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FrontLine

BRINGING THE TRUTH HOME

Whither from Here?

A Way Forward on the
Text and Version Issue

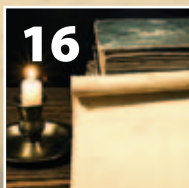
**Remembering the Difference between
Doctrine and Preference**

The Doctrine of Preservation

Why the Differences between Bible Versions?

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We would like to thank Dr. David Shumate for coordinating this issue of *FrontLine* magazine.

Our aim for this issue of *FrontLine* is to inform, refresh, and edify our readers on the doctrine of preservation and to lay a Biblical foundation as we ponder the question, “Whither from here? A way forward on the text and version issue.” Acknowledging that FBFi uses the King James Version as its standard for its meetings and magazine, we remind our readers that we do not prohibit the mention of other translations nor prescribe a particular translation to individuals or churches. Generally, our reasons for using the KJV are practical. For example, it is recognized by all as the Bible whenever it is read or quoted; its noble language is widely used in the traditional hymnody of Fundamental churches; and many preachers, especially those of us over forty, have done their memory work from the KJV and default to it when quoting Scripture. For clarity, it is helpful to have a standard that is well known to all.

Accordingly, the use of any trustworthy translation of the Scriptures is not a matter of separation for FBFi. Our position on the versions is well documented in our resolutions, in the archives of *FrontLine*, and in scores of recordings from our meetings. Nonetheless, individual members of FBFi are on record as holding dearly to differing positions. Thus, we believe our position is Biblical and balanced. Those who affiliate with FBFi often disagree on the applications of Bible doctrine while agreeing on the doctrines themselves. We do not believe anyone should bind the conscience of another in requiring him to believe something *about* the Bible that cannot be plainly shown *from* the Bible.

Thankfully, we have enjoyed a season of relative calm on the textual debate. Some readers will recall that the word “debate” was used along with “controversy” to describe a discussion that was, at times, unbrotherly. But, debate is not inherently unbrotherly. Just as wisdom guides us to be calm, wisdom requires us to teach doctrine and to discuss points of disagreement and uncertainty. In both political and theological documents we find the oft-repeated

principle that “every truth must be taught and defended in every generation.” A decade ago, thousands of Bible-believing Christians were listening to a debate in which some debaters were making erroneous claims, such as that “textual criticism” refers to what unbelievers do when they “criticize the Bible,” equating honest study with ridicule—“criticizing” *criticism*, as it were. As a result, sincere Fundamental Baptists inquired, “Didn’t God write just one Bible?” when defending one translation. Books were written. Pulpits were pounded. Heads were shaken. Sides were taken.

Nevertheless, we must know and be able to articulate the wonderfully encouraging Doctrine of the Preservation of the Word of God and to discuss the historical facts and Biblical statements and principles honestly with Christ-honoring courtesy. Therefore, the compact presentation of relevant material in this issue of *FrontLine* is now in order. During a controversy, truth-seekers often struggle to keep up with the point and counterpoint of arguments. But now, for the benefit of believers who have not had the opportunity to attend a Bible-believing seminary or whose class notes are long since stored away in boxes, this overview is offered with the intent to inform, refresh, and edify. We welcome brotherly responses but seek no unwarranted separation.

We begin with Kevin Schaal’s helpful reminder on the difference between doctrine and opinion followed by David Shumate’s clear explanation that the doctrine of preservation is “the need of the hour in the Bible-version debate.” Dr. Shumate also provides a survey of the major positions on preservation. Then Dr. Schaal asks and answers the question, “Why are there differences in the versions of the Bible?” John Mincy reviews the history of the making of the King James Version and offers helpful lessons from the preface, “The Translators to the Readers,” of the KJV 1611. Dr. Mincy has written extensively on this subject, and his work is easily found for further study.

In brief, it is our prayer that this discussion will offer some light to guide us on the way forward on the text and version issue.



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Dear *FrontLine*,
Tom and I have enjoyed your helpful magazine through the years and the many times of fellowship with fellow pastors and wives during past FBFI Annual Fellowships.

On June 2, 2014, Tom went home to be with the Lord after a two-year battle with cancer. He is greatly missed by our family, our friends, and our church family at Columbiaville Baptist Church. The church is presently looking for a pastor.



Tom faithfully served the Lord in various youth pastorates and pastorates in Illinois and Michigan. For ten years he was the director of the Association of Independent Baptist Churches of Illinois before returning to his home state of Michigan in 2009.

The Lord is good, and I am thankful for many around the world who are praying for me and my family.

Thank you for your faithfulness to the Word.

Sharon Trumbull
Columbiaville, Michigan

Thank you for the new . . . column "On Language & Scripture" with Dr. Mark Ward. Excellent column . . . very much appreciated.

Doris Davies
Berkshire, NY

Editor's Note: *The letter below describes the writer's interactions with Virginia Ramey Mollenkott, a former editor for the American Bible Society who, according to her website, lives with "her partner . . . Judith Suzannah Tilton" and "is a member of NOW, the Women's Institute for Freedom of the Press, and the Religious Coalition for Reproductive Choice."*

I'm amazed that so many sound Bible teachers, pastors, and professors encourage the use of the New International Version. I hope it is not just because it is a money maker for them.

I am very sure that you are familiar with the accomplishments of Virginia Ramey Mollenkott. She came from a Fundamental Christian background. She also taught English at several Fundamental colleges. . . .

We both were in high school together at Upper Darby Senior High School, Delaware County, PA. We both were in college at the same time at Bob Jones University. When she was in graduate school at Temple University, Philadelphia, I was a student at Temple University School of Theology. (Now Gordon

Tim Sneed, an FBFI board member and pastor of the recently planted Metro Baptist Church, San Diego, California, was suddenly called to glory on August 2, 2014. Tim's successful church planting work, his ministry at Hamilton Square Baptist Church, and his ever-present smile demonstrated his love for God and for people. He caused the people around him to want to know God better. Eileen, Tim's wife, is planning to find a job and stay in San Diego. She will continue on a part-time basis as the church's office manager. With the help of an interim pastor, the church has begun to seek the Lord's direction for a new pastor.



Jeff Kahl is the executive director for Project 14 Global Missions (P14GM) in Charlotte, North Carolina, which dedicates efforts and resources to promote sustainable models of effective evangelistic and church-planting efforts worldwide. While P14GM has interests

around the world, the group is currently in Nicaragua gathering a ministry team to evangelize the region; establish indigenous, self-supporting churches; and equip nationals to provide sound leadership in doctrine and practice. P14GM is currently building a campus in Matagalpa, Nicaragua, that provides a quality university education, camping and leadership training programs, and a centralized ministry strategy center that works with national pastors, missionaries, and international partners to reach Central America for Christ. For more information, visit www.p14gm.org.

As staff missions secretary at Northwest Valley Baptist Church in Glendale, Arizona, for the past several years,

Bobbie Davis promoted and coordinated the giving of *FrontLine* magazine subscriptions to each of the church's supported missionaries as well as to fifteen Kenyan pastors. As Bobbie retires from staff duties at NWVBC, she is grateful to have participated in ministry with a pastoral staff, headed by Dr. Kevin Schaal, who is dedicated to missions.

Most of the *FrontLine* subscriptions are funded by church members as they participate in NWVBC's Adopt-a-Missionary program developed in 2009 for the purpose of connecting the membership personally with the



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Remembering the Difference between Doctrine and Preference

Kevin Schaal

The Bible is a Divine Revelation given of God to men, and is a complete and infallible guide and standard of authority in all matters of religion and morals; whatever it teaches is to be believed, and whatever it commands is to be obeyed; whatever it commends is to be accepted as both right and useful; whatever it condemns is to be avoided as both wrong and hurtful; *but what it neither commands nor teaches is not to be imposed on the conscience as of religious obligation.**

The most important Baptist distinctive is the authority of the Bible for all faith and practice. That is why Hiscox, in the definitive manual for Baptist churches, opens chapter one with the statement above. Baptists believe this so strongly that if we were convinced that the Bible told us not to be Baptists, we would not be Baptists. While doctrinal statements, confessions, and creeds are helpful in clarifying and defining what we believe, our only authority for faith and practice is the Bible itself. All churches as institutions, confessions, creeds, traditions, and practices must be subject to it. We must make sure that we maintain this same core distinctive regarding the subjects of the inspiration, preservation, and translation of the Scriptures.

Hiscox's last line also applies in this area. We cannot hold as doctrine something that the Bible does not teach. If believers in Heaven can be grieved over what happens on earth, Mary—the earthly mother of our Lord—might be the most grieved of all. She would be grieved at worship and prominence given to her that should rightly belong to her beloved Son. We do no person or document any favors by ascribing to it more than it claims for itself. Therefore, we must not claim a position for the Bible that it does not claim for itself. We should leave the manufacture of extrabiblical doctrines to the Roman Catholics and Mormons.

Inspiration

As applied to the Bible text and version debate, the key areas of concern are inspiration, preservation, and translation. The Bible asserts its own inspiration and authority. All Scripture is inspired (literally, God-breathed) (2 Tim. 3:16). It is inspired not just as to its general theological message but as to the words used to convey its message, including the forms of the words such as the distinctions of singulars

and plurals (Gal. 3:16) and the tenses of verbs (Matt. 22:32; Mark 12:26, 27). It is plenary inspired in that the whole of the Bible is God's book. It is inspired in its original writings. Second Peter 1:21 states that "holy men of God spake as they were moved by the Holy Ghost." These prophets spoke the Word, but they also wrote it, and it is the written revelation that is in view in Peter's discussion ("no prophecy of the scripture is of any private interpretation"). The New Testament term translated "scripture" or "writings" clearly identifies the Word of God with the writings of the prophets. Because it is inspired, it is also without error. The nature of the book cannot be separated from the Source of the book. Since God directly controlled the writing of the Scriptures, and since He is perfect, then the book that He produced must also be perfect. God is not a man who is generally accurate but gets mixed up on the details. He knows all things, remembers all things, communicates perfectly, and speaks only truth (John 17:17). The process of inspiration applies to the original product. Peter said, "The prophecy came not in old time by the will of men: but holy men of God *spake* [or wrote] as they were moved by the Holy Ghost" (2 Pet. 1:20, 21, emphasis added). What Moses, Isaiah, Paul, Peter, and the other authors wrote was perfect in content and detail.

Preservation

The Bible also claims that God will preserve His book (Ps. 119:152; Isa. 40:8; Matt. 5:17, 18; 24:35; and others). Individuals may exegete these passages differently, but most if not all Bible believers affirm the fact of the providential preservation of Scripture. Nevertheless, the Bible makes no statement about the *particular method* of its preservation; neither does it give guidelines for its transcription. There are no Scriptural promises concerning any future method of textual approval that would eliminate questions concerning variations that exist between copies. Opinions will necessarily vary on how God chose to preserve His Word. In our zeal to defend or promote a particular view, we must remember that we do not have a right to raise our opinion to the level of Bible doctrine.

The debate over New Testament and Old Testament texts is beneficial as we seek to identify the most accurate texts. But in the process of that debate we should never dogmatize beyond the bounds of the clear teaching of

Scripture. Participants in the debate may have strongly held views and are entitled and encouraged to express them. We should all be willing to let iron sharpen iron. But without a solid Scriptural case, differing views cannot be criteria for separating from brothers.

Translation

The practice of translation is clearly intended in Scripture. The idea that the Word of God should be in the generally spoken language of the people is affirmed by Christ's quoting from a Greek translation of the Old Testament. The inspiration and inscription of the New Testament in languages commonly spoken by the original recipients (Hebrew and Aramaic in the Old Testament and *koine* [common] Greek in the New Testament) indicate God's intent to put Scripture within the reach and understanding of people who receive it. The history of the Church includes the history of the translation of the Bible into many languages so that the greatest number of people could read and understand it. We believe in and commend the practice of the translation of Scripture as a noble and Biblical part of the Great Commission.

However, the Bible itself makes no claim and gives no specific instructions concerning the method of translation or the nature of future translations. It makes no claim concerning the extension of the gift of inspiration to future translators. For us to claim inspiration for translators would be to commit the grave error of adding human teachings to the Scripture.

Some aspects of the translation debate will inevitably continue. It is very difficult to accurately translate a message from one language and culture to another. It is more art than science. There are important factors to consider in the process of translation in discerning both the original

intent of the writers and the context of the translation's intended audience. A poor translation can do violence to the text. We must hold translations and translators accountable to accurately reflect both the general and specific message of each Biblical text. The Word is not a moldable document that can be freely changed by the whims of a society that objects to its real content, and we have every right to demand that a translation be faithful and accurate. But the methods and style of translation are still things that are not dictated by Scripture itself. There will be times when differing views on translation philosophy make working together impractical. But those differences do not rise to the level of disobedience and therefore do not demand separation as from disobedient brothers.

Our most pressing spiritual concern is not the debate over small sections of text or nuances of translation. Our most important obligation is to do what the Bible clearly commands and over which there is absolutely no debate. God has so preserved His Word that if we do this, we will lack nothing of New Testament Christianity. We must obey it as our rule of life. It would be wrong to quibble over minor variants in ancient texts while denying the plain teachings of Scripture in our daily actions. We understand that Fundamentalists will disagree on some applications of Biblical principles, but we must be united in our commitment to submit ourselves to the commands of the Word of God in every sphere of life.

Dr. Kevin Schaal pastors Northwest Valley Baptist Church in Glendale, Arizona.

* Edward T Hiscox, *Principles and Practices for Baptist Churches* (Grand Rapids: Kregel, 1980), p. 11 (emphasis added).



Our most important obligation is to do what the Bible clearly commands and over which there is absolutely no debate.



The Doctrine of Preservation

The Need of the Hour in the Bible Version Debate

The modern text and version debate has been going on within American Fundamentalism

for approximately half a century. In its various manifestations, the dispute over which English translation of the Word of God to use and which underlying Greek and Hebrew texts are authentic has divided brethren and institutions and has caused considerable hard feelings. Many times the discussions of the issue, whether in person, in print, or over the Internet, have generated as much confusion as they have dispelled.

Although, as with all theological and religious controversies, there has been plenty of room for carnal impulses and responses, it is undoubtedly also true that there are many sincere, zealous, and spiritual people on various sides of the issue. It would be a serious mistake to call for an end of debate, even if that were possible. Theological controversy, although never pleasant and often fraught with dangers, has been an essential tool in the providential hand of God to help His children come to a clearer understanding of His revealed truth. Theological debate has helped define the parameters of the Biblical teaching on the Person and nature of Christ, over the nature of faith and works and the relationship between justification and sanctification, and over the inspiration and inerrancy of the Scriptures. Similarly, the debate about texts and translations should be viewed an opportunity to develop a clearer understanding of the concept of the preservation of the Scriptures.

Inspiration and Preservation: A Point of General Agreement

The proper way to understand how God has given His Word to us today is to think in terms of initial inspiration and ongoing preservation. First, the Bible teaches that the human authors of the Scriptures, whether they were prophets of the Old Testament or the apostles of the New Testament, were men uniquely inspired by the Holy Spirit by God to write His words.¹ Although there have been debates among conservatives over, for example, the method God used to inspire the Scriptures, the fact of the Holy Spirit's control over the sacred writers to pen His words is abundantly demonstrated by statements of the Scriptures.² This has been the faith of the Church from its earliest days. Gregg R. Allison writes:

Whether produced by divine dictation or through the cooperate effort of the human authors and the Holy Spirit, all of Scripture—even its very words—is inspired. This was the unanimous consensus of the early church.³

Although the verbal and plenary inspiration of the autographs is denied by theological liberals and the neo-orthodox, it continues to be maintained by conservatives.⁴

Until the Reformation, preservation was more assumed than discussed. To the author's knowledge, the first historical creed that mentions preservation is the Westminster Confession, Chapter 1, Paragraph 8.

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing

Why is this issue so important? Because it determines where we can disagree in fellowship and where we must part company.

of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion the Church is finally to appeal unto them.⁵

Note that the Confession reflects the inspiration/preservation paradigm by saying that the Hebrew and Greek originals were “immediately inspired God” and “kept pure in all ages” by “his singular care and providence.” Some modern statements of faith also specifically refer to inspiration and preservation.⁶ It is important to observe that the inspiration/preservation paradigm is shared by individuals and groups that have significantly different convictions on the textual question.⁷ In fact representatives of the Eclectic, Majority (or Byzantine), and Received Text views all affirm that they believe in the preservation of the Scriptures. This does not mean that beliefs about preservation are the same. To the contrary, the nature and extent of preservation are matters of serious and even heated dispute. Nevertheless, one blessing of the continuing debate is that questions regarding the nature, scope, and implications of preservation are emerging as the crucial issues in the text and version debate. This is an area of bibliology that historically has not been as clearly defined as other doctrines.

