



The New King James Bible

As you know, the Bible was not written in the English language. It was written in Hebrew and Greek — languages unknown to the average English-speaking person. We do not have the original manuscripts, therefore we must rely upon copies and translations.

Words are signs of ideas — vehicles of thought. If the wrong words are used, the wrong message is presented and the wrong conclusion is reached by the reader. Paul said that he wrote in words so that they (and we) could understand (Eph. 3:3-5). He also said, "These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual (words)" (I Cor. 2:13). The idea is that he used spiritual (Spirit directed) words to reveal all spiritual truth. That is verbal and plenary inspiration (John 16:13; II Tim. 3:16, 17).

Due to the widespread love for and use of the scriptures, the publishing of Bibles has been a profitable business. Therefore we have seen many translations on the market. Many of them are mutilations rather than translations, and perversions rather than versions. For years, denominations have written their creeds and quoted or referred to the scriptures in them. In effect, that was putting the Bible in their creeds. In recent years, they have shifted tactics, and are now putting their creeds in the Bible. This they do by translating their doctrines (often Calvinism) into the new versions. For example, *The Living Bible Paraphrased* is one sectarian preacher's opinion of what God should have said or how He should have said it. It is not a translation, but rather a commentary. Some others are equally dangerous and unworthy of our confidence.

The thing that should concern us most when considering any version or verse is: did the translators use the correct English word or phrase to reveal the exact meaning of the original language?

In 1979, the Thomas Nelson Company of Nashville, Tenn. completed and published the *New King James Version*. We now quote from the publishers:

"In the Preface of the 1611 edition, the translators of the Authorized King James Version state that it was not their purpose 'to make a new translation . . . but to make a good one better.' Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist of revising and en-

hancing the excellence of the English versions which had sprung from the Reformation of the sixteenth century.

"After nearly four hundred years, the King James is still deeply revered among English-speaking people throughout the world. This is in part due to the majesty of the form of the work, but also because it has been the mainspring of the religion, language, and legal foundations of our civilization. For these reasons the publishers have felt obliged to follow the method of the original translators — to produce a revised English edition which will unlock the spiritual treasures found uniquely in the King James Version of the Holy Scriptures.

"The 1611 scholars understood that a genuinely worshipful form is appropriate to the expression of divine matters. They accordingly disciplined their talents to render not only well-chosen English words for their time, but also a graceful, often musical arrangement of language which has stirred the hearts of Bible readers through the years. The translators and editors of the present edition, while sensitive to the late twentieth-century English idiom, and while making precise comparisons with the Greek text, have similarly exercised special care to maintain the lyrical quality which is a notable characteristic of the Authorized Version . . .

"In faithfulness to our readers, it has seemed consistent with our task to cooperate with competent scholars who are governed by the first principle of Divine authorship of the Holy Scriptures, as the Bible itself attests. Therefore, all participating scholars have signed a document of subscription to the plenary and verbal inspiration of the original autographs of the Bible."

These additional quotations will further describe this new translation:

"The King James Version (KJV) became the 'authorized' version of the Bible in the English-speaking church for many reasons, but it did so primarily because of its own intrinsic worth. That it has needed overhauling has been known for centuries; numerous attempts to do it have been made. The most recent revision is the New King James Bible (NKJB) New Testament, the purpose of which, according to its publishers, is 'to make the King James even better'! . . .

"The NKJB is an important publishing event because now readers of the KJV have a readable and fairly accurate version to use. In most important aspects the NKJB is far superior to the KJV and to be preferred. Its faults do not make it less valuable than the KJV in those respects but simply not as good as it could be . . ." (*Christianity Today*, November 2, 1979)

"Most Bible readers — even preachers — may not be aware of it, but the King James Bible you may buy at the bookstore today is not the King James Version that appeared in 1611. The KJV has been revised three times. If you were not aware of that fact, don't feel out of touch with current trends in Biblical scholarship. The last revision was in the 1700's. Now, after four years of work, and with the purpose of 'making the King James even better,' an international team of 119 scholars, editors, and church leaders has produced the New Testament portion of **The New King James Bible**, available to the public in June of this

(continued on back page)



Bill Hall

Good Churches Have Problems

"No internal problems," the man said. And our first reaction was that of admiration for this "ideal" church that knew no problems. But with further observation our thinking changed.

