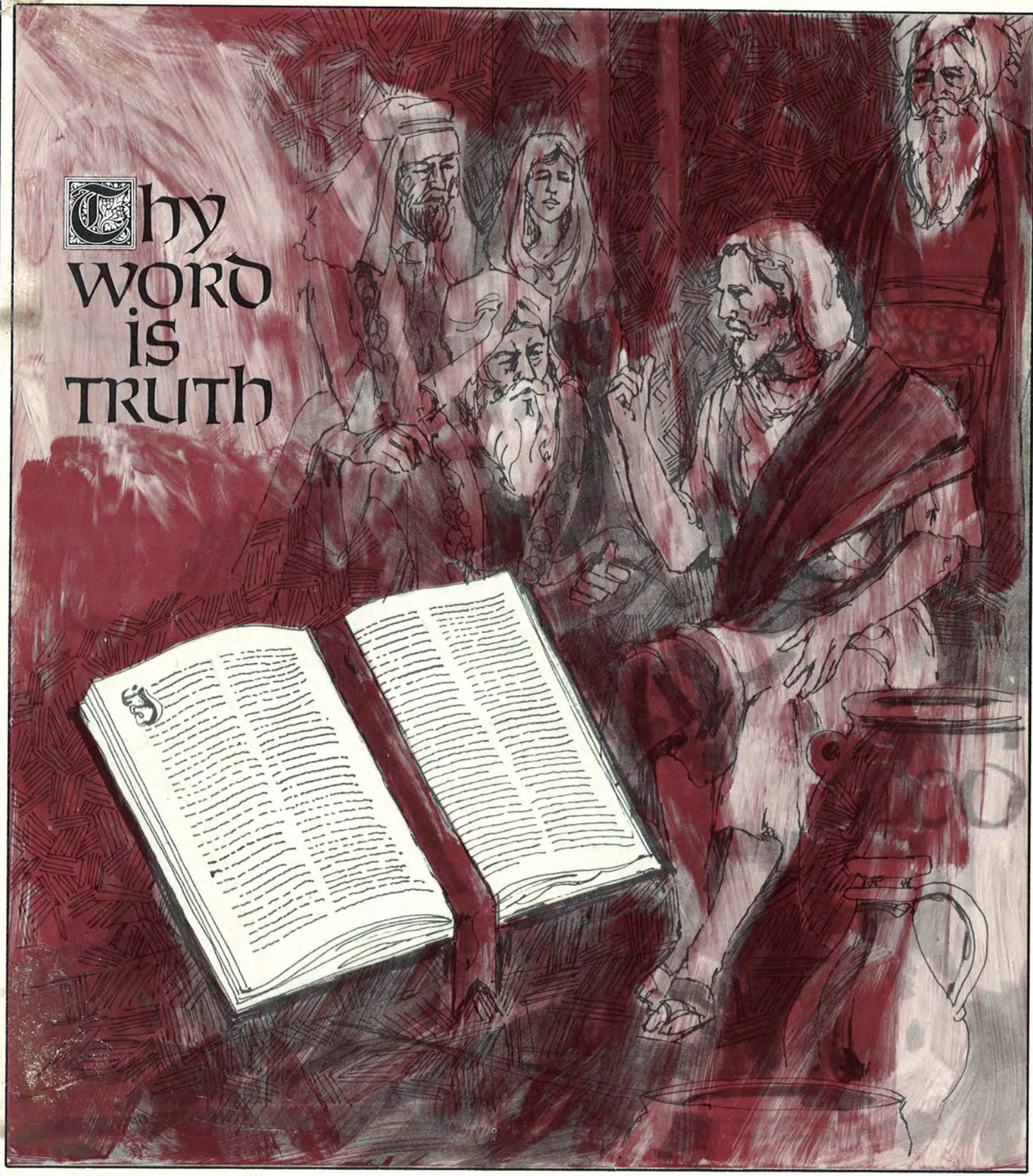


MAY, 1975

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Thy
WORD
IS
TRUTH



“One great source of confusion to Christians is the multiplicity of modern translations of the Scripture.

Since most Christians lack a knowledge of the original languages and do not know exactly what to look for in a good translation of the Bible, two possible dangers arise. Some are naive about translation problems and accept one version as readily as another. On the other extreme, some, because of their fear of being misled by modern translations, have totally avoided them, to the detriment of their Bible study and a better understanding of the Word of God.

It is primarily because of this twofold problem that I have written this evaluation with the hope that it will prove helpful to preachers and laymen. ”

— Stanley Outlaw

Bible Versions Analyzed

Part I

by Stanley Outlaw

There are two basic criteria used in evaluating an English version of the Bible: *readability and exactness of translation.*

It is this first criterion — readability, literary style, and beauty of language — that has kept the King James or Authorized Version, which was translated in 1611, high on the list of preferred Bible translations for many Christians.

The second criterion which must be used in evaluating a translation is the exactness with which it translates the meaning of the original Hebrew of the Old Testament and Greek of the New Testament. It is on this point that a wide variety of opinions has developed among modern Bible scholars and translators.

KING JAMES VERSION

Before any attempt is made to evaluate more recent translations on the basis of the above criteria, let us look at the old favorite, the King James Version. Let it first be said that I am not trying to lead a revolt against the King James Version. It has been the Bible which I have read all my life and still read as a teacher of Bible and a preacher of the Word of God, probably more frequently than any other version. It is always the version which I use when reading from the pulpit. In many ways it is probably the most beautiful version of the Bible in the English language which ever has been or ever will be published. Because of its beauty and familiarity it is the Bible which I would recommend for all verse memorization. I say this to let the reader know that I am not hostile toward the King James Version of the Bible. I love it. I still enjoy reading it. But this does not mean that I will not read or consider other versions of the Bible. Remember that even the King James is not the original. It is a version. It is a translation from the original Hebrew and Greek.

The King James Version was translated in 1611, more than 350 years

ago. Over this number of years the English language, like all languages, has undergone numerous modifications. In spite of the fact that the King James has had several revisions since 1611, many words are still archaic and its mode of expression is at times difficult to understand. Like many of the English version translators, the King James translators were not always careful about the finer points of Greek verb tense in the New Testament. In most cases this has not affected the meaning. However, one of the most obvious examples which might influence interpretation is 1 John 3:9. The King James says, “Whosoever is born of God *doth not commit sin*; for his seed remaineth in him: and *he cannot sin*, because he is born of God.” This rendition has sometimes been used to teach sinless perfection. The original verb tense, however, calls for continuous action as follows: “Whosoever is born of God is not practicing sin, because his seed is remaining in him, and he is not able to be sinning [the habit or practice of sin], because he is born of God.”

It should be remembered, also, that some of the most reliable manuscripts of the Bible have been discovered since 1611 and that great advances have been made in understanding Greek grammar in particular. For these reasons I feel that we should not fanatically insist that one should never refer to any version other than the King James. When anyone takes this attitude, he is severely limiting his study and understanding of the Word of God, which we believe to be our sole standard of faith and practice.

For those who would prefer a more recent revision of the King James Version which modernizes archaic words and makes other needed changes, the *New Scofield Reference Bible* is beneficial. In addition to this, however, Christians should be familiarized with the types of translations which are available today so that they will have a greater knowledge of what to use alongside their King James Version to help them better understand the precious Word of God and thus aid them in growing in grace and in communicating the Gospel to lost sinners. It is for this purpose that the following analysis and evaluation of modern versions has been made.

As this writer sees it, the more recent translations of the Bible may be categorized under five different approaches or philosophies of translation. They are as follows: literal translations, modified literal translations, paraphrased "translations," paraphrases, and expanded translations.

LITERAL TRANSLATIONS

This approach seeks to express, as literally and exactly as possible, the meaning of the Greek or Hebrew word in English. Exact literalness may sometimes take away from literary style and beauty. Therefore, many have felt the need to sacrifice some exactness for the sake of readability in a translation to be sold to the public. This is one

difficulty in pleasing everyone with a translation.

In this sense it is good that numerous translations have come out in recent years. Perhaps also for this reason, there is no one translation which should always be used to the exclusion of all others. I personally prefer a literal translation for Bible study. It is the most trustworthy in expressing exact meanings. However, if a person has difficulty in understanding the Scripture, a paraphrase which puts the Scripture thought into familiar words might aid him in understanding the message of the Bible.

I would categorize the American Standard Version and the New American Standard Version as literal translations.

* * *

AMERICAN STANDARD VERSION
— published in 1901 as the continuation of the work of the American committee which played an important, but secondary role, in the translation of the English Revised Version of 1885.

The American Standard Version has long been recommended for its accuracy and literalness. It is the nearest to the King James Version of any of the modern versions which will be evaluated. The principle was to alter the reading of the King James Version only where the word was archaic or the meaning was not clear. Unfortunately, some changes which were needed were not made and some changes which were made did not add to the clarity of the text. Though the accuracy of this version, as a whole, is to be commended, it seems that the few changes which were made from the King James text only resulted in marring the poetic beauty of that version with not enough improvement in other areas to offset the loss.

In format the American Standard Version, like its sister, the English Revised Version, used paragraph divisions instead of the old verse-by-verse division of the King James Version, though chapter and verse markings were retained for convenience.

NEW AMERICAN STANDARD VERSION — New Testament originally published in 1960 and complete Bible in 1971.