Biblical Teaching on Preservation: The Key Issue

Although there is broad general agreement as to the *historical fact* of preservation of the Scriptures, not all who believe it as a historical matter believe that the Bible specifically teaches it.⁸ On the other hand a large number of Fundamentalist writers affirm their belief that the Bible does in fact address preservation, however much they disagree about what the Bible says about it and what conclusions we should draw from it.

Why is this issue so important? Because it determines where we can disagree in fellowship and where we must part company. There are and have been for centuries many disagreements about how to interpret the manuscript evidence. How does one explain the differences in the manuscripts? Are they all the result of innocent scribal errors, or were there deliberate changes for whatever reason? Are there different families of New Testament manuscripts? If so, how are they related to one another? Should some be given a priority, or should some be discarded altogether?

Intertwined with these questions of textual criticism are varying ideas about church history. Some have maintained that the traditional use by the institutional church through the ages has given particular sanction to a group of texts. Others hold that the rise of the printing press and the Reformation marked a high-water mark of theological history and led to the identification of the most accurate Biblical texts. Others believe that the true text of the Scriptures must have been passed down by separatist groups. These issues hinge upon human notions and investigation and not upon divine revelation. As such they have no authority to bind the conscience of believers. We have no right to insist that children of God, with the indwelling Holy Spirit, must conform to our textual or historical theories. That prerogative belongs solely to the Scriptures, which alone can command the conscience.

Therefore preservation becomes *the* foundation for our discussion. If the Scriptures clearly teach something, we are bound to believe it, and we are obligated to the best of our ability to work out the implications and applications of what it teaches. On the other hand if something cannot be demonstrated to be genuinely taught by the Scriptures or logically required by them, then it cannot be considered a requirement of orthodoxy or a test of fellowship.

The Theology of Preservation: Unfinished Business

Typically, systematic theology books do not address the subject of the preservation of the Scriptures.⁹ In some older works the term “preservation” was used to refer to God’s active maintenance of the universe. In recent years, in large part as a result of the textual debate, more attention is being paid to the issue of what the Bible teaches about its own preservation. In addition to the many blog posts and discussion-board debates, various articles and chapter-length contributions have appeared.¹⁰ There is also a book-length treatment that attempts to show expositionally the teaching of “verbal preservation of the Scripture” in a form that “leads men to adopt the ‘King James Only’ position in the textual/version debate.”¹¹

This recent activity is productive insofar as it shines light on the Biblical passages and teachings. We should not be so naïve, however, as to believe that this discussion will lead everyone to agreement. The interpretation of passages can be difficult, and many factors can lead us astray. Many arguments regarding this topic are based on inferences one draws from the Biblical teaching, thus leaving more room for human fallibility. We also have to guard against our own biases. Nevertheless, the process and priorities of the inquiry are ones on which Fundamentalists can and should agree. If the history of doctrine is any guide, over time and in God’s providence the boundaries of orthodoxy in this

If something cannot be demonstrated to be genuinely taught by the Scriptures or logically required by them, then it cannot be considered a requirement of orthodoxy or a test of fellowship.

area can be roughly laid out and the areas of permissible disagreement within those boundaries further refined.

Questions Involved in a Biblical Theological Study of Preservation

It is beyond the scope of an article like this to lay out a comprehensive view as to the Biblical teaching on preservation. However, it may be helpful to briefly mention the kinds of issues that are involved in such an attempt.

The Nature of the Bible’s Teaching on the Subject. In the development of any doctrine, it is important to be clear about how different aspects of the teaching are derived.

Some things are taught directly and explicitly in one or more passages of Scripture. In addition to what passages teach explicitly, they may teach other things implicitly—that is, we may infer that certain things are true as a result of the direct statements. For example, when the New Testament quotes the Old, the author is assuming that he has access to the truth of the passage as originally written. He presumes that the Old Testament text he has available to him has been preserved. This is so even if the author does not say anything explicitly about preservation. Of course, inferences are not as strong as direct statements because they involve an extra layer of reasoning on the part of the interpreter.

One may also draw inferences from the general tenor of the Scripture. Later Scriptures display implicit confidence in the reliability of Scriptures originally written much earlier and transmitted through time. In addition to Biblical theological conclusions such as these, the debate often ranges into the field of systematic theology, where we try to put together the various teachings and relate them to each other, filling in the gaps and answering the question, “What else must be true?” An important example is the implication of verbal, plenary inspiration on the question of the nature of preservation.

The Content and Extent of Preservation. In normal usage, as in the Scriptures, words often have multiple meanings. The correct meaning of many words is determined by context each time the word is used. In theology, key terms often need to be defined unambiguously to make sure that everyone is talking about the same thing. This is true regarding the term “preservation.” Most in the debate affirm that they believe in preservation, but they are in great disagreement over what it means. For example, what is the content of preservation: does it extend to all the words of the originals or does it refer only to the message? Can one talk about preservation only as it relates to the original Hebrew, Aramaic, and Greek, or does it extend to translations? Does preservation mean only that the communication of God has eternal validity and can

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The brief survey below of various views on preservation is not intended to be exhaustive or authoritative. It attempts to provide a fair sketch of the major views without evaluating them. All of these views affirm that God has preserved His Word, but they disagree significantly as to what that means. The positions on preservation are often closely linked with their supporters' views on the history of the text. However, the chief benefit of presenting the various views in terms of preservation is that it opens the door for a Biblical theological discussion, with the Scriptures themselves as the final arbiter.

Position 1: Essential Providential Preservation as a Matter of History

This position maintains that there is neither a direct Biblical nor an indirect theological doctrine of the preservation of the Scriptures. According to this view, Scripture has been preserved by the providence of God. This providence involves God's superintendence over normal historical events rather than through His direct intervention (in contrast to the direct operation of the Spirit in inspiration). Preservation extends to the essential message of the Scriptures as well as, to a very high degree, to the actual words. The degree of the preservation of the Scriptures is astonishing, especially when compared to the extant evidence for other texts from the ancient world. The location of the preserved Scriptures is in all the manuscripts (as well as in the ancillary witnesses, such as the versions and citations in extrabiblical literature). Textual criticism can get us very close to the original text, but at least at present, absolute certainty is not attainable. The proponents of this position would adhere to some form of eclectic position when it comes to the New Testament text.

Position 2: Essential Providential Preservation as a Matter of Doctrine

This differs from Position 1 in that it holds that the Bible teaches its own preservation either directly or by implication. Nevertheless, the passages in question "only suggest a general promise of preservation without specifying how (what method) or to what extent (how pure) God has chosen to preserve his Word."^{*} In other respects, this position is similar to that of Position 1. Proponents of Position 2 would probably adhere to some form of eclectic approach to the text.

Position 3: Verbal Providential Preservation as a Matter of Doctrine

This position holds not only that the Bible teaches and assumes its own preservation but also that it teaches that this preservation extends to the very words of the originals. The very words of the autographs will never pass away and will survive in some form somewhere. The nature of this preservation is providential rather than supernatural. Some would assert that the text of the autographs was preserved throughout all ages. Others assert that, although the Scriptural commands presume their general availability, the Scriptures do not promise that all the words

will be available at all times. Some would also make the argument that providential preservation is a necessary corollary of divine inspiration. Nevertheless, they hold that the Scripture does not teach where or how it will be preserved. Advocates of this position typically argue for the preservation in the totality of the manuscript evidence, although they may not agree about which are the best texts or manuscripts. Some would prefer eclecticism; others hold majority text or Byzantine text positions.

Position 4: Verbal Providential Preservation and Accessibility to Believers as a Matter of Doctrine

This position adds to Position 3 by holding, as a matter of doctrine, not only that the words of Scripture must have been guarded from being destroyed or ultimately lost but that they have been available to the Church throughout history. Sometimes this position is tied to specific Scriptural passages and sometimes as a corollary to inspiration. This view does not typically rule out textual variants; neither does it necessarily mean that there must have been an unbroken stream of perfect manuscripts. It also does not teach that every word of the autographs was available to every believer everywhere—only that the words were "generally" available and accessible. This view normally supports some form of the "traditional" text view (Byzantine, majority, or TR), and it rejects any readings that have been "unavailable" for centuries. For this reason, advocates typically reject the usefulness of some more recently discovered manuscripts and support readings that come from manuscripts which they believe to have been continuously used in the church.

Position 5: Verbal Plenary Miraculous (or Uniquely Providential) Preservation and General Availability Plus the Subsequent Certain Identification of the Perfectly Preserved Text as a Matter of Doctrine

Advocates of this group often define preservation the same way as in Position 4. Nevertheless, this position adds the idea of certainty of the correct reading. According to this view, the Lord not only promised to make the text available in all ages but also that in spite of the variant readings it is now clear what the true text is. For many advocates of this position, the perfectly preserved words of the autographs are identified as being the Greek Textus Receptus and the Hebrew Masoretic Text that underlie the King James Version. Representatives of this view often argue that plenary verbal inspiration logically requires plenary verbal preservation. They also sometimes argue for a doctrine of the "canonization" of the words of the Scripture: that just as the early church was led to recognize the authentic books of the Bible, so the church was eventually led to recognize the authentic words of the Bible. Sometimes proponents of this view describe preservation as "providential" and sometimes as "miraculous." In either case the process of preservation has led to complete certainty as to the correct reading in every case.

^{*} William W. Combs, "The Preservation of Scripture," *Detroit Baptist Seminary Journal* 5 (Fall 2000): 26.

never be defeated or contradicted, or does it mean that the words once written can never disappear completely in written form from the earth? Moreover, does preservation demand that some, most, or every one of God's people has access to those words throughout history? What about certainty—does doubt about the correct reading contradict preservation? If so, doubt on whose part and for how long?

The Nature and Method of Preservation. It has been generally agreed that inspiration was a miraculous or direct act of God, while preservation is a providential work. However, the contours of the term "providential" are also a matter of dispute. For example, what did the Westminster Confession mean when it said "singular care and providence" of God? Is this different from God's general providence? If so, in what way? If God did promise to preserve His Word, how does that intersect with the responsibility that He gave men to be agents in the process? Is there a balance between God's sovereignty and man's responsibility in this matter? Would God prevent men from making mistakes or somehow overrule their mistakes? Would God allow some copies of His Word to become corrupted while preserving other copies (or groups of copies) from error? Would God allow people to lose for a time access to all or part of His Word as divine judgment or chastisement for their rejection or neglect of it?

These questions are just a partial list of those involved in the text and versions debate, and their appearance here does not mean that we should necessarily expect that the Scriptures will answer them all. There are many theological questions we have that the Lord has not chosen to answer for us.¹² Nevertheless, the existence of these questions indicates that there is much work left to do in the development of a theology of preservation. It may be tempting to adopt the position that looks the most conservative or that is the simplest; however, it is just as much error to go beyond what the Scripture says as it is to fall short of what the Scripture says. We must be as broad as the Bible is broad and as narrow as the Bible is narrow. That demands that we do the demanding work of Scriptural exegesis and theological reasoning.

A Concluding Appeal

Although theological discussion of this sort is never easy, it is the only way to make genuine progress on the issue. In the meantime, those who believe that some of their brethren are laboring under extrabiblical sensibilities should not look down on them for their convictions because they do not line up with the "best textual scholarship." Likewise, those with a particular and sincere conviction about texts should be careful not to judge their brothers as "liberals" or "heretics" by their own convictions and conclusions rather than by the teachings of the Scripture. We should also be extremely careful that the way we conduct the debate is godly and is not a stumbling-block to our brothers and sisters in Christ (Rom. 10:10–13). Let us in humility seek to discern what the Scriptures actually teach and to act accordingly.

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¹ See 2 Peter 3:2. By implication this inspiration must have extended to their secretaries, such as Baruch in the Old Testament (Jer. 36) and Tertius of the New Testament (Rom. 16:22) as well as to New Testament authors who were not themselves apostles, such as Mark and Luke, but who labored closely with apostles and under their authority.

² See Leviticus 10:11; 2 Samuel 23:2; 2 Chronicles 33:8; 35:6; Jeremiah 36:1, 2, 4, 6, 8, 10, 11; Daniel 9:2; Romans 1:2; 1 Corinthians 14:37; 2 Timothy 3:16; 2 Peter 1:20, 21; 3:15, 16.

³ *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids: Zondervan, 2011), 62.

⁴ See, e.g., the "Chicago Statement on Biblical Inerrancy with Exposition," International Council on Biblical Inerrancy (1978). The statement is widely available on the Internet.

⁵ Philip Schaaf, *Creeds of Christendom*, vol. III, pp. 604–605. The Westminster Confession has been followed here by the London Baptist Confession (1677/1689) (<http://www.spurgeon.org/~phil/creeds/bcof.htm>, accessed August 15, 2014).

⁶ See, e.g., statements from Fundamental Baptist Fellowship International, <http://www.fbbi.org/constitution-about-us-84> (accessed August 4, 2014) and West Coast Baptist College, <http://wcbc.edu/about-us/doctrinal-statement> (accessed August 4, 2014).

⁷ See William W. Combs in his article "The Preservation of Scripture," *Detroit Baptist Seminary Journal* 5 (Fall 2000): 3–44, especially at pp. 6–7, <http://www.dbts.edu/journals/2000/combs.pdf> (accessed August 4, 2014).

⁸ *Ibid.*, 6–7. See W. Edward Glenny, "The Preservation of Scripture and the Version Debate," Chapter 4 of *One Bible Only*, ed. Roy E. Beacham and Kevin T. Bauder (Grand Rapids, Kregel, 2003), 102, 115–23; Daniel B. Wallace, "Inspiration, Preservation, and New Testament Textual Criticism," *Grace Theological Journal*, 12.1 (1992) 21, 41–44.

⁹ An exception is Rolland McCune, who devotes approximately six pages to it in his section on bibliography (*A Systematic Theology of Biblical Christianity: Vol. I* [Detroit: Detroit Baptist Theological Seminary, n.d.], pp. 49–55). In addition, Gregg Allison treats the issue in his discussion of inspiration, *Historical Theology*, 68–69.

¹⁰ See, e.g., Combs, 3–44; Glenny, 102–33; "What the Bible Really Says about Its Preservation" in *God's Word in Our Hands* (Greenville, SC: Ambassador Emerald International, 2003), 83–121; James A. Bordland, "The Preservation of the New Testament Text: A Common Sense Approach" (1999), Faculty Publications and Presentations, Paper 99, http://digitalcommons.liberty.edu/sor_fac_pubs/99 (accessed August 5, 2014); Jon Rehurek, "Preservation of the Bible: Providential or Miraculous? The Biblical View," *The Master's Seminary Journal* 19/1 (Spring 2008), 71–90.

¹¹ Kent Brandenburg, ed., *Thou Shalt Keep Them: A Biblical Theology of the Preservation of Scripture*, rev. ed. (El Sobrante, CA: Pillar & Ground Publishing, 2007), 20.

¹² See Job 28:20–28; Acts 1:6, 7; 2 Corinthians 12:4; Revelation 10:4.

Why the Differences between Bible Versions?



This is a fair question that has caused concern for many Bible believers and has even engendered various conspiracy theories. But really, the answer is not a secret. There are differences in Bibles because there are differences in views concerning the underlying texts, differences of opinions about how literal a translation should be, and differences in the preconceived notions of translators about what the text should say.

Differences in the Underlying Texts

Consider the texts that form the basis of translations. For centuries, there was very little controversy regarding the Greek text of the New Testament. Until Erasmus's (1466–1536) first work in compiling a definitive Greek New Testament, Roman Catholic theologians were much more concerned about what the early Latin texts said than what the original Greek manuscripts said. In fact, it was out of a desire to produce a better quality Latin New Testament that Erasmus began to gather the best Greek manuscripts available to him. His desire was to compile a high-quality Greek New Testament that could be the foundation for a new Latin translation of the New Testament. While Erasmus's new Latin version never caught on, his Greek Testament became one of the first bestsellers in the era of modern printing.

