

## **ILC e-Journal article**

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### **TWO RELATIVELY RECENT BIBLE TRANSLATIONS TESTED**

This paper will compare two somewhat recent translations of the Holy Bible with the faithful and reliable King James Version. All Scripture quotations designated (KJV) are taken from the 1769 Blayney Edition of the 1611 King James Version of the Holy Bible, which is the printing commonly sold and used throughout the English-speaking world (with but very minor spelling variations due to differences between American and British printers). The translations that will be compared with the standard King James Version are: the NIV2011 and the KJVER.

The NIV2011 is the most recent update of the New International Version which was previously copyrighted and amended in 1973, 1978, and 1984. Therefore, quotations designated (NIV) are from THE HOLY BIBLE: NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984, 2011 by International Bible Society, [www.ibs.org](http://www.ibs.org). All rights reserved worldwide.

The KJVER (KJV Easy-Reading Study Bible) was first published and copyrighted in 2001 and amended in 2007 and 2010. Therefore, Scripture quotations marked (KJVER) are taken from the *King James Easy Reading Study Bible*, KJVER®, ©2001, 2007, 2010 by Kings Word Press. Used by permission. All rights reserved.

On occasion, this paper will also quote from the New King James Version in order to demonstrate that the KJVER is not to be confused with the NKJV. Therefore, quotations designated (NKJV) or (NKJ) are from the New King James Version, copyright © 1982, Thomas Nelson, Inc. All rights reserved.

#### **Introductory remarks regarding the NIV2011 and the KJVER**

The 1978 edition of the New International Version (NIV) was shown to be doctrinally unsound in the book "Comparisons" which was compiled by Pastor R.W. Shekner, and based on the research done by him along with Pastor Wayne Popp. The purpose of testing the popular NIV2011 is to demonstrate whether or not it has improved upon its earlier printings. My first impression of the NIV2011 was that it actually made a poor translation even worse since the NIV2011 has gone the typical route of modernistic scholars in its use of "gender inclusive language" by disregarding the Hebrew and Greek texts from which the translation is made. Furthermore, the foundational texts upon which the NIV2011 is based are the same ones used by the previous NIV printings, those being, the modern critical editions of the Old Testament Hebrew and the New Testament Greek, as well as other sources such as the Septuagint and the Dead Sea Scrolls.

The case with the KJVER is surprisingly different, for it is indeed based upon the same foundational texts as the KJV 1611, that is, the Received texts in the Hebrew and the Greek. The KJVER is the first modern English translation, of which I am aware, that is based upon the God-given and preserved Hebrew and Greek original language texts. My first impression of the KJVER was that it is not actually a new translation at all, but is rather a somewhat careful language and spelling update of the 1611 KJV. However, the KJVER is only offered in a Study-Bible format (known as "The Sword Bible KJVER") in which

various words in the text are underlined, and then an explanatory word or phrase is supplied at the end of the verse. After several weeks of reading from the KJVER, I noted that a number of the explanatory words or phrases are definitely misleading. One noticeable feature in the KJVER is that the publisher maintained the distinction between singular and plural pronouns by placing a superscript “p” after the word “you” when the plural is used in the underlying Hebrew or Greek. The KJVER’s modern language updates include the changes of thee, thy and thine, to you, your and yours. Also, the old verb endings are updated to their modern equivalents. Another interesting feature is that all the spoken words of God are in red-letter-text in both the Old and New Testaments, whereas most common Bibles have only the words of Christ in red-letter-text in the New Testament. Furthermore, all pronouns referring to deity are capitalized.

### Key Bible passages compared

Many of the Bible passages compared below are taken from those listed in the book “Comparisons”; however, I also included a few other passages to highlight differences in the translations. The examples used amply demonstrate the doctrinal problems in most modern Bible translations. Please note that the following examples will show which words the KJVER underlines, but I do not always provide the explanatory word or phrase found in the KJVER unless it negatively affects doctrine and consequently needs to be commented upon in the section which follows each passage tested below.

<sup>KJV</sup> **Genesis 2:7** And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

<sup>KJVER</sup> **Genesis 2:7** And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

<sup>NIV</sup> **Genesis 2:7** Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

<sup>NKJ</sup> **Genesis 2:7** And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Comment: cf. Deuteronomy 6:5 (KJV) “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” Matthew 22:37 (KJV) “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” A major difference between man and the animals is that man has a soul, but that difference is removed in the NIV and NKJ. The KJVER is correct in its text, but unfortunately the word “soul” is underlined and its footnote reads “being” which suggests the same doctrinally deficient and unsound rendering given in the NIV and NKJ.

