

**Faulty Translations
and
Missions**

**Message delivered at the
annual meeting of
The Dean Burgon Society
in 2001.**

By: J.Paul Reno

FAULTY TRANSLATIONS AND MISSIONS

I. The Scriptural Issue

II Peter 1:19 “We have a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

Praise God, “we have a more sure word of prophecy”! Peter had experienced the amazing events on the Mount of Transfiguration, but “we have a more sure word of prophecy” than experience produces. Peter heard words from heaven but in the Scriptures “we have a more sure word of prophecy” than heavenly voices. Doctrinal truth had been revealed, but “we have a more sure word of prophecy” than doctrine. The actual words of God recorded through verbal plenary inspiration and supernaturally preserved are sure words. They can even be called MOST SURE WORDS – more sure than anything else.

1 Corinthians 14:7,8 "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The Bible rings with a clear trumpet sound. God's Word is distinct, sharp and piercing in its clarity. Anything less than a sure and certain sound produces lethargy and confusion. These Scriptures allow us to focus on the faulty versions of the Bible with their uncertain sound to the world of missions.

In past years we have looked at the relationship of evangelism and accurate Scriptures – *"The Word of God that liveth and abideth forever"* (1 Peter 1:23b). We observed the destructive changes of faulty English versions on such important issues as the Gospel, Evangelism, the Scriptures and the Church. These faulty translations led to faulty views, faulty teaching and faulty practice. Now we will look at what they have done to missions and missionaries.

I am not an expert in this field, but I do have some experience as an observer. Please consider my observations.

II. Missionary Scriptures in English

Twelve texts were selected for comparison and the NIV (1984 revision, 1996 Family Walk Devotional Edition) was selected as more deviant from the KJV than several other versions. The results of comparison showed:

3 similar (but not identical)

2 softer

7 different

It was surprising to note that the differences were not as great on this topic as on others, but came rather close, especially on the need to take the Gospel to the world. The first of the two most glaring changes was Mark 16:15: "Go into all the world and preach the good news to all creation." (NIV)

This is a change of target from "creature" (KJV) to "creation" (NIV), -- an expansion that is curious in the light of nature worship, both presently and historically. While "good news" (NIV) might be acceptable for "gospel" (KJV), it is less defined and precise. In the devotional across from Matt. 28:19, 20 entitled You Can Be a Missionary Wherever You Are", this phrase suggests Zondervan's definition as, "changed by my life and resurrection". There is no hint of Jesus' sufferings, blood,

vicarious atonement, substitutionary death, or burial. A redefined “gospel” to a good news of the life and resurrection of Jesus is no gospel at all.

The second glaring change was Phil. 4:13, from “*I can do all things through Christ which strengtheneth me*” (KJV), to “I can do everything through him who gives me strength” (NIV). Christ is left out in the verse and we wonder if He is left out of their experience. It certainly is not a “sure word” or a “certain sound” for souls in need.

Even considering these changes, the message of going and taking their doctrine/teaching with them is clear. And they are going all over the world – well educated, very well financed individuals with their faulty English versions to use faulty foreign languaged version in other countries. With a background of being right on missions but wrong on the Gospel, Evangelism, the Scriptures and the Church they descend on unsuspecting nations to disciple them accordingly. This sight can best be seen over and over again in Latin America, South America, Africa, Europe and Asia. Perhaps it is more widespread than this.

III. Products of Faulty Versions

Since faulty versions have not slowed down the going of missionaries, what seems to be the problem? Actually there are many problems that rise to the surface sooner or later.

The workers who go often take with them faulty views of the ministry – its nature, function and qualifications. They will, of course, take weakened or wrong views of Bible translation – textual foundation, methods, preciseness and integrity. Their views of doctrine and practice will be, at least, softened and lacking in a sure foundation. Usually the work ethic is lacking, due to an absence of zeal for souls and burden for the lost. Their own comfort level seems a high priority, rather than the old missionary spirit of sacrifice for the Kingdom's sake.

It is common to see an inordinate amount of time, money and effort put into tourism. One would think they had been recruited with the slogan “Join our Mission and See the World”!

It is now acceptable and common to become a missionary to build a resumé for a better job back home, a larger church to pastor, an entrance into an exclusive graduate school or to gain funding for college tuition, etc.

There is less concern over hell, true converts and Biblically planted local churches. These well-meaning workers have been misled into dangerous views and motives by faulty versions.