Erasmus produced his Greek New Testament in 1516.¹ Within a short period of time others such as Stephanus,² Beza,³ and the Elziver brothers⁴ began printing Greek Testaments as well. None of these Greek New Testaments was an exact copy of any manuscript in existence, and they did not completely agree with one another. They were the

result of comparing and contrasting multiple manuscripts. This practice has come to be known as *textual criticism* (the word "criticism" here speaks of making informed choices between readings in the text rather than criticizing the text in some negative way). These early Greek New Testaments have collectively been called the *Textus Receptus* ("Received Text"), and they, along with various earlier English translations, became the foundation upon which the King James translators produced the New Testament of the bestselling translation of Scripture in history.

The early King James Version was based upon multiple representations of the *Textus Receptus*. In 1894 the English scholar F.H.A. Scrivener compiled a new edition of the *Textus Receptus* that represented, as closely as he was able, the textual choices made by the King James translators. Scrivener's text is what many people refer to today when they use the term "*Textus Receptus*." There are two translations available today that reflect Scrivener's *Textus Receptus*. They are the King James Version and the New King James Version.⁵

With the advent of modern archaeology many ancient manuscripts have been found since Erasmus's first work. These include works of both high quality and low quality, on parchment and papyri, and with varying dates of origin. There is much debate today over the quality and reliability of these manuscripts (as well as of the manuscripts that Erasmus used). With a desire to represent all manuscripts in a modern Greek New Testament, various recent scholars have developed an eclectic system for making choices on each individual variant of the text. They have developed a system of rules that provide guidance in making choices where there are differences in manuscripts. These rules are not rigid but rather are an attempt to reflect with reason-

able probability how changes can enter into hand-copied documents. As can be seen below, the rules are not universally accepted. Some of the rules are as follows:⁶

The older reading is preferred over the more recent reading. This rule gives preference to older manuscripts even if there are fewer of them with that particular reading. The argument against this rule would be that while older manuscripts might have a particular reading, it does not necessarily follow that the reading in newer manuscripts is not also old. In fact, many of the very ancient quotes in the writings of the early Church Fathers correspond with readings from the newer manuscripts, giving evidence that those readings have an ancient history as well.

The shorter reading is preferred over the longer reading. The idea of this rule is that when a copyist faces two different manuscripts with two different readings, the tendency would be for that copyist to combine (conflate) the two readings into one longer reading rather than make a decision to use one but not the other. The argument against this rule would be that the vast majority of copyists were not comparing and contrasting manuscripts but simply making copies of what they had. In that case, it would be much more logical that they accidentally left out a phrase or word than adding the same.

The less clear reading is preferred over the more clear reading. The idea here is that the tendency of a copyist in a difficult passage would be to “clean up” the reading so it would be easier to understand. Others argue that mistakes in copying tend to make a text less clear, not clearer.

Eclectic texts today, such as the United Bible Society (UBS) text, extensively footnote the selection process so that it is easy for the textual scholar to follow the reasoning behind particular decisions. While good people differ on the textual decisions that are made, such openness argues against a conspiracy to secretly change the Bible. Almost all modern translations of the New Testament today outside of the King James and New King James follow the UBS eclectic text.

The question of the Old Testament is less complex than the New Testament. There are substantially fewer variations in readings. The most common debate is whether a translation should use the Masoretic Text of the Old Testament exclusively or not. Like the *Textus Receptus*, the Masoretic Text does not refer to one particular manuscript. It was produced by a group of Jewish scholars in the seventh through eleventh centuries AD and is represented by a number of Hebrew manuscripts, which have slight variations among themselves. Many modern translations use the Masoretic Text with some variants based upon the ancient Greek Translation of the Old Testament called the Septuagint, Latin versions, and other resources.⁷ Some argue that the

The Bible is the most documented book in human history. With over 5000 ancient manuscripts available, no other ancient book comes close.

KJV Old Testament was translated solely from Bomberg’s printed edition of the Masoretic text. Others claim that the scholars followed some form of the Masoretic Text, if not always Bomberg’s. Finally, some claim that they used principally the Masoretic Text but sometimes followed the readings from other sources, including the ancient Greek and Latin. This historical question is hotly debated.

Translation Philosophy

The next issue to consider is translation style or philosophy. There are three variant philosophies regarding the way in which the Bible should be translated. By far the most common method today is a **dynamic equivalent** translation style. This style seeks to convey the *idea* of the document as clearly as possible in the new language. It tends to focus on thought units

(sentences) rather than individual words and word order. The goal is to make the translation flow and be easily readable. Translations using this philosophy tend to find phrases and expressions in the new language that convey the same idea as the original even though they are not exact translations. The Hebrew, “covereth his feet” (KJV and Hebrew) is replaced with “is relieving himself” (ESV). “It is good for a man not to touch a woman” (1 Cor. 7:2, KJV, NASB, and Greek) is replaced with “it is good for a man not to marry” (NIV) or “it is good for a man not to have sexual relations with a woman” (ESV). The problem is that in order to make a translation more readable, the translator has to make interpretation decisions that are often best left to teachers, preachers, and commentators.

A **formal equivalent** (sometimes called **verbal equivalent**) translation seeks to maintain the words and word order as much as possible in the new translation. Some dynamic equivalency is always necessary and evident in every translation; otherwise, the new translation would be almost completely unreadable. Glance at an interlinear translation sometime to see the literal representation of the Greek or Hebrew. The issue here is whether the translators (and readers for that matter) value literalness over readability or vice versa. The most literal popular translation on the market today is the New American Standard Bible.⁸ It is often criticized for being “wooden” in its flow because of the stiffness of its literal translation style. The KJV and NKJV are also very literal translations but include some dynamic equivalency. For instance, the Greek exclamation “May it never be!” in Romans 6:2 is translated “God forbid!” in the KJV. For those with a Biblical view of inspiration, it would make sense to prefer a Bible that preserves as much as possible the literal words of the text.

There are also paraphrases on the market. A **paraphrase** is not technically a translation but more of a commentary

on the text. It is a restatement of the text in the words of the author. Kenneth Taylor's *Living Bible* is such a paraphrase. It has never been portrayed to be a translation by the author, but it is used as such by many. There are good resources today that give the background regarding most of the versions on the market.⁹

Theological Bias

The third difference in translations is the theological bias of the translators. While no particular translator wants to acknowledge this, the impact of the preconceived theological positions of the translators ranges from slight to blatant.

Even the most conservative translations contain slight theological bias. The King James translators were charged with retaining ecclesiastical terms such as "bishop" and "church" rather than "overseer" and "assembly." In some cases they did this by transliterating certain words (making a word in the new language that sounds similar to the word in the original language) rather than translating them. For example, the Greek word *baptizo*, which means "to dip," became "baptize" rather than "immerse" or "dunk."

Some bias is much more significant, however. In the Revised Standard Version (and the NRSV), translators chose to translate the Hebrew word *alma* (Isa. 7:14) with the more colloquial reading of "young woman" rather than with the literal meaning of "virgin," even though the context would indicate a literal reading of the word. (After all, a young woman conceiving and having a son would hardly constitute anything unusual.) It is also clear that New Testament writers (Matt. 1:23) understood the word to mean "virgin," using the unambiguous Greek word *parthenos* when quoting Isaiah. In this case, theological bias against the Virgin Birth resulted in an unreasonable translation that is inconsistent with the context of the passage.

Sometimes theological bias is blatant, resulting in a translation without any grammatical or contextual justification whatsoever. The New World Translation text of John 1:1, "and the word was a god" rather than "and the Word was God," has no grammatical basis and is translated specifically to align with the Jehovah's Witness denial of the deity of Jesus Christ. In another example, various modern gender-neutral Bibles remove all masculine-pronoun references to God in order to satisfy the sensibilities of a politically correct culture. Such changes are violations of the ancient inspired text.

The Importance of Vast Amounts of Preserved Data

While opinions differ on preferred texts, translation styles, and theological tendencies, it is important for every believer to understand the background of the particular Bible that he or she is reading. This is especially important when facing the confusion of comparing various translations. Sometimes the reading is different because different translators chose to render the passage in differing ways. But sometimes there are words missing, added, or different because of the underlying text that the translator used.

Yet, in all this, the Bible is the most documented book in human history. With over 5000 ancient manuscripts available, no other ancient book comes close. Even with the variants between manuscripts due to copyist error—most of those are only differences in word order or spelling—no significant doctrine of Scripture is impacted when considering the whole of Scripture. It is only because of this vast amount of preserved data and our access to that data via modern technology that we can examine the text with such detail. In other words, the controversy itself is a direct result of the blessing of God's providential preservation of the text.



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¹ While Erasmus published first in 1516, he also published five later editions to improve and correct typographical errors.

² Four editions were published by Robert Estienne from 1546–51. Stephanus was the first to divide the text into verses for ease of reference.

³ Beza produced nine editions between 1565 and 1604. A tenth edition was published after his death.

⁴ This text was printed in 1633; by that time the King James Version had already been produced and subsequently revised five times.

⁵ While there are many who would hold to a Majority Text preference for New Testament texts and might see that as slightly different from a *Textus Receptus* preference, until relatively recently no New Testament translations reflected the Majority Text. *The World English Bible* is an online public domain revision of the American Standard Version that follows the Majority Text in the New Testament and the *Biblia Hebraica Stuttgartensia* in the Old Testament. According to its website it is an ecumenical work that includes the Apocrypha (<http://ebible.org/web/webfaq.htm#WhyApocrypha>). Another New Testament based on the Majority Text is the *English Majority Text New Testament*, translated by Paul W. Esposito. Both the KJV and NKJV are based upon the *Textus Receptus* and almost all other are based upon an eclectic text.

⁶ See Bruce Metzger, *The Text of the New Testament* (Oxford University Press: NY and London, 1980), 207–46. For a critique on the eclectic method see Hodges and Farstad, *The Greek New Testament According to the Majority Text* (Thomas Nelson: 1985).

⁷ Many KJV-only advocates say the New King James Version does not exclusively use Bomberg's Masoretic Text, while James Price, who served as executive editor for the Old Testament on the NKJV translation committee, insists that Bomberg was followed "as closely as possible" (<http://www.webcitation.org/5sJrik4vd>).

⁸ The NASB is criticized by KJV-only advocates for the eclectic text from which it is translated, not typically for its translation style.

⁹ Cokesbury has a chart that is very helpful in identifying the textual sources of various translations. However, it characterizes translations in general as more literal than most would see them (<http://www.cokesbury.com/freedownloads/bibletransguide.pdf>). There are many other charts available that address translation style; the reader should consult multiple charts since the level of "literalness" of a translation is often treated as a matter of judgment rather than quantifiable fact.



The Making of the King James Version¹

The King James Version was the culmination of the over two-hundred-year history of the English Bible. It has been described as “the sound of church bells” on the ear, “classic,” “a literary masterpiece,” “the noblest,” “the most beautiful Book in the world,” “the Bible in English,” “the most quoted,” “the most rhythmical,” “the best loved,” and many other superlatives. How did such a great work happen? An understanding of the historical background is necessary to begin to answer this question.

The Decision to Make a New Translation

When King James I of England (James VI of Scotland) came to the English throne in 1603, he had already set a course that would determine his role in the making of the King James Version. James Stuart, a strong believer in the divine right of kings, became king of Scotland in 1567, and starting in 1584 he tried to force episcopacy on the Scottish kirk (church). He disliked the Scottish kirk because it claimed to be independent of earthly authority, including the authority of the crown.

James also disliked the Scottish Bible, the Geneva Bible. This was the common people’s Bible in Scotland and England from the time of its publication in 1560 until 1660. It was the Bible of Bunyan, Milton, Shakespeare, and the Pilgrims. It was also the Bible of the Puritans, the reforming party in the Church of England.

Having been proclaimed king of England on March 24, 1603, James leisurely made his way from Scotland to

England to take possession of the throne. On the journey he was presented with a petition signed by a group of some 750 to 1000 Puritan clergymen complaining about various high-church and popish practices in the church. James responded by calling a conference, which was eventually held at Hampton Court in January 1604. At the conference, a group attended by between twenty-five and fifty high church men, four Puritans presented their petition. The Puritans were for the most part insulted, ridiculed, and scorned.

But something important happened at this point: the idea of a new English translation. W. J. Heaton writes,

Amongst the things asked by the Puritans, was a new Translation of the Scriptures. Dr. Reynolds [the spokesman for the Puritans] strongly urged it. But it was opposed by the Church party who were afraid of the “Scotch mist,” however it blew. . . . The King, however, sided decisively with the Puritans, saying that all the existing Versions were bad, and the Genevan was the worst. This latter part of the King’s answer would be as unpleasant to the Puritan party as the former to the Church dignitaries; for, of all the existing Versions, they accounted the Genevan the best. It was the household Bible of most godly people. But it eschewed [avoided] ecclesiastical terms, whenever it could; saying “Congregation” for “Church”; and recognizing neither “Bishops” nor “Chalices.” The head and front of its offending, however, in King James’s mind, would doubtless be that it was, sometimes, Anti-King as well

as Anti-Bishop, and this would be far from suiting a Stuart.²

The Process of Translation

The king's word in favor of a new translation having gone forth, work began immediately on the gathering and organizing of the translators. Perhaps at this point, however, a short and simple outline of the whole process would help keep everything in focus:

1. John Reynolds, the Puritan leader, suggests a new version to the king.
2. The king, to everyone's surprise, accepts, and he and Richard Bancroft, then Bishop of London, immediately make arrangements for the translators.
3. The committees having been set, the translators go to work and finish the sections assigned to them.
4. Another committee, representing each translating committee, meets at Stationers' Hall to make revisions.
5. Bishop Bilson and Miles Smith do further revising.
6. A group of bishops, especially Bancroft, make final changes.
7. The work is printed by Robert Barker, the king's official printer for all Bibles.

The translators were chosen from a pool of scholars put together by the bishops of the church and deans of the colleges. They were all Anglicans, including some moderate Puritans who had conformed to the guidelines of the Church of England. Edward Lively (Cambridge), John Harding (Hebrew reader in Oxford and president of Magdalen College), and Lancelot Andrews (dean of Westminster) were the three men who screened suggestions for prospective translators and presented them to the king. The entire process was under the watchful eye of Bancroft, the overseer, who in April 1604 became Archbishop of Canterbury.

The Work of the Translation Committees

The translators were divided into six groups, two groups at each of three designated places: Westminster, Oxford, and Cambridge. They were to follow a set of fifteen guidelines, probably drawn up by Bancroft and ratified by the king. The translators, however, apparently did not strictly follow the guidelines. Because so few records of the proceedings were kept, we are in the dark about how most of the work was actually accomplished.

The men in each committee were well prepared academically and particularly fitted to translate their assignments. They took time to consult previous translations (English and otherwise) and commentaries, both ancient and modern. They refined and revised until satisfied with their product. Each man would apparently read his translation before the whole committee to be checked for accuracy against his primary sources.

An examination of the finished product reveals that they did not always follow a set Hebrew or Greek text, but as good, literal translators do, they carefully used principles of what is now known as textual criticism (choosing among documents for the best reading) to arrive at the reading that they believed to be most authentic and accurate. It is estimated that about 90 percent of the King James Version is indebted to Tyndale's version and those versions that continued his legacy (especially the Geneva and Bishops'). It is impossible to trace *all* of the sources that eventually ended up in the text of the KJV. For the Old Testament they primarily used the Second Rabbinic Bible, edited by Jacob ben Chayyim and published by Daniel Bomberg in Venice in 1524–25, and for the New Testament, Beza's texts of Erasmus. However, they often departed from those sources to select other readings. Other sources that appear in the text of the KJV include the Complutensian Polyglot of 1522, the Latin Vulgate, editions of the Hebrew Bible other than Bomberg, editions of the Greek text other than Beza's, the Catholic Rheims Version, materials of Tremellius, the Plantin Polyglot of 1572, and the Septuagint Greek translation of the Old Testament. So it is apparent that the KJV translators carefully constructed a text from many sources in order to produce what they believed to be an accurate translation. The attitude of the translators toward the Septuagint was made clear in the preface:

As good, literal translators do, they carefully used principles of what is now known as textual criticism . . . to arrive at the reading that they believed to be most authentic and accurate.

