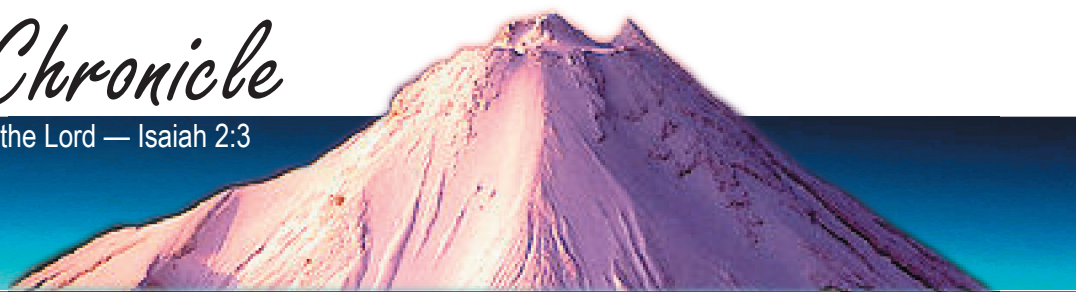


# The Summit Chronicle

Come let us go up to the mountain of the Lord — Isaiah 2:3



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#### **Scripture of the Month**

**"Keep deception and lies far from me. Give me neither poverty nor riches; feed me with the food that is my portion, lest I be full and deny Thee and say 'Who is the Lord?' or lest I be in want and steal, and profane the name of my God."**

— Proverbs 30:8-9

#### **Contact Us**

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## **FREED HARDEMAN UNIVERSITY STUDENTS IN NEW ZEALAND!**



### **FHU-NEW ZEALAND CAMPAIGN FOR CHRIST 2007**

*Report by Kevin L. Moore*

The dates of the annual FHU-New Zealand campaign for Christ were May 16-June 6, 2007. The FHU campaign group consisted of twenty-three campaigners, including eighteen students, four recent graduates, and assistant Bible professor Kevin Moore (former missionary to NZ). The group was divided into three teams, each based in a different location:

nine in Palmerston North, eight in New Plymouth, and six in Hamilton and Christchurch. The Palmerston North team focused primarily on evangelism, the New Plymouth team focused mainly on church edification along with some outreach, and the Hamilton/Christchurch team mostly concentrated on assisting smaller, struggling congregations.

The **Hamilton/Christchurch** team was comprised of Kevin Moore, Riley Hendrix, Jeremy Sweeney, Beth

Swymer, Emily Jones, and Brenda Fudge. In each location the guys did all of the preaching, teaching (adults and teens), and song leading, and the girls taught children's classes. The team began in Hamilton, visiting previous contacts, delivering additional Bible study materials, and letterboxing (leaflet distribution), inviting people to the Sunday morning service where the topic of "Bible Inspiration" was to be addressed. Three visitors from the community attended,

and a Bible study was set with one of them (Tania). Sunday afternoon we traveled 1 ½ hours to Waihi and had a worship service with the two Christians there, along with the four brethren who traveled an hour from Papamoa. They were all very encouraged. Sunday evening we were back in Hamilton to conduct another worship service. Monday we planted trees and cleaned up around the church building. Tuesday we traveled about three hours north to Warkworth, where we spent three days letterboxing communities of the Rodney district and door-knocking, inviting people to a one-night gospel meeting. One visitor (Martin) from the community attended the Thursday night meeting, along with six of the ten-member congregation. The church was noticeably edified and Martin expressed an interest in learning more about the Bible and non-denominational Christianity. Meanwhile, the lady who was contacted in Hamilton informed the brethren that she is planning to move to Warkworth and that she has a sister living in Wellsford (one of the towns we letterboxed), so now there are three good contacts in this area to be followed up on, as well as others who have begun responding to the letterboxing material. From there we began a long journey south, stopping in Taihape to visit with three of the four Christians there, then to Palmerston North for a brief visit with the brethren, and then on to Wellington where we spent the night with a Christian family. The next day we journeyed down to Christchurch, where the Lord's church has been re-planted only since last year. Sunday the four members of the Timaru congregation traveled two hours to worship with us and to share a pot luck meal. It was an encouraging day of Christian camaraderie. The next few days were spent with the Christchurch brethren in Bible study,

prayer, discussion, and mutual encouragement.

