



Contact Us:

3201 4th Street
Brownwood, TX 76801

325-646-7102

www.4thstreetcoc.org
office@4thstreetcoc.org

Meeting Times:

Sunday:

Bible Study9:45 AM
Worship10:40 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

Functional (or Dynamic) Equivalence and Natural Language

People often lump functional equivalent translations like the NIV (New International Version) with natural language translations like the NLT (New Living Translation), and then critique the former based on the latter. But these are two distinctly different translation theories and should be kept separate, although obviously they share much in common.

Functional equivalent translations argue that the purpose of translation is to convey the meaning of the original text into the target language. This may mean that a participle is translated as an indicative verb, or that a few Greek words are passed over (such as conjunctions) or translated with punctuation marks in order to produce proper English style. This also introduces an additional amount of interpretation, which can be problematic. However, it also produces a more understandable translation, which is after all the purpose of translation. However, these versions can still be somewhat idiomatic, not speaking totally natural English but adhering somewhat to the underlying Greek and Hebrew structures. The NIV, and at times the CSB (Christian Standard Bible) and NET (New English Translation), fit into this camp.

These translations are more willing to add words when they are needed to convey meaning, something even formal equivalent translations regularly do. Consider Matthew 10:29. "*Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father*" (NRSV [New Revised Standard Version], also NASB [New American Standard Bible], ESV [English Standard Version], KJV [King James Version]). "*Apart from your Father*" what? While this is word-for-word, it doesn't mean anything, and so some translations add words based on the context of the verse: "*your Father's care*" (NIV); "*your Father's consent*" (CSB); "*your Father's will*" (NET); "*your Father knowing it*" (NLT).

Greek often uses a pronoun where English needs the antecedent. This will often happen when a long Greek sentence is divided into shorter English sentences. In Ephesians 1:7, the ESV supplies, "*In him*" where the Greek says "*In whom.*" "*In him (ἐν ᾧ) we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.*" This is acceptable translation method.

Many who adhere to the functional view of translation see little meaning in the grammatical structures of the original text. I take issue with this, especially in reference to dependent and independent constructions. Not always, but certainly many times, the flow of the author's thought is most clearly seen in the main sentence (the independent construction), and the dependent constructions are secondary, modifying thoughts.

(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)

The best example is the Great Commission. Despite the many sermons you and I have heard from missionaries, the Great Commission is not, “Go!” There actually is only one imperative: “*Make disciples.*” In order for us to do this, Jesus supplies three modifying thoughts (dependent participial phrases) to tell us that this involves going (necessary to reach all people groups), baptizing (i.e., evangelism), and “teaching” (i.e., discipleship). For us to make disciples, we must go, evangelize, and teach. Some meaning is being conveyed by the structure, and I think that’s significant.

What about natural language translations? They are an extension of functional equivalence but see no value in the formal structures, and they try to repeat the same message in the full idiom of the target language. Eugene Nida says that the purpose of a translation is to transport “the message of the original text ... into the receptor language [such] that the response of the receptor is essentially like that of the original receptors.” In other words, when we read it in English, we should hear it in the same way the original Greek audience heard it. The best example of a natural language translation is the NLT. There’s much I enjoy in the NLT. I often read it to see what a highly qualified group of scholars believes the biblical text means, and it rarely disappoints.

However, I do have two issues with natural language translations. If I read a modern translation of Caesar’s Gallic Wars, and it reads so naturally that I couldn’t tell it was speaking of a person who lived two millennia ago in a different culture, I would be suspicious of the translation. There is something significant about entering into the historical context in order to understand its meaning. After all, Christianity is rooted in history. Unlike most other religions, if these things did not happen — the birth, death, and resurrection of Jesus — then we believe in vain. They did happen, but they happened in a different time, in a different culture, and are told to us in a different language. I think it’s helpful to feel the cultural differences.

The second problem I see with natural language translation is that they’ll often introduce ideas simply not in

the biblical text in order to achieve natural English style and readability. As a result, readers don’t know if they are reading the Bible or the translators’ additions. This is the basic reason why I separate functional equivalent translations like the NIV, which is quite restrained in what it adds, and a natural language translation like the NLT, which is comfortable adding a significant amount of extra information.