The translation of the *Seventy* [the Septuagint] dissenteth [differs] from the [Hebrew] Original in many places, neither doth it come near it for perspicuity [clarity], gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, (as it is apparent, and as Saint *Hierome* [Jerome] and most learned men do confess) which they would not have done, nor by their example of using it so grace [honor] and commend it to the Church, if it had been unworthy of the appellation [dignity] and name of the word of God.³

The more aggressive translators started working immediately (1604), and by 1607 the full

committees were functioning. They finished their work by the end of 1608.

The Process of Revision

After the translators finished their work, they sent their manuscripts to Stationers' Hall in London where a group of men revised the work of the committees. There has always been disagreement over how many were on the revision committee at Stationers' Hall, six or twelve. Twelve is probably the correct number, two men from each committee, rather than two from each location. Only three of the twelve can be positively identified—John Bois (Boys), Andrew Downes, and John Harmer. The Stationers' Hall revisers worked about nine months (most of 1609), the final two years (1610–11) of the seven-year project being used for further revisions and printing.

John Bois was apparently the only translator who took notes, and they were presumed lost until discovered in the Bodleian Library of Gustavus S. Paine. These notes, which recorded the work of the Stationers' Hall revision committee, were translated and edited by Ward Allen in 1969. The notes reveal that "in certain places, whole chapters have remained untouched; and, generally, the revisers reworked, at the most, only a few verses in any chapter."⁴ Paine, who discovered Bois's notes, explains:

Bois's notes from Romans through Apocalypse, and for the debatable passages present a number of alternate readings. . . . The work was still in the stage of searching for the right word or combination of words to express an idea, and even of deciding which idea to adopt, among the possibilities suggested by the different translations or inherent in the different grammatical structures of the ancient texts. . . . The Bois notes show how careful the translators were, first of all, to determine exact meanings or establish a permissible range of meaning.⁵

Paine thinks that "the men of Stationers' Hall were concerned chiefly with disputed meanings, and that they served as expert arbitrators between variants—not only those proposed by earlier readings made by the translators in groups, but variants in the original texts."⁶

The work of the revisers was put into the hands of two very different men for further revision, Bishop Thomas Bilson (defender of the episcopacy) and Dr. Miles Smith (though not a Puritan he "was not unfriendly to the puritan point of view").⁷ Of the two, Smith was probably most influential.

Before the monumental work could be handed over to the printers, however, chief overseer Archbishop Bancroft (with help from other bishops) put on the finishing touches. Miles Smith protested that after he and Bilson had finished, Bishop Bancroft made fourteen changes. "According to another report, Archbishop Bancroft himself insisted upon certain changes being made in a few places."⁸

Printing of the First Editions

The printing of the KJV was put into the hands of Robert Barker, whose family would have the exclusive right to print in England for the next one hundred years. There

were two or three editions in 1611. Rumball, in his list of rare Bibles prepared for collectors, lists three:

(122) The Great "He" Bible, 1611. The first issue of the first edition of the King James' or Authorized version of the English Bible. . . . It is distinguished from later issues by many errors in the text, including a rendering of "and *he* went into the city" (Ruth iii 15) instead of "and *she* went into the city." (123) The Great "She" Bible. 1511. This is the second issue of the first edition of the King James Authorized version, with "she" in Ruth iii 15. (124) The Third Folio King James Bible. 1611–13, generally a mixture of the Sheets of the "He" and "She" Bible with 1611 on New Testament title.⁹

Conclusion

Although imperfect, a characteristic that every translation shares, the KJV stands as a towering monument on the landscape of English translations of the Bible. Even though it was never officially authorized by king, parliament, or church, it nevertheless became over time the supreme Bible with authority in the lives of English-speaking Christians all over the world. Politics, both secular and ecclesiastical, were at work pushing the KJV to the forefront and driving out the Geneva Bible, its chief competitor. The King James Version itself, however, had much to do with its final acceptance. It is grand, balanced, and precise in the use of the English language. It captured the legacy of all English Bibles before it, as well as setting an example for all English translations since.

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¹ Excerpted and adapted from the author's chapter, "The Making of the King James Version," in *From the Mind of God to the Mind of Man*, 4th ed. (Greenville, SC: Ambassador-Emerald International), 129–45. Used with permission.

² W. J. Heaton, *The Puritan Bible and Other Contemporaneous Protestant Versions* (London: Francis Griffiths, 1913), 263–64.

³ F.H.A. Scrivener, *The Cambridge Paragraph Bible of the Authorized English Version* (Cambridge: University Press, 1873), cxiii (available online at the Open Library https://openlibrary.org/books/OL22863009M/The_Cambridge_paragraph_Bible_of_the_authorized_English_version), accessed July 24, 2014.

⁴ John Bois, *Translating for King James*, trans. and ed. by Ward Allen (Nashville: Vanderbilt University Press, 1969), 10.

⁵ Gustavus S. Paine, *The Men behind the King James Version* (Grand Rapids: Baker Book House, 1979), 115–16.

⁶ *Ibid.*, 122.

⁷ *Ibid.*, 127.

⁸ Charles C. Butterworth, *The Literary Lineage of the King James Bible 1340–1611* (Philadelphia: University of Pennsylvania Press, 1941), 213.

⁹ Edwin A. R. Rumball-Petre, *Rare Bibles: An Introduction for Collectors and a Descriptive Checklist* (New York: Phillip C. Duschnes, 1954), 22.

Lessons from the Preface, “The Translators to the Reader,” of the KJV 1611¹

John C. Mincy

The 1611 King James Version contained a preface entitled “The Translators to the Reader,” which contained a defense of as well as a brief explanation of their work. It is generally agreed that Dr. Miles Smith, one of the key figures in the production of the KJV, is the author of the preface. For many years it has not generally been included in printed editions. Now it is readily available on the Internet, typically in versions with updated spelling and typography and in some cases in modernized language.² The preface is very helpful in identifying the view of the translators on various issues relevant to the text and version debate.

First, the preface reveals that the translators expected much opposition to the KJV, and they did receive a lot of criticism. They write, “Zeal to promote the common good, whether it be devising any thing ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth cold entertainment [reception] in the world. It is welcomed with suspicion instead of love, and with emulation [disparagement] instead of thanks.”³

The KJV caught on slowly, and many of the translators themselves for years to come quoted out of the former versions, and the Geneva Bible continued to be the Bible of the common people until 1660. Some “accused the translators of blasphemy and called them ‘damnable corruptors’ of God’s word. The Pilgrims who came to this country in 1620 refused to have anything to do with the King James Version”⁴ The preface again addresses the issue of opposition: “Many men’s mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity, of the employment [effort]. Hath the Church been deceived, say they, all this while? . . . Was their translation good before? Why do they now mend it? Was it not good? Why then was it obruded to [foisted on] the people? . . . We will answer them . . . thus with *St. Hierome* [Jerome]. . . . ‘Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God.’”⁵

Second, the translators believed in the value of revisions of translations. Answering the charge from the Catholics that the English Bibles were corrected too many times, the translators answered, “Yet before we end, we must answer a third cavil [complaint] and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? . . . If we will be sons of the truth, we must consider what it speaketh, and trample upon our own

credit, yea and upon other men’s too, if either be any way a hindrance to it.”⁶

Third, the translators believed that only the original manuscripts of the prophets and apostles were inspired and without error. Quoting Justin Martyr, the translators write, “We must know by all means (saith he) that it is not lawful (or possible) to learn (any thing) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration.”⁷ They continue, “And what marvel? the original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God’s Spirit.”⁸ Again, they emphasize the point, “For whatever was perfect under the sun, where Apostles or apostolick men, that is, men endued with an extraordinary measure of God’s Spirit and privileged with the privilege of infallibility, had not their hand?”⁹

Fourth, the translators viewed translations, even though imperfect, as the Word of God. “Now to the latter [our adversaries] we answer, that we do not deny, nay, we affirm and avow, that the very meanest translation of the Bible in English set forth by men of our profession [by Protestants] (for we have seen none of theirs as yet [i.e., no English translation by Catholics]) containeth the word of God, nay, is the word of God.” They continue, “No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it.”¹⁰

Fifth, the translators believe that alternative readings and text variations should be included in the margins. They believed that God’s people needed the truth, so they included many alternate readings and text possibilities,¹¹ leaving the reader to decide if a margin reading fits better than the one in the text or, at least, alerting the reader to the fact that certain readings are not without question.

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this point. For though, “whatsoever things are necessary are manifest,” as S. Chrysostome saith; and, as S. Augustine [says], “in those things that are plainly set down in the Scriptures all such matters are found that concern faith, hope, and charity: yet for all that it cannot be dissembled [disguised] that partly to exercise and whet our wits [to sharpen our minds], partly to wean the curious from loathing of them [the Scriptures] for their very plainness, partly also to stir up our devotion to crave the

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SOUND WORDS

HOLD FAST THE FORM OF SOUND WORDS—2 TIMOTHY 1:13

First Partaker

Not a Breath of Scandal

The evangelical community was stunned. Nearly two million people in London had already attended the meetings being held by Dwight L. Moody and Ira Sankey in various public auditoriums throughout the city. Thousands and thousands had not only made professions of faith in Christ but had displayed the unmistakable evidences of the new birth through their repentance of nearly every conceivable form of vice and wretchedness. And now an annual gathering for Christian workers, the Mildmay Conference, had just opened in North London with joyful expectations of an enormous overflow of blessing. Then the blow fell.

In one of the Mildmay meetings a prayer request was made *for God to avert an impending calamity to His Church*. Soon a report circulated that one of the brightest lights in English evangelical life had collapsed emotionally and was returning with his wife to the United States rather than continue an itinerary of conferences throughout the country.

The stricken speaker's name was Robert Pearsall Smith. For three years he and his wife, Hannah, had been speaking in England, Germany, and Switzerland on the subjects of holiness and victorious living. At the heart of their message was the personal testimony that they had discovered *that it was really a fact that the Lord was both able and willing to deliver us out of every temptation if we would but trust Him to do it.*¹

Many respected Christian leaders, as well as hundreds of Christian lay workers, had testified to the quickening influence of hearing the Smiths explain this truth. *We seemed to ascend higher and higher and . . . to gather courage to make a fuller and more joyful consecration of body, soul and spirit to the Lord*, recalled one who had

been deeply affected.²

What then had happened to so suddenly terminate Pearsall Smith's blessed ministry? Rumors swirled about for months. Finally a carefully worded statement was issued by a committee of eight influential leaders who had convened with Smith just previous to his breakdown. Smith *had inculcated heretical and dangerous doctrines in personal conversation*. In addition, *there had been conduct which, although we were convinced that it was free from evil intentions*, was of a nature that required their urging him to discontinue public ministry.

For nearly ninety years the exact nature of Smith's misconduct remained unknown to all but a few. Then an old letter was discovered in the file of an early supporter. Smith had related having put his arm around a young woman in his hotel room and of having said certain unorthodox things to her concerning the Bride of Christ. Though he insisted that his thoughts were *as free from the wish of adultery as were it my own child*, and that he did not think that his *intentions would have been more pure to my own daughter*, the young woman spread a more titillating version of the story. It had led to the unhappy meeting with the council of eight and to his dismissal from public ministry.³

My brief account of this incident isn't for the sake of commencing a discussion of Robert Pearsall Smith or of the teachings of Christian sanctification with which he was associated, sometimes all lumped together under the titles "Higher Life" or "Keswick" theology. My intent is to illustrate dramatically that *as dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour* (Eccl. 10:1). And there's no greater little folly than even the least sexual indiscretion.

Perhaps it is for this reason that both the 1 Timothy 3 and Titus 1 lists of qualifications for overseers begin with the issue of a man's sexual morality. The standard translation, *husband of one wife* (KJV, NASB, NKJV, ESV), introduces the issue in terms which seem merely

"The husbandman that laboreth must be first partaker of the fruits" (2 Tim. 2:6)

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to require monogamy. But as far as I know, it is universally (or nearly so) agreed that the expression addresses much more.

Precise Wording

The exact wording of this qualification consists of a numeral, *one*, followed by two nouns. The one translated *husband* is the common word for an adult male, a *man*, as opposed to an adult female. Similarly, the word translated *woman* is the common word for an adult female in contrast to a *man*. Neither word is marriage-specific. It is primarily their context which sometimes requires the more specialized translations, *husband* or *wife*.

The argument over the meaning of a man of one woman involves four major interpretations. They are by no means mutually exclusive. In fact, it's possible to hold applications of all of them simultaneously. But before entrenching ourselves we need to consider carefully the ramifications of each view.

In the case of the qualifications lists there's nothing so contextually conspicuous as to necessitate this narrower understanding unless one concludes that the qualifications regarding an elder's children imply that an elder is always a married man. We'll look at this possibility more closely in a minute. But at this point, let's translate these two nouns in the most generic way, *man* and *woman*, and move on to their syntactical combination.

The relationship between the three words, *one*, *woman*, and *man* (their order in the text) is indicated by what is called their "cases." The numeral and the first noun, *one* and *woman*, are both in the genitive case, and read, *of one woman*. The final noun, *man*, is the complement of the verb *to be* which occurs earlier. If you left out the intervening two words (*one* and *woman*) the phrase would read, *to be . . . [a] man*. But including all three words in their textual order displays that it's the kind of man he is that is the issue. He is *to be . . . of one woman [a] man*. We could say, *a man of one woman*, or, as it is often expressed (though perhaps not as vividly) *a one-woman man*. That's what the text says. But what exactly does it mean by what it says?

Interpretations

One commentator introduces his discussion of the meaning by saying, *The sense is much disputed*.⁴ Another refers to it as the *most contentious* of the six positive qualifications.⁵ A third remarks, *The precise meaning of this phrase will probably never cease to be discussed*.⁶

Sadly, this kind of disputation tends to blunt a passage's point. "Who can tell what it means?" people ask dismissively. But sometimes controversy can do the opposite and actually sharpen a passage's edge. I'm hoping that will be the case here, so I want to take a little time with interpretation in this article and then expand the applications in the next.

The argument over the meaning of *a man of one woman* involves four major interpretations. They are by no means mutually exclusive. In fact, it's possible to hold applications of all of them simultaneously. But before entrenching ourselves we need to consider carefully the ramifications of each view.

(1) Let's start with the question as to whether the qualification excludes unmarried men. Or, to put the position positively, the view that one of the demands included within the qualification is that a man must be married.

We'll need to take more time with this first view than some of the others for several reasons. One is that it's more difficult to assess. Another is that assessing it carefully lays necessary ground work for evaluating the views that follow. A third is that if this qualification excludes unmarried men from eldership, it also excludes them from being deacons (1 Tim. 3:12). So it has immense ramifications for churches. The last reason I want to give thoroughness to evaluating this view is to help young men who may be conscientiously struggling over whether they could accept a ministerial opportunity without being married. I'll have more to say about this later.

Let's start by getting some advice. Although one doesn't decide debates over Scriptural matters by counting noses, there's something to be said for a multitude of respected counselors. In this case, of the twenty-seven commentators on the Pastorals which I possess, and which span historically from Calvin through the Puritans to the moderns, not one accepts this position. No doubt there's a commentator somewhere who does, but his brethren overwhelmingly disagree with him. Almost all explain why. Let's hear them out.

To begin with, it's helpful to distinguish between two kinds of statements. It's one thing to say that this qualification implies that generally an elder is married. Almost no one disagrees with that. But it's another to say that the qualification categorically excludes a man who is not. There are several significant considerations that argue against this.

First, syntactically the emphatic word is *one*, whereas this position requires throwing at least as much accent to the word *woman* (or *wife*): an elder is *to be . . . a man* (a) *of a wife*, but (b) *only one*. There's something about the logic of this view that troubles the mind, though it's hard to put into words. One of the members of our seminary faculty used a simple but helpful illustration. If I say, "I want to sit down on a soft chair," my point probably isn't that I want to sit on a **chair**, and nothing but a chair will do. I just want to sit down on something soft. The nonnegotiable with me is most likely the qualifier,

soft, not its object, *chair*. It's conceivable that I could want both equally. But generally that wouldn't be what I meant. It would take some extra indicator to make that clear to the average person.

Second, many commentators mention that the kind of reasoning required for this must-be-married view necessitates several dubious corollaries in 1 Timothy 3:4; 3:12 (for deacons); and Titus 1:6. One is that both an elder and a deacon would be required to be a father, since both of these verses mention children. Another is that he would have to be a father of not just one child, but at least two since the word for *child* is plural. A third is that in the case of an elder, his children would have to be older than mere infants, especially if *faithful children* (Titus 1:6) means that they are to be believers. In other words, even a married man would not necessarily be qualified for either office. Even if he had a child, but only one, he would still not be qualified, because the requirement is that he have at least two. But even then he would not qualify to be an elder unless all of his children were old enough to be faithful, or perhaps even true believers themselves.