The **New Plymouth** team consisted of Jordan Braswell, Loren Carroll, Seth Terrell, Brandy Barnett, Nancy Dean, Karrah Epperson, Sarah Fuqua, and Bonny Moore. They letterboxed the city of New Plymouth and surrounding areas, and spent a day door-knocking where one good contact was made. The campaigners organized and conducted a Super Saturday (VBS), including the construction of a giant ark. About forty children attended, including four visitors from the community, three of whom came to worship the next Sunday. The team also helped with cleaning the church building and organizing Bible class materials. They visited and encouraged older members, getting one of the member's non-Christian spouse to attend worship and open up to Bible study. They traveled two hours south to assist the small Wanganui congregation, letterboxing about two-thousand leaflets, singing in the town square and handing out copies of *The Voice of Truth International*. They also had mid-week Bible study with the church. Back in New Plymouth they promoted a marriage seminar with visiting American preacher Mike Vestal, where eleven visitors attended. All of the male students participated in preaching, teaching, and song leading, while the ladies taught children's and ladies' Bible classes.

The **Palmerston North** team was comprised of Jonathan and Leah Harrison, Josh Gulley, Cedric Lightner, Beth Kee, Rachel Kee, Melissa Maddox, Sarah Tanner, and Tiffany Bolks. They spent

one day distributing literature by way of letterboxing, but most of their time was engaged in door-knocking and trying to develop people's interest in Bible study. They visited 1,321 homes, personally spoke to 521 people, and set up thirteen initial Bible studies, with five good contacts to revisit. A number of these initial studies have led to multiple studies, and some appear to be close to a response. There have also been several visitors to worship and other activities as a result of the door-knocking. During the campaign one young lady, Miranda Hancox, who had been attending services and having Bible studies for some time, was baptized into Christ. When intermittent periods of rainy weather prevented outreach, time was spent cleaning the church facility. Visits were also made with elderly members. The campaigners worshipped with and encouraged the newly established, six-member Foxton congregation (about a 30-minutes' drive from Palmerston North), and in the midst of a very full schedule, much time was spent fellowshiping with and building up the Palmerston North brethren. As in the other locations, the FHU men took care of the preaching, teaching, and song leading, and the ladies taught the children's classes.

The last weekend of our trip was a national holiday (Queen's Birthday), so all FHU campaigners and brethren from around the North Island met in New Plymouth for a Youth-Young Adult Christian Camp. The theme was "Greatness in Service" (based

**continued on page 5**



# CHRIST AND LOGIC

by Dave Bell

Logic is the science of necessary inference or implication and it is therefore imperative that we approach the word of God with a clear mind and an honest heart so we can understand correctly what is being said in scripture. In just about every introduction to logic you will find this example.

**All men are mortal.**

**Socrates is a man.**

**therefore Socrates is mortal.**

We see that here the conclusion follows **necessarily** from the two premises we were given. However, throughout history many have tried to prove that there are other “logics” and therefore other ways to come to truth (Postmodernism for example.) These are called polylogisms, a phrase coined by Karl Marx. Marx concluded that the logic of the proletariat, capitalists and bourgeois were all different since all the classes thought in different ways and therefore had a different logic to each other class.

Today we see this concept lived out in **multi culturalism** this mindset says that we cannot teach our biblical perspective to a person who has a different culture to our own. This would subvert their culture by giving them our interpretation of biblical truth, they go on to say that this is not what God would want. Therefore there are different biblical perspectives in different cultures and **each one is correct for them.** This we know as postmodernism.

In logic this may be true when there is no necessary inference for a proposition and could have different implications. It does not

however apply when there is a necessary implication as in the example of Socrates above. This point must be made very clear and held on to if we are to think and argue rationally. If we don't then logic unravels into the postmodern mindset so prevalent today.

In logic there are three basic laws of thought: (1) contradiction (2) excluded middle and (3) identity. These are fundamental laws for understanding truth and when broken down they simply say this.

**CONTRADICTION = A or not A**  
**EXCLUDED MIDDLE = either A or not A**  
**IDENTITY = A is A.**

A stands for whatever a sentence or object is just as x stands for whatever number in algebra. Tied to this fact is the one that in order for a word to mean something it must also **not** mean something else. For example, the word cat means cat, it does not mean horse. If this was the case then the word cat would be meaningless if used in two or more ways and we need to remember this when arguing a biblical case.

Genesis 1:1 “In the beginning” has a definite meaning. It does not mean 5,000 years after the beginning, nor does it mean 5 seconds after the beginning. It means what it says and if it didn't then the Bible would be useless. In this scripture A is A the law of identity (the beginning.)

The thing is itself. Also either A is A or it is not A (law of excluded middle.) There are no shades of grey in the statement at all. Many who contend that there are shades of grey forget a very salient point

and that is that all shades of grey are made up of black and white and the misuse of them is the same as using logic to prove what is illogical.

In **John 1:1 ff** we have another beginning. “In the beginning was the word (**logos a root word for logic.**) And the word was with God and the word was God.” Then in verse 9, “There was the true light which coming into the world enlightens **every man.**” The word every or all is called a universal in logic and here it means that every person who comes to Christ, will be lit or enlightened by the logos, the logic of Christ.