Of all the modern versions, in my opinion, this one is the best. It would

come the closest of all the modern versions (since the American Standard of 1901) to the category of a literal translation, though the translators admit that strict literalness has occasionally been sacrificed for the sake of English clarity. It gives careful attention to the rendering of the Greek verb tenses in the New Testament, which often can be an important key to interpretation.

This version was produced by translators who held to a strictly conservative view of inspiration. It is published by the Lockman Foundation of California, which also publishes the Amplified Bible.

As the name implies, it is a careful revision of the American Standard Version of 1901, an attempt to preserve the scholarly contributions of that great translation in a somewhat more popular and readable form.

In addition to the careful exactness of translation, the New American Standard also has an excellent system of marginal notes and cross references. Where exact literalness was at times thought not to be best for the sake of English clarity, the literal expression is given in the marginal readings. A verse-by-verse format has been chosen, rather than the paragraphs which most modern versions use. Some criticize this format because they say it lends itself more readily to the gathering of proof texts and interpretation of verses without regard to the context. Though this criticism may be valid, it should also be pointed out that paragraphing can also at times involve interpretation and thus may cause its own peculiar problems. Though paragraphing may help to associate a verse with its context, it also makes individual verses and favorite texts difficult to locate quickly.

In contrast to this writer's high regard for the New American Standard Version, it should be pointed out that of eight noted scholars who evaluated modern translations for *Eternity* magazine (April, 1974), only one expressed such high regard for it. Most of the others criticized its exact literalness, the very thing which to me makes it excellent. Most of them, by the way, gave their primary allegiance to the Revised Standard Version.



ABOUT THE WRITER: Mr. Outlaw has taught Bible and Greek at Free Will Baptist Bible College (Nashville, Tennessee) since 1966. He is a graduate of the college and has finished coursework for the Doctor of Philosophy degree in New Testament Interpretation from Bob Jones University, Greenville, S.C. He is pastor of Pleasant Hill Free Will Baptist Church, Dover, Tennessee.

BIBLE VERSIONS ANALYZED

(Cont. from p. 3)

MODIFIED LITERAL TRANSLATIONS

Some translations which are available today are not exactly literal, but only move away from the literal meaning when it is felt that it would help the average reader to understand the Bible better when a modern equivalent is used for an ancient expression.

I would classify the Revised Standard Version, the New International Version, and the Berkeley Version as modified literal translations.

* * *

REVISED STANDARD VERSION — published in 1952 as a revision of the American Standard Version of 1901 by a committee of 32 scholars. Copyright held by the Division of Christian Education of the National Council of Churches.

This version has sometimes been subjected to unfair criticism by well-meaning men who, without knowledge of the original languages, condemned it for differing with the King James Version. It is never proper to evaluate one English Version by comparing it with another.

However, I cannot recommend the popular adoption of the Revised Standard Version for two reasons: (1) It is closely identified with the National Council of Churches and with liberal theology in general; (2) In some places it does give a translation which seems to lean toward the liberal bias of some of the scholars who did the work. The most classic example is Isaiah 7:14 where "virgin" is translated "young woman." Though I would agree with the opposition of conservatives to the Revised Standard Version, I remind Christians that some more recent versions go far beyond the Revised

Standard Version in reflecting the bias of liberal translators.

NEW INTERNATIONAL VERSION — New Testament published in 1973; Old Testament not completed. Translated by a group of international and interdenominational scholars who were committed "to the full authority and complete trustworthiness of the Scriptures." Under sponsorship of the New York Bible Society.

This version seems to be somewhat of a compromise between the philosophy of translation which gives a free rendition of the original (as the New English Bible or Today's English Version) and the philosophy of a literal, word-for-word translation (as the American Standard and New American Standard versions). Sentence structure and the subject-verb relationships are often modified for the sake of English style and clarity. There seems to be no attempt to render Greek verb tenses with their original exactness.

The style of this version is quite readable. The verses are arranged in paragraphs, but the paragraphs are shorter than some other versions which use this format. Individual verses within the paragraph are numbered for convenience.

In contrast to the New American Standard Version, which was a revision of the American Standard Version and often preserved familiar readings from the King James, the New International Version is a fresh, new translation, and for that reason alone will be preferred by some.

I would recommend this translation, especially in regard to style and readability. However, in relation to exactness in the expression of the original, I could not recommend it as highly as the New American Standard Version.

BERKELEY VERSION — translated by Gerrit Verkuyl and published in 1945.

This is a fairly exact, literal translation. Broad liberties are not taken

concerning word meanings and it is largely true to the original. Where word order and literal exactness do vary from the original, it is usually to make it more readable, retaining the meaning. It sometimes uses more difficult words not easily understood by many readers. Some variations from the original do not always improve understanding, and in some cases may even hinder it.

A paragraph format is used and the individual verses in the paragraphs are numbered. Brief footnotes appear throughout and serve as a small commentary, somewhat like the Scofield Reference Bible.

PARAPHRASED "TRANSLATION"

Under this category I would place modern versions which claim to be a translation but turn out to be more of a paraphrase. There is no doubt that, in some instances, such a philosophy of "translation" relates to the translators' view of inspiration.

The conservative view of the inspiration of Scripture is called Plenary Verbal; that is, every word of Scripture is inspired, not just the general thought of the verse. Free Will Baptists accept this viewpoint. If one believes that only the general thought is important, then he would not feel the need to be as careful in expressing the exact meaning of each word translated.

I place the New English Bible and Today's English Version ("Good News for Modern Man") in the category of paraphrased "translations."

* * *

NEW ENGLISH BIBLE — New Testament published in 1961 and complete Bible in 1970. Primarily the work of British, Scotch, and Irish Churchmen and scholars, accounting for occasional unfamiliar idioms that sound strange to the American ear. Proposes to be a completely new translation rather than a revision of an earlier version.

One of the foremost leaders in this translation was the noted British scholar C. H. Dodd, who, as revealed in his writings, does not hold to a conservative view of inspiration. In introducing the translation of the New Testament, Dodd points out that the translators have held to an entirely different philosophy of translation from that held to in the English Revised Version of 1881. He admits that the translators of the New English Bible have taken much greater

CONTACT

VOL. XXII, NO. 5

Published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$4.00; church family plan, \$3.48 per year; church bundle plan, 31 cents per copy. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved. © 1975 Member of the Evangelical Press Association.

freedom in transferring the ideas of Koine Greek into modern English idioms, even to the extent that a paraphrase is often necessary. Dodd confesses the close relation between a paraphrase and a commentary, but he defends this approach by stating, "The line between a translation and a paraphrase is a fine one."

This philosophy which results in the crossbreeding of paraphrase and translation is probably representative of the attitudes of many modern translators, especially those who have produced contemporary speech versions. In my opinion, there is a purpose and a benefit to a paraphrase, but there should be a clearcut distinction in all minds between it and a translation.

Regarding the translation of the Old Testament, the New English Bible takes great liberties, sometimes going beyond the point of a paraphrase to the extent of changing or rearranging the text if such a radical step seemed necessary. Like the Revised Standard Version,

Isaiah 7:14 is translated "young woman," rather than "virgin."

TODAY'S ENGLISH VERSION ("Good News for Modern Man") — New Testament only published in 1966 by the American Bible Society.

This version of the New Testament has had wide distribution and has been very popular among campus groups and youth organizations. It gives a very free translation of the original, almost a paraphrase. It definitely fits into the category of paraphrased "translations." What bothers me most about this approach is that it claims to be a translation when it is really much closer to a paraphrase. There is something in this that suggests deception.

In this version there is a peculiar substitution of the words "death" or "sacrifice" for the word "blood" in certain key redemptive passages (Acts 5:28; 20:28; Romans 3:25; 5:9; Ephesians 1:7; I Peter 1:19, etc.).

Though the style is readable and in familiar modern English, I would not recommend this version because of the

liberties it takes in expressing the original meanings.

PARAPHRASES

Strictly speaking, a paraphrase is not a translation. The method may involve a consultation of the original Hebrew and Greek and even the making of a literal translation to use as a guide. But, in the end, a paraphrase involves reading the literal translation and then putting it into one's own words so as to communicate the message more clearly to the modern mind.

A paraphrase is a good thing and can be very useful as long as we remember that it is only a paraphrase, not a translation. If I put the Scriptures into my own words, I must, of necessity, make an interpretation. When I put my own particular interpretation down as the Word of God, this tends to exclude from possible consideration all other interpretations.

A paraphrase is fresh and enjoyable to read for a relaxed, devotional consideration of Scripture. However, for serious Bible study it should be used only with caution remembering that it is a paraphrase, not a translation.

Three versions that I classify as paraphrases are the Living Bible, Phillips' New Testament, and Williams' New Testament.

* * *

THE LIVING BIBLE — published in sections since 1962, the entire New Testament in 1967, and the complete Bible in 1970. It is primarily the work of Kenneth Taylor with revisions and approvals by a committee of scholars.

The Living Bible clearly claims to be a paraphrase, not a translation, based upon the text of the American Standard Version. I would recommend this work as long as one remembers to use it as a paraphrase rather than a translation. It should be used as one would use a commentary, remembering that at times one among several interpretations may be given.

Many readers, especially those who have found the Bible difficult to understand, will find this work an enjoyment to read.

