

PRINCIPLES OF BEARING PRECIOUS SEED

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November 14, 2020

The principles of Bearing Precious Seed are documented here for all to see. B. P. S. – standing for *Bearing Precious Seed* (or *Baptist Publishing Scriptures*) was the name given to the work of D. M. Fraser. We include the following short tribute to this man of God (written by the author):

Dr. Donald McLeod Fraser (1926 – 2003) Bowie, TX. Visionary for B.P.S.

Don M. Fraser was a very influential man who had a lot of impact in the last half of the 20th century. Pastor Tharpe contended that there will be more souls in heaven as a result of D. M. Fraser's efforts, than from anyone else's in these last decades. Literally, tens of thousands of tons of scriptures have been distributed worldwide because of this man's teaching and efforts. It would do well for a student to research the works of this man. Time and space do not permit me to do his history justice. Many can tell of his work in B.P.S. (Bearing Precious Seed or Baptists Publishing Scripture). I would expect most printing churches today are in the work as a result of this man's efforts.

Bro. Fraser was a missionary out of First Baptist Church, Fort Worth. His father was also a missionary out of that church when J. Frank Norris was pastor. Bro. Fraser's work was based in Bowie, TX. He was a faithful servant of God and a loving husband until the day he left this earth. During his life work he used typewriters and hand-writing for the multitude of papers and letters he wrote. His day was before computers were so widespread.

I first met Don Fraser at Baptist Tabernacle. He and Pastor Tharpe wanted me to get involved in the scripture work. This is one of the best things to enter my life. Pastor Tharpe had asked Don Fraser to develop scriptural curricula for Baptist Christian University International back in the early 1970's. After nearly thirty years of work, and tons of scriptures, Bro. Fraser turned over the complete program. He had struggled toward the end as he knew he was missing something. At last he understood and completed the package. He turned over the program to Pastor Tharpe in 1989, saying his work was done and he had fulfilled his commitment to Pastor Tharpe. He was now going to concentrate on caring for his wife, who was not doing well physically. I was in the pastor's office at that time, and Bro. Tharpe, when taking the finished curricula from Don Fraser, handed it to me, without even setting it down. He asked me if I would be willing to take the work over. Of course I agreed. I was trained to obey those that have the rule. From that time for the next few years I studied under Dr. Fraser. To say he was visionary is an understatement. To say he had great understanding would be like calling Noah's ark a pirogue boat. Those who knew Dr. Fraser would agree. Heaven only can measure this man's influence.



THE BIBLICAL PRINCIPLES OF BEARING PRECIOUS SEED

Bearing Precious Seed was the revelation of God's commandment to Dr. Don M. Fraser to publish and distribute the scriptures (Romans 16:25, 26). Don Fraser was a missionary out of First Baptist Church of Fort Worth, TX.

Since then, thousands of tons of scriptures have been sent to all parts of the world, in many languages, and more than 2,000 Independent Baptist churches have been involved in this local church ministry, in obedience to God's commandment. Brother Fraser realized this great work must be done by local churches (God's New Testament priests – Revelation 1:5, 6) by teaching men to "observe all things whatsoever" Jesus Christ commanded (Matthew 28:19, 20). The name "Bearing Precious Seed" is taken from Psalm 126:5, 6, and is not specific to any church. It signifies the work of getting the word of God into the hands of people around the world, for the obedience of the faith.

1. **God's promise is in the name.** *"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."*
2. **The commandment of writing to the king:** Deuteronomy 17:14-20. *"When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that He may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left:..."*

And, The commandment of preservation: Colossians 4:15, 16.

