miracles. The debate will be conducted in the Seeger Chapel on the campus of Milligan College, located on State Highway 67.

A PREACHER'S WIFE AND 30 YEARS IN AFRICA

(Editor's note: the following is lifted from a report from Ray Votaw, who with his wife, Thena, has spent 30 years now in South Africa preaching. It says much about the spirit that motivates such godly people to carry the gospel to distant lands and about the quality of a marriage which serves as a worthy example in a time when so many marriages are in so much trouble. CWA)

RAY VOTAW, Box 801, Springs 1560, South Africa—She was barely in her twenties—this strong yet gentle country girl—when she bundled up our two babies to accompany me half way around the world so I could preach Christ. So many times through the years I have been asked, "What did Thena think of going to South Africa?" Shamefully I have had to confess—"I don't know because I don't recall asking." But you see, it's always been that way with us. She has so completely given herself over to being one with my plans that contrary notions have never surfaced. (Let me hasten to say, however, that this quiet confidence, love and trust have guided me out of much "wrong-headed-ness".) So what fitting tribute can I possibly pay to such selfless devotion? Truly she loved and loves the Lord. Thank God she also loved and loves me. Now, back to the cubic zirconium necklace. We remember at our house two anniversaries—our wedding and our ar-rival in South Africa. August 2 marks our 30th year in South Africa. That little necklace was just a very token way of saying to her "I remember." Though the stone in this necklace is an imitation—my Thena is the genuine article.

RODY GUMPAD, Tanza, Tuguegarao, Cagayan 1101, Philippines—I am happy to inform you of our 17 days of preaching in Cagayan Valley (northern Luzon) with Diosdado Menor. Brother Menor and I spoke at each service. In spite of the strong Typhoon "Maring", God blessed our efforts and 38 were baptized into Christ. Pentecostal leaders at one place tried to persuade the Mayor to revoke our permit to preach. He refused to yield to their pressure and five were baptized there, including one elder from that Pentecostal group. We were at Aparri, Cagayan when typhoon "Maring" arrived. In two days, rain showered the inside of the small house where we were accommodated, but we kept preaching to those who came. Five were baptized there, one a 72 year old man who was an elder in a Pentecostal group. Typhoon "Maring" was followed by typhoon "Nitang". Thousands are homeless and many are reported dead. Farm animals and crops are destroyed. Water was one meter deep in the kitchen of the house we are renting. The work in northeast Luzon is growing wider and wider with new congregations being established. Please pray for us. We will have a lecture-ship October 15-20 with Diosdado P. Menor, Gady Castres, Victorio Tibayan, Sr. and Isabelo Macusi, Jr.

REID BRASWELL, 417 Clayton St., Brundidge, AL 36010—We are scheduled to leave January 11, 1985 to resume our work in Manizales, Columbia. The Columbian consulate assures me that the visa will be granted provided I can show proof of support. Since my wife is Columbian I am eligible for a resident visa. I need to have \$1,500 a month support and still lack much of that. Can you help? For references contact Royce Chandler (who has much personal knowledge of the Columbian work), 3891 Bunnel Rd., Lebanon, OH 45036, phone (513) 398-1768; or Jimmy Tuten, 7911 Country Dr., Mobile, AL, phone (205) 633-6769.

JAMES SHEAR TO REVIVE WORK IN MILLEGEVILLE, GEORGIA

J. WILEY ADAMS, 103 Ridgeland Dr., Warner Robins, GA 31093—James Shear, who presently preaches for the Hardies Chapel church near Gordon, Georgia, is planning to revive the work in Milledgeville, Georgia which was started many years ago by the late Jack Frost, Sr. They have an adequate building on highway 49 as you enter town from Macon. The building needs a new roof and some classroom repairs. It is brick construction and seats 175-200. The work has dwindled due to a lack of teaching and a full time program of work. Milledgeville is the past capitol of Georgia, is the home of Georgia College, a military academy, a women's prison, a major state mental hospital, and a resort area near Lake Sinclair. Baldwin County has about 40,000 residents. The whole state of Georgia is a vast mission field. It is the largest state east of the Mississippi. Brother Shear already knows the area and many people in Milledgeville. He has a personality for meeting people which just won't stop. He is enthusiastic about this work and eager to work with this group of about a dozen people. He needs to raise adequate support for this work. You may contact him at P.O. Box 409, Gordon, GA 31031. Please help if you can. He would like to begin there in January, 1985.

PREACHERS NEEDED

RICHLANDS, VIRGINIA—The church here needs a preacher to work with us in this southwestern part of Virginia. The church is small but we can supply partial support. Contact Billy Sword, Box 190, Richlands, VA 24641. Phone (703) 963-9687.

WILDERSVILLE, TENNESSEE—The Expressway church in Wildersville is looking for a full time preacher. We are located just off I-40 east of Jackson. For further information please contact L.G. Lewis at (901) 968-7772; or Steve Wilkinson at (901) 968-5083.

LYNCHBURG, VIRGINIA—The church in this central Virginia city needs a full time preacher. This congregation is small in number (18) but big in love for the Lord and his work. Only partial support is available. Those interested may contact Larry Powell at (804) 237-3445 or John Malloy at (804) 237-2015. We meet at 1203 Westridge Cir., in Lynchburg.

MULVANE, KANSAS—The congregation in Mulvane is looking for a preacher. We are self supporting and furnish a house. If interested, contact Sam Walker at (316) 777-4259 or Ed Boyd at (316) 777-1054. Our mailing address is: Box 88, Mulvane, KS 67110.

REPORT FROM ITALY

STEFANO CORAZZA, Via Tagliamento 912, 33100—Udine, Italy—Our work in Udine is making progress. In recent months we have baptized three. During the year we had two gospel meetings for which we distributed 10,000 invitation cards and placed 400 big posters on city walls. One of our converts came through one of the meetings. Each month we deliver from house to house our own bulletin. From this we have seven good contacts who now take our 24 lesson Bible correspondence course. We have started an effort in Gorizia, 40 miles from Udine. This is a city of 50,000 people. We are distributing 20,000 invitation cards. Gianni Berdini of Trieste will also help in this work. Next year we will have a gospel meeting here. We also have opportunity to preach in Milan, the important metropolis in the northwest of Italy. We have some contacts there now through a column written by Gianni Berdini in SENTIERI DIRITTI. A man and his wife, plus three others have been meeting in a home for sometime after separating from liberal brethren over doctrinal matters. They have shown some interest and we will see what is the situation. The liberal work in that area grows worse and worse. The gate is widely open by now! We thank brethren for their encouragement in our work. Our door is open to you. We hope someday to meet some of you, to share personally our precious and unique love and faith and fellowship. "They of Italy salute you."

IN THE NEWS THIS MONTH

BAPTISMS	259
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