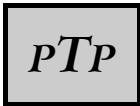

**THE NEW
INTERNATIONAL VERSION
&
THE TRANSLATION
BY J. N. DARBY**

*Several Doctrines Considered
in
Two Translations*

Second edition, enlarged

**Made and printed in USA
1994
Reprinted 2011**



Present Truth Publishers

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Acknowledgments

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"Englishman's" refers to *The Englishman's Greek Concordance*, Bagster ed. or Associated Publishers and Authors ed.

Quotations from the JND translation are from J. N. Darby, *The `Holy Scriptures' a New Translation From the Original Languages*, Stow Hill ed., 1966.

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Introduction

We are going to examine a few NIV renderings of Scripture in the light of the truth of God's Word. This paper is not intended to be an exhaustive review of doctrine nor of the NIV itself, but to expose sufficient of its errors to warn all of its great unreliability, and danger to the faith "once delivered to the saints."

Some reviewers reject the NIV because they hold that there is to be virtually no departure from the King James Version (KJV) and the Textus Receptus, the Greek text underlying it). This viewpoint is the result of certain theories regarding how God providentially preserved His Word as copies of the New Testament were multiplied. Corruptions entered the manuscript stream, either by human frailty or tampering with the text. A particular grouping of manuscripts, according to characteristic readings of the text, prevalent in a certain area, sometimes called the Byzantine text, form this Textus Receptus. This is believed by some to be *the* providentially preserved text and the KJV, based upon it, is believed by some to be inspired and by others the only acceptable translation in English. I do not share some of the theories of providential preservation behind such a viewpoint, though I believe that God has providentially preserved His Word and that it is inerrant in the autographs. I do see God's providential hand in giving us the KJV, a translation that is generally reliable, more so than most recent translations. However, we ought to welcome improvements. As God provided the KJV in connection with the reformation in England, so I believe that there has occurred a further blessing in the textual work and translation of J. N. Darby in connection with the recovery of much truth. This translation in the New Testament area is essentially supported by the textual criticism and translation work of the able scholar Wm. Kelly.¹

Scripture has a formative power and we ought to feed our souls on the Word in as accurate a translation as we can obtain. I believe this to be found in the translation by J. N. Darby founded on his own assessment of the Greek text. Through JND much truth of Christianity was restored to the church, especially regarding the believer's place in Christ, the meaning of life in the Son, the truth of the one body, ministry, the proper hope of the Church, dispensational truth, etc. It is often said that a translator's views affect his translation -- no doubt

1. A project is underway to provide a parallel J. N. Darby and W. Kelly translation with copious translation and text critical notes by W. Kelly drawn from many sources.

true. And if these recovered doctrines are true, then we have a translation that is informed by these truths. How valuable this is! What a privilege and blessing it is to have it.

Many laud a committee translation over one by an individual. It is alleged that this minimizes individual bias. What is not mentioned is collective bias. But, it is argued, the NIV translators represent a broad background of views and thus there is a check upon individual bias. What such argumentation is worth, will, I hope, become apparent as we examine some of the NIV's doctrinal misrepresentations. We will also see that more is required than that the translators subscribe to the teaching that Scripture is inerrant in the autographs.

The use of a good, common translation by all professed Christians is indeed desirable. The NIV does not, in fact, at least yet, hold this position. But if it did, its retrograde renderings still warrant us to refuse it.

I have not addressed the large subject of the Greek text underlying the NIV which is essentially the Westcott-Hort (W/H) text. The introduction to the NIV tells us an eclectic text was used, which, I suppose, means that there were departures from what today represents the W/H text; i.e. the Nestle text. While something can be learned from books that support the Textus Receptus (Hills; Fuller; etc.), they, too, are extreme, going so far as to insist on the inclusion of 1 John 5:7. On the other hand, while some modern translations put brackets around Mark 16:9-20 and John 7:53 - 8:11 to indicate that these portions are not part of Scripture, *which they really are*, the NIV places after Mark 16:9-20 the note "[The two most reliable early manuscripts do not have Mark 16:9-20]." That the Vaticanus and the Sinaiticus are the two most reliable is an overstatement. The reader may be interested to know that one of these ancient MSS has a blank space left for Mark 16:9-20.² Concerning the other passage, the NIV has inserted the comment "[The earliest and most reliable manuscripts do not have John 7:53 - 8:11]." This is all a reflection of Dr. Hort's notion that the Vaticanus was the most pure text -- he said it represented the "neutral" text, meaning the closest to the autographs. There is good reason to regard this notion as a fable. At any rate, the NIV appears to be essentially based on the Nestle text (Westcott/Hort Greek text for all practical purposes), with some departures from it.

As we examine some renderings in the NIV hopefully the reader will become aware of paraphrase. It seems, too, that there is some use of the

2. Evidently the scribe(s) knew something was missing.

translating method called "dynamic equivalence."³

I am confident that much precious truth was recovered to the Church last century and this truth is loved by my soul. I find it in God's Word. My soul feeds on it and as a Christian I judge the NIV by these truths. It falls short -- even undermining the truth of eternal security and contradicting itself on the matter. The things we shall examine, other laymen, who love the Word also, can look into, and see if these things be so.

Some Basic Truths

ETERNAL SECURITY UNDERMINED

Whether the NIV translators intended to undermine the doctrine of eternal security or not is not the point. They are responsible for the fact that the NIV does undermine it. The undermining is found in the translation of the word *skandalizo*, or "offend" (*Young's Concordance*, p. 710). In a footnote to Matt. 13:57 JND says,

The root in the Greek, *skandalon*, is literally 'the catch of a trap,' that makes it fall when touched. It is generally the occasion, or means, of getting into an evil case, not a stumbling stone.

The NIV translates *skandalizo* in several ways:

"cause(s) . . . to sin"	Matt. 5:29,30; 18:6,9. Mark 9:42,43,45,47 Luke 17:2
"causes sin"	Matt. 13:41
"turn away from the faith"	Matt. 24:10
"offense" or "offend" or	Matt. 13:57; 15:12; 17:27
"offended"	Mark 6:3; John 6:61

3. "Dynamic equivalence" in translation refers to an emphasis placed upon the hearers and readers of the Word that results in translating words into the receptor's language that takes into account his culture and limitations. Thus a measure of cultural adaptation is involved. The objective is to produce an equivalent effect -- avoiding reflecting the culture, idiom and literality of the original. Even in English there now exist specialty 'bibles' for children and other groups, the object being to make the bible more comprehensible to them. This is quite in contrast to, for example, the KJV, Marshall's interlinear translation, and J. N. Darby's translation. Thus, these would qualify as "formal equivalence" translations.

The matter is more involved than described here. The interested reader might consult Jakob Van Bruggen, *The Future of the Bible*, Nashville: Thomas Nelson, ch. 6, 1978.

4

"cause . . . to fall"	Rom. 14:20 1 Cor. 8:13
"cause to fall into sin"	1 Cor. 8:13
"led into sin"	2 Cor. 11:29
"go astray"	John 16:1
"fall(s) away"	Matt. 11:6; 13:21; 26:31,33 Mark 14:27,29 Luke 7:23

Particularly bad is "fall(s) away" because Heb. 6:1-6 teaches that it is impossible to renew again to repentance those who *fall away* (Greek, *parapipto*). Heb. 6 describes a case of apostasy from the presence and action of the Spirit while ch. 10 describes it as apostasy from the blood of Christ. There may have been among the saints of God, some who were professors only, having "a wicked heart of unbelief" (Heb. 3:12), and who were in danger of apostatizing. Even the NIV reads, "It is impossible . . . if they fall away, to be brought back to repentance . . ." (Heb. 6:4-6). Then what is a reader of the NIV to think when he finds "fall(s) away" in some of these passages and then reads Heb. 6? The NIV clearly undermines the scriptural teaching of the eternal security of the believer.

But the NIV also contradicts itself on this matter. Heb. 6 teaches that those who fall away cannot repent. The NIV states that our Lord said "You will all fall away" (Mark 14:27). Yet after the resurrection they were clearly His.

Moreover, in this case the addition of extra English words is offensive. The words "sin" and "faith" are not in the Greek text in any of these places.

There is more. Matt. 11:6 in the NIV reads, "Blessed is the man who does not fall away on account of me." See also Luke 7:23. May not the words "on account of" place the blame for falling away on our Lord?

The NIV is unsound, contradictory and can be understood to put a slight on Christ in this matter. The fact that other verses in the NIV can be used to support the doctrine of eternal security does not mitigate the seriousness of what we are considering. Indeed, someone recently told me he heard a radio preacher using these texts in the NIV to undermine eternal security.

Matt. 26:31 in the KJV reads "offended because of me." JND reads "offended in me" as does Marshall. This is better.

WHAT IS SIN?

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law (1 John 3:4; KJV).

Everyone who sins breaks the law; in fact, sin is lawlessness (NIV).

Everyone that practices sin practices also lawlessness; and sin is lawlessness (JND).

Everyone doing sin also lawlessness does, and sin is lawlessness (Marshall).

Rom. 5:13 says:

For before the law was given, sin was in the world (NIV).

For until law sin was in [the] world (JND).

Sin is lawlessness, i.e., acting without reference to the will of God. The NIV correctly says that sin was in the world before the law (Rom. 5:13) and then proceeds to say that "everyone who sins breaks the law." No one broke the law given by Moses until it was given by Moses (John 1:17) and sin against the given law took the form of transgression⁴ against what was proscribed. Regarding 1 John 3:4, the NIV still ties sin to the law, as did the KJV, in spite of the fact that sin was in the world before Moses gave the law. Additionally, the words "in fact, sin is lawlessness" (NIV) will still make readers think that lawlessness means breaking the law, since that phrase is coupled with "everyone that sins breaks the law" -- which is not the meaning of 1 John 3:4. The NIV has a false definition of what sin is. Is this NIV translation of 1 John 3:4 in deference to (false) theological views of some committee members?

Moreover, Scripture says that some are not under the law:

For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law (Rom. 2:12).

Moreover, the Christian is not under the law (Rom. 7:4, etc.) but he can act in a lawless manner.