Man is created in the image of God and this is the spiritual side of all men. But there is another way we are created in the image of God and that is we were created as rational beings. This is so that we can have a meaningful relationship with Him when we read and rationally apply the word to ourselves. And we can truly understand what He is saying to us through the logos (Christ) in the New Testament. Therefore we are to be as rational as Christ is in our thinking and application of His word.

Paul in **ICorinthians 13:11** says that at one time he thought and spoke as a child but when he matured he stopped doing those things but rather thought and spoke as a rational adult and especially so when he used the Scriptures. Then later in **ICorinthians 14:7-8** he applies this reasoning with an example from music. He says that if an instrument makes an uncertain sound, who would know what was

going on, and who could continue listening to it? It is the same for God's word. It must be clear and logical and make perfect sense to the hearer or reader.

One pitfall that often occurs is when one tries to draw an inference from a command. This cannot be done since commands are in the imperative mood or speech. Take for example the command "You be perfect as even your Father in heaven is perfect." (Matt 5:48.)

If we tried to get a necessary inference from this we could only think that we can be perfect and should always be perfect. But if you think for a moment you see that in fact we cannot be perfect, why? Because if we could we would not need a saviour. This highlights the danger of reasoning from imperatives. It actually is saying that since we can't be perfect, we do need a saviour. Therefore we reason from declarative statements or propositions not imperative ones.

Let us now look briefly at Christ's use of logic. (1) (Matt 6: 24-34). "No-one can serve two masters...." There can be arguments as to what "master" means. Yet in context it speaks of God or Satan and there is no half way house or middle ground we serve one or the other and the law of excluded middle is in play here. Next, in verse 25 He continues the argument "For this reason I say to you do not be anxious about food, clothing etc." Here He uses a series of rhetorical questions which are equivalent to propositions. "Look at the birds, God feeds them, are you not more important than them? (answer yes). This is called an *a fortiori*

*argument*, that is arguing from the lesser (birds) to the greater (man) and it yields the conclusion **God will take care of you**. Christ argues the same way with the lilies of the field, "If God takes care of them (and He does) will He not then take care of you?" You supply the answer to that argument.

Another device Christ uses is called the **ad hominem argument**. He uses this in Matt 7:1ff "Why are you worrying about the speck in your brothers eye, can you not see the plank in your own eye?" Then in verse 7, He uses another form of argument called the **sylogism**. In this syllogism He puts the conclusion first. Ask, seek, knock, then the premises. Put in syllogistic form we then have:

**All who ask are receivers  
If you ask, you will receive  
therefore ask, seek, knock.**

In Matt 9:2-8 Christ uses another ad hominem a fortiori argument using rhetorical questions. The paralysed man is brought to Christ by his friends and Jesus "... seeing their faith, says to the man, take courage my son, your sins are forgiven." The scribes who saw this said to themselves "this fellow blasphemes." But Jesus "knowing their thoughts asks them (1) why are you thinking evil in your hearts? (2) which is easier to say, "your sins are forgiven, or rise and walk?" The answer is that "to rise and walk" is the more difficult thing. This is the *rhetorical ad hominem a fortiori argument*.

Then Jesus says to the paralysed man "take up your bed and walk." This silenced all the critics since He used the easier saying first and then answered the scribes by

pronouncing the more difficult one.

In (Matt 15:21ff) The Syro-Phoenician woman engaged Christ in an argument which she "won" and it appears that Christ "lost." The woman comes to Christ and asks Him to heal her daughter. Jesus answers her: "I was sent only to the lost sheep of Israel." The woman continues "Lord help me." Jesus then says to her, "It is not good to take the childrens bread and throw it to the dogs." The woman then shows us how logical thinking works by drawing out the implication of Christ's statement by replying: "Yes that may be so, but even the dogs feed on the crumbs that fall from the master's table." This so impressed Christ that He granted her request. Not only did she have faith in Christ but she demonstrated that faith by being rational and listening to Christ's argument and then correctly drawing the inference of it. That is how we are to treat God's word and this is a great example of logic in action

In Matt 21:23ff The Pharisees come to Christ and ask Him "By what authority do you do these things?" Christ answers them and then asks, "The baptism of John was it from heaven or from men?" This type of argument is called a **dilemma** and in this case, no matter what answer they gave, they would be gored on either horn of this dilemma. So they answered "we do not know" to which Christ replies, "neither will I tell you where I get My authority from."

Then after this event in (Matt 22:15 ff) The Pharisees counselled together in how they might trap



christ by His own arguments or words. It seems they were so taken by the dilemma argument that they decided to try it on christ themselves against Him. So they come to him (smugly I'm guessing) and present christ with a dilemma. First though they tried to flatter Him by saying in essence, "you are a true teacher and you defer to no man. But tell us is it lawful to pay pole tax to Caesar or not?" Jesus renders it powerless by asking for a coin and then using an ad hominem argument to not only escape between the horns of the posed dilemma but also to silence them completely. Here then is the logos giving lessons in logic to the irrational rulers of His day.

