

The Revised Standard Version reads:

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

The introduction of quotation marks into the new Bible is especially significant here. The Greek and Hebrew do not have quotation marks. The King James translators did not introduce them. The NCC translators did, and became more than translators—interpreters—for they decided when quotation marks began and ended.

In the conversation which Jesus had with Nicodemus, they end the quotation marks at John 3:15. Verse 16, which we have always believed to be an actual statement from the lips of Christ, is thus taken away from the mouth of our Lord. However, a footnote is added which reads, "Some interpreters hold that the quotation continues through verse 21." So they admit they are interpreters!

How is a young person reading this new Bible to feel when he comes to this passage and the force of John 3:16 is thus broken by the omission of quotation marks? These are serious matters as they relate to the mind of a young child.

VI

MAKING MERCHANDISE

The copyrighting of this Bible by the National Council of Churches makes it the National Council Bible. In the union of various groups which brought into being the National Council of Churches in 1950, replacing the old Federal Council, the National Council received from the International Council of Religious Education the plans which were being carried out for the production of this new Bible.

It is explained in the preface that this copyright is made in order to prevent the corrupting of the text, but this copyright gives the NCC exclusive control over the use to which the book shall be put, and no publisher may be permitted in any extended manner to quote or use this book without the permission of the NCC. The King James Version is not copyrighted by anyone and it has not been corrupted.

The National Council of Churches in holding the

copyright also receives the financial royalties from the sale of the book. This represents definite commercializing of the Bible by the NCC and making merchandise of the Scriptures for their own pecuniary profit.

Anyone who desires to aid the National Council of Churches financially may do so by purchasing its Bible. Those who do not approve of the National Council, its modernism, its inclusivism, and socialism, and do not desire to contribute to it financially should not purchase a copy of its Bible or encourage the sale and promotion of it.

This control of copyright also means that the Council may control the use of the text in Sunday school lessons, and the conditions on which Sunday school publications may use the texts. Already there are reports that the NCC will not permit the use of its Sunday school lessons if a paper carries other lessons too!

VII

"OFFICIAL BIBLE"

In the widespread publicity it has been declared that this is an "official" translation. Another word used repeatedly is "authorized." Thomas Nelson and Sons in their advertising have referred to it as an "authorized" version and then in small print have indicated, "Authorized by the National Council of the Churches of Christ in the U.S.A." The preface of the book says that it was authorized by the National Council of Churches in 1951.

The attempt has definitely been made by the NCC to give the impression that it is hereby publishing an "official" Protestant Bible. The assumption is that in some way the National Council of the Churches of Christ in the U.S.A. is in a position of authority to issue such an official volume. An official Bible is something new in the history of Protestantism, and we have here an effort on the part of the NCC to elevate itself to a position in the Protestant world where it will be "the authority." Actually, the translation undermines the authority of the Scriptures, and the National Council's authority is exalted. The whole process has an unsettling effect as to the trustworthiness of the Scriptures, while it produces honor