It is a serious thing to have a wrong definition of sin, as do the NIV and KJV. Regarding the KJV on 1 John 3:4, J. N. Darby wrote:

... "Sin is the transgression of the law." This is really, I must say, a wicked subjection of the word to theology. The word (*anomia*) is never used for "transgression of the law" anywhere else in the English translation of the holy scriptures; another expression is, *parabasis nomou*. I call it "wicked," because

4. It is a theological figment that Adam had *the* law; he had *a* law and transgressed *that* law.

by it a human system denies what the word of God carefully insists on. Not only so, but it is the word rightly translated elsewhere "without law." Sin is not transgression of the law; to say so, universal as it [the false idea] may be, is a wicked anti-scriptural perversion. Sin is the evil nature which produces lust, the enmity of the heart against God. It is written, "Sin by the commandment became exceeding sinful," which could not be if sin was not there before the commandment. Again, the contrary is expressly stated. "Until the law sin was in the world." There is no transgression without sin. Further, it is said, "They that have sinned without law," the same word as an adverb (*anomos*), in contrast to sinning under the law. That is, the word of God puts it in direct contradiction to what this false translation does.

These gentlemen believe men are born in sin. I do not blame them for this, surely; but are men born in transgression of the law? It is false theological perversion, and nothing else; and it is time that false theology gave way to the word of God: for this affects the whole nature and character of Christianity.⁵

CHRIST COULD NOT SIN

We might well wonder whether or not some of these translators think that the Holy One, Him Who is God and man united in one Person (our Lord Jesus Christ), could have sinned.

Heb. 4:15 in the NIV reads ". . . one who has been tempted in every way, just as we -- yet was without sin."

In Heb. 4:15, A. Marshall reads, ". . . having been tempted but in all respects according to (our) likeness apart from sin." JND has "sin apart." It was not merely that He was without sin but He was not temptable in the sense of being able to sin, as James 1:13 clearly teaches. He was impeccable -- and "sin apart" indicates this. But the NIV reads, ". . . one who has been tempted in every way, just as we -- yet was without sin," words that could be used of anyone who was able to sin but chose not to do so.⁶ To what does this point if not to the blasphemous thought that the Holy One of Israel, come in holy manhood (Luke 1:35), was capable of sinning? May our souls shrink in horror from ever entertaining such a thought.

The incarnation does not mean that the Son united with some person on earth, else there would be two persons, one divine and the other human. He took His humanity through Mary. There is the union of the human and divine in Him, yet one Person. He united humanity to Himself. Had He sinned, would

5. *Collected Writings* 23:307-308.

6. Some say that "Christ was able not to sin." Behind this lies the notion that He could have done so. The truth is that He was not able to sin!

only the humanity go to hell? There was no separate human person. Note well that this evil doctrine really amounts to the notion of two persons and thus that doctrine, in effect, divides the inseparable and indissoluble union of the human and divine in Him. That "holy thing" (Luke 1:35) was not capable of sinning. To insist He could do so is wickedness. The effect of such teaching is to both divide and defile His person.

In John 14:30 the NIV reads, "... for the prince of this world is coming. He has no hold on me . . ." A. Marshall reads, ". . . and in me he has not no(any)thing." JND reads, "... for the ruler of the world comes, and in me he has nothing . . ."

John 14:30 teaches that there was no evil propensity in the Lord, which seems different than saying that the Enemy had no hold on Him. Is it possible for a believer to have the sinful nature in him and Satan have no hold on him? If so, then on John 14:30 the NIV is wrong, since the text teaches that there was no evil in Him.

And this raises a question concerning what the NIV means in 2 Cor. 5:21, "God made him who had no sin to be sin for us . . ." Does this mean only that He did not sin, which is true enough in itself? The truth is that "he knew no sin." Sin here refers to the evil nature within us. 2 Cor. 5:21 says that He knew none. He was not capable of generating or having an evil nature within, as we have within us.

Moreover, John 5:19, 20 shows that if Christ had sinned then the Father would have sinned, since the Son could do nothing of Himself except what He sees the Father do. Thus, the teaching that Christ could have sinned **entails** the capability of the Father sinning. The rebuttals to this **entails** the denial of the truth of the union of the human and divine in Christ, making of Him two persons -- one capable of sinning and the other not. That is, the orthodox doctrine of the two natures in *one* Person is undermined by the teaching that He could have sinned. If you do not understand that, you will find this fully explained in another paper.⁷

While there may be boasting in the fluency of the NIV, the price paid for using it is the loss of the distinctiveness of the truth which defends the blessed Person of Christ.

7. A 50 page paper, *Could Christ Sin? "The Son can do nothing of himself save whatever he sees the Father doing" (John 5:19)*, is available from Present Truth Publishers.

LEAVEN

In the NIV, 1 Cor. 5:6 reads, "Don't you know a little yeast works through the whole batch of dough?" Compare Gal. 5:9.

Here again we see interpretation substituted for translation. While the fact stated by the NIV is true enough, the point that the Spirit makes is changed entirely. "A little leaven leaveneth the whole lump" is what the scripture says. That is, the whole lump is characterized by the presence of the tolerated sin (even though no one else commits the same actual sin). Not that the apostle stated that at that point they were a leavened lump. Had they not obeyed the apostolic directive to purge out the leaven, they would show themselves tolerant of leaven. The presence of tolerated leaven, in the face of the divine injunction to purge it out, would have constituted them a leavened lump. The presence of tolerated leaven anywhere in the lump leavens the lump. There are actually Christians, who, in their anxiety to escape the force of this and the resultant responsibility for associations, claim that the lump is not leavened until everyone in the congregation is committing the sin.

He told them to answer in practice to what the saints are (in Christ), i.e. unleavened. In Christ, the saints are viewed as unleavened. In practice, saints may indeed be leavened -- not only because one might be engaging in such evil, but as being part of a congregation where such evil is tolerated. Then the lump is leavened. The presence of known, tolerated leaven changes the character of the lump from an unleavened lump into a leavened lump. This the NIV hides.

And if the lump, as such, is leavened, then association in breaking bread in such a lump leavens a person (for 1 Cor. 10:16-18 tells us that we show communion (fellowship) in breaking bread together). This affects reception elsewhere, because a person who is part of a leavened lump is leavened; and receiving such is receiving a leavened person. This truth is not wanted and therefore is resisted and the meaning of 1 Cor. is changed. Most Christians want an easier path. Such shirk responsibility.

In 1 Cor. 11:19, the NIV reads, "No doubt there have to be differences among you to show which of you have God's approval." 1 Cor. 11:18 speaks of divisions, i.e., schisms -- for example, rips as in a garment that do not rend it into separate pieces. But 1 Cor. 11:19 speaks of heresy (*haireisis*, *Englishman's*, p.17), or sect; for example, when a garment is rent into separate pieces. As W. Kelly said, 'The word denomination has been gotten up to hide the sin and shame of sect.' The NIV is hiding all this also.

Concerning the word *ekkathairo* (*Englishman's*, p. 227), "purge"; the NIV renders this "get rid of" in 1 Cor. 5:7 and "cleanses" in 2 Tim. 2:21. "Purge"

in both places helps us in understanding our responsibility. In 2 Tim. 2:21 JND has "purified himself from these" with an excellent footnote.

Think of the ease with which practical holiness could be undermined by "The only thing that counts is faith working through love" (Gal. 5:6; NIV). This is paraphrase and fabrication. A. Marshall translates, ". . . but faith through love operating." But, after all, the NIV does admit that something else counts also: ". . . what counts is new creation" (Gal. 6:15, NIV; "but new creation," JND).

FORNICATION

I tell you that anyone who divorces his wife , except for marital unfaithfulness, and marries another woman commits adultery (NIV -- Matt. 19:9).

But I say unto you, that whosoever shall put away his wife, not for fornication, and shall marry another, commits adultery (JND).

Why the avoidance of the word fornication? Bestiality and lesbian acts are fornication, just as homosexual acts are. Did the NIV committee mean to include such fornication under the words "marital infidelity"?

Propitiation, the Righteousness of God, and the Mercy-seat

IS CHRIST AN ATONING SACRIFICE FOR THE SINS OF THE WHOLE WORLD?

He is the atoning sacrifice for our sins, and not only ours but also for the sins of the whole world (NIV -- 1 John 2:2).

And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world* (KJV).

And *he* is the propitiation for our sins; but not for ours alone, but also for the whole world (JND).

First, the words italicized in the KJV, "*the sins of*," which are not italicized in the NIV, are not part of the Nestle text from which the NIV generally translates. Neither are these words found in *The Greek New Testament*, 3rd ed., of the United Bible Societies. These words do not appear in *The Englishman's Greek New Testament*, which uses the Greek text of Stephens (1550), which is basically the foundation of the Textus Receptus. Why, even the NKJV has

dropped these words out of its English rendering. The KJV at least italicized the words thus alerting the English reader to the fact that these English words were not represented in Greek.

Second, these words very seriously misrepresent the matter.

If the Lord had been the propitiation for the sins of the whole world, the whole world would get its fruit and go to heaven. If He bore their sins in the way He bore ours, what has God against them? ⁸

There is a most reprehensible notion abroad that Christ bore everyone's sins and the only reason persons will be judged is for the sin of not believing on Christ. This flies in the face of Scripture, which assures us men will be judged according to their works; ⁹ not to speak of the absurd conclusion that there was only one sin He did not bear -- unbelief -- if the Scripture actually stated that Christ was the atoning sacrifice "for the sins of the world."