Finally in (John 21:21ff), we are shown what missapplying logic can lead to. Peter asks Jesus after seeing a disciple whom Christ loved leaning on His breast after learning of the betrayal plot "Lord what about this man." Jesus replies. "If I want him to remain until I come, what is that to you?" Now look at verse 23. This shows how it was misapplied. "This saying went out among the brethren that a disciple **would not die**. Yet, Jesus did not say to him that he would not die but only, "If I want him to remain until I come what is that to you?" Here we see what happens when we go beyond the evidence or warrant of logical implication or inference. It causes all kinds of falsity and only confuses people. This shows us exactly what Paul meant when he said "Learn not to go beyond that which is written."

*Dave Bell is a researcher and writer residing in New Plymouth, NZ. Dave has written a couple of books and numerous articles on Christianity.*

on John 13:1-17), with lessons given by both FHU and New Zealand speakers; and a worship service with the New Plymouth congregation on Sunday. It was a great weekend of Christian fellowship, singing, and developing closer relationships within God's universal family.

While the majority of the group departed New Zealand amid tearful farewells, four (Josh Gulley, Beth Kee, Rachel Kee, and Beth Swymer) stayed behind for an extra week to help with follow-up in Palmerston North. And Tiffany Bolks is planning to stay in Palmerston North to work with the church for two years (pending her visa approval).

There is no way to determine on this side of eternity the amount of good that has been done as a result of this campaign effort – for the local brethren, the local evangelists, the potential additions to God's kingdom, and the campaigners themselves. This has been a truly worthwhile endeavor that has unquestionably been worthy of your support. May the Lord be glorified.

**Editor's Note:** *The FHU students have been a tremendous blessing to the Lord's work here in New Zealand and their efforts have been well worth the money and time they've put in from their sponsors and of themselves. I know the New Plymouth church has members in it that were directly from the past efforts of the FHU students.*



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**Above:** *New Zealand's unparalleled beauty! A glorious morning that sings of the glory of God at this lake located at Vertical Horizon Camp just outside of New Plymouth, Taranaki. Photo used with permission from Paul Van Kuyk.*

# THE NEW AGE MOVEMENT: Part 2

by Rex Banks

## Man's Divinity

In 1985 Dave Hunt and T.A. McMahon wrote in **The Seduction of Christianity**:

"The noted historian Arnold Toynbee, after studying civilizations across the whole span of history, concluded that *self-worship* was the paramount religion of mankind, although it appeared in various guises... It is only within the past 25 years, however, that this obsession has become the popular religion of the masses."

From pantheism to self-deification is a short journey and it's one that New Agers have been eager to make. At the heart of New Age spirituality lies the belief that *man is God*, and although such a claim makes the believer cringe, it is one that New Agers are not reluctant to make. Now according to New Agers, man's biggest problem is that he has forgotten the basic truth that he is indeed divine. Listen to *spirit guide Ramtha* (see below) in the popular New Age book **Voyage to the New World**:

"What be you? You *are* God! Man expressing as God *often forgets that which is termed his Godhood*... 'Tis not the way it is. You are a God that *needs to remember*" (emphasis mine).

So according to our incorporeal friend, man's big problem is that he has lost sight of who he is. Having forgotten that he is his own *creator, sustainer* and *reason for being*, man is restless and unfulfilled, and he will remain that way until he rediscovers his divinity. And just how is this breakthrough to be achieved? New Agers achieve self-awareness in a variety of ways including the following:

## Channelling

As New Age materials flooded the bookstores, a new word entered our vocabulary as the movement's leading lights spoke of their experiences with what they called "channels" and "channelling." Basically *channelling* is similar to what we have in the past called *spiritism*, which is the practice of communicating with the dead or some kind of non-human intelligent entity. Typically the *channel* is pictured as an individual who willingly surrenders himself or herself to this foreign identity as a vehicle for communication, but the *manner* of communication appears to vary quite widely. As the hunger for "enlightenment" has continued to grow some channellers and their spiritual guides have become celebrities, but few have attained the level of popularity enjoyed by a woman named J. Z. Knight who became the channel for *Ramtha*, (above) a seven foot tall, 35,000 year old warrior-king. *Ramtha* repeatedly emphasises that man's great need is to rediscover his own divinity.

## Consciousness Altering

A variety of techniques for altering consciousness also feature in the New Ager's pursuit of spiritual power. These mind-altering practices have traditionally been associated with paganism, shamanism, witchcraft and the occult but the NAM has easily absorbed them all. For example there's creative *visualization* or *guided imagery* which involves the use of mental imagery in an attempt to manipulate reality, and which has its roots in ancient sorcery and occult practices. The ultimate aim of such visualization for the New Ager is the creation of one's own reality and the realization of one's own divinity. Other techniques for achieving enlightenment through altered consciousness include such

practices as *hypnosis*, *transcendental meditation*, *sleep deprivation* and *astral projection*. Always the aim is spiritual enlightenment leading to rediscovery of man's divinity.

