

News & Notes

Upcoming Events: Sunday afternoon song practice (2nd Sunday of every month); Young adult Bible study (**This Friday night; 7:30pm at the Rice's home**); Men's Bible class (**Sept. 28th; Next Sunday**); Women's monthly Bible study resumes next month (October 13th).

Prayer Requests: After getting a stent last Wednesday, Ken Jordan is recovering well—so let's continue to pray for him. Ahreah Miller had successful eye surgery last week, and is doing good. Linda James was released to go home this past Friday, so that is good news. Continue also to be mindful Butch Morgan, Dottie Reynolds, and Joe Brown, and Kassandra Groenhof (one of our expecting mothers!). We have also been informed of Pat Dickey (who attends the Southwest church of Christ) having been diagnosed with colon cancer. His family is requesting the prayers of our congregation.

Expecting: Now is an especially exciting/anxious time for Nick and Emilee Ross. Their due date is the 23rd, which is this Tuesday. Let us be praying, saying, and doing as much as we can for them both in the coming days/weeks.

Out of Town: Larry & Cindy Hicks, Kirk Marschall, David & Kyoko Williams, and Jerry Williams, and Larry Wisdom are all out of town.

Group Meeting: Group (3) meets tonight after worship. Please continue to be involved with the group meetings. Much good can be accomplished through those efforts of encouragement.

Assignments for Worship Service

Wednesday Night: 9/24/14

Song Leader: Clay Sadler
Opening Prayer: Charles Goodall
Invitation: Butch Morgan
Announcements: Bob Marschall
Closing Prayer: Jordan Lawson
Parking Lot: Larry Hicks

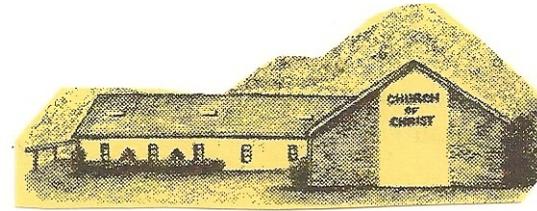
Sunday Evening: 9/28/14

Song Leader: Charles Rawdon
Opening Prayer: Ben Cunningham
Lord's Table: Keith Marschall
Announcements: Leon Miller
Closing Prayer: Rodger Robinson
Parking Lot: Norm Blackburn

Sunday Morning: 9/28/14

Lord's Table: (B) Keith Marschall
(C) Clay Sadler
Serving: Eddie Lawson
Trent Lawson
Song Leader: Larry Wisdom
Opening Prayer: Jerry Williams

Announcements: Leon Miller
Closing Prayer: Eric Stevens
Parking Lot: (9:00) Jerry Williams
(9:50) Mike Sadler



Lakeland Hills Leader

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ELDERS

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SERVICES

Sunday
Bible Study 9:00 A.M.
Morning Services 9:50 A.M.
Evening Services 6:00 P.M.
Wednesday
Bible Study 7:30 P.M.

DEACONS:

Robert Marschall
Michael Sadler
Eric Stevens
Moses Stevens
David Williams

EVANGELIST:

Ian Rice (863) 213-9795

History of the English Bible (Part 3 of 3)



Parts 1-2 discussed how the early writings were translated into Latin, Greek, and then into the first English translations.

The King James Version (KJV) of 1611 has undergone numerous revisions over the years. A major revision occurred in the late 20th century when an English and American committee united their efforts to produce the English Revised Version (ERV).

However, the American committee was not completely satisfied with the ERV. The American scholars continued their work separately, and completed the American Standard Version (ASV) in 1901. Overall, many considered this translation to be superior to previous translations for two major reasons: 1.) the translation committee had many early manuscripts for use that the previous translators did not have 2.) the committee focused their efforts on giving as close as to a literal word-for-word translation from the original text into English as possible. However, its critics said it was strong in Greek, but weak in English.

During World War II, a committee of scholars was assigned the task of revising the ASV while preserving the language of the KJV. In 1952 the Revised Standard Version (RSV) was completed, and further revised in 1990, creating the New Revised Standard Version (NRSV).