In my opinion, the translator often accurately expresses the thought of the original in different words; but at other



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(Please turn to page 15)

WHY I USE A MODERN LANGUAGE TRANSLATION

Is God so old that He can't even speak in today's language? To hear His book being read in most churches, an outsider would get the impression that He must have died about the same time as William Shakespear. After all, the English translation of what He has written to us often sounds as if He lived in England in 1611, and no one has heard from Him since.

Of course, we know this is not true. God is alive and active today. He is moving around the world, convicting men of sin and bringing them to a saving knowledge of Jesus Christ. But often the most common English translation of the Bible doesn't reflect this.

The King James Version is a good translation. It was once a new translation itself; when it was published in 1611, it was the modern language translation of its day. (And many church people resisted it for decades, preferring their older translations.) I just don't think the language of the King James gets God's message through as effectively to most people today.

After reading the Bible in French for most of the last 4 years while serving in Ivory Coast, West Africa, I was thrown by the 350 year old language of the King James translation upon arriving back in the states. When my wife and I began studying French, preparatory to missionary service in the Ivory Coast, an older missionary gave us this advice: "Start studying your Bible in French as soon as possible. If the Lord can't speak to you through the French Bible, you won't be able to use it to help the people in the Ivory Coast."

So as soon as we understood a little bit, we began using our French Bibles whenever possible. For a few months we took both our French and English Bibles to church with us; after following the reading in French, we would reread the passage silently in English to clear up what we had not understood. After a while, however, we used our French Bible almost exclusively. For almost 4 years Bible study, sermon preparation, lesson writing, teaching and witnessing were all done from the French Bible. I seldom read from the English translation.

By Robert T. Bryan

Then deputation time came. I got out my King James Version and began reading, but made almost no headway. Having read nothing but French and modern English (from magazines and books) for several years, I was perplexed by the three-century-old language. Rather than showing God's message clearly, the language seemed to jumble and confuse it.

I believe that God inspired holy men to write down His message. I further believe that He guided those men even in their choice of words and that the original manuscripts were written without error of any kind. And while God guaranteed the accuracy of the words in the original manuscripts, He does not inspire the words used in a translation. The King James Version and every other English Bible we have is a translation of those original manuscripts.

The basic reason I use a modern language translation is that I believe that God's purpose in giving us His Word is to communicate a message to the human race in every age; that God loves

every person and has provided a way whereby they can be reconciled to Him and have their sins forgiven. I think a modern English translation helps communicate that message more clearly to the English speaking masses today.

Communication is one of the biggest problems we face as missionaries. (Pastor, might this be one of your biggest problems, too?) How can we present the Gospel to someone from another culture in such a way that he will not only understand it, but will be moved to accept the love that God offers?

The basic means of communication is language. Missionaries may spend years in studying their target language because we know that if we cannot present the gospel in thought patterns and language forms that are clearly understood by the target audience, our chances of communicating anything about God are drastically reduced. (Isn't this also true in the U.S. as well as overseas?)

This same principle applies to a translation of God's Word; if the translation does not speak in the way

the people think and feel, it will not effectively communicate God's message. Though a linguist-translator may spend 5 years or more simply learning his target language and translating *Mark* into it, that translation will be revised at least once within 10 years. Even when the whole New Testament has been translated into a given language, it is not unusual for that translation to be revised and reprinted within another 10 to 20 years.

Every translator realizes he is not infallible. Even though he works extremely hard to find the proper term in the receiver language (local language) to express what God said in the original language (Greek or Hebrew), he knows that revisions will be necessary in order for the translation to speak clearly to the target audience.

When printing was completed on our revised Lobi translation of *Mark*, several copies of the book were handed out to Christians in the Ivory Coast. Paul Pale, a Lobi Free Will Baptist who is a translator at the Free Will Baptist Hospital in Doropo, immediately sat down and read the first page. Then, looking up with happiness shining in his eyes, he exclaimed, "That's just the way we talk!"

I believe that's what God wants not only in Lobi, but in every language. Unfortunately, however, languages are constantly changing: the King James era language, for example, doesn't "talk" the way we talk in modern English. Some words have changed so drastically since the King James translation was made in 1611, that their meaning is totally different today.

A classic example is *1 Thessalonians* 4:15, where Paul says that Christians still alive at the coming of Christ will not "prevent" those who are dead. Two Sunday school teachers I heard were confused about this passage because they didn't know that "prevent" meant "to precede" in 1611, not "to stop or hinder" as it does today.

ABOUT THE WRITER: Mr. Bryan and his wife Judy have finished one term of missionary service in Ivory Coast, West Africa. The Virginia native was graduated from Free Will Baptist Bible College in 1966, and continued his education with studies in journalism at Syracuse University prior to commissioning. He is a member of Donelson Free Will Baptist Church, Nashville, Tennessee.

In *Esther*, Mordecai sent "letters by posts on horseback," and "the posts that rode upon mules and camels went out..." Modern English doesn't use the word "post" to mean "courier." One Free Will Baptist pastor, after reading the story in the New American Standard Bible, said, "Well, (this translation) certainly makes it clearer." I think that's what God desires for His whole Word.

Please don't misunderstand me. I'm not trying to discredit the text of the King James translation; no major error of translation affecting any doctrine has been discovered after more than 300 years of scholarly research on the original manuscripts. But, while the translation itself is reasonably good, the enormous changes in the English language have altered the meanings of many words and the manner in which the language is spoken. The grandeur-filled language of the King James is beautiful, but the Bible was given by God, not to be beautiful, but to communicate His message.

If Jesus lived today, I don't think He would use "thee" or "thou." Do you? They are not part of the modern English language. He never spoke in high-flown language or even religious jargon. Instead He talked with farmers, merchants and tax collectors in simple language they understood. "The kingdom of God is like... a mustard seed," He said, something any farmer would comprehend immediately. If Jesus spoke in the up-to-date, common language of his day, shouldn't the English translation of His words reflect that?

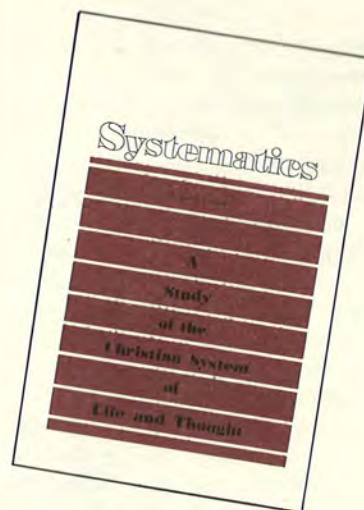
Since God's Word is living and active, shouldn't the language of the translation reflect the life and vibrancy of God's living communication with man?

Free Will Baptists rightly emphasize the preaching of God's Word because we believe along with Paul that the Scriptures "... are able to make you wise for salvation through faith in Christ Jesus," (11 Timothy 3:15 New International Version). But if the message is partially hidden because of archaic language, it will not be understood as readily. I believe a modern language translation helps communicate that message more clearly, more forcefully and more effectively to people today. That's why I use one.

Systematics

by F. Leroy Forlines

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GOLDSBORO PASTOR CHAIRS GROUP AGAINST ERA

GOLDSBORO, N.C. — The Wayne County Ministers Against ERA (Equal Rights Amendment) which is chaired by the Rev. George C. Lee, pastor of Victory Free Will Baptist Church in Goldsboro, and other opponents of the ERA were successful in thwarting the ratification by the North Carolina State Legislature of this amendment to the U.S. Constitution. The legislature voted "no" to the ERA during its April session.

As both a pastor and chairman of the ministers group, Rev. Lee has spoken out against this proposed amendment through preaching from his pulpit and communicating to the general public through radio broadcasts. At a Stop ERA rally held in Wayne County in February, Lee expostulated to over 400 listeners his convictions based on Biblical principles.

Rev. Lee urges other Free Will Baptists to "make sure that your duly elected public officials know how you feel about this issue. Be vocal. Don't be afraid. There is not time left for that." Ratification of the ERA is pending before legislative bodies in several states.

EDITORS NOTE — An article dealing with this controversial amendment is scheduled for publication in an upcoming edition of *CONTACT Magazine*.

CHILDREN'S CHURCH MATERIAL DUE FOR FALL RELEASE

NASHVILLE, TENN. — The first Free Will Baptist publication to be designed specifically for use by Children's Church workers will be available for the fall quarter, 1975, according to Harrold Harrison, Promotion and Sales Manager for the National Sunday School Department.

Children's Church Guide is designed especially for ages 4 through 8. This segment offers 13 programs which will allow the Children's Church director to correlate programs for each worship service. When complete, the guide will consist of a full year of programs.

This publication, which may be adapted for older or younger groups, contains Bible messages, conduct stories, and missionary accounts. The guide is prepared by Mrs. Myrtle Reeds, Primary-Junior Editor of curriculum materials and a member of Donelson Free Will Baptist Church, Nashville.



FREE WILL BAPTIST

newsfront

"ACCORDING TO MEASURE" THEME FOR CALIFORNIA STATE MEETING

FRESNO, CA. — "According to the Measure" will be the theme of the California State Association when it meets June 19-21 on the campus of California Christian College.

Beginning on Thursday evening, those who will be speaking on topics which further develop the theme are California pastors Edward Johns, Greenfield; Orbin Doss, Hughson; John Smith, Oxnard; and Edwin Wade, Garden Grove. Dr. J. D. O'Donnell, National Moderator, and Charles Thigpen, Dean of Free Will Baptist Bible College, both of Nashville, Tennessee, will also be delivering main addresses.