## Human Potential Movement

In his book **The Lure of the Cults**, Ronald Enroth tells us:

"The decade of the sixties was the period when large numbers of Americans embarked on a journey of self-discovery and self improvement through what came to be known as the Human Potential Movement."

Clearly such a journey would have immense appeal for those who believe in their own divinity, and sure enough as Enroth pointed out in 1987, the "1970s and 1980s have seen even more interest in self-actualization and personal transformation." A flood of New Age books appeared preaching the good news that man need only acknowledge his infinite potential and he will as a result possess limitless power. Enroth tells us that during a thirteen year period beginning in 1971, some 500,000 people passed through Werner Erhart's *Forum*, a self-awareness programme grounded upon a pantheistic worldview. The human potential movement reflects the influence of men such as psychologist Carl Rogers and *positive thinking* gurus like Norman Vincent Peale and Napoleon Hill, and it's ever-present theme is the *centrality of Self*. *Self* is king and all focus is upon *self-esteem*, *self-realization*, *self-assertion*, *self-actualization* ad nauseam. Still it's quite understandable if the *self is God*.

## Reincarnation

Under the heading *karma* we read in **The Oxford Companion to Philosophy**:



“Literally action, whether bodily, linguistic, or mental. In most classical Indian traditions, ‘karma’ can also mean the unseen potentials for future pain and pleasure which we accumulate as the result of good and bad action. Without exhausting these potentials there is no release from rebirth for the soul. Thus karma constitutes bondage in Jaina, Buddhist, and Vedic thought”

It is by means of *reincarnation* that these *accumulated potentials for pain and pleasure* are worked out, and thus in eastern societies such things as poverty and pain are matters of *karma*, the impersonal outworking of consequences.

As we have seen, spiritual awakening is an important New Age theme and many devotees believe that it is only after many lifetimes that the attainment of higher consciousness is achieved. Predictably most have discarded such concepts as the caste system and the more negative aspects of *karma* and they focus instead upon the idea that it is by means of reincarnation that growth toward godhood is achieved. Interestingly the claim is often made that reincarnation was originally a Biblical doctrine but that it was expunged from scripture by early Christian leaders.

## Pantheism and Ethics

It is clear that the typical New Ager entertains a very positive view of man and many are committed to such noble goals as the attainment of global peace, equality of opportunity and the protection of the environment. Many have social consciences and involve themselves in movements which seek to correct injustices and secure rights for the oppressed. Even a cursory glance at New Age literature reveals that many place great value upon love and personal enlightenment. However none of this can hide the fact that

pantheism, because of its very nature, is unable to provide meaningful answers to ethical questions. Augustus H. Strong has something to say about this in his **Systematic Theology** under the heading *Idealistic Pantheism*:

“It therefore contradicts the affirmations of our moral and religious natures by denying man’s freedom and responsibility; by making God to *include in himself all evil as well as all good*;...

Renouf, Hibbert Lect., 234 - “It is only out of condescension to popular language that pantheistic systems can recognize the notions of right and wrong, of iniquity and sin. *If everything really emanates from God, there can be no such thing as sin.* And the ablest philosophers who have been led to pantheistic views have vainly endeavored to harmonize these views with what we understand by the notion of sin or moral evil ...

*Satan as well as Gabriel is a self-development of God...*” (Emphasis mine).

Like others involved in pantheism, some New Agers have attempted to avoid the implications of their position, but all such attempts ultimately flounder. Clearly if the *self* is ultimately God, it follows that each man is ethically autonomous, including the man who devotes his life to serving others and the man who exterminates millions in the gas chamber. Both are manifestations of deity. In his **Mystery Mark of the New Age**, Texe Marrs records the following quotations from New Age literature in a chapter headed *Call Not Evil Good*:

“The New Agers know that there is no wrong path, no bad way, no failure, no evil, no devil, only *us* with complete freedom of choice to find our way back to God in any

way we choose, and to grow in the experience. Satan is no more than God seen through cheap glasses. (From **Some New Age Myths and Truths**, *Life Times*, vol 1 , no 3, p. 9, Jack Underhill)

The belief that you are bad, a form of evil, distorts your vision and self-esteem. This belief will enable you to produce negative results in your world... You are made up of the same stuff God is, and that is nothing but Good. You are Good. You are not evil. No one is evil. (From **The New Thought Christian**, William Warch).”

