

A Survey of  
English Bible Version Usage and Preferences  
Among BMAA Pastors and Churches

Theology 611  
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Purpose

As partial fulfillment of the requirements for Theology 611 a survey was conducted of the pastors of the Baptist Missionary Association of America. The purposes of that survey were:

1. To determine which English Bibles versions are currently being used by BMAA pastors and churches;
2. To determine the various versions of English Bibles that pastors consider acceptable and preferable; and
3. To make various demographic comparisons of version usage and acceptability among pastors and churches.

Methodology

The initial survey design was largely an individual effort by this student. As the design progressed beyond the initial stage the survey was subjected to periodic reviews by a team of five other people with various backgrounds such as pastoring, marketing and denominational work. This team offered suggestions to improve the survey's focus, clarity, and ease of use. These suggestions were then reviewed and incorporated into the survey as deemed best by this student. (See Appendix A for a copy of the survey in its final form.)

Once the survey and accompanying cover letter were completed a local mailer sent one copy of each directly to the home addresses of all BMAA pastors. (The database of pastors was built from a mailing list and subsequent updates provided by Baptist News Service.) The 1,300 pastors<sup>1</sup> also received a pre-addressed, postage-paid envelope to use in returning their survey.

A total of 425 surveys were returned as of October 22, giving a total response rate of 32.7%. Of these 16 were disqualified<sup>2</sup>, leaving 409 usable surveys, or a 31.5% net response ratio. Since responses of 10-20% are considered average-to-good<sup>3</sup>, a response exceeding 30% is outstanding.

The information from the responses was hand-entered into a spreadsheet program (Excel97) and later analyzed. This program was not specifically designed as a survey analysis program. It was simply used as a tool for speedy sorting, counting and mathematical calculations. The various analyses were not prompted by the computer program, but were at the sole initiative of the student.

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<sup>1</sup> A total of 1,302 mail-outs were originally shipped, but two were returned as undeliverable. This reduced the baseline figure to exactly 1,300 surveys.

<sup>2</sup> One survey was returned completely blank. Four surveys were returned with explanations that the church was without a pastor so someone else completed the survey. An additional 11 surveys were returned after the analysis process began on October 16. (The cover letter specified an October 6 deadline for returning the survey.)

<sup>3</sup> These figures are based upon various surveys sent to BMAA churches and/or individuals conducted by one of the BMAA departments.

### Demographic Representation

The first step in processing the responses was to determine how well they reflected the demographics of the BMAA as a whole, particularly in geographical location and attendance. Comparing the surveys to the state-by-state breakdown given in the 1999/2000 BMAA Directory and Handbook revealed a near-exact geographical match. Of the 18 states responding to the survey Arkansas was over-represented by 5.8%, Texas under-represented by 2.0%, and Mississippi under-represented by 1.9%. All other states individually varied less than 1%. Overall, this was considered to be a very accurate representation.

Church size was the second major element of representation to be verified. Sunday School (hereafter “SS”) attendance levels reported in the survey were compared to the statistics in the BMAA Directory and Handbook. This comparison showed that the smallest churches (less than 25 in SS attendance) were under-represented by 13.2% while churches in the 25-99 and 100-299 brackets were over-represented by 5.0% and 8.8%, respectively. Churches of 300+ had less than 1% variance. Although not as close as the geographical comparison, these figures were still considered well within the tolerance level needed to accomplish the purpose of this survey.

### Survey Findings

Generally speaking, the survey highlighted a number of items of interest, but no major discovery surfaced from this study. This fact does not minimize the significance of the findings, for the survey has given empirical substantiation to what were earlier only thoughts and “feelings” about English version usage within the BMAA. Not only has the survey confirmed these concepts in general, but it provided quantification as well – i.e., actual percentages have been established for the various areas which the survey covered.

### Precautions

Throughout this report general correlation between various elements will be noted. There are two tendencies that must be avoided when working with such figures. First, one must not assume that tendencies that are generally true for a group are also true for each of the individual members of that group. In actuality individual responses often varied significantly from the “average” of the group to which it belonged.

The second caution deals with assumptions about cause-and-effect. There is a strong inclination to suppose that if “A” is *related* to “B” then one must have *caused* the other. However, such is often not the case. Cause-and-effect should never be assumed without specific data to substantiate such a relationship.

Finally, it must be understood that some subjects relative to the Bible are at times difficult to discuss without stirring deep feelings. One should not be surprised when people passionately respond to such questions as those mentioned in this survey. Certainly this survey saw many responses of this nature.

