

**NURSERY MINISTRY WORKERS FOR THIS WEEK**

10:50 a.m. Service -----	Cradle Roll 1: Vicki Martin Cradle Roll 2: Lou Martin
6:30 p.m. Service -----	Cradle Roll 1: Rebekah White Cradle Roll 2: Nathaniel White
Wed. Evening Service -----	Cradle Roll 1: Shirley White Cradle Roll 2: Kristi Hooper

**AND THE PEOPLE CAME...**

Week of March 20, 2011

Sunday School -----	23
Sunday Morning Service -----	45
Sunday Evening Service -----	32
Wed. Evening, 03/23/11 Service -----	23

**AND THE PEOPLE GAVE...**

Week of March 20, 2010

<u>Undesignated</u> Tithes & Offerings -----	\$ 1,637.14
Insurance Fund -----	\$ 37.00
Total Received for Week of 03/20/11: -----	\$ 1,674.14

Average amount of Undesignated Offerings needed to operate the church EACH WEEK,  
**as a minimum = \$ 1,400.00**

**INSURANCE FUND REPORT FOR THIS MONTH:**

Monthly Requirement -----	\$ 273.08
Amount Received since 03/06/11 -----	\$ 102.92

**LISTEN TO -**

ABIDINGRADIO.COM

**WHAT IT MEANS TO BE SAVED**

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.

**Please Remember To Be Faithful to Give!**

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today - OK?** Thank you.

**Church Directory**

Todd W. White -----	Pastor
Mickie Shatwell -----	Pianist
Dickie Eberle -----	Greeter, Custodian
Larry Mathews, Caryn Quinnelly, Todd W. White -----	S.S. Teachers
Larry & Mary Byars, Brian & Charity Crawford, Dwayne English, Lou & Vicki Martin -----	Outreach

**SOUTH HEIGHTS BAPTIST'S WEEKLY****REMINDER**

Volume XVII

March 27, 2011

Number 13



**Eric Barger**  
Take A Stand! Ministries

in the process.

In reality, the "updated" NIV appears to be little more than a rehash of the aforementioned 2005 gender neutral mishap known as **Today's New International Version (TNIV)**. According to a March 14, 2011, article in The Christian Post, statistics compiled by Christian web techies Robert Slowley and John Dryer show that "31 percent of the TNIV is retained in the updated NIV." *The Christian Post* story also reported that The Council on Biblical Manhood and Womanhood, one of the leading critics of the short-lived TNIV, have released a statement saying it could not recommend the new NIV Bible because of "over 3,600 gender-related problems" that were previously described in its critique of the TNIV.

*The Christian Post* also articulated the ongoing tug-of-war between conservatives and liberals in saying, "**In other initial reviews, some evangelicals praised the clarity of the new edition while others were still unconvinced that the gender-related problems of the TNIV were resolved.**"

"Clarity of the new edition"? What? This makes my head spin! Who are these "evangelicals" who would praise "clarity" over accuracy - Brian McLaren, Rob Bell, Marcus Borg, Jim Wallis, or the evolution defenders at Bio Logos? Has evangelicalism completely lost its collective mind? Is the only important criteria to be that phrases and words need to sound modern and are well used and popular today? This actually appears to be all about marketing and **very little** about the **integrity** of the Word of God. The head of the translation committee, Doullass Moo, defends the new version as "accurate", but admits that the committee did some research to see what words evangelical Christians - who are most likely to buy the new NIV - prefer. I wonder, will the prospective ad campaign read, "**Heretics and hacks agree, the 'updated' NIV is bound to use words we can all agree on!**" Sounds like an Emergent Church "conversation," where everybody gets a say and no conclusion is ever reached!

It would appear that, having watched the times change - **and the standards drop** - Zondervan's brass must believe that now, after sufficient conditioning, the Church is finally ready for the next phase in a gender inclusive Bible. After all, the general lack of discernment in our day surely means that the "updated" NIV will be a cash cow for Rupert Murdoch's company. In fact, the reaction to Zondervan's effective promotion of the new inclusive NIV has induced them to print **1.9 million** copies of it, up 500,000 from the original projections for the first printing.

I suspect that, having tracked the downward spiral of the Church's apparent attitude towards the Bible over the last decade, far fewer will rise up and oppose the kind of bastardization that was evident with the TNIV edition in 2005. Thanks to the rise of "Seeker Friendly" and "Purpose Driven" movements, the craziness of Todd Bentley, and the popularity of the happy-go-lucky-biblically-bankrupt-baloney that Joel Osteen and others serve up, selling a further corrupted NIV to the unsuspecting masses should be a snap. Now, with the rise of the Emergent crowd, the growth of theological liberalism, and the shocking lack of discernment displayed by those buying **The Message** as an authentic Bible and **The Shack** as a "Christian" book serve to clearly illustrate the sad situation

(continued inside)

we find ourselves in today. Plus, the driving force who opposed the TNIV in 2005 - Dr. James Dobson - is now nearly retired. Who will organize the resistance? Who will lead the fight for truth?