Ultimately all pantheistic systems make talk of “good” and “bad” meaningless. In the words of Celebrity New Ager Shirley MacLaine “Perhaps everyone has his own truth, and truth as an objective reality simply does not exist”

**(It’s All in the Playing).**  
**(Part 3** will conclude this series)

*Rex Banks is a researcher and teacher of the Lord’s work in Hamilton, New Zealand.*



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# TRANSLATING THE NEW TESTAMENT

by Kevin Moore

## The Underlying Greek Text

Before a proper translation of the New Testament can be made, the underlying Greek text must be established. Since none of the original documents are extant, and the thousands of ancient copies (manuscripts, fragments, versions, etc.) differ among themselves with regard to certain words or sentences, textual criticism seeks to reconstruct as closely as possible the original text.

The first printed (yet unpublished) edition of the Greek New Testament was the 5th volume of Francisco Ximenes de Cisneros' Complutensian Polyglot Bible in 1514. The first Greek New Testament to be printed and published, of which all other early editions were copies or adaptations, was that of Desiderius Erasmus in 1516, who made use of no more than six late Greek manuscripts, relying heavily on two 12th-century manuscripts and also readings from the Latin Vulgate. Robert Estienne (a.k.a. Stephanus) published four editions (1546-1551), and Théodore de Bèze (Beza) published nine (1565-1604).

Then in 1624 a Greek New Testament was published by Bonaventure and Abraham Elzevir, and its second edition (1633) was regarded as the text received by all, thus designated *textus receptus* ("received text") or standard text. However, a variety of Greek New Testaments have been labeled *Textus Receptus*, including Erasmus (1516), Stephanus (1550), Beza (1598), and Elzevir (1633), although Elzevir is the only one that claims this description for itself. All of these are essentially slightly modified versions of Erasmus' text, and though the earliest and best manuscripts had yet to be discovered, this text basically stands behind all English translations of the New Testament until 1881.

Over the past two centuries large numbers of manuscripts, many of which are much older than those previously available, have been discovered and utilized by text critics. The "critical approach" classifies manuscripts into groups or families of texts that reflect agreement among themselves in a large number of variant readings, indicating that they stem from a common source.

The manuscript evidence is generally grouped into four text-types (designated according to the geographical region where each textual tradition is believed to have originated): (1) Byzantine or Syrian – largely preserved in the Eastern or Byzantine Empire (the majority of extant manuscripts); (2) Alexandrian – largely preserved in the regions of Alexandria, Egypt (the earliest manuscripts); (3) Western – a less-than-consistent text type characterized by careless and undisciplined scribal activity; and (4) Caesarean – a mixture of Alexandrian and Western readings. An "eclectic text" is the result of analyzing each reading on its own merits without exclusively relying on a single text type (i.e., quality over quantity).

The main views concerning the underlying text of the New Testament generally fall into two categories. On one hand, there are those who advocate of the primacy of the Byzantine text (*Textus Receptus*, Majority Text), which stands behind the King James Version (1611), New King James Version (1979), and Revised Authorised Version (1979). On the other hand, there are advocates of the Alexandrian text's superiority, with consideration given to all text types to produce an eclectic text, the basis of the Revised Version (1881), American Standard Version (1901), and nearly all modern English translations.

Nevertheless, over 85% of the text of ALL editions of the Greek New Testament is identical. Apart from insignificant variations in the manuscripts, the real concern of textual criticism hardly comprises more than a thousandth part of the entire text. Most textual variants involve relatively minor differences (e.g. spelling, word order, reduplication, etc.) that can readily be explained, and no fundamental doctrine of the Bible is in doubt because of textual uncertainty.

## Translation Philosophy

Once the underlying Greek text has been established, the next question is how to go about translating the original message into the English language. An absolutely literal translation would be unintelligible, while a mere paraphrase would be no better if it did not accurately capture the true sense of the text. More practical options involve what is known as "formal correspondence" and "dynamic equivalence."

Formal correspondence is an attempt to translate the text as literally yet as intelligibly as possible; also known as "essentially literal," approximating a word-for-word translation. The principal merit of this approach is that it stays as faithful to the original wording of the text as the translation process will allow, whereas the biggest drawback is that the reading tends to be somewhat laborious and cumbersome. Formal correspondence versions include the American Standard, New/King James, Revised Standard, New American Standard/Update, and English Standard.

Dynamic equivalence is an attempt to convey the meaning of the text in free and idiomatic English, also known as "functional equivalence" or a thought-for-thought translation.



The principal merit of this approach is that it makes the message of the Bible easier to read and clearer to the modern reader, while the biggest drawback is that translational decisions are more contingent on the subjective preferences (theological biases?) of the translator, who becomes more of an interpreter and commentator than a translator. Dynamic equivalence versions include the New International Version, New Revised Standard, New English, Contemporary English, Today's English ('Good News'), and New Living Translation.

