

MANKIND'S NATURE IN DEATH AND MODERN BIBLE VERSIONS.

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NOTE: - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

☞ The purpose of this STUDY DOCUMENT is to compare some key Bible passages which in the King James Version teach that the state of mankind in death is one of unconscious sleep until either of the two resurrections take place, with a variety of Modern Bible Versions that have changed and distorted this clear Biblical teaching, to lend themselves to the belief of mankind's consciousness in death and of an intermediate state of existence after death.

This issue is not a minor one. Every Seventh-day Sabbath-keeper who believes that the state of mankind in death is one of unconscious sleep until either of the two resurrections take place, and that the rise of modern spiritualism is a prophesied sign of the deceptive working power of Satan in the last days, and yet who uses a modern Bible version, is placing themselves on decidedly shaky ground. How can they resist the delusive snares and wonder working power of the evil angels manifested through modern spiritualism, when they use these modern versions that teach the first great deception, that the serpent told Eve in Eden – **“Ye shall not surely die”** – **Genesis 3:4**. No doubt these evil angels will even quote portions of Scripture to sustain their delusive claims, and no doubt they will quote from some of the modern Bible versions as “proof” of their claims. Please remember that the devil misquoted Scripture to Jesus in the 2nd temptation in the wilderness (See Matthew 4:6 compared with Psalm 91:11 &12). He added a phrase that was not in the original Psalm, and he took away a phrase from the original Psalm. Just as most of the modern versions do so frequently.

Below is the list of Bible Versions that have been used in this STUDY DOCUMENT for the sake of comparison: -

- The King James Version, (Cambridge: Cambridge) 1769. – It shall be referred to as the **KJV**.
- The Contemporary English [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997, c1995 by the American Bible Society. – It shall be referred to as the **CEV**.
- Holy Bible, New Living Translation, (Wheaton, IL: Tyndale House Publishers, Inc.) 1996. – It shall be referred to as the **NLT**.
- The Holy Bible New International Version, (Zondervan Bible Publishers) 1984 by the International Bible Society. - It shall be referred to as the **NIV**.
- The Holy Bible : New Revised Standard Version. 1996, c1989 . Thomas Nelson: Nashville. - It shall be referred to as the **NRSV**.

JOB 7:21: -

KJV: - “And why dost thou not pardon my transgression, and take away mine iniquity? **for now shall I sleep in the dust;** and thou shalt seek me in the morning, **but I shall not be.**”

CEV: - “Why do you refuse to forgive? **Soon you won’t find me, because I’ll be dead.**”

NLT: - “Why not just pardon my sin and take away my guilt? For soon I will lie down in the dust and die. **When you look for me, I will be gone.**”

NIV: - “Why do you not pardon my offenses and forgive my sins? **For I will soon lie down in the dust;** you will search for me, but I will be no more.”

NRSV: - “Why do you not pardon my transgression and take away my iniquity? **For now I shall lie in the earth;** you will seek me, but I shall not be.”

COMMENT: - The KJV teaches that the dead sleep in the dust of the earth and **shall not be** – that is, shall cease to exist; while several of the new versions while referring to death occurring, **have removed** the teaching that the dead person **shall not be** from their translations. The NIV and NRSV have removed the concept of **sleeping** in the dust.

JOB 10:19 - 22: -

KJV: - “I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, Before I go whence I shall not return, even to the land of darkness **and the shadow of death;** A land of darkness, as darkness itself; and **of the shadow of death,** without any order, and where the light is as darkness.”

CEV: - “And been carried to the grave without ever breathing. I have only a few days left. Why don’t you leave me alone? Let me find some relief, before I travel to the land of darkness and despair, the place of no return.”

NLT: - “Then I would have been spared this miserable existence. I would have gone directly from the womb to the grave. I have only a little time left, so leave me alone — that I may have a little moment of comfort before I leave for the land of darkness and utter gloom, never to return. It is a land as dark as midnight, a land of utter gloom where confusion reigns and the light is as dark as midnight. ”

NIV: - “If only I had never come into being, or had been carried straight from the womb to the grave! Are not my few days almost over? Turn away from me so I can have a moment’s joy before I go to the place of no return, to the land of gloom and deep shadow, to the land of deepest night, of deep shadow and disorder, where even the light is like darkness.”

NRSV: - “And were as though I had not been, carried from the womb to the grave. Are not the days of my life few? Let me alone, that I may find a little comfort before I go, never to return, to the land of gloom and deep darkness, the land of gloom and chaos, where light is like darkness.”

COMMENT: - The KJV refers twice to **“the shadow of death”** with respect to a person experiencing death; while the new versions have **omitted** both references to **“the shadow of death”**.

JOB 14:14: -

KJV: - “If a man die, shall he live again? all the days of my appointed time will I wait, **till my change come.**”

CEV: - “Will we humans live again? I would gladly suffer and wait **for my time.**”

NLT: - “If mortals die, can they live again? This thought would give me hope, and through my struggle I would eagerly wait **for release.**”

NIV: - “If a man dies, will he live again? All the days of my hard service I will wait for my **renewal** to come.”

