



## Contact Us:

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## Meeting Times:

### Sunday:

Bible Study ..... 9:45 AM  
Worship ..... 10:40 AM  
Care, Inc. Service .... 2:30 PM  
Worship ..... 6:00 PM

### Wednesday:

Ladies Bible Class 10:00 AM  
Bible Study ..... 7:00 PM

## Elders:

Gene Bannister..... Billy Chism

## Deacons:

Mike Bannister..... Don Smith

John Barnum

## Preacher:

Johnny McCaghren

## Works We Support:

Cherokee Home for Children  
Gospel Broadcast Network  
Heart of Texas Bible Camp (Bangs)  
Mission Printing  
Rohan Jones, Africa  
The Truth in Love  
World Bible School

## Formal Equivalent Translation Theory

"Formal Equivalent Translation" try to translate word-for-word as much as possible, and shift to translating meaning when necessary. This gives the impression of being an "accurate" translation. But the simple fact of the matter is that no translation goes word-for-word in a single verse in the Bible. The nature of language doesn't allow it.

Formal equivalent translations try to reflect the formal structures of the original text, making the translation "transparent" to the original. This means translating indicative verbs as indicative, participles as participles, and trying to use the same English word for the same Greek word if possible ("concordance"). When it makes no sense to translate word-for-word, the translators ask what the verse means, and then how can they convey the same meaning while adhering as closely as possible to the formal Greek structures? The ESV, NASB, and KJV fall into this camp.

The problem is that this admission — that meaning is primary to form when the words have no meaning in and of themselves — is itself a refutation of the basic tenet of formal equivalence. If the meaning of the sentence is the ultimate criterion, then meaning becomes the ultimate goal of translation. It may give some people comfort to think that their translation reflects the underlying Greek and Hebrew structures, but if they don't know Greek and Hebrew then they can't know when the translations in fact do reflect that structure. In every single verse, there will be differences between the Greek and the English. All translations are interpretive.

The fact of the matter is that there is not a single verse in the Bible that goes word-for-word. The differences in vocabulary and grammar simply do not allow this. No one translates *ho theos* as "the God." Rather, they all drop out the article *ho*, add in a preposition "of," and then have to decide whether to write "God" or "god" for *theos*. No translation translates every initial conjunction in a sentence. No translation always indicates the expected answer of a question prefaced with *ou* or *mē*. No Bible translation goes word-for-word.

## Concordance

By staying as close as possible to the Hebrew and Greek words, formal equivalent translations carefully honor the dividing line between translation and commentary. This is commendable, as is the attempt to provide concordance to the English reader.

But concordance can be tricky. One of the most difficult passages to translate is 1 Timothy 2:17 because we no longer have the word to translate *anthrōpos*, often translated as "man" or "mankind," which Paul is using to tie the passage together. Paul's basic argument is that the Ephesians should pray for all "men" (v 2) because God wishes all "men" to be saved (v 4), and there is only one mediator between God and "men," the "man" Christ Jesus (v 5). Only the NASB keeps the concordance, but thereby suggests to some modern readers that v 2 says the Ephesians should pray for all males. Even the ESV, which has a strong commitment to concordance, translates *πάντων ἀνθρώπων* as "all people" (v 2) with a footnote on verse 5. But God wants all people to be saved, not just all men, and the point is not that Christ Jesus is a male but that he is part of humanity.

(Continued on page 2)

Let us know if you want to study  
the Bible to know more about  
Christ and His Church.

(Continued from page 1)

Another issue with concordance is that it can place too much weight on one gloss of a word and can thereby mislead. The NASB translates *polis* every time as “city.” This is helpful for the informed English reader watching for concordance, but the “city” of Nazareth was no more than a wide spot in the road inhabited by 600 people and hence the practice misinforms. Nazareth was a “town,” not a “city.”

Teachers know that *sarx* occurs 147 times in the Greek Testament and is translated 24 different ways in the ESV (excluding plurals). We know that *logos* occurs 334 times and is translated 36 different ways by the NASB. These examples demonstrate that concordance may be an ideal for which to strive, but it is frequently impossible to achieve.

It is often said that translations should honor the syntax of the Greek, or what is called “syntactic correspondence.” If God inspired the author to use a participle, then we should use a participle. If God inspired a prepositional phrase, we should not turn it into a relative clause. The problem of course is that in reality not a single translation does this. Every single one abandons syntactic correspondence when necessary to convey meaning.

We see this for example when syntax is changed to complete an anacoluthon such as 1 Tim 1:3. Both the NASB and the ESV change the participle *προσμεῖναι* to an imperative. “As I urged you upon my departure for Macedonia, *remain on* at Ephesus.”