3. **The Old Testament was entrusted to the Jews:** Romans 3:1, 2

4. **The New Testament was entrusted to the Church:** Romans 16: 25/26; Colossians 4:15/16 – All of the writings of the New Testament were entrusted to the New Testament churches.
5. **“By Love Serve One Another”** – the principle: Galatians 5:6, 13; 6:2.
6. We do not change, add to, or subtract from (delete any word or words) from the word of God. Revelation 22:17, 18. That is the principle of God, and followed by the meaning of “Textus Receptus” or Received Text. Colossians 4:15,16.
7. We do not meddle in other servants’ business. Rather, we help when we are asked. John 4:35- 38.
8. We believe, respect, and follow the genealogy of Jesus, the Word of God – John 1:1, which traces Jesus’ seed back to God Himself according to the accounts of Matthew and Luke. Therefore, everything we publish must have its “genealogy” – who, where, when it was published, and what source of text we are publishing from.
9. The principle of the School of the Scriptures – S. O. S. – is the same as Jesus’ “Do and Teach” principle from Acts 1:1. We do what we teach. We do before we teach. If we do not do, we do not teach. S.O.S. has been entrusted by Dr. Don M. Fraser to Historic Baptist Church and pastor Dr. Nash S. Desent, the president of Rhode Island Baptist Seminary. The Spanish Section of S.O.S has been entrusted to Dr. Francisco “Paco” Guerrero, who is also the vice-president of the seminary.
10. Local Churches are the International Headquarters for the Scripture Work. We honor the independence of each local church, and according to the commandment Paul gave the churches of Galatia – to serve one another by love – we are prepared to help churches learn the work. Brother Fraser conceived the S.T.A.N.D.A.R.D. Plan, by which the whole world would be given the scriptures. This is basically achieved by churches agreeing with one another to target certain nations through their national language. The S.T.A.N.D.A.R.D. Plan is short for Scriptures To All Nations Divided And Regionally Distributed. With ten major languages we can reach over 90 of the world’s population.
11. The scripture work is not an option but a commandment. The levels of church involvement progress thusly: The first level is distribution of the scripture portions “to every creature.” The areas expand from Jerusalem and Judea, to Samaria and the Uttermost. Or from your own neighborhood to the outlying regions, all the way to the end of the world. The second level is assembly of the scriptures; then thirdly, to full publication; and fourthly, to teaching the work in other churches – i.e., reproduction of producing churches.
12. The S.O.S. Curricula is organized to teach men to obey *all things* whatsoever Christ commanded, and the scripture work is integrated (part of) into this commandment.

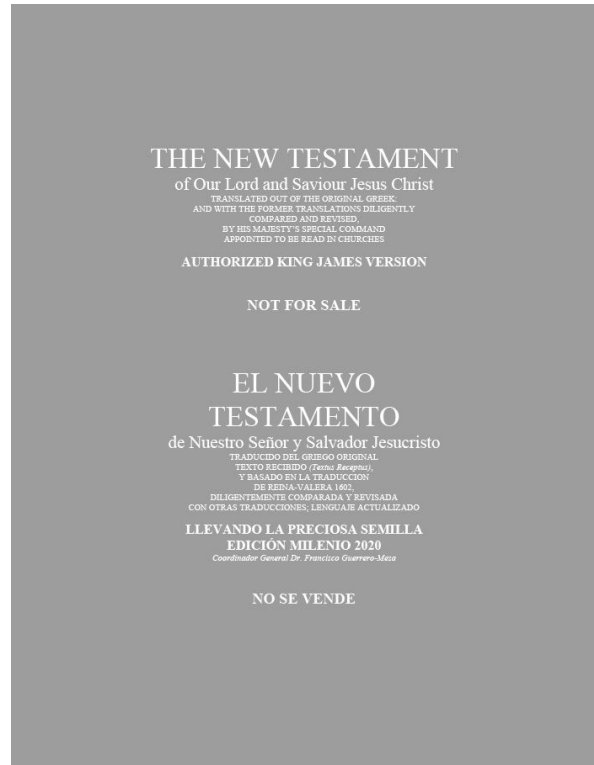
The curricula will work in any nation with any saved people. It does not strive to duplicate an American model of a Baptist church, or an American Bible College – it is designed to conform believers to the image of Jesus Christ using the Biblical (i.e., scriptural) methods, order of teaching, and substance of teaching. The Holy Bible is the only textbook. For more info, please review the Baptist International Handbook, at www.HistoricBaptist.org

The Spanish Translation of the New Testament

For over forty years, the chief translator of the *Bearing Precious Seed New Testament* in Spanish, Dr. Francisco Guerrero-Meza has been working on this translation.

The work was finalized in 2015 with some follow-up polishing over the last five years.

The parallel version is offered free of charge to any student of the seminary so he can use it for comparison work.