NRSV: - “If mortals die, will they live again? All the days of my service I would wait until my **release** should come.”

COMMENT: - The KJV teaches that a dead person is waiting for his or her **change to come** before they can live again. This **change** must be referring to the change that takes place at the Resurrection of the Just at the last trump outlined in 1 Corinthians 15:50-55. But the new versions have removed the word **“change”** and use the words **“time”** or **“release”**, **“renewal”** which could easily refer to a dead person existing in consciousness as a supposed departed spirit waiting to be released from their supposed intermediate state.

JOB 17:13 - 16: -

KJV: - “If I wait, **the grave is mine house:** I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? **They shall go down to the bars of the pit, when our rest together is in the dust.**”

CEV: - “I could tell the world below to prepare me a bed. Then I could greet the grave as my father and say to the worms, “Hello, mother and sisters!” But what kind of hope is that? Will it keep me company in the world of the dead?”

NLT: - “I might go to the grave and make my bed in darkness. And I might call the grave my father, and the worm my mother and my sister. But where then is my hope? Can anyone find it? No, **my hope will go down with me to the grave.** We will rest together in the dust!”

NIV: - “If the only home I hope for is the grave, if I spread out my bed in darkness, if I say to corruption, You are my father, and to the worm, My mother or My sister, where then is my hope? Who can see any hope for me? Will it go down to the gates of death? **Will we descend together into the dust?**”

NRSV: - “If I look for Sheol as my house, if I spread my couch in darkness, if I say to the Pit, ‘You are my father,’ and to the worm, ‘My mother,’ or ‘My sister,’ where then is my hope? Who will see my hope? Will it go down to the bars of Sheol? **Shall we descend together into the dust?**”

COMMENT: - The KJV teaches that **the dead rest together in the dust;** whereas the CEV has **omitted** any reference to the dead resting in the dust, and teaches that there is an under-world for the dead. The other versions teach that the dead person’s hope shall go down with them together to the grave. But a dead person has no hope or emotions of any kind – See Ecclesiastes 9:5 & 6.

JOB 19:25 & 26: -

KJV: - “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, **yet in my flesh shall I see God.**”

CEV: - “I know that my Savior lives, and at the end he will stand on this earth. My flesh may be destroyed, **yet from this body I will see God.**”

NLT: - “But as for me, I know that my Redeemer lives, and that he will stand upon the earth at last. And after my body has decayed, **yet in my body I will see God!**” * - **FOOTNOTE** – “**Job 19:26 – Or without my body I will see God.**”

NIV: - “I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, **yet in* my flesh I will see God.**” * - **FOOTNOTE** – “**Or apart from**”.

NRSV: - “For I know that my Redeemer lives, and that at the last he^c will stand upon the earth; and after my skin has been thus destroyed, then **in* my flesh I shall see God.**” * **FOOTNOTE** – “**OR without**”.

COMMENT: - The KJV teaches that after death and the decomposition of our bodies, **in our flesh** that is **in our bodies** we shall see God. This points us forward to the resurrection of the just. But the new versions whether within the body of the translation itself or as a footnote, teach that after our death and physical decomposition, **without our body we will see God**; that is, we shall see God as supposed departed spirits.

JOB 21:30: -

KJV: - “That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.”

CEV: - “That those who do wrong never suffer disaster, when God becomes angry.”

NLT: - “Evil people are spared in times of calamity and are allowed to escape.”

NIV: - “That the evil man is spared from the day of calamity, that he is delivered from the day of wrath?”

NRSV: - “That the wicked are spared in the day of calamity, and are rescued in the day of wrath?”

COMMENT: - The KJV teaches that the wicked are reserved to the Day of Destruction and to the Day of Wrath to be brought forth to be punished; whereas the new versions contain a **completely different message** concerning the fate of the ungodly – they shall be spared and delivered from the wrath of God.

JOB 26:5: -

KJV: - “**Dead things** are formed from under the waters, and the inhabitants thereof.”

CEV: - "Remember **the terrible trembling of those in the world of the dead** below the mighty ocean."

NLT: - "The **dead tremble** in their place beneath the waters."

NIV: - "The **dead are in deep anguish**, those beneath the waters and all that live in them."

COMMENT: - The KJV refers to "**dead things**" being formed from under the waters; whereas the new translations make reference to **the dead trembling**. In other words, they are teaching that the dead are trembling as supposed departed spirits.

PSALMS 22:29: -

KJV: - "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: **and none can keep alive his own soul.**"

NRSV: - "To him, indeed, shall all who sleep in the earth bow down; before him shall bow all who go down to the dust, **and I shall live for him.**"

COMMENT: - The KJV teaches that no person can keep alive his own soul; whereas the NRSV has **completely changed** this to read as "**I shall live for him**".

PSALMS 31:17: -

KJV: - "Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, **and let them be silent in the grave.**"

NRSV: - "Do not let me be put to shame, O LORD, for I call on you; let the wicked be put to shame; **let them go dumbfounded to Sheol.**"

COMMENT: - The KJV teaches that the wicked are silent in the grave; whereas the NRSV has **changed** that teaching to read as "**let them go dumbfounded to Sheol**".