The senders of these workers are also affected. There is a greater emphasis on mission boards and less on the churches. Recruits are sought more at colleges than churches, Bible conferences or camp meetings. The approach is more of recruiting than of God's calling.

The supporters are affected. There is less of "sacrifice for the Gospel" and more of "commitment to missions". Often an underlying theme is the paying of someone else to go as your representative. Some missions play off of this by showing that supporting a national is cheaper and therefore a bargain.

The praying people are affected by faulty versions that soften the subject of prayer and delete the mention of fasting in some places.

The home churches are so busy with programs and "feel good religion" that they have less oversight of their missionaries, less responsibility to produce spiritual workers and less accountability to and from the workers.

Leadership based upon Biblical concepts and teachings has been replaced by business and government

models. The removal of the practical implications of the Lordship of Christ and the authority of the local church ends up with democracies without leaders, novices with as much decision-making power as seasoned workers, anarchy, manipulation for power blocks and more. Faulty versions produce many workers but also many problems.

IV. Methods and Faulty Versions

When missionaries choose faulty versions they likely are unaware of the dangerous effects this will have on their methods. The use of concept Bibles (dynamic equivalence of paraphrase) removes them from the practical benefits of verbal plenary inspiration. This also destroys confidence in the power of "God's Word" to work in the hearts of those to whom they minister.

Recently a novice missionary was found to have substituted a Bible story book for a good Bible in her Sunday School classes. God never promised to bless such like He does His Word. Ken Taylor's "Living Bible" had started out as a Bible story book, and this same concept approach is alive and well on the mission field. This erroneous practice may well be related to the national language NIV used in studying. It is interesting to note that this particular missionary switched from a reliable

Bible to the Bible story book, bypassing the NIV in that particular language. This issue, of course, was addressed as soon as it was discovered.

This bypass of the literal words of God showed up in an e-mail I received recently. It came as a prayer request for the conversion of Muslims – would I pray? Ramadan was approaching, when Muslims around the world would be fasting. Would I join in prayer that many would have visions of Jesus and be saved? This originated from a well-meaning but Biblically ignorant missionary. This individual was from a group which commonly uses faulty translations, and that without apology. Somehow they think that God saves sinners apart from His actual inspired and preserved words.

Another method which is affected is the clear presentation of Bible doctrines. The slogan, “Doctrine divides but love unites” is not common among users of good translations, but rather, among those who use the faulty ones.

Ecumenicism is stronger among those affected by these versions. I am thinking now of a young man who told me of a missions trip he was taking to help a church in a developing country. I asked about what kind of a church it was and he didn't know nor did he seem

concerned. The last letter I received from him told of a team comprised of workers from perhaps 14 different nations, “but all serving one God”. One would think that the acts of giving and caring over-ride any issues of the Gospel, Doctrine or the Scriptures.

A missionary family in another third world nation is operating under an international mission well known for its usage of faulty versions. At last contact, after a number of years on the field the wife did not know the language, the children weren't learning it, and the husband had only limited usage. The actual missionary work being done was miniscule but the support was good. Another missionary, commenting on the work ethic asked how else could he support his family than as a missionary? Flipping hamburgers in the U.S.? The damaging effects of these faulty Bible translations make such not only acceptable but often the norm.

V. Faulty Versions in Other Languages – Degree and Examples

Most of the problems in the faulty English versions are carried over into other languages (for example, NIV, LB, TEV) when they are produced by the same organizations. This should come as no surprise.

However, there are additional problems which surface with their own implications:

1) John 1:29 b

“Behold the Lamb of God....” (KJV)

“Behold the baby seal of God....”

(Innuited/Eskimo language)

“Behold the pig of God....” (Indonesian language)

Adjusting God’s words for a local culture can have devastating effects on Bible teaching with a result that borders on blasphemy.

2) Ephesians 2:1a

“And you hath he quickened....” (KJV)

“And you hath she quickened....” (A Spanish version)

The difference is whether Jesus quickens the sinner (1:20-23) or the church does (1:22). This opens the door for Roman Catholic teaching.

3) Proverbs 28:8

“He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.” (KJV)

In the Portuguese the word “unjust” is missing. This leaves the door to socialism and anti-capitalism wide

open. Profit is not divided into just and unjust profit. This has disturbing economic implications for believers and their ability to operate businesses, earn profits and have money to give to God's work. Perhaps there is more than one reason why churches in other countries struggle financially.

