Comment by clergyman

New KJV is favorite

By R. K. Harrison

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As a clergyman I am often asked which modern version of the Bible I prefer. As a teacher I work with almost all of them, and thus am reasonably familiar with their strengths and weaknesses. In addition I have done translation work for some modern Bibles, and thus have an awareness of the translators' problems.

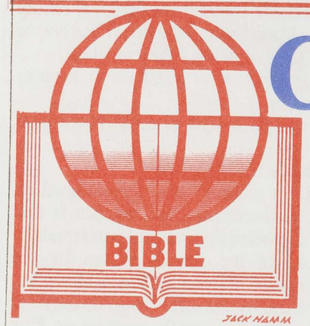
I was reared in Britain on the familiar King James Version, but in the fifties I began to use the Revised Standard Version. While I admired the underlying scholarship, I found that the English did not always flow smoothly, and was often difficult to read in public worship. By contrast the Roman Catholic Jerusalem Bible had a good narrative style, although it followed liberal scholarship in periodic rearrangement of the text. I have used it in worship occasionally and have been generally pleased with it.

When the New English Bible New Testament was published in 1961 in Britain, I hoped that it might be an improvement upon the Revised Standard Version. But while it contained some attractive renderings, it proved to be "too British" for use outside the United Kingdom. The Old Testament, published in 1970, was criticized heavily because of poor and sometimes downright vulgar phraseology, and also because liberal scholarship and theological presuppositions influenced the translation. The generally poor reception was a great blow to the sponsors of the version, who had hoped to blend modern scholarship and updated English into a Bible that would surpass all others for worship and study.

A better prospect greeted the New International Version, published between 1973 and 1978. It was the product of international evangelical scholarship, in which the writer played a small part. The version was meant to present the Scriptural message accurately in a form that could be appreciated by modern English readers. Conservative handling of the text avoided the dislocations of more liberal translations, and in an attempt to be "upscale" the principle of "dynamic equivalence" was introduced to the reader. This meant that the translators presented what was thought to be the general sense of the passage, and not always a more careful rendering of specific words or phrases in the traditional manner. While this procedure resulted in some vivid renderings, it made the version more of a paraphrase than a translation, and sometimes obscured and misrepresented the meaning of the original. The New International Version was supplied with footnotes, and these explained the text in various ways. While the translation has been well received in evangelical circles, it is not always easy to use in worship, and is probably better suited to private study in conjunction with other translations.

Nowadays my favorite Bible is the New King James Version, in which I also played a small part. I prefer it because it manages to preserve the traditions of the beloved King James, but in a modern form. Elizabethan English has been replaced by contemporary idioms and syntax, while familiar passages have been retained as completely as possible. The result is a Bible that reads extremely well, whether in public worship or in private devotions. Unlike the New International Version, the New King James New Testament revision was based on one Greek text, the Scrivener edition, which approximated most closely to that underlying the original King James Version. More recent scholarly advances were recognized in footnotes which more than any other version indicate variations in the text. I like this because it enables the reader to form an invidivual opinion about the passage in question.

As with other modern versions, the Old Testament was based upon the *Biblia Hebraica,* but along with the New Testament was translated according to the concept of "total equivalence." This meant that every word was evaluated and rendered closely instead of allowing the reader to perceive only the "general sense" of the passage. This seems to be meeting a real need, judging by the superior sales of the New King James Version.



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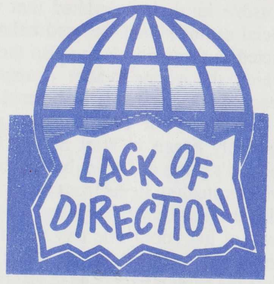

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Psychologist cites porn's effects on children, men

By Dr. Victor Cline

Editor's Note: Dr. Cline, Professor of Psychology at University of Utah in Salt Lake City, is a noted researcher and lecturer in the area of the effects of pornography.

There are three kinds of general evidence relevant to the effects of pornography on human behavior. The first is what we refer to as "Clinical Life History Data" which comes out of the day to day practices of clinicians, counselors, ministers, attorneys, and physicians as they deal with both victims and perpetrators of sexual pathology whose origins are pornography related.