I favor syntactic correspondence when it accurately conveys meaning. I especially want to know when a verbal form is dependent or independent. But the point of translation is meaning, and sometimes meaning is best conveyed with different parts of speech and different grammatical constructions.

### Inspiration

Some claim that formal equivalent translations have a higher view of inspiration, recognizing each word as a word from God and hence worthy of translation.

When modern translators do not know for sure what a word or phrase means, I agree that there is value in simply translating the words and leaving interpretation up to the reader. We do not know what “Selah” means in the Psalms, but most translations still include it.

However, an insistence on translating every Greek and Hebrew word shows a defective view of language and how it conveys meaning. My view of “verbal plenary inspiration” means that the *meaning* conveyed by every word is from God and should be reflected in the translation; however, if inspiration applied only to the words, then none of us would or should be reading English Bibles since those inspired words are in Hebrew, Aramaic, and Greek.

Consider the story of the prodigal son. When the father saw his prodigal son returning, he ran and “fell on his neck” (KJV, Luke 15:20). While that is a word-for-word translation, it certainly is not what the text means. Even the NASB, the most formal equivalent translation in English, says that the father “embraced” him, with the footnote, “Lit fell on his neck.” If that is what it literally means, then why not translate it as such? The NET’s footnote is much better: “Grk ‘he fell on his neck.’” The idiom means the father “embraced” (ESV, NLT) or hugged his son (NET). The NIV is clever in preserving the idiom in an understandable way; “threw his arms around his neck” (also CSB).

A translation should make sense, written in the vernacular of the receptor language. Meaning can be conveyed by a word, but usually it is conveyed by a group of words. Insisting that formal equivalent translations have a higher view of inspiration reflects a defective view of how language conveys meaning.

Bill Mounce

[Bill Mounce is not a member of the church, but is recognized as a leading expert in the Biblical languages. His *Basics of Biblical Greek Grammar* is used as the fundamental Greek textbook in almost all of our schools. Accurately translating from one language to another is much more difficult than many realize, and always involves a degree of interpretation. It is wise not to be tied completely to one English translation, but to use a variety of reliable translations in our study. No translation is inspired (meaning the translation process nor the translators are inspired), they can only strive to accurately represent the inspired original text. — Johnny]

### Television

The Truth In Love (Robert Dodson)

Sunday @ 7:00am on KTAB

In Search of the Lord’s Way (Phil Sanders)

Sunday @ 7:30am on KTAB

Life In The Light (Chris McCurley)

Sunday @ 10:00am on KTAB

### Radio

Preaching the Word (Michael Light)

Sunday @ 9:00am on KOXE 101.3

### Internet

TheGospelRadioNetwork.org

Gospel Broadcasting Network (Gbnv.org)

### God’s Plan for Redeeming Man

**Hear** Learn the saving message of Christ’s sacrifice (1 Cor. 1:18; Rom. 10:17).

**Believe** Jesus is the Son of God (John 8:24)

**Confess** Jesus as your Lord, Lawgiver, and King (Rom. 10:9-10; Matt. 10:32-33)

**Repent** of your sinful conduct (Luke 13:3,5)

Complete your initial obedience to the gospel by being **baptized** for the forgiveness of your sins (Acts 2:38; 22:16)

**Live faithfully** (Rev. 2:10; 2 Tim. 4:7-8)

### Bible Reading Schedule

[video.wvbs.org/access/interactive-bible-reading-plan/](http://video.wvbs.org/access/interactive-bible-reading-plan/)

**Sept. 1 Psalms 25—27**

**Sept. 2 Psalms 28—30**

**Sept. 3 Psalms 31—33**

**Sept. 4 Psalms 34—35**

**Sept. 5 Psalms 36—37**

**Sept. 6 Psalms 38—39**

**Sept. 7 Psalms 40—42**

**Sept. 8 Psalms 43—45**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

(2 Timothy 2:15)



### Visitation Meeting

- ◆ Each Sunday night immediately before the evening worship. Last week **57 contacts** were made.

### Announcements

- ◆ **First Sunday Fellowship Meal** following our morning worship.
- ◆ There will be a **benefit BBQ and bake sale to help Stormy Barnum** on 9/21 in the parking lot by Firestone. Stormy recently lost his house in a fire. Baked goods for the bake sale would be greatly appreciated (nothing individually wrapped please). More information to come. Organized by family and friends.
- ◆ Next Sunday evening **Joey Treat** will be with us to inform us about their **work in Palau**.

