

WHAT IS WRONG WITH THE NEW INTERNATIONAL VERSION? NO. 4

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NOTE: If you have not read the previous articles, you will need to read them first.

Another objection I made to the NIV was regarding Acts 2:27 & 31. I would say it did not teach the truth about what happened to the soul of Jesus when He died, since the soul of Jesus did not go to the grave.

As I reflect back today I am amazed that I criticized the NIV on this point, especially when the KJV that I use had the word "hell" instead of "grave". Actually it would be far better for one to think that Christ went to the GRAVE than to think that He actually went to HELL. Perhaps neither the KJV nor the NIV conveys the best idea in Acts 2:27 & 31. Rendering the word "hell" (KJV) or "grave" (NIV) is probably not as good as "hades" (NKJV). Of course, I tried to make a big deal out of the fact that the "soul" of Jesus did not really go to the "grave" (NIV) as we normally think of a grave. But I failed to face the fact that neither did His soul go to "hell" (KJV) as we normally think of hell. And for me to criticize the NIV, while ignoring and even defending the KJV (which I did for a long time), was simply not right. Even if was **me** doing it!

Both translations teach clearly that Jesus committed His "spirit" to His "Father's hands" when He died. And both teach that He went to "paradise" the day He died. Observe the following:

KJV:

*And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he gave up the ghost. (Luke 23:46)*

*And Jesus said unto him, Verily I say unto thee, Today shalt thou be **with me in paradise.** (Luke 23:43)*

NIV:

*Jesus called out with a loud voice, "**Father, into your hands I commit my spirit.**" When he had said this, he breathed his last. (Lk. 23:46)*

*Jesus answered him, "I tell you the truth, today you will be **with me in paradise.**" (Lk. 23:43)*

Both translations need to be explained in light of other verses when it comes to Acts 2:27 & 31. And for me to criticize the NIV and not the KJV in these verses is simply not right. Furthermore, even the **KJV** sometimes indicates that the "**soul**" goes to the "**grave**" in certain other passages. For example,

*"LORD, thou hast brought up **my soul from the grave:** thou hast kept me alive, that I should not go down to the pit" (Psalm 30:3, KJV).*

This verse, in the **KJV**, clearly indicates that the "soul" goes to the "grave" or "pit". How could a soul be bought up "**from the grave**" if it was never there in the first place? Being a figurative statement would not, and does not, change the idea conveyed in the verse.

"But God will redeem **my soul from the power of the grave**: for he shall receive me. *Selah*" (Psalm 49:15, KJV). This verse, in the **KJV**, indicates that the "soul" needs to be "redeemed" from the "power of the **grave**."

*What man is he that liveth, and shall not see death? shall he deliver **his soul from the hand of the grave**? Selah.* (Psalm 89:48, KJV). This verse, in the **KJV**, indicates that the "soul" needs to be delivered from the "hand of the **grave**".

Also it needs to be pointed out that if the **NIV** is unreliable because it translated the Greek word as "grave" in Acts 2:27 & 31, then why is not the **KJV** also unreliable because it does the **same identical thing in I Corinthians 15:55** which reads:

*"O death, where is thy sting? O **grave**, where is thy victory?"*

The word translated "grave" in the **KJV** here is the same word that is translated "grave" in Acts 2:27 & 31 in the **NIV**. (See Strong's Concordance.) Why can one translation do it and remain "reliable" and the other be "worthless"?

And why did the **KJV** translate the Greek word as "**hell**" ten times and "**grave**" only once? Does this problem render the **KJV** as an unreliable version? I think not. But neither is the **NIV**.

Furthermore, the Old Testament word "**sheol**" (which is the Old Testament equivalent to the New Testament Greek word "hades") **is translated "grave" at least 31 (thirty-one) times in the KJV**. (See Strong's Concordance).

I cannot (now) see any way for me to honestly criticize the **NIV** on this point and yet uphold the **KJV**, especially when the KJV that I use actually creates a more serious problem, (by indicating that Jesus went to "hell" when He died) than does the **NIV**. I have finally come to realize/admit that both translations have strengths and both have weaknesses. But the truth can be learned from either one if we consider all that is said in either version.

And while both translations may cause some problems in these verses, for a long time I only saw and admitted the problem I thought was caused by the **NIV**, while minimizing, or ignoring, the problem caused by the **KJV**.

Finally, Brother Hugo McCord (who probably knew as much, or more, about the original languages than any man among us) translated the word as "grave" in his translation just like the **NIV**. He also had this to say:

In our language today the translation of Acts 2:27 in the KJV about Jesus' words to the Father is ridiculous: "Because thou wilt not leave my soul in hell." The NIV translation is beautiful: "because you will not abandon me to the grave."

Likewise the KJV statement about Jesus in Acts 2:31, "that his soul was not left in hell," is ridiculous, while the NIV translation is beautiful: "that he was not abandoned to the grave."

<http://www.christianarticles.org/Articles/McCord/New%20International%20Version.htm> 2/18/2005. (Special Note: Brother McCord also has some interesting comments on Acts 2:27 in the "APPENDIX" of "The Everlasting Gospel", Pg. 717).

In "our language today" there are none, as far as I know, who believe that Jesus went to "hell" as the **KJV** says in Acts 2:27 & 31. And if I can explain what that actually means in light of the other verses in the version I use, then surely I can allow those who use the **NIV** to explain what is meant in that version in light the other verses in that same translation. **More to follow.**

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