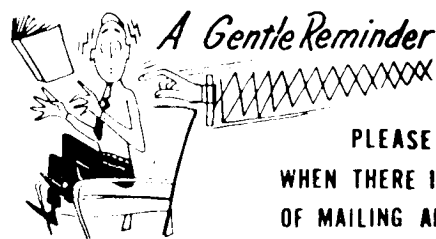
The Bible speaks of a church that had "no problems". The church at Laodicea was "rich, and increased with goods, and had need of nothing" (Rev. 3:17). On the other hand the Jerusalem church was faced with several problems. They had to witness the death of a hypocritical, lying couple (Acts 5:1-11). There was murmuring because of neglect of the Grecian widows (Acts 6:1-7). There were doctrinal problems over the question of circumcision (Acts 11:1-8; 15:4,5). Jerusalem had its problems while Laodicea was "free of problems" - yet every Bible student knows that Jerusalem was the approved church while Laodicea was nauseating to the Lord.

Further, when one observes the problems of the Jerusalem church, he recognizes that the problems were a direct outgrowth of the work and activity of that congregation. Had there not been the spirit of benevolence that prevailed among its members, there would have been no occasion for Ananias' and Sapphira's lie or for the murmuring over neglect. Had there been no evangelization among the Gentiles, there would have been no problem over circumcision. Jerusalem had problems because they were a working, active, thriving, growing church. And it may well be that Laodicea's absence of problems was a direct outgrowth of its lukewarmness and lack of vitality.

We conclude that a lazy, "do nothing" church may well be free of problems, but an active, working church can expect certain problems. A church that succeeds in converting alcoholics, drug addicts, divorcees; that seeks a "Samaritan woman" of

our day, or a "Simon the Sorcerer", or a "Mary Magdalene" can anticipate some problems. But, that church which chooses the alternative, preaching to and converting only the morally good who fit well into their own social and economic circles, while avoiding some problems, faces the greatest problem of all in their failure to obey the commandment of the Lord (Mark 16:15) and to follow His own personal example. A church that develops thinking people who objectively study every Bible question for themselves can expect some differences to arise in their earnest search for truth. A hospitable church must be prepared for charges of neglect in their show of hospitality. True zeal for the Lord will beget problems but woe to that church that neglects the Lord's work in order to avoid problems. The Lord's anathema is upon that church.

It's not the existence or non-existence of problems, then, that determines the strength of a church, but how the church deals with its problems. Love for one another, mutual concern, longsuffering, humility, love for truth, determination to do God's will - these are the qualities that make for a strong church. They cannot stop problems from developing, but they can enable a church to bring its problems to God-approved solutions.



PLEASE NOTIFY US
WHEN THERE IS A CHANGE
OF MAILING ADDRESS.

ALL IN THE BODY

MOUTH TALKS REAL BIG
BUT HE DOESN'T SEE
WHAT'S GOING ON.



© BOB WEST

Children's Behavior In Worship

One of the greatest responsibilities parents face is that of teaching their children proper behavior in worship. The children's ultimate interest in spiritual matters depends so greatly on their parents' success.

Teaching children that they are to be quiet is important. But good behavior in worship reaches far beyond this. Children must be taught reverence and respect for God. They must learn to stay awake, to sing, to listen, to participate. Their interest should grow as their capacity for learning grows. By the time they reach accountability they should be able to discuss intelligently the preacher's lesson (assuming it is sufficiently organized to be intelligible). If they cannot do so, they have not behaved properly, no matter how quiet they have been. At this point in their lives they should be ready to offer a reasonably mature expression of adoration and praise to the true and living God. With such goals in mind, faithful parents set out to train their children. We offer the following suggestions.

1. Sit near the front. There are fewer distractions up front. If adults are distracted in the back (and they are bound to be), children may totally forget where they are. You might teach them to be quiet back there, but you will hardly be able to teach them to listen and participate. Make a rule very early in your children's lives that they never, never sit behind you.

2. Don't let your children routinely go to the restroom. The time for using the restroom is before they leave home or just before the worship begins. Then they probably will not need to go during the worship period. Exceptions should be few and far between for normal children. The restroom parades that occur in most worship periods are unnecessary, distracting, and counter to the goals we ought to have for our children. Never let your children go to the water fountain. They can wait.

3. Don't let them play. Toddlers will need something for their entertainment, but when children reach four, five, or six years old, they are old enough to sit quietly without entertainment. You will be surprised at how soon they will learn the words of songs and what they might glean from a sermon. Pencils and paper should be used only for taking notes on the sermon.

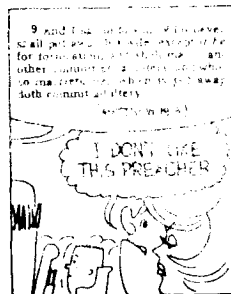
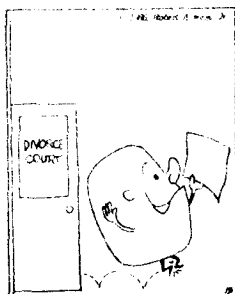
4. If possible, see that they get proper rest the night before. Lack of sleep increases irritability and restlessness. Children will be better behaved in Bible classes and during worship periods when they have slept normally.