While some emotional-based responses are expected from respondents, the proper evaluation of the survey data requires a commitment to the truth above all other

things. All those involved in evaluating this data – both this student and the reader – must be committed to an objectivity that is not clouded by blind passion and the bias that it can generate. To do his part in this effort the student has taken every effort to identify his own feelings on the issue of Bible versions and to prevent those feelings from biasing any element of the survey design, analysis or summary.

### Difficulties

Although extensive effort was made to assure clarity and ease of use, a few problem areas surfaced during the analysis process. The first of these problems was found in section two. After indicating what versions he considered his personal preferences, the pastor was then asked to mark the versions he considered acceptable. It would seem apparent that any version that a pastor considers a preference he also considers acceptable. However, a large number of responses had versions marked in the preferred section that were not included in the acceptable section. To remedy this omission all statistics and analysis of the acceptable versions were adjusted to include those versions marked in the same question in the preferred section.

The second difficulty was noticed in the last three questions of section two. The instructions called for the pastor to indicate the versions he preferred for personal use, then to indicate *other* versions that he used regularly, then finally to specify those he *only used occasionally*. Many responses showed the same version marked in two or even all three of the categories. Adjustments were made to these figures by removing the repeated responses from the less-frequent usage categories before the statistical or analytical processes were undertaken.

The final question in section three posed an occasional difficulty while raising a new inquiry. The intent of the question was to determine if the pastor believed that only one English version was acceptable. However, an occasional pastor marked this question as “Yes” while having already indicated that he used, found acceptable or preferred more than one version. This apparent inconsistency was first considered to be an oversight in completing the survey. However, enough such responses were eventually collected to encourage a more detailed look at the data. Twenty such responses were received, with 14 of those having this in common: The only versions checked were KJV and NKJV. With only 14 responses (3.4%) the data is insufficient to be conclusive, but this might hint that there is a belief among some BMAA pastors that the NKJV is simply the next in a series of revisions that the KJV has undergone over its many years. And, as such, they see the KJV and the NKJV as being essentially the same version. No adjustments to the data were made in this instance.

### General Findings

Current Use. Without a doubt pastoring the average BMAA church requires one to be a man of the King James Version. Nine out of every ten BMAA pastors (89.5%) currently use the KJV regularly for the primary text for worship service (82.2% use KJV only). Those using NKJV and NIV total 10.5% and 8.3%, respectively. (See Appendix B for a complete table of the survey tabulations.)

The KJV is also the most used version in the area of Sunday School and Bible study. It totaled 79.7%, 73.3% and 91.2% for children, teens and adults, respectively.

Here the NIV surpassed the NKJV for second place in all three areas. Evangelism also followed a similar tendency.

Preferences. When one considers the pastors' *preferences* the picture begins to change. The preferences for KJV show a 10-22% drop when compared to the current usage in the aforementioned ministry areas. Overall the NKJV and NIV increase slightly, but less than 5% in any particular area.

A detailed examination revealed that while the overall percentages for NKJV, NIV and other modern<sup>4</sup> versions varied little, the number of pastors selecting at least one of these versions increased significantly. Specifically, the non-KJV versions were marked by up to 11% more pastors than in the current usage section.

Acceptance. When pastors were asked what versions they felt were acceptable, the KJV once again topped the list, this time with percentage ranges mostly in the 80's and 90's. NKJV came in a distant second with all ministry areas in the 40-50% range and NIV was third with scores in the 30-40% range. NASB gained an honorable mention in this section, with tallies in the 20-30% bracket.

For personal use pastors as a whole prefer the KJV (78.7%) more often than the NKJV (20.5%), NIV (20.3%) and NASB (12.7%).

Write-in Versions. On each pertinent question the survey provided space for pastors to write-in any additional versions that were applicable but not specifically listed. Responses for all write-ins showed 54 pastors using 11 additional versions. Those versions, and the number of pastors using them, are: Amplified Bible (22), The Message (9), The Living Bible (5), Phillips (4), New Century Version (3), American Standard Version (3), Revised Standard Version (3), New Revised Standard Version (2), Jerusalem Bible (1), Williams (1), and The 21<sup>st</sup> Century KJV (1). These versions are used most frequently as support text – as either a second version referred to in worship service or an aid in personal study.

