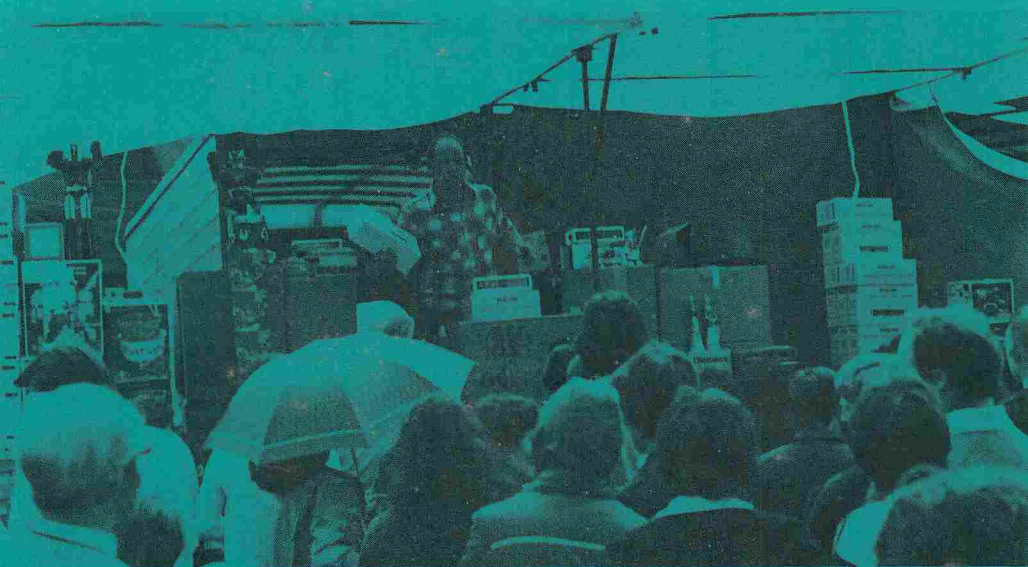


REFORMATION TODAY 80



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Pastor Gerald Primm beside the grave of Shubael Stearns whose story is recounted on page 12. Some canine friends accompanied us round the area. Stearns' little wooden church structure still stands. On the right: Charlotte and Stuart Latimer. See page 13.

News

REVIVAL IN RUMANIA

RECENTLY PASTOR JOSEPH THON OF Rumania addressed a group of ministers in London. He described how he was led after his return to his country a few years ago to investigate the poor state of the church. Such were the restrictions by the government that the believers could only meet on Saturday evenings and Sunday mornings and all baptisms had to be submitted to the government for approval. The authorities would then delete those names of people not coming from Baptist homes. Also all preachers had to have the approval of the state and here again any whom they thought to be a threat were automatically deleted from the list.

Brother Thon went away for a fortnight and wrote a manifesto which he sent to all Baptist leaders (there are 150,000 Baptists and 2,000 Baptist churches in Rumania) and also to the leaders of the government. His friends had already warned him that to do such a thing would be suicidal. He was very soon arrested and interrogated. However a

marvellous providence occurred in as much as the President of Rumania made a visit to America where an ambassador raised this whole issue of his manifesto and declared that Rumania could not have credibility among the other nations since they were so restrictive with their Baptists. Upon his return to Rumania the President issued an edict to cancel out the repressive legislation and give the Baptists freedom.

Pastor Thon is now the pastor of the largest Baptist church in his country. Six years ago there were 600 members and under the leadership of another pastor over three years 650 converts were baptised. During the last three years Pastor Thon has baptised 610 converts. Such are the congregations that throng the sanctuary that 1,000 people have been standing outside in the bad weather but recently permission has been obtained to put a canvas covering over for them. Services seldom last less than three hours.

When asked about the extent of revival in the eastern European countries Pastor Thon was optimistic about the extent of

Continued on page 24.

Editorial

Sunday selling!

ADJACENT TO THE HAYWARDS HEATH station, on the Cuckfield side, is a cattle market. This site has been taken over on Sundays by an army of marketeers who set up about 70 stalls to sell merchandise of all kinds. This sabbath market is open from 10.00 a.m. to 2.00 p.m. About 10,000 patronise the site every Sunday. We are negotiating for rights to conduct open-air services on a business car park adjoining the market area.

A copy of *Sunday* accompanies this issue of *Reformation Today*. By paying 20% more we could have enjoyed better quality paper and better printing. Such is the climate of unbelief that we anticipated a large wastage and so opted for the cheaper production. Our lack of faith was rebuked. Most market visitors were interested to read the tract, since there has been public opposition to the market because of inconvenience caused to the local inhabitants (all of whom have been circulated with *Sunday*). They were probably searching for references which might fire shots at the market. As you will see our aim rather is to stir up thought about our Creator and our relationship to him. If we honour him we will love his day and keep it.

After an initial distribution of several hundreds at both main entrances we scanned the area leading to the station on the one side and the main car park on the other. Not more than 20 tracts had been discarded. Our purpose was to keep the place tidy and also retrieve undamaged copies.

Sunday is one of a series, each tract being the same size but entirely different in style in an attempt to reach all from the literates to mini-literates who prefer cartoons. With reference to very simple but effective tracts the Chelmsley Wood Reformed Baptist Church have been at work for several years (for details write to Alec Taylor, 101 Coleshill Road Marston Green, Birmingham, B37 7HT). *Sunday* is available as follows: 12 for 60 pence, 100 for £3.00, 500 for £12.00 (postage included).

A Mrs. Thatcher issue!

We are glad to be able to produce a 26 page issue and not 16 as was anticipated.

This is due to the generous support given by our readers whose response Bob Campen describes:

'We have enough, but not too much to long for more.'

In issue no. 55 we explained the precarious financial position of the magazine. We must now say how grateful we are to God for the overwhelming response. A quick look at the records since the last issue shows that within 6 weeks we have received at least £1,636 in gifts—£405 from churches in U.K. and Australia, and £1,231 from individual friends. If you have not had a personal acknowledgment, do be assured of our warm appreciation and thanks.

The out-of-context hymn quotation above is to remind you that our accumulated deficit at 31st December 1979 was £2,173, and it is virtually certain that this has been increased by a further loss on sales and subscriptions in the first half of 1980. £1,636 gives us a breathing space, but liabilities to be met during July and August are expected to amount to more than £2,500. Therefore we cannot discourage anyone who is still prompted to give.

We are continuing to explore ways of stabilising the position, and we desire your prayers, tolerance, and promotional efforts, especially the latter since nothing helps more than subscriptions.

Mrs. Thatcher was referred to in the last editorial because of her stress that everyone faces up to economic reality. We can only expect what we pay for. We hold over reviews and further material on *Unity*, *The Covenant and Baptism*. Austin Walker's article on the subject of homosexuality has been reproduced in A4 size (12pt typewriter face) and is available at 50 pence which includes postage.

The sacrifices of the ancient Church

The article by Jim Cox helps us understand the different sacrifices. There are many: the Passover lamb, the five offerings of Leviticus chapters 1-7, the daily sacrifices of consecration (Ex. 29), the particularly significant sacrifices of the day of atonement (Lev. 16, Heb.9:23—10:14) the offerings of the feast of weeks and feast of tabernacles (Lev. 23). All the offerings are types of the one great sacrifice of Christ and as such provide an exposition of that momentous offering. The value of this subject is obvious.

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Front Cover: An open air salesman exhibits his wares at the Haywards Heath Sunday market. For details see 'Sunday selling' above.

Spiritism has affected the teaching of the Christian Church more than is often realised. Most people in the Christian Church today do not seem to believe truly in the resurrection of the body. All they believe is that we shall continue to live in some other realm. That is not the Biblical teaching, which is that we shall live in the body on this renewed, renovated, regenerated earth. D. Martyn Lloyd-Jones, Romans 8:17-39, p. 89.

The Resurrection of the Body

By Peter Misselbrook

THE RESURRECTION OF THE BODY IS PERHAPS THE MOST NEGLECTED OF THE central doctrines of our faith.

That the resurrection of the body is at the very heart of the Christian faith should be quite evident. The Christian faith centres in the death and resurrection of Christ: the heart of its proclamation is thus the death and resurrection of that body. In 1 Corinthians 15, Paul declares therefore that those who deny the doctrine of the resurrection of the dead overthrow the entire scheme of redemption.