Dr. Wade Jernigan, President of CCC and host for the meeting, announced that each state and national department will be provided time on the program as always. He states that because of the growing feeling of "California solidarity," the state is now in a position to accelerate efforts in reaching people and promoting denominational programs from the local to the national level.

MAGAZINE DELIVERY DELAY EXPLAINED

NASHVILLE, TENN. — *CONTACT* staffers apologize for the late delivery of the April issue. Although the publication was off the press on time, the mailing of the magazine was delayed because of unforeseen difficulty in obtaining a set of computer labels. The magazine is now being serviced by another computer firm whose officials assure us such a delay will not occur in the future.

CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by *CONTACT Magazine* as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

KANSAS

Larry Messer to Bethel Church, Kansas City from First Church, Ulysses
Troy Dobbs to First Church, Wellington from Bible Church, Odessa, Texas

OKLAHOMA

James Cearley to Yukon Church, Yukon from Straight Street Church, Norman
Don Brewer to Edmond Church, Edmond from First Church, Newport, Arkansas

POST OFFICE RAPS CHURCH MAIL INSERTS

PHILADELPHIA, PA. — U.S. Postal Service is tightening up on third class bulk mailings by local congregations and religion-related institutions because of abuse by such groups. Postal authorities are upset because travel brochures and fund-raising pamphlets are being included in church mailings at discount rate. They warn that unless cover letter identifies materials as part of church's mission, bulk mailing permits could be withdrawn.

Postal regulations state materials from national or regional religious groups cannot be included if the items are not a direct extension of the local church's work.

Many Free Will Baptist churches use the third class permit to mail their weekly bulletins or newsletters to interested persons.

FREE WILL BAPTISTS TO

DISCOVER Dayton

By Eugene Workman

Free Will Baptists will accept the challenge of the Dayton, Ohio Chamber of Commerce to "Discover Dayton" when the 1975 session of the National Association of Free Will Baptists convenes July 13-17 in the city acclaimed as the "Birthplace of Aviation."

Within a 90 minute radius of Dayton, marketing experts say there are 4.1 million people. Within this same radius a large majority of the 8,242 Free Will Baptists of Ohio also resides. For this reason record numbers of members are expected to attend the 39th annual session which will meet in the Dayton Convention Center. The commodious center will serve as the site for all main sessions of the National Association as well as accommodating the activities of the National Youth Conference and the Woman's National Auxiliary Convention.

UPCOMING BUSINESS

In addition to annual reports for each National Department, delegates will hear a special report from the Educational Study Committee

appointed last year. Chaired by Dr. Douglas J. Simpson, Nashville, TN, the committee has met on two occasions since last summer seeking to fulfill the convention's directions to define for the Association the Biblical meaning of Christian education and to gather and to make available information to states and local churches that request assistance in organizing Bible institutes and Christian day schools.

The Executive Committee will propose new procedures for terminating the services of the executive secretary. Should the proposed constitutional change be adopted, the change would make the term of the office indefinite instead of the present 2 year term. This item was returned to the Executive Committee for further clarification when it was presented as a part of the General Board's report last year.

A more definite statement concerning the ordination of women is anticipated. The only statement referring to the ordination of women was removed from the Treatise during the last session. Some proponents feel the denomination should establish more definite and concrete guidelines dealing with this issue.

SPECIAL SEMINARS

In response to the wide approval of seminar sessions last year, conventioners will be able to attend sessions dealing with such subjects as "The Plain Truth about Herbert W. Armstrong," "Developing a Local Church Ministry for Senior Adults," "Harmony in the Home," "Easy Believism," "Equipping the Pastor to Preach," "Mission Education in the Local Church," "Sunday School: God Needs Us Everyone," and "Christian Day Schools: Their Program and Their Future." The latter seminar is under the direction of a new organization, the Fellowship of Free Will Baptist Christian Day Schools, which officially organized last fall. Lorenza Stox, Goldsboro, NC, serves as president.

The first of several seminars will be held Monday afternoon at 1:45 p.m. and at 3:15 p.m. Beginning at 8:30 a.m. on Tuesday morning, seminars will continue at designated times throughout the morning and afternoon. This year there will be no more than a choice of two seminars at any given hour; however, none will be repeated. Last year as many as three seminars were offered in the same time period. The seminars will be held in the Convention Center and Biltmore Towers, which will be the headquarters hotel.



FREE WILL BAPTISTS TO DISCOVER DAYTON

(Cont. from page 9)

Enthusiastic interest in these seminars last year affirms the fact that pastors and laymen are eager to better equip themselves for service and leadership in their own local churches. These practical sessions are designed to develop more effective church leaders.

SUNDAY WORSHIP

For the third consecutive year, Sunday school and worship services are planned as a part of pre-convention activities. Both services will meet in the Biltmore Towers, the headquarters hotel, with Sunday school at 10:00 a.m. and worship at 11:00 a.m. Rev. Roy Rikard, well-known North Carolina minister, will be the speaker for the morning service. Brother Rikard is founder and pastor of the Cramerton Free Will Baptist Church, Cramerton, N.C. Since the founding of the church in 1945, Brother Rikard has led the church in diversified ministries which include the Piedmont Bible Institute. He serves as president of that institute. Brother Rikard is a member of the Board of Retirement and Insurance for the National Association.

The Free Will Baptist churches of Dayton will hold Sunday morning services as regularly scheduled. However, most of the churches will dismiss their evening services in favor of the National Youth Conference's keynote service. A listing of the Dayton area churches will be carried in the June issue.

CONVENTION SPEAKERS

Speaking on the theme "Equipping the Saints" will be three Free Will Baptists educators and a Virginia pastor.



RIKARD



WILBANKS



PICIRILLI



WILLIAMS



MORRIS



JONES

Monday night's keynote address will be presented by Dr. Robert Picirilli, Registrar at the Free Will Baptist Bible College, Nashville, Tennessee. Jack Williams, Dean of California Christian College at Fresno, will deliver the Tuesday night message with Bill Jones, former missionary to Africa and now president of Hillsdale Free Will Baptist College in Moore, Oklahoma, bringing the traditional missions message on Wednesday night. The final message of the convention on Thursday morning will be delivered by Billy Morris, pastor of Hyde Park Free Will Baptist Church in Norfolk, Virginia.

RESERVATIONS

Reservations for hotel and motel facilities in Dayton are being handled by a Central Housing Agency. Special rates have been secured for those affiliated with the National Association. Available accommodations with prices and reservation forms are contained in both the April and May issues of CONTACT magazine, the official denominational publication. Additional forms are available by writing the Executive Office, P.O. Box 1088, Nashville, TN 37202. All housing facilities are located within a 7 block radius of the Convention Center. There is a free city bus which will provide conventioners with transportation on a regular basis in the downtown area.

N.Y.C. HIGHLIGHTS

Because of a large concentration of Free Will Baptists in the Dayton area, the Ohio Convention Steering Committee already projects an attendance of over 5,000 for the 1975 keynote address of the National Youth Conference on Sunday night. The NYC, which runs simultaneously with the National Association, is using the theme "Transmission is our Mission." Ted Wilbanks will set forth the theme during his keynote address on Sunday evening. Mr. Wilbanks, who is a member of the CTS Board, serves as associate pastor of the Southern Oaks FWB Church in Oklahoma City.

Following the Sunday evening keynote address, the Rev. Bob Shockey, National Home Missions Director, will conduct a soul-winning seminar geared to enlist the convention attendants in direct witness. Following this seminar at 10:30 p.m., a vivid film entitled "The Burning Hell" will be shown to teens, their sponsors and interested adults.

All activities of the Youth Conference will be in the Convention Center; therefore, no hotel is being designated as youth headquarters.

Competitive activities begin Monday, July 14, at 8:30 a.m. in the Convention Center. These activities will continue throughout Monday with finals on Tuesday, July 15. Awards and recognitions will be given during the Tuesday night service of the National Association. The Music and Arts Competition is confined to Tuesday with awards presented at the two youth banquets that evening. Set for the out-of-doors at Deihl Memorial Bandshell in Dayton's Highland Park, *Dunamus '75* will feature all singing groups used during the week, the mass youth choir, and all winners and top finalists in the Music and Arts Festival. This event is scheduled at 2:00 p.m. Wednesday, July 16, and all



F. RENICH



J. RENICH

JULY 13-17, 1975

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Dayton Convention Center Dayton, Ohio

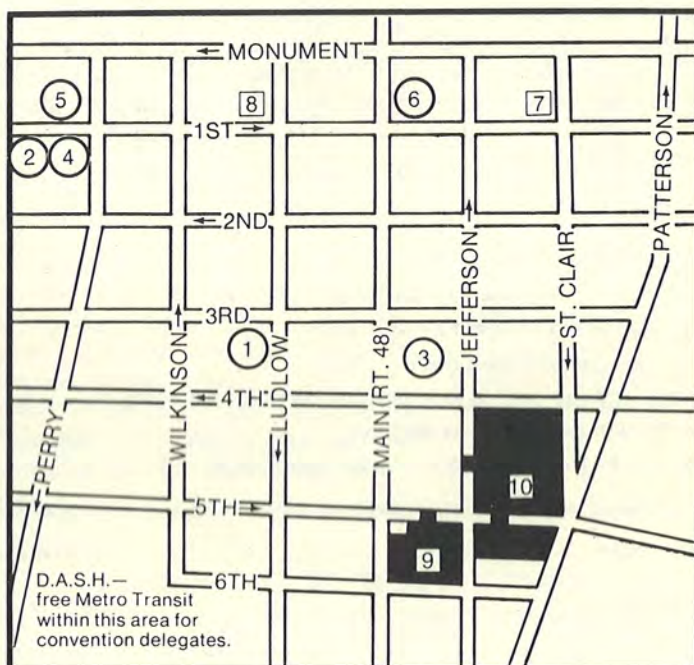
conventioners are invited to attend. Keith Kenemer, lecturer and evangelist for Sunday School Revivals, will climax the rally with a special message.