Dr. N. S. Desent has been involved in the translation work since 1990. Historic Baptist Church first published the *John and Romans* portion of this New Testament in 1991. Robert Baker, a missionary out of Historic Baptist Church, published and distributed the *John and Romans* in three indigenous churches he started in Honduras during the mid-1990's.

Because of the work involved in this translation Rhode Island Baptist Seminary can offer Class 505 *Introduction to Scripture Translation – Thesis Example*. We can offer this syllabus because we first did the work. Following the principle of *Do and Teach*, we could not teach this class unless we first were diligent to do the work. Consequently, after forty years of work, we offer the syllabus as a thesis example for the Master Level program.

We have added information in respect this Spanish translation for the reader's information.

Spanish Translation letter

A translation conference for the Bearing Precious Seed version of the Spanish New Testament was held in 2015 in Coventry, Rhode Island at *Knotty Oak Baptist Church*. It was here we presented the final draft of this New Testament and a group of men from different works spent a few days checking the text. And, although we might say we identified 99% of the textual and man-made corrections needed, we have still spent the past five years polishing the text to make sure it worthy.

The letter below was written as an introduction to the new Spanish translation. For the sake of this study, this letter is divided into two parts – Purpose and Principles. The letter below is presented for reference and as a historical record of the work in respect to this translation and is presented here for the benefit of future translators.

PURPOSE AND HISTORY OF THIS NEW SPANISH TRANSLATION

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Rhode Island

February 2016

Introduction

Few things are as great and important as handling the word of God. God's word is inspired (2 Timothy 3:16), pure and preserved (Psalm 12:6, 7; Matthew 24:35), powerful (Hebrews 4:12), incorruptible, and able to give life (1 Peter 1:23). God's word is great, man's need for God's word is great, and when God gave his word, great was the company of those that published it (Psalm 68:11). The tremendous responsibility we have been given as stewards of the mysteries of God must never be shirked or taken lightly.

There is a famine of the word of God in many places in the world. Untold millions are still untold. Christ taught that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). So, how shall these untold millions have the word of God? This shall be accomplished rightly only by the New Testament churches being obedient to the commandments of their Savior. By God's grace we have had a part in God's kingdom to promote the reading of his word. We do the scripture work so people can live rightly according to the will of God.

God committed to his people Israel the oracles of the Old Testament (Romans 3:2). In like manner, God's people, specifically Jesus' New Testament churches, are commanded to be the caretakers of the New Testament. Christ's disciples are commanded to receive, keep, read, obey, publish, preach, teach, and sow his holy word (Matthew 28:18-20; Romans 16:26; 1 Timothy 3:15; Revelation 1:4; 3:8; Colossians 4:16; 2 Timothy 4:2; etc.). The New Testament was given twenty centuries ago, and since that time the disciples of Jesus Christ have been faithful to these responsibilities.

This tremendous responsibility we do not take lightly. We strive to handle the word of God *in truth*. We strive to read and obey it carefully and prayerfully. We strive to live our lives according to the New Testament precepts of Jesus Christ. We must not add to it or take away from it (Revelation 22:18, 19). We, by God's grace, intend to faithfully pass on the pure New Testament text as we received it (*Textus Receptus*); and specifically in this case, translated into the Spanish language. We will not compromise on this point.

We are *Bible-believing* Baptists. But this work, although done by *Bible-believing* Baptists, is not intended for Baptists only. This translation in Spanish, being a faithful translation of God's New Testament from the T/R, is intended for all Spanish-speaking people – so they can read and handle God's pure word. Our heart's desire and prayer to God is that many will read the words of this New Testament and believe on the name of Jesus Christ unto everlasting life. And following salvation, we pray that such believers be further edified through the diligent reading and study of this New Testament.

We offer this New Testament to any and to all who want to know the truth. We shall not hinder its accurate reproduction and usage. We encourage its use and we happily give permission for its free reproduction and

worldwide distribution¹. We do not expect in this life to be remunerated for the diligent work we have put forth -- our heart's desire to see souls saved and saints edified.

Why Another Version?

When the English Authorized Version was first published in 1611 there were many who asked why there should be another English version.