PSALMS 88:10 & 11: -

KJV: - "Wilt thou shew wonders to the dead? shall **the dead** arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?"

NRSV: - "Do you work wonders for the dead? Do **the shades** rise up to praise you? Selah Is your steadfast love declared in the grave, or your faithfulness in Abaddon?"

COMMENT: - The KJV asks the question "**shall the dead arise and praise thee?**"; whereas the NRSV has **changed** the word "**dead**" to the word "**shades**". What is the expression "**the shades**" referring to? This change has completely distorted the truth concerning the nature of mankind in death.

PSALMS 145:20: -

KJV: - "The LORD preserveth all them that love him: but **all** the wicked will he destroy."

CEV: - "You take care of everyone who loves you, but you destroy the wicked."

NLT: - "The LORD protects all those who love him, but he destroys the wicked."

COMMENT: - The KJV teaches that the Lord will destroy **all** the wicked; while the new versions have **deleted** the word **all** referring to the destruction of the wicked.

PSALMS 146:3 & 4: -

KJV: - "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; **in that very day his thoughts perish.**"

CEV: - "You can't depend on anyone, not even a great leader. Once they die and are buried, **that will be the end of all their plans.**"

NLT: - "Don't put your confidence in powerful people; there is no help for you there. When their breathing stops, they return to the earth, **and in a moment all their plans come to an end.**"

NIV: - "Do not put your trust in princes, in mortal men, who cannot save. When their spirit departs, they return to the ground; **on that very day their plans come to nothing.**"

NRSV: - "Do not put your trust in princes, in mortals, in whom there is no help. When their breath departs, they return to the earth; **on that very day their plans perish.**"

COMMENT: - The KJV teaches that on the very day we die our thoughts perish or cease to exist; while the new versions teach that our plans come to an end. A person's plans can come to an end, and yet still be conscious and have thoughts, thus leaving open the door for the belief in man's consciousness in death.

ISAIAH 8:19 & 20: -

KJV: - "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? **To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.**"

CEV: - "Someone may say to you, "Go to the fortunetellers who make soft chirping sounds or ask the spirits of the dead. After all, a nation ought to be able to ask its own gods what it should do." **None of those who talk like that will live to see the light of day!**"

NLT: - "So why are you trying to find out the future by consulting mediums and psychics? Do not listen to their whisperings and mutterings. Can the living find out the future from the dead? Why not ask your God? **"Check their predictions against my testimony," says the LORD. "If their predictions are different from mine, it is because there is no light or truth in them."**

NRSV: - “ Now if people say to you, “Consult the ghosts and the familiar spirits that chirp and mutter; should not a people consult their gods, the dead on behalf of the living, for teaching and for instruction?” **surely, those who speak like this will have no dawn!**”

COMMENT: - The KJV clearly makes God’s Law and Testimony the standard by which the claims of spirit mediums and wizards are to be tested, and if they do not speak in harmony with these two unerring standards, then we are to conclude that they have no light or truth in them; whereas the new versions have completely distorted this plain guiding statement of VS. 20 by **omitting** the word **“law”** from VS. 20, and they have garbled and robbed from VS. 20 the unerring standard by which we are to test the claims of spiritualists! As Isaiah 8:19 & 20 read in the new versions this passage offers no clearly defined standard by which we can protect ourselves from the deceptions of spiritualism.

ACTS 2:29 & 34: -

KJV: - “Men and brethren, let me freely speak unto you of the patriarch David, **that he is both dead and buried**, and his sepulchre is with us unto this day. ... **For David is not ascended into the heavens:** but he saith himself, The LORD said unto my Lord, Sit thou on my right hand.”

CEV: - “My friends, it is right for me to speak to you about our ancestor David. **He died and was buried**, and his tomb is still here. ... **David didn’t go up to heaven.** So he wasn’t talking about himself when he said, “The Lord told my Lord to sit at his right side.”

NLT: - “Dear brothers, think about this! David wasn’t referring to himself when he spoke these words I have quoted, **for he died and was buried**, and his tomb is still here among us. ... **For David himself never ascended into heaven**, yet he said, ‘The LORD said to my Lord, Sit in honor at my right hand”

NIV: - “Brothers, I can tell you confidently that the patriarch **David died and was buried**, and his tomb is here to this day. ... **For David did not ascend to heaven**, and yet he said, The Lord said to my Lord: Sit at my right hand”

NRSV: - “Fellow Israelites, I may say to you confidently of our ancestor **David that he both died and was buried**, and his tomb is with us to this day. ... **For David did not ascend into the heavens**, but he himself says, “The Lord said to my Lord, “Sit at my right hand”

COMMENT: - The KJV teaches that David **was still** dead and buried, and **still had not** ascended up to heaven – that is **present tense** when Peter spoke these words on the Day of Pentecost; however, the new versions by changing the tense of the verbs referring to David, merely refer to David’s death and burial and his not ascending to heaven as a past historical fact, with no reference to what was