Prior to July 1 registration for the NYC is only \$3.50 for each youth or sponsor. After that day the fee will be \$4. This fee includes registration, admittance and participation in all NYC activities except the banquets, which cost additional. The Youth Banquet tickets are \$5 each, and the Jr. Adventure tickets are \$4 each. A \$1.00 Competitive Pass will assure admittance for all non-participants to the competitive activities and the Music and Arts Festival. Registration forms and banquet tickets are available by writing National Youth Conference '75, P.O. Box 1088, Nashville, TN 37202.

WNAC PREVIEW

To be introduced for the first time during the 1975 session of the Woman's National Auxiliary Convention is the newly developed materials for the Actionetts, the auxiliary for young ladies 13-18 years of age. This is a joint venture between the Church Training Service Department, which is the youth arm of the National Association, and the WNAC. The women endorsed the proposal for materials for use by this age group at the National meeting last year and carried the proposal to the Church Training Service Board which gave their approval last fall. According to Mrs. Brenda Spruill, field worker for the WNAC, there are already about 15 organized groups in this age bracket. The material prepared is geared for younger women and will allow them to be active as a group in a local church outreach which is not dominated in membership by their mothers and grandmothers.

Speaking for the annual WNAC Fellowship Dinner on Monday, July 14, will be the Rev. Fred C. Renich from Farmington, Michigan. As founder and president of Living Life Ministries, he annually conducts seminars on Christian living, holds family life conferences and inter-church conferences. For 16 years he has served on the staff of Missionary Internship, Inc. in Farmington, Michigan, serving the past 10 of those years as General Director. In the latter post, the former pastor and missionary to China has traveled to India, Africa,



Dayton Area Convention & Meeting Facilities

hotels & motels

	SINGLE	DOUBLE	TRIPLE	QUADS
1. DAYTON INN	\$15.00	\$20.00	\$23.00	\$26.00
2. HOLIDAY INN / DOWNTOWN (Children 11 and under free in the same room as parents)	\$15.50	\$20.50	\$23.50	\$26.50
3. MALL MOTOR INN*	\$16.00	\$21.50	\$25.50	\$29.50
4 & 5. RAMADA INN CENTRAL (Children under 18 free in the same room as parents)	\$15.00	\$19.00	\$22.00	\$25.00
6. BILTMORE TOWERS (Headquarters Hotel)	\$16.00	\$19.00	\$24.00	None
7. MEMORIAL HALL				
8. DAYTON AREA CONVENTION BUREAU				
9. DAYTON CONVENTION CENTER				
10. DAYTON TRANSPORTATION CENTER				

*NOTE: Since the publication of the April issue, the Mall Motor Inn has raised their room prices. If you have reserved in this facility and wish to change because of the price increase, please notify the Central Housing Bureau immediately. At the same time state your new choice of housing facilities.

(Please turn to page 13)

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

APPLICATION FOR HOUSING RESERVATIONS

July 13-17, 1975

Dayton, Ohio

Please fill out form completely and mail to:

F.W.B. Central Housing Bureau
Chamber of Commerce
111 West First Street, Suite 200
Dayton, Ohio 45402

ALL RESERVATIONS MUST BE CLEARED THROUGH THE F.W.B. CENTRAL HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it is necessary for you to cancel a reservation, please notify the Housing Bureau

promptly. At least four choices of hotels/motels are desirable. Reservations will be filled in order of receipt. Make your reservations before June 25, 1975. Confirmation will be sent after May 1, 1975. Reservations will NOT be accepted by telephone.

ACCOMMODATIONS DESIRED:

- _____ Room(s) for one person (one full size bed)
- _____ Room(s) for two persons (one full size bed)
- _____ Room(s) for two persons (two double beds)
- _____ Room(s) for () three or () four persons (two double beds)
- _____ Room(s) with twin beds for two persons
- _____ Suite-Parlor and () one bedroom () two bedrooms

RATE DESIRED

\$ _____	to _____
\$ _____	to _____
\$ _____	to _____
\$ _____	to _____
\$ _____	to _____
\$ _____	to _____

HOTEL	1st choice	3rd choice
OR		
MOTEL	2nd choice	4th choice

Planned arrival date	time a.m. p.m.
Planned departure date	time a.m. p.m.

NAMES OF OCCUPANTS	Street	City	State	Zip
--------------------	--------	------	-------	-----

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____

(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

SEND	Name _____
CONFIRMATION	Address _____
TO:	City _____ State _____ Zip _____

FREE WILL BAPTISTS TO DISCOVER DAYTON

(Cont. from page 11)

South America, and in the Far East to study mission problems and to minister to missionaries.

Mrs. Jill Renich, who is equally as active as her husband in reaching people, is the founder and president of Winning Women. She will speak in a seminar session Tuesday, July 15, on "Harmony in the Home." Mr. Renich will also participate in this seminar.

Mrs. Renich is the granddaughter of the late Dr. R. A. Torrey. She is author of several books including "So You're a Teenage Girl," "To Have and To Hold," and "Did You Marry the Wrong Man?" The active conference speaker also has been heard for 10 years in the United States and abroad on the radio broadcast "Between Us Women."

As is the custom at 11 a.m. on Tuesday, July 15, the women will cease the business of their convention to worship. The speaker of the hour will be the Reverend Carlisle Hanna, missionary in Sonapurhat, West Bengal, North India. The Hannas have served in India since 1952.

LAYMEN AND PASTORS

Dr. Lehman Strauss, renown pastor, conference speaker and author, will speak twice during the convention. On Tuesday afternoon he will discuss "Equipping the Pastor to Preach" at a seminar session designed for pastors. Tuesday evening during the annual Pastors' Dinner he will discuss the topic "The Biblical Role of the Pastor." This event is also open to pastors' wives and laymen.

In January, 1963, after 25 years in the pastorate, Dr. Strauss left that field

of service in answer to numerous calls for a Bible teaching ministry in churches throughout America and foreign mission fields. Each year he averages 40,000 miles of travel and about 400 spoken messages. He is the national radio evangelist on "Bible Study Time" which is heard on 36 stations in 20 states.

In addition to his preaching and teaching platform ministry, Dr. Strauss has penned over 14 volumes. His writings include commentaries on Galatians, Ephesians, James, the Epistles of John, Revelation, and Daniel. According to publishers, his book on Revelation is one of the largest selling volumes on this prophetic book.

Leon Kilbreth, a layman noted for his knowledge of Sunday school work and his exciting concept of a total church program, will challenge Free Will Baptist laymen and pastors alike when he speaks during the convention, according to Ken Lane, chairman of the National Layman's Board.

On Tuesday afternoon he is scheduled to conduct the seminar sponsored by the Board. His second



WORTHINGTON



KILBRETH

appearance will be at the annual laymen's breakfast on Wednesday morning. The topics of his addresses were not available at press time.

Mr. Kilbreth comes from a rich background of 35 years of experience in Christian service. Having served in a rural country church with 64 in Sunday school, he has become an innovator in Sunday school work whom God has used to develop a fuller over-all church growth in some of the larger churches in America. His wide experience in all size



REQUESTS FOR TICKETS TO MEAL FUNCTIONS 1975 NATIONAL ASSOCIATION

Number	Meal	Total
_____	W.N.A.C. Banquet — \$5.00 each Monday, July 14, 5:00 p.m. / Convention Center Speaker: Fred Renich	\$ _____
_____	Music Fellowship Breakfast — \$3.25 each Tuesday, July 15, 7:00 a.m. / Mall Motor Inn Speaker: Melvin Worthington	\$ _____
_____	Pastor's Dinner — \$4.75 each Tuesday, July 15, 5:00 p.m. / Convention Center Speaker: Lehman Strauss	\$ _____
_____	Layman's Breakfast — \$3.50 each Wednesday, July 16, 7:00 a.m. / Mall Motor Inn Speaker: Leon Kilbreth	\$ _____
_____	FWBBC Alumni Luncheon — à la carte Wednesday, July 16, 12:30 p.m. / Convention Center (admission by free ticket)	\$ _____
	Total Enclosed	\$ _____

PLEASE PRINT: NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

MAIL REQUEST TO: Ticket Sales, P.O. Box 1088, Nashville, Tenn. 37202
Please send check or money order. DO NOT send cash.

All requests must be received by July 3, 1975.

(NOTE: ORDER ALL YOUTH BANQUET TICKETS FROM CTS DEPT.)



HANNA



STRAUSS

FREE WILL BAPTISTS TO DISCOVER DAYTON

(Cont. from page 13)

churches has equipped him with an understanding and foresight that enables him to minister to churches of all sizes.