The 'Apostles Creed', which is one of the first attempts at a systematic summary of the Christian faith, concludes with confession of faith in 'the resurrection of the body and the life everlasting'. Clearly the Apostolic and post-Apostolic church believed that the resurrection of the body formed a vital part of the Christian gospel. Can we doubt that it is just as vital today?

But if this doctrine is a vital element of the Christian message it is just as clearly a neglected element. Look at your hymn books: can you think of a hymn which praises God for the promise of bodily resurrection? I will grant you that there are many hymns which celebrate the resurrection of Christ, but how many celebrate the promise of the resurrection of Christian believers? Again, among the many thousands of books which expound various aspects of the Christian faith—the sovereignty of God, the person and work of Christ, the doctrine of justification, of sanctification, of assurance, of the church etc., etc.—of all these many thousands of books how many do you know of which are devoted to the subject of the resurrection of the body? Or let me bring the question right down to the personal level; has the doctrine of bodily resurrection been a significant constituent in your own thinking and hope concerning eternal life? So then, the doctrine of the resurrection of the body is presently suffering from neglect, a neglect which is reflected by the present indifference, even among Bible believing people, over the mode of disposal of the bodies of the dead.

But more serious than this neglect and indifference is the contemporary undermining of this doctrine, even among Evangelical writers. We shall see more of this below.

In the face of such neglect, indifference, and even opposition, it is appropriate that we should take a moment to look again at this important doctrine of our faith. In this study we will focus our attention chiefly on 1 Corinthians 15. Our plan is to look firstly at the nature of the Corinthian heresy—or perhaps more accurately *this* Corinthian heresy. We shall then note what Paul has to say in opposition to these heretics, firstly as to the Biblical significance of death, and secondly on the necessity of bodily resurrection.

The Corinthian Heresy

Paul does not give us a detailed account of the teaching of those whom he is opposing, he simply tells us that they said that there was to be no resurrection of the dead. From verses 35 and following of 1 Corinthians 15 it seems likely that this group within the Corinthian church treated the doctrine of bodily resurrection as an absurdity (note the similarity of the question and answer to that recorded in Matt. 22:23-33). Further than this we can only make some intelligent guesses as to the exact nature of the Corinthian heresy.

Corinth was one of the major centres of Greek culture at this time. Another such centre of Greek learning was the city of Athens. In Acts 17 we read of the response to Paul's preaching in Athens. At first the Athenians were eager to hear more, for they thought that Paul was teaching a new philosophy. But when they heard Paul speak of the resurrection of the dead many mocked him and had no further time for his teaching (Acts 17:32). To the Greek the doctrine of the resurrection of the body was an absurdity.

Greek religious philosophy commonly distinguished between two worlds, the world of the spirit, of thought and ideas, and the world of matter, the universe around us including our physical bodies with all their senses and passions. According to this Greek view, the world of the spirit is the higher and more perfect world, the material world being inferior, less perfect, or even positively evil. Man's present problem—according to this view—is not that he is a sinner, separated from God by his sin and rebellion, but that his spirit is at present trapped within the prison house of the body. The body with its earthly passions drags the spirit down to the level of the earthly and prevents it from having communion with God, the Lord of spirits. Redemption—according to this view—consists not in the forgiveness of sins and union with God in Christ but in the release of the human spirit from its imprisonment within the physical body. Only when the spirit is freed from the lower world of the body and of the material universe, can there be any true spiritual fellowship between man

Popular is the idea, even among some evangelicals, that Adam's sin did not cause physical death but only spiritual death. Such a notion is necessary to all those who believe in an evolutionary origin of the present world. Evolution requires that death be part of the creative process, but there was no death or decay before the fall.

and God. Those holding such views therefore looked forward to death and embraced it readily (even to the extent of taking their own lives) believing that in death the spirit would be freed from all imperfections. For such, the doctrine of the resurrection of the body is a patent absurdity. It would mean the very opposite of 'redemption', it would mean a further imprisonment of the spirit in the lower and inferior world of matter.

Though we cannot be certain as to the exact nature of the Corinthian heresy, it is not unlikely that this heretical group were teaching similar Greek views to those outlined above.

Before we go on to look at Paul's response to this denial of bodily resurrection I would like to make one comment. It seems to me that our Evangelical piety is often all too similar to that of Greek religion. All too often we think of redemption in terms of the spirit's escape from the body into union with God. Moreover, we tend to think of eternity in wholly spiritualistic or ethereal terms—in particular, in terms of the spirit's escape from earth to heaven.

This popular misconception is not so much totally wrong as it is a dangerous half truth. It is quite true that, at death, though the body is buried in the earth, the spirit of the believer is immediately present with the Lord. It is for this reason that Paul can say, 'We know that as long as we are at home in the body we are away from the Lord. . . . We . . . would prefer to be away from the body and at home with the Lord' (2 Cor. 5:6-8). This, then, is a proper expression of the immediate hope of the Christian at death. Nevertheless, it should be quite evident that Paul is not here describing the *final* state of the Christian. Redemption is not complete until the body of each Christian man and woman is raised from the dust. The Christian hope is therefore not for the abandonment of the body but for its regeneration.

Similarly, it is quite true that, *because of the fall*, this world is a world of sin and corruption, 'under the control of the evil one' (1 Jn. 5:19, see also Jn. 14:30, 2 Cor. 4:4, Gal. 1:4 etc.). This world is destined for judgment. But our hope is not for the abandonment of the created world but for its regeneration for, 'in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness' (2 Peter 3:13).

As we look at this controversy we must look to ourselves that we do not fall into the same 'spiritualistic' heresy as these Corinthians. We need to have distinctively Biblical views of death and of 'immortality'.

The Biblical Significance of Death

The Biblical view of death is summed up by Paul in verses 21-22 of 1 Corinthians 15. It may be stated quite simply: death is the result of sin (see also Paul's own commentary on these two verses in Rom. 5:12ff.). We are subject to death because Adam and Eve disobeyed God; had they never fallen into sin Adam and Eve would not have died.

In Genesis 2:17 God tells Adam that he may eat from any tree of the garden except from the tree of the knowledge of good and evil. On the day that he eats from that tree he will certainly die. Subsequently, Adam and Eve do eat of the tree and are cast out of the garden of Eden, out from the presence of God. From that day onward they live under sentence of death (for this as a perfectly proper interpretation of, 'on the day that you . . . you will certainly die' see 1 Kings 2:36-46). In Genesis 3:17-19 we read that God says, 'Because you listened to your wife and ate from the tree about which I commanded you, "You must not eat of it," Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.' Man no longer enjoys life in the earth and before God as he did at the first. The created world round about him no longer ministers to him the unmixed blessings of God; it is now also the mediator of God's wrath, it ministers to him in death. The sentence has gone out against him and is executed day by day until at last his life in the earth is no more and his body is returned to the dust from which it was created. Death, physical death, is thus the consummate judgment of God upon sin, it is the destruction of all that God originally intended for man—life before him in the midst of a perfect creation.

Here then is the clear Biblical teaching concerning death; but there are few, even among Evangelical writers, who hold to this view. There is a popular heresy abroad today amongst Evangelicals that Adam's sin did not cause his physical death but only spiritual death—the spiritual separation between man and God. Such a view is necessary to all those who believe in an evolutionary origin of the present world. Evolution requires that death be part of the creative process, present in the world from the beginning. But the clear Biblical teaching is that death and decay are the result of Adam's sin: there was no death or decay in the world before the fall. If we are to appreciate the Biblical teaching concerning the resurrection of the body then we must have a Biblical view of death—bodily death and decay. If we are to have a Biblical view of

Death is not part of the natural process, but is the judgment of God on sin. That the body returns to the dust is a powerful symbol of God's judgment on sin. For the Christian death is the last enemy, his last taste of God's general judgment upon a fallen world. For the non-Christian it is a foretaste of the eternal judgment of hell.

death then we must return to a Biblical view of the world—of the manner of its creation and the nature of its original perfection.

We have seen above that death, physical death, is the consummate judgment of God upon sinful man. Physical death is thus the standing proof that we are sinful and corrupt men and women, those who by nature, by natural constitution, are under the wrath of God. Death is no release from life under the curse; it is rather the consummate visitation of God's curse, the final outpouring of God's wrath upon man.