As a means of comparison, consider how the following passages might be translated. An absolutely literal translation of Ephesians 5:17 would read: "on account of this not you be foolish, but understand what the will of the Lord." Formal correspondence: "Therefore do not be unwise, but understand what the will of the Lord is" (NKJV). Dynamic equivalence: "Don't be stupid. Instead, find out what the Lord wants you to do" (CEV). Ephesians 6:12, literally translated, would read: "because not it is to us the wrestling against blood and flesh." Formal correspondence: "For we do not wrestle against flesh and blood" (NKJV). Dynamic equivalence: "We are not fighting against humans" (CEV).

If a translation is too literal, the original sense is lost to the modern reader. For example, Philippians 1:8 reads literally: "I long after you all in the bowels of Jesus Christ" (KJV). Since the Greeks understood *splagchnon* ("inward parts") figuratively as the seat of emotions, the actual sense is better expressed by a more idiomatic rendering: "I long after all of you with the affection of Christ Jesus" (McCord).

If a translation is too idiomatic, the original sense is also lost to the modern reader. For example, the NIV renders Acts 13:33, "You are

my Son; today I have become your Father" (a quote from Psalm 2:7). The word "Father" (*patēr*) is not in the original text, and the verse actually reads: "You are my Son, today I have begotten [*gennaō*] you" (ESV). The context concerns the **resurrection** of Christ (vv. 29-37), not his birth or the beginning of a Father-Son relationship, i.e., he was metaphorically "brought forth" from the tomb (cf. Romans 1:4).

Since the very *words* of the original text are inspired of God (1 Corinthians 2:12-13) and some doctrinal points are actually dependent on such seemingly minor details as verbal tense (Matthew 22:32) and number (Galatians 3:16), it seems to this writer that there is greater merit in a more literal translation.



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## HOW WELL DO YOU KNOW YOUR SCRIPTURES?

1. How many books in the Old Testament?
2. How many books in the New Testament?
3. What was the name of the pool which an angel of the Lord used to stir up and whoever was the first to dip in was healed?
4. What was the name of the well which David's mighty warriors drew water from for David when he was thirsty?
5. Name the three mighty men of David.
6. Which of the disciples drew his sword and cut off the ear of the high priest's servant?
7. What were the oaks called that Abraham was resting by when the Lord appeared to him in Genesis 18?
8. Name a Biblical fruit starting with P.
9. Where were the cedars from that were used in the construction of the Temple?
10. Which king of Israel had the Temple of the Lord built?
11. How many books in the Pentateuch and what are they?
12. How many books of wisdom and what are they?
13. Manoah was Samson's father who was from Zorah of the Danites. T/F?
14. Reformed Egyptian was the language during the time of Joseph as Prime Minister in Egypt. T/F?
15. What does El Shaddai mean?
16. In what book do we find the history of the church in its conception?
17. How many times did Naaman dip in the Jordan river to be healed of his leprosy?
18. How many times did the Israelites march around the walls of Jericho before it fell?

Answers: 1. 39 2. 27 3. Bethesda 4. Bethlehem 5. Jashobeam/Adino the Ezrite 6. Peter 7. Mamre 8. Pomegranate 9. Lebanon 10. Solomon 11. 5 (Gen-Deut) 12. 5 (Job-SOS) 13. True 14. False 15. God Almighty 16. Acts 17. 7 18. 7

# A NEW ZEALAND COWSHED AND BROKEN COWS TAILS

by Demar Elam

A gospel preacher in New Zealand who was a dairy farmer for years told the Bible class he was teaching about his “cowshed” temper and unforgiving spirit prior to becoming a Christian. He told how incredibly impatient he had been before Christ turned his life around. As an example he told that when he used to milk the cows they would invariably swish their tails around flinging their tails and associated debris right in his face. Anyone knows that cows swish their tails back and forth to chase away flies. The poor cow was doing what came naturally. No one would think the cow was being vindictive in the action but my New Zealand brother was angered and enraged at the cow and took it out on the cow by twisting the cow’s tail, occasionally breaking it.

He said that he wanted to punish the cow and show the cow who was boss. He said that in times past when he jumped up to punish a cow for swiping his face with its tail that he would hit them, holler at them, slap them, curse them, and as I said before he would grab their tail and twist it. Of course this action caused all the other cows to become nervous and jittery and nothing went well after that. He was totally unforgiving towards the cow.

However, after becoming a Christian he was determined to apply the principles of Christianity even in the cow shed. So, he started treating the cows differently. He said that when a cow would slap him across the face with its tail he determined to practice self-control and apply forgiveness towards the

cow. He would then get up and start gently petting the animal and speaking softly to it. He said the cow settled down and stopped swishing its tail and he noticed that the other cows seemed to settle down rather than becoming nervous and jittery as before.