<sup>KJV</sup> **Genesis 2:18** And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

<sup>KJVER</sup> **Genesis 2:18** And the LORD God said, *It is* not good that the man should be alone; I will make him a help meet for him.

<sup>NIV</sup> **Genesis 2:18** The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

<sup>NKJ</sup> **Genesis 2:18** And the LORD God said, "*It is* not good that man should be alone; I will make him a helper comparable to him."

Comment: The NIV omits the introductory word "and" even though the underlying Hebrew text has it. The NKJV mistranslates since the word "comparable" is not the same as "meet" or "suitable."

<sup>KJV</sup> **Genesis 22:18** And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

<sup>KJVER</sup> **Genesis 22:18** And in your seed shall all the nations of the earth be blessed; because you have obeyed My voice.

<sup>NIV</sup> **Genesis 22:18** and through your offspring all nations on earth will be blessed, because you have obeyed me."

Comment: cf. Galatians 3:16 (KJV) "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The NIV uses the word "offspring" rather than seed, and yet in its translation of Galatians 3:16 it uses the word "seed"; thus, the prophecy and the fulfillment do not match in the NIV. The NIV also omits the word "voice"; the word rendered "voice" is present in the Hebrew and emphasizes the importance of obedience to God's Word. The KJVER looks good in the text, but its footnote for the word "seed" reads the alternate "offspring."

<sup>KJV</sup> **Genesis 28:14** And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

<sup>KJVER</sup> **Genesis 28:14** And your seed shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south: and in you and in your seed shall all the families of the earth be blessed.

<sup>NIV</sup> **Genesis 28:14** Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring.

Comment: cf. Galatians 3:16 (KJV) "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The NIV uses the word "offspring" rather than seed, and yet in its translation of Galatians 3:16 it uses the word "seed"; thus, the prophecy and the fulfillment do not match in the NIV. The KJVER looks good in the text, but its footnote for the word "seed" reads the alternate "descendants" which is wrong in the second case of the word "seed" since Christ is the "seed" (singular) who is the blessing! Prophecy and fulfillment will always agree in a faithful Bible translation because the Lord Jesus says: "...the scripture cannot be broken." (John 10:35 KJV)

<sup>KJV</sup> **Psalm 2:7** I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

<sup>KJVER</sup> **Psalm 2:7** I will declare the decree: the LORD has said to me, You *are* My Son; this day have I begotten You.

<sup>NIV</sup> **Psalm 2:7** I will proclaim the LORD's decree: He said to me, "You are my son; today I have become your father.

Comment: An adoptive father can say to his boy, "You are my son; today I have become your father." However, an adoptive father can never say, "this day have I begotten thee." God the Father is Jesus' natural Father! The NIV puts forth the false doctrine known as "adoptionism" which is Jehovah's Witnesses' teaching, and is also an ancient heresy also known as "Dynamic Monarchianism." The KJV and KJVER are in agreement with each other and with the underlying Hebrew text.

<sup>KJV</sup> **Psalm 8:4-5** What is man, that thou art mindful of him? and the son of man, that thou visitest him? <sup>5</sup> For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

<sup>KJVER</sup> **Psalm 8:4-5** What is man, that You are mindful of him? and the son of man, that You visit him? <sup>5</sup> For You have made him a little lower than the angels, and have crowned him with glory and honor.

<sup>NIV</sup> **Psalm 8:4-5** what is mankind that you are mindful of them, human beings that you care for them? <sup>5</sup> You have made them a little lower than the angels and crowned them with glory and honor.

Comment: cf. Hebrews 2:6-9 (KJV) "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." The NIV in its 2011 updated printing changes the Hebrew singulars to plurals! Even the previous NIV editions did not do that! The new NIV does not agree in its prophecy and fulfilment. The Psalm is plainly Messianic in speaking of Jesus as "the son of man" which is a title He uses quite often in the New Testament.

<sup>KJV</sup> **Psalm 16:10** For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

<sup>KJVER</sup> **Psalm 16:10** For You will not leave my soul in hell; neither will You allow Your Holy One to see corruption.

<sup>NIV</sup> **Psalm 16:10** because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.

<sup>NKJ</sup> **Psalm 16:10** For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.