5. Set a good example before them. Children whose parents demonstrate little fervor, interest, and reverence in worship will likely demonstrate little of these qualities themselves.

6. Pray for God's help. The task is not easy, but great joy awaits those who are successful.

Bill Hall

THEOPHILUS



THE NEW KING JAMES BIBLE — continued . . .

year . . . In, reality, the level and intensity of both the Greek and English scholarship on this project is unsurpassed in Bible publishing, and we believe that the NKJB will have a greater impact on English-speaking society than any publication since the 1611 King James Version.” (*Ministry*, September, 1979)

“The **New King James Bible** may well be the most important event in religious publishing in this century. For many people, it will produce a renewal of interest in God’s Word and a new commitment to lifestyle firmly based on biblical teaching.” (Dr. Lloyd John Ogilvie, Hollywood, California)

“The King James Version has lost nothing in the process of the change; I think it has gained a great deal. And I can recommend **The New King James Bible** without reservation to anybody who wants to understand what God is saying to him through the written word.” (Dr. Harold Lindsell, Wheaton, Ill.)

“We have no desire to enter the battle of versions. Others are better qualified to do that. There are, however, a few things to be said about the conglomeration of perverted versions that are being read before the assembly and studied in private to the detriment of real Bible faith. What the liberal critics were not able to do, the ‘translators’ and paraphrasers seem to have accomplished. They have destroyed confidence in the infallibility and integrity of the Scriptures.

“There are numerous versions and paraphrases on the market, all of which claim to be the word of God. Sometimes the label masks the poison.

“Thomas Nelson Publishers has just hit the market with a ‘New King James Bible.’ A superficial examination indicates that the King James text has been pretty well preserved with the antiquated words and grammatical forms modernized. The aim

seems to be to produce the only really majestic English version as the King James scholars would have done it if they had been working today. We like what we have seen. The English language is a living language, and hence in transition. The meaning of many words has completely changed since 1611. So many changes have occurred, there is need for an update . . .

“The battle of the future will not be the battle of the versions. It will, rather, be a battle over whether we can trust any translation. In this, the KJV has one advantage: it was produced not for book sales in the publishing market, but for faithfulness to the best available ancient texts in an effort to put the word of God into the language of the people.

“We would hope that this new translation — or update — will improve the readability while maintaining loyalty to scholarship and the actual wording of ancient texts.” (Reuel Lemmons, Editor, *Firm Foundation*, July 10, 1979.)

Here are some of the good features of the New King James translation:

1. It is printed on good paper with very clear type.
2. It has ample space for notes and outlines.
3. It is the work of more than 100 scholars, and not one man or some cult or denomination.
4. The use of oblique typeface in the text for all Old Testament quotations makes them very easy to locate.
5. Footnotes identify all Old Testament quotations.
6. All nouns and pronouns referring to Deity (God, Christ, and the Holy Spirit) are capitalized.
7. Paragraph headings assist the reader in identifying subject matter and logical transitions.
8. Poetry is structured as contemporary verse to indicate the original poetic form of the passage.
9. No verse has been omitted, yet all archaic words and words which have a different meaning or connotation now have been changed to their 20th Century equivalent.
10. Quotation marks are used for all quotations. Verbs ending in “st” or “th” (lovest, doeth, dost, etc.) have been changed to words common to our time and method of speaking and writing.

Only the New Testament is available now. It comes in two sizes and four different bindings. You can get a copy for as little as \$5.00. According to our information, it will be at least another year before the entire Bible will be completed.

We believe this information is worthy of the space devoted to it. We are happy to encourage anything that will contribute to a more diligent study of God’s sacred writings. We are not condemning the old King James. Millions have read, understood, obeyed, and been saved by its use. We believe the New King James is an improvement and will open new doors of interest and understanding of the scriptures. We have done considerable research on the men responsible for it.

For those who reject the modern, misleading versions and desire to stay with the beloved King James but with the necessary corrections, the New KJV is the answer. It is not perfect, but we believe that it is as good as the best and better than the rest. Eugene Britnell

The Reflector is published monthly by the church of Christ meeting at 2005 Elkwood Drive, Fultondale, Alabama 35068. Our mailing address is 3004 Brakefield Drive, Fultondale, Alabama 35068. Edited by **Edward O. Bragwell, Sr.**

Second Class Postage paid at Fultondale, Alabama 35068.

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.”