Third, to introduce the word "sacrifice" spoils the meaning. Propitiation is the rendering a satisfaction to God for the outrage of sin against His nature. The point in this text is not that He rendered a propitiatory sacrifice (I do not doubt that He did so), but that He, Himself, is the propitiation. It is the excellence of His Person that imparted such wondrous value to the work; and I see this taught here, a truth not clearly seen in the rendering "the atoning sacrifice." This is typically set forth in Lev. 16 verses 2 and 13. We must ignore the NIV's translating "smoke" in v. 13. The word is "cloud" in both places. The cloud of v. 2 is sometimes referred to as the Shekinah. It is the cloud of the presence of the glory of Jehovah, the God of Israel, that sitteth between the cherubim. It has been well said that righteousness can meet the claims of righteousness -- but only a cloud can meet a cloud! -- only glory can

8. W. Kelly, *Exposition of the Epistles of John*, (London: T. Weston), p. 64, 1905.

9. It cannot be urged too plainly or often that "the sins of" is an interpolation, not only uncalled for, but an addition which goes beyond the truth and is therefore false, as all exaggerations must be. "For our sins" is in pointed distinction. "For the whole world" is ample ground of encouragement for preaching the gospel to those who are still in unbelief, without warranting the dangerous delusion that the sins of the whole world are gone. This would naturally lead to telling every body that he is forgiven, in open opposition to the general warning of scripture to all the unconverted. Hence it is not just to confound this last member of the sentence with 1 Pet. 2:24, which rather coalesces with Christ's being a propitiation for our sins. He was our substitute; when men believe the gospel, we and they can say this of them. But He is a ransom for all, as He is a propitiation for the whole world. John 1:29 goes on to the complete *taking away* (not "bearing our sins") of the sin of the world, as will be manifested in the new heavens and new earth, like Heb. 9:6. The sacrifice is already offered and accepted; but all its results are not yet come and enjoyed. It will be applied to the millennial age, and completely in the eternal day. To say that judging "according to works" does not mean "sins" is mere quibbling. The "works" of the unbelievers, of the wicked, are nothing but "sins"; for which, when raised, they will have their part in the lake of fire and brimstone, the second death (*The Bible Treasury* New Series 2:303).

meet glory. What a thought for the soul to contemplate! Listen, my soul, to what was presented before the cloud upon the mercy-seat:

And he shall take the censer full of burning coals of fire from off the altar before Jehovah, and both his hands full of fragrant incense beaten small and bring it inside the veil. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat which is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle with his finger upon the front of the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood seven times with his finger (Lev. 16:12-14, JND).

The cloud of the incense, the glory of Christ's Person, met the glory of the Shekinah; yea, covered the mercy-seat, imparting value to the blood. How unspeakably precious this is. This my soul sees in 1 John 2:2. Does yours?

THE NIV COMMITTEE DOES NOT UNDERSTAND THE SUBJECT OF THE RIGHTEOUSNESS OF GOD

The NIV usually translates "a righteousness from God." But this is not the doctrine of Romans. Such a translation suits, rather, the notion that this righteousness is Christ's righteous law-keeping. While such a notion may avoid the evil doctrine of keeping the law for justification, it is a way to make out our righteousness to be Christ's righteous law-keeping credited to us; and also to bring us under the law as the rule of life. Those who hold such teachings see that law as a transcript of the mind of God. Of course, the law is no such thing. And then such make the law the measure of Christ's life and work. All this is not Christianity.

There is no definite article "the" in the texts we shall consider regarding "righteousness of God." But it does not follow that an indefinite "a" should be inserted before "righteousness of God." The reader should consult JND's footnote to Rom. 1:17, where he enlarged on this point. Also articles by him in his *Collected Writings* as well as papers in *The Bible Treasury* may be profitably read concerning this doctrine.

It is not, then, "a righteousness from God" (NIV -- Rom. 1:17; 3:21,22; cp. 10:3) but "righteousness of God." It is God's very own righteousness -- which was displayed at the cross when He dealt with Christ as the propitiation for sins; and is seen also in justifying those that believe. The KJV is much better on this matter, regardless of those translators' doctrine on the subject. They translated -- instead of interpreting erroneously as the NIV does.

There is no such thing in Scripture as:

. . . a righteousness legally transferred. A man's being righteous is his standing

in the sight of God, not a quantum of righteousness transferred to his credit.¹⁰

Concerning the "credit," the NIV generally uses that word in Rom. 4 to replace "impute" and "reckon." We should keep in mind that the point in Rom. 4 is the reckoning a man to be something and not the crediting a quantum of righteousness to him that supposedly came from Christ's righteous law keeping. Also, Abraham lived before the law, which was given by Moses (John 1:17); and Rom 4:3 says, "And Abraham believed God and it was reckoned to him as righteousness." The point, then, is the reckoning a man to be something. The believer is accounted to be [the] righteousness of God Himself.

We shall now relate the above discussion about propitiation and about God's righteousness to Rom. 3:22, in which the NIV follows the textual criticism of Westcott and Hort by omitting words which exactly answer to the type in Lev. 16. It is a verse related to the subject of propitiation and substitution. It illustrates scribal error as well as not understanding these doctrines correctly, and how this misunderstanding affects textual criticism and translation.

This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference (NIV).

Righteousness of God by faith of Jesus Christ towards all, and upon all those who believe: for there is no difference (JND).

W. Kelly wrote:

In Rom. 3:22 we read these words, "Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe." There we have the principle of the two goats [of Lev. 16], or the truth which answers to them. "The righteousness of God unto (εἰς) all" is what corresponds with Jehovah's lot. God is not the God of Israel only, as the Jews always sought to make out. Is He not the God of Gentiles also? It is exactly what the apostle says in this chapter a little farther on, "Yes, of Gentiles also, seeing God is one, who shall justify the circumcision by faith, and the uncircumcision through their faith." But here we have it in the form, "The righteousness of God, by faith in Jesus Christ unto all," after which words there ought to be a comma to make it strictly correct.

Next comes in the answer to the second goat, "and upon (ἐπὶ) all them that believe." Here is implied the security of the believer. It is not "unto them that believe." "Unto" thus distinguished a tendency or direction; and, even when meaning more, it may not reach all. This is exactly what the gospel is -- "unto all." The gospel addresses itself to every creature; as also every soul is bound to receive the testimony of God's grace, which puts upon them the responsibility of bowing in their hearts to it as from God. As it is "unto all," he who does not preach it "unto all" misunderstands his duty as a herald of the gospel. On the other hand, the righteousness of God is not merely "unto all them that believe," but "upon" them. What does "upon" represent here? The effect produced;

10. *Collected Writings of J. N. Darby*, v. 21, p. 254.

which is not upon all mankind, but only "upon all that believe." We have therefore to distinguish two objects in this verse: the universal aspect of the gospel in going out to every creature; and the positive effect upon all those that believe.

Here the A. V. [KJV] exactly gives the truth; what of the R. V. [Revised Version of 1881, under the editorship of Westcott and Hort]? The revisers, oblivious of a mistake common even in ancient copies (of which some of the company seemed almost idolaters), followed the favorites blindly.¹¹ Wherever a word is followed by the same word, perhaps in the next phrase, one of the commonest slips (by writers today, as with early scribes) is to skip over the words between the two. The old copies, & A B C P, with two juniors and some ancient versions, would ordinarily have the greatest weight; but here they appear by a merely clerical blunder to have passed from the first "all" (πάντας) to the second with the fatal effect described.

That later copyists could have invented the admirably correct and comprehensive distinction, which the common text intimates, is too much to conceive. The distinction is also especially Pauline; which none of the copyists even understood, any more than some modern commentators. Theodoret may interpret unwisely, but he writes unhesitatingly about two clauses; as indeed they are attested by ancient versions older than any existing MSS. But a real conflation is ever feeble, if not false.

A slip might naturally ruin a nicely poised and fully stated truth, entirely beyond mediæval mind to construct. The effect of the slip is, "The righteousness of God unto all them that believe." Such is the form in which it is given in the Revised Version. What is the consequence? That they give us an unscriptural platitude. They unwittingly take from scripture its edge and fullness. "They have taken away my Lord, and I know not where they have laid Him." They have mixed up the two forms of the truth, so that one cannot get at either. The hotch-potch of both destroys the exact sense of each.

The change means that there is not a word "unto all" sinners as such, whilst all believers receive a mere offer of the gospel. "The righteousness of God is unto all believers," if they like to accept it. Thus is effaced the effect of the gospel *upon* all that believe, while the mercy to unbelievers vanishes away, because His righteousness is only "unto all them that believe." If the words omitted be read, the double truth is given in perfection. This the revisers virtually treat as a blunder of the scribes. But when did mere man ever invent so nice and full a statement of the truth? The change leaves not the smallest ground here for preaching the gospel to the unconverted; while the safety of the believer thereby and equally disappears. Yet this mutilated and emasculated sense is given, as if a perfectly adequate authority sustained it, although any one easily sees, when it is once pointed out, how readily the intervening words might be omitted. The twofold truth of God is marred in the passage, and we are deprived of that which answers in the antitype to both the first goat and the second [Lev. 16].¹²

11. [The reference is to the manuscripts Aleph (A) and Vaticanus (B). Hort believed Vaticanus was closest of all manuscripts to the original text.]

12. *The Bible Treasury* New Series 3:265, 265. See also *The Bible Treasury* New Series 6:264 and *The Bible Treasury* 6: 376.

THE MERCY-SEAT

In this connection, let us consider the word "mercy-seat" in the N. T. (*hilasteerion* -- *Englishman's*, p. 384). This word is rendered as mercy-seat by JND in Rom. 3:25 and Heb. 9:5 (see his footnote to Rom. 3:25). The NIV has "sacrifice of atonement" in Rom. 3:25 and "place of atonement" in Heb. 9:5. Why the difference? In the type in Lev. 16, the blood was taken into the Holy of Holies and put upon the mercy-seat. The actual accomplishment of the type took place on the cross. The value of Christ's blood, having the value of His death and the value of the atoning sufferings commensurate with the glory and value of His person, was accepted by God then and there, evidenced by the rending of the veil.

Life and Deliverance: Romans 7 and 8

INTRODUCTION

The subjects of life from God and deliverance from a standing called "in the flesh" in Romans, along with collateral truths, are generally little understood. With respect to such teachings, the NIV represents an impediment to understanding these truths and is a retrograde translation, often with interpretation rather than translation.¹³ Some readers of the NIV say to me, "But it is easier to understand". No doubt that is true, but I believe it is due to the fact that we do not have in it what can lead the soul into an enlarged understanding of the mind of God and the true position of the Christian as being "in Christ." *What profit to the soul is there to understand error simply because the wording is easier to understand?* In particular the NIV undermines many of the truths recovered last century, besides weakening some basic truth.

ROMANS 7:10 AND 8:2

"I found that the very commandment that was intended to bring life . . ." (Rom. 7:10, NIV).

"And the commandment, which [was] for life . . ." (JND).

A. Marshall has, "the commandment for [eis] life,"

while W. Kelly has, "the commandment that (was) unto life."

13. See note three.

It seems to me that we find a theological system at work in the NIV. The fact is that the law could not impart (eternal) life, or anything else. It required something from man; but "grace and truth came by Jesus Christ" (John 1:17). The law demanded; but Christ imparts something. The law was "for life" in that if one kept it, he would not die. Perfect law-keeping does not impart eternal life, but the natural life would continue. God did not intend that man should have life by that way. Why was the law given? What was God's intention?

Now we know that whatever things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world be under judgment to God (Rom. 3:19).

Rom. 8:2 in the NIV seems to indicate that the translators do not understand these subjects. The NIV says, ". . . because through Christ Jesus the law of the Spirit of life set me free . . .," whereas JND renders this, "For the law of the Spirit of life in Christ Jesus has set me free" A. Marshall essentially agrees with JND.

A "law" is a fixed, or uniform, principle of operation and there are a number of laws mentioned in Rom. 7 and 8. Rom. 8:2 is not the law of the Spirit of life, but "the law of *the Spirit of life in Christ Jesus*." Old Testament saints had life (in its essence), but could not be said to have it "in Christ Jesus." Rom. 8:2 connects with John 20:22. On the resurrection day, the great stalk (John 12:24) stood forth in resurrection power, as head of the new creation (Rev. 3:14) begun that very day, and imparted to the disciples the Spirit (not as the Pentecostal gift for union with Himself glorified above -- Acts 2:32,33 -- but) as the power of life in Himself, in resurrection; thus giving them *oneness* of life IN Him such that they were the grains of one plant in Him (John 12:24). This has been well called "resurrection life." In John 10:10 it is referred to as "life, . . . abundantly." At Pentecost the Spirit was given personally as the power of union with the Head in heaven and of the union of members of one body. The two things were historically separated and show us the distinction:

1. John 20:22 -- the Spirit as the power of *oneness* of life in Him, in new creation in Him, of one plant in Him.
2. Acts 2 -- the gift of the indwelling Spirit forming *union* in one body with the glorified Head in heaven, after His ascension.

However, with the believer since Pentecost, oneness and union are true of him as soon as he is sealed, and thus he is both in the body of Christ, concerning his relationship to the Head and to the members, and in Christ as to his standing before God, one in resurrection life in Him.

Bypassing the unsatisfactory Rom. 8:8, 9, we may observe that v. 10 is translated, ". . . yet your spirit is alive because of righteousness" (NIV). ". . . but the Spirit of life on account of righteousness" (JND). It is not a question of one's own spirit being alive but of the Spirit of God being the power of the life in the believer (John 20:22; Rom. 8:2).

IN THE FLESH -- IN SPIRIT

The translators do not understand what it means to be "in the flesh" as found in Rom. 7:5. Hence they change a perfectly good translation in the KJV to "For when we were controlled by the sinful nature . . ." (NIV), though for "sinful nature" a footnote says, "*Or the flesh*; also in verse 25." Note that the footnote does not say "in the flesh." Being controlled by the flesh is not the same thing as being "in the flesh," which is the standing of the first man, i.e., man viewed in his Adamic responsibility.

In Rom. 8, *sarx* (*Englishman's*, pp. 680, 681), i.e., "flesh," is translated "sinful nature," "sinful man," "sinful mind" in the NIV.

The man of Rom. 7 is born of God but is not delivered (v. 24; "rescued," NIV). He has the "inward man" (v. 22; "inner being," NIV). He is captive to the law of sin, however (v. 23), from which one who has the Spirit is set free, or delivered, as Rom. 8:2 shows. The man in Rom. 7, then, as to his standing, **in conscience**, is on the ground of law in principle (not necessarily *the* law of Moses, although in some cases it is so, practically). The law addressed man as seen in the flesh, in the Adam standing. The man in Rom. 7 is, in conscience, on this ground before God and is "in the flesh," the "inner man" (the new nature) unsuccessfully struggling for victory until he looks away from within, for power, to Christ (v. 24, 25) and is then sealed with the Spirit. Rom. 8 then takes up the new place and power for one who is in Christ.

"But ye are not in flesh but in Spirit . . ." (JND; Rom. 8:9). This states the power (the Spirit) of the new life. The NIV reads, "You, however, are controlled not by the sinful nature, but by the Spirit . . ." perhaps implying that external control is imposed on the person, which is something quite different.

JND helps us on Rom. 8:9, ". . . but if any one has not [the] Spirit of Christ he is not of him." Interestingly, A. Marshall reads, ". . . this one is not of him." The NIV reads, ". . . and if anyone does not have the Spirit of Christ, he does not belong to Christ." Where do they get the second "Christ" from? This is interpretation, not translation. ". . . not of him" does not mean that the person is not Christ's in any sense whatsoever. The man in a Rom. 7 condition is safe for the glory but not having "the Spirit of Christ" is therefore "not of him"; i.e., not in the full Christian position of being "in Christ." "The Spirit of Christ"

denotes the Spirit as the formative power of Christ in the soul. This the man of Rom. 7 does not have though he has the "inner man." The man of Rom. 7 does not have deliverance from the power of sin in his own soul as he himself confesses (Rom. 7:24). He says he is a "captive to the law of sin" (v. 23). This shows he does not have "liberty"; ". . . but where the Spirit of [the] Lord [is, there is] liberty" (2 Cor. 3:17). Rom. 8:2 states that the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death, thus showing that the man of Rom. 7, who is "captive to the law of sin," is not under the "law of the Spirit of life in Christ Jesus." He has not the indwelling of the Spirit; though as having the "inner man" we see he is born again.

It is clear, then, that the man of Rom. 7 has not the Spirit but the man of Rom. 8 does. Rom. 8:9 means that such a person as ch. 7 describes has not the Spirit of Christ, is not under "the law of the Spirit of life in Christ Jesus." The man of ch. 7 is safe for glory, but he is "not of him" in the sense of being in the true Christian position -- delivered, "in Christ" *and* "in the Spirit."

"In the flesh" denotes one in the Adam standing and responsibility. The man in Rom. 7 is, *in conscience*, before God, in such a position, though he has the inner man.

"In the Son" denotes relationship and character of life, with knowledge of the Father.

"In Christ" generally denotes place and standing as accepted in Him.

"In the Spirit" denotes the characterizing power to express the true position "in Christ."

There is a type that illustrates all of this. On the Passover night, the Israelites were sheltered by the blood. They were *safe* from the judgment, but not yet *saved* from the taskmaster. In Exodus 14 we find them frightened by the taskmaster, and they are a type of the man in Rom. 7. Who would deliver them (Rom. 7:24; Ex. 14:10)? However, the Israelites were to see "the salvation of Jehovah" (Ex. 14:13), but they had to go through the Red Sea (typifying the death of Christ for us) and reach the other side, but that sea was death to the power of the enemy (which power answers to the law of sin and death in Rom. 6, 7, 8). On the other side of the Red Sea they sing the first recorded song -- when redemption, in type, had been accomplished. God had now become their salvation (Ex. 15:2). This answers to Rom. 8.

There is a parable that illustrates this truth also. When the prodigal came to himself (Luke 15) -- that is like the new birth. On the way to the Father he had the spirit of a hired servant (Rom. 7). He had a speech about it made up, but he

only said so much of it before the father interrupted. **The father kissed it all away.** Think of that moment when the son's place became known to the prodigal. He was covered with kisses by the father. That was when the spirit of a hired servant was gone and he realized his position as a son. This illustrates "adoption," or sonship, son-placement, and illustrates coming out of Rom. 7 into Rom. 8. The Spirit of adoption (or, sonship) empowers the cry "Abba Father" and the returned one and the Father eat the fatted calf together and begin to make merry. It will never end. Yes, the Son when here, in the garden of Gethsemane, in all intimacy with the Father, addressed Him as "Abba, Father" (Mark 14:35). And we have been brought so close that by "the Spirit of His Son" we also cry Abba, Father (Gal. 4:6). How unspeakably precious this is. No doubt our Lord Jesus did all in the power of the Spirit and now we have "the Spirit of His Son" to empower us to address the Father as He did.

The case of Cornelius is an historical example of these things. There is no doubt he was born again (Acts 10:4) and so he was safe for the glory. "Saved" and "salvation" are great words that include being safe, but also include the knowledge of forgiveness of sins, with no more conscience of sins (Heb. 10:2), and include deliverance as seen in Romans. Now, though Cornelius was born again, and as safe from judgment as they were on the Passover night in Egypt, Acts 11:14 shows that Peter had to go and tell Cornelius words "Whereby thou shalt be saved . . ." Thus the distinction between new birth and "saved," or "salvation," is clearly and expressly shown.

In Rom. 6, 7 and 8 we have the doctrinal teaching concerning these things.

So, we have these distinctions typically in Ex. 13-15, parabolically in Luke 15, historically in Acts, and doctrinally in Rom. 6,7 and 8.

The fact is that much that is distinctive of Christianity is set aside by the NIV. It has been pointed out many times that a translator's views affect a translation. No doubt, and we see it here. We also see that the vaunted superiority of committee translations over the work of an individual is not necessarily true.

The KJV translators, no doubt, did not understand such teaching, but the KJV is here quite superior, generally, to the NIV which, as we are seeing, clouds many subjects compared to the KJV, and especially to JND.

ADOPTION

In Rom. 8:15, the NIV has "the Spirit of sonship" but in Gal. 4:5, "that we might receive *the full rights of sons*," where the italicized words should simply

be "sonship." This means that one receives the status of sonship. He was not in the place of sonship before this. The italicized words imply that one might have been a son and then afterwards received the full rights of a son. In Eph. 1:4 the NIV reads "adopted as his sons" instead of simply "adoption" or "sonship." All Christians are in God's family by new birth. We are not brought into that family by adoption in the modern sense of bringing one into a family by adoption. Adoption, or sonship, means the receiving of a position or status, especially as compared to Old Testament saints (see Gal. 3:21 - 4:7). Let me emphasize that there are no children of God who have not been born again. We receive the new nature, are made partakers of the divine nature, by new birth only. All who are in God's family enter by new birth (which is the initial, sovereign operation of the Spirit), not by adoption. It is not so that some come into God's family by new birth and some by adoption. Adoption (meaning sonship) follows the new birth and occurs with the deliverance spoken of in Rom 7.

JUSTIFICATION OF LIFE

"Justification of life" is not generally understood and this fact is reflected in the NIV: ". . . so also the result of one act of righteousness was justification that brings life for all men" (Rom. 5:18). What does "justification that brings life for all men" mean? Justification does not bring life. Rather, justification follows having life.

JND has, ". . . so by one righteousness towards all men for justification of life." The first translation speaks of justification bringing life, and the second of the life itself standing in justification.

This phrase appears in the section of Romans 5:12 - ch. 8 which has to do with sin as a principle, and with deliverance. The phrase does not refer to justification with regard to committed sins as in the earlier part of the book. It has to do with the character of the life we have in the risen One. This is the life we previously considered, a life we have in Christ (John 20:22; Rom. 8:2).

The Old and the New

WE ARE BORN OF GOD'S WILL

John 1:13 seems strange in the NIV: "children born not of natural descent, nor of human decision or a husband's will, but of God." What if the man was not married and so not a husband? Or, what about an unmarried woman? How

foolish can a translation be? How did they import this nonsense into the text? This certainly creates the appearance that the NIV translators do not understand the new nature. This text really tells us that we were not born of:

1. **blood** -- while the interpretation is that this means natural descent, it is not translation to put that in the text.
2. **the flesh's will** -- not from the self, which, of course, is dominated by the old nature (cp. Rom. 8:7). To equate a person's "will" with a "decision" and the "flesh" with "human" is erroneous interpretation, not translation.
3. **man's will** -- not from other human agency.

but of God -- showing that new birth is the result of God's sovereign action.

Similarly, James 1:18 is enervated to read, "He chose to give us birth through the word of truth" (NIV). That puts emphasis on the method, which is far different than, "According to his own will begat he us by the word of truth" (JND), which emphasizes His will, His sovereign action.

THE NEW NATURE CANNOT SIN

Let us compare translations of 1 John 3:9 and 1 John 5:18 and ask ourselves if we could learn from the NIV that there is within us a nature that cannot sin. First, let us examine 1 John 3:9:

No one who is born of God will continue in sin, because God's seed remains in him; he cannot go on sinning because he has been born of God (NIV).

Whoso is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God (KJV).

Whoever has been begotten of God does not practice sin, because his seed abides in him, and he cannot sin, because he has been begotten of God (JND).

Not only is the NIV wrong, it is even retrograde from the KJV. Not that the KJV translators understood the truth concerning the two natures, but one could see the fact from the KJV that the believer has a sinless nature communicated to him from God:

As to we "cannot sin," John always looks at truth abstractly; so he says, "he that is begotten of God keepeth himself, and that wicked one toucheth him not" [1 John 5:18]. But both are *as* born of God; he cannot sin because he is born of God. But the flesh is not born of God, but is of the flesh; and if we let it act we sin.¹⁴

14. *Letters of J. N. Darby* 2:140.

The ascribing to a person what is true only of a nature, runs through all John's epistle. "He cannot sin"; "the evil one toucheth him not." ¹⁵

God has begotten us of His own will. We do not beget ourselves. He does not believe in a life communicated, who does not believe that it is grace that communicated it. Wesleyans do not believe in a real life communicated: a result is produced by the operation of the Spirit, and this result can disappear and reappear. "Whoso is born of God," having received this life, inasmuch as born of God, "sinneth not"; also "the wicked one toucheth him not." In this life there is no sin, within it is the divine seed. There is no allurement for it in the things that Satan presents. As for deliverance and the seal of the Holy Spirit, it is not only having life that delivers me. It is indeed the Spirit of life in Jesus Christ that has set me free (further proof that I have life), but there is also redemption and the Holy Spirit. ¹⁶

This is the point which my soul clings to on this subject, the real communication in receiving Christ by the power of the Holy Ghost, so as to have what I had not before -- Christ become spiritually my life through the Holy Ghost acting in it in power; created again in Christ Jesus, though the flesh still be there. But I am not in it [in the flesh], but in Christ, and am bound and privileged to hold it dead. Of course, this does practically cleanse by and according to the word. I may not be able to explain it physiologically, but it is to me plain in scripture, and in it the saint will live eternally with God. "That which is born of the Spirit is spirit" -- partakes of the nature of that of which it is born. It is holy, loves, and, as in Christ as a man, obeys. In a word, it is the reproduction, as to its nature, of Christ's life. "If Christ be in you, the body is dead because of sin; the Spirit is life because of righteousness." It is as new a thing as a graft in a wild tree. ¹⁷

Let us now compare 1 John 5:18:

We know that anyone born of God does not continue to sin: the one who was born of God keeps him safe, ¹⁸ and the evil one does not touch him (NIV).

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not (KJV).

We know that everyone begotten of God does not sin, but he that has been begotten of God keeps himself, and the wicked [one] does not touch him (JND).

Here again we see that the NIV is retrograde. The remarks above regarding "cannot sin" apply here to "does not sin." A question that often comes up about this was answered by W. Kelly:

15. *Letters of J. N. Darby* 3:15.

16. *Letters of J. N. Darby* 2: 146.

17. *Letters of J. N. Darby* 2:170.

18. [Who keeps who?]

Q. 1 John 5:18. Here is a man who, born again, has gone on rejoicing in the knowledge of all his sins forgiven, yet at length gives himself up to evil (say, drunkenness), and dies in this reprobate state. Does scripture give us light on such a case?

A. Surely it does. He is one of the many who deceive themselves, and say that they have fellowship with God while walking in darkness; whereas they lie and do not the truth (1 John 1:6). It is easy for unconverted souls, especially when emotional excitement prevails, to think themselves born of God when they are not, and never realized either their utter guilt and ruin, or God's grace in life eternal and remission. High pressure in appeal to feeling as in reasoning, on "the plan of salvation" tends to this imagination that all is right, which may carry souls along for no short time, and in zealous efforts to win others; though the conscience has never been before God either in true self-judgment or in submitting to His righteousness in Christ. There never was a seed of God remaining in such souls. It was but flesh, which perishes in the wilderness. It is too much to assume that they were born of God. They may have had joy in the thought of plenary forgiveness but not abiding peace with God, and so become castaway or reprobate. Heb. 6:4-8 is as strikingly solemn to show how far flesh can go in appropriating Christian privilege, *short of life eternal or the new birth*; as vv. 17-20 give strong consolation to the weakest believer, however tried. For it would be hard to find in the N. T. true faith set out in terms less bold than "having fled for refuge to lay hold on the hope set before us." Yet is it all-sufficient. Never does Scripture suppose one born anew perishing in his sins. But we may easily be mistaken in counting souls renewed who are not.¹⁹

So we see that the sovereign action of God produces the new birth; i.e., God communicates to the person a new nature, a nature that cannot sin. 1 John 3:9 in the NIV reads, ". . . he cannot go on sinning, because he has been born of God." JND has ". . . he cannot sin . . ." as have many others. John's thought (i.e. the Spirit's thought) is that the new nature **cannot** sin. John's epistle is mainly abstract (i.e., deals with truth in its principles) and draws a sharp distinction between light and darkness and between the old nature and the new. (Verse 6 in the NIV is bad also, together with the first half of verse 4).

IS THE "SIN NATURE" PUT OFF?

Refer to Col. 2:11:

In him you were also circumcised, in the putting off of the sin nature (footnote: "or *the flesh*"), not with a circumcision done by the hands of men but with the circumcision done by Christ (NIV).

In whom ye were also circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of Christ (JND).

In whom also ye were circumcised with a circumcision not handwrought by the putting off of the body of the flesh, by the circumcision of Christ (Marshall).

If the putting off "the body of the flesh" is not the putting off "the sin nature,"

19. *The Bible Treasury* New Series 5:320.

then the NIV has distorted the text and hidden the meaning from the reader. The putting off "the body of the flesh" refers to the flesh in its totality. As found in Colossians, which answers to the Jordan and Gilgal, where the reproach of Egypt was rolled away, it indicates that we are outside the first man, i.e., outside the standing we had in Adam as fallen.

The expression, *the body of the flesh*, is suitable to the teaching of circumcision found in Colossians. A body is circumcised, not a nature. It involves "sin being looked at as a principle characteristic of the body."²⁰ In Romans we read of "the body of sin" to which death applies.

THE OLD MAN

For we know that our old self was crucified with him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin (Rom. 6:6, NIV).

Our old man has been crucified with [him], that the body of sin²¹ might be annulled, that we should no longer serve sin (Rom. 6:6, JND);

since you have taken off your old self with its practices (Col. 3:9, NIV).

having put off the old man with his deeds (Col. 3:9, JND).

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires (Eph. 4:22, NIV).

[namely] your having put off according to the former conversation the old man which corrupts itself according to the deceitful lusts (Eph. 4:22, JND).

The NIV's "old self" is not the same as the "old man." The words "old self" do not properly point to something generic. F. G. Patterson observed:

The terms "old man" and "new man" are very definitely used in scripture. I judge that neither term can be used of an individual *as such*. [NIV says, self] That is, an individual could not say, "I am the old man;" nor, "I am the new." The terms are generic and comprehensive, embracing -- the first -- all that we were "in Adam;" and the second -- all that believers are "in Christ." Nor do I find that scripture will allow us to say that we have the "old man" in us -- while it teaches most fully, that we have "the flesh" in us to the end; if it works, we read "with the flesh (we serve) the law of sin" (Rom. 7:25).²²

The old man is not a nature, though it involves the old nature; the old man is characterized as having a nature that is opposed to God, and this nature stamps its character on the activities of the old man. It is fallen Adam as my position

20. *Collected Writings of J. N. Darby* 27:256.

21. "The body of sin" refers to sin in us as a whole, as a totality:

He takes the totality and system of sin in a man, as a body which is nullified by death; its will is judged and no longer masters us. (*Synopsis* 4:110, Stow Hill ed.).

22. *A Chosen Vessel*, p. 51.

and state before God. In Col. 3:9 we see that the old man commits deeds and in Eph. 4:2 that he corrupts himself. The Christian can joyfully recognize that the old man was crucified -- with Christ. God has dealt with the old man on the cross by death. The Christian is thus viewed as having put off the old man. The sinful nature is not said to be put off, nor does Col. 2:11 indicate that. Observe that a person is held responsible because it is *the person* who commits the deeds and corrupts himself. So I, the responsible I, as seen in the Adam standing, am gone before God in the crucifixion of Christ; but I, as seen in Christ, stand before God in Christ's acceptance (Eph. 1:6).

I am crucified with Christ, and no longer live, *I*, but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me (Gal. 2:20).

So, there is the "I" of identity,²³ the "I" of responsibility, that is no longer connected with fallen Adam, in God's sight; the old man is judicially removed from before God. The new "I" is: "but Christ lives in me." He is my new life. "When the Christ is manifested who [is] our life . . ." (Col. 3:4). The new "I" that stands before God is Christ.

. . . (Gal. 2:20) . . . (Rom. 8:5, 9). The importance of this change is very great, for it shows that my personality is no longer identified in the sight of God with my former sinful self, or the sin that exists in my fallen nature, and with which I have daily to contend, but with the life of Christ and the Spirit which he has given, and which dwells *in me*, as well as with the person of Christ who appears *for me* at the right hand of God, from whom both proceed, for God has bestowed on us the life and Spirit of Christ to correspond to the position which He has brought us into in Christ, in order to render complete His divine operation on our behalf, and that we may be able to enter into the position acquired for us by Christ through the partaking thus of His Spirit who dwells in us, and is our life. Thus the apostle says, "The law of the Spirit of life in Christ Jesus (for it is at once the life of Christ and [the indwelling of] the Holy Ghost) hath made me free from the law of sin and death." And again, "Christ liveth in me," and "To me to live is Christ."²⁴

When we say that the old man is crucified, and thus judicially gone before God, we need to carefully note that the flesh is still in us (Gal. 5:17; 1 John 1:8).

THE FLESH

The flesh is the sinful nature obtained in the fall of man. It is thus distinct from the old man. However, the flesh is in the old man and he is called the old man

23. Cp. *Letters of J. N. Darby* 3:439.

24. *Justification and Acceptance with God*, p. 50. (Present Truth Publishers ed., 1994). The whole chapter from which this is extracted will help the reader much.

as being identified with the flesh. The Lord did not die to redeem the old man; He died to redeem me, "I."

THE NEW MAN

and have put on the new self, which is being renewed in knowledge in the image of its creator (Col. 3:10, NIV).

and having put on the new, renewed into full knowledge according to the image of him that has created him (Col. 3:10, JND).

To be made new in the attitude of your minds; And to put on the new self, created to be like God in true righteousness and holiness (Eph. 4:23, 24, NIV).

And being renewed in the spirit of your mind; and [your] having put on the new man, which according to God is created in truthful righteousness and holiness (Eph. 4:23, 24, JND) ["Lit. `righteousness and holiness of the truth:' see v. 21.].

"And be renewed in the spirit of your mind, and put on the new man, that according to God was created in righteousness and holiness of truth (W. Kelly).

J. N. Darby wrote:

The new man is created, it is a new creation, and a creation after the model of that which is the character of God, righteousness and holiness of truth.²⁵

But in this epistle to the Colossians we find that there is a new nature, an intrinsic change, not of the flesh indeed, but of the man. For we are viewed, not merely as quickened *by* the Son, but as dead and risen with Christ, the Man who had died, so as to have passed out of -- put off -- the old standing of a child of Adam, and into a risen one with Christ -- put on the new man. This is at once a standing and a state before God, a source of tastes, of sentiments, of desires, of arguments, and of moral capacities, which are in connection with the very nature of God, who has caused it to spring up in the heart. We are renewed in knowledge after the image of Him that created us. But this source is a life, which needs that the Holy Ghost should reveal to it the objects that are suited to it, and that awaken these tastes and feelings, which satisfy them and cause them to grow. It needs that the Spirit of God should act in it to give it strength; but it is a real life, a nature which has its tastes attached to its very existence. . . .²⁶

Here we will consider an extended quotation from F. G. Patterson:

We now come to the New Testament, where we find a gradual unfolding of God's ways as to the "new man;" indeed, we may say a new kind of man altogether from the first man. I would just draw attention to some of the salient points which are found there in the three great epistles, which, taken together, would give us the completeness of God's thoughts, and His purposes in the new creation in Christ. I refer to Romans, Colossians, and Ephesians.

The first of these epistles unfolds in detail, the moral closing up of the history of the first man [cp. 1 Cor. 15:45-47], as fallen, under every advantage,

25. *Synopsis* 4:320.

26. *Synopsis* 4:31.

and after every trial from God: whether without law, as being proved lawless; or under law, as a law breaker, and this, subsequent to the possession of privileges and advantages, which were before the special dealings of God took place in a separate people. The end of the trial and time of testing was, when Christ came and was refused. "All (now) had sinned," in looking back, and "come short of the glory of God" -- the measure now, and standard by which all would be judged. Man had been set up in perfection as a creature, and had fallen; could he now meet the burning rays of God's glory? On this, as on all other grounds, all was now over, with the old man for ever.

God must now either end that man, whose will was set up against Him, by judgment in righteousness: or reveal Himself in sovereign grace through righteousness, in virtue of the work of Christ. I do not here, of course, enter upon this work of the cross, and the death, and resurrection of Christ; only looking at it, as the means, whereby God would close morally for faith the history of man in righteousness, and begin His new creation in His Son -- as head of a new race.

The section of the epistle in which God first shows how the race was all under judgment, and guilty before Him, ends in Rom. 3:19. We then find, immediately following, in Rom. 3:20, &c., how the righteousness of God is now manifested *for* the sinner, in God's raising up His Son from death and setting Him on high; and not *against* him, as standing in his own responsibility. And this, too, "by faith in Jesus Christ," personally; and "by faith in his blood," as the means by which the righteousness of God was vindicated against sin. He thus stands in perfect justification from all his **guilt**.

But his **state** as a sinner in the first Adam is not thus ended. When we pass that section which deals in all details with his guilt, and which ends at Rom. 5:11, we are introduced to the manner, in which our whole state is dealt with, and closed in the death of Christ. We read in Rom. 6:6, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." There is nothing in the Romans about the "new man" in any wise. But there is the crucifixion of "our old man" fully set forth, in order that the body, or totality, of sin might be set aside. The nearest approach to anything positive on this head is found in the expression of Rom. 7:22, "I delight in the law of God after the *inner man*," but it goes no further. While fully closing up the questions of our guilt and state, it goes no further, but while showing *Christ* risen, the believer is not said to be risen with Him. For this, we must have the next step, in the Epistle to the Colossians.

There is in Romans a new will shown as either struggling against the old -- the flesh, in Romans 7; or else, when the soul is set free, walking in "newness of spirit," and "newness of life." Romans gives us therefore, the crucifixion of "our old man" with Christ.

Now Colossians stands between Romans and Ephesians in doctrine. In the former, man is seen as alive in sins; the heart is going out after all its lusts unhinderedly. What then, must be done? He must be brought down into death -- the death of Christ -- to have his history closed: "Knowing this, that our old man is co-crucified with him."

In Ephesians, we have man "dead in trespasses sins," and consequently another kind of dealing must come in. Unlike the Romans, where he must be brought down into *death*, because alive in sins, life must come in positively to quicken a dead soul in that condition, and to raise him up out of it; and all must be a new creation in Christ Jesus, who is in heavenly places.

Colossians, therefore, as we might suppose, would take in both sides -- dead in sins, and alive in them. This it does, looking back on our Romans condition, and looking forward to our Ephesians condition in Christ Jesus. Therefore we read, "In the which (sins, &c.) ye walked when ye *lived* in them" (Col. 3:7). And we also read, "And you, being *dead* in your sins," &c. (Col. 2:13). The saint therefore, is looked upon as "dead with Christ" from the elements of the world, as well as dead to sin, and dead to the law; and also risen with Christ, and though not sitting in heavenly places in Christ Jesus, he is seeking those things "above, where Christ sitteth at the right hand of God [Col. 3:1]." He is, therefore, down here on earth.

This being so, he has not reached his new place with God in Colossians, though he is suited to the place as in life, and as risen with Christ. He has a new status, but not a new place [i.e., not viewed in it in Colossians]. We would not therefore find, here in the epistle, the "new man" spoken of as in Ephesians. Indeed it is remarkable, that when it is apparently spoken of in Col. 3:10, it falls far short of the full thoughts of Eph. 4:24; different words being used in the Greek original; and the word man (*ἄνθρωπος*) being omitted altogether (Col. 3:10).

We have, therefore, a different word for "new," used in Col. 3:10, as compared with Eph. 4:24. In Colossians it is *νέος*; in Ephesians *καινός*; ²⁷ the latter signifying what I may term familiarly by the graphic expression "brand new!" a kind of man never seen or heard of before; ²⁸ while the former would be entirely new, but does not imply a new kind or genus, as the latter would.

We find, however, that the knitting up of both scriptures, Eph. 4:24 and Col. 3:10 is done by the Spirit of God in remarkable wisdom, by the use of these two words, being found in the construction of the verbs, "renewed" in Eph. 4:23, and Col. 3:10; that in Ephesians being compounded with the "new" of Colossians; and that in Colossians with the "new" of Ephesians. ²⁹ Wondrously wise are the scriptures of our God!

We may also here notice what is still the more striking and instructive, namely, that the word "putting off" is quite different in each epistle; in fact, there is no affinity at all between the words in Greek. In Colossians we have a

27. See *Collected Writings of J. N. Darby* 13:235; 23:356; also *The Bible Treasury* 6:206.

28. It is not Adam innocent, nor Adam fallen, and righteousness under law, but a positively new creation.

29. It has been noted that the *καινός* of Eph. 4:24 and the *νέος* of Col. 3:10, are characteristic of each epistle. In Ephesians it is a new creation in *contrast* with an old; in Colossians it is a practical new life in which we live; though the care is taken to show that *it* is a new thing entirely, formed of God.

word which signifies "passing out from under," or, "being divested of" something; as a garment. In Ephesians we have not this, but its being absolutely "laid aside," or "laid down." I might take off my garment in one action; and I may also, by another action, lay it aside when I have taken it off. We shall presently understand the reason why it should be thus in each epistle, coupled with what we have seen already.

There is an illustration of the use of these two words in the LXX. of Lev. 16:23, where Aaron, having finished the work of the great day of atonement, clothed in the white linen garments, first "*puts off*" those garments, and then leaves them in the tabernacle of the congregation. I would also refer the English reader to Acts 7:58, where the verb of Eph. 4:24, and translated "putting off" -- which should be, more correctly, "laying aside" -- is used by Stephen's murderers, who "laid down" their clothes at a young man's feet, whose name was Saul; and also to Heb. 12:1, where the same word is translated "lay aside," as to "every weight," &c.

In fact, while Colossians gives us the *subjective* side of the "new man" (what is practical life in which the saint lives here while walking on earth), Ephesians gives us the *objective* side of the "new man," as showing us what he is on high. Colossians being rather Christ in us.

In Romans, therefore, we find "our old man crucified": in Colossians the "old man parted with," and the subjective side of the "new man." While in Ephesians we have the old man wholly "laid aside," where we are seen as all that we are in Christ -- the objective presentation of the full 'brand-new' man: an absolutely new creation in Christ.

We may read Eph.4:21-23, thus: "If so be ye have heard him, and in him have been instructed, as is truth in Jesus (namely) your having laid aside, according to the former conversation, the old man, which is corrupt according to the lusts of deceit. But be made new [that is, absolutely new] in the spirit of your mind. And your having been invested with the new man [that is, the brand-new thing] which is after God, [or according to God] having been created in righteousness [not innocence] and holiness of the truth."

This "holiness of the truth," stands in contrast with the "lusts of deceit" of verse 22. The deceit of the serpent having produced the lusts of the heart at the beginning; and righteousness being the basis of God's new creation, he is formed -- created -- in it, and in holiness (absolute separation from evil) of the truth, which has begotten him.

As to the passage in Colossians corresponding and filling up on the practical side, we may read: "Your having been invested with the new" ($\nu\epsilon\acute{o}\varsigma$), he does not write "man" ($\alpha\acute{\nu}\theta\rho\omega\pi\omicron\varsigma$) -- this word only being used of the full absolute thing in Eph. 4:24 -- "which is continuously being made new toward perfect knowledge, according to the image of the Creator of him."

Now remark again, that in Colossians we have *Christ* as the example of all for the new (man). Your life is hid with him in God (Col. 3:3). The characters of Christ as the elect of God, presented as forming and practiced (Col. 3:12 and 13). The *word* of Christ is to dwell in him richly (Col. 3:16). In fact, as verse

11 states, "Christ is all, and in all." While in Ephesians it is "God," and the nature of God is presented as the standard of all. The "new man" there is created after God (Eph. 4:24). He is to be an imitator of God (Eph. 5:1). To walk in *love* (which Christ showed fully) and walk as children of *light* -- God's two essential characteristics, what He is (Eph. 5:2 and 8).

Again, we have more: we have in Colossians the "*image* of him that created him." In Ephesians we have rather "*likeness*" to God Himself pressed (κατὰ θεόν).

Here, therefore, we come back to these words as at the first, "likeness" and "image;" the new man of Ephesians being morally like God -- seen in his true place as in Christ in heaven; and as objectively presented to us there in Him. Therefore, when we come into the practical life -- the subjective side, in Col. 3 we have "image," because there he walks on earth at the present, but is morally to represent God, who was fully represented in Christ Himself, and who is "all."

Then again, as to the exhortation of each epistle connected with the "new man." We find in Col. 3:9, "Lie not one to another." There it is the practical life. But in Eph. 4:25 we have, "Wherefore having laid aside lying, speak truth" to each other. Here, with the old man who has been laid aside, goes the thing itself -- lying. Not merely is the exhortation, as in Colossians, to refuse the practice of it; but the thing is looked upon as gone here, and the exhortation takes the positive side, exhorting to speak the truth, &c., as in the other parts of the context in the epistle. There alone, too, have we the conflict of the saint in its true and only measure. Satan is again on the scene in a special way, to oppose this man of a new creation, as at the first he did in the old. On this I do not enter here.³⁰

It is recommended to the reader that he consult the *Collected Writings of J. N. Darby* 27:82-86 concerning these things; 16:151 concerning the false notion of dying to sin; and 16:152, 27:86, 283, and 34:457 concerning the word mortify.

Dispensational Truth Undermined

DISPENSATION, OR ADMINISTRATION

Those who understand dispensational truth as it relates to eternal life, the body of Christ, the hope of the Church, etc., have much to be thankful for in having the translation by JND. It is well to have a translation by one acquainted with the full scope of the truth, a spiritual man, an able scholar and one well acquainted with textual criticism -- who translated the Word into German (Elberfeld) and French (Vevey) also. The NIV does not at all exhibit such an acquaintance with the mind of God as expressed in His Word. As with other

30. *A Chosen Vessel* (Chapter 6, "The New Man"), pp. 59-68.

lines of truth examined in this paper, the NIV shows either an ignorance, or a rejection, of dispensational distinctions and undermines the true force of various texts. Let us look at a comparison in three translations of the word *oikonomia* (*Englishman's*, p. 526).

VERSE	NIV	KJV	JND	W. KELLY
Luke 16:2	manager	stewardship	stewardship	
Luke 16:3	manager	stewardship	stewardship	
Luke 16:4	my job	stewardship	stewardship	
1 Cor. 9:17	the trust	dispensation	dispensation	administration
Eph. 1:10	the times	dispensation	administration	administration
Eph. 3:2	administration	dispensation	administration	administration
Eph. 3:9	administration	fellowship	administration	administration
Col. 1:25	commission	dispensation	dispensation	stewardship
1 Tim. 1:4	work	edifying	dispensation	dispensation

Compare the NIV with JND in Eph. 1:10.

"... to put into effect when the times will have reached their fulfillment - to bring all things in heaven and on earth together under one head, even Christ" (NIV).

"... For [the] administration of the fullness of times; to head up all things in the Christ, the things in the heavens and the things upon the earth" (JND).

"... for a stewardship of the fullness of the times . . ." (A. Marshall).

The NIV would lead easily to an amillennial interpretation, for that system has no room for the millennial reign of Christ. The administration of the fullness of times is an administration with Christ as head of the heavenly and the earthly spheres during the millennium.³¹ The NIV obliterates this.

THE MYSTERY

Let us consider the NIV's rendering of "mystery," i.e. *musteerion* (*Englishman's*, p. 511). The NIV often enough translates using the word "mystery," exceptions being --

"secret(s) (Matt. 13:11; Mark 4:11; Luke 8:10; 1 Cor. 2:7);

"secret things" (1 Cor. 4:1);

and surprisingly, "secret power" (2 Thess. 2:7);

but startlingly, "deep truths" (1 Tim. 3:9);

"mystery" -- is imported into Eph. 3:6.

31. J. N. Darby's teaching on these matters is set out in *J. N. Darby's Teaching Regarding Dispensations, Ages, Administrations and the Two Parentheses*, available from the publisher.

While the NIV rendering in Eph. 3:9 is satisfactory in saying "which for ages past was kept hidden in God"; what is very disturbing is the translation of Rom. 16:25: ". . . according to the revelation of the mystery hidden for long ages past . . ." (NIV).

This particular truth was not "hidden" in the Old Testament, as amillennialists, etc., claim; it was "hidden in God," as Eph. 3:9 states. Why not bow to what God has stated? But Rom. 16:25 is stronger than "hidden for long ages past." Other renderings are accurate, e.g.:

- . . . as to which silence has been kept in [the] times of the ages (JND).
- . . . having been kept secret (*The Englishman's Greek New Testament*).
- . . . having been kept silent (A. Marshall).
- . . . more accurately, kept in silence (M. R. Vincent, *Word Studies* . . .).

Now, either silence was kept about it, or silence was not kept. It is not a question of what theologians labor to prove, but simply about what God has expressly stated.

Another Scripture that speaks of the mystery is also weakened in the NIV: Col. 1:26.

The mystery that has been kept hidden *for* ages and generations (NIV).

The mystery that [has been] hidden *from* ages and from generations (JND).

The word "from" is the Greek word *apo*, which A. Marshall translates "from," as does W. Kelly. This mystery was not partially known in the Old Testament times. The prophets never spoke of it. It was hidden from ages and generations. It was hidden from the time-periods and from the persons. The church is not one of the subjects spoken of by the prophets. If saints would bow to what Rom. 16:25 and other scriptures state, they would turn from those theological systems that view the church as the continuation of Israel.

So, silence had been kept about it (Rom. 16:25), it was hidden *from* the time-periods and persons (Col. 1:26), and it was hidden *in God* (Eph. 3:9). How many times does a Christian have to be told before he bows to what God has expressly stated?

The sense is changed, too, in 1 Cor. 2:7 where in the NIV the dispensational bearing is lost.

WHEN DO THE SAINTS REST (2 Thess. 1:7)?

". . . and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven . . ." (NIV).

". . . and to you that are troubled repose with us, at the revelation of the Lord Jesus

from heaven . . . " (JND).

". . . and to you the being afflicted rest with us at the revelation of the Lord Jesus from heaven . . . " (A. Marshall).

The NIV interprets here (as it so often does), rather than translates. It states that the relief will happen at the revelation. The text does not state that the relief will begin at that point in time. It tells us that the saints will be at rest when the judgment falls. The teaching of Scripture shows that the saints will be in glory some time before the judgment falls (at the revelation) and so we will be at rest when it does fall.

THE RAPTURE

Consistent with the NIV treatment of 2 Thess. 1:7 is the translation of 2 Thess. 2:1.

"Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed . . . " (NIV).

Here again is a posttribulational or amillennial translation. As translated above, it merges our being gathered together to Him with the appearing of Christ in glory. It sounds as if Paul is taking up the subject of our gathering together to Christ, whereas it is an appeal to our pre-Antichrist rapture that they should not be disturbed by their persecutions as if they were in the day of the Lord. Our gathering to Him will precede that day.

"Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to him, that ye be not soon shaken in mind, nor troubled . . . " (JND).

Regarding using the word "touching" in this passage in *Revised Version* (1881), W. Kelly calls it "grave mischief" (see his *The Epistles to the Thessalonians, in loco*). His remarks also apply to the word "concerning" in the NIV.

ISRAEL'S ADOPTION

That there will be a future for Israel is clearly seen in Rom. 11:26, 27. This is a national future where all the Israelites will be saved and blessed under the new covenant. However, the NIV gives Rom. 9:4, in part, as "Theirs is the adoption of sons." The words "of sons" is redundant at best. Adoption means sonship. This text refers to Israel's *national* adoption; the place that the nation, as such, will have under the Messiah in the millennium. "Of sons" weakens this and prepares the mind for some such idea as the postmillennial and post-tribulational notion that Israel will have a place in the church, on earth, as sons with other sons, in the millennium.

THE ISRAEL OF GOD

Theology tells us that the church is the Israel of God. This is part of a system that sees the church as the continuation of Israel.

Gal. 6:16 reads, "And as many as shall walk by this rule, peace upon them and mercy, and upon the Israel of God: (JND). The NIV seeks to merge these two groups, "Peace and mercy to all who follow this rule, even to the Israel of God" (NIV). A. Marshall has ". . . and on the Israel of God."

The saints are not always looked at in their body character, i.e., as members of one body. Sometimes believing Gentiles are mentioned and sometimes believing Jews. We have both groups noticed in Gal. 6:16. "The Israel of God" refers to believing Jews just as "the election" in Rom. 11:7 does. Note also that some of the adherents of the theological systems cited above tell us that a Gentile Christian is a true Jew (Rom. 2:29). A true Jew is a Israelite who is one inwardly as well as outwardly. That is, a true Jew is one who answers to the meaning of circumcision. Circumcision in the flesh is outward. A true Jew is circumcised in heart, in spirit (Rom. 2:29). He is one of the Israel of God. The NIV evacuates the force of Gal. 6:16.

THE TESTIMONY OF OUR LORD

The NIV renders 2 Tim. 1:8, "So do not be ashamed to testify about our Lord . . ." A. Marshall translates, "the testimony of our Lord."

We ought not to be ashamed to testify about our Lord; But this does not represent the real force of this passage. The following extract sets out the true bearing of "the testimony of our Lord."

It has long since been pointed out, that the proclamation of accepted truths involves no reproach . . . It is new truth -- whether for the first time revealed, or recovered after having been long ignored or forgotten -- which tests the heart and excites its enmity, and which therefore requires courage on the part of its heralds. This fact will explain the special exhortations addressed to Timothy in this chapter . . .

What then are we to understand by this term? Is it to be confined to the truth of "the mystery of Christ"? Eph. 3:4). All will admit that this was the special ministry confided to Paul, while Colossians 1 makes it plain that it was not the whole of his ministry. It will be perceived that the apostle used the term "gospel" in this same scripture as coextensive with "the testimony of our Lord," and he connects this again with God's purpose and grace, "Which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and incorruptibility to light through the gospel: whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles" (vv. 8-11). "The

testimony of our Lord" could not therefore embrace less than the whole ministry of the apostle, which he often expresses in the one term "the gospel," or "my gospel." (See 1 Tim. 1:11; 2 Tim. 2:8). But then the far-reaching significance of "the gospel" in the apostle's mouth must be carefully borne in mind. It is so narrowed in our conceptions from its popular use that we are apt to forget what "the gospel" implies. It is a term that will include what we understand as "the gospel of the grace of God," and "the gospel of the glory," according to 2 Cor. 4, a gospel, which, in its fullest expression and consequences, contains the truth of the body of Christ. For the knowledge of the glory of Christ on high, that fact that He is glorified as man at the right hand of God, is fundamentally requisite to the truth of the mystery. As the glorified man, He is the Head of the body, and it is through the reception of the Holy Ghost by those who have believed the gospel (Eph. 1:12) -- thus sealed with the Holy Spirit of promise -- that souls are united to Christ, and made members of His body.³²

Conclusion

Some Christians have rejected the use of Thee/Thou, etc., in prayer. Various media foster this and influence listeners and readers. There is a connection, I believe, between the elimination of such address to God and the use of such a translation as the NIV. The elimination of such address to God will prove to be the first part of a package of changes. Where will it lead? -- or rather, in what direction does such a change point us? The only direction is that of further departure from all that is due to God as the Supreme Being, from us who are always His creatures whether as a saint or a sinner. The manifest trend of Christendom is becoming more apparent to some who are truly the Lord's and it starts with allowing the small "changes" from what has been faithfully established for us, in the Lord's mercy, by those of an earlier spiritual and godly generation.

If there was no translation available that supported it, the elimination of such address to God would be extremely difficult. So one change is linked to the other. What is wanted, then, is a change, not merely in the way God is addressed, but a change in the translation of the Word of God that we use. But a change to the NIV involves much more than a change in the way God is addressed, as we have seen. Let the reader take heed how these different things hang together.

If the desire was merely to eliminate Thee/Thou (or "archaisms"), then the NKJV might have been the choice by such as seek this change. The choice

³². *The Christian Friend*, 1882, pp. 268,269.

seems to be the NIV, which, of course, eliminates Thee and Thou, etc. Why is this preferred to the NKJV, even assuming a change in the translation is really desirable or necessary? Perhaps a complete break with the KJV and the conservatism the KJV (and the JND translation) represents is what is also desired.

I suggest, therefore, that there is a direction in which such changes point; not that everyone advocating change necessarily thinks so. But changes have their consequences and logical outcome. Let us weigh them before we find ourselves in a situation we regret.

In any case, the logical third step will be a drastic change in hymn books, or their replacement; a replacement with something `modern' (frothy and light, if not eventually to rock-and-roll).

The fourth step will be a depreciation of J. N. Darby's translation. This will be coupled with a depreciation of valued written ministry. It will be found difficult to follow the teachings expounded in this ministry without reference to the KJV and JND renderings. Why? Because, as I hope has been shown, the NIV is doctrinally inadequate, to say the least. It would represent a severe, retrograde step.

We have been unfaithful with regard to the truth restored to the church last century. We have not been humbled and owned our sin (cp. Ezra 9 & 10). When truth is brought to bear on the conscience, we act like those in Malachi's day, who repeatedly said, "Wherein?" When the truth is brought forward that judges forms we have fallen into, we prefer our forms. When there is a seeking to restrain the flesh, flesh rises up to defend flesh (Ezra 10:15; Isa. 59:15; Mal. 3:18; Jer. 18:18). Is this not unspeakably humbling?

Is it time, then, for the changes outlined above? Will it produce more self-judgment and holiness in walk? Is it more knowledge of the mind of God for the purpose of doing His holy will that motivates (Ezra 7:10)? Do we think that the NIV will help to this end? I am persuaded it will help on the downward course, speedily!

There is a downward course and it is described above. If we do not want to arrive at the end to which this course leads, then we must refuse steps one and two.

Appendix 1:

Is Doctrine Important?

Scripture tells us that as a man thinketh in his heart, so is he. The soul is the dwelling place of truth but the conscience is the door by which it enters (cp. John 4, etc.), else it is but intellectually held. What is in the heart is what governs conduct and this is why Christians so often act in opposite ways. All may have heard the same truth but it is not always received through the conscience. Sound doctrine dwelling in the heart is most important. It was early practice to continue in the apostles' doctrine (Acts 2:42).

The assembly at Rome was commended for having "obeyed from the heart the form of teaching into which ye were instructed" (Rom. 6:17) and was told what to do about those "who create divisions and occasions of falling, contrary to the doctrine which ye have learnt" (Rom. 16:17).

One of the qualifications of an elder is "clinging to the faithful word, according to the doctrine taught" (Titus 1:8). *All* elders had to be "apt to teach" (1 Tim. 3:2) -- though some elders were teachers (a gift) and some were not teachers (1 Tim. 5:17).

The servant of the Lord must also be "apt to teach" (2 Tim. 2:24), which also does not necessarily mean he is a teacher (a gift), though he may be. Still, there must be this qualification in all servants of the Lord. Note also that Titus was directed to "speak the things that become sound teaching" (Titus 2:1), "in teaching uncorruptedness" (v. 7). Timothy was directed to give himself to teaching (1 Tim. 4:13) but this must be founded on being "nourished with the words of faith and of good teaching which thou hast fully followed up" (v. 6). Very importantly, he was told to "Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee" (v. 16). This refers to being saved from the grief that comes upon us from unwatchfulness over ourselves and inattention to the teaching of Scripture. As to Timothy, he was "thoroughly acquainted" with Paul's teaching (2 Tim. 3:10).

The importance of teaching is also marked by the fact that the Head of the body has given "teachers" (Eph. 4:11); and Rom. 12:7, in context, considers teaching a service to God. Such have an important function in the body (1 Cor. 12:28). There are those that labor in the word and doctrine (1 Tim. 5:17). There are matters that are to be enjoined and taught (1 Tim. 4:11), and Paul taught the same doctrine everywhere (1 Cor. 4:17; Col. 1:28).

All of us have responsibilities in connection with doctrine. Slaves were taught to "adorn the teaching" (Titus 2:10; cp. 1 Tim. 6:1), but we all should do so. How can we adorn it if we do not have it in the heart? We ought to know "the teaching which [is] according to piety" (1 Tim. 6:3).

* * * * *

Proclaim the word; be urgent in season [and] out of season, convict, rebuke, encourage, with all longsuffering and doctrine. For the time will come when they will not bear sound teaching . . . (2 Tim. 4:2).

Every scripture [is] divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work (1 Tim. 3:16).

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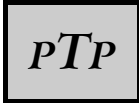
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