Along with the "updated" NIV itself, Zondervan is about to release over 200 books and products utilizing the new NIV with nearly 200 more slated for release next fall. I suggest that pastors, teachers, and authors alike should carefully select just what they'll refer to as "the Word of God" and what they quote as "Scripture." Their reputation and authority will be scrutinized by some in the know if they insist on promoting specious versions of the Bible that do disservice, even damage, to the original texts. It is easy to bring into question the theological integrity of an author or speaker when they carelessly - or with great intent - set out to manipulate a version (or versions) of the Bible to imply what they desire it to say instead of being faithful to the original context.

I know those who have been ardently opposed to the original NIV are surely thinking, "I told you so." Considering these developments, I believe they do have even more reason to shake their heads. ***As for me, I'm sticking with the time-tested King James Version and the reliable manuscripts from which it was derived.*** I preach from, write with, and study the KJV but, before you think I'm just pontificating as a "King James Only" advocate, if I have any question about anything I see in any text claiming to be God's Word, I immediately check it out against the original languages - King James Version included. Those who really care about truth might think of downloading a good Greek and Hebrew concordance to help you do likewise. Using one of these tools doesn't take a college degree and isn't over anyone's head. However, it will assist you immeasurably in deciphering the real meat found in the texts. These days I constantly find myself exploring new vistas in the Bible - all because of word searches conducted with the Strong's Concordance on my cell phone, or the one on my lap top, or even with the book version sitting in my office - as archaic as using an actual book might sound to some.

There will likely be some positive pieces promoting what Zondervan has done in updating the NIV. However, from what I have seen of this new version myself, I believe there will be many very scholarly reviews which will detail the failings of it, as well. Like many of you, I'll be watching and reading those more studious future analyses when they appear.

However, as a lover of God's Word and one of many called to defend it unreservedly, let these few thoughts serve as a warning that, from many quarters and in many ways, ***the precious Word of God remains a primary object of the devil's ire.*** Nothing has changed from the very beginning, when the serpent questioned Eve "Hath God said?" In our world today, right has become wrong and so many sources we once thought we could trust have become, as Peter proclaims, "***wells without water***" (***II Peter***

***2:17***). This is surely the case with some denominations, some seminaries, and, yes, some Christian publishers. This is why I suggest that dedicated Christians investigate for themselves and then stand up in the spirit of the Bereans (Acts 17) and reject Zondervan's further clouding of God's truth through the "updated" NIV.

K "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (***II Timothy 2:15***).

K "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (***I Thess 5:21-22***).

## Textual Criticism Fact and Fiction

A fresh look at Bible Inspiration Preservation And Translation  
by Dr. Thomas Cassidy, Pastor - First Baptist Church of Spring Valley, California

W hy another article about the controversy surrounding the Inspiration of the Bible, its Preservation, and its Translation? There has been much discussion in recent years, much of it of such a mean spirited nature that much more heat than light has been thrown on the very important subject of our Bible. However, all of the discussion has done very little to answer the questions most often asked by the average Christian in the pew on Sunday morning: ***Is my Bible inspired? Is it without error? Can I have full assurance in my Bible as the Word of God, or do only the "Scholars" know for sure what really is the Word of God, and what isn't?*** Hopefully and prayerfully this book will help shed a little light on the subject.

In dealing with the doctrines of inspiration, preservation, and translation of the scriptures, I do not intend this article to be an exhaustive examination of these great doctrines, but rather to start from the position that most of my readers will already hold, namely, believing in an inspired and inerrant Scripture. These arguments regarding the inspiration of Scripture are not new, but have raged in Christendom for the past one hundred years, coming to a boil about fifty years ago with the great Fundamentalist/Modernist controversy, bringing about a breakup in most of the large denominations. I intend only to touch upon the high points of the historical arguments concerning inspiration, then deal more thoroughly with what the Bible teaches, an area where many fundamental Baptists seem to be guilty of fuzzy thinking, accepting without serious question the opinions of men who may be called conservative, but may not be fundamental in all their doctrines and practices.

My background was along such lines of conservative orthodoxy, being saved in a church that had been part of the old Northern Baptist Convention, but had left the convention in the 1940's when the doctrine of Biblical inerrancy became a matter of great contention. My education started along similar lines, attending Central Baptist Theological Seminary in Minneapolis, Minnesota, a school originally founded by the late great W. B.

Riley (as Northwestern Baptist Seminary), and continued by a former Northern Baptist pastor, Dr. Richard V. Clearwaters, who was one of the first to come out of the old convention and establish an independent church.

