

A Look At the NIV

Written by George Bentsch

Some time ago, I received a letter that was critical of my use of the King James Version of the Bible. The writer suggested it would be more modern and up to date to use a new version. Having heard brother Steve Watts preach on this subject explaining that the modern translators use the dynamic equivalent rather than the word for word translation, I was somewhat skeptical of the new versions. However, we had bought an NIV, so I began to look through it.

Turning to the widely known and loved twenty-third Psalm, I found this change. In the KJV, verse 6 reads, "Surely goodness and mercy shall follow me all the days of my life..." The NIV says, "Surely goodness and love will follow me." Why change mercy to love? Then I turned to Psalm 136. There I found mercy changed to love twenty-six times. You may ask, "What difference does that make?"

First, it is changing what divine inspiration wrote. Second, love, like faith, is of no value without works. A young man may love a woman and worship her from afar. Nothing will happen unless he approaches her, courts her, and proposes marriage. That is a work of love. Mercy is a product or work of love-God's love. These two words are not interchangeable.

Then, turning to Proverbs I found several changes. The KJV in Proverbs 23:13-14 says, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." The NIV, in verse 14 says, "Punish him with the rod and save his soul from death." All must die, but the untrained, undisciplined child may well be on the road to hell.

Noting that the word hell is avoided in the NIV, I turned to Psalm 9:17. There David wrote, "the wicked shall be turned into hell, and all the nations that forget God." The NIV says, "The wicked return to the grave, all the nations that forget God." The grave is the destination of all. Hell is the final destination of the wicked. Then in Psalm 16:10 where David wrote in prophecy of Christ, the KJV reads, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The NIV says, "Because you will not abandon me to the grave, nor let your Holy One see decay." It also has Peter quoting the same in Acts 2:27. So, the word hell is left out or changed. What is there to fear if all things end at the grave? There are many people who do not believe in hell.

This question came to me. Why the changes? My wife ordered a book from Amazon entitled, *Di*

d the Cath-olic Church Give Us the Bible?

From it we learned that there are two places where Greek manuscripts of the Bible came from. One is Antioch, the other is Alexandria in Egypt. Antioch is where the disciples were first called Christians. That is where the apostle John spent his last days on earth. There they got all the manuscripts together into a single Bible.

Copies of it were carried across Europe into England with some of the manuscripts. These were used to make the King James Version of the Bible. The manuscripts from Alexandria came through the Catholic church and are used to make many new versions of the Bible. We wonder, can any good thing come out of Egypt?

The book also tells how the Romans tried to destroy all the manuscripts that came from Antioch. It also tells how the Vaudois, a small nation in the Alps mountains protected the Bible and translated it into the Latin language. It was called the Vulgate (common) Bible. When the Roman government fell, the Catholic church rose in its place and continued the attempt to stop the spread of God's Word.

In 405 AD a man named Jerome completed what was called the Roman Catholic Latin Vulgate. It was copied from the Alexandrian manuscripts. It was rejected by those who knew the original Latin Vulgate. The book that gives this information is interesting and I believe, historically accurate. I could do without some of its illustrations (pictures). Also there is some false doctrine in it to be ignored. It caused me to look more closely at the NIV.

Then Betty found another book entitled, *Look What's Missing*. It deals with several New Testament translations, showing what is changed or left out of the main text. They are put in the bottom margin in fine print as if unimportant. Here are some verses so treated in the NIV.

A verse that is belittled and placed in the lower margin is Acts 8:37. This verse is important and does two things. First, it makes faith necessary for baptism, which eliminates babies. Second, it gives the confession to be made before baptism. Then Acts 15:34 and Romans 16:24 are treated the same way.

In Mark 10:24 the KJV says, "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" The NIV says, "Children, how hard it is to enter the kingdom of God." The

A Look At the NIV

Written by George Bentsch

words of divine inspiration are all important. To change, add to, or subtract from will bring God's wrath.

Our blessed Savior is the Lord Jesus Christ. Each of these names are important and have a definite meaning. *Lord* signifies his divine person or deity. *Jesus* is his human name, an actual man in history. *Christ* means Messiah or anointed, Savior of the world. Lord Jesus Christ occurs in 81 verses in the KJV. The word Lord is missing in Matthew 13:5, 28:6, Mark 9:24, Luke 9:57 and 17:6.