What does death mean for those outside of Christ? Perhaps we have seen someone, perhaps even a close friend or relative, who has been suffering from some painful and terminal disease. Then we hear of their death, and before we know it we may think or even say, 'What a merciful release.' That we are all guilty of such thinking only shows how much we need to be careful to conform every thought of our minds to the revelation of God in Scripture. The death of the ungodly is no merciful release; they have not escaped from this lower world of pain and suffering into a higher world of heavenly bliss. On the contrary, the pain and suffering of this life is for them only a foretaste of the terrible and eternal sufferings of hell. Death then, is no release from a life of suffering but is the consummate outpouring of God's wrath.

What does death mean for the Christian? Again, it would be wrong to view death simply as a welcome release, as if death were the Christian's friend. Death is the enemy of the Christian (1 Cor. 15:26), it is a reminder to us of our sinful imperfection and of the fate which we deserve. Just as the Christian is not exempt from pain and suffering in this life so (unless the Lord return) he is not exempt from death. The Christian inhabits (though he no longer belongs to) this fallen world and he is still subject to its curse. But for the Christian, the sufferings of this life and their consummation in death are no longer the foretaste of the sufferings of hell. On the contrary, for him death is the *last* enemy. He must die because of Adam's sin but he dies in Christ having the promise of resurrection life.

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Reviews

Call to Seriousness

By Ian Bradley

Jonathan Cape. pp. 224. 1979.
£4.95.

Dr. Bradley's subtitle for the book is 'the impact of the Evangelicals on the Victorians'. But this, as he explains, is rather too grand for he limits himself to considering only Anglicans among the evangelicals and then only between 1800 and 1860. The cut-off point he believes reflects a decline both in evangelical convictions and their general cohesiveness after 1860.

Earlier reviewers have elsewhere criticised Dr. Bradley for an unsatisfactory definition of 'the Evangelicals'. However in his first chapter 'Vital Religion' he sets the 19th Century evangelicals correctly against the Awakening of the previous century, recognises the contribution of leaders other than Wesley and Whitefield and contrasts their piety with the cold rationalism of English religion in the early 18th Century. He suggests four shared convictions for the evangelicals: 1. the depravity of man, 2. the reality of divine judgement, 3. the necessity of conversion, 4. the stress on practical godliness as the evidence of faith. Dr. Bradley then moves on to an enormously wide-ranging survey of the religious interests of the evangelicals in Britain and beyond. These centred on two evangelicals in Parliament who dominated in succession the period surveyed, William Wilberforce and Ashley Cooper, the 7th Earl of Shaftesbury. These men in turn acted as the focus for many of the national concerns of the evangelicals—the freeing of the slaves, the evangelisation of India, the war against vice, and the protection of women and children at work etc.

To counter what appears at times to be some extravagant claims for the evangelicals, Bradley seeks to show up faults as well as virtues. Sometimes, as in his assessment of the personal religion of the evangelicals or the quality of their family life, this is done rather clumsily. Nonetheless the book reads little like the usual Ph.D. style thesis (from where it started life). The discussion is easy to follow, even somewhat repetitive. Dr. Bradley's comments are often perceptive and thought-provoking. His discussion of their motives for social action is specially

interesting. As he sees it, they were three-fold, a compassionate response to human suffering, a desire to imitate their Saviour, and a concern to bring men to a position from which they could respond to the gospel.

There were weaknesses too in the directions the evangelicals often took. 'Seriousness' when divorced from personal faith too easily became late Victorian respectability. The stress on 'usefulness' could degenerate into a spiritually barren activism. Concern for national moral standards drifted too easily into repressive and authoritarian attitudes, particularly when the nation was threatened by French republicanism. Abroad the concept of trusteeship over the colonial possessions, was sometimes hard to distinguish from a suffocating paternalism. For all these faults the record of the evangelicals in the period is both impressive and moving. We are in Dr. Bradley's debt for such a comprehensive and sympathetic restatement of their achievements. What those who would claim to be the rightful heirs of the 19th Century evangelical reformers need to ask is why we have so little of the zeal and the confidence these men possessed as we seek to influence the national life for God today.

CHARLES WHITWORTH.

The Elect Lady

By Gilbert Kirby
60p*

Selina, Countess of Huntingdon emerged as one of the leaders of the Evangelical Revival and was the close friend and confidant of the Wesleys, Whitefield, Fletcher of Madeley, Howell Harris and a host of other leaders and preachers. This compact biography, published in 1972, is not only a useful introduction to a remarkable woman of God but also to the times of the Spirit's moving in which she lived. The style of the biography is simple and spiritual but the author reveals a wide knowledge of his subject and gives evidence of thorough research.

The story includes a vivid account of the Countess's conversion, her doctrinal convictions being evangelistic Calvinism after the style of Whitefield. It is clear that she suffered much ridicule from

worldly minded members of the aristocracy and yet was greatly used of God in bringing the Gospel to the gentry. Among her close friends were Lord Chesterfield and Lady Glenrochy. There are many moving descriptions of her endeavours for the spread of godliness. She once sought and obtained a Royal audience to complain about the inappropriate life style of the Archbishop of Canterbury! Her London rooms became the rendezvous for the leaders of the Evangelical Revival and many of the upper classes heard the way of salvation through her efforts.

The preachers' college in Trevecca was largely started through her instrumentality and generosity. She was actively involved in the Arminian—Calvinist controversy between Wesley and Whitefield and helped to moderate the intemperate outbursts of August Toplady, whose doctrine she loved but whose style she regretted.

As a woman with enormous energy she is chiefly remembered for her spiritual zeal and boundless generosity. While retaining an autocratic touch she was

willing to sell her jewellery to build a chapel for Gospel preaching. Here was no common woman but a mother in Israel to the leaders of a church burning with Revival fire.

Although she retained a love for the Established Church and appointed Anglican clergy as her chaplains, her spiritual sympathies lay with the Non-conformists and eventually a denomination emerged bearing her name, 'The Countess of Huntingdon's Connexion.' These churches prospered for many years but subsequently went into decline with the ebb-tide that followed the Revival.

The biography faithfully records many faults in her life and draws a number of lessons from it. Readers are treated to a vivid and stimulating portrait of an unusual woman who lived in a remarkable era. Her life challenges the modern evangelical church as to the measure of its zeal and sacrifice to reach the masses for Christ.

ROBERT DUNLOP.

*Available from the Secretary, Huntingdon Hall, 65 De La Warr Road, East Grinstead, W. Sussex RH19 3BS.

The doors are closing

As we have just noted many small churches in urban areas are on the point of closing. The gospel light in dark pagan areas is almost out. The church of which I am pastor is in a street where there used to be four churches. Now we are the sole survivor of those four. Many church buildings stand empty. Some are used as warehouses; others are turned into factories; others are just a playground for vandals. It is true that many of these churches were not true gospel churches, but even Evangelical causes have a life-line that seems to hang by a thread. If church-going in many working class areas is now less than 1% of the community it only requires a marginal drop in church-going and the church's witness is terminated.

In one part of East London if church closures continue at the present rate there will be none left in a decade or two. If the gospel light goes out, how easily could it be re-kindled? With the redevelopment of large urban areas and the long waiting lists for re-housing because of slum clearance, doors for the gospel may prove very hard to re-open.

(from 'Urban Harvest' by Roy Joslin)

Ape-Man—fact or fallacy

A review article by Ian Randall

Ape-Man—fact or fallacy?

By Malcolm Bowden

Sovereign publications, P.O. Box 88, Bromley, Kent, BR2 9PF. 1977. £3.30. pp. 196.

READERS CONTINUE TO EXPRESS A DESIRE for material on the current creation/evolution discussion. When we read the Bible on creation we are on infallible ground. The astonishing complexity of God's creatures provides a constant testimony to his glorious power in creation. Various animals or birds at various stages of their development 'did not decide to grow this, or add that to their equipment'. The truth is that they could not survive without the intricate equipment with which they were created in the first instance. When we move from the Bible to Science we move from infallibility to fallibility. Yet in spite of the fact that we can make mistakes we should do all we can to expose the mythology of evolution. Evolution is one of the great Satanic deceptions of our generation. A critical examination of a great deal of the evidence forwarded by evolutionists is provided in *Ape-Man—fact or fallacy?* by Malcolm Bowden. In this well documented and illustrated book Bowden assembles a massive array of facts which call the whole evolutionary hypothesis into question. To summarise his conclusions we isolate ten points. Then a large part of his book is concerned to expose the Ape-Man fallacies, and eight particular theories are summarised.