Comment: cf. Acts 2:27 (KJV) “Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” Behold the great clarity in the NIV and NKJ as they replace the word “hell” with “realm of the dead” or “Sheol”. Might such translations be teaching folks that there is a half-way-house for the departed, a place that the Roman Catholic Church calls purgatory?

<sup>KJV</sup> **Isaiah 7:14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

<sup>KJVER</sup> **Isaiah 7:14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel.

<sup>NIV</sup> **Isaiah 7:14** Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.

Comment: cf. Matthew 1:22-23 (KJV) “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” The underlying Hebrew text includes the words rendered in English as “Behold” and “name”; the NIV omits any translation of the Hebrew words given by God the Holy Ghost. The NIV actually matches its prophecy and fulfilment because in Matthew 1:23 it again omits the words “Behold” and “Name” even though they are present in the New Testament Greek. Thankfully, the virgin birth of Christ is still maintained even in the NIV in the passage under consideration.

<sup>KJV</sup> **Isaiah 9:6** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

<sup>KJVER</sup> **Isaiah 9:6** For to us a Child is born, to us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

<sup>NIV</sup> **Isaiah 9:6** For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Comment: It’s not “Wonderful Counselor” as the NIV has, but rather “Wonderful, Counselor” because Jesus Christ is full of wonders as is evident when one reads of all the miracles He performed during His visible sojourn on earth. Additionally, the Hebrew word rendered “shoulder” in the KJV is singular, while the NIV changes the singular form given by the Holy Ghost to the plural form “shoulders” despite the fact that the Lord in His Word says: “Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2 KJV)

<sup>KJV</sup> **Micah 5:2** But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

<sup>KJVER</sup> **Micah 5:2** But you, Bethlehem Ephratah, *though* you be little among the thousands of Judah, yet out of you shall He come forth to Me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

<sup>NIV</sup> **Micah 5:2** "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

Comment: "Ancient times" is not the same as "everlasting." The passage speaks of Jesus' human and divine natures, the human nature being denoted in the words "Bethlehem Ephratah... out of thee shall he come forth"; and, the divine nature is referred to in the words "whose goings forth *have been* from of old, from everlasting." The NIV attacks and compromises the deity of the Lord Jesus Christ in this passage!

### *We will now consider some passages from the New Testament*

<sup>KJV</sup> **Matthew 1:25** And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

<sup>KJVER</sup> **Matthew 1:25** And knew her not till she had brought forth her firstborn Son: and he called His name JESUS.

<sup>NIV</sup> **Matthew 1:25** But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

Comment: The KJV and the KJVER rightly have "firstborn son" in accord with the original Greek, while the NIV simply has "a son" in accord with its underlying false Greek text. The fact that Jesus was Mary's firstborn Son and that Joseph did not know her intimately is strong proof that Jesus was conceived by the Holy Ghost and born of the Virgin Mary as Scripture elsewhere testifies.

<sup>KJV</sup> **Matthew 5:22** But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

<sup>KJVER</sup> **Matthew 5:22** But I say to you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of hell fire.

<sup>NIV</sup> **Matthew 5:22** But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

Comment: The NIV adds the words “or sister” which is not supported by any Greek text. The NIV omits the important clause “without a cause” and thereby teaches that all anger is sinful; if such were the case then Jesus would be sinful, which He most certainly is not, because Jesus did get angry when He had a cause to do so. Cf. (Mark 3:5 KJV) “And when he [Jesus] had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.”

<sup>KJV</sup> **Matthew 6:13** And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

<sup>KJVER</sup> **Matthew 6:13** And lead us not into temptation, but deliver us from evil: For Yours is the kingdom, and the power, and the glory, for ever. Amen.

<sup>NIV</sup> **Matthew 6:13** And lead us not into temptation, but deliver us from the evil one. \_\_\_\_\_?

Comment: The NIV omits the doxology to the Lord’s Prayer because its underlying false Greek text does the same. Once again, the NIV follows the results of the higher-textual-critics who befoul the word of God as did the devil in the Garden of Eden.

<sup>KJV</sup> **Matthew 16:18** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

<sup>KJVER</sup> **Matthew 16:18** And I say also to you, That you are Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

<sup>NIV</sup> **Matthew 16:18** And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

<sup>NKJ</sup> **Matthew 16:18** "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

Comment: The NIV omits the word “also” and then refers to “hades” as does the NKJ. What is this hades or realm of the dead? Is it purgatory or hell? The NIV and the NKJ leave it up to the reader to attach whatever meaning he or she chooses to the term. The KJV and KJVER rightly translate the word as “hell” since no such place as purgatory exists.