### Upcoming Special Events at 4th & Stewart

- ◆ Oct. 19—Ladies Day w/ Denise Surlis. *“Hope: The Anchor of the Soul”*
- ◆ Oct. 27-30—Fall Gospel Meeting w/ Bryan Braswell. *“Evangelism in Word and Deed”*

### Other Upcoming Opportunities to Learn and Grow

- ◆ Sept. 21—Ladies’ Day at 9<sup>th</sup> & Main (San Angelo) w/ Charity Stubblefield. *“Arise out of Sleep. Awake to Righteousness”*
- ◆ Sept. 22-25—Gospel Meeting at 9<sup>th</sup> & Main (San Angelo) w/ Brent Stubblefield. *“Remaining AWARE in Slumbering Times”*
- ◆ Sept. 29-Oct. 2—Gospel Meeting at Bangs w/ B. J. Clarke
- ◆ Sept. 29-Oct. 2—Gospel Meeting at Rising Star w/ Foy Forehand
- ◆ Oct. 3-5—Texas Ladies in Christ Retreat @ Brady
- ◆ Oct. 12-30—Lectureship @ Hico. *“My Favorite Sermon”*
- ◆ Oct. 18-20—ReCharge Youth Conference @ Camp Bandina. *“My Lord and my God”*
- ◆ Oct. 19-20—Back to the Bible Lectures @ Hamilton. *“Doctrines/Attitudes Troubling the Church”*

## Straight versus Crooked

In Acts 9, we are told about the conversion of Saul. He had spent a few years doing everything he could to destroy the church. He went into Christians’ homes and dragged them out. He put them in shackles and brought them to prison. He was in total agreement when Stephen was stoned to death. He agreed when other Christians were given death sentences. He received letters of authority from the High Priest and the Sanhedrin to go to Damascus to arrest Christians.

As Saul was nearing the city of Damascus, Jesus appeared to him. He was instructed to go into Damascus to find what he needed to do to obey Jesus. Our Lord told him to find a man named Judas who lived on Straight street and stay there. The irony of the man’s name cannot be missed. Judas was the name of the apostle who betrayed Jesus. This was not that Judas, because that Judas killed himself. Yet, Saul was going to be converted in a house owned by a man named Judas. Saul was in a house on a street named Straight. Saul was not living a straight and a righteous life. He was living a crooked spiritual life. However, he was about to be straightened out.

There is an interesting passage in the Old Testament that Saul would have known. One wonders if, during the three days he was waiting and praying in Judas’ house, he thought of it. Isaiah 42:16 reads, *“And I will bring the blind by a way they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”* Saul was literally blind and waiting to be healed, but he had also been spiritually blind and was about to be healed of that as well.

Study your Bible. Learn what God wants you to know. Be straight and not crooked.

*Mark McWhorter (Gospel Gazette Online, Sept. 2019, p. 10)*

## Celebrate

*“Rejoice with those who rejoice...” (Romans 12:15)*

**September Birthdays:** James Fuller (6), Gene Bannister (16), Connie Reed (16), Glenda Milam (24).

**September Anniversaries:** None.

*Mistakes? Left Out? Let Johnny know...*



## Records

	Aug. 18, 2019	Aug. 25, 2019
Bible Class	35	39
AM Worship	42	47
PM Worship	35	35
Wednesday PM	32	33
Contribution	\$1,315	\$2,396



	This Week: 9/1/19	Next Week: 9/8/19		
<b>Sunday AM:</b>	Song Leader: Mike Bannister	Song Leader: Mike Bannister	<b>September 2019</b> <b>Make Announcements:</b> Ken Maninger <b>Prepare Communion:</b> John Barnum Family <b>Clean Building:</b> John Barnum Family  <b>October 2019</b> <b>Make Announcements:</b> John Barnum <b>Prepare Communion:</b> Johnny & Cindy McCaghren <b>Clean Building:</b> Johnny & Cindy McCaghren	
<b>Greeters</b>	Mike & Patti Bannister	Mileen & Ashley Kahlich		
<b>Opening Prayer</b>	Joe Dennis	Don Smith		
<b>Communion</b>	Ryan Rudloff*, Don Smith Rafe Smith, Coyce Reed	John Barnum*, Chase Churchwell Kevin Ross, Vernon Zier		
<b>Closing Prayer</b>	Ken Maninger	Allen Griffith		
<b>Attendance Cards</b>	Ian Barnum	Aaron Smith		
<b>Sunday PM:</b>	Song Leader: James Fuller	Song Leader: Ken Maninger		
<b>Opening Prayer</b>	Kevin Ross	James Fuller		
<b>Scripture Reading</b>	John Barnum	Mike Bannister		
<b>Communion</b>	Ryan Rudloff	John Barnum		
<b>Closing Prayer</b>	Allen Griffith	Rafe Smith		
<b>Wednesday Devotionals:</b>	September 4 Prayer Night	September 11 Joe Dennis	September 18 Rafe Smith	September 25 Don Smith