4) Daniel 3:25b

"...the form of the fourth is like the Son of God." (KJV)

A number of the faulty translations substitute "a son of the gods". Thus Jesus is replaced by a demon. This is most disruptive to the teaching of the passage and an insult to the Saviour.

5) Proverbs 19:18

*"Chasten thy son while there is hope, and let not thy soul spare for his crying."
(KJV)*

The Portuguese changes the last half of the verse to, "Don't let your emotions get carried away til you kill him." While this is excellent advice, it has scarcely the same meaning.

Which note is the one God would blow on His trumpet? Surely not both at once. God's Word is a sure one. It is not to be toyed with or adjusted to a perceived

need. If this verse could be both at once, how many other verses in our Bible would have alternative readings that bear no resemblance to what we now read?

6) Acts 17:11

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” (KJV)

The Portuguese “Good News Version” substitutes “educated” for “noble”. It goes on to tell us that is why the Bereans searched or studied the Scriptures. This produces a totally different slant to the verse and a change in practice. One should be educated to study. Uneducated believers are not expected to study. This can be devastating in church planting in underdeveloped nations.

7) Job 2:9

“Curse God and die....” (KJV)

“Bless God and die....” (several languaged versions)

Surely the thought of the passage is confused by such a change. Consider the practical implications in teaching, preaching and living. Some linguists tried to

defend this by saying the Hebrew word could be translated either way. Such flexible thinking is not likely to lead us to “a more sure word of prophecy” or a trumpet with a certain sound. Playing two widely different notes at once on a trumpet is the plague of a novice. Who can tell what to believe about anything?

8) Genesis 3:5b

“Ye shall be as gods....” (KJV)

“Ye shall be as God....” (various
language versions)

Are the translators ignorant of the infinite differences between the demon gods and our God? How can they, in good conscience, cross that barrier except on the bridge of ignorance? For them, a little knowledge has proven to be quite dangerous.

9) Psalm 116:15

“Precious in the sight of the Lord is the death of His saints.” (KJV)

The Good News Version in Portuguese changes this to its making the Lord sad when a saint dies. Stripping this verse of its comfort, changing our view of God, and removing the blessing of going to heaven impacts the national believers.

10) In the German Bible (Luther) in some places, at least, the word for repent is rendered, "do penance". This certainly is Romanism and a turn from proper doctrine and practice.

Dr. Donald Grey Barnhouse openly defended his use of the RSV for church responsive readings in the book of Psalms. His argument was not that it was more accurate but that it was more poetic. He attacked those who argued for accuracy with the missionary argument. Your missionaries use foreign language versions far less accurate than the RSV and you still support them. Why do you criticize me for using a better translation than they use? (Perhaps, Dr. Barnhouse, they were using the best they had and you weren't.) The poor logic of his argument may well undergird some of our present problem. Choice is more important than accuracy.

We hear of translations being checked by some 350-600 doctrinal passages. Surely we don't want a condensed Bible, one of limited accuracy, or a doctrinally pure but practically faulty version.

VI. Faulty Versions in Other Languages – Products in Individuals

A comment from a missionary in Greece is, “The verse which keeps coming to my mind on the subject of modern versions and missions is II Timothy 3:17. Often the idea of perfection/completion is left out, leaving us to think less of the value of the Word and also to set our goals lower than God enables.” This man ministers to people from 15 or more countries, a variety of languages and cultures, and has turned a church from the NIV to the KJV through teaching and preaching. As a result the church has left its neo-evangelical ways to operate from a fundamental position.

A number of years ago I visited an Indian village on an island in Brazil. As we walked past the grass huts we visited with various Indians. The missionary told which ones had made professions of salvation and who had remained faithful. At the end of the village was a deserted church building. He told of how the Indians had the Bible in their own language, and yet the church had died. I asked about the type of translation work done and found that it was long the lines of the TEV and the Living Bible. I then asked how many of the converts that had lasted had been reached with the Bible in their own

language and how many with the Portuguese. All lasting conversions were from the Portuguese (similar to the KJV) and none from the other.

Often the fruit of a Bible tells of its nature and quality. Angry, contentious troublemakers are an argument against the version they espouse. The lack of personal giving to support their ministers in their churches raises questions about certain verses in their Bibles. Worldliness, immodesty and lack of separation, rock music, apostasy and/or charismatic tendencies raise questions about their Bibles. If they read much, study much and believe much of their Bibles, they will evidence the nature of these revisions.