<sup>KJV</sup> **Matthew 20:20** Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

<sup>KJVER</sup> **Matthew 20:20** Then came to Him the mother of Zebedee's children with her sons, worshipping *Him*, and desiring a certain thing of Him.

<sup>NIV</sup> **Matthew 20:20** Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him.

<sup>NKJ</sup> **Matthew 20:20** Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.

Comment: The proper translation of the Greek is reflected in both the KJV and the KJVER which declares that Jesus was worshipped; it was not merely that the mother of Zebedee's children with her sons kneeled down and asked Jesus something.

**Mark 16:9-20** Comment: The entire passage is included in the KJV and KJVER without questioning its validity, while the NIV omits it and states: "The earliest manuscripts and some other ancient witnesses do not have verses 9-20." Nevertheless, the truth remains that the passage is included in the vast majority of Greek manuscripts, ancient versions, and church fathers. Mark 16:9-20 is a genuine part of the Holy Scriptures, but the modernists have a problem especially with verse sixteen which declares: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (KJV)

<sup>KJV</sup> **Luke 2:14** Glory to God in the highest, and on earth peace, good will toward men.

<sup>KJVER</sup> **Luke 2:14** Glory to God in the highest, and on earth peace, good will toward men.

<sup>NIV</sup> **Luke 2:14** "Glory to God in the highest heaven, and on earth peace to those on whom his favor rests."

Comment: The NIV's blatant disregard for the words given by God the Holy Ghost is plainly evident. The NIV leaves one wondering if the good news of the Savior is really meant for one's self, or if it's only meant for some select few—those upon whom God's favor rests.

<sup>KJV</sup> **Luke 16:23** And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

<sup>KJVER</sup> **Luke 16:23** And in hell he lifted up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom.

<sup>NIV</sup> **Luke 16:23** In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

<sup>NKJ</sup> **Luke 16:23** "And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

Comment: Again, behold the lack of clarity in the NIV and NKJ with their use of the term "hades."

<sup>KJV</sup> **Luke 23:42** And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

<sup>KJVER</sup> **Luke 23:42** And he said to Jesus, Lord, remember me when You come into Your kingdom.

<sup>NIV</sup> **Luke 23:42** Then he said, "Jesus, remember me when you come into your kingdom."

Comment: The God-given and preserved Greek text has both the words “Jesus” and “Lord” while the modern critical Greek texts, with very little manuscript support, omit the word “Lord”; consequently, the NIV follows the falsehood by omitting “Lord,” thereby belittling Jesus our Savior.

<sup>KJV</sup> **John 1:14 & 18** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

<sup>KJVER</sup> **John 1:14 & 18** And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, He has declared *Him*.

<sup>NIV</sup> **John 1:14 & 18** The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

Comment: The fact that Jesus Christ is God’s ONLY BEGOTTEN Son is ignored in the NIV, and yet the term “only begotten” is what distinguishes Jesus in that He is God’s natural Son by ESSENCE and is not merely a son by adoption. Jesus is not God’s one-and-only Son since all Christians are also “sons of God” by adoption, for we read in Galatians 4:4-6 and Romans 8:14 (KJV): “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. For as many as are led by the Spirit of God, they are the sons of God.” Furthermore, in verse fourteen of John chapter one the word “Son” is not found in any Greek text. The addition of other words in the NIV is rather obvious, despite the fact that God forbids adding to His Word in Proverbs 30:5-6 (KJV) where we read: “Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

<sup>KJV</sup> **John 3:13** And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

<sup>KJVER</sup> **John 3:13** And no man has ascended up to heaven, but He that came down from heaven, *even* the Son of man which is in heaven.

<sup>NIV</sup> **John 3:13** No one has ever gone into heaven except the one who came from heaven-- the Son of Man.

Comment: Once again the NIV attacks Jesus’ deity by removing the words “which is in heaven.” The NIV takes away from God’s Word and thereby removes from the passage an important doctrine regarding Christ’s deity: Jesus’ omnipresence even while He walked upon this earth during His state of humiliation.

<sup>KJV</sup> **John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

<sup>KJVER</sup> **John 3:16** For God so loved the world, that he gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

<sup>NIV</sup> **John 3:16** For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Comment: The NIV's "one and only" is erroneous. See previous comment on John 1:14 & 18.