W. B. Riley stated in his book "***The Menace of Modernism***" (New York: Christian Alliance, 1917), the Modernist believes the Bible's "***inspiration exists only in its ability to inspire...its interpretation is a matter of mental conscience.***" Dr. Riley goes on to say there were a group of men whom he describes as the "old conception," who believed the Authorized Version or King James Bible (hereafter AV) was inerrant. He states on page 11, "***On this point we are inclined to think that, even unto comparatively recent years, such a theory has been entertained.***" He then ascribes this belief to ignorance, and says, "***I think it would be accepted without fear of successful controversy that such fogies in Biblical knowledge are few, and their funerals are nigh at hand.***" Actually there are quite a few of us, and I for one am feeling just fine, thank you. Dr. Riley then erroneously states the AV inerrancy position by saying on page 13, "To claim, therefore, inerrancy for the King James Version...is to claim inerrancy for men who never professed it for themselves..." No one, that I am aware of, is claiming inerrancy for men, but only for the words of God. This position is, I believe, a straw man, attempting to ascribe to us something we do not believe, and then condemn us for believing what they claim we believe.

I believe the AV is vested with derivative inspiration, due to its having been carefully translated from the inspired words of the original language texts contained in the Traditional Masoretic (Bomberg's Second Rabbinic Bible, as edited by Rabbi Abraham Ben Chayyim), and the Traditional Greek (Byzantine or TR) text. I consider the Stuttgartensia and Alexandrian (WH) texts, from which all modern bibles are translated, to be corrupt. This is, I believe, easily demonstrated by the egregious errors contained in the versions translated from them.

If we believe the AV has derivative inspiration, we must remember where inspiration (even derivative inspiration) goes, inerrancy (also derivative) must, of logical necessity, follow. If inerrancy does not follow inspiration, we produce the absurdity of an "inspired" error! I believe the AV is inspired and inerrant because the preserved original language manuscripts from which it is derived are both inspired and inerrant, when correctly copied, which virtually all of the textual evidence suggests is assuredly the case.

The charge of errors in the AV is an unfounded charge. The so-called errors are usually the result of an insufficient knowledge of the etymology of the English words used by the translators. Just a little knowledge of the English language clears up a great number of these so-called errors. There are only about 268 words in the A.V. (out of 773,692, a rate of only .00035) that are not currently used in English (wot, wist, etc.), or have changed meaning (Easter referred to the vernal equinox in 1611, the time

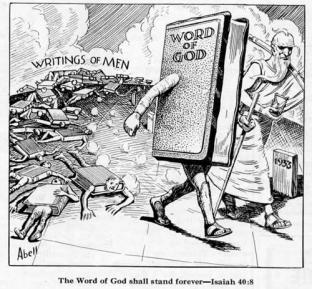
of the Jewish Passover, but now refers either to Resurrection Sunday, or a secular holiday involving an egg laying rabbit(?)). I believe it is easier (and safer) to educate God's people as to the changes in English than to tamper with the Bible.

So then, it seems clear to me that Dr. Riley believed there were still a few of the "old conception" men in his day that still believed in an inerrant AV, that they were mostly old men, and were soon to pass away. If these men were old men when Riley wrote his book, they must have dated to at least the latter part of the 19th century. Over one hundred years ago, a group of "old conception" men existed who still believed in the inerrancy of the AV. This appears to indicate the "King James Only" position is not of recent origin.

Thus we can see, in Riley's day, a group of men still existed who believed, "(1) the Bible was finished in heaven and handed down, (2) the King James Version was absolutely inerrant, and (3) its literal acceptance was alone correct." (Page nine of Riley's book as quoted by Dr. George W. Dollar in his book "***History of Fundamentalism in America***", Page 114) We can easily see that W. B. Riley (1861 - 1947), understood this group of men to believe exactly as the "King James Only" crowd does today, and believed it long before any of the contemporary antagonists were born! The challenge of one scoffer to "Name one person who believed in the inspiration or inerrancy of the King James Version prior to 1950 and I'll send you \$1000", has just been answered (please send the money to me at the address in the front of this book!).

Unfortunately Riley himself did not hold this position, and his successor, Richard V. Clearwaters, went on to study at the University of Chicago Divinity School (Masters in Greek Literature) under Goodspeed. In 1923 Dr. Edgar J. Goodspeed published his "***New Testament: An American Translation***," based on the corrupt Critical (Wescott and Hort) Text. Goodspeed convinced Clearwaters that the Critical Text as published by Wescott and Hort was superior to the Textus Receptus that Clearwaters had been originally willing to accept, and that others believed had been "handed down" from heaven. This accounted for the fact that while I was a student at Central, Dr. Roland McCune (president of Detroit Baptist Theological Seminary for many years) taught Old Testament from the New American Standard Bible, and more recently, Dr. Ernest Pickering (president after McCune), often preached from the New International Version.

- more next week



The Word of God shall stand forever—Isaiah 40:8