At that time one could find Wycliffe's Bible, Tyndale's New Testament, Coverdale's Bible, Matthew's Bible, the Great Bible, the Geneva Bible, and the Bishop's Bible. The last four even used the *Textus Receptus* as the basis for the New Testament and the Masoretic Text as the basis for the Old Testament.

Many said there was no need for the King James Version and preferred other versions over it.

However, four hundred years later, we see that the King James Version has withstood the test of time². The King James Version was translated from the pure texts as a complete work and was intended for mass distribution. The common man who reads God's word in English has shown overwhelmingly what version he prefers.

In respect to the preferred Spanish versions, we understand the 1569 and 1602 versions made by Reina and then modified by Valera were translated and revised from the right texts, so one could say, why remake it? But we understand that four hundred years later, a righteous translation in the approved Spanish language spoken presently would be very profitable in these last days for all Spanish-speaking people – especially if we intend to freely distribute the scriptures in this language worldwide³.

In respect to the *Popular* version (RV1960), that version has been well-received and widely-used since it was first published. Few people would deny the accuracy of that translation or the need to update the language to its current usage; but the 1960, however well-written and accurately translated, was still influenced by corrupt texts. One cannot make a good bible from a bad source⁴.

We filled the need to make a new translation from the *Textus Receptus*⁵ in updated Spanish⁶.

This Spanish New Testament has been diligently translated – taking over twenty years⁷ – from the *Textus Receptus* and using updated and elegant⁸ Spanish.

Time will tell how this new translation of the New Testament in Spanish will be received and used. As for us, we believe without a doubt this work has been initiated, directed, and supported by God himself. We have no doubt God will use this work for the glory of his Son Jesus Christ.

Certain Principles

For the record, the chief translator, Dr. Francisco Guerrero-Meza, followed certain rules and principles in the translation work. They are summarized below.

- Most importantly, the text used as the basis for this New Testament translation is the *Textus Receptus* (Beza's 1598), and for all intents and purposes is the same text (Stephanus' 1550) used by Casiodoro de Reina and Cipriano de Valera, and the translators of the English Authorized Version of 1611.
- This translation was done from the original language, and it is *NOT* a work of revising an existing work⁹. God's principle for translating his word is that we translate from the original to the new (the shortest distance, to eliminate man-made error – 2 Peter 1:20-21; 2 Timothy 3:16; Revelation 1:4; Matthew 5:18), and not from another translation (i.e., translating English into Spanish). In addition, other well-received translations should be diligently compared, and readings followed if they are accurate and well-established.
- We diligently compared this translation to other translations, specifically, all mainline Spanish translations (Francisco de Enzinas 1543, Juan Perez de Pineda 1556, Casiodoro de Reina 1569, Cipriano de Valera – Reina Valera 1602, and the RV 1960), with other versions compared from time-to-time, such as, the English Authorized Version of 1611, Giovanni Diodati Italian 1607, Martin Luther's German, Joao Ferreira de Almeida Portuguese, and the David Martin's 1707 in French.
- This work was done by faithful ministers of God's word, born-again believers, handling the inspired word of God as it is in truth, God's infallible word. We dare not add to it or take away. We dare not corrupt it by any means. We know God's word is perfect as we received it. We know God's word is committed to his kings and priests (Deuteronomy 17:18; Revelation 1:5, 6). We know God's word is God-breathed (2 Timothy 3:16). *Thy word is very pure: therefore thy servant loveth it* (Psalm 119:140).
- This work was *NOT* done for profit and it is *NOT* to be sold for any reason. We shall not charge for its publication or distribution. Our motives are pure. We do this work, first, because it is commanded by the Lord Jesus Christ (we are commanded to make known the gospel by the scriptures to all nations – Romans 16:25, 26); secondly, because we have made ourselves servants for your sakes (2 Corinthians 4:5); and thirdly, to see souls saved and saints edified.
- We used italics for words not in the original text, so that it is obvious to the readers, and that we should be honest in our translating¹⁰.
- Postscripts are included at the end of Paul's fourteen epistles, reflecting the source text. The reader will notice italics used sometimes in the postscripts (1 Corinthians, 2 Corinthians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, and 2 Timothy). Non-italics are part of the manuscriptus.
- The translation is to be proved by multiple testimonies. We encourage the review and practical use of this version in the Lord's work.