Selecting a Version. In evaluating the factors that are important in selecting a Bible version, the pastors ranked the accuracy of the translating from Greek and Hebrew as the most important. In a virtual three-way tie for second place was familiarity, readability and the specific Greek and Hebrew texts from which the version was translated. Basing one's selection upon the versions that church members use ranked fairly low<sup>5</sup>, followed by the type of language the version used. Taking a decidedly last place was the advice from other pastors and friends.

Other Specific Questions. Fifty-eight (14.2%) said they have difficulty knowing what versions are reliable and 262 (64.1%) stated that they do not believe there is only one reliable English version. This latter figure was surprisingly high considering the percentage of respondents that marked only KJV responses throughout section 2.

Write-in Comments. The pastors were given the opportunity to write-in any additional comments which they wanted to make. Before giving a summary of the applicable comments a caution must first be made about interpreting this data. As mentioned these are write-in comments: They were offered at the respondent's initiative, not responses to specific questions. This difference greatly increases the difficulty of accurately extrapolating trends or projecting how the group at large may feel about an issue. This difficulty increases exponentially when one attempts to establish a

<sup>4</sup> This report uses the term "modern versions" in reference to any or all non-KJV English versions.

<sup>5</sup> One pastor noted that the church members should follow the pastor's selection, not visa-versa.

ratio of support for differing opinions. In short, attempting to apply ratios from these comments to the general population is probably forcing unfounded conclusions and is thus strongly discouraged.

Comments showing support of the King James Version were written in by 120 pastors. Many of the comments showed general support for the KJV without giving specific reasons. An examination of those responses that did list the reason(s) for such support showed that the KJV is chosen because of:

- Its accuracy (23 occurrences)
- Its having stood the test of time (18)
- Its familiarity (17)
- Its use of the Textus Receptus (8)
- Its use of the Majority Text (1)
- Its use of the Byzantine texts (1)
- An argument from logic that two different wordings couldn't both be the exact word of God (8)
- An argument that other versions "change the words"<sup>6</sup> (20)

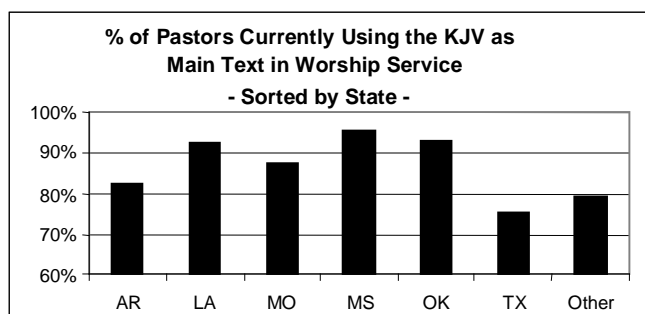
There were also 62 comments indicating an acceptance for the modern versions, with almost all being of a general nature. An occasional preference for a particular version was noted, but these were too infrequent to determine any particular patterns.

### Demographic Tendencies

Having established the overall "norms," the trends within various sub-groups will now be examined. The summary nature of this report prohibits an extensive discussion of all data in each group. As such only the general trends and specific highlights will normally be noted.

Brevity requires a second generalization from this point. Analysis has shown two general responses concerning Bible version usage: Responses to a given question that are limited to the KJV and those that include other versions<sup>7</sup>. Comments about version usage will relate to these two groups unless otherwise noted.

By State. The six states with the highest number of responses (AR, LA, MO, MS, OK, and TX) were isolated for detailed analysis. The remaining twelve states were consolidated into a single "Other" category and analyzed as if a seventh state.



Mississippi showed the highest level of KJV-only use<sup>8</sup> (95.8%), with OK (92.9%) and LA (92.3%) vying for second. The states with the greatest

<sup>6</sup> The meaning behind "change the words" could imply any of a number of underlying concerns, such as accuracy, familiarity, or the aforementioned argument that two different wordings can't both be right. Because of the frequency of this response and the inability to determine the pastors' underlying concerns this reason was allowed a separate entry even though it overlaps other listed reasons.

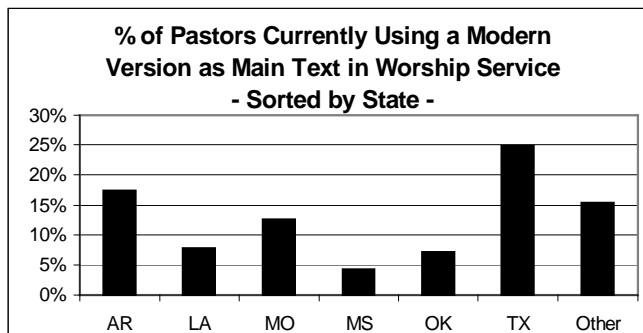
<sup>7</sup> This second category does not preclude the use of KJV, but simply states that the pastor does not use KJV exclusively for the particular ministry area in question.

