

So little space! Please do some research on your own since there are many other examples we would like to discuss. A few more quick points *from* the translators notes.

- In the updated NIV, “alien” has been replaced with “foreigner” or similar words.
- In Luke 2:7, “inn” has been changed to “guest room.”
- In Mark 15:27, “robbers” has been changed to “rebels.”
- The term “saints” - referring to believers - was changed to various other phrases.
- In II Corinthians 5:17, the phrase “he is a new creature,” (KJV and NASB) has been changed to “the new creation has come.” This has New Age implications.

While the percentages differ *slightly* depending on the source of the information, researchers have determined the following —

Compared to the NIV1984 —

61.1% of the verses *are the same* in the NIV 2011

38.8% of the verses *differ* in the NIV 2011

Compared to the TNIV —

91.9% of the verses *are the same* in the NIV 2011

8.0% of the verses *differ* in the NIV 2011

This clearly demonstrates that the NIV 2011 is more like the TNIV than it is like the NIV 1984. Yet Zondervan is discontinuing the TNIV because of its lack of acceptance by most Bible readers.

Now for a few thoughts of our own with which you may or may not agree. If Keith Danby, the International CEO of Biblica thinks the NIV 1984 has become too “dated” for the average reader to understand, what must be his attitude concerning the KJV and the NASB? Do they think we have become *so very* “dummed down” that *no one* has the ability any longer to actually *study* in order to determine what the custom of the day was during which the writers of the Scriptures lived? Have we no longer enough sense to *know* that the term “alien” in the Scriptures *isn't* talking about ET? Has the CBT determined that it is *their* responsibility to *relieve* us from actually having to *study* the Bible? Have we become *so disinterested* in *learning* what the Bible says, that the CBT has to *help* us understand that the “ankle chains” (NASB) and “ornaments of the legs” (KJV) mentioned in Isaiah 3:20 are *not* prison shackles? IF this is so — we need more help than the CBT can provide by giving us another simple Bible translation. We need more than an “updated” NIV that will allow us to read the very words of God Almighty in the same way we read the latest novel. Do we *expect* to read God’s Words as casually as we read Harry Potter? Have we become a people with more *interest* in Harry Potter than in God? What we *need* — is *prayer* — prayer that God will instill in our hearts a burning desire to *study* His Word. Pray for a desire to read and understand God’s Word in more than a casual way!

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# DILIGENCE

*“We want each of you to show this same diligence to the very end, in order to make your hope sure.” — Hebrews 6:11*

A ministry of Dennis and Sherri Owens

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## Updated New International Version 2011 ©2010

The December 1<sup>st</sup> issue of *Diligence* included an insert concerning the updated NIV 2011©2010 translation of the Bible. While this format doesn’t allow enough space to go into great detail concerning this new translation, we hope to at least share with you just a bit of information about it that will perhaps provide some additional insight as to whether or not it is a version you might want (or *not* want) to purchase.

Let us begin with some background information concerning the NIV. It was originally published in 1978 and updated in 1984. Biblica holds the copyright for the NIV and Zondervan is the publisher. It is one of the most popular *modern* translations ever produced. Zondervan is now introducing the *updated* version of the NIV. This *newest* version is not the first time they have attempted to make changes to the NIV. An *attempt* to revise it was made in 1997 (NIVi) but died when word got out that the revision would use “inclusive” (the “i” after NIV) language — which is pretty much code for eliminating masculine pronouns. Some years later the TNIV (Today’s New International Version) was introduced but was met with even greater controversy since it was gender neutral. A professor of Bible and theology at Phoenix Seminary in Scottsdale, Arizona, spotted 3,000 places in that translation where words such as “man,” “father,” “son,” “brother” and “he” simply vanished from the text. Needless to say, that version was never very well accepted. A childrens version was published (NIRV - the “r” for “[young] reader’s” version) in 1995 but when interested readers learned that it too was gender neutral, a revision was published removing the gender neutral language in 1998.

We stated on the insert in that previous issue that the Committee on Bible Translation (CBT) is the body of scholars with responsibility for overseeing the text of this most recent revision of the NIV. Given that the CBT used the TNIV that we mentioned above as their *starting point* for the NIV 2011, and the TNIV is a *gender neutral* version of the NIV, many believe the translation problems that were common to the TNIV are still present in the NIV 2011. The TNIV will be discontinued after the *print* release of the 2011 version. We might note also that it is no accident that this new updated version is being released in the year 2011 — exactly 400 years after the original KJV. Biblica/Zondervan *planned* it this way since they expect it to be the same sort of *landmark* release as was the KJV.