1. Fossils

The oldest rocks (pre-Cambrian) have been searched for many years but no undisputed fossils have been found. The Cambrian rocks immediately above however contain masses of fully developed complex invertebrates. This sudden appearance of life in the strata is a major problem. Also, despite searching the strata for over 100 years, fossils which would close the gaps between classes and even species have not been found, as some evolutionists admit.

2. The horse series

The toe evolution of the horse is frequently presented as evidence for evolution. However, twenty different geneo-

logical 'trees' for the horse have been drawn up by various scientists. This is because there are 250 different types of animals to choose from. And those which contradict the series are ignored. Some of these animals have differing numbers of ribs and lumbar vertebrae, indicating that various species have been used to compile the series. Fossils of these animals are mostly found in America, yet the first fossils of the modern horses they are supposed to lead up to are found in Europe. The link cannot be established.

3. The archaeopteryx

This is claimed as the first link between reptiles and birds. In fact it had perfectly formed feathers which are very complex in design. If it had been an animal with half developed wings which could neither run properly nor fly it would have been quickly eliminated. From the evolutionary point of view the archaeopteryx should be rendered irrelevant since a perfect bird has been found in strata supposed to be 60 million years older!

4. Birds

Evolutionists have failed to determine how birds could have evolved. Special types of skulls, feathers, hollow bones etc. are scattered randomly throughout existing species making classification impossible. Nesting habits of some birds cannot be learned through the evolutionary process, e.g. the mud nest of the House Martin has to be right first time or the eggs will fall, destroying that generation.

5. Genetic experiments

After breeding over one million fruit flies in genetic experiments they still obstinately remain fruit flies! There are a wide variety of dog breeds but they are still dogs. Species can vary only within limits which cannot be exceeded without serious deformities arising.

6. The Recapitulation theory

This theory says, for example, that gill 'slits' in the human embryo are relics of man's fish ancestry. It is now disowned by evolutionists but is still implied in some books. Prof. Haeckel, a fiery supporter of Darwin, faked his drawings

to fit the theory, but was discovered and convicted by a University court.

7. *The Origin of life*

The experiment which has been done in this field is passing a spark through a mixture of gases and forming simple amino acids. However, these acids are biologically unimportant. Also, two conditions are necessary for the experiment. They must be caught in a cold trap to prevent the spark from destroying them, and a reducing (non-oxygen) atmosphere is necessary. These conditions would not have occurred in nature. In any case, there has been insufficient time or material in the whole universe for very complex organic molecules to have formed by chance.

8. *Whales*

Evolutionists are unable to explain how the whale, which is a mammal, went back into the sea without leaving any fossil evidence of intermediate forms.

9. *Duck-billed platypus*

This strange animal has a bill and lays eggs like a duck, fur like an animal, webbed and clawed feet, pockets in its jaws to carry food, and a spur on its rear legs which is like a snake's poisonous fang. The question for the evolutionist is, what were its ancestors?

10. *Radiometric dating*

This is used to give an age to rocks (and fossils) but requires unproveable assumptions such as that radioactive conditions are the same today as they were, millions of years ago, that the half life of the elements are constant and that the products of the radioactive decay were not originally present nor were added since the formation of the rock. When the same stratum is tested by different methods or even by the same method, the result is invariably an enormous range of ages, e.g. one rock gave 14, 30, 95 and 750 million years by different methods. It is sometimes said that despite discrepancies, radiometric dating shows that rocks are millions not thousands of years old. The reply is that the 'daughter' elements found in some rocks are naturally occurring along with many other elements, even with the irochroon techniques. There are several other technical aspects which invalidate the method and to infer vast ages from the ratios of these elements is unwarranted.

The Ape-man fallacies

Enormous efforts have been made to discover the missing links between man

and the apes. The results, however, are a small collection of unconvincing bones. Let us look at some of these efforts.

1. *Reconstructions*

With each new discovery an artist's impression is invariably given showing what our 'ancestors' looked like. But drawings by various artists, based on the same skull, are completely different! In each case these pictures are proved to be figments of the imagination. For example, Java man consists of only a (gibbon's) skull cap and a human leg bone. Yet on these a complete face and body have been reconstructed. In the case of *Hesperopithecus*, one tooth was found in America and on the basis of this a complete detailed picture of the new ape-man was built up! This detailed picture, of ape-man and wife, was published in the *London Illustrated News*. The tooth was later found to be that of an extinct pig, but little publicity was given to this fact.

2. *Homo sapiens*

Fossils of *homo sapiens*, which is modern man, have been found in older layers than those of the so-called ape-men. These fossils are ignored when it comes to evolutionary theory, being classed as forgeries or 'intrusive burials'.

3. *Neanderthal man*

Although he is claimed to be the ancestor of modern man, *homo sapiens* fossils are found in earlier strata. Neanderthal man appears rather to have been a degenerate variety of *homo sapiens*, characterised by a larger brain and suffering from rickets, arthritis and syphilis.

4. *Piltdown man*

This discovery, at Piltdown in Sussex, is now known to have been a fraud. One of those involved in the digging, an amateur called Dawson, is usually blamed for the fraud. The famous Teilhard de Chardin, however, who helped with the digging is, in my view, by far the most likely culprit, for the following reasons. A radioactive tooth was 'found' at Piltdown which certainly came from Ichkeul in northern Tunisia, a site which Teilhard had visited. An elephant's bone was also found, which probably came from the Dordogne in France. Teilhard was born only 100 miles from there. Teilhard also found a fake flint and tooth in the first few days of digging and later found the important (canine) tooth in gravel that had already

Of many astonishing creatures shown on a television program recently was a fish which from its underwater position shoots down insects with deadly accuracy. Since this creature depends on the insects how did it survive (millions of years?) while it was developing its shooting mechanism, and then practising and perfecting its ability? Questions like this can be multiplied ad infinitum as Mr. Bowden illustrates in his book.

been searched. Chemical staining of the fake jaw had taken place and this was a technically involved process. Chemistry and Physics had been the subjects Teilhard lectured on in the University of Cairo. To summarise, the whole fraud was obviously the work of an expert who could fool other scientists, and points to Teilhard, a renowned authority in anthropology and palaeontology, rather than an amateur.

5. *Pekin man*

Teilhard de Chardin worked on this site also, with Dr. Davidson Black. Almost every skull they found was broken into small pieces and virtually no limb bones were found. To explain this, the experts said that Pekin man was a head hunting cannibal. It is surely obvious, rather, that these skulls belonged to large monkeys, whose heads were broken often to obtain the brains for cooking. Professor Breuil visited the site later and saw many stone and bone tools of a type far too advanced to fit 'Pekin man' and also saw a 23 ft. high heap of ash which had been referred to as 'traces of fire' by the investigators! He wrote a paper on what he had seen, but it was omitted from a 'complete bibliography' compiled by the experts. In 1934 skulls which were admitted to be those of modern men were found alongside the site. Dr. Black died of a heart attack while examining them and his successor Dr. Weidenreich, did not publish anything about them for five years. All the fossils were lost at the time of Pearl Harbour and cannot now be examined to check the reconstructions.

6. *Java man*

In this fraudulent 'find', Dubois put together the skull cap of a gibbon and a human leg bone which he had found

45 ft. away, and said he had found a walking ape. For 30 years he kept secret two skulls and other fossils of modern men he had found at the same time. The Selenka Trinil Expedition could find no further trace of Dubois' ape-man. Von Koenigswald found only a few broken skull pieces and parts of jaws which he claimed confirmed Java man's existence (fig. 4). Four years before he died, Dubois admitted that he had only found the skull cap of a large gibbon.

7. *South African ape-man*

These australopithecus are in fact only apes. In a symposium edited by Sir Julian Huxley, Sir Solly Zuckerman completely rejects these findings.

8. *East African fossils—Ramapithecus*

The only fossils found of this type are jaws and teeth! They have been given much publicity as the only possible ancestor of '1470' man. This was probably a small human skull, human leg bones having been found in the same strata. The first radiometric dating of the strata give an impossible age of 220 million years. This date was ignored. The second sample used gave an age of 2.6 million years which received great publicity.

In summary, maximum publicity is given to evidence supporting evolution while facts such as the above are ignored or suppressed. The B.B.C. refuses to present any evidence contrary to evolution while evolutionists will not debate the subject. As evolution is the only theory which supports the materialistic viewpoint, the social and philosophical repercussions of rejecting it would be enormous. The implications of the theory are more important than the theory itself.