<sup>8</sup> Statistics are for the Bible versions currently used as the main reading for worship service.

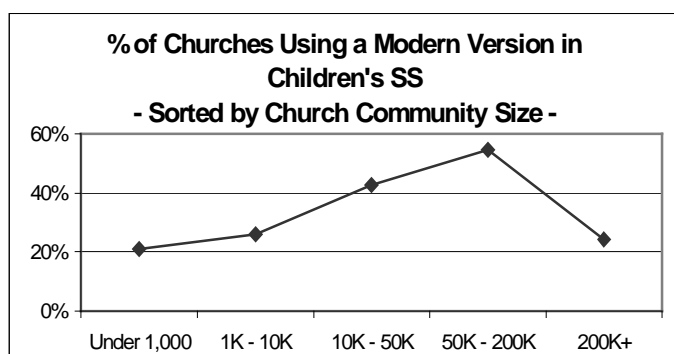
tendency to use other versions were TX (24.8%), AR (18.1%), Other (15.4%) and MO (12.5%).

Of particular note is that MS – the most dedicated KJV-only state – finds 20.8% of its pastors regularly using other versions as support references in the worship service. Over one-third of the MS pastors personally find such usage acceptable, with a similar percentage finding non-KJV versions acceptable for all areas of Christian education.

A breakdown of pastors who believe that there is only one reliable English version reveals the following, ranked by frequency: AR (21.0%), MO (25.0%), TX (26.3%), OK (28.6%), Other (46.2%), MS (52.1%).



By Population of Church Community. An unexpected correlation was found between the size of a church's community and the Bible versions the church uses. This tendency is best illustrated in the versions currently used in children's Bible study.

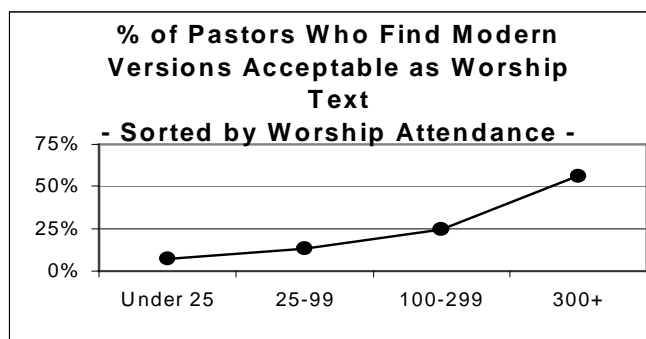


A pattern is clearly established in the first four population brackets: The larger the church's community the more likely the church will use modern versions. However, the 200,000+ bracket makes a definite break from that pattern.

This variance prompted a detailed search for an explanation. No conclusive explanation was found, but the following are offered

as likely contributors behind the variance:

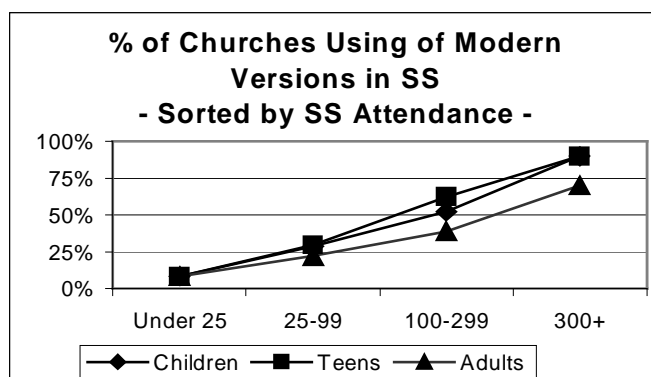
- Small group size. The size of this group is small with only 29 responses. In smaller groups any abnormalities are not as easily "averaged out."
- Age of pastor. This group had a disproportional number of pastors in the older age brackets. Data will later show that this has a tendency to pull the average away from modern versions.
- Church size. This group also had a slightly larger than average number of churches in the lower two attendance brackets. This, too, would tend to have a negative influence in the receptivity to modern versions.