This might initially commend itself to us as ideal prerequisites for assessing a man's fitness for office. But it's a conclusion for which I've been able to find no support whatsoever among interpreters, regardless of their era or denominational persuasion. Yet it's the position that follows of necessity if one interprets all of the words of any of the positive qualifications as being equally ironclad requirements. But the initial problem with it, as we've noted above, is that in ordinary speech we don't understand communication in that way. We've learned to spot where an emphasis lies in someone else's speech or writing, and to weight the various other components of a sentence relatively to that emphasis.

Third, an even weightier objection to this position is that it would have excluded Paul himself from eldership, as well as some of his otherwise qualified fellow workers (the *we* of 1 Cor. 9:5). Some believe that Paul actually had been married at one time (arguing that Acts 26:10 implies that before his conversion he had been a member of the Sanhedrin, a position requiring marriage). But there's no hard evidence for this. Even if there were, would we also argue that Paul had fathered at least two children, both of whom were *faithful children not accused of riot or unruly* (Titus 1:6)? For unless Paul was married and the father of more than one faithful child, this view and the necessary corollaries we discussed above leaves Paul, apostle though he was, unqualified for either the presbytery or the diaconate in a local church. Few would be prepared to accept that conclusion.

Someone might argue that Paul was an exception. But how would that square with his counsel to single men and women to consider adopting his own example of remaining unmarried in order to serve the Lord undistractedly (1 Cor. 7:7, 35)? Would it not be something of a contradiction for Paul to counsel a marital status that, on the one hand, frees a man up for undistracted service

but, on the other hand, prohibits his serving in either of the offices most needing an undistracted life?

Fourth, there's a nearly insurmountable problem with the double-emphasis (or double-qualification) view. It's brought to light by a revealing parallel expression in 1 Timothy 5:9. There one of the qualifications for an older widow to be regularly supported by the church is that she was to have been *a woman of one man*. The phrase is exactly the same as the one in 3:2 and Titus 1:6, only in reverse: *a woman of one man* versus *a man of one woman*. Clearly, 5:9 would not be demanding the tautology that a widow had to have been married. The point must lie somewhere else. In light of this, sound hermeneutics would assume that the point of 3:2 (whatever that may be) is identical, though obviously in reverse.

To begin with, it's helpful to distinguish between two kinds of statements. It's one thing to say that this qualification implies that generally an elder is married. Almost no one disagrees with that. But it's another to say that the qualification categorically excludes a man who is not. There are several significant considerations that argue against this.

These four considerations make it nearly incontrovertible that the phrase *a man of one woman* is not intended by the Holy Spirit to exclude from the eldership or the diaconate an unmarried man.

(2) A second interpretation of *a man of one woman* is that it excludes anyone with more than one wife (a bigamist or polygamist). Calvin called this *the only true exposition*. It has the advantage of grounding itself on the word which the text itself emphasizes, the word *one*. And in everyone's estimation, in so far as I know, it is certainly an indisputable application. But is it the heart of the qualification?

Here's where the groundwork already laid in our discussion of 1 Timothy 5:9 is helpful. It's highly unlikely that 5:9 was written primarily to exclude widows who had practiced polyandry. Although polygamy continued to be practiced among the Jews for several centuries, and perhaps among the Greeks as well,⁷ polyandry is *not known to have been a practice in that culture*.⁸

There's no Scriptural evidence to suggest that polyandry was a problem in the early church either. So there would be little point in making a major prohibition out of what didn't exist in the culture then, let alone the church, and which has rarely been practiced anywhere

in the world since. The primary point of 5:9, and thus of 3:2, must be something else.

This is important to take into consideration, because if prohibiting polygamy is the primary intent of the qualification in 3:2, there's little authority for applying it in any additional ways. However, if polygamy, though a legitimate application, is not the primary interpretation, then we need to continue searching for the right way to understand the requirement. Let's plunge on.

(3) A third major view is that the phrase excludes remarried men. Predictably, this view then subdivides. Is it remarried men after the **death** of their spouses

My own conviction is that any divorced-and-remarried man is disqualified from being either a deacon or an elder. I'm not persuaded that this is the primary point of the qualification, yet in my judgment it's a necessary application that follows from my understanding of the Scripture's teaching on divorce and remarriage.


or after the **divorce** of their spouses who are in view? Some of the respected leaders in the early centuries of the Church held this to be the right interpretation in either case.⁹

The application to remarried widowers is almost certainly wrong. Again, whatever the meaning of the phrase is, it is paralleled by its reverse in 5:9. If *a woman of one man* in 5:9 excluded a destitute woman from being provided for by the church simply because she was twice widowed, it seems unlikely that Scripture would later in that same chapter urge the younger widows to remarry (5:14). There was the distinct possibility, if not the likelihood, of their being widowed yet again. But now they would have disqualified themselves for any regular church support in their old age. In addition, other Scriptures also approve the remarriage of widows/widowers, some even going so far as to say explicitly that there is no wrong in it whatsoever (Rom. 7:2, 3; 1 Cor. 7:8, 28, 39). So it's highly doubtful that either phrase (3:2 or 5:9) concerns those remarried after the death of a spouse. And though it is no authoritative argument one way or the other, it is at least noteworthy that the history of Christian missions, in particular, furnishes some striking examples of godly ministers whose remarriages after the death of

their wives played an immense part in their subsequent usefulness. Adoniram Judson, John Paton, and Hudson Taylor come immediately to mind.

When it comes to the issue of remarried divorcés, there are further questions which confront us immediately. Is remarriage after a divorce ever allowable for any Christian? If so, does this qualification require a higher standard for church leaders, in perhaps the same way that Old Testament priests were held to a stricter marriage standard than the average Israelite (Lev. 21:14)?¹⁰ If so, does it make any difference as to whether the man's divorce occurred before or after his conversion?

The answers to these questions tend to settle an interpreter's position on whether this phrase prohibits remarried divorcés. In other words, his position tends to be decided by the way he answers these other questions rather than by the phrase in 3:2 itself. My own conviction is that any divorced-and-remarried man is disqualified from being either a deacon or an elder. I'm not persuaded that this is the primary point of the qualification, yet in my judgment it's a necessary application that follows from my understanding of the Scripture's teaching on divorce and remarriage. But even if my position on divorce and remarriage were broader, I believe that I would still find myself quite reserved toward admitting a remarried divorcé into either office. Today's easy access to private details of a man's history, the frenzy to publicize a religious leader's slightest indiscretions on social media or to air them gleefully on talk shows and seminars, and the proliferation of divorce, not just in society at large, but in the Church itself, all argue for great caution in this area. To put it simply, even if I thought it was lawful to accept a remarried divorcé into office, I probably wouldn't deem it expedient. If I were going to err, I'd opt for erring on the side of narrowness.

Is this Phariseeism? I hope not. And I trust that the next installment of this series can explain why. 

¹ John Charles Pollock, *The Keswick Story*, 16.

² *Ibid*, 27.

³ *Ibid*, 46–49.

⁴ I. Howard Marshall, *The Pastoral Epistles*, 155.

⁵ Philip H. Towner, *The Letters to Timothy and Titus*, 250.

⁶ Alfred Plummer, *The Pastoral Epistles*, 118.

⁷ See George W. Knight, *The Pastoral Epistles*, 158; William D. Mounce, *Pastoral Epistles*, 171.

⁸ Marshall, 155. Mounce says, "There is no evidence of it," 171.

⁹ See Plummer, 125–26.

¹⁰ Although not seeing the exclusion of divorcés as the chief point of the qualification, John Stott seems to lean toward the legitimacy of expecting a higher marital standard from a church leader (*Guard the Truth: The Message of I Timothy & Titus*, 93–94).

Bring . . . the Books

Christ Precious by John Fawcett

John Fawcett (1740–1817) was converted under the preaching of George Whitefield. Best known for his poetry and hymns, Fawcett pastored Wainsgate Baptist Church in West Yorkshire, England. He wrote “Blest Be the Tie That Binds” in commemoration of remaining with his small congregation while turning down a larger congregation in London.

Christ Precious (reprinted in 1979 by Klock and Klock, 264 pages) is designed to stir the heart of every believer with delightful, profound meditations on the Person of Jesus Christ. Pastor Fawcett’s work demonstrates his intimate acquaintance with the Scriptures and his familiarity with careful theologians. *Christ Precious* amplifies the Apostle Peter’s application (of Isaiah 28:16) in 1 Peter 2:7, “Unto you therefore which believe he is precious.”

The first half of the book dwells on the first part of this verse. The focus is on believers and evidences that show that they have placed high value on Christ through saving faith. In the second part of the book Fawcett explains the ways in which Christ is precious to those who believe: “He is your jewel, your treasure; and should you be robbed of all besides, in him you are superlatively and everlastingly rich. By the faith which you have in his name, you are enabled to discern his excellency” (125). The author explains how the majestic glories of Christ compel human beings to repent of their native rebellion and wickedness. Christ is of supreme value in His history, His person, His names, His works, His teaching, and His example.

As to his purpose, Fawcett writes,

My present design is only to contemplate the subject in a cursory and devotional way. I freely admit that I am lost when I meditate on the glory of Immanuel. He formed the heavens by his Word, and all their starry host by the breath of his mouth. He fills the whole universe with his immensity. My faith ascends to him in the palace of his glory, surrounded with thousands of thousands, and ten thousand times ten thousand mighty angels, always ready to execute his will. And did he become incarnate for us men, and for our salvation? I look down upon myself and say, What am I? Lord, what is man, that you should be thus mindful of him, and the son of man that you should so regard him? I am but an atom, I am but dust and ashes, and all overspread with pollution and deformity. And can this atom, this dust, this deformed mass of impurity—be the object of redeeming mercy? What motive could entice the Lord of glory to become man for my sake, and to communicate himself in a manner so intimate, so endearing, to a creature so base and vile? The seraphim around his throne cover their faces with their wings, and cry one to another, “Holy, holy, holy

is the Lord God Almighty! The whole earth is full of his glory.” Struck with a sense of his majesty, how justly may I exclaim with the prophet, “Woe is me! I am a man of unclean lips” (141).

This work overflows with warmhearted contemplations of the divine nature of Jesus Christ.

There is an incomparable and transcendent excellency in the person of Christ, in every respect. He is fairer than the children of men; he is altogether lovely. The excellencies which are found in any of his creatures are as nothing, when compared with his excellency. Wisdom in them is but a beam; but he is the glorious Sun of Righteousness. Goodness in them is but as the drop of a bucket; but he is the fountain, the ocean of goodness. Holiness in them is but a glimmering spark—but he is the brightness of his Father’s glory, and the express image of his person. He is equal in all glorious excellencies with the Father. His divine nature puts infinite dignity on his amazing condescension, gives eternal efficacy to the sacrifice which he offered up to expiate our sins, and to the righteousness which he wrought out to justify our persons (142).

I found true comfort for my soul through reading Rev. Fawcett’s delightful applications of Christ’s saving work. As I read it, I rejoiced in God my Savior.

How full of comfort then must this precious name be, to every believing soul! Jesus, the Savior, God with us, the Son of God in our nature, full of tenderness, unbounded love, almighty in power, able to offer up a sacrifice for our sins of infinite value, able to conquer all enemies, to overcome all opposition, to bestow every saving blessing upon us, and to fulfill in us all the good pleasure of his goodness, and the work of faith with power. The blessedness derived from him is immense and everlasting. All that is experienced of it in this world, is but a pledge of what is reserved for that which is to come. Well may every Christian say, “My soul magnifies the Lord, and my spirit rejoices in God my Savior!” (156).

Fawcett frequently breaks into poetic exaltation of the Lord: “O if I had a thousand tongues, and could be heard from pole to pole, I would to all the list’ning world, declare thy goodness to my soul” (187). Those who carefully ponder his practical doxology will indeed find Christ precious. ☞

“. . . when
thou comest,
bring with thee
. . . the books”
(2 Tim. 4:13)

Gordon Dickson pastors Calvary Baptist Church in Findlay, Ohio.

“And when he would not be persuaded, we ceased, saying, The will of the Lord be done.” Acts 21:14 brings to a head an issue that had been brewing since Paul first mentioned his plans to visit Jerusalem in Acts 19:21. Was Paul in or out of the will of God in this endeavor? I believe careful study of the broader context absolutely confirms that Paul was in God’s will.

You might wonder why anyone would ever think otherwise. Probably the verse most occasioning this conclusion is Acts 21:4. En route to Jerusalem, Paul stops at Tyre. The disciples there “said to Paul through the Spirit, that he should not go up to Jerusalem.” Here are some points that will help.

First, one simply cannot argue that Paul was not convinced that he was in God’s will. When he first announced his plans in 19:21, Luke describes it this way: “Paul purposed in the spirit . . . to go to Jerusalem, saying, After I have been there, I must also see Rome.” Later, Paul said to the Ephesian elders, “I go bound in the spirit unto Jerusalem” (20:22). In both cases the KJV does not capitalize “spirit,” but the facts remain that (1) the Greek word *pneuma* is the same whether it refers to the human spirit or the divine, and (2) many versions translate it with the capital (ESV, NAS, NIV) in one or both verses. Paul was human, of course, but it is a tough sell not to understand these verses as indicating that in his spirit Paul’s sensed the Spirit leading him to Jerusalem.

Second, the Spirit never forbade Paul to visit Jerusalem. Clearly, He forewarned Paul of the dangers ahead both directly (20:23) and indirectly through the disciples at Tyre and Caesarea (21:4, 11), but there is a huge difference between forewarning and forbidding. When you look carefully at these contexts, the only ones doing any “forbidding” were Paul’s friends (21:4, 12).

Third, God later validates Paul’s decisions. The very night of the Sanhedrin uproar in Jerusalem, God comes to Paul, saying, “Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome” (Acts 23:11). Here is a direct confirmation of what Paul said of his plans in 19:21. Later in the midst of the shipwreck en route to Rome, God again assures Paul: “Fear not, Paul; thou must be brought before Caesar” (27:24). Jerusalem was God’s way of getting Paul to Rome. This plan may seem odd, but it wouldn’t be the first example of God’s ways and thoughts not being ours (Isa. 55:8).

So what do we do with the disciples at Tyre? How do we interpret their “[saying] to Paul through the Spirit, that he should not go up to Jerusalem”? The

answer to this leads us to a great devotional application.

First, let’s note that at every place the reaction of those around Paul was highly charged with emotion. The Ephesian elders knew that bonds and afflictions awaited Paul in Jerusalem, and, fearing the worst, they broke down and cried when Paul told them he might never see them again (20:37, 38). The emotion became so fever-pitched that Paul had to tear himself away from them (21:1, NIV, *Lexham English Bible*). At Caesarea the emotional response to the warning of Agabus was so powerful that even Luke got caught up in it (21:12).

Second, pointing out the significance of some verb tenses also lends insight. The KJV translates with a simple past, but both at Tyre and Caesarea the Greek tense is imperfect, which emphasizes a continuous action. So at Tyre, the disciples *kept telling* Paul not to go (21:4); at Caesarea, they *kept imploring* him (21:12). In neither case was Paul persuaded, and at Caesarea he mildly rebuked them (21:13). Their acquiescence—“The will of the Lord be done” (v. 14)—is telling. They realized they were trying to dissuade him from what he believed to be God’s will.

So, caught up with natural emotion, the disciples at Tyre mistook the Spirit’s forewarning for forbidding. They lost sight of the fact that God might be forewarning to prepare, not prohibit. God was preparing His servant and building his resolve. At Caesarea, their outburst could have served only to weaken Paul’s resolve, which explains his mild rebuke.

So what about that application? You and I are just as human as Paul’s friends. What one of us might not react similarly if it were our child preparing to take a missions trip to a place where there was danger? No doubt this happened over and over again with Jim Elliot and the others who went to Ecuador in the 1950s to reach the Waorani Indians. Their efforts came to an abrupt end on January 8, 1956, when a group of ten Waorani murdered them. But no one today thinks Elliot was out of the will of God. No, we just realize that God’s will is not restricted to the easy and the safe.