OTHER EVENTS

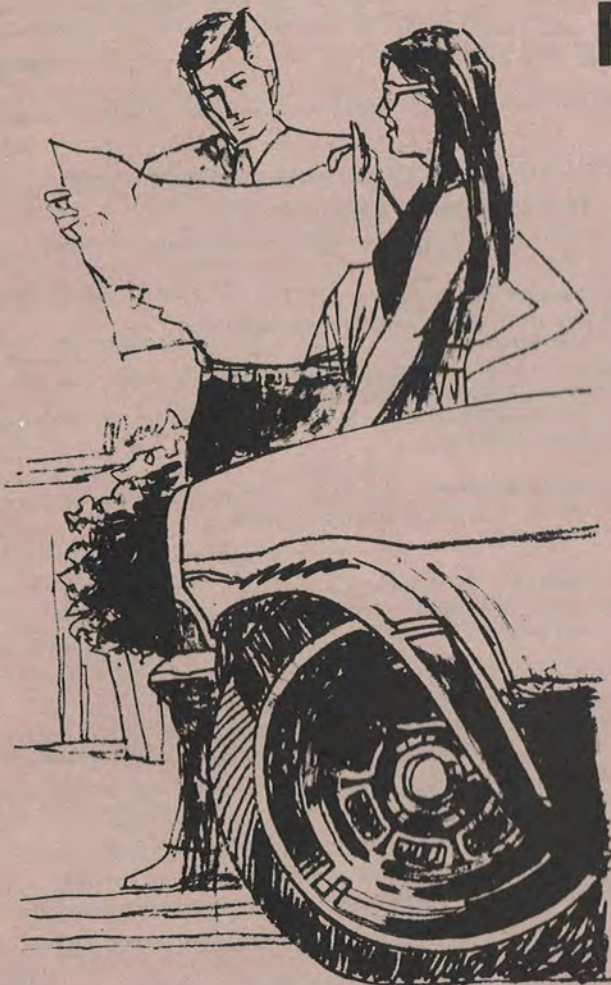
In keeping with what was declared by many as a good change, last year the Free Will Baptist Music Ministries was revamped in organization to include new services. The move has revitalized membership efforts. According to Vernon Whaley, who serves as president of the organization, response during the past year to the services initiated at the National meeting last year has been gratifying. Many churches which formerly did not participate in the organization are now taking advantage

of the Free Will Baptist subscription service offered by the group and show a great interest in the 2 bi-monthly papers now being prepared for members. The annual breakfast for the group will be Tuesday, July 15, at 7:30 a.m. and will feature Dr. Melvin Worthington as speaker. Mr. Worthington will discuss the topic "Calling a Music Director." This meal is open to all those interested in the music ministry of the local church. Yearly business will also be transacted at this meeting.

The Sunday School Department will be sponsoring a Gospel magic program several times daily in conjunction with their booth in the display area. This should prove of interest to those from ages 6 to 60.

Approximately 40 exhibitors will man educational booths in the display area, showing the latest materials and helps for local churches in several fields.

Other exhibitors will offer a variety of church related merchandise. This year the arrangement of the Convention Center will allow the display area to be closed during the main sessions of the Convention. This was not true for the past two years and had necessitated that exhibitors be present in their booths during services even though they were not open and also caused a considerable amount of noise to filter onto the main floor by persons browsing and conversing in the display areas. Having received numerous complaints last year concerning undue noise in balcony sections of the main auditorium and in areas immediately adjacent to the main auditorium, this separate display area should prove an aid in controlling the noise factor and providing a more reverent attitude for the evening worship services, according to a convention spokesman. △



PARABLE OF A VACATION

Now it came to pass that a certain man, a citizen of no mean city, thought within himself:

"Behold, the time of resting is at hand. The hours of my work have been long and my body is weary in much labor."

Likewise, also, the members of his family declared the need for resting.

"The press of daily housework doth tire me greatly," said his wife, "and the children have suffered much testing in the schools."

Being of the same mind, one toward another, the family verily determined to leave the place of their abode and journey into a far country where relaxation was wont to be enjoyed.

"Let us then make preparation to go," said the husband. "It is meet for us to prepare our house for the closing, and have our chariot serviced for the journey. When we have done these things and ceased the regular deliveries so that thieves may not easily see that we are gone, we shall surely be ready to depart."

"Not so," said the faithful wife. "There is yet more to do."

"We must needs remember the work of our Lord. Yea, it must surely continue while we are gone, so we should not depart until we have made our gifts for the time we are gone."

"You are verily a good and thoughtful wife," said the man. "Pass me the family check book that we might honor our pledge to the Lord and His church."

And so they did. △

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BIBLE VERSIONS ANALYZED

(Cont. from p. 5)

times he is off base as to the real meaning of the original language. Perhaps the greatest danger about this version lies in the fact that some Christians seem to be adopting it almost to the exclusion of all others. It should not be so accepted. As the publishers state in their introduction, this work should be used alongside a more standard and accurate translation.

PHILLIPS' NEW TESTAMENT — the Epistles published in 1946, the entire New Testament in 1952. Translated by J. B. Phillips.

In his introduction Phillips rejects plenary verbal, or every word inspiration, in favor of the broader idea of dynamic or thought inspiration. He points out that the idea of plenary verbal inspiration caused older versions to put in italics words which were not actually in the original which may be necessary to make the translation clear in English. Phillips accepts the more subjective principle associated with the translation of secular works from other languages into English in which a large degree of freedom is allowed in the words used, as long as they convey the thought of the writer. He holds that a strict translation is, for practical purposes, impossible; thus, he resorts to a paraphrase.

The format of Phillips' translation is in paragraphs, generally with no verse divisions or markings except at the beginning of paragraphs. No footnotes are provided to give the literal translation.

Because of Phillips' stated views about inspiration and because of his approach to "translating," the Bible student should check his work carefully with a more literal translation.

THE NEW TESTAMENT: A TRANSLATION IN THE LANGUAGE OF THE PEOPLE (Williams' New Testament) — translated by Charles B. Williams, published in 1952.

The translator proposes that his work will be "a translation of the thought of the writers with a reproduction of their diction and style." In other words, it is a paraphrase.

Williams seems to hold to a more conservative view of inspiration than does Phillips. However, like Phillips he seeks to reproduce the thoughts of the

writers rather than a literal word-for-word translation. A paragraph format is used with verse notations. Footnotes are given for literal readings.

EXPANDED TRANSLATION

A final type of Bible translation which should be considered is the expanded type. This approach might be considered as a variation of a literal translation; but because of certain unique distinctions, I am discussing it separately.

This type of translation can be especially useful for study purposes though it would hardly ever be suitable for public reading. The motive for this approach lies in the fact that often the idea which lies behind a Greek or Hebrew word cannot be expressed with one English word. Therefore, the best word is chosen for the main translation and other synonyms which make for clearer understanding are added, sometimes in parentheses or brackets. Thus, like the paraphrase approach this method of translation is, in a sense, a commentary.

Wuest's Expanded Translation of the New Testament and the Amplified Bible are examples of this approach.

* * *

WUEST'S EXPANDED TRANSLATION OF THE GREEK NEW TESTAMENT — translated by Kenneth Wuest, long-time teacher of Greek at Moody Bible Institute. Published in 1956.

Like the Amplified New Testament which was published two years later, Wuest's translation seeks to communicate to the English reader the fuller, richer meaning of Greek words and phrases which cannot be brought out in a standard word-by-word translation. Unlike the Amplified Bible translators, Wuest makes no attempt to set off his expansion of the text in brackets, parentheses or hyphens but includes all in one continuous reading. Wuest is more careful about preserving Greek word order than most translators.

Wuest strongly affirms his belief in plenary verbal inspiration. This should cause the reader to have a greater feeling of reliability about his treatment of the Greek text. He expresses his admiration for the poetic beauty of the King James Version and advises that his translation should be used alongside it as a study Bible and as a commentary on the deeper meaning of the text.

Wuest's translation is in paragraph form without individual verses being marked at all, except in a marginal notation at the beginning of each paragraph. This gives more continuity to the reading but does not lend itself well to locating individual verses.

THE AMPLIFIED BIBLE — New Testament published in 1958; Old Testament completed more recently. Sponsored by the Lockman Foundation.

The aims of the translators were to be true to the original, grammatically correct, understandable to the masses, and to give Jesus Christ proper place and honor. This version was intended for us as a study Bible rather than for public reading.

This version fits into the category of literal translations of the expanded type. It is made on the true premise that some Greek words cannot be completely and fully communicated by only one English word. Thus, multiple expressions are used for a richer, fuller and more revealing appreciation of the divine message. Such a translation, though useful for study purposes, may prove to be quite cumbersome for the casual reader.

The Amplified Bible is arranged in paragraphs with verse-by-verse notations. Brackets are used for words not in the original which may be necessary at times for English clarity. Synonyms, which bring out the fuller meaning of words, are placed in parentheses or set off with hyphens.

One final observation should be added. No Bible translation which honestly attempts to render the idea of the original can be banned as totally bad. Perhaps this is the miracle which lies in the mystery of inspiration. A Roman Catholic Bible, even though it may reflect in places the error of that church, can be used to lead a Roman Catholic to Christ, if he will believe it. Though this is true, a conservative Christian should want the very best Bible available for his Bible study. Any English version of the Bible is inspired only insofar as it produces the message of the original. For this reason, I think that the literal approach is best. Of all the more recent translations, my highest recommendation would go to the New American Standard Version.