- For the names of place and persons we used the familiar forms and current usages. Examples include:
- For the Spanish orthography, we followed the rules according to the Royal Spanish Academy (Real Academia Española – RAE), as found in the *Diccionario de la lengua española de la Real Academia Española* (October 2014).
- For the General Epistle of James, we chose to maintain the title of *Santiago* as it is so commonly accepted for the title of the epistle, not only in Spanish, but in many other translations. Elsewhere in the New Testament, we translated James as *Jacobo*.
- Titles of the New Testament books follow Stephanus' 1550 Royal Edition as these are more honoring and well-accepted by the Spanish-speaking readers.

In summary, this *Bearing Precious Seed* Spanish New Testament is an accurate and honest translation from the right text, with the right motives, translated using the current usage of Spanish words; all while maintaining an elegance and cadence allowed by one of the most beautiful and widely-used languages.

We intend for this translation to win its way upon its own merits alone. We may not see the full benefit of this New Testament in our lifetimes. If God be for us, who can be against us?

Mission and Background

Dr. Don M. Fraser (1926–2003) could easily be called the recent era leader of Bearing Precious Seed – the Biblical commandment that New Testament churches should be publishing the scriptures.

Through God's direction and power, he worked to revive the work of churches publishing and distributing the word of God. Most of the churches publishing the scriptures today are doing so largely because of the efforts of D. M. Fraser.

Brother Fraser worked with J. G. Tharpe, pastor of Baptist Tabernacle in Shreveport, LA., for over twenty years to develop the *School of the Scriptures*, a Biblical curricula intended for use in *Baptist International*, which at that time was a university under the leadership of Baptist Tabernacle. The main component of that teaching is obedience to Jesus Christ's commandment to distribute the word of God to all nations.

Brother Fraser and Brother Tharpe are both gone home to be with the Lord Jesus Christ. Their influence and teaching, however, continues. They were faithful ministers of God teaching faithful men (2 Timothy 2:2).

Dr. Francisco "Paco" Guerrero-Meza first met Don Fraser in Mexico City, Mexico in 1977 and became one of his first students. Brother Paco from that time has diligently been involved in the scripture work and has proved his love for and loyalty to the word of God. He has faithfully and diligently been involved in scripture translation for more than thirty years.

Dr. Nash Sebastian Desent first met Brother Fraser in 1988 while on staff at Baptist Tabernacle. At that time he became one of Brother Fraser's last students, and to him was delivered the responsibility for the

School of the Scriptures. He became the president of *Baptist International*, which continues until today. He is also pastor and founder of Historic Baptist Church in Rhode Island since 1991.

The love for the scripture work created a life-long bond and synergy between Brother Paco and Bro. Nash when they met in Shreveport in the late eighties. Since that time they have labored together for the scripture work.

Historic Baptist Church first published the BPS Spanish version of John and Romans booklets translated by Dr. Guerrero in the early nineties. These were not only distributed to Spanish-speaking places, but Missionary Robert Baker published the same in Honduras during the mid-nineties.

During the many decades of involvement in the scripture work, we have met and been helped by many churches, pastors, and missionaries – too many to mention. We have been encouraged to continue in this work by God and these servants more times than we can count. We are now close to the end of this work (and almost to the end of our earthly journey). By God’s grace we have made available this translation to any and all who sincerely care for the word of God. Only the Lord knows what the fruit of this work will be.

We happily and respectfully offer this translation to every person who has a heart for God’s word and a desire to see souls saved and God’s people edified. We have strived to do our best for the Savior and his infallible word. We encourage its free use and free distribution. God word will not return void.

Final Review and Preparation of Text for Production

This Spanish New Testament was by all intents and purposes finished in July 2015. However, to perform the due diligence for a final review by a “multiplicity of witnesses,” we held a conference in November 2015, in Rhode Island to “strain out gnats” and to initiate the “final polishing” of the text. The participation at the conference was encouraging. Our agenda included a presentation on Spanish-speaking demographics, a history of this translation, and a separation of the checking of books into teams. After a number of weeks of fine tuning, this Spanish New Testament, by the grace of God, is ready for its first typesetting and production. Below we list those involved in the final checking of the text.