Luke 23:42 in the KJV reads, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." The NIV says, "then he said, Jesus, remember me when you come into your kingdom." Reason says that this man, facing death, would enter his plea to the Lord. He believed in the kingdom and would not address the king by his given or human name. There are 15 places in the NIV that Jesus is not exalted by the title Lord.

The name Jesus is missing from the NIV in Matthew 8:29, 16:20, 17:22, 18:2 and Mark 14:18. Acts 3:26 leaves Jesus out and changes Son to servant. Jesus is left out in Romans 15:8 and many other places.

The title Christ is left out in Matthew 23:8. In Luke 4:4 (the KJV reads, "thou art Christ, the Son of God." The NIV says, "You are the Son of God." The demons knew who he was. Christ is left out in John 4:42, Acts 2:30, 15:11, 16:31, 19:4 and 22 other places. These are subtle attacks on the divinity, humanity, and

mission of the Lord Jesus Christ. The devil's desire is to cause people to doubt these things.

The KJV in 1st Corinthians 16:2: says, "If any one love not the Lord Jesus Christ, let him be Anathema Maranatha." The NIV says, "If any-one does not love the Lord, a curse be on him. Come, O Lord!" Lord can be either the Son or the Father Galatians 6:15 in the KJV says, "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." The NIV says, "Neither circumcision nor uncircumcision means anything. What matters is a new creation." There is a difference between creatures and creation. One is specific, the other is general.

Ephesians 3:9, KJV reads, "And to make all men see what is the fellow-ship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." The NIV says, "and to make plain to everyone the adminis-tration of this mystery, which for ages past was kept hidden in God, who created all things." This takes away the part Jesus Christ had in creation. He was there and all things were made by him (John 1:1-3). In 2nd Timothy 4:22, Jesus Christ is removed from the NIV and in Romans 16:24 the entire verse is missing. In Ephesians 3:14 and Colossians 1:2 the Lord Jesus Christ is left out of the NIV. Let the Lord Jesus Christ be glorified! His Word will never pass away.

In 1st John 5:7-8 the KJV says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." The NIV says, "For there are three that testify: the Spirit, the water and the blood; and the three are in agreement." To remove the part that says the Father, Son and Holy Ghost are one does not change the fact that these three make up the Godhead.

In 1st Timothy 3:16, KJV, Paul wrote, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justi-fied in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The NIV says, "Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory." This takes away that Jesus was God in the flesh. The NIV removes God in 8 other places.

Our Lord's teaching on prayer in Luke 11:2-4 KJV reads, "...Our Fa-ther which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." The NIV reads, "Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we also for-give everyone who sins against us. And lead us not into temptation." In Matthew 6:13 the words, "...For thine is the kingdom, and the power, and the glory, for ever. Amen" are left out. Oh yes they are in the bot-tom margin, but who reads that? What is put there is made to seem important. If it is the inspired Word, it is all important.

In Psalm 2:7 in the KJV we find these words, "...the LORD hath said unto me, Thou art my Son; this day have I begotten thee." The NIV says, "...He said to me, You are my Son; today I have

A Look At the NIV

Written by George Bentsch

become your Father." Acts 13:33 has the same wording. This could be said of anyone who has obeyed the gospel in baptism. The difference is, we are adopted. Jesus Christ was begotten by God. Galatians 4:5 in the KJV says, "To redeem them that were under the law, that we might receive the adoption of sons." The NIV says, "to redeem those under law, that we might re-ceive the full rights of sons."

The word begotten refers to Jesus being God's Son by birth. In John 1:14 the KJV says, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The NIV says, "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth." This wording creates doubt in the divine origin of Jesus Christ. In John 1:18 the KJV says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The NIV says, "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known." In John 3:16 and 18, begot-ten is changed to one and only Son. Why avoid the word begotten?

Again, in 1
st

John 4:9 in the NIV, only begotten is changed to One and Only Son. Jesus was truly begotten by God, thus, was of divine origin.

In Romans 8:1-2 the KJV says, "There is therefore now no condem-nation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The NIV says, "Therefore, there is now no condemnation for those who are in Christ Jesus, be-cause through Christ Jesus the law of the Spirit of life set me free from the law of sin and death." This leaves out the part that has given those who teach "once saved always saved" much trouble. Oh yes, it is in the margin, but not in the KJV wording.

There are many more changes and words that are important relegated to the lower margin in the NIV. It will go back on the shelf. I will continue to study, write and teach from the KJV. It was translated from manu-scripts from Antioch by men who respected God's Word. The Egyptian and Catholic scholars did not fear God. -105 W. Jefferson, Richland, MO 65556