I'll cite several examples.

A mother brings into my office a pregnant 13-year-old girl. She and a 14-year-old boyfriend accidentally stumbled across the girl's father's secret cache of pornography hidden in his bedroom. Over a period of time they imitate the sexual gymnastics and activities that they have witnessed in these extremely graphic and bizarre magazines. There were three outcomes. The girl, 13, became pregnant before she could handle such an adult responsibility; both children received a great deal of misinformation about human sexuality, and both became hyper-sexualized at too early an age and became burdened with considerable sexual guilt which will have major effects on their later adult sexual adjustment.

Another case: Brothers, ages 9 and 10 discover their parents' hard core pornographic video tapes and play them repeatedly when the parents are gone to work. They then proceed to sexually abuse two younger boys (ages 6 and 8) living in the home. They also abuse a neighbor boy who is a friend of the young children. They force the younger children to witness a pornographic video cassette. They then make them remove their clothes. They force dirt, sticks, and small rocks into their rectums. They force the younger children to perform oral and anal sex, and play with their genitals in the shower. They then treaten to shoot the younger boys with a BB gun if they tell anyone. This activity goes on for several years with many variations without the parents' knowledge or awareness that their X-rated videos have become a major educational instrument in the sexual abuse of innocent children.

Department of Justice sponsors Dial-A-Porn study

A second kind of information about pornography effects is referred to as "Field Studies." This is where you collect data in the field or in real life outside of the laboratory about pornography effects. This is more systematic than the random anecdotal type of evidence that comes to you in your daily clinical or ministerial practice.

I'll cite an example: With the sponsorship of the U.S. Department of Justice I conducted a pilot field study on the effects of Dial-A-Porn on child consumers in January of 1985. I interviewed 14 children (11 boys and 3 girls) who became involved with this as well as their parents. While these numbers are small the results were so consistent with all of the children and their families as to suggest patterns which might be valid for much larger samples and children at large. First it should be mentioned that this is not an easy issue to study. Parents, in general, are uncomfortable in having their children (some in their pre-teens) intensively interviewed about involvement with this type of pornography. It was embarrassing to the parents as well as their children. It was also an issue they wanted to "leave behind," forget and let heal. Their primary motivation in cooperating with this study was their anger and outrage—directed almost more toward the phone company than the pornographers. They were particularly incensed at the phone company's apparent calloused indifference and refusal to quit cooperating with the pornographers in this high profit enterprise, especially where children were being sexually victimized.

Before I summarize the results of my interviews with the parents and their children I should comment about the nature of Dial-A-Porn. The phone numbers are published in men's adult type porno magazines. Dial-A-Porn is just another source of revenue for the publishers located mainly on the East Coast. Profits are split with the phone company. The children get these phone numbers from older

friends who have purchased the magazines and share the information about the pornography-by-phone with them. In our study the children were mostly of junior high school age (10-15) at the time of their involvement and were not aware that these calls were long-distance and at extra cost. While individuals of all ages use Dial-A-Porn it is the younger age that will mostly attract the attention of parents who will be concerned enough to call it to the attention of authorities. And it was through them that we obtained our sample of children.

When one makes a call to Dial-A-Porn it is usually answered by a very sexy seductive sounding female (actually a recording) who talks directly to the caller about how bad she wants to have sex with him now. She then tells the caller all the things she wants to do to him—oral sex, vaginal sex, anal sex, etc. This is done with a lot of panting and groaning suggesting that she is in intense heat. She may discuss the turgid state of her sex organs or that of the caller. There may be a second female on the line and they may talk about having sex together as well as with the caller. They may mention having a sex marathon today with all the explicit details. In some cases bondage is a part of the scenario (having sex while gagged, handcuffed, and leashed at the neck) suggesting that (the sex) "hurts so well—don't stop." Sex with animals is also included as well as group sex (e.g., five guys at once), lesbianism, anal sex, rape, having sex with a "baby sister," a school teacher having sex with class members, inviting the married male to have sex with the babysitter, inviting the caller to