For example, Luke tells us that the sailors, fearing they would run aground on the Syrtis, lowered the sea anchor (Acts 27:17); that’s what the Greek says. The NLT writes, “*They were afraid of being driven across to the sandbars of Syrtis off the African coast.*” Assuming the Greek readers would understand “the Syrtis” as “the sandbars off the African coast,” the NLT does achieve its goal of conveying the full meaning of the original, but to my mind this goes beyond the role of a translation. Certainly not all ancient people knew there was a sandbar in that area, and Luke did not feel it was important to add this fact, assuming “*run aground*” was sufficient to convey the meaning. I hope I never hear a sermon on “the sandbars ... off the African coast.” I can just hear it now: “What are the sandbars in your life?” “Where is your African coast?”

One point I want to emphasize in closing is that functional equivalent and natural language translations are two distinct approaches to translation. While there is much overlap, as there is between formal and functional, at their core functional equivalent and natural language translations have different goals. Often people lump them together, and even worse critique a functional equivalent translation using examples from the NLT. Let’s keep them separate.

Bill Mounce

[This is the second installment of Bill Mounce’s series on Bible translations (see 9/1/19 bulletin for first installment). The purpose is to help us better understand the translation process and the strengths and weaknesses of the various translation theories. I would always recommend a translation that follows the “formal equivalence” theory (ESV, ASV/NASB, KJV/NKJV) as your primary source for study; however, translations that follow other translation theories can be beneficial as part of your additional reference materials. —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/

Sept. 15 Psalms 65—67

Sept. 16 Psalms 68—69

Sept. 17 Psalms 70—71

Sept. 18 Psalms 72—73

Sept. 19 Psalms 74—76

Sept. 20 Psalms 77—78

Sept. 21 Psalms 79 = 81

Sept. 22 Psalms 82—83

“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)



Sympathy:

- ◆ **Myrna Wright**, 77, great-grandmother of Emilee and Jaceten Evetts, passed away Tuesday. Her funeral was held Friday morning in Brownwood, with burial following at Zephyr cemetery. Our sympathy to Donnie, Sarah, Emilee, Jaceten, and all the family.
- ◆ **Dean Bailey**, 88, who served as an elder at Rising Star for 50 years, passed away last Sunday morning. Funeral service was held yesterday at the Rising Star church building. Our sympathy to his daughter Brenda Goldston and all of the Rising Star church family.
- ◆ **Evelyn Kell**, 86, Austin Avenue, passed away Tuesday. Funeral service was yesterday morning at the Austin Avenue building. Our sympathy to Ted and all of the Austin Avenue church family.

Visitation Meeting

- ◆ Last week **54 contacts** were made.

Announcements

- ◆ We need **ladies to sign up to bring soup to Ladies Day**. Please see **Cindy Fuller**.
- ◆ **Joey Treat** and his family were with us last Sunday evening and made a presentation on their work in Gaum, Palau, and Chuuk. We made a \$1,000 contribution to the work, and will consider more in the future.
- ◆ **Ladies Bible Class** has resumed meeting on Wednesday mornings at 10:00, here at the building. All ladies are invited and encouraged to attend. Studying 1 John.
- ◆ There will be a **benefit BBQ and bake sale to help Stormy Barnum** Saturday morning in the parking lot by Firestone. We are encouraged to help with items for the bake sale. See bulletin board for details.