After hearing this story I told him the cows must have been happy the day he was converted to Christ. There are great lessons to be learned in a New Zealand cowshed concerning twisted and broken cow tails:

1. Temper is destructive of good and wrath leads to sin. “A quick-tempered man acts foolishly, and a man of wicked intentions is hated” (Proverbs 14:17). “A wrathful man stirs up strife, but he who is slow to anger allays contention” (Proverbs 15:18). “He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city.” (Proverbs 16:32). “Do not hasten in your spirit to be angry, for anger rests in the bosom of fools” (Eccl. 7:9). “Be angry, and do not sin: do not let the sun go down on your wrath” (Eph. 4:26).
2. The tongue is “...a fire; a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell” (James 3:6). “A wholesome tongue is a tree of life, but perverseness in it breaks the spirit.” (Proverbs 15:4). “... and he who has a perverse tongue falls into evil” (Proverbs 17:20).
3. Speaking softly to people works the same as speaking softly to those cows. God’s word states, “A soft answer turns away wrath. But

a harsh word stirs up anger” (Prov. 15:1). Our Kiwi friend learned that by treating cows with gentleness and kindness he received a better response from them than by twisting their tails. When we use gentleness and kindness with our fellows we will also receive a favorable response. Words of kindness and purity will produce a good response. Paul told the Colossians that as the elect of God they were to put on the character of the new man which included kindness. Kindness works even in a New Zealand cowshed.

4. Finally, this brother told us he learned to forgive in a New Zealand cowshed. He said he started forgiving the cows for slapping him in the face with their tails. He put on the new man and from his studies of the Bible, he learned the character of the new man in Christ meant that, “as the elect of God, holy beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection” (Colossians 3:12-14).

Who would have thought that so much could be learned in a New Zealand cowshed? This brother first practiced his Christianity on cows and found that the fruit of the Spirit which is, love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control even works in a cow shed with cows! He has learned in his Christian life how much more they work in dealing with human beings.



# WHAT'S RIGHT WITH GOSPEL PREACHING?

by Gary C. Hampton

Drama, elaborate lighting and sound systems, and much more are touted as the way to reach the masses. Some are proposing we do all in our power to subtly implant our message within catchy concerts and Hollywood type presentations. But the power to save is found in preaching the message of the crucified Savior who is undeniably the resurrected Lord. While the world views it as "foolishness", God uses it to open hearts.

Gospel preaching is the right response to God's cleansing. Isaiah saw the majesty of God in heaven and was struck with his own sinfulness. When an angel pronounced him cleansed, he readily responded to God's call for a spokesman by saying, "Here am I! Send me!" (Isaiah 6:5-8).

Paul thought of himself as a clay pot holding the precious message of God (2 Corinthians 4:7). The apostle felt compelled to preach (1 Corinthians 9:16), viewing himself as a debtor because of the freedom from sin he knew through the gospel (Romans 1:14-15).

Gospel preaching also contains the right message. "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18).

To the brethren at Rome, Paul wrote: "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it

is written, 'The just shall live by faith'" (Rom 1:16-17).

The saving message of gospel preaching includes Jesus' death, burial and resurrection, as revealed first through the Old Testament prophets (1 Corinthians 15:1-4).

Gospel preaching is right when it has the right motive. When the apostle to the Gentiles called the Ephesian elders to Miletus, he reminded them, "How I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:20-21).

On another occasion, he wrote, "Brethren, my heart's desire and prayer to God for Israel is that they may be saved" (Romans 10:1). In fact, if it would have done any good, Paul was willing to sacrifice his own eternity in heaven to see his brothers in the flesh saved (Romans 9:1-3). So, he begged brethren to pray God would give him open doors to speak the word as he should (Colossians 4:3-4).

Gospel preaching is also the right way to open hearts. Each of us needs to remember what the Psalmist sang about God's word. "The entrance of Your words gives light; It gives understanding to the simple" (119:130). Though Paul was able to work miracles, it is interesting to observe Luke's account of Lydia's conversion. "Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira,

who worshiped god. The Lord opened her heart to heed the things spoken by Paul" (Acts 16:14). Notice, the Lord opened her heart to heed, listen with a responsive ear, the things Paul spoke.

The result is found in the very next verse. "And when she and her household were baptized, she begged us, saying, 'If you have judged me to be faithful to the Lord, come to my house and stay.' So she persuaded us" (compare Romans 10:17).

The next time someone tries to tell you gospel preaching is outdated, kindly tell them they are mistaken. After all, gospel preaching is the right response to our cleansing from sin. It contains the right message and, when presented with a love for the lost, it has the right motive.

Most importantly, it is God's way, therefore the right way, to open hearts. May the Almighty help us present His word in love and use our efforts to open many hearts and bring forth much fruit to His glory!

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