<sup>KJV</sup> **John 5:4** For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

<sup>KJVER</sup> **John 5:4** For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

<sup>NIV</sup> **John 5:4**

Comment: The NIV has no verse four in John chapter five because the verse is omitted in the modern critical Greek text upon which the NIV translation is based. The early Church Fathers, Tatian (175 A.D.), Tertullian (200 A.D.), Chrysostom (390 A.D.), and Didymus (379 A.D.) quote the verse and thereby prove its existence from the earliest New Testament times.

<sup>KJV</sup> **John 6:47** Verily, verily, I say unto you, He that believeth on me hath everlasting life.

<sup>KJVER</sup> **John 6:47** Verily, verily, I say to you<sup>p</sup>, He that believes on Me has everlasting life.

<sup>NIV</sup> **John 6:47** Very truly I tell you, the one who believes has eternal life.

Comment: Jesus was speaking and He indicated that He is the object of saving faith—that those who believe on Him have everlasting life. The NIV in verse forty-seven of John chapter six erroneously teaches that one may believe anything and have eternal life.

<sup>KJV</sup> **John 6:69** And we believe and are sure that thou art that Christ, the Son of the living God.

<sup>KJVER</sup> **John 6:69** And we believe and are sure that You are that Christ, the Son of the living God.

<sup>NIV</sup> **John 6:69** We have come to believe and to know that you are the Holy One of God."

Comment: Satan hates the expression "Christ, the Son of the living God" and consistently attacks the deity of Christ; the NIV has removed the expression since it is not present in the false Greek text upon which the NIV New Testament is based.

<sup>KJV</sup> **John 7:8-10** Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.<sup>9</sup> When he had said these words unto them, he abode *still* in Galilee.<sup>10</sup> But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

<sup>KJVER</sup> **John 7:8-10** Go you<sup>p</sup> up to this feast: I go not up yet to this feast; for My time is not yet full come.<sup>9</sup> When He had said these words to them, He abode still in Galilee.<sup>10</sup> But when His brethren were gone up, then went He also up to the feast, not openly, but as it were in secret.

<sup>NIV</sup> **John 7:8-10** You go to the festival. I am not going up to this festival, because my time has not yet fully come."<sup>9</sup> After he had said this, he stayed in Galilee.<sup>10</sup> However, after his brothers had left for the festival, he went also, not publicly, but in secret.

Comment: Jesus said, "I go not up yet unto this feast" because He did intend to go later and He did go. The NIV removes the word "yet" and thereby teaches that Jesus is a liar, which He most certainly is not! Thus, the NIV again supplies false doctrine.

**John 7:53 – 8:11** Comment: The entire passage is included in the KJV and KJVER without questioning its belonging in the Bible. On the other hand, the NIV places the passage in *italics* and adds the following notation: "The earliest manuscripts and many other ancient witnesses do not have John 7:53-- 8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38 or Luke 24:53" The fact of the matter is that the vast majority of Greek New Testament manuscripts do include the verses.

<sup>KJV</sup> **Acts 2:31** He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

<sup>KJVER</sup> **Acts 2:31** He seeing this before spoke of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

<sup>NIV</sup> **Acts 2:31** Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay.

<sup>NKJ</sup> **Acts 2:31** "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.

Comment: What is the "realm of the dead" and "hades"? The NIV and NKJ make room in their translations for the Roman Catholic false doctrine of purgatory. Those in favor of the ecumenical movement and its goal of uniting all professed Christians into one liberal visible church on earth will welcome the NIV and NKJ. The NIV's use of the term "Messiah" does not accord well with any Greek text because the Greek word given is Χριστοῦ (Christo) which is normally rendered "Christ" since the Greek word normally rendered "Messiah" is Μεσσίας (Messias).

<sup>KJV</sup> **Acts 8:37** And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

<sup>KJVER</sup> **Acts 8:37** And Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God.

<sup>NIV</sup> **Acts 8:37**

Comment: Once again the NIV omits a confession that Jesus Christ is the Son of God. The early church father Cyprian quotes the verse, and it is rightly found in the Greek Textus Receptus.

<sup>KJV</sup> **Romans 1:16** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

<sup>KJVER</sup> **Romans 1:16** For I am not ashamed of the gospel of Christ: for it is the power of God to salvation to every one that believes; to the Jew first, and also to the Greek.