Upcoming Special Events at 4th & Stewart

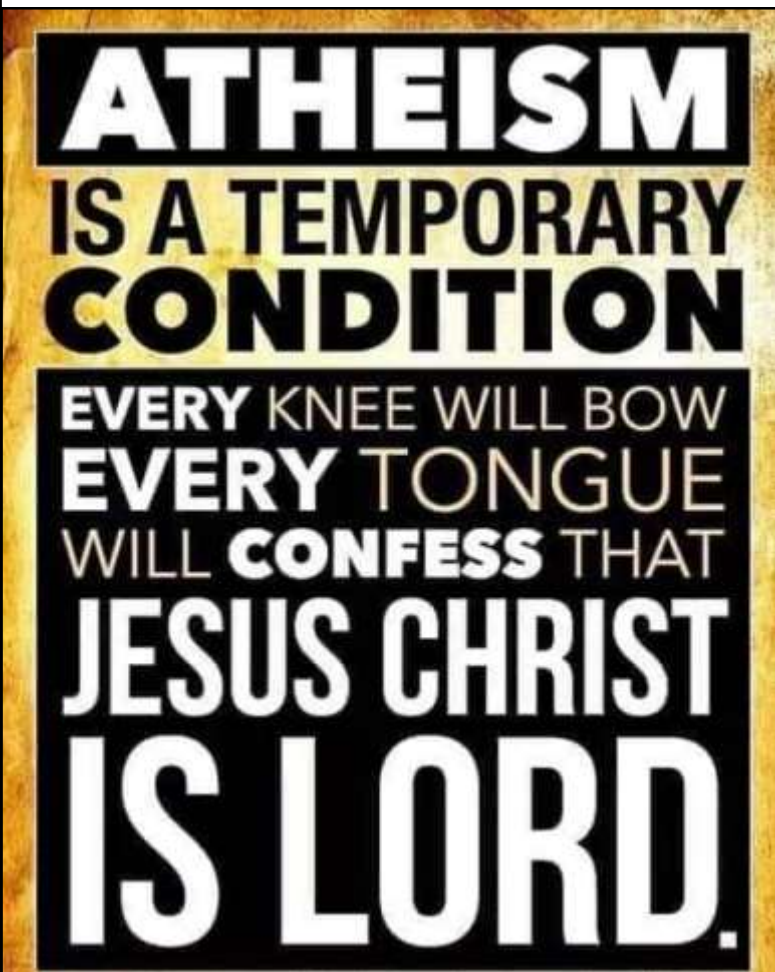
- ◆ Oct. 19—Ladies Day w/ Denise Surlles. *“Hope: The Anchor of the Soul”*
- ◆ Oct. 27-30—Fall Gospel Meeting w/ Bryan Braswell. *“Evangelism in Word and Deed”*

Other Upcoming Opportunities to Learn and Grow

- ◆ Sept. 21—**MAN UP! Take a Stand & Take the Lead!** @ Cherokee Home for Children.
- ◆ Sept. 21—**Ladies’ Day at 9th & Main (San Angelo)** w/ Charity Stubblefield. *“Arise out of Sleep, Awake to Righteousness”*
- ◆ Sept. 22-25—Gospel Meeting at 9th & Main w/ Brent Stub-

blefield. *“Remaining AWARE in Slumbering Times”*

- ◆ Sept. 22-25—Gospel Meeting at Rising Star w/ Foy Forehand
- ◆ Sept. 29-Oct. 2—Gospel Meeting at Bangs w/ B. J. Clarke. *“Back to the Bible; Prepared for the Future”*
- ◆ Oct. 3-5—Texas Ladies in Christ Retreat @ Brady
- ◆ Oct. 12-13—Lectureship @ Hico. *“My Favorite Sermon”*
- ◆ Oct. 13-16—Annual Lubbock Lectureship. *“Man Is Justified by Faith”*
- ◆ 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”*
- ◆ Nov. 10-13—Annual Schertz Lectures. *“Studies in Genesis”*



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

	Sept. 1, 2019	Sept. 8, 2019
Bible Class	48	32
AM Worship	55	37
PM Worship	37	35
Wednesday PM	33	34
Contribution	\$2,002	\$1,892



Privileged To Serve

"...be ready to every good work," (Titus 3:1)