VII. Faulty Versions in Other Languages – Products in Churches

Local churches are affected by the versions they use. One of the surprises in preaching in other countries is finding that the Scripture texts you have chosen do not convey the same thoughts in them that you planned to preach. (Hopefully this is brought to one's attention before the service.) At such a time it becomes abundantly clear how faulty versions impoverish the churches. Hopefully, when there is a choice, they are using the best

text available. Sometimes, however, they choose to use the easiest to understand or read. Some missionaries of strong KJV persuasion (in English) willfully choose TEV-type versions in other languages. Such inconsistencies trouble the work of God.

One godly missionary I knew was sent home from Argentina and labeled “uncooperative”. He held to the best Spanish Bible and practiced the separation it taught. The younger missionaries used a faulty version, rejected separation, and led the nationals into other paths. Faulty versions make for faulty practice.

Missionaries seem divided on whether the substitution of “everlasting health” for “everlasting life” has helped lead Spanish-speaking congregations toward Pentecostalism.

The Romanian Bible used a particular word for “church” that mean “onion-skinned domed building”. The translator was a converted Orthodox priest. Imagine the effort of teaching on the local church with that being the word in your Bible for “church”.

With the same weaknesses of English faulty versions carried over, it impacts the churches and their evangelism. Now national pastors must fight the same battles we do against the argument that the missionaries,

missions and scholars all agree and support these versions.

Two years ago a Peruvian pastor who had been in the U.S.A. for a time returned to his church only to find that free Spanish NIV's had been given to his young people. Even though it was the only Bible they had and they could not afford to buy a replacement, he collected them all and destroyed them. They then prayed and God touched a lady in the States to send money for Bibles for this church, knowing nothing of what had transpired. He is presently back in the U.S.A. gathering materials in English about faulty English versions so that he can combat the similar problems in Spanish there in Peru.

A time of revival is known to parallel the availability of accurate Bibles. It appears that faulty versions produce little, if any, revival in the churches.

In history, good Bibles have had a positive effect on the culture where they were believed. God's Words can change culture for the better. But now some of the modern versions adjust the Bible to the culture and it becomes part of paganism with no power to Christianize the culture. Truly, faulty versions handicap the local church in her ministry and influence.

VIII. Faulty Versions in Other Languages –

Translators and Corrections

A godly missionary returned to Thailand after an extended absence to discover that trusted friends had translated the New Testament into the Hmong language TEV-style. He was horrified at the result. He challenged the missionaries, "How could you do this?" They responded that it was the only way they could handle the project, obtain the expert help needed, and finance the printing. There was no one else to help. He has laboriously worked to properly translated several N.T. books on his own without assistance. He reverentially fears that impurity could slip in and handicap his work. His life's race is nearly finished, and I know of no one with proper convictions and skills to continue the project.

Two lady missionaries in Panama learned an Indian language, created an alphabet and translated the New Testament from a good foundation. They may never get to the O.T. due to age, health, lack of helpers and finances. Wycliffe may be coming in to produce a translation based upon a wrong foundation and method.

In Brazil a translator put the N.T. into an Indian language. He was well educated (had a Dr.'s degree), experienced and knowledgeable. One tropical night he

came by to tell of having visited some of these Indians, and of having preached to them from the N.T. he had translated. His text was Mark 9:50b: "Have salt in yourselves." He explained to us that there had been a language problem here in translating. The Indian word for "salt" was identical to the one for "sugar". They had used this word which could have either meaning. His message was built on the use of the word for sugar and how we are to be sweet. He alone knew that this was not what God had said, but rather, "salt"! With such a cavalier attitude towards God's Words, we are left to wonder how precise the version was in other places.

When we hear of translators who say that the TEV is useful as a model for translation, even good and sometimes superior, we must question the degree of corruption carried over into these versions. Translators' views and attitudes cannot help but affect their work. When the view of Greek and Hebrew meanings is so flexible that translation options are in conflict with one another, we will have more faulty versions. Scholars tell us that "bless" and "curse" are alternative readings for the same Hebrew word; that "reasonable service" (Rom. 12:1) and "spiritual worship" are each proper translations of the same Greek; "sad" and "precious" are

interchangeable, etc. Such “scholarship” should not be the basis of translation. God’s Word is a more sure word.