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From Pennsylvania to Texas

A BRIEF VISIT TO AMERICA IN MAY of this year enables the editor to bring news of some of the churches there. A visit to the *Christian Counselling Centre* in Philadelphia, accompanied by *Wayne Mack* began the trip. No less than twenty full time workers are employed either in counselling or administration. There are also seminars for ministers, and up to 150 sometimes attend for a weeks course on biblical counselling. Wayne and Carol Mack also took me to hear a lecture on the menace of drugs in American schools. This was delivered in the local Christian School. Such schools are relatively numerous compared with other countries. The drug problem is rife in America, and highlights the continued desperate need for a revival of genuine Biblical Christianity which will unite repentance, reformation of life and doctrine.

The next stop was at *Greensboro*, to have fellowship with *Gerald Primm*, pastor of a Southern Baptist Convention Church. I had opportunity to learn more of the origins of the Southern Baptists when we visited the graveside of *Shubael Stearns*. Stearns, a native of Boston, was converted under Whitefield's preaching in 1745, and joined the 'New Lights', or the revival party of the Congregationalists. He was immersed in 1751, and was soon ordained a Baptist minister. The New England Baptists were deeply concerned for the evangelisation of the South, and for a while Stearns ministered with Daniel Marshall in Northern Virginia. But in 1755 he moved further South and organised a church at Sandy Creek, North Carolina. His family formed half the membership of 16. This small church became the centre of an evangelistic movement which spread right through the South. Stearns' preaching became widely known for an

insistence on conviction of sin and the new birth, and for his powerful delivery. Despite the criticisms of traditionalists who despised the emotionalism and 'disorder' of the separate Baptists, and despite official persecution, many were converted and baptised. The Sandy Creek Church numbered over six hundred members within a few years, and the Sandy Creek Association, also founded by Stearns, grew from three churches in 1758 to 12 in 1772. The Sandy Creek separate Baptists thus enjoyed one of the most notable revivals in the colonies during the 18th century, and were to influence succeeding generations of Southern Baptists.

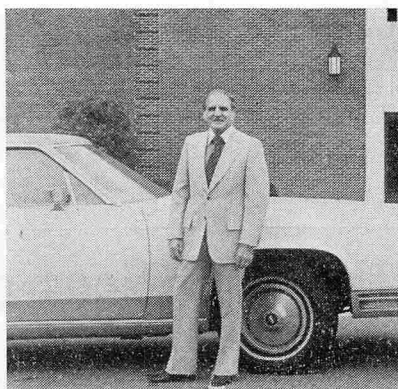
One of the main purposes of this trip to America was to minister in the People's Church at *Greenville*, Carolina, where *Stuart Latimer* is pastor. Pastor Latimer was formerly a tutor in the Bob Jones University, famous for its high standards of tuition in the fine arts, and also for its own brand of evangelicalism which is utterly opposed to Calvinism in every shape and form. It is in such an environment of prejudice that Pastor Latimer has been used to establish one of the best taught congregations I have ever had the privilege to minister to. The spiritual conflict involved has been enormous and is likely to continue for as long as Satan hates and opposes the doctrines of grace.

The next port of call was *Birmingham*, Alabama where the chief encouragement was to be an eye-witness to the marvellous way in which *Ferrell and Joyce Griswold* have been provided for with a new church right in the heart of the city with a university in close proximity.

Deeper and deeper into the deep South and so on to *Oxford*, Mississippi where *Pastor J. W. Baker* (*Reformation Today*)



Dr. Ferrell Griswold, pastor of a church centrally situated in Birmingham, Alabama



Pastor J. W. Baker of Oxford, Mississippi

agent for the Southern States) leads a church of 1,300 members. The buildings are palatial and all our Cuckfield Baptist Church buildings would fit six or seven times over just into the young peoples gymnasium. This church is in the Southern Baptist Convention. Pastor Baker is a gifted expositor, who not only enjoys the opportunity of preaching to large congregations, but also reaches a further constituency for one hour every week by television. An interesting event in the time spent at Oxford, was the viewing of the P.T.L. (Praise the Lord) television programme in which I was to see religion packaged out in a way which is destructive of true Christianity. This system running 24 hours a day and costing sixty million dollars a year is likely to produce many people with a false assurance whose faith consists of sitting at home on a couch and watching a programme. This is called electric religion. Our younger readers who believe in keeping fit may be interested to know that at Oxford I received a lesson in racket ball from the No. 1 player of the area. This brother was like the weight-

lifters we sometimes see—tremendous muscular proportions! That such men cannot move with speed and agility equal to their size is as mythological as the evolutionary nonsense that is put over by the mass media!

Deeper still into the heartland of the South to the final call which was *Dallas*, a city of extraordinary modernity and wealth, to have fellowship with *Ron McKinney*. This time there was the most welcome opportunity to see Dallas seminary and be shown over by one of the students, Andy Hamilton with whom there was excellent fellowship. It was also very good to see the offices of *The Sword and Trowel*.

These are only a few fleeting impressions and glimpses of a valuable time spent in America, the strongest nation in the world and one we should constantly pray for, because the whole world would be affected by a reformation and revival there. May the Lord soon send a tremendous turning and repentance to the fifty states of the U.S.A. □□□

James C. Cox is an elder of the Macquarie Reformed Baptist Church, Sydney, Australia. This is the second of two consecutive expositions which explain the meaning and significance of the offerings and sacrifices of the Old Testament era. The Bible references are from the New American Standard Bible.

The Sacrifices of the Ancient Church

part 2

IN ALPHABETICAL ORDER THE OFFERINGS ARE TEN IN ALL.

- | | |
|--------------------|-----------------|
| 1. Burnt | 6. Heave |
| 2. Drink | 7. Peace |
| 3. Freewill | 8. Sin |
| 4. Grain | 9. Thank |
| 5. Guilt | 10. Wave |

We saw last time when we dealt with points 1-5 that all animals selected for sacrifice were to be unblemished males of not less than one year old, whether cattle, sheep or goats (Exod. 12:5). The blind, the fractured, the maimed or castrated were not to be offered (Lev. 22:22-24). So (Lev. 1:4) '... that it may be accepted for him to make atonement on his behalf.'

We now proceed to an examination of the offerings described in points 6-10.

6. *The Heave Offering*

In the ceremonial ritual this offering was secondary and associated with the 'peace' offering. Portions of the sacrifice were to be 'heaved' as well as 'waved'.

After the death of Aaron's rebellious sons (Lev. 10:2), the thigh of the slaughtered animal, which in some sacrifices was lifted up (i.e. 'heaved') was to be the officiating priest's portion (Lev. 10:15). I concur with Keil and Delitzsch that there is really no difference between the 'heave' and the 'wave' offering. Like the 'wave' offering this one symbolised consecration to the Lord.

The variety of contributions brought by the covenant people for the erection and furnishing of the Tabernacle are designated 'heave offerings'. See Exodus 25:1-9 and 35:4-9 (NASB margin).

7. The Peace Offering

This offering was a voluntary one made in gratitude for mercies received. It was the most joyful of all the offerings and one in which the offerer identified himself with the sacrifice (Lev. 3:2). It followed other offerings, indicating the making of peace between the offerer and God (Lev. 3:1-2). If the offerer was to present a thanksgiving peace offering, a grain offering had to accompany it (Lev. 7:13).

This offering, motivated by a loving heart, had to be offered according to the ceremonial law so that it would be acceptable to the Lord (Lev. 7:11-15). The participants shared in the sacrificial meal that followed. Any of that meal which remained until the third day was to be burnt (Lev. 19:5-7). The first day of each month was distinguished by the joyful blowing of silver trumpets and the sacrificing of 'peace offerings' (Numbers 10:10).

The New Testament antitype of this sacrifice is found in the Lord Jesus. 'For He is our peace. . . .' (Eph. 2:14). '... having made peace through the blood of his cross' (Col. 1:20). 'Having been justified we have peace with God through our Lord Jesus Christ' (Rom. 5:1).

8. The Sin Offering

This offering, instituted solely and peculiarly for sin, was available for any who unintentionally breached God's commandments. The outline is found in Leviticus chapter four. 1. The priests v. 3. 2. The entire congregation v. 13. 3. One of the leaders v. 22. 4. One of the common people v. 27.

The offender laid his hands upon the victim's head and confessed his sin. Then the officiating priest made atonement for that particular sin and the penitent was forgiven.