The highest population group also showed the highest tendency (51.7%) to believe that there is only one reliable English version. This higher-than-normal tendency is possibly rooted to some extent in the same reasons mentioned above.

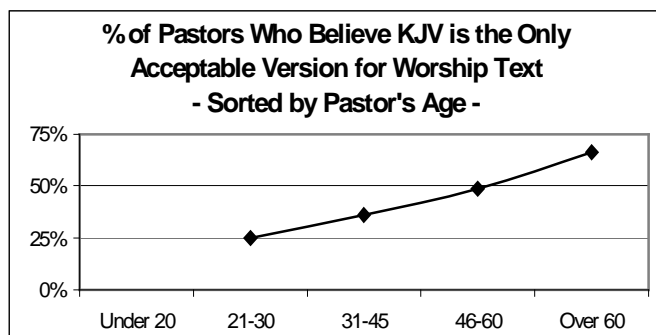
By Worship and Sunday School Attendance. The survey analysis also determined a relationship between the churches' worship attendance and their use of modern translations. (See chart on previous page.) Pastors of churches with lower attendance were two- to three-times more likely than pastors of churches with higher attendance to think there is only one reliable English version.

The graph based on SS Attendance shows the most striking correlation encountered in the whole study. Data for children and teens – and to a lesser degree the adults – trace a smooth incline ranging from near 0% on the one end to near 100% on the other. The graph makes it very clear that *in general* the churches with the largest SS attendance have a much higher tendency to accept modern versions in their Christian education program.



The belief that there is only one reliable English version was three hundred percent greater in the smaller two attendance brackets than in the larger two.

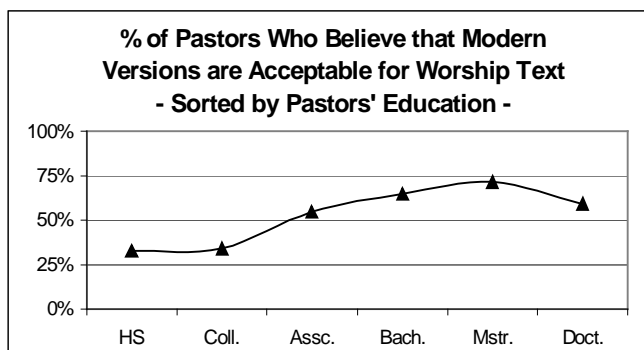
By Pastors' Age and Education. Another non-surprise was the influence that age played into a pastor's use of Bible versions. As the chart shows older pastors have a greater occurrence of limiting themselves and their churches to the KJV.



One item of note was the frequency of belief that there is only one reliable English version when broken down by age groups. The frequency was virtually the same for all ages above 30 years old (30.1% - 32.7%), but the pastors in their

twenties only reported a 5.0% frequency. This 80+% drop could be partially due to the small size of this group which, as mentioned earlier, would greatly limit the ability to "average out" any abnormalities. However, in light of other data it would seem that much of the difference is genuine, implying that the younger pastors are much less likely to consider the KJV-only stance to be a legitimate view.

A correlation between pastors' education and their acceptance of



modern versions was also noted. Acceptance grew with each level of academic achievement, except for a drop at the Doctorate level. A detailed look at the data offered little explanation for this variance. Pastors with doctorate degrees pastor primarily in AR and TX, and their churches are typically in larger communities. Any influence these factors had would normally be toward more openness to modern translations, not less. The sizes of their churches tend to follow the same pattern as the BMAA at large, so attendance should have no unusual bearing. These pastors are somewhat older than the other education levels, which is the only observed explanation for this variance.

The belief that there is only one English version plotted a mirror-image of the preceding graph, with high school graduates voting “Yes” 43.1% of the time down to Master’s Degree at 11.9% and Doctorates back up to 37.0%.

### Additional Extrapolations

Additional insights are often discovered as data in one area is compared to that in other areas. Discussion will now center on of some such discoveries.

A Preference for Change. In looking at the versions which the pastors prefer to use and comparing it to those that are currently in use an inclination was noticed. The data strongly suggests that there are a number of pastors – ranging from approximately 10% to 20%, depending on the particular ministry area – that would prefer to change from KJV to another version. The data is insufficient to conclusively determine the reasons why pastors feel unable to make that change.

Breadth of Ministry. The data from worship attendance shows evidence that, as a whole, the churches with the higher attendance also report the greater willingness to use a modern translation. The attendance figures for Sunday School show an identical pattern. The reverse is also true: Those churches ministering to the smallest number of people find themselves in a group that are most likely to limit themselves to the KJV.

