

## **NEW AMERICAN STANDARD BIBLE (1971) – NEW INTERNATIONAL VERSION (1973/1978)**

### **INTRODUCTION:**

1. The Lockman Foundation, located in La Habra, California, is a non-profit corporation formed in 1942 “to promote Christian education, evangelism, and above all, Bible translation in several languages”.
    - a. Their editors had “a disturbing awareness that the American Standard Version of 1901 was fast disappearing from the scene...THE LOCKMAN FOUNDATION, felt an urgency to rescue this noble achievement from an inevitable demise, to preserve it as a heritage for coming generations, and to do so in such a form as the demands of passing time dictate” (*The Journey From Texts to Translations* p. 324; *New American Standard Bible*; Chicago: Moody Press, 1973, vi-vii).
    - b. Sponsors of the New American Standard Bible
  
  2. The New International Version came about due to the dissatisfaction among *evangelicals* with existing translations.
    - a. Committee formed in 1965 to make a new modern-speech translation.
    - b. Backed by the Christian Reformed Church and National Association of Evangelicals, and finally sponsored by the New York International Bible Society.
- I. NEW AMERICAN STANDARD (1971).**
- A. Reuben Olson served as chairman of the editorial board – worked for more than 10 years.
  
  - B. Fifty-eight translators from variety of religious backgrounds.
  
  - C. “Presbyterian, Methodist, Southern Baptist, Church of Christ, Nazarene, American Baptist, fundamentalist, Conservative Baptist, Free Methodist, Congregational, Disciples of Christ, Evangelical Free, Independent Baptist, Independent Mennonite, Assembly of God, Northern American Baptist and other religious groups” were the backgrounds of the translators (*The Journey From Texts to Translations*, p. 324; *Lewis, English Bible*, p. 165).
  
  - D. Policy:  
“The Editorial Board has a two-fold purpose in making this translation: to adhere as closely as possible to the original languages of the Holy Scriptures, and to make the translation in a fluent and readable style according to current English usage. (This translation follows the principles

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used in the American Standard Version 1901 known as the Rock of Biblical Honesty” (*New American Standard Bible, iii*).

- E. Used Biblia Hebraica –the most recent critical Masoretic Text (1949) as Hebrew text for Old Testament, and Nestle Greek Text (1957) as text for New Testament.
1. Material from Dead Sea Scrolls was used in about 13 places.
- F. Characteristics:
1. Dignified English: “thou” when addressing God – Second person singular “you” when referring to man.
  2. “Lord” was chosen as the personal name of God instead of Jehovah as it appears in ASV. “Jehovah-Jireh” (Gen. 22:14) is “The Lord Will Provide” (Gen. 22:14) in NAS.
  3. Attempts to phrase the questions which may anticipate a negative answer. Example: “Can this man be the Son of David?” is translated, “This man cannot be the Son of David, can he?” (Matthew 12:23).
  4. Avoids offending the conservative readership by avoiding the controversial translations of the Revised Standard Version (1952)
    - a. “Virgin” in Isaiah 7:14 instead of “maiden”
    - b. “*Monogenes*” is rendered “only begotten” when referring to Jesus and simply “only” for anyone else (John 3:16).
  5. Premillennial bias?
    - a. Mk. 13:30 – “race” in footnote.
    - b. Rev. 5:10 – “they *will reign* upon the earth”(Basileusousin-indicative, future, active ) instead of “they *reign* Basileusomen – indicative, present active.
  6. “Abolish” or “Destroy” in Matthew 5:17.
    - a. Context is that the Lord’s mission was not to overthrow the Law, but to fulfill it.
    - b. While the Greek word, “katargeo” can mean “abolish” (Arndt & Gingrich, p. 415), Jesus is saying He did not come to “destroy” or overthrow, but he did come to “abolish” bring it to an end (cf. Eph.2:15).
  7. What is emphasized in “sons of God”
    - a. “You are all sons of God through faith in Christ Jesus” (NAS).
    - b. You are all sons of God, through faith, in Christ Jesus” (ASV)
    - c. The emphasis concerning being sons of God is “in Christ” emphasized by connecting sons of God with in Christ Jesus by use of comma after sons of God.

- d. “The faith” the gospel system of salvation is being emphasized. The definite article is before faith , thus “the faith” connecting well with the next explanatory verse “for as many of you as were baptized into Christ did put on Christ” (Gal. 3:27) – showing how one applies the gospel system in order to come into Christ in order to become sons of God.
- 8. Jesus not God on earth?
  - a. Use of past tense form “existed” in Philippians 2:6, instead of present tense – *huparchon*

## **II. NEW INTERNATIONAL VERSION (1973/1978).**

- A. About 110 Evangelical translators from all over the world contributed in NIV.
- B. Translators were divided into twenty teams:
  - 1. Translator, co-translator, two consultants, and an English stylist appointed to each team.
  - 2. Various stages: translating team – intermediate editorial committee for review, general editorial committee of critics – fifteen member executive committee reviewed and revised text before final reading by literary consultants.
- C. Attention was given “to literary quality of the English to achieve a version worthy of memorization” (*The Journey From Texts to Translations, p. 380, Kubo and Sepcht, So Many Versions, p. 245*)
- D. Combination use of Literal and Dynamic Equivalence translation techniques.
- E. Contains over 3, 350 footnotes indicating textual variations, other translations, parallel Scripture quotations and explanatory notes.
- F. Used Biblia Hebraica Stuttgartensia as Hebrew text for Old Testament, and an “eclectic” Greek Text (Nestle-Aland and United Bible Societies) for New Testament .
- F. Characteristics:
  - 1. Teaching David was “born in Sin” (Psm. 51:5)?
    - a. “ Surely I have been a sinner from birth” NIV
    - b. Same sense as Job ministering to the needy from his “mother’s womb” (Job 31:18b).

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2. “Flesh” becomes “sinful nature” (Rom. 7:18, Eph. 2:3) – inherited nature?
  - a. “I know that nothing good lives in me, that is, in my sinful nature”.- instead of in “my flesh”.
  - b. “All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts.” – instead of desires of the flesh
3. Predestination – I Peter 2:8?
  - a. “...They stumble because they disobey the message – which is also what they are destined for.” – Instead of “and to this doom they were also appointed” – NAS.
4. Salvation before baptism in I Peter 3:21?
  - a. baptism a “pledge of a good conscience” instead of “an answer” (KJV) or “an appeal” (NAS) unto God for a good conscience.
5. Miraculous gifts continue until “perfection” comes (I Cor. 13:10)?
  - a. “but when perfection comes, the imperfect disappears” instead of “when the perfect comes” (complete *thing* – neuter gender” – the *completed revelation* of divine truth).
6. “hades” rendered “grave in Acts 2:27, while in Matthew 11:23, it is rendered “the depths”.
7. “The NIV takes too many unwarranted liberties with the text of the Bible” (Wayne Jackson, *The Bible Translation Controversy*, Expanded Edition, p. 22)