Isaac Watts has Christianised this thought in the verse:

*My faith would lay her hand on that dear head of Thine,
While like a penitent I stand, and there confess my sin.*

In the ritual, the shed blood was smeared upon the horns of the altar, thereby purifying it. Only in this sacrifice was the remainder of the blood poured at the base of the altar (Lev. 4:17-18). Then portions of the animal were consumed upon the altar (vv. 8-10).

Horatius Bonar, like Watts, gave a Christian meaning to this sacrifice when he penned:

*I lay my sins on Jesus, the spotless Lamb of God,
He bears them all, and frees me from the accursed load;
I bring my guilt to Jesus, to wash my crimson stain
white in his blood most precious till not a spot remains.*

A 'sin offering' was also part of the consecration service for Aaron and his sons, prior to their ministrations at the brazen altar (Ex. 29:10-14; Lev. 8:14-17).

The Sin Offering On The Great Day Of Atonement

Leviticus chapter 16, a very important chapter, deals with the most solemn and blessed day in the sacred calendar of the Ancient Church. The word 'atonement' used in verses 6, 10 and 17 does not mean 'reconciliation' so much as 'covering'. Aaron laid aside his usual high priestly garments of 'glory and beauty', for a pure white, long sleeved, linen body shirt that reached down to his ankles. It typified the robe of Christ's righteousness. Aaron first offered a young bull for his own sin and that of his family. Then, being cleansed from his own sin as God's representative, he turned his attention to the congregation's sin offering.

The two goats representing the congregation are really one sin offering (v. 5). They show a twofold aspect of atonement. The first was sacrificed to the Lord, the other, the 'scapegoat' was led into the wilderness to perish. The first cannot atone without the second. Christ, by contrast however, through his one perfect oblation is able to save to the uttermost all that come unto God by him!

The first goat (v. 16) was slain and its blood sprinkled upon the mercy seat amid a cloud of incense in the holy of holies, where the High Priest entered but once a year (c.f. Heb. 10:19ff). The furniture of the Tabernacle was also sprinkled with blood. I believe this was done to remind the congregation that sin has defiled everything man has made and handled. Nothing is clean! Man never rises above his sinfulness (Rom. 3:23), except through grace.

Thus the blood of atonement had to be sprinkled before God. It was then that Aaron and the congregation had a ground of acceptance in his holy presence. Today there is no basis for acceptance of anyone except through the atoning work of Christ upon the cross. 'And according to the Law, I may almost say, all things are cleansed with blood and apart from the shedding of blood there is no remission' (Heb. 9:22).

With the second goat Aaron showed the atonement in another form. He laid both hands on the head of the 'scapegoat' and confessed the congregation's sin over its head. No doubt he enumerated all their departures from God's holy Law; not one would have been missed! The scapegoat was then regarded as utterly unclean by reason of the people's guilt laid upon it. It was led away to perish in the wilderness. In later times the goat was pushed over a rocky crag to its death.

In this chapter, humiliation of soul; the confession of sin; identity with the victim; redemption by blood; substitutionary atonement; forgiveness of sin, and acceptance with God are all taught. Finally, it foreshadowed

that great Day of Atonement when the Lord Jesus Christ as priest and sacrifice voluntarily offered himself without spot to God for the sins of all his people. That afternoon, by the unseen divine hand, the heavy ornate veil, separating the Holy of Holies from the Holy Place in Herod's Temple, was split in two from top to bottom. In public and in a dramatic way this proved to apostate first century Jewry that the types and shadows in the ancient Church had been fulfilled to the letter in their rejected, despised and crucified Messiah (Luke 23:45).

*Not all the blood of beast, on Jewish altars slain.
Could give the guilty conscience peace or wash away the stain.
But Christ, the heavenly Lamb takes all our sins away;
A sacrifice of nobler name and richer blood than they.*

How beautifully and realistically has Isaac Watts expressed the superiority of Christ's sacrifice over the annual ritual in the ancient Church.

9. The Thank Offering

The thank-offering ranks last of the major sacrifices in the ceremonial catalogue. It, with its fellows, has been abundantly fulfilled in Christ. In the New Testament it gives way to a paean of praise for the person and work of our Lord. 'Thanks be to God for his indescribable gift' (2 Cor. 9:15). 'Thanks be to God who gives us the victory through the Lord Jesus Christ' (1 Cor. 15:57).

This sacrifice was frequently offered with a peace and grain offering (Lev. 7:13-15). It was to be personally brought to the altar by the offerer. On the occasion of the bringing the Ark of the Covenant into Jerusalem, its final resting place, King David summoned the people to thank the Lord (2 Sam. 6:12-15). It has been suggested that the Psalm sung on that day was composed by David himself (1 Chron. 16).

When Hezekiah ascended the throne of Judah the nation was in spiritual decline, the Temple was closed and any worship of the Lord God had been debased with idolatrous practises. The king energetically undertook to cleanse the Temple and restore its worship to its Mosaic purity. 2 Chronicles 29 records the success of his enterprise. Amid great rejoicing the newly restored Temple worship concluded with sacrifices: thank-offerings; praise-offerings and voluntary burnt-offerings (v. 31).

Manasseh, the long reigning evil king of Judah (2 Chron. 33:1-11) was converted late in life to God (vv. 12-13). As evidence of his change of heart, he immediately set about repairing the spiritual devastation he had wrought in his earlier years. 'And he restored the altar of the Lord, and offered thereon sacrifices of peace offerings and thank offerings and he ordered Judah to serve the Lord God of Israel' (vv. 15-16). But alas, his subjects did not wholeheartedly follow his instructions to give up their religious syncretism (v. 17).

A few years later, Jeremiah (chapter 33) prophesied from the prison where

he was incarcerated for his unswerving fidelity to the Lord and his Word, that subsequent to the Babylonish captivity of three score years and ten (in the very cities shortly to be destroyed by the Chaldean army) the pious of a future era would bring a thank-offering into the Lord's house!

10. *The Wave Offering*

The offerer of a peace offering (Lev. 7:29-34) presented the breast by swinging it to and fro in dedication to the Lord. It was as if to invite Yahweh to scrutinise that portion. Along with the thigh of the offering it was given to the officiating priest for his personal use. I suggest this action points to the scrutiny to which our Lord's earthly life was subjected. But no man could accuse him of sin! (John 8:46).

This form of dedication was used on other occasions as well. All the gold that was given for the construction of the Tabernacle was so dedicated (Ex. 38:24). As part of their dedication ceremony the tribe of Levi was presented before the Lord as a 'wave offering' before the whole congregation of the sons of Israel, after which they were declared to be the Lord's and could then serve the Tent of Meeting (Num. 8:11-15).

Finally, this offering teaches us that the Lord seeks consecrated men and materials for his service, service which often demands sacrifice and suffering.

Conclusion

As the Redemptive scroll unfolds, the sacred writers increase their emphasis on the spiritual aspect of these Mosaic sacrifices and offerings.

How blessed is the man whose transgression is forgiven . . . to whom the Lord does not impute iniquity. Ps. 32:1-2

For thou does not delight in sacrifice, otherwise I would give it . . . the sacrifices of God are a broken spirit. . . . Ps. 51:16-17

O enter His gates with praise and enter His courts with thanksgiving. Ps. 100:4

Does the Lord take delight in thousands of rams, in ten thousand rivers of oil . . . the fruit of my body for the sin of my soul? Micah 6:7

It was on the Jordan banks that John the Baptist publicly announced the antitype of all the sacrifices with the words: Behold! The Lamb of God who takes away the sin of the world (John 1:29). Later, the Lord himself declared: I came to fulfil the Law and the Prophets (Matt. 5:17). This he did (Luke 24:44).

The New Testament writers, enlightened by the Holy Spirit, understood how Christ fulfilled all the types and shadows (Rom. 3:24-25). Under the new Covenant, sin and iniquity is not merely covered but remembered no more and the believer now enters where none in the ancient Church could effectively enter—the holiest of all through the blood of Jesus (Heb. 10:15-23).

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Bob Sheehan is the pastor of Grace Baptist Church, Albion Road, Bexleyheath, Kent. At the Carey Conference for ministers held in January this year at Cardiff he presented a most relevant study on Bible translation which we are reproducing in the magazine in three parts, 1. The Biblical principles affecting translation, 2. Interpretation and translation, 3. Language and conclusions.

Here part 2 is presented.