<sup>NIV</sup> **Romans 1:16** For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

Comment: The GOSPEL OF CHRIST is the only gospel that saves! The NIV ignores that fact. Cf. Galatians 1:6-8 (KJV): "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

<sup>KJV</sup> **Romans 8:1** *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

<sup>KJVER</sup> **Romans 8:1** *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

<sup>NIV</sup> **Romans 8:1** Therefore, there is now no condemnation for those who are in Christ Jesus.

Comment: The great majority of Greek manuscripts include the words, "who walk not after the flesh, but after the Spirit." The NIV omits the very words of God that refer to Christians living a life of sanctification. Perhaps the NIV translators have forgotten that "faith, if it hath not works, is dead, being alone." (James 2:17 KJV)

<sup>KJV</sup> **Romans 14:10** But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

<sup>KJVER</sup> **Romans 14:10** But why do you judge your brother? or why do you set at nothing your brother? for we shall all stand before the judgment seat of Christ.

<sup>NIV</sup> **Romans 14:10** You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God's judgment seat.

Comment: Christ, who is God, will judge the quick and the dead. The majority of Greek manuscripts read "Christ" and not "God" in this text. To use the word "God" is too vague since it could refer to the Father, the Son, or the Holy Ghost. Christ Jesus, the only begotten Son of God, the Man who is also true and very God, is who is appointed to judge all men. Cf. John 5:22-23 (KJV), "For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they

honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.” And, Acts 10:42 (KJV), “And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.” Also, 2 Corinthians 5:10 (KJV) “For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.” The NIV also adds the words “or sister” and then changes the singular “brother” to the plural “them” with no Greek textual support.

<sup>KJV</sup> **1 Corinthians 15:45-47** And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. <sup>46</sup>Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup>The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

<sup>KJVER</sup> **1 Corinthians 15:45-47** And so it is written, The first man Adam was made a living soul; the last Adam *was made* a living spirit. <sup>46</sup>However that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup>The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

<sup>NIV</sup> **1 Corinthians 15:45-47** So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit. <sup>46</sup>The spiritual did not come first, but the natural, and after that the spiritual. <sup>47</sup>The first man was of the dust of the earth; the second man is of heaven.

Comment: The KJVER *in its text* bears a mistranslation of the Greek ζῳοποιέω (zoopoieo) in verse forty-five when it refers to Jesus as a “living spirit” rather than a “quickenning spirit.” The Greek word means to give life. Jesus is not only alive, He gives life! Jesus is our life-giving Lord! Jesus says, in John 14:6 (KJV), “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Compare also John 5:21 (KJV), “For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.” The NIV is in error in verse forty-five when it simply refers to Adam as a “living being” rather than a “living soul.” Cf. Genesis 2:7 (KJV) “And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” The NIV also has a problem in verse forty-seven when it omits the reference to Christ’s deity: the fact that Jesus is the LORD FROM HEAVEN.

<sup>KJV</sup> **2 Corinthians 2:17** For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

<sup>KJVER</sup> **2 Corinthians 2:17** For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

<sup>NIV</sup> **2 Corinthians 2:17** Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those sent from God.

<sup>NKJ</sup> **2 Corinthians 2:17** For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

Comment: The point of the text is that there are people who CORRUPT God’s Word, they adulterate it and also use it to make money. Cf. 2 Corinthians 4:2 (KJV) “But have renounced the hidden things of

dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." And, Titus 1:10-11 (KJV), "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Thus, the NIV and NKJ's terms "peddle" and "peddling" are weak translations which ignore the changing of God's Word that is done by false prophets. The KJVER text looks fine, but its footnote supplies the alternate reading for "corrupt" as "peddle" so that it matches the NIV.

<sup>KJV</sup> **Colossians 1:14** In whom we have redemption through his blood, *even* the forgiveness of sins:

<sup>KJVER</sup> **Colossians 1:14** In whom we have redemption through his blood, *even* the forgiveness of sins:

<sup>NIV</sup> **Colossians 1:14** in whom we have redemption, the forgiveness of sins.

Comment: Notice that the NIV omits the phrase "through his blood" and thereby in this passage eliminates the high price paid for our redemption by God's only begotten Son, our Lord and Savior Jesus Christ. Cf. Hebrews 9:12 (KJV), "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*." And, Hebrews 10:4 (KJV) "For *it is* not possible that the blood of bulls and of goats should take away sins."

<sup>KJV</sup> **Colossians 2:9** For in him dwelleth all the fulness of the Godhead bodily.