Meanwhile, some scholars became concerned as they saw the popularity of the ASV declining. A committee was formed to revise this translation. As a result, the New American Standard Version (NASV) was completed in 1971. The goal of the translators was to preserve the literal wording of the ASV in current English. The NASV was updated in 1995. NOTE: The NASV is not the same as the New American Bible (NAB), which is used by the Catholics.

Following the NASV, the New International Version (NIV) was completed in 1978. Like the ASV and the NASV, the NIV translators used both early and late manuscripts (called the Critical Text) to translate from. However, unlike the ASV and the NASV, the translators did not attempt to give a word-for-word translation, but rather a "thought-for-thought" translation. Their goal was to produce a translation that surpassed all previous translations in accuracy and readability.

And, shortly after the NIV, the New King James Version (NKJV) was com-

pleted in 1982. The New Testament books of the NKJV are based on essentially the same (or very similar) Greek text as the KJV -- the Textus Receptus. Consequently, it reads much like the KJV in current English.

Numerous other translations and paraphrases could be mentioned. The New World Translation was translated by Jehovah's Witnesses and is rejected by most scholars. The book of Mormon is not a translation, but adds to "the faith which was once delivered unto the saints" (Jude 3 - KJV). The Bible paraphrases tend to go far beyond what God's word really says. Therefore, borrowing from the old rule -- "Let the buyer beware."

Summary: Numerous English translations are available for Bible study today. The KJV has endured for 400 years, but others are gaining in popularity. Today's Bible student needs to ensure that he/she reads and studies from a Bible(s) that accurately relates God's word.

- Denny Anderson

Primary References: How We Got the Bible (3rd Edition), Neil Lightfoot & The English Bible from KJV to NIV - A History and Evaluation, Jack P. Lewis

I Believe Testimony

Do you sing, "You ask me how I know He lives? He lives within my heart."? Well, place that beside the statement of John, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (Jn. .20:30-31.)

Yes, Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal.2:20). Isn't it obvious that here Paul is not testifying of the bodily resurrection of the Lord, but of his own spiritual life in Christ? But the song has to do with Christ's bodily resurrection.

What was Paul's testimony re. the bodily resurrection? "He was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once. And last of all he was seen of me also, as of one born out of due time." (1Cor.15:5-8). The bodily resurrection is an historic event, occupying a point in time and space. The resurrected Lord was seen, talked and ate with people, and even made a special point of showing his wounded body to one who had doubted (Jn.20:26-29). The proof here is not a subjective "in my heart".

When Peter and the rest of the apostles testified of the risen Lord they first spoke of "a man approved of God among you by miracles and wonders and signs, which God did by

Him in the midst of you, as ye yourselves also know" (Act.2:22). Note, the miracles were actual events, subject to witnesses and testimony. Then, when Peter added, "This Jesus bath God raised up, whereof we all are witnesses" (v.32), he put the bodily resurrection on exactly the same basis as other events in Jesus' life. It is not a mystical "resurrection" of spiritual principles in the lives of His disciples, it is not a subjective experience of faith, it is not a blind "leap of faith" by desperate misguided souls. An empty tomb and many reliable witnesses make it an historic event, which I accept in the same way I accept other such events.

The whole subject of "faith" is under serious attack today by modern theologians, who accept subjective "feeling" or "experience" as evidence for their brand of "faith"; and by a revival of Calvinism, whereby "faith" is considered a gift from God. When these later say "faith is the work of the Holy Spirit" they do not mean via the written word. Calvin wrote, "We have said that perfect salvation is found in the person of Christ. Accordingly, that we may become partakers of it, "He baptizes us in the Holy Spirit and fire" (Lk.3:16), bringing us into the light of faith in His gospel...." (Institutes; Bk. 3, p.542)

The modernist accepts the testimony of the written word only as it accords with his "experience;" while Calvinism makes some direct operation of the Spirit necessary before we can truly believe. But faith comes by hearing the word of God. (Rom.10:17)

-Robert F. Turner