## Search the Scriptures

Be like the Bereans who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)

### Studies for the week of September 1, 2019

Sunday Class ..... 1 Corinthians 6:12  
 Wed. Class ..... Servant Training: Prayer

<u>Man's Relationship to His Family</u> <i>Proverbs for Parents</i>	<u>Final Remarks (Col. 4:2-18)</u> <i>Instructions, Commendations and Greetings (7-11)</i>
<p>I. <b>Proverbs 22:6.</b></p> <p>A. "Train up a child in the way he should go, and when he is old he will not depart from it".</p> <p>B. Most people seek the meaning of this verse on the basis of spiritual development alone, but such is to limit the full meaning of the passage.</p> <ol style="list-style-type: none"> <li>Translated very literally the Hebrew text says, "Train a child according to his way; even though he becomes older he will not turn aside from it".</li> <li>There are no words in the Hebrew for "should go".</li> <li>The word "train" is translated as such only here; the contextual meaning of the word as used elsewhere is "to dedicate".</li> <li>The text does not specify if "his way" is God's way or the child's way. (The closest antecedent for "his" in the verse is "child".)</li> </ol> <p>C. Interpretations (at least four possible interpretations of the literal Hebrew).</p> <ol style="list-style-type: none"> <li>The traditional translation is an interpretation; understood as a promise.</li> <li>Understood as the way of the child (his personality/aptitudes).</li> <li>Understood as his vocation or trade.</li> <li>Understood as the self-centered way of the child; a warning.</li> </ol> <p>D. It seems best then, to understand this verse, not as a promise from God for the lifelong faithfulness of our children, but as a warning.</p> <p>E. "When he is old" is not a reference to adulthood, but as it says, old age.</p> <p>II. <b>Discipline in the Home.</b></p> <p>A. The ideal in the book of Proverbs is magnified and advocated by the condemnation of its opposite—wisdom in opposition to foolishness.</p> <p>B. The importance of discipline in rearing a wise child.</p> <ol style="list-style-type: none"> <li>Love and the ultimate good of the child are the fundamental reasons for parental discipline; thus, Scriptural discipline is an act of love.</li> <li>Instruction and training are synonymous with discipline.</li> </ol> <p>C. The Lack of Discipline.</p> <ol style="list-style-type: none"> <li>There are some parents who will not discipline their children.</li> <li>Satan opposes Biblical corporal punishment by attacking its abuses.</li> <li>There is a vast difference between proper, godly discipline and abuse of a child.</li> </ol>	<p>I. <b>Instructions and Commendations (4:7-9).</b></p> <p>A. <b>Related to Tychicus (7-8).</b></p> <ol style="list-style-type: none"> <li>"Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me" (7).             <ol style="list-style-type: none"> <li>Two messengers were chosen to deliver Paul's letter to the Colossians – a freeman, Tychicus, and a slave, Onesimus.</li> <li>Tychicus was held in high esteem by Paul.</li> </ol> </li> <li>"I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts" (8).</li> </ol> <p>B. <b>Related to Onesimus (9).</b></p> <ol style="list-style-type: none"> <li>"With Onesimus, a faithful and beloved brother, who is one of you" (9a).             <ol style="list-style-type: none"> <li>The Colossians may have only known Onesimus as a runaway slave, not as a Christian (Philem. 10-20).</li> <li>He was converted by Paul while the apostle was in prison in Rome.</li> </ol> </li> <li>"They will make known to you all things which are happening here" (9b).             <ol style="list-style-type: none"> <li>Paul had a twofold purpose for sending Tychicus with the Colossian letter: to comfort Paul's readers and to tell brethren of Paul's situation.</li> <li>Neither Tychicus nor Onesimus had the authority or the inspiration that Paul had.</li> </ol> </li> </ol> <p>II. <b>Greetings and Remarks (4:10-18).</b></p> <p>A. <b>Greetings from Coworkers (10-14).</b></p> <ol style="list-style-type: none"> <li>From Jewish Christians (10-11).             <ol style="list-style-type: none"> <li>"Aristarchus my fellow prisoner greets you" (10a).                     <ol style="list-style-type: none"> <li>Aristarchus traveled with Paul during much of his 3<sup>rd</sup> missionary journey, as well as his voyage to Rome.</li> <li>He was engaged with Paul in the spiritual battle for Christ.</li> </ol> </li> <li>"With Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him)" (10b) – Despite his shaky start, Mark "proved to be a comfort to [Paul]" (11).</li> <li>"And Jesus who is called Justus" (11a).</li> <li>"These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me" (11b).</li> </ol> </li> </ol>