<sup>KJVER</sup> **Colossians 2:9** For in him dwells all the fulness of the Godhead bodily.

<sup>NIV</sup> **Colossians 2:9** For in Christ all the fullness of the Deity lives in bodily form,

Comment: The proper noun "Christ" is not found in any Greek text of this passage; the NIV has a habit of interpreting rather than translating; the NIV freely changes pronouns to nouns and visa-versa. It is true that the passage refers to Jesus Christ, but the translator is to supply in the receptor-language what the Holy Ghost has given in the original Greek in the New Testament (or Hebrew in the Old Testament). The NIV's methodology results in a bigger problem when it reads "bodily form" instead of "bodily." Jesus Christ has a real body because He is true man; Jesus Christ is also true God; therefore, the fullness of the Godhead dwells in Him bodily. There were and are false-teachers (Docetists) who deny the true humanity of Jesus Christ and teach that He simply took on the appearance of a man like angels did at times, but that Christ was not really and essentially a man; Docetists will like the NIV.

<sup>KJV</sup> **1 Thessalonians 5:22** Abstain from all appearance of evil.

<sup>KJVER</sup> **1 Thessalonians 5:22** Abstain from all appearance of evil.

<sup>NIV</sup> **1 Thessalonians 5:22** reject every kind of evil.

Comment: The NIV's departure from the full significance of the verse is quite obvious.

<sup>KJV</sup> **1 Timothy 3:16** And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

<sup>KJVER</sup> **1 Timothy 3:16** And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory.

<sup>NIV</sup> **1 Timothy 3:16** Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

Comment: The mystery is that GOD was manifest in the flesh! Jesus is the only begotten Son of God the Father, and therefore God Himself was born here in the flesh. It's no mystery that any other human being is manifest in the flesh. The passage is a proof of Jesus' deity, so once again it is attacked in the NIV. Jesus is God and man but one Christ, yet in this passage the NIV merely teaches that Jesus is a man. The vast majority of Greek manuscripts read "God" and not "He" in this text!

<sup>KJV</sup> **2 Timothy 3:16-17** All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> That the man of God may be perfect, thoroughly furnished unto all good works.

<sup>KJVER</sup> **2 Timothy 3:16-17** All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> That the man of God may be perfect, thoroughly furnished to all good works.

<sup>NIV</sup> **2 Timothy 3:16-17** All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, <sup>17</sup> so that the servant of God may be thoroughly equipped for every good work.

Comment: In verse seventeen the word "servant" is not found in any Greek text; the NIV just prefers not to use the word "man" even though that is the exact English translation of the Greek *ἄνθρωπος* (anthropos) found in all Greek manuscripts. The NIV also omits the word "perfect" which is a translation of the Greek *ἄριστος* (artios), meaning, "*complete, perfect* (having reference apparently to 'special aptitude for given uses'); so 2 Tim. 3:17." [Thayer's Greek Lexicon] The NIV ignores even the modern critical Greek New Testament text that it claims to be based upon. The KJVER text is fine, but unfortunately its footnote for "perfect" reads "adequate" which is an inadequate alternative. Christians are perfect in that Jesus' perfect righteousness is imputed to them, "Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe." (Romans 3:22 KJV) The Christian is *thoroughly furnished unto all good works* by virtue of the fact that the Holy Scriptures show what is a good work, and God the Holy Ghost works through the Scriptures in the hearts of the Christians enabling them to do good works, "For it is God which worketh in you both to will and to do of *his* good pleasure." (Philippians 2:13 KJV) Yes, 1 Thessalonians 2:13 reports that "the word of God... effectually worketh also in you that believe."

<sup>KJV</sup> **Hebrews 2:6** But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

<sup>KJVER</sup> **Hebrews 2:6** But one in a certain place testified, saying, What is man, that You are mindful of him? or the son of man, that You visit him?

<sup>NIV</sup> **Hebrews 2:6** But there is a place where someone has testified: "What is mankind that you are mindful of them, a son of man that you care for him?"

Comment: The NIV's utter disregard for the God-given original Greek words is evident once again as the singular "man" and "him" is changed to "mankind" and the plural "them"; furthermore, the NIV's fulfillment here of its translation of Psalm 8:4 does not match-up, as if the Holy Ghost gave words in the Old Testament and then forgot what they were when He gave the New Testament words.