NEXT MONTH
PART II —
SAMPLE TRANSLATIONS

Corrupted Law Brings Corruption to Grace

PART VI

By Leroy Forlines

A lot of confusion about deliverance from the law comes from the way a person interprets the meaning of deliverance from law. There are two ways we are delivered from law: (1) deliverance from the curse of the law (Galatians 3:13), and (2) deliverance from the school master (Galatians 3:25). The Greek word for schoolmaster is *paidagogos* which means child leader.

When we think of deliverance from the curse or penalty of the law, we are thinking about deliverance from law to grace. When we think of deliverance from the law as a child leader, we are thinking about deliverance from the Old Covenant (Old Testament) to the New Covenant (New Testament).

Deliverance from law to grace is the way people are saved. The sinner is under the curse of the law. The Christian has been delivered from the curse of the law and is under grace. The only way anyone has ever been saved has been by grace. This was true before

Jesus came as well as after He came. To be under the curse of the law is to be lost. To be saved is to be delivered from the curse of the law.

Deliverance from the Old Covenant to the New Covenant is a change in the way God deals with His people. It is a deliverance that took place in history. The Old Covenant, which is the Mosaic Law, was God's method of communicating moral and spiritual truth. The believer was under the law, as a child leader, before Jesus came. Deliverance from the law is deliverance from the child leader (Galatians 3:25). This all adds up to the fact that God dealt with His people under the Old

Covenant as children (immature) and deals with us under the New Covenant as adults (mature).

As a rule, people fail to recognize that there are two ways of being delivered from law. They tend to think it is simply a matter of law or grace. If you are under grace, you are not under law. Law seems to have no rightful place in the Christian's life and thought. Moral concern is nice, but not necessary. This misunderstanding calls for a closer look at deliverance from the law.

It is true that our justification is by grace. It depends not upon our fulfillment of the law, but the

HIS SPIRIT IS HOLY!

By Robert Picirilli

First Thessalonians 4:8 has a little peculiarity about it in the King James Version that most people probably never notice. Read it and see if you catch anything: "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy

Spirit."

If you didn't see anything unusual, check the "h" on "holy Spirit." You see, "holy" isn't capitalized. Does that mean this is not the person of the Holy Spirit being referred to here? Certainly not; this is the Holy Spirit God has given us.

Then why did the King James translators leave the "h" a small letter, as though "holy" were merely an adjective here and not a part of the proper name of the third person of the triune God? Did they have a reason? Is there any significance?

They had a reason, and there is a point (even though most other translators and versions write "Holy Spirit"). The *reason* is found in the order of the Greek words, which literally say: "his Spirit, the holy one." (By the way, the Greek doesn't use capitals at all here, but that has no bearing on the question.) The King

James translators recognized that the order, which is different from what it usually is, certainly places unusual stress on the adjective "holy." They must have figured this stress would be caught by us better if "holy" were not capitalized.

The context of the verse explains the significance of the fact that God's Spirit is emphatically declared to be a *holy* Spirit. The passage is dealing with sanctification (see verse 3). Paul tells us that one thing involved in sanctification is avoiding fornication (v. 3) and that self-control is necessary if we are to avoid fornication (v. 4). We must conquer lust (v. 5) and avoid cheating others by sexual sin (v. 6). Because, he says, "God hath not called us unto uncleanness, but unto *holiness*" (v. 7).

You see, then, how significant it is that God has given a *holy* Spirit — His Own Spirit — to dwell in us. The whole passage is about holy living.

fulfillment of the law by Jesus Christ on our behalf. This is what is involved in deliverance from the curse of the law. Even the Old Covenant believer experienced this. (A fuller treatment of this subject will appear in the next issue.)

We need to further examine the matter of deliverance from the law as a child leader. This deliverance had nothing to do with the way people are saved. Old Covenant believers were under the child leader. This deliverance has to do with the way God deals with His people.

The Mosaic law emphasized law as the way of communicating spiritual truth. There are numerous laws. The objective and tangible was used to teach moral and spiritual truth. Things were spelled out in detail. Repetition was used. The method was adapted to immaturity.

The New Covenant does not do away with laws. All the Ten Commandments, except the Sabbath Commandment, are quoted in the New Testament. A number of things are referred to as sin, which is using the form of law (Romans 1:29-32; 1 Corinthians 6:9, 10; Galatians 5:19-21; and Ephesians 5:3-6). The New Covenant does not present a detailed system of laws. It

deals with heart attitudes and principles more. There is more liberty and responsibility. The method is in keeping with maturity. Instead of less moral responsibility, there is more moral responsibility. The deliverance from the Mosaic law, then, is not a deliverance from moral authority and responsibility.

It is a deliverance from an extensive use of laws to communicate moral truth.

When deliverance from law is properly understood, there is no room for understanding it as opening the way for moral laxity. Instead, it paves the way for more moral responsibility and a greater experience of holiness. △

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

March 1975

RECEIPTS:

State	Mar. '75		Mar. '74	Year to Date
	Coop	Design.		
Alabama	\$. . .	\$. . .	\$. . .	\$ 625.31
Arizona	118.68	(118.68)	402.00	118.68
Arkansas	748.34	(75.00)	2,133.45	4,174.18
California	480.35	. . .	469.28	1,660.29
Florida	1,242.69	(30.00)	359.00	3,056.04
Georgia	129.62	. . .	288.64	520.74
Idaho	30.58	. . .	71.18	167.16
Illinois	1,292.20	. . .	26.00	3,744.67
Indiana	. . .	. . .	. . .	300.54
Kansas	187.16	. . .	401.71	567.64
Kentucky	. . .	. . .	. . .	44.40
Maryland	15.00	. . .	49.68	85.00
Michigan	. . .	. . .	45.57	86.85
Minnesota	. . .	. . .	51.70	. . .
Mississippi	. . .	. . .	70.65	268.24
Missouri	2,193.50	(2,193.50)	2,792.23	8,289.51
New Mexico	. . .	. . .	. . .	86.36
North Carolina	75.00	. . .	78.00	300.61
Northwest Assoc.	31.46	. . .	. . .	100.77
Ohio	1,186.37	. . .	513.70	2,756.67
Oklahoma	3,535.52	(3,535.52)	2,097.47	12,125.78
Tennessee	189.28	. . .	412.49	929.32
Texas	884.74	. . .	. . .	934.74
Virginia	38.25	. . .	41.68	123.65
Totals	<u>\$12,378.74</u>		<u>\$10,304.43</u>	<u>\$41,067.15</u>

DISBURSEMENTS:

Executive Office	\$ 5,898.61	\$ (757.72)	\$ 4,894.34	\$17,310.79
Foreign Missions	2,219.33	(1,891.89)	1,918.88	8,051.39
Bible College	1,376.14	(1,041.50)	1,271.74	5,152.16
Home Missions	1,251.31	(1,013.81)	1,100.14	4,555.48
Church Training Ser.	681.13	(514.05)	534.79	2,551.73
Retirement & Ins.	556.92	(389.84)	384.48	2,113.60
Layman's Board	235.14	(190.16)	154.03	846.51
Commission on Theological Liberalism	55.16	(48.73)	46.03	197.99
Miscellaneous	105.00	(105.00)	. . .	287.50
Totals	<u>\$12,378.74</u>		<u>\$10,304.43</u>	<u>\$41,067.15</u>

"Sanctification" (verses 3, 4) is the very same Greek word as "holiness" (verse 7). God wills your holiness (v. 3); master your body in holiness (v. 4); God has called you to holiness (v. 7); He has given you His holy Spirit (v. 8). That holy Spirit in us teaches us holiness and influences us for holiness; if we sin, we flout His teaching and resist His influence. He is of a holy nature Himself; if we sin, we grieve Him.

In this light, all of verse 8 takes on pointed significance. Paul warns his readers against "despising" (Greek *atheteo* which means to reject, set aside, set at naught, disregard) the teaching about holy living he has just given them. Because, he says, the one that ignores or counts for nothing this teaching is not just ignoring a man (Paul himself, of course), but God. He is not just a God who lives off somewhere, but one who has put His own Spirit, His holy Spirit, in us! △



WORDS FOR WOMEN

It's Time to Put Our Hats Back on

By Sonja Campbell

I grew up wearing hats and bonnets because I loved them, they were beautiful, and it was the style. I have discovered a covering even more beautiful than the hat itself. God tells the woman in I Corinthians 11 to wear a covering on her head as a sign of subjection to her husband. The husband is responsible to Christ and Christ, to God.

Today, women are fighting for what they call equal rights and freedom. They no longer want to be subject to man. Thousands of women are being blinded by satan, believing they will be happy when man no longer has authority over the woman. This shows we are rebelling against God instead of man. We don't want anyone — man, woman, child, boss or God — telling us what to do and how to run our lives. We feel real happiness will come if only we can be free and equal, doing what we want to do. I feel, according to the Word, that is the road to misery and unhappiness.