Some of the faulty passages in other languaged versions have been corrected. The 1960 Reina Valera uses the word for “hell” which the 1909 failed to use. However, it is reported that the Psalms and some other passages were damaged in this revision.

The Portuguese revision of James 5:16a renders, “Confess your faults one to another ...” properly, thus correcting the improper word “sins”. This closes the Romish door to auricular confession with all of its heresies.

Some churches are being guided through proper teaching and literature to leave the faulty versions and use the best available. But the problem of revisions remains.

IX. Revisions – Who, When, Why, How, etc.

Making a revision to an existing Bible, however faulty, is no small matter. The missionary to Thailand, mentioned earlier, found that the TEV-patterned Hmong version was so bad that it was easier to start over than to try to repair it.

WHO should handle the revision? Even today there is a hot debate about who should revise the Reina

Valera (Spanish) with at least three groups going their own respective ways. Perhaps if they could pull together it might go better? Who decides which languages need attention? Who organizes the effort? Who is qualified, yet humble enough, for such a task? Who is trusted enough that their work will be considered rather than ignored? Is it some individual, a "giant" raised up to serve? Is it a group who works well together but has checks and balances? Who should handle this area?

WHEN should action be taken? The modern Greek language has so changed in a generation that the best version is understood best by oldest people, and only partially by the educated younger generation. With some languages rapidly changing, when is the best time for a revision? When do the national saints perceive a need for change? When is there potential acceptance to new versions? Is a given language dying out? (For example: there are only 12 Indians of the tribe called, "Mission". In some cases the younger generation is being raised using a different language.) When are the needed qualified workers going to be available? As in most matters, timing is critical.

WHY should a revision be made? Certainly not for the reasons of many publishers: to make money. Is

the language change so great? Is the present version based upon a wrong manuscript foundation? Was the method and/or pattern of translation improper? Were the translators incapable, misled, or biased? Is the need great enough? How is the need measured?

HOW will such a revision occur? How can we be assured of improvements where needed, without losses in accuracy in other places? How will the project be organized? How will needed linguists and Bible language scholars be made available? How will these be screened for bias and error? How will checks and balances be built into the process? How do we maintain a proper translation method of verbal equivalence rather than dynamic equivalence, limited vocabulary, culture adjustment, etc.? How do we solve difficult problems? (For example, the Hmong have no word for “sister”, but rather, one for “older sister” and another for “younger sister”. How then, do we translate John 11:5, “*Now Jesus loved Martha and her sister....*”? Older? Younger?) How do we finance the revision project? How do we finance the publication of the revision? How is it to be distributed?

WHAT standard will be our basis? What analysis of need has been made? ...can be made? ...will be made?

What are the sizes of the problems (“buffalo” substituted for “unicorn” compared with “do penance” for “repent”)? What will be the determining factors for whether or not to revise?

WHICH language will be a starting point? Which of over 1000 need revisions? Which versions will be given priority status? Which groups must wait 5, 10, 20, 30 years or longer to have the pure Word of God?

X. Revisions and National Believers

Consider our own history of adjusting to new revisions of the Bible from Tyndale through the KJV. It was not easy, not without conflict or confusion. Nor was it done quickly. With the KJV being completed in 1611, the Pilgrims left it behind and brought the Geneva Bible with them on the “Mayflower” in 1620. They wanted to allow time for thoughtful analysis before accepting it for general usage. This was in stark contrast to the mass marketing and forced changes of today. A God-directed revision done in a proper fashion will win the hearts of God’s people in time.

In other languages we must learn how the nationals think. What is their view? Is it a form of “Cultural Imperialism” for outsiders to be changing their

Bible? (Remember the American response to the British RV.) If others change their bible, it is still theirs? We certainly would resist a change of the English Bible by the Germans or French.

Consider the confusion not only in churches during a period of transition, but also in the individual believer's thoughts. Why should I leave the Bible I was saved under? I studied it, learned from it, was blessed by it, fed by it, was comforted through it and have memorized it. I've defended it, taught it, trusted it and now you tell me it has errors in it?

You say the new revision is better but that there is more work to be done? Should I wait for further revision? Will we never reach final authority and purity? If the new is better but not the best, what can I trust as a safe and sure word from God? What might you change at a later date? I am confused and frustrated. How can I operate as a spiritual priest with constantly changing ground rules? What I read to my neighbor last year, will you change next year?