Matthew – N. S. Desent
Mark – Timothy Kuhn
Luke – Marvin Del Cid
John – Francisco Guerrero
Acts – N. S. Desent, Michael Carrier, Azariah N. Desent
Romans – Francisco Guerrero
1 Corinthians – Aroldo Figueroa
2 Corinthians – Marvin Del Cid
Galatians – Timothy Kuhn
Ephesians – N. S. Desent
Philippians – N. S. Desent
Colossians – N. S. Desent
1 Thessalonians – N. S. Desent
2 Thessalonians
1 Timothy - Billy Ojopi
2 Timothy - Billy Ojopi

Titus – Timothy Kuhn
Philemon – Francisco Guerrero
Hebrews – Aroldo Figueroa
James – Aroldo Figueroa
1 Peter – Timothy Kuhn
2 Peter – N. S. Desent
1 John – Marvin Del Cid
2 John – Marvin Del Cid
3 John – Marvin Del Cid
Jude – Francisco Guerrero
Revelation – Francisco Guerrero

General help and checking: Kirk Divietro, Azariah N. Desent, Rev. Justin Martin, Michael Carrier, and Francisco Guerrero.

Additionally, we have profited over the years from the help and encouragement of certain brethren in this translation work, of whom we care to make mention (some of these dear brethren are now with the Lord). These fellow-laborers are listed here (alphabetically):

Dr. George Anderson, Denton Baptist Temple, Denton, TX
Rev. Chris Baker, Knotty Oak Baptist Church, Coventry, RI
Dr. Raymond Barber, Worth Baptist Church, Fort Worth, TX
Michael Carrier, Historic Baptist Church, North Kingstown, RI
Dr. Rex Cobb, Baptist Bible Translators Institute (BBTI), Bowie, TX
Dr. Mike Daniels, Landmark Baptist Church, Tyler, TX
Dr. Don Davis, Sherwood Baptist Church, Irving, TX
Marvin Del Cid, Iglesia Bautista Biblica (Bible Baptist Church), Central Fall, RI
Dr. Carlos Demarest, First Baptist Church, Milford Oh
Rev. Dennis Deneau, Parker Memorial Baptist Church, Lansing, MI
Dr. Dennis Derocher, Knotty Oak Baptist Church, Coventry, RI
Azariah N. Desent, Historic Baptist Church, North Kingstown, RI
Dr. Nash Sebastian Desent, Historic Baptist Church, North Kingstown, RI
Dr. Kirk Divietro, Grace Baptist Church, Franklin MA
Dr. Bob Eggers, Metroplex Baptist Church, Fort Worth, TX
Rev. Aroldo Figueroa, Iglesia Bautista Getsemani (Gethsemani Baptist Church), Aurora, IL
Dr. Don M. Fraser, First Baptist Church, Fort Worth, TX
Dr. Francisco Guerrero, Worth Baptist Church, Fort Worth, TX
Rev. Victor Guzman, Iglesia Bautista Shalom (Shalom Baptist Church), Saltillo, Mexico
Dr. Paul Henderson, Central Baptist Church, Bowie, TX
Dr. Charles Keen, First Baptist Church, Milford, OH
Rev. Donald King, Missionary to Spain
Rev. Timothy Kuhn, Iglesia Bautista Biblica (Bible Baptist Church), Central Falls, RI
Rev. Justin Martin, Knotty Oak Baptist Church, Coventry, RI
Rev. James McWorther, Mabank Baptist Church, Mabank, TX
Douglas Meadows, Restoration Life Church, Marietta, GA
Rev. Billy Ojopi, Historic Baptist Church, North Kingstown, RI
Rev. Francisco Paredes, Iglesia Bautista Fundamental (Fundamental Baptist Church), Mexico City, Mexico
Rev. Elfego Ramirez, Iglesia Bautista Biblica (Bible Baptist Church), Tampico, Mexico
Rev. Robert Ramirez, Open Door Baptist Church, Weslaco, TX

Dr. Terry Rigsby, Worth Baptist Church, Fort Worth, TX
Dr. Bob Smith, Trinity Baptist Church, Arlington, TX
Dr. Jonathan Steward, Victory Baptist Church, Weatherford, TX
Dr. Jimmy Gid Tharpe, Baptist Tabernacle, Shreveport, LA
Dr. Charles Turner, Baptist Bible Translators Institute (BBTI), Bowie, TX
Dr. Willie Weaver, Worth Baptist Church, Fort Worth, TX
Robert Baker, Missionary to Honduras, Historic Baptist Church, North Kingstown, RI

Footnotes.