You can *never* go against what God tells you to do and expect happiness. Men and women pay millions of dollars and do all kinds of things searching for peace and happiness. There is only one recipe for happiness and real freedom: that is a life totally yielded to God. It is a joy to serve, a joy to make others happy when we love God and allow Him to love through us. To follow God we must step in His footsteps. We can't pick out a step here and there and hop or jump from footprint to footprint. We would probably fall in the process. We must walk in *each* footprint. Life can be sweet and rewarding when we are subject to God and to our companion. I am so proud I am a woman, and I want God to use me as a woman. That is the only way He will use me.

God loves and protects women and also gives us men to protect and love us. If you feel your companion doesn't love

you, ask God to help you love your companion even more and show him your love for him. Real love has a great affect on the lives of others. We say we love and we do love — self, that is. So many, many of our problems would be solved if we could love God and allow Him to love through us. It is the only real thing that works. If we love our husbands, we don't mind doing what they tell us; and if we love God, we won't mind following the instructions of His Word. It is no wonder Paul said to let love be your greatest aim in life.

We are so like Eve. We rebel. We can't be hard on Eve if we, too, are rebelling against God. We women are also to teach our daughters to love their husbands and obey them. Be careful what you teach lest you teach them to rebel against God.

Women, maybe we need to begin wearing hats again to show the world we believe in subjection to our husbands because we are in subjection to God. The world also needs to know we are happy being so. God loves us and has worked out what is best for us as women. We need to trust Him and be assured that He never tells us to do anything that would hurt us or is not for our best.

Wife, if you are subject to your husband but miserable, perhaps you aren't doing your part as God intends for you to do. Doing what you want to do does not and will never bring happiness. Being yielded to God and doing what He wants us to do brings *real happiness, security and peace*. Women, isn't this what we are really looking for?

ABOUT THE WRITER: Mrs. Campbell is the wife of Lewis Campbell, manager of Arkansas' Christian Supply Store at Conway. She is a member of the First Free Will Baptist Church of Conway.

△

WHICH VERSION OF THE BIBLE?

By Rufus Coffey
Executive Secretary

A new Bible translation hits the bookstores . . . the ink is scarcely dry . . . and suddenly controversy erupts within the Christian community. Some quickly and eagerly endorse the new version; while others take a wait-and-see attitude. Some vigorously denounce the work as a tool of the devil, a scheme of the liberals and a communist plot to undermine the Christian faith. Because of conflicting views, even among Evangelicals, there is small wonder that the conscientious Christian becomes bewildered and perplexed about which translation is best. How does he plow his way through the myriad claims and counter-claims of various publishers?

In addition to the evaluations already given in this issue concerning translators, some further observations seem pertinent. Differing viewpoints can be a blessing or a curse. They bless if they provoke a person to consider his position or attitude on a particular matter, but they curse if they create division within the body of Christ. Actually, when all the pros and cons about Bible translations are reduced to basics, several simple facts surface which help eliminate needless babble about Bible translations.

GOD IS THE DIVINE AUTHOR

The Bible is an ancient book, written over a period of more than 1,500 years by approximately 40 different men. These human instruments were used of God to give us a divinely inspired volume of truth that is without error. Writing in at least 3 different languages — Hebrew, Aramaic and Greek — these men were inspired to communicate God's message to all mankind.



TRANSLATIONS ARE ESSENTIAL

Because of man's sin at the tower of Babel, an estimated 3,000 languages exist in our world. Obviously, one translation is not adequate. Presently we have some portions of scripture translated into approximately 1,600 different languages.

People of every language need a Bible so they can understand the message of God and teach it to their fellow countrymen. Regardless of nationality, tribe or tongue, every person should have the opportunity to hear, read and understand God's message in order to be saved and grow in the Christian life. This is the reason Lonnie Sparks translated the New Testament into the Koulango language in the Ivory Coast. Each language is distinctly different. Even within a particular nation are different dialects, idioms and modes of expression of which there is no counterpart in another language. Because of these differences, numerous translations are required. More than 500 English versions alone have appeared.

WORDS CHANGE THEIR MEANING

Over a period of time the diction of a given language is altered. Idioms change according to the customs of a society and the level of understanding varies. Although the beauty of expression and the literary value of the King James Version (KJV) is unexcelled, the fact remains that this monumental masterpiece is losing its impact. Appreciation for Elizabethan prose of the Seventeenth Century is fading because the language is changing. For instance, we no longer ask, "Hast thou been even unto the ice-cream parlor over against Main Street?"

In order to cope with the change,

periodic revisions are needed. In fact, the KJV was an effort to improve upon at least a half dozen translations that existed at that time. Since its publication in 1611, it is not commonly known that the KJV has undergone a series of revisions (1613, 1629, 1638, 1653, 1657, 1662, 1769). Another revision was planned, but the committee felt an alternate translation in modern English was needed. Thus the *New English Bible* was published.

CRITERIA FOR ACCEPTING A VERSION

Acceptance of a particular version is based upon several factors: the character and integrity of the translators, the apparent accuracy that is evident and the readability of that given translation. Universal usage is gained when readers are convinced that a translation does not contain a new doctrine or it does not disprove or dethrone any previously held truth. This takes a long period of time. For the KJV it took several generations.

A complete or uniform translation is impossible. Languages and modes of expression vary from one culture or country to another. Translators soon discover they cannot find equivalent words or terms to carry over the thoughts or ideas of one language into another. The problem is compounded because words in a foreign language, as in English, have different connotations. Take the word "fast." We speak of *fast driving* which denotes *speed*; we speak of *fast color* which refers to an *unfading quality*; we speak of *fast friends* to define *personal loyalty*; or we speak of *shutting the door fast* which means to *close tightly*. The choice of a particular term depends upon the judgment of a particular translator. Sincere and godly men often differ — each for valid reasons.

Even while reading simple terminology which the ordinary man can grasp, we must not lose sight of the mystery of God's incarnate message. The translator must not resort to crude or coarse language to convey the message of God, such as is found in I Kings 18:27 and I Samuel 20:30 of *The Living Bible*. Also, because of

obsolete language, we have at least 10 embarrassing references in the KJV.

CONCLUDING CONSIDERATIONS

Perhaps someone may be prone to give up in despair and conclude that there is no satisfactory solution to the perplexing dilemma of translations. I do not share such a feeling.

The Bible is God's Word. Just as it was divinely conveyed to men, it will be divinely preserved. God has promised, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). Even though pernicious men try to distort the truth by erroneous translations, we must also recognize that most translators are faithful men who try their best to give us the Word of God so we might understand it and gain insights into its living message. Christians should become informed about the merits and demerits of different translations in order to be discriminating in one's own selection and be able to warn others of errors in editions such as the *Revised Standard Version* or *Good News for Modern Man*.

A believer would do well to choose one of the reputable versions suggested by Dr. Outlaw (found elsewhere in this issue) as a standard for reading, study, memorization and regular use. Other translations can be used for reference and supplementary study. Even then we must beware of any effort to promote one particular translation as "the" God-given translation. Remember, it is the original text that is inspired — not the translation.

Several clergymen were discussing the merits of various translations. Each expressed a different preference. One minister was silent. When asked to express his opinion, he replied, "I like my mother's translation best." The other men expressed surprise. They quickly responded that they did not know about his mother's translation. "Yes," the man continued, "she translated it into life, and it was the most convincing translation I ever saw." We should do likewise! "Ye are our epistle, written in our hearts, known and read of all men" (II Corinthians 3:2). △

VIEWPOINT

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MAY, 1975

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OUR READERS COMMENT

HARMONY'S SUCCESS EXCITING

... I enjoyed the article in the last issue of CONTACT [February] that told about the success of the Harmony Church out in California. It excites me to hear of other churches that seem to be doing so well at winning lost folks to the Lord ...

David Archer, ass't. pastor
West Tulsa Free Will Baptist
Church
Tulsa, Oklahoma

HARMONY STORY MAKES PASTOR'S DAY

I wish to commend you for the excellent article "The Harmony Story" that appeared in the March, 1975, issue of CONTACT. It really made my day. My, how exciting to hear of churches winning souls and making a mark for Jesus Christ.

CONTACT will fulfill its purpose as a Free Will Baptist publication that challenges pastors and laymen to attempt great things for Christ if articles like this will characterize this magazine. Anyone with a zeal for souls can be thrilled at what God is doing at Harmony.

Pastor Charles Harris' ministry should certainly be a challenge to Free Will Baptist pastors across America. What can be wrong if a Spirit filled man desires to "capture a town for Christ"? Let's get away from this "littleness complex" that plagues Free Will Baptists. It is not unscriptural nor unspiritual to trust God to do great things in our churches.

James Pittman, pastor
South Highland FWB Church
Muscle Shoals, Alabama

QUESTIONS PASTORAL AUTHORITY

I thank God for churches where people are getting saved, for this is why Christ came "to seek and save the lost." This is the first duty of the church and the second is to worship God. I wonder how the Harmony Church ["The Harmony Story," March issue] can be called a FWB church since the pastoral authority given to Rev. Harris is not authorized by our Treatise, Part IV ...

Rev. Harris states that he doesn't want to be surrounded by "yes" men but he must be else he couldn't throw out an elected or appointed officer of the church at will. I thank God that all FWB churches do not have this kind of pastor or I don't believe I could have been a FWB for over 20 years. I personally believe our magazine "CONTACT" could be improved by having less articles like this and instead have a good Bible centered message ...

Warren Salyer
Gate City, Virginia