Pity the poor saints as they struggle due to our past neglect and present failures to give them a complete and accurate Bible in their language. Marvel at their patience as they see many revisions are mostly a change of word

order or the use of synonyms without help on content. Consider the cost to the poor believer's spirituality, in testimony to others, in stability in the church, and financially as they try to replace their Bibles. See the division over similar but different revisions, confusion in responsive readings and Bible classes, and frustration at re-memorizing Bible verses.

Just how trustworthy is a constantly changing Bible? Saints of old thought that there were only two Bibles – Catholic and Evangelical. Now the Evangelicals have Bibles that contradict each other. How can you trust one of these?

Brethren, there are great problems here that must be faced. We cannot desert our brothers and sisters – nor should we add to their load.

XI. Responsibility We Face as Believers

Luke 12:48b - "For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more."

God expects more of some people than He does of others. When it comes to purity of the Scriptures, to whom has He committed most for the longest??? Then more is required of us. How can we rejoice in our precise

version while others labor with faulty versions? Are we proud, prejudiced linguistically or just plain lazy?

Years ago I spoke with a pastor regarding problems in the Spanish Bible. He responded that what they had was good enough to see people saved. When I pressed the issue, he said that God didn't care about pure Scriptures except in three languages: Hebrew, Greek and English. He, of course, ministered in English.

Some time ago I spoke with a nuclear engineer behind the iron curtain in Slovakia. He had heard that there were Bible study helps available in German. He studied the German language to be able to better understand his Bible. Disappointment set in when he found the study aids were in disagreement with his Bible. He then learned English to be able to read other study materials. I marveled at his hunger to learn. We should not expect the lost to have such a hunger. We cannot expect them to learn a new language to read a good Bible. It is our job to provide one for them.

The miracle of Pentecost in Acts 2 was that every man heard in their own language. This should be our burden individually and collectively.

XII. The Responsibility of the Dean Burgon Society

Again, I speak, not as an expert, but as an observer. Does our Society bear any responsibility to act in this area?

Consider our Purpose and Objectives: (taken from our Articles of Faith, Operation and Organization)

- #6 (pg. 7) To expose and publicize the defects, deficiencies, errors, and mistakes both in the Texts used and in the translation process and results of any and all modern translations of the Bible, whether in English, or in other languages which are NOT based on the Traditional Masoretic Hebrew Text and Traditional Received Greek Text which underlie the King James Version.
- #10 (pg. 8) To acquire, sell, and distribute English Scriptures in the King James Version, and translations in other languages which are based solely and exclusively on the Traditional Masoretic Hebrew Text and the Traditional Received Greek Text which underlies the King James Version.
- #11 (pg. 8) To encourage articles, research, books, and other materials devoted to the study of the history, canon, text, authority, inspiration, and

translation of the Bible.

#12 (pgs. 8,9) To inform believers about the danger of using and recommending Bibles, which, while claiming to be the King James Version, actually make changes in the text, such as the **New Scofield Reference Bible, The King James – II, The Open Bible**, and others; and to encourage the most careful scrutiny of Bibles published in languages other than English which deviate from the Traditional Masoretic Hebrew Text and the Traditional Received Greek Text which underlie the King James Version.

Simply put, for 24 years it has been our objective to:

- a) Encourage scrutiny and writing regarding faulty versions (#'s 11 and 12).
- b) Expose and publicize the errors of faulty versions (#6).
- c) Acquire, sell and distribute good translations (#10).

Our mission certainly includes all languages, not just English.

Consider our position:

For 24 years we have stood faithfully and are recognized. We have clearly stated our case and are well known. Our past is consistent and conservative: our present is effective.

Consider our potential:

We have a co-operative blend of scholars, pastors, evangelists, missionaries, authors, godly saints from churches, Bible societies, publishing houses, seminaries, colleges, institutes and mission boards. Where else could you find such a group with these convictions?

Consider our Potentate:

Our God is Almighty and moves sovereignly to prepare men and events before a need arises. Who knowest whether we have come to the Kingdom for such a time as this?

Consider our passion:

We live and breathe for the pure Word of God which He has honored even above His own Name. Many of us have suffered much for our passion. Perhaps we would even die for it. Let the trumpet blow with a certain sound. We have a more sure word of prophecy. Our neighbors around the world need, in their languages, what we have in ours.