The findings from this survey were also compared with data from the BMAA Directory and Handbook to provide these estimates of English version usage:

- Just over one-in-six (17.4%) BMAA worship service attendees regularly sit under preaching where a modern version is used as the main text.
- The preceding figure would increase to 28.4% were pastors to use their *preferred* versions.
- Half (51.1%) of worship attendees have a pastor that would personally find using a modern version acceptable for the main worship text.

The designed brevity of the survey would not allow an in-depth description of the Sunday School class structure for each church. The lack of this specific data thwarts attempts to estimate the use of Bible versions in some areas. However, the available data does allow the following estimates:

- Over half (57.7%) of the BMAA SS students go to a church where the pastor would find the use of a modern version acceptable for their age group.<sup>9</sup>
- If, however, churches were only allowed to use those Bible versions found in the pastor’s *preferred* list one would still find 43.4% of the BMAA SS students regularly exposed to teaching from a modern version.

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<sup>9</sup> Of course, this does not imply that the teacher or the student would necessarily be agreeable to such.

## Concluding Implications and Questions

The information ascertained from this survey spawn a number of implications. The findings also raise some questions – questions that may be beyond the present data's ability to address, but since they are a result of the survey they are worthy of mention.

### The Deeply Ingrained Presence of the KJV

With 90% of BMAA pastors and churches using the KJV on a regular basis there is no doubt that this version is interwoven into the very fiber of the typical BMAA church. There is no reason to doubt that the KJV will have a significant presence in the BMAA for many years to come.

### A Strong KJV-Only Element

While this is only a sub-group of those that regularly use the KJV, it is still a group of no small numbers. Approximately 35% of BMAA pastors are KJV-only in a dogmatic sense. Nearly 50% could be considered functionally KJV-only. And if their numbers are great their commitment is even greater, even reaching zealot proportions in some instances. This zeal is understandable, for to many in this group the choice of a Bible version is not a simple matter of manuscript and translators' accuracy, but it is an issue of the preservation of God's Word itself.

### Preferred Modern Versions

Among those currently using a modern English version pastors show a preference for the NKJV as the main text in worship and the NIV for all other ministries. However, in general the NKJV finds a higher level of *acceptability* than NIV or others.

### The Relationship between Modern Version Usage and Higher Attendance

As has been previously established, there is overall a correlation between a church's attendance and its KJV-only stand. It is natural to assume this is a cause-and-effect relationship, implying that the attendance of any KJV-only church would increase by simply using modern versions of the Bible. While such a cause-and-effect *might* be true in the broad picture (the present data is insufficient to either support or deny it conclusively), the individual responses show that it is not the sole influence in attendance.

However, having established this, it is evident that churches using only the KJV are generally smaller churches and their frequency is especially high among the struggling churches. One must wonder what the implications are for those churches with a desire for growth and expanding their ministries.

One might also wonder if there are similar implications for the BMAA as a whole. Do the same principles of attendance apply to both churches and associations of churches? Is it possible that the stagnation in the Association's growth in both number of churches and overall attendance is, at least in part, a reflection of the level that the KJV-only issue has influenced the work over the past few decades? If so, what must be done to reverse this trend?

### Evidence of Coming Change

A number of factors indicate that the future may see a shift in Bible version usage. First, among pastors the modern versions find a level of preference that is significantly higher than their current usage level. It is foreseeable that as prohibiting circumstances fade and disappear pastors will increasingly incorporate their preferred versions into the ministry of their churches.

The data also shows that the younger pastors are unmistakably less likely to believe that there is only one reliable English version. If the current trend holds true into the future the next decade of preachers will be even less likely to adhere to this belief. Then, as the younger pastors replace the older ones there will be a greater percentage of pastors who accept and implement the modern translations of God's Word into their churches' ministries.

Respectfully Submitted,  
Don Burke  
November 3, 2000

Appendix A

**A Survey of English Bible Version Usage in BMA Churches**

**SECTION 1:** Please complete the following for general statistical purposes.

In which state is your church located? \_\_\_\_\_

What is the population of the city or community your church is in?

- Rural / Under 1,000     1,000 – 10,000     10,000 – 50,000     50,000 – 200,000     Over 200,000

What is your church's average morning worship service attendance?

- Under 25     25-99     100-299     300+

What is your church's average Sunday School attendance?