We have to be careful, even when our emotions run high, always to defer to the possibility of a higher divine purpose. That’s what Paul did when he said, “But none of these things move me” (20:24). That’s what Jesus did in the garden when He prayed, “Not as I will, but as thou wilt” (Matt. 26:39; cf. v. 42). Or as Jim Elliot reminds us, it’s never unwise to defer to God’s will, however little we understand it: “He is no fool who gives up what he cannot keep to gain that which he cannot lose.” ☞

“Rightly
dividing
the Word
of Truth”
(2 Tim. 2:15)

Dr. Tom Coleman has been the senior pastor of Calvary Independent Baptist Church in Huntingdon, Pennsylvania, for twenty-five years and has served as president of the Keystone Christian Education Association since 2002.

Windows

Henry Dunster

Portrait of a Courageous Baptist Gentleman

In his classic work *Spiritual Leadership* J. Oswald Sanders states, “Leadership is influence.”¹ By this definition, the person you are about to meet was a leader. He was one of the foremost theologians of his day and one of the three principal Baptists in America during the 1600s.² His influence extended well beyond his lifetime, even his century. Meet Henry Dunster, the first president of Harvard.

The school bears John Harvard’s name, but Henry Dunster is the university’s real founder and arguably the best president.³ While Harvard’s name carries prestige and familiarity, Dunster’s name has faded into the background. While Harvard has advanced in academic distinction, it has abandoned its foundational spiritual purpose, which was to properly educate the future generations of church ministers in New England. Yet Dunster’s life and example challenge believers to remain faithful and steadfast to the Word of God.

Henry Dunster was a man of personal competence, sensitive conscience, compassion for the spiritual needs of others, and courage to stand by his convictions and suffer the consequences.

A Gifted Preacher

Born shortly before the publication of the King James Bible, Henry Dunster came under the guidance of some of the best religious influences in England. Enrolling at the University of Cambridge, “a nest of Puritans,”⁴ Henry excelled in academic studies; he was especially proficient in Hebrew, Greek, and Latin. He was also a gifted preacher.

After a ten-year process he left “old” England, seeking to “build the Christian commonwealth” of New England.⁵ Arriving in Boston in August of 1640, Dunster found that his reputation in academia had preceded him. Only three weeks after arriving in the New World he was selected president of the college located on the Charles River in Cambridge, Massachusetts. Dunster and others considered his being selected as president so soon after arriving in Boston as providential. The situation was daunting for the young man barely in his early thirties.

President Dunster brought enthusiasm, purpose, and direction to the college. He established academic standards, admission policies, organizational structure,

a governing charter (papers of incorporation), and the foundation for financial stability. The efforts of his labor and leadership endured for centuries, with some aspects continuing even until today.

Dunster was concerned about more than mere academics and organization. He understood that at the heart of Christian education must lie a doxological purpose—to do all for the glory of God. “He believed that the only reason for education was the cultivation of spirituality for God’s glory.”⁶

Baptism Controversy

Dunster displayed his desire for God’s glory in a personal commitment to Biblical fidelity. He began to question the Scriptural validity of infant baptism. It is thought that the intense persecution of other devout men caused Dunster to personally evaluate the issue.

In July of 1651, John Clarke, Obadiah Holmes, and John Crandall walked eighty miles from Newport, Rhode Island, to Lynn, Massachusetts, to encourage their aged and blind friend and fellow Baptist, William Witter. But the authorities arrested these men for holding a religious service without a license and incarcerated them in a Boston jail. Preacher John Cotton acted as prosecutor. He declared that because these men denied the saving power of infant baptism they were “soul murderers” and deserved to die themselves.

The judge agreed with him. The men offered to defend their principles—opposing infant baptism—in a fair debate. This offer was declined, but through the process their sentence was commuted to a fine. Eventually Crandall was released. Clarke and Holmes refused to pay the fine, believing to do so would be an admission of guilt. The alternative was the whipping post. In September, as Clarke and Holmes were being led to the whipping post, a friend pressed money into the hand of one of the Puritan authorities, and John Clarke was released.

But Obadiah Holmes refused to yield. As he was stripped to the waist, he preached a brief sermon exhorting the crowd to be faithful to their beliefs. The flogger, using a whip with three hard leather lashes, brutally pummeled the bare back of Obadiah Holmes with thirty strokes. Holmes continued to exhort the people to faithfulness to the truth as he was beaten. For the next twenty days and nights he could sleep only on his stomach or propped up on his knees and elbows.⁷

“To every preacher of righteousness as well as to Noah, wisdom gives the command, ‘A window shalt thou make in the ark.’”

Charles Spurgeon

Such vicious and violent persecution of sincere men, solid in the shared faith, is thought to have caused Mr. Dunster to examine the issue of infant baptism. He studied the Scriptures and researched various teachings from Reformed Church scholars. He wrestled with the inconsistencies of applying a ritual of the Old Covenant to baptism under the New Covenant. He came to the conviction that baptism was to be practiced only by believers publicly professing a personal faith. With this belief, Henry faced some important decisions. His position, while Biblical, placed him at odds with the official position of the Massachusetts Bay Colony, and thus the authorities.

Convinced that infant baptism was unbiblical, Dunster was bound by conscience to obey in his practice what he believed in his heart. His conviction concerning immersion was not a problem until his fourth child, Jonathan, was born. Dunster refused to present him for baptism and took opportunities to teach that infant baptism was unbiblical.

The reaction came quickly. Because of Dunster's intellectual ability and moral influence, the authorities who oversaw the college and the community recognized the danger of his position. In the words of Puritan Cotton Mather, Dunster "falling into the errors of Anti-paedobaptism the overseers of the College . . . labored with an extreme agony" to either rescue or restrain the president from continuing in his supposed error.⁸ Dunster argued, "All instituted gospel worship hath some express word of Scripture. But pedobaptism hath none."⁹ He understood that baptism symbolized personal faith, not parental.

Resignation and Persecution

Realizing his ethical obligation, Dunster resigned his office June 10, 1654. Initially his resignation was not accepted. Dunster was a tremendous asset to the college, and the overseers hoped he would agree to keep his beliefs to himself—just keep quiet. But Henry Dunster was a man of courage and conviction. He could not remain silent in the face of unbiblical teaching. God's truth was not to be concealed, nor could his conscience be soiled by silence. His resignation was unceremoniously accepted toward the end of October 1654.

With the New England winter quickly approaching, a sick wife, and a weak infant child, Dunster was ordered to vacate his home—the home he had built and that held so many memories. Dunster's pleas received little sympathy. The overseers had intentionally made it difficult for Dunster so as to distance themselves from his resignation. Now they appeared more eager to install the new president than to show compassion for the old president. The new president, Charles Chauncy, was more willing to compromise, but he believed that even infants should be baptized by immersion.

Even when Dunster left Harvard, he was not left

alone. The court hounded his family, persecuting and prosecuting Henry for his convictions. They subjected him to the criminal process for disturbing public worship, failed to provide prompt payment of money owed him, and completely ignored a recommendation that he be given payment for "extraordinary services."¹⁰ Dunster did not delight in controversy. He was willing to sacrifice for his friends, but he would not sacrifice his principles or God's truth. He endured hardship with a gracious cheerfulness. He did not allow the antagonism of others to elicit a response of sinful anger from him. He held no resentment but exhibited a Christlike love and humility.

Henry Dunster did not allow the pain of ministry to sour him on serving the Lord. He helped establish the First Baptist Church in Boston. He continued to minister until his death on February 27, 1659.

Henry Dunster was a gentleman Christian and a Baptist. He promoted Christian education at a time when Harvard was steadfast in training young men to glorify God. His commitment to Harvard established the solid foundation, and by the time he left the college, the school was considered on par with Cambridge and Oxford in England and was attracting students to America for academic pursuit. He supported adopting the motto for the college, the Latin word by which he lived—*truth*. Henry Dunster knew God's Word is truth.¹¹ He lived that truth. Even today his conviction, courage, and righteous influence continue to touch lives. *VERITAS*.

¹ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1989), 35.

² Albert Henry Newman, *American Church History*, Vol. 2 (New York: The Christian Literature Co., 1894), 139.

³ David Beale, "The Rise and Fall of Harvard (1636–1805)," *Current Biblical and Theological Issues* (Min 771) Syllabus (Greenville, SC: Bob Jones Seminary 2001), 2.

⁴ Jeremiah Chaplin, *Life of Henry Dunster, First President of Harvard College* (Boston: James R. Osgood and Company, 1872), 8.

⁵ *Ibid.*, 46.


⁶ Beale, 3–4.

⁷ Wayne E. Thompson and David L. Cummins, *This Day in Baptist History* (Greenville, SC: Bob Jones University Press, 1993), 82, 313–14, 366–67.

⁸ Chaplin, 103.

⁹ Newman, 152. Further consideration of Dunster's arguments against pedobaptism can be found on pp. 152–53, and Chaplin, pp. 121–23, with an extended debate from the Conference at Boston in Appendix VIII, pp. 289–301.

¹⁰ *Ibid.*, 157.

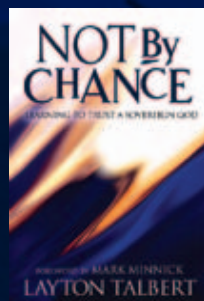
¹¹ Harvard University Library Online. 



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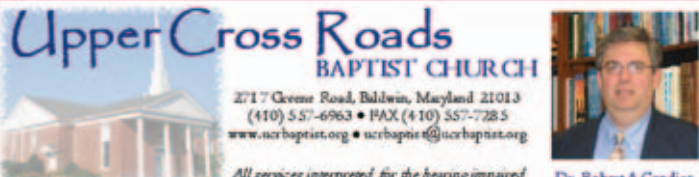
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It ain't those parts of the Bible that I can't understand that bother me, it is the parts that I do understand.
—Mark Twain

The scribes and Pharisees . . . made notes of very little importance—as to which was the middle verse of the entire Old Testament, which verse was half-way to the middle, and how many times a word occurred, and even how many times a letter occurred. . . . They might have done the same thing upon another book for that matter, and the information would have been about as important as the facts which they have so industriously collected concerning the letter of the Old Testament.
—Charles Haddon Spurgeon

Atheistic scholarship's effects are in fact not always benign, as one can readily observe from the doctrinal and moral confusion today rampant in churches whose leaders and members have for decades been indoctrinated by this scholarship.
—Robert W. Yarbrough

If we ask some modern evangelical leaders why the Bible is no longer to be followed in its practical details they openly say that so much of it was subject to the culture of those times, and was, therefore, temporary. This has become the leading excuse made by many to justify indifference to the commands of the Bible.
—Peter Masters

It seems more in keeping with Church history to acknowledge that canonization *verified* the text that was already accepted, rather than *affecting* it.
—Charles L. Surret

If the TNIV should gain wide acceptance, the precedent will be established for other Bible translations to mute unpopular nuances and details of meaning for the sake of “political correctness.”
—Wayne Grudem

I find it breath-taking [that anyone] would feel justified in editing the utterances of the Holy One of Israel.
—James Dobson

[John] Locke's insistence on the autonomy of reason provided a model for later Deists as they applied the scalpel of criticism more radically to the Word of God.
—Bruce Demarest

Alfred Whitehead's view of God is nearly the antithesis of classical theism. For Whitehead, God is not being but is becoming. He is not immutable but changing. . . . [Accordingly, to Whitehead] the gospel records are no more than “a peculiarly vivid record of the first response to it [Christ's life] in the minds of the first group of his disciples after the lapse of some years.”
—Norman L. Geisler

What the Bible says, God says. —J. Gresham Machen

Virtually all American evangelicals were at least implicitly postmillennial until the Civil War. —D. Clair Davis

The most accurate way to preserve the doctrines is to preserve the *words* in which they were expressed.
—Charles L. Surret

There was an evil hour once [when] I cut the cable of my belief. I no longer moored myself hard by the coasts of Revelation. . . . I said to reason, “Be thou my captain. . . .” I went to the very bottom of the sea of infidelity. I doubted everything. But here the Devil foiled himself: for the very extravagance of the doubt proved its absurdity.
—Charles Haddon Spurgeon

Our doctrine of the “verbal inspiration” of Scripture is that the very words of Scripture—not just the general ideas—are “God-breathed” and are therefore the very words of God.
—Wayne Grudem

It is thus that from every part of the ancient world, from the tombs, from the rubbish heaps, from the libraries, from the writings of the Fathers, from the versions, there comes evidence piled on top of evidence for the authenticity of the text of the Word of God.
—W. A. Criswell

“A wordless thought” shall be a thoughtless word.
—John H. Sammis in the poem “Verbal Inspiration”

Political correctness puts pressure on translators to change details of meaning that do not fit egalitarian (or feminist) expectations.
—Vern S. Poythress

Compiled by Dr. David Atkinson, pastor of Dyer Baptist Church, Dyer, Indiana.

What's "Fundamental" to "Fundamentalism"?

The Genius of Apostasy, Part One

How Apostasy Works

Apostasy, Biblically defined, is a departure or moving away from clearly revealed Biblical teachings and/or imperatives. Heresy is its twin brother and involves the choosing of another belief, way, or position that displaces the original.

Present courses of action, involving clearly revealed Biblical truths and Biblical imperatives, always have long-term consequences. Many times a change in direction or belief is done on the basis of expediency—immediate results—not taking into account the future outcome.

"Discernment" can be defined as the ability to see the long-term consequences of a present course of action. Men of discernment are not willing to sell the future outcome for present and immediate results.

Why It Is Difficult, Yes, Almost Impossible to Fight Apostasy in Its Inception

The historical success of apostasy in United States history is amazing. We have witnessed time and again great Biblically founded educational institutions, denominations, and missionary endeavors moving away from a Fundamental to a liberal position. How is this possible? And why is this phenomenon seemingly so unstoppable?

There is a genuine genius involved in apostasy that makes it very difficult to recognize and almost impossible to fight in its inception. By the time apostasy is recognized, it is, for the most part, too late to reverse the process. There are at least three significant obstacles that stand in the way of identifying and fighting apostasy in its beginning stages.

First, there is *gradualism*. Denominations, churches, mission boards, colleges, and seminaries do not turn liberal overnight. Changes are almost imperceptible. Over many years they very gradually move from Fundamentalism to liberalism. Nothing seems to be able to stop their march toward liberalism because it is happening slowly.

Apostasy succeeds because it is predicated on *minute, incremental changes over an extended period of time*. At no point in time are these changes radical enough to justify taking a strong position against them. Only those of keen discernment become significantly concerned and sound a warning about that which *may* be developing.

The Four M's

Dr. Charles Woodbridge in a sermon to the students at Bob Jones University years

ago gave a very perceptive analysis of the incremental, progressive changes involved in apostasy, alliterated by "four M's."

First there is a change in *mood*. This involves a re-evaluation of former beliefs and practices resulting in an underlying change in motives and attitudes. The desire to embrace something "new" leads to the setting aside of that which is "old." A dissatisfaction with past positions and principles emerges, much of the time involving the perceived *need* for greater effectiveness—*success*.

The change in mood is then followed by a change in *methods*. In order to achieve a greater level of success, the methods must be changed to give the ministry a greater appeal to those who are targeted for reaching with the gospel. Notice the underlying motives here appear to be above reproach, but they will be used to justify the intended results. The *end* now justifies the *means*. We have now entered the *marketing* business.

Once the methods have been changed, there follows a need to change the *message* to remove that which is perceived to be counterproductive or negative—so that it will be consistent in appeal and perceived effectiveness with the methods. Biblical truths and imperatives that "turn off" people must be either eliminated or put in a "soft sell" context so as not to offend the prospective converts and impede success.

When the message has been changed, ultimately there is a change in *morals*. This has been vividly displayed in the Evangelical world where the majority of professing Evangelical believers are now convinced that homosexual marriage is an acceptable norm in the Christian church.

So, in order to be more *successful* and *effective* in carrying out the commission of our Lord Jesus Christ, we now have assumed a posture of *accommodation* with evil rather than *confrontation*. This new approach to ministry, the change in the "four M's," is still alive and well—tragically among many unwitting professing Fundamentalists. The New Evangelicalism that swept the country in the last four decades of the 1900s has effectively put a soft underbelly under the entire Evangelical movement, rendering it powerless to stem the tide of evil that swept across our country during that same period of time.

This new approach to ministry, the change in the "four M's," is still alive and well—tragically among many unwitting professing Fundamentalists.