<sup>KJV</sup> **1 John 5:7-8** For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. <sup>8</sup> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

<sup>KJVER</sup> **1 John 5:7-8** For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. <sup>8</sup> And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

<sup>NIV</sup> **1 John 5:7-8** For there are three that testify: <sup>8</sup> the Spirit, the water and the blood; and the three are in agreement.

Comment: The NIV, following in this case its underlying modern critical Greek New Testament text, omits the words referring to the Holy Trinity. Nevertheless, the Textus Receptus Greek has the words, and they were in fact quoted by the early church father Cyprian who died in 258 A.D., as well as by Tertullian who died 220 A.D., and Priscillian (358 A.D.) quotes it in his "Liber Apologeticus." Since modern churches have removed the Trinity-season from their church-calendar, and many Pentecostals deny the Trinity, it's no surprise that such a clear proof-passage on the doctrine of the Trinity is butchered in the NIV which aims at ever increasing sales in the book stores.

<sup>KJV</sup> **Jude 1:24-25** Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, <sup>25</sup> To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

<sup>KJVER</sup> **Jude 1:24-25** Now to Him that is able to keep you<sup>p</sup> from falling, and to present *you<sup>p</sup>* faultless before the presence of His glory with exceeding joy, <sup>25</sup> To the only wise God our Savior, *be* glory and majesty, dominion and power, both now and ever. Amen.

<sup>NIV</sup> **Jude 1:24-25** To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy-- <sup>25</sup> to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

<sup>NKJ</sup> **Jude 1:24-25** Now to Him who is able to keep you from stumbling, And to present *you* faultless Before the presence of His glory with exceeding joy, <sup>25</sup> To God our Savior, Who alone is wise, *Be* glory and majesty, Dominion and power, Both now and forever. Amen.

Comment: It's not only "stumbling" that our Lord can prevent, it's our total "falling" from faith that He alone can prevent! The NIV and NKJ are decidedly weaker in their translation of the Greek word ἀπταίστους (aptaistos) which means, "not stumbling, standing firm, exempt from falling." [Thayer's Greek Lexicon] Notice that the NIV adds the phrase "through Jesus Christ our Lord" in order to remove from view the fact that Jesus Christ IS "God our Savior."

## Conclusion

It is obvious that the NIV2011 has taken the putrid NIV1984 and made it even worse. The NIV's unfaithfulness to the original God-given and preserved Hebrew and Greek words has reached a new low. The NIV is indeed a paraphrased perversion and a real danger to any Christian's faith.

The KJVER's text showed one major mistranslation in the passages examined in this paper, which leaves one wondering if there are others. The more obvious problem with the KJVER is found in its alternate-rendering-footnotes and the other materials included in its study-Bible format because it is not offered as a text-only Bible. Nevertheless, in fairness it must be admitted that the KJVER is better than the NKJV (NKJ) or the NIV. However, the KJVER is most certainly not a suitable replacement for the standard KJV. Additional drawbacks to the KJVER is that it is not available in electronic format in the major Bible software programs, and it remains very unpopular despite its being available for over a decade.

While researching and then writing this paper, I asked three ladies from my congregation to read portions of the KJVER and give me their honest opinions regarding it, which they kindly did. The ladies, together with me, are in agreement that the KJVER along with all other modern English Bible translations lacks the beauty, grandeur, and reverence of the old English found in the KJV. We found the updated English of the KJVER unsuitable in some places with the old English word-order because the simple replacing of old verb forms with their modern counterparts made for a number of odd-sounding expressions when read aloud. The KJVER could possibly be used *alongside* the KJV by those for whom English is a second language, or by young children who struggle with the old verb-endings and such. Obviously, any user would still have to ignore many of the alternate-rendering notations supplied in the KJVER.

Therefore, I suggest that people who have trouble with some of the words in the KJV simply make use of a good English dictionary, or Strong's Concordance which includes the Hebrew and Greek dictionaries in the back of that volume. There is also a Bible word list published by the Trinitarian Bible Society which has some six-hundred possibly unfamiliar words defined; the little booklet can be kept in the back of one's Bible and referred to when needed. There are other similar word booklets available.

The primary point is: the King James Version (1611) remains the most faithful and reliable translation of the Holy Scriptures in the English language. We should be grateful to God for giving us such a fine translation of His Holy Word. Let us continue to value God's Word and read it, study it, and meditate

upon it daily! After all, our Lord and Savior Jesus Christ says: “If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” (John 8:31-32 KJV)

*Soli Deo Gloria!*

m.e.l.