- Under 25     25-99     100-299     300+

What is your age?

- 20 or under     21–30     31–45     46–60     Over 60

What is the highest level of education you have completed?

- High School                       Associate Degree                       Master's Degree  
 Some College                       Bachelor's Degree                       Doctorate

**SECTION 2**

Place a check mark “✓” in the columns of the Bible version(s)\* your church is *currently using* for:

	<u>KJV</u>	<u>NKJV</u>	<u>NIV</u>	<u>NASB</u>	<u>NLT</u>	<u>CEV</u>	<u>Other (please list)</u>
Worship							
... Main scripture reading .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... Other references .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Sunday School and other Bible study							
... for children .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... for teens .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... for adults .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Evangelism and Visitation .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____

Which Bible version(s) would you personally *prefer* to use for:

	<u>KJV</u>	<u>NKJV</u>	<u>NIV</u>	<u>NASB</u>	<u>NLT</u>	<u>CEV</u>	<u>Other (please list)</u>
Worship							
... Main scripture reading .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... Other references .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Sunday School and other Bible study							
... for children .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... for teens .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... for adults .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Evangelism and Visitation .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____

*Continued on the back.*

\* The version abbreviations are:

- |                                 |                                    |
|---------------------------------|------------------------------------|
| KJV = King James Version        | NKJV = New King James Version      |
| NIV = New International Version | NASB = New American Standard Bible |
| NLT = New Living Translation    | CEV = Contemporary English Version |

**SECTION 2 – Continued**

Which Bible version(s) would you personally consider *acceptable* for:

	<u>KJV</u>	<u>NKJV</u>	<u>NIV</u>	<u>NASB</u>	<u>NLT</u>	<u>CEV</u>	<u>Other (please list)</u>
Worship							
... Main scripture reading .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... Other references.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Sunday School and other Bible study							
... for children .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... for teens.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
... for adults .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Evangelism and Visitation .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____

For your personal use (sermon preparation, counseling, daily devotions, etc.) which Bible version(s) do *you*:

	<u>KJV</u>	<u>NKJV</u>	<u>NIV</u>	<u>NASB</u>	<u>NLT</u>	<u>CEV</u>	<u>Other (please list)</u>
Prefer .....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Use regularly ( <i>other than the preferred</i> )....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
Use occasionally.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____

**SECTION 3**

*When you select a Bible version, how important is:*

	<u>Very</u>				<u>Not</u>
	<u>Important</u>				<u>Important</u>
Familiarity (the version you are used to) .....	1	2	3	4	5
Readability (easy to read and understand) .....	1	2	3	4	5
The type of language used (rhythm, beauty, majestic).....	1	2	3	4	5
Using the same version the church members use .....	1	2	3	4	5
The advice of other pastors and friends .....	1	2	3	4	5
Accuracy in translating from Greek and Hebrew .....	1	2	3	4	5
The specific Greek and Hebrew texts used in translation .....	1	2	3	4	5
Others/Comments: _____					

Do you have difficulty knowing what English versions are reliable?..... Yes ...  No  
 Do you believe there is only one reliable English version? ..... Yes ...  No

**SECTION 4**

Please give any comments that you wish to make on the use of Bible versions: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*Please include any additional comments on a separate sheet of paper.*

Thank you for completing this survey. Please return the completed survey in the enclosed return envelope.

## Appendix B

### A Break-Down of Responses by Category

#### SECTION 1

*In which state is your church located?\**

State	Actual	% of Titl
AR	138	33.7%
TX	133	32.5%
MS	48	11.7%
MO	24	5.9%
OK	14	3.4%
Others	52	12.7%

*What is the population of the city or community your church is in?*

Population	Actual	% of Titl
Rural / Under 1,000	124	30.3%
1,000-10,000	108	26.4%
10,000-50,000	96	23.5%
50,000-200,000	44	10.8%
Over 200,000	29	7.1%

*What is your church's average morning worship service and Sunday School attendance?*

Attendance	Worship . . . . .		Sunday School	
	Actual	% of Titl	Actual	% of Titl
Under 25	43	10.5%	70	17.1%
25-99	235	57.5%	251	61.4%
100-299	110	26.9%	69	16.9%
300+	16	3.9%	10	2.4%