Principles of Bible Translators

The Interpretive Element in Translation

THERE ARE THOSE WHO IN A SIMPLISTIC WAY TELL US THAT IT IS NOT THE job of the translator to interpret. This, however, as an unqualified statement is nonsense. In contemplating his work as a translator, Dr. R. B. Dillard stated, 'I cannot think of a single decision that translators make that is not in some way interpretive; selection of equivalents, word order, punctuation, paragraphing—the first question is always, "How does this affect the understanding of the passage?"' ¹⁷

Indeed, K. Hamilton goes as far as to say, 'The claim to be able to translate is the claim to be able to go behind the words to the meaning of the words.' ¹⁸

In his evaluation of the Bible Societies Greek text, Dr. W. B. Wallis refers to over six hundred places where the punctuation significantly affected the meaning. ¹⁹ We only need to think of the different opinions as to the words 'in love' in Eph. 1:4 to see the sort of problems to which he refers.

The idea of a non-interpretive translation is a mirage. All translation involves interpretation. However, it is true to say that some translations are more interpretive than others. It is probably true to say that the translations which are basically based on word equivalents are the least affected by interpretation, and that at the other end of the scale there are the paraphrases which seek to give the general idea of the Scriptures in the cultures to which they are addressed. This inevitable interpretive element places the translator in a very dangerous position and he must be careful not to exploit his position for his own ends. We need to note four particular areas to which he must pay special attention:

1. The Translator's role is that of an ambassador to a foreign people and not that of an expositor. By this I mean that great care has to be taken by the translator to ensure that he is faithful and precise in delivering exactly the message that God gave. His job is not to give a running commentary nor to explain the parts that are difficult to understand. He is not a preacher nor an evangelist but an ambassador.

While it has been a common desire of translators from the earliest days that ordinary people should understand them this commendable aim has become almost an obsession of late.

E. A. Nida sees the main point of the translator's focus as the recipient of Scripture.²⁰ The writings of Dr. R. G. Bratcher, the translator of the Good News New Testament (TEV), are full of the needs of the recipient and the version he produced is aimed at fully meeting those needs.²¹

To me it seems that we have here a sincere, but unbalanced, emphasis. It is as if the Decalogue contained only our duty to man and not to God. It may well be true that some of our forefathers were so over-zealous for God that they forget the needs of man—maybe some of us are too. However, the translator must surely aim to fulfil both tables of the Law by accepting he has a duty to perform for God the Giver of Scripture—the duty of precise translation—and a duty to man—the duty of comprehensible translation.

When the need for clarity above all else dominates, we usually find a drift towards, if not right into, paraphrase. The question that is then asked is not 'What has God said and how may I best express this in English?' but rather, 'What do I think God would have said if he had been speaking in my culture today?' Such a question is so subjective that we cannot but wonder that some translations resulting from it are very questionable.

Would Paul have really said in today's culture in response to Simon Magus (Acts 8:20, TEV): 'May you and your money go to hell'? Is that how a Christian Apostle would speak? Would Elijah really suggest that Baal was 'sitting on the toilet'? (1 Kings 18:27, LB). Such transcultural translation and interpretation goes quite beyond legitimate bounds.

The translator must keep himself in check to avoid changing his role for that of a commentator, especially when his comments are inappropriate. There is, of course, a difficulty in missionary work. When a nation does not know what a 'lamb' is, do we substitute an alternative animal or retain 'lamb' and explain it? I would retain lamb for it is all part of the non-negotiable historical context of which Dr. M. C. Fisher writes.²²

Then there is the question of money, weights and measures. For example, do we translate Revelation 6:6 as a 'choenix of wheat for a denarius' or do we substitute modern weights and coinage, or paraphrase the whole sentence? Again, modern weights and measures soon change and surely notes to explain in the margin are better than paraphrases.

When we turn to the versions do they engage in transcultural translation and to what extent? The AV does to a varying degree. What odd reading it makes in the 20th century to find men being paid a penny for a day's work. The RSV, NASV and NIV also engage in a measure of transculturalisation but not to the same degree as the AV. The NEB, GNB and LB transculturalise with enthusiasm.

2. The second area of danger concerns theology. As all translation involves interpretation, every decision of the translator involves theology. The translator has to beware of allowing his personal theology to rule his interpretation of the meaning of the original languages. His aim—and we of all men should recognise the difficulties—should be to translate in the light of God's theology not his own. He must avoid changing God's meaning to suit his views.

In the light of this the theology of the translators is not without significance. The AV had a board of translators that were not all evangelicals. The leader of the High Church was one as well as the leader of the Puritans in the Church of England. The RSV and NEB followed suit in their mixture. The GNB was basically the work of an evangelical although others were consulted. The NASV, NIV and LB had totally evangelical translators.

The danger of personal theological idiosyncrasy is lessened where committees rather than individuals translate and this is a point in favour of the AV, RSV, NEB, NASV and NIV. The GNB was basically a one-man affair with consultation. The LB was just one man's work.

I will not cite examples of false theological influence from the translations of the sects and modernists because they are well-known. What disturbs me more is to find them in evangelical translations and paraphrases. It is a grievous thing to read Romans 8:28 in the Living Bible: 'And we know that all that happens to us is working for our good if we love God and are fitting into his plans', because it is the blatant Arminianising of Scripture. The next verse is even worse: 'For from the very beginning God decided that those who came to him—and all along he knew who would. . . .' No wonder some call this paraphrase Living Libel! The source of the problem is found in K. Taylor's own introduction to his work when he writes, 'For when the Greek or Hebrew is not clear then the theology of the translator is his guide.'

But that should offend us no more than the artificial inclusion of 'bishops' in the Authorised Version to keep King James happy—the king who had declared 'no bishops; no king'. We cannot allow ourselves the inconsistency of protesting against one but not against the other. Both are unfaithful translations of Scripture in the cited passages.

A word of warning is, however, needed here. There is a certain type of evangelical who in his Pharisaic orthodoxy loves to find modernistic translations in every version but his own. But not every man who differs from the accepted rendering is a modernist, nor is he motivated by modernistic infidelity. Some who would love to cite the translation 'God is thy throne' (Hebrews 1:8) as an example of modernistic translation would be surprised to find that the translation originated with Wycliff and was the accepted translation of Tyndale. Neither was renowned for theological liberalism!

Some modern translations are attacked as having a bias against the Deity of Christ. Can this be substantiated? If we consider five key texts which have no textual problem underlying them (John 1:1; Romans 9:5; Titus 2:13; Hebrews 1:8 and 2 Peter 1:1) we can mark each version out of five—a mark indicating that the higher Christology is chosen:

The AV receives only 3 out of 5 as it does not give a high Christology of Titus 2:13 and 2 Peter 1:1.

The RSV receives 4; its fault being in Romans 9:5. In this it is followed by the LB.

The NEB and GNB both receive 3 (or maybe 4). They accept a low Christology in Romans 9:5 and probably in John 1:1.

The NASV and NIV receive 5 out of 5 as they always opt for the higher Christology.

Great care must be taken, therefore, by the translator not to impose his theology on the Scriptures. As Dr. F. R. Steele says, 'We want to know what God said—not what Dr. So-and-so thinks God meant by what he said;'²³ and we might add, nor what Dr. So-and-so wishes God had said!

3. The third area of danger is an obsession with simplicity. In the man orientated world in which we live where there is a great emphasis on the communication sciences, we need to be careful lest simplicity of expression takes us away from precision of meaning. In certain translations there is an attempt to rid the text of all difficult or technical words. Dr. R. G. Bratcher, the translator of the Good News Bible New Testament refers to his version as a 'common language' translation, and states that the vocabulary is restricted, technical terms are avoided wherever possible and so are difficult words of many syllables.²⁴ The consequence is that, for example, the words translated 'righteousness, holiness and redemption' in 1 Corinthians 1:30 (NIV) become 'we are put right with God; we become God's holy people and we are set free' in 1 Corinthians 1:30 of GNB. All the technical vocabulary is defined—whether the definitions are adequate is questionable. In his preface to his own work K. Taylor questions the validity of this rejection of technical terms in a 'strict translation'.

Dr. R. B. Dillard gives the reason why the NIV, and many other versions, have not avoided technical terms found in the GNB when he states there is more merit in being precise and technical rather than imprecise and simple.²⁵ If by being simple we divest a word of its meaning, or change its meaning, we have not translated but perverted.