	This Week: 9/15/19	Next Week: 9/22/19		
Sunday AM:	Song Leader: Mike Bannister	Song Leader: Mike Bannister	September 2019 Make Announcements: Ken Maninger Prepare Communion: John Barnum Family Clean Building: John Barnum Family October 2019 Make Announcements: John Barnum Prepare Communion: Johnny & Cindy McCaghren Clean Building: Johnny & Cindy McCaghren	
Greeters	John & Tina Barnum	Allen & Linda Griffith		
Opening Prayer	John Barnum	Joe Dennis		
Communion	Ken Maninger*, Chase Churchwell James Fuller, Caleb Dennis	Allen Griffith*, Kevin Ross Vernon Zier, Rafe Smith		
Closing Prayer	Don Smith	Ryan Rudloff		
Attendance Cards	Ian Barnum	Aaron Smith		
Sunday PM:	Song Leader: Joe Dennis	Song Leader: James Fuller		
Opening Prayer	Allen Griffith	John Barnum		
Scripture Reading	Randy Huckaby	Tom Wilcox		
Communion	Ken Maninger	Allen Griffith		
Closing Prayer	Tom Wilcox	Randy Huckaby		
Wednesday Devotionals:	September 18 Rafe Smith	September 25 Don Smith	October 2 Prayer Night	October 9 Joe Dennis

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 15, 2019

Sunday Class *1 Corinthians 6:18*
 Wed. Class *Servant Training: Prayer*

Proverbs for Youth: "Watch Your Companions"

To a large extent, we define ourselves by the friends with whom we surround ourselves. Good friends serve to help make us better people; evil companions degrade both our standards and our character.

- I. **Counsel Regarding Our Companionships:** Five keys to avoiding evil companionships and their evil influences (4:20-27).
 - A. **Safeguard your heart** (4:23).
 - B. **Sanctify your speech** (4:24).
 - C. **Straighten your gaze** (4:25).
 - D. **Study your paths** (4:26).
 - E. **Be Steadfast in your resolve** (4:27).
- II. **Characteristics of Evil Companions.**
 - A. Solomon provides at least four characteristics of evil companions.
 1. **Malicious intent** (1:11-12, 16, 19; 4:16-17).
 2. **Materialistic aspirations** (1:13, 19; 1 Tim. 6:10).
 3. **A Miserable Mob** (1:14).
 4. **Meaningless, or futile, efforts** (1:17-18).
 - B. In 2:12-19, Solomon provides more characteristics of these.
- III. **Consequences of Choosing Evil Companions.**
 - A. **Fatal results** (2:18-19; 21:16).
 - B. **Ruined life** (25:26).
 - C. **Influenced for the worse** (13:20).
 - D. **Embarrassment to parents** (28:7; 29:3).
 - E. **Neediness** (23:20-21).
 - F. **Darkness** (24:20).
- IV. **Contentment That Comes from Righteousness.**
 - A. One must be careful not to fall into the trap of envying the ungodly.
 - B. Five keys to refusing evil companionships and being content to follow after righteousness (23:17-23).
 1. **Do not Begrudge sinners** (23:17).
 2. **Behold the reward set before you** (23:18).
 3. **Base your thoughts on righteousness** (23:19).
 4. **Behave as you should** (23:20-21).
 5. **Buy the truth and sell it not** (23:22-23).

Final Remarks (Colossians 4:2-18)

Greetings and Remarks (12-18)

- I. **Greetings from Coworkers (10-14).**
 - A. **From Jewish Christians (10-11).** Aristarchus, Mark, Jesus who is called Justus.
 - B. **From Gentile Christians (12-14).**
 1. "Epaphras, who is one of you" (12a).
 - a. "A bondservant of Christ, greets you, always laboring fervently for you in prayers" (12b).
 - b. "That you may stand perfect and complete in all the will of God" (12c).
 - c. "For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis" (13).
 2. "Luke the beloved physician (14a).
 3. And Demas greet you" (14b).
- II. **Greetings and Remarks to the Brethren (15-17).**
 - A. **To the Laodiceans and Nymphas (15).**
 1. "Greet the brethren who are in Laodicea" (15a).
 2. "And Nymphas and the church that is in his house" (15b).
 - B. **Concerning the Reading of Paul's Letters (16).**
 1. "Now when this epistle is read among you, see that it is read also in the church of the Laodiceans" (16a).
 2. "And that you likewise read the epistle from Laodicea" (16b).
 - C. **To Archippus (17).**
 1. "And say to Archippus" (17a).
 2. "Take heed to the ministry which you have received in the Lord, that you may fulfill it" (17b).
- III. **Closing Remarks (18).**
 - A. "This salutation by my own hand—Paul".
 - B. "Remember my chains" (18b).
 - C. "Grace be with you. Amen" (18c).