1. This version is NOT FOR SALE and is never to be sold (Proverbs 23:23; Matthew 10:8).
2. Maybe 1,000 copies were first made of the Bible translated in 1611. From that first printing that version has risen to the most printed book in history.
3. Spanish is the third most common language in the world, and more common than English. There are approximately 400 million Spanish-speaking people worldwide. Spanish is the most non-English language spoken in the United States. The United States is the fifth largest Spanish speaking country in the world.
4. Eugene A. Nida, in his Introduction to the 1960 *Popular Version* Spanish Bible, wrote concerning the principles of this 1960 version: “Nevertheless, in some instances where a critical text is so much to be preferred over the traditional *Textus Receptus*, the committee did make some slight changes particularly if such changes were not in well-known verses where an alteration would be unduly upsetting to the constituency.” [Editor’s note: But, as the Apostle Paul wrote, “A little leaven leaveneth the whole lump” (1 Corinthians 5:6; Galatians 5:9).]
5. The primary sources of the *Textus Receptus* used in this *Bearing Precious Seed* Version are Beza’s 1598 text, as found in Berry’s text, and the Trinitarian Bible Society text.
6. The 1960 version did a good work of translating words into contemporary usage. We have done likewise. Some examples of comparing previous translated words to the modern usage words include: *salud* is now *salvacion*, *criar* is now *crear*, *drogas* is now *especies*, *reparar* is now *considerar*, etc. One can say that the English words in King James Version have not changed meaning to the extent that they have in the older Spanish versions. Secondly, we standardized the translation of proper nouns. Two examples are noteworthy: We used *Santiago* for the name of James, and *Jacob* for the name of Jacob. The Greek words are indeed different, so it would be incorrect to use the same Spanish name for both. The other example is that we used *Pascua* in Acts 12:4, as this is the only word available in Spanish for the word Easter.
7. At first, Historic Baptist Church published and distributed the Gospel of Saint John and Paul’s Epistle to the Romans in small booklet form in 1991. Many years were spent working on the translation of these two books. After these two books were finished, we proceeded to translate the whole New Testament. Dr. Francisco Guerrero first started the translation in 1977.
8. We believe this elegance and cadence is missing from the 1960 *Popular* version.
9. The translation of the scriptures is to be done from the original tongue, not from an existing translation (Revelation 22:18, 19). We should never patch up a poor translation in the places where it lacks, but rather, translate a complete work from the original tongue. Neither should we translate from a previous translation (i.e., to Spanish from English), but take the most direct route, which is from original tongue to the new language. We should, however, diligently compare existing good translations from good sources.
10. Unlike other modern versions, including the RV1960.

SCRIPTURE TRANSLATION ISSUES

As mentioned before, some men or women may think themselves inadequate to translate scripture. I expect this is sometimes the case, but if a man or woman has the necessary knowledge, ability, and desire; I would encourage the work – or at least participating in the work.

Here are issues and necessities associated with being a good translator:

1. The translator must be saved, scripturally baptized, and a faithful member of a New Testament church. The translator must first be of excellent Christian character living a godly life, for it in *only* through the help of the Holy Spirit that this work can be one rightly. Furthermore, the New Testament church must be doctrinally sound. Much of the translation of the New Testament will reflect the underlying doctrinal beliefs of the translator. That is to say, what the translator believes will affect how he translates the word of God. Only persons of holy hearts, minds, and hands should handle the word of God. This is what the New Testament calls kings and priests unto God (Revelation 1:5, 6).
2. The second characteristic of the good translator, and equally important as the above, is that the translator must truly understand and believe that he is handling the very words of God. This *reverence* for God's word is very important. The translator must have a conscious free from an agenda to put forth his words or his ideas. He must take each word as verbally inspired from the mouth of God. He must accept and realize he will be judged for his work – not adding to, not taking away, and not changing God's inerrant word. This characteristic requires true humility and an honoring of the work.
3. The good translator will have a good understanding of the correct texts to translate from. The underlying Hebrew or Greek texts should be the pure texts – not the corrupted texts. For we know even an accurate translation of a poor text is still a poor translation. The good translator should be able to identify correct and departure texts.
4. A good translator will have a good knowledge of biblical Greek and Hebrew, as he will be translating from these languages. We know we do not translate from a translation, but we use other good translations as witnesses and testimonies as to how a passage should be rendered. We can say, however, that a lack or deficiency of knowledge of the original language is *not usually* responsible for errors in translation. Additionally, the comparison with other versions will help in the identification of proper words, if they are accurate, usable, and well-received. One should be careful of bringing never-before used words in a text and have very good reason to do so.
5. A good translator will select the best word for the translation. We have a few thousand words in Hebrew and a few thousand more in Greek. Note the following:

Word choice is important, especially when one must to consider the variety of available words in both the source and target languages. The good translator should select the correct word so there is no error in the text or misunderstanding by the reader.

The translator should use existing translations for comparison and have a reliable dictionary for accuracy.

6. A good translator will use correct syntax. Therefore, a good understanding of the target language's grammar is also needed. The translator should be careful not to introduce errors because he uses the wrong words, grammar, or syntax. Syntax is defined as "the arrangement of words and phrases to create well-formed sentences in a language."
7. Going along with the above point, the good translator should have a good knowledge of the target language. Being fluent in the target language will eliminate errors and allow the translator to choose the best word and phraseology for each passage. He will have to take into consideration sayings, words, or slang that should be avoided.

This good knowledge of the language is especially found among missionaries who have labored in the field dealing with the source language in a ministerial manner. Not only do they know the correct spiritual words to use – based on use – but they have the heart to know what words work best. Therefore, men and women who work in the mission field dealing with the actual language make the best translators.

8. The good translator will also make sure there are no errors or ambiguity in the order of words. This is a common problem found in translation. The order of words can affect the meaning of the text, so the translator needs to be careful. For example, John 1:45 says, "...Jesus of Nazareth, the son of Joseph." Incorrectly rendered, the phrase could be, "...Jesus, the son of Joseph, of Nazareth." This is how the Spanish Reina Valera renders the phrase. But we know Jesus is the one of Nazareth, not Joseph.

The knowledge by the translator will also be needed in respect to grammar of the target languages. Grammatical errors are common especially with languages that do not follow the grammar rules of major languages. Having people with good knowledge of the language review the text (checks) are always needed once the translator completes his portion. We have found that even after seven times reviewing and checking the text that we still find needed correction.

Therefore, a word-for-word translation is not always the best. We follow the word-for-word whenever possible, but there are times when the target language requires a meaning-for-meaning translation, using the available words in that language.

9. Lastly, a common error for many translations is that the text is not subjected to revision, correction, and practical use. The translation not only needs to be faithful, but well done. Then, the proof of the pudding is in the eating – is the translation accepted and used by men in the ministry and Spirit-filled believers? Is it used to win souls? In short, does the translation have the blessing of God shown by its bearing fruit? Time will tell. If God is pleased it will endure. If not, it will fade away.

Conclusion

We believe our work is to preproduce Sowers, Senders, and the Seed.

The *Sowers* are the pastors, missionaries, evangelists, preachers and teachers; who go everywhere preaching the gospel and sowing the word of God (Mark 4:14).

The *Senders* are the Baptist Churches worldwide who are obedient to the Great Commission of our Lord and Savior Jesus Christ. The churches have Jesus' the authority to *teach* and *preach* and *train* and *ordain* ministers of the gospel.

The *Seed* in the word of God. We, as true churches, preserve our Savior's seed. We keep it, we multiply it, we sow it, and we hold it forth as it is the word of life.

The information provided is to inform readers of the work of Historic Baptist Church, Rhode Island Baptist Seminary, and the Baptist International School of the Scriptures and the Bearing Precious Seed work. We hope Baptists with like-minded goals will join with us in this great work for the Lord Jesus Christ.