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Lessons from the Preface, “The Translators to the Reader,” of the KJV 1611

Continued from page 19

assistance of God’s Sprit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference . . . it hath pleased God in his Divine Providence here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation . . . but on matters of less moment.”¹²

With regard to rare words in the original Greek and Hebrew, the translators explain,

Now in such a case doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as *S. Augustine* saith, that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs be good; yea, is necessary, as we are persuaded.¹³

The translators, in other words, did not claim perfection for the text they produced. They realized that there were places where the translation in the text was uncertain and that future clarifications and corrections would be inevitable and helpful.

¹ Excerpted and adapted from the author’s chapter, “The Making of the King James Version,” in *From the Mind of God to the Mind of Man*, 4th ed. (Greenville, SC: Ambassador-Emerald International), 129–45. Used with permission.

² The version of the preface quoted here is from F.H.A. Scrivener, *The Cambridge Paragraph Bible of the Authorized English Version* (Cambridge: University Press, 1873), cv–cxviii (available online at the Open Library https://openlibrary.org/books/OL22863009M/The_Cambridge_paragraph_Bible_of_the_authorized_English_version), accessed July 24, 2014.

³ Scrivener, cv.

⁴ Ralph Earle, *How We Got Our Bible* (Kansas City: Beacon Hall Press of Kansas City, 1971), 76.

⁵ Scrivener, cxi.

⁶ *Ibid.*, cxiv.

⁷ *Ibid.*, cvii.

⁸ *Ibid.*, cviii.

⁹ *Ibid.*, cxiii.

¹⁰ *Ibid.*

¹¹ According to Scrivener (xxiv–xxv, xxx), the 1611 contains 6637 marginal notes in the Old Testament, of which 2156 give alternate translations and an additional 67 refer to variants in the original texts. Of 765 marginal notes in the New Testament, 35 have to do with textual variants.

¹² *Ibid.*, cxvi.

¹³ *Ibid.*, cxvii.



Written and Compiled by Dr. Layton Talbert

THE KINGDOM OF GOD: A SHORT VERSION

There are a number of overarching themes under which the Bible's metanarrative (or storyline) could be organized and traced: Covenant or Promise-Fulfillment, Creation-Fall-Redemption, and the Glory of God, to name a few. They are all interconnected. Even a human story (like a Dickens novel) can have a multilayered, multi-themed, even multistorylined structure. Life is complex, interconnected, and richly textured, and so is good writing that is true to life. Where does a Dickens get the ability to do that? From the One who created us in His image as creative creatures and gave us the greatest multilayered, multithemed, multistorylined Book.

The organizational theme this column will explore over the next two issues is the story of a Kingdom. It is one of the most dominant themes that God Himself has built into His self-revelation, His description of reality. Want some quick proof for that on the front end? How many times do you think the Gospels record Jesus using words like "kingdom" or "king"—specifically with reference to God's kingdom? All four Gospels combined include 160 such references to God's kingdom, so this was a huge focus of the ministry of Christ. (And the rest of the NT includes another forty references to the divine kingdom.) Some may object that this figure includes many duplications in more than one Gospel. That's correct, but that doesn't change the fact that the NT, in the providence of God, opens by confronting us *repeatedly* with this concept of God's kingdom. As far as the Biblical record is concerned, Jesus talks about God's kingdom far more than He mentions repentance, forgiveness, or salvation. The reality of God's kingdom is the paradigm, the framework, the context into which these other important concepts must be placed if they are to be properly understood.

Whether all this qualifies the kingdom as *the* storyline of the Bible is debatable (and debated). But it's unquestionably one of the threads very close to the core and interwoven with the others. It is the primary model He uses to describe His relationship not only to His people but to the world and to human history. (Again, for just a sampling of this, see Ps. 10:16; 45:6; Jer. 10:7; Dan. 4:34; Mal. 1:14; 1 Tim. 1:17; 2 Pet. 1:1; Rev. 19:16.)

The kingdom concept is God's way of expressing the nature of the *relationship* He sustains to His creation, His *claims* on creation, and His *purpose* for creation. It is an unveiling of the meaning and significance of human history. Consequently, it unveils how we view our own lives

in the context of history—we are subjects of a King within a kingdom. From Genesis to Revelation the history of the world is framed as the story of *the kingdom of God*. Many more passages factor into this concept than space permits to include, so we can only touch down briefly on the high points of the Bible's overarching focus on God's kingdom plans and purposes.

Pentateuch

Several passages in the Pentateuch contribute to filling in the regal background of creation's kingdom context. But Genesis is where it all starts.

God created all things, fashioned man alone in His own image, and granted him alone dominion over all creation (Gen. 1:26–31). *Dominion* is a kingdom word and concept, and later Scripture reveals that God has a kingdom in mind here. Through his sin and rebellion against God's authority, however, man marred both his divine image and his divinely granted dominion over creation (Gen. 3). God plants a seed promise to counter this rebellion and its effects (3:15). But there's no explanation of what all that means (like subtle references in a good book that you don't entirely understand till later). Later revelation clarifies that this was God's initial expression of the promise that God, through Christ, will provide for the restoration of both the divine image in man and the divine grant of dominion over creation to man.

The first actual appearance of the word "kingdom" is an ominous one—a reference to a kingdom in the land of Shinar known as Babel (10:10). The next chapter (Gen. 11) gives a window into the history of that kingdom. God said, "Fill the earth." Man instead defied God and challenged His authority. But God demonstrated His sovereignty over this human kingdom. (Spoiler Alert: Keep your eye fixed on Babel; it is the same name in Hebrew as what will later show up as Babylon. This is the first manifestation of organized kingdom rebellion against God; in Revelation 17–18 it will resurface as the final manifestation of organized kingdom rebellion against God.)

God narrows down His kingdom purposes to the descendants of one man, Abraham (Gen. 12), who He promises will become a father of kings (Gen. 17)—a promise He later repeats to Abraham's grandson Jacob (Gen. 35). Eventually God narrows His kingdom purposes even further to one particular descendent of Abraham's seed, the line of Judah (49:10).

OF A LONG STORY (PART 1, OLD TESTAMENT)

Historical Books

When David wanted to build a house (temple) for God, God replied that He would build a house (dynasty) for David (2 Sam. 7). In the process, God promises not only to establish his descendant's kingdom (7:12), but to establish it *forever* (7:13). God first references David's son Solomon, but by 7:16 it's clear that He has something much more long-term in mind.

The Historical Books are, of course, all about the kingdom as it is played out in the nation of Israel, so there are, again, many passages that could advance this theme. I will draw attention to just one more. The three components to a kingdom are (1) a ruler, (2) a realm, and (3) a reign. First Chronicles 29:11, 12 underscores all three components: "thine is the kingdom, O LORD, and thou art exalted as head [Ruler] above all [Realm]. . . . And thou reignest [Rule] over all."

Poetical Books

I already cited some passages from Psalms that underscore the kingdom theme (Ps. 10:16; 45:6). But there are a few passages that soar up above all the others in their significance for this theme. Psalm 2 is one such passage. It summarizes the rebellion of human kingdoms against God's kingdom and describes God's counterdetermination to bring all the nations under the dominion of His Son, the Messiah. See how much kingdom terminology you can find in this psalm.

Psalm 89 furnishes several more pieces of the kingdom puzzle, including the preeminence of the Davidic dynasty over all other kings (89:27–29) and the eternity of David's descendants and dynasty (89:3, 4, 36).

Prophetic Books

Isaiah 6 is the Revelation 4 of the OT—a stunning throne room scene like we will see again in the last book: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts" (6:1, 5). Even when God's good earthly kings die (like Uzziah) and their rule is succeeded by evil men (like Ahaz), God is still on His throne. But God is not content to merely rule *in absentia*, from a distance. Isaiah 9 reiterates His promise of the unending success of Messiah's

government via the reestablishments of David's throne and kingdom. God remembers His promises to Eve (Gen. 3), to Abraham (Gen. 12), to David (2 Sam. 7), and to His own Son (Ps. 2).

In Daniel 2 Nebuchadnezzar's symbolic dream of the progression of earthly kingdoms ends abruptly when a great stone, hewn without hands out of a mountain, strikes the image on the "feet and toes," smashes the entire image, and then grows into a massive mountain—a kingdom that fills the earth (Dan. 2:44, 45), signifying the end of human kingdoms and the establishment of God's kingdom over men and nations.

Daniel 7 is another Everest passage, the Psalm 2 of the prophets. Just as Psalm 2 summarizes history as a conflict of kingdoms (human and divine), Daniel 7 specifically describes the eschatological nature of that conflict in the future. It returns to the dominion theme of Genesis 1 and 3 by granting universal dominion to "one like the Son of man" (7:9–14). But the rebellious human kingdoms will challenge the Son of Man's universal dominion (7:15–25). The ultimate human expression of rebellion against divine authority described in Psalm 2 will culminate in a single personage, depicted here as a "horn" (7:20, 21) and identified in the NT as the Anti-messiah, who will "speak great words against the most High" and "wear out [persecute] the saints of the most High" (7:25). But 7:26, 27 describes the triumph and transfer of the dominion and kingdom "to the people of the saints of the most High" under the Son of Man. Throughout it all, the determination of the Ancient of Days stands—this universal dominion and kingdom that is granted to this Son of Man (note 7:14, "his dominion . . . his kingdom") must go to "the saints of the most High" (7:18, 22) and shall go to the saints of the most High (7:26, 27).

The NT describes this Son of Man as the "heir of all things" (Heb. 1:2). And this sharing in the dominion and rule between God's people and God's Messiah explains why believers will be called "joint-heirs with Christ" (Rom. 8:17).

But I am getting ahead of myself. That's for the next column to explore. In the meantime, I'll mention just two final passages. Zechariah describes a time in the future when "the LORD shall be king over all the earth" and all the earth's inhabitants "shall even go up from year to year to worship the King, the LORD of hosts" (14:1–17). Why? Because in the OT's final prophecy God declares, "I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen" (Mal. 1:14).

Conwell.) I left Temple University School of Theology because of their liberalism. . . .

My (late) wife, Marie Christina Russell Henzler, was familiar with Virginia. They attended the same girls' camp each summer: Percy Crawford's Mountain Brook. The girls there thought that [Virginia] was "odd."

At [Upper Darby Senior High School] we had a Bible club that met in the school once a week. To my knowledge, Virginia came only once, but she tried to present some radical ideas. . . .

To get back to the NIV. She was an editor for the American Bible Society from 1965 to 1975. It is my understanding that she immediately began to promote "gender free" translation. I believe that she had a very important part in developing the things that we see today on homosexuality and same-sex marriages. . . .

*Dr. Fred Henzler
Perry, GA*

(Continued from page 5)

missionaries they support. Those who participate in the Adopt-a-Missionary program receive a picture of the family they've "adopted," a list of birthdays, anniversaries, and a "Special Care Suggestions" list that includes "Purchase a *FrontLine* magazine subscription."

FrontLine is an excellent way to keep missionaries and pastors at home and abroad "connected and in the know" as they read about current happenings and are encouraged by the Biblically sound articles. Over the years many thank-you notes from the missionaries and Kenyan pastors have been published in *FrontLine* expressing appreciation for this ministry tool.

Pastor Cary Grant

and his wife, Paula, are serving at the Maranatha Bible Church in the small south-central Ohio town of Glenford. Their ministry at Maranatha began in September



2013. Before moving to Glenford, the Grants served for ten years at the Refuge Baptist Church in Cumming, Georgia.

Maranatha Bible Church was started in 1976 under the leadership of Dr. Robert Shaw and has had only four pastors in 38 years, Pastor Grant being the fourth. The church is strategically located near several small towns and within easy driving distance of the capital city of Columbus.

The church is in a rebuilding phase. Over the last few years Maranatha has faced some difficult challenges and has declined in membership. However, God is doing some great things, and some of the families who left the church are returning as God brings healing to the congregation.

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Wary of Controversy

Pollster George Barna is in the midst of a research project intending to gauge where conservative pastors are politically. The research is more insightful than a divide between political ideologies. Barna listed out a series of contemporary issues and asked respondents to indicate whether or not the Bible addressed them. Ninety percent of the pastors that responded indicated that the Bible addressed all the issues on the list. Barna then followed up with a question on whether those same pastors taught their congregation what the Bible says about those issues. To that, less than ten percent answered affirmatively. So far the reason for the disparity is explained by two different sets of questions.

The first question asked the likely reasons that a pastor would not teach what the Bible says about contemporary political issues. The highest answer indicated (nearly 32% of respondents) was a fear of retribution by the ACLU or IRS. The second highest (23%) came from the belief that church and politics should remain separate. The third highest response (nearly 16%) came from instruction by church boards not to address certain issues.

The second question that helps to clarify the disparity had to do with how those pastors measured their personal success. The top five answers were: (1) attendance, (2) giving, (3) number of programs, (4) number of staff, and

(5) square footage of buildings.

This article can be accessed at <http://www.onenewsnow.com/church/2014/08/01/barna-many-pastors-wary-of-raising-controversy#.VAiRS0tN1Zg>.

Affordable Abortion?

Melissa Schrae Bowen of Prince Frederick, Maryland, has been indicted by a grand jury in Calvert County and was subsequently sentenced to two ten-year terms, which she may serve concurrently. Melissa is guilty of delivering two children at full term and allowing them to drown in a toilet. Initially she denied the delivery but then relented and admitted that she delivered both children.

Her defense, however, is that she already has three children and could not afford a conventional abortion. Hence she feels no guilt and has not acknowledged any wrongdoing. In spite of her confession, scientific evidence cannot corroborate that the children were alive when she delivered them.

This article can be accessed at <http://www.onenewsnow.com/culture/2014/09/03/mom-drowns-newborns-in-toilet-denies-guilt-as-affordable-legal-abortions#.VAisXUtN1Zg>.

Evangelicals and Israel

Luke Moon is a business manager for the Institute on Religion and Democracy. He has written an article entitled "The Latest Threat to Evangelical Support for Israel." He believes that there has been a planned movement to associate the ravaging realities of the Middle East chaos with Christian

Zionism. According to this philosophical agenda, the pain and problems in the Middle East are due largely to misled American Evangelicals.

To further this particular point of view, a 2010 film was introduced, *With God on Our Side*, depicting a peace-loving Palestinian family that experienced the ravaging effects of Israelis and Christian Zionists.

Moon uses the bulk of his article to show how anti-Israel activism has incubated in the Willow Creek organization, Wheaton College, and World Vision, arguing how these organizations are being used to spread anti-Israel sentiment. Most illustrations that he shares from these organizations demonstrate the position that Evangelicals do not want to take sides in this conflict. They rather want to be seen as pro-peace (believing that they are both pro-Israel and pro-Palestinian). Yet this effort usually ends up as anti-Israel.

This article can be accessed at <http://www.thetower.org/article/the-latest-threat-to-evangelical-support-for-israel/>

Questionable Military Rules, Part One

Active-duty military personnel at the Uniformed Services University of the Health Sciences, a Department of Defense medical and graduate school in Bethesda, Maryland, received a written directive that left many scratching their heads: Do not eat or drink in front of Muslims, and try to get to know more about their faith.

The directive came just before the Muslim fast of Ramadan. "This is a period of great personal restraint and commitment in addition to renewed focus on worship," Brigade Commander Col. Kevin Glasz wrote. "I'd like to encourage you to learn just a little more about this religion, but more importantly, I'm asking you to be considerate and do not consume food or drink in front of our Muslim colleagues; it is a simple, yet respectful action."

Read more at http://townhall.com/columnists/toddstarnes/2014/07/30/troops-told-to-refrain-from-eating-drinking-in-front-of-muslims-n1872385?utm_source=thdaily&utm_medium=email&utm_campaign=nl.

Questionable Military Rules, Part Two

Military personnel in Bahrain and other Muslim countries have been ordered to submit to Sharia law during the month long fast of Ramadan. Soldiers are being forced to sit through classes on Islam and proselytization by the base Islamic Cultural Advisor. They are also not allowed to eat publicly, smoke, or drink alcohol during the fast.

Of course, no such equal time is offered for Jewish fasts.

Read more at <http://freedomoutpost.com/2014/06/us-military-personnel-forced-submit-sharia-ramadan/>.

Compiled by Robert Conduct, FBFI Executive Board member and pastor of Upper Cross Roads Baptist Church, Baldwin, Maryland.



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ON LANGUAGE SCRIPTURE

“IS-rah-eel”?

How can you be certain you are pronouncing Bible people and place names correctly?