*What is your age and the highest level of education you have completed?*

Age	Age		Education	Education	
	Actual	% of Titl		Actual	% of Titl
Under 20	0	0.0%	High School	58	14.2%
21-30	20	4.9%	Some College	105	25.7%
31-45	120	29.3%	Associate Degree	31	7.6%
46-60	156	38.1%	Bachelor's Degree	111	27.1%
Over 60	107	26.2%	Master's Degree	67	16.4%
			Doctorate	27	6.6%

#### SECTION 2

*Place a check mark in the columns of the Bible version(s) your church is currently using for:*

	KJV		NKJV		NIV		NASB		NLT		CEV		Other	
Worship / Main	366	89.5%	43	10.5%	34	8.3%	12	2.9%	2	0.5%	1	0.2%	5	1.2%
Worship / Other	211	51.6%	72	17.6%	96	23.5%	54	13.2%	17	4.2%	8	2.0%	16	3.9%
SS / Children	326	79.7%	60	14.7%	90	22.0%	8	2.0%	3	0.7%	5	1.2%	1	0.2%
SS / Teens	300	73.3%	58	14.2%	103	25.2%	14	3.4%	4	1.0%	3	0.7%	1	0.2%
SS / Adults	373	91.2%	56	13.7%	67	16.4%	27	6.6%	5	1.2%	2	0.5%	3	0.7%
Evangelism	349	85.3%	51	12.5%	68	16.6%	16	3.9%	4	1.0%	1	0.2%	2	0.5%

\* The wording for some questions in this table have been abbreviated. For the exact wording see the survey in Appendix A.

Which Bible version(s) would you personally consider acceptable for (adjusted\*\*):

	<u>KJV</u>		<u>NKJV</u>		<u>NIV</u>		<u>NASB</u>		<u>NLT</u>		<u>CEV</u>		<u>Other</u>	
Worship / Main	385	94.1%	184	45.0%	125	30.6%	105	25.7%	24	5.9%	21	5.1%	9	2.2%
Worship / Other	304	74.3%	179	43.8%	148	36.2%	117	28.6%	36	8.8%	26	6.4%	9	2.2%
SS / Children	350	85.6%	175	42.8%	139	34.0%	90	22.0%	34	8.3%	21	5.1%	5	1.2%
SS / Teens	343	83.9%	178	43.5%	143	35.0%	97	23.7%	34	8.3%	19	4.6%	5	1.2%
SS / Adults	366	89.5%	176	43.0%	132	32.3%	105	25.7%	32	7.8%	20	4.9%	7	1.7%
Evangelism	354	86.6%	167	40.8%	137	33.5%	95	23.2%	30	7.3%	20	4.9%	5	1.2%

For your personal use which Bible version(s) do you (adjusted\*\*):

	<u>KJV</u>		<u>NKJV</u>		<u>NIV</u>		<u>NASB</u>		<u>NLT</u>		<u>CEV</u>		<u>Other</u>	
Prefer	322	78.7%	84	20.5%	83	20.3%	52	12.7%	16	3.9%	14	3.4%	16	3.9%
Regular	37	9.0%	55	13.4%	56	13.7%	46	11.2%	11	2.7%	6	1.5%	21	5.1%
Occasional	<u>20</u>	<u>4.9%</u>	<u>56</u>	<u>13.7%</u>	<u>68</u>	<u>16.6%</u>	<u>41</u>	<u>10.0%</u>	<u>26</u>	<u>6.4%</u>	<u>21</u>	<u>5.1%</u>	<u>15</u>	<u>3.7%</u>
	379	92.7%	195	47.7%	207	50.6%	139	34.0%	53	13.0%	41	10.0%	52	12.7%

**SECTION 3**

When you select a Bible version, how important is:

Factor	Rank . . . . .					Avg.	Left Blank
	<u>Very &lt;&lt;&lt; Importance &gt;&gt;&gt; Not</u>						
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>		
Familiarity	296	47	26	10	11	1.44	19
Readability	266	68	24	6	14	1.50	31
Type of Language	184	62	56	34	33	2.11	40
What Church Members Use	216	65	50	19	30	1.90	29
Advice from Friends	81	60	88	55	87	3.02	38
Accuracy in Translating	339	26	7	4	5	1.19	28
Specific Texts	247	67	39	8	8	1.54	40
Other	49						

Do you have difficulty knowing what English versions are reliable?

Yes:	58	14.2%
No:	324	79.2%

Do you believe there is only one reliable English version?

Yes:	122	29.8%
No:	262	64.1%

\*\* See page three for an explanation of these adjustments.