It must also be recognised that in any book that aims to give precise information, there is inevitably a certain amount of technical language. The Scriptures, having been given over some hundreds of years, have built up a vocabulary of their own so that when a word occurs in the New

Testament it might well have a shade of technical meaning in it as a result of its usage in the Old Testament. Ritschl aptly said that 'the Old Testament is the lexicon of the New'.²⁶

The translator who sets out to sacrifice everything on the altar of simplicity will sacrifice accuracy in the process. There are certain words too rich in meaning to be explained in trite little phrases. If we look at the versions we find that the AV and NASV usually retain technical terms and the RSV and NIV only have an occasional rejection of them (e.g. the rejection of 'propitiation'). The NEB, GNB and LB usually abandon them.

4. A fourth area of danger comes when the translator decides that he will determine the meaning of a word from its context and translate accordingly. All translations, except the most wooden, do this. The degree to which it is done differs from translation to translation.

If we take the Authorised Version we find, for example, that the word 'chesed' is given eleven different meanings in the translation; the translators recognising, in their words, that 'there be some words that be not of the same sense everywhere'.²⁷ One of the aims of the Revised Version was to reverse this approach to Scripture by giving one English word for the same word when it occurred in Hebrew, Aramaic or Greek.

Most translators accept that the Authorised Version translators were acting legitimately, although Dr. F. R. Steele believes that some later versions were more correct in their less free approach to the use of a number of words.²⁸

In recent versions this habit has been taken up with enthusiasm so that words are translated with reference to their context. The result is that the word 'sarx', for example, is no longer translated by the one word 'flesh' but is translated as 'body, flesh, sinful nature' etc. according to its context.²⁹

Many folk who did not find this unacceptable in the Authorised Version where it is done to a lesser degree, e.g. in the translation of *ruach*, *pneuma* and *psuch*, object to its more regular use in some modern versions. This is inconsistent although I believe that there is undoubtedly reason for this concern.

In the first place, it again puts a great emphasis on the role of the translator as an interpreter. He has to decide in which sense God was causing a word to be used in any given context. Not every passage is crystal clear!

Secondly we must ask the question as to whether we are to attempt to be clearer than the original writers were. For example, if Paul used the word 'spirit' in a sentence without spelling out whether he meant the Holy Spirit or the human spirit, is the translator to make clear what Paul did not? Paul was not intending to be ambiguous but he did credit his readers with the ability to gain his meaning from the context. Should not we also do this?

(continued from front inside cover)

awakening in Russia as well as in Rumania. He said that the churches throughout Russia (registered and un-registered) were crowded. Unfortunately he was not able to elaborate further than that due to the shortness of time.

Pastor Thon is now fervently devoted to getting literature together, at least twenty of the best theological textbooks, in order that there might be some theological training in his country. There are only 160 pastors for the 2,000 churches, and no good books in the native language. The translation and publication of just twenty books would cost an enormous amount of money. Nevertheless he is hopeful of gaining enough support to eventually achieve such an objective even for limited editions.

With regard to the nature of the revival he said that prayer was one of the main features. All the members have prayer lists and pray very perseveringly and persistently for individuals to be converted. Also the whole revival has as its main characteristic deep heart-felt re-

pentance. It is in fact known as 'the repentance revival'.

Pastor Thon exhorted the ministers to pray fervently for a return of revival and to take seriously the message of Revelation 20:3.

OPPORTUNITIES IN NIGERIA

'What should we Christian students do about our friends who are in contact with spirits?' 'What can I read about Christian marriage?' 'Have you a Bible Commentary and a book on doctrines?' 'As leaders of the Fellowship of Christian Students we need help on how to counsel students with problems. Have you a book on this?'

These are some of the requests we hear as people come to buy books from us at Gindiri in the Plateau State of Nigeria. Often there is a shortage of suitable books in the established bookshops. Importation and currency controls have hampered the supply of books. Sometimes those that are available are not suitable for African cultures or their Biblical teaching is superficial. But several people in our area have been encouraging the distribution of books

Surely great care is needed before we translate every word according to its context and make a watertight decision about the meaning. If the translator is going to avoid ambiguity by opting for a particular translation of an ambiguous passage, he must give the alternatives in the margin. Perhaps it is best to leave ambiguity in the text. The AV, RSV and NASV translators allow the context to rule the translation in quite a number of places, but the NEB, GNB, NIV and LB do so with enthusiasm.

□□□

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- ¹⁷ Skilton J. H. (1978) *op. cit.* p. 140. ¹⁸ Quoted by Woudstra M. A. (1967) *Evangelical Theological Society Bulletin* (Spring ed.) p. 93. ¹⁹ Wallis W. B. (1967) *Evangelical Theological Society Bulletin* (Spring ed.) p. 111. ²⁰ Nida E. A. (1974) United Bible Societies. *The Theory and Practice of Translation* p. 1. ²¹ Skilton J. H. (1978) *op. cit.* p. 146-152. ²² Skilton J. H. (1978) *op. cit.* p. 30. ²³ Skilton J. H. (1978) *op. cit.* p. 72. ²⁴ Skilton J. H. (1978) *op. cit.* p. 147. ²⁵ Skilton J. H. (1978) *op. cit.* p. 111-112. ²⁶ Skilton J. H. (1978) *op. cit.* p. 185. ²⁷ *The Translator to the Reader* (1911) Trinitarian Bible Society p. 33. ²⁸ Skilton J. H. (1978) *op. cit.* p. 70. ²⁹ e.g. the NIV.

that we know will help build Nigerian Christians and churches. We ourselves have been distributing books from the Banner of Truth, Evangelical Press and others. Here friends have been getting books sold through commercial outlets too. Up in Kano, 250 miles north of us, Dele Onamusi (see him with Bill Clarke in *Ref. Today* No. 53, p. 9) has a flourishing bookshop with probably the best stock of evangelical and reformed books and Bibles in Nigeria. Mr. Onamusi is a baker by trade but the Lord has called him to promote Christian literature. His bookshop sells only Christian literature, no school books or stationery.

It has one unusual feature, a tape listening room where one can listen free of charge to sermons or lectures on tape. Mr. Onamusi is forming a new company to wholesale Christian literature with the ambition of stocking a wide range of expository books as well as publishing books in Hausa, the trade language of Northern Nigeria. Please pray that God will establish Mr. Onamusi's plans to wholesale Christian literature and guide as he considers what books should be published in future. Also ask God to raise up Nigerian authors who will apply the biblical message to current problems in church and society here.

Some churches and individuals have sent donations so that *Reformation Today* and *Evangelical Times* can be given to our English speaking pastors. Over 40 copies go out regularly but we could do with a lot more, as more and more pastors are trained in English. From the many letters we receive they seem to appreciate them and find them helpful in their ministry.

If you would like to help please send donations with details of your wishes to Pastor K. Lillie, 5 Park Road, Whitechurch, Salop, England.

Some people don't want to keep their used *Reformation Today* and *Evangelical Times* and yet don't like to throw them away, so they send them to us. Perhaps you could do the same, regularly, and we'll distribute. Mr. and Mrs. D. Gula, C.O.C.I.N. Pastor's College, Gindiri,

P.O. Barakin Ladi, Plateau State, Nigeria. Thank you.

DANIEL AND KATHLEEN GULA.

PAPUA NEW GUINEA

Don McMurray of the Newcastle Baptist Reformed Church and Jim Cox (see p. 14) have just spent 19 days in P.N.G. Missionaries visited were Neville Bourne, family Hellar (Cliff and Martie) and family Crozier (Bernie and Ann). Neville Bourne, a member of the Maquarie church in Sydney is a P.N.G. member of parliament. He is highly esteemed and has much opportunity to benefit the people.

Travel was by M.A.F. Cessna 185, and by walking for periods varying from 3 to 6 hours at a time. Crossing one mountain of 8,500 feet tired the visitors because sleep in a hut the night before had been minimal. The head tribesman gave the weary trekkers a hearty welcome. This chief has been asking for a missionary for the past five years.

The Croziers are reached by a 10 mile circular ascent which takes 3½ hours. Bernie and Ann are encouraged by a strong church with 2 elders' (Harki and Joseph) and 6 deacons.

Cliff and Martie Hellar many mountains away minister to the Keyagana tribe (9000). Jim and Don spent 9 days with the Hellars and their 'garden of flowers' which is how the tribes people describe the church. Cliff is burdened to see men truly called to P.N.G. If you are a possible recruit and can afford the fare he will welcome you to view the situation and especially the Konite area where the people are pleased to give you land and help build your house!

INDIA

Pastor B. D. Joseph of Vinukonda reports that Les Hill minister of a Reformed church in Brighton (affectionately called the Railway mission) is due to conduct a teaching mission in India during July and August. □□□

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