You’re reading Scripture out loud in a Sunday school class. Your teacher has assigned you Isaiah 8—because he didn’t want to try the tongue-twisters in there himself. The whole room holds its breath as you near that sermon-in-a-name, Isaiah’s son “Maher-shalal-hash-baz.” Will you triumph, reading smoothly past that massive moniker as if it’s the name of your own firstborn—or will you mangle it, accidentally uttering what turns out to be a marriage proposal in Urdu?

If you ever hope to get such Bible words right, you can’t start with a hard case like that one. Instead, you need to start with an even harder one: “Israel.”

“Israel” may not sound like a harder case. It’s one of the most common proper nouns in the Bible, a place name still used daily in the TV news. But—precisely because it is so common—if you try to say “Israel” with any care for its spelling, or for its Hebrew pronunciation, people will look at you funny.

Everyone, from preachers to kids to professors to newscasters, says “IS-ree-uhl” (check any dictionary; this is what its writers hear people say). But the “e” clearly comes after the “a,” not before it. So why isn’t it “IS-rah-eel”? That’s a lot closer to the way it’s pronounced in Hebrew.

And now we arrive at today’s lesson: *Hebrew and Greek are not the standard by which correct English pronunciation of proper nouns in the Bible is judged.* Don’t stand up in front of the Sunday school kids and tell them the story of how “da-WEED” killed “gal-YAT” with a sling; they won’t get it. Don’t tell them how the 450 prophets of Baal were killed at Mt. Carmel by God’s servant “el-ee-YA-hoo”; it’s going to sound like you’re trying to insult the poor prophet. And please don’t talk about Jezebel’s husband, the evil king “eh-CHHH-av”; you’ll get spittle on your notes.

What use is being “right” if everyone looks at you funny? “Israel” is now an English word in its own right, and it’s perfectly linguistically acceptable for English-speakers to pronounce it in a way that fits English best. English never puts an “ah” right before an “eh.” What’s more, many of us aren’t even capable of producing some of the sounds used in Hebrew. So why try?

I can’t teach you how to pronounce Biblical proper nouns correctly in 450 words in the back of *FrontLine*. I can only encourage you (and your Sunday school teacher) not to be intimidated: you don’t have to know Hebrew to read the Bible correctly out loud.

Dr. Mark Lee Ward Jr. authors Bible textbooks at BJU Press and (in his spare time) designs church websites at Forward Design. He blogs at By Faith We Understand.



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Regional Reports

Compiled by Doug Wright

West Virginia FBFI Regional Fellowship

The Beckley, West Virginia, fellowship was held at Beckley Regular Baptist Church on Monday, July 28, 2014. The meeting was well organized, and Pastor and Mrs. Beverly were gracious hosts. What a blessing to gather with others serving the Lord! We started the fellowship around a light breakfast and then continued with some special music and a great message from Dr. Mike Yarborough, pastor of Faith Baptist Church, Delco, North Carolina. After that we broke into individual workshops for ladies and men. After a good lunch, Dr. Yarborough brought another encouraging message on "Being of Good Cheer." The meeting was a blessing to all who attended.

Alaska Regional Fellowship

The Alaska Regional Fellowship of the Fundamental Baptist Fellowship International met July 28–30, 2014, at Immanuel Baptist Church in Palmer. Pastor Ben Burtch and the Immanuel Baptist Church family did a magnificent job hosting our twenty-third annual meeting.

Our speakers were Dr. John Vaughn, Dr. Tom Nieman, Dr. James Baker, Miss Becky Vaughn, Pastor Brent Miller, Chaplain (CPT) Matthew Sanders, and

Pastor Bruce Hamilton. Dr. Vaughn's opening message on the Sermon on the Mount set the course for our meeting. Dr. Nieman has been a favorite speaker at our meeting for a number of years and always blesses our hearts. Pastor Bruce Hamilton brings the Alaska flavor into the meeting.

This was Dr. Baker's first time to speak at our Alaska Fellowship. He brought two very timely messages on Monday and Wednesday evenings and did a very challenging workshop on "Integrity in the Ministry." Pastor Brent Miller is youth pastor of Grace Baptist Church in Muncie, Indiana. This was his first time in Alaska, and he brought a powerful message on "God Leads Us in the Storm."

It is always a blessing when we can have one of our FBFI chaplains in our meeting. Chaplain Sanders shared with us a powerful testimony of God's leading in his life from being a missionary to becoming a military chaplain. Becky Vaughn, following in her mother's footsteps, was a great blessing to the ladies at the ladies' workshop on Tuesday.

Our next meeting will be at Hamilton Acres Baptist Church in Fairbanks on July 27–29, 2015, with speakers Drs. John Vaughn, Kevin Schaal, and Walter Brock.





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Chaplain Reports: What We at the Home

Each quarter FBFI chaplains file reports to update their personal information and duty assignments and to report on their ministries. Although we often include excerpts or summaries of these reports in *FrontLine*, we want you to experience what we do when we read them. Recent reports reveal the range of experience and recruitment in the FBFI Chaplaincy.

This past August we received an application from a former soldier who is now studying for the ministry. We received reports from chaplains who have been recently promoted or deployed and from another who is retiring after many years of faithful chaplaincy ministry. We invite you to enjoy some excerpts from recent reports.

CPT Michael Barnette, HHBN XVIII Airborne Corps, Ft. Bragg, NC

Serving as Senior Pastor of the Pope Chapel 0900 Protestant Service . . . attendance holding at 70. Weekly Battalion Bible Study, although half of the BN is still



deployed to Afghanistan. In the past three months I have conducted marriage enrichment training, a parenting seminar, and coordinated a Financial Peace University class, impacting twenty families. Also served as the Project Officer for a Math Mentor Program in an on-post school, in which we worked with 3rd-5th grade students once a week, with the opportunity to have an impact for the Lord in the lives of the students and their parents.

LTC Scott Bullock, US Army Garrison, Ft. Gordon, GA

Recovering from a surprise right-shoulder replacement surgery. My new Deputy Garrison Chaplain assignment, typically administrative, has tremendous ministry moments: overseeing the Religious Support Office with three chaplain's assistants and one other chaplain; planning and leading monthly Unit Ministry Team training; conducting weekly and monthly meetings on behalf of the Sr. Installation



During a barbecue at the Annual Fellowship, WWII veteran Harry Duvall, with the encouragement of his granddaughters, talks to Chaplain Drew Paul about the landing on Omaha Beach.

Office Enjoy All the Time

John C. Vaughn

Chaplain and Garrison Commander; overseeing two DA civilians, thirteen contractors and four Distinctive Faith Group Leaders. Visiting numerous Bible studies, chapel services, and soldier spiritual fitness programs. Sometimes I speak and start with a personal testimony and gospel presentation.

CPT Jeff Campa, 89th Sustainment Brigade, Kansas City, MO

Amey continues to serve with the Family Readiness Group. Some of our deepest ministry has been with former soldiers/staff that have transitioned into other units but through her work with the FRG and God's work in their lives they have initiated follow-up contact with us that has provided long-lasting bridges for ministry.



LTC Gary Fisher, US Army Chaplain Center and School, Training Directorate, Ft. Jackson, SC

Since pinning on this new rank, the craziness has stepped up to a new level. I covet your prayers. It has been difficult and challenging, even with the confidence of my superiors. I was able to preach at Grace Baptist in West Columbia—a tremendous blessing! My main ministry right now is my chaplains and chaplain assistants here at the school—about 300 students.



(Right) Chaplain Fisher also arranged for Dr. Vaughn and Becky to speak in Sunday services at Grace Baptist in July. Enjoying fellowship at Zaxby's after the evening service, Dr. Vaughn captured some of the Fisher men in a "Totem Pole."

LT Plais Hoyle, USS *Leyte Gulf*, FPO 09570-1175, at Sea

Preparation for deployment brought opportunities to interact with the Command and Readiness Group and several specific families. The first Sunday of our deployment I had twenty-two Sailors attend service. Conducting a Bible study on Romans 8, and teaching a course on servant-leadership. While in port in Malaga, Spain, I led our crew in three Community Relations Projects. Many opportunities to speak to individuals on Biblical principles and to provide counsel and care for marriage problems. Continually impressed by the spiritual needs out at sea and thankful for the opportunity to be a light in a dark place.



LCDR Rob Johnson, Naval Station Rota, Spain

Temporarily assigned to Naval Station Great Lakes to attend Trinity Evangelical Divinity School to earn a ThM in Pastoral Counseling. At Rota finished preaching through 1 John. Average attendance ninety. Children's church average was thirty and Adult Sunday School average was thirty. In our men's midweek Bible study we studied Ephesians. Taught our base Ethics Class, prayed at four ceremonies, counseled on average five people a week. Will be involved in a local church in the North Chicago area while going to school, then will report to our next duty station after graduation.



CPT John Lockhart, 153 BSB, Papago Park Military RES, AZ

Steady flow of counseling, unit visits, and crisis interventions. Newer programs gaining success are Recruiting/Retention Battalion and Church Partnerships—last winter, six local churches came



together to feed over 250 new recruits and cadre, opening the door for a monthly fellowship; recent training block with a session on Dave Ramsey's Financial Peace University; Strong Bonds Marriage Retreats with over fifty couples in three events.

LCDR Tavis Long, HQMC, Navy Pentagon, DC

Accepted into Advanced Education Program with one year of funded graduate education, to attend civilian institution to study Ethics. Currently applying to schools.

CPT Nathan Mestler, USANG 162nd Wing, Tucson, AZ

Praise the Lord for the opportunity to lead a marriage retreat with sixteen Air Force families. There were many opportunities for the gospel.

MAJ Brian Palmer, USAG, Ft. Greely, AK

Completed preaching through 1 Corinthians. Our numbers dropped from 65 to 35 during the summer; still, we had 70 children and 21 volunteers for VBS, where three young ladies came to the Lord. Our outreach to the Hispanic community is going well—a vital ministry. Have continued to deal with crisis after crisis; helping soldiers with PTSD and its effect on their families.

CPT Drew Paul, 16th Special Operations Aviation Regiment (Airborne), Ft. Campbell, KY

Serving as the Battalion Chaplain for the SOAR Training Battalion. My soldiers are in a high-stress training environment. I also cover down for the Regiment and other Battalions. Participating in Combat Skills Training gives me many opportunities to connect with my soldiers, resulting in much personal, marital, and family counseling; over 500 counseling sessions reported in my last OER. God has blessed with sixteen professions of faith and several marriages saved from divorce.

MAJ Roger Rodriguez, Joint Base Lewis-McChord, Tacoma, WA

Currently attend Clinical Pastoral Education (CPE) resident schooling at Madigan Army Medical Center here at JBLM. *[This training is required for Hospital Chaplaincy, often in the military and certainly in the VA.—Ed.]*



CPT Daniel Roland, 2-4 FAR, Ft. Sill, OK

The last quarter was centered on loading the trains and rolling stock for the 700-mile convoy to Ft. Bliss for 28 days of war games and certifications necessary for our MLRS BN to be up to specs. Very busy time, but productive for me. God's protection was wonderful to behold.

An armored Humvee rolled several times but all walked away, even though the driver was ejected. Average temperature during the training was above 100 degrees. All sorts of snakes and harmful insects in the desert, with our crews getting less than 2 hours of sleep a day. Held 6 field services, 36 counseling sessions, 18 presentations of the gospel. Since our return, was involved in my first military funeral.

MAJ Michael Shellman, 160th Special Operations Aviation Regiment (Airborne), Ft. Campbell, KY



Praise the Lord for the encouraging Annual Fellowship this year. It was so encouraging to hear and spend time with Dr. Vaughn. Our cookout was so special as we shared testimonies. The highlight for me was our Monday night meal and hearing Dr. Monroe share from his heart Joshua 1:9. God was speaking to me and preparing me for my next mission. I used Joshua 1:9 as my theme for what I was called to do just a few days later. The message of hope was well received by a mighty force of warriors. Truly an event I will never forget.

LCDR Robert Spivey, Commander Expeditionary Strike Group Seven, Det Sasebo, Commander Fleet Activities, Sasebo, Japan



Sending report while underway to avoid Typhoon Neoguri. Currently TAD as command chaplain onboard the USS DENVER (LPD-9), scheduled to decommission in September.

MAJ Matt Sprecher, 3-321 FAR, 18th Fires Brigade, 82nd Airborne Division, Ft. Bragg, NC

At Ft. Belvoir to attend Command and General Staff Intermediate Level Education (ILE). Miss my family but lots of opportunity to reflect and recharge. Have been able to attend church at Engleside Baptist, enjoying the ministry of Pastor Brad Lapiska. Even in class, God has given me opportunities to share the Word with my fellow majors.

COL Joe Willis, US CENTCOM, HQ, MacDill AFB, FL



Almost finished at CENTCOM and in the Army. Awarded the Distinguished Superior Service Medal (DSSM) for end of tour award at CENTCOM. Serving at Providence Baptist as a deacon and Sunday school teacher. Looking forward

to serving as Chaplain Recruiter for FBFI. Please pray that needed meetings and support come in quickly to cover the years between end of Active Duty and beginning of retirement pay, since I am retiring from the Reserves, even though I have been on Active Duty for the maximum allowable for a Reserve. Pray for our home in Florida to sell. Pray for our sons in the ministry, daughter on the mission field of Peru, and those who are still in school. Pray for my wife and me during this transition. By faith, there are great days ahead in chaplaincy.



Chaplain Barnette with one of his math students.

CH (CPT) Barnette, 239th Chaplain Jump, with LTC Kober



Laying Up Treasures on Earth or in Heaven? (Part 2)

In the last article I addressed the matter of laying up treasures upon earth. The Lord Jesus Christ exhorted His disciples not to focus upon the physical—that is, the temporal. The person whose life is consumed with the things of this earth will be greatly disappointed. Even King Solomon admitted in Ecclesiastes 2:11, “Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.” Man cannot satisfy his hunger for more things with what the world has to offer. Ecclesiastes 6:7 says, “All the labour of man is for his mouth, and yet the appetite is not filled.”

Instead, the Lord instructed His disciples to focus upon the spiritual—that is, the eternal. The Lord said in Matthew 6:22, “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.” The word “single” speaks of a disciplined focus. Second Corinthians 4:18 reads, “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” Just as a farmer puts blinders on a horse so it will look in one direction, so the Christian must put on spiritual blinders and fix his gaze beyond this life. The Lord went on to say in Matthew 6:22, “If therefore thine eye be single, thy whole body shall be full of light.” The last phrase, “full of light,” means full of good works, which means the Christian is consumed with laying up treasures in Heaven. He realizes he cannot take the treasures of this earth with him—his lands, investments, possessions, or securities. His knowledge of God’s Word has convinced him that the safest place for his investments is in the eternal work of God. So what does he do? He sends his investments ahead by investing in God’s work. Matthew 6:20 becomes a reality to him—that’s where Christ said, “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” This profound truth needs to sink into the hearts of the Lord’s people. Laying up treasures in Heaven is our given opportunity. And one of the ways we can lay up treasures in Heaven is by giving back to the Lord a portion of what He has so graciously given to us.

Throughout the Scriptures we find that men of God gave back part of what the Lord had given them. The

Bible provides many examples of such men, including Abraham and Jacob in the Old Testament. This principle of giving to the Lord is found in the New Testament as well. In 1 Corinthians 16:2 we are instructed, “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” You may be asking how much you should give to the Lord. Well, there are only two ways that a person can give to the Lord. Second Corinthians 9:6 says, “But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” The sad reality is that many people give very sparingly to the Lord. This has always been a problem, even during Bible times. For example, when the Lord sent manna from Heaven to the children of Israel in the wilderness, He specifically instructed them to gather only what they needed for that day and not to keep extra for the next day. But according to Exodus 16:20, “Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them.” The children of Israel had a stockpiling mentality, just like so many Christians have today—they wanted to keep more for themselves. Proverbs 11:24 says, “There is that withholdeth more than is meet, but it tendeth to poverty.” The Lord will not bless the person who gives sparingly. He wants us to give unto Him bountifully; He honors the Christian who gives in this manner. Proverbs 3:9, 10 reads, “Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” We should always give bountifully to our Lord, and we should also give cheerfully: 2 Corinthians 9:7, “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”

Whenever I give cheerfully, I acknowledge that everything I have is because of the Lord’s goodness to me. My attitude therefore is one of gratitude, love, affection, and devotion. May all of us lay up treasures in Heaven with this Biblical attitude!

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