Let us begin with a quote from the CBT translator’s notes concerning the NIV 2011. “Some translations place a particularly high priority on hearing God’s Word the way it was written — giving the modern English reader the opportunity to see

much of the form and structure of the original documents. . . Other translations place a particularly high priority on understanding God’s Word the way it was meant — helping the modern English reader to grasp the content of the Bible in their own words ... [T]he New International Version (NIV) has stood as the modern pioneer of a different approach ... The chief goal of every revision to the NIV text is to bring the translation into line both with contemporary biblical scholarship and with shifts in English idiom and usage ... in the way the original authors might have said it if they had been speaking ... to the global English-speaking audience today.” (<http://www.biblica.com/niv/accuracy/>)

One more quote from Keith Danby, International CEO of Biblica — “As time passes and English changes, the NIV is becoming increasingly dated.”

So — as space will allow — let us call to your attention just a few verses from the *updated* NIV 2011 as compared to various *other* translations.

— I Timothy 2:12 —

NIV 2011	TNIV	NIV 1984	NASB	KJV
<i>I do not permit a woman to teach or to <u>assume</u> authority over a man; she must be quiet.</i>	<i>I do not permit a woman to teach or to <u>assume</u> authority over a man; she must be quiet.</i>	<i>I do not permit a woman to teach or to <u>have</u> authority over a man; she must be silent.</i>	<i>But I do not allow a woman to teach or <u>exercise</u> authority over a man, but to remain quiet.</i>	<i>But I suffer not a woman to teach, nor to <u>usurp</u> authority over the man, but to be in silence.</i>

**COMMENT**

*Assume* authority leaves a door open as to whether or not she would be allowed to exercise authority over a man **if** it is given to her **by** a man.

— I Timothy 3:2 —

NIV 2011	TNIV	NIV 1984	NASB	KJV
<i>Now the overseer is to be above reproach, <u>faithful to his wife</u>, temperate, self-controlled, respectable, hospitable, able to teach,</i>	<i>Now the overseer is to be above reproach, <u>faithful to his wife</u>, temperate, self-controlled, respectable, hospitable, able to teach,</i>	<i>Now the overseer must be above reproach, <u>the husband of but one wife</u>, temperate, self-controlled, respectable, hospitable, able to teach,</i>	<i>An overseer; then, must be above reproach, <u>the husband of one wife</u>, temperate, prudent, respectable, hospitable, able to teach,</i>	<i>A bishop then must be blameless, <u>the husband of one wife</u>, vigilant, sober, of good behaviour, given to hospitality, apt to teach</i>

**COMMENT**

The new translation would allow a divorced and re-married man to serve as an elder in the Lord’s Church. Greek words for “husband” and “one” are found in the text — but no Greek word for “faithful” is found.

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 Note — I Timothy 3:12 is translated similarly in these versions concerning deacons

— Romans 16:1 —

NIV 2011	TNIV	NIV 1984	NASB	KJV
<i>I commend to you our sister Phoebe, a <u>deacon</u> of the church in Cenchreae.</i>	<i>I commend to you our sister Phoebe, a <u>deacon</u> of the church in Cenchreae.</i>	<i>I commend to you our sister Phoebe, a <u>servant</u> of the church in Cenchreae.</i>	<i>I commend to you our sister Phoebe, who is a <u>servant</u> of the church which is at Cenchreae.</i>	<i>I commend unto you Phebe our sister, which is a <u>servant</u> of the church which is at Cenchreae:</i>

**COMMENT**

While it is true that the Greek word *diakonos* may be translated as either “deacon” or “servant” — other texts in the Scriptures would indicate it should be translated as “servant” in this case.

— Malachi 2:16 —

NIV 2011	TNIV	NIV 1984	NASB	KJV
<i>“The man who hates and divorces his wife,” says <u>the Lord</u>, the God of Israel, “does violence to the one he should protect, says the Lord Almighty. So be on your guard, and do not be unfaithful.</i>	<i>“I hate divorce.” says the Lord God of Israel, “and I hate it when people clothe themselves with injustice,” says the Lord Almighty. So be on your guard, and do not be unfaithful.</i>	<i>“I hate divorce,” says the Lord God of Israel, “and I hate a man’s covering himself with violence as well as with his garment,” says the Lord Almighty. So guard yourself in your spirit, and do not break faith.</i>	<i>“For I hate divorce,” says <u>the Lord</u>, the God of Israel, “and him who covers his garment with wrong,” says the Lord of hosts. “So take heed to your spirit, that you do not deal treacherously.”</i>	<i>“For the Lord, the God of Israel, saith that he hateth <u>putting away</u>: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.”</i>

**COMMENT**

Scholars agree this is a difficult verse to translate. But the Bible is clear as to the lifelong design of marriage. God has authorized divorce only for the cause of fornication. Rom. 7:2 and 1 Cor. 7:39 would indicate that the NIV 2011 is less accurate than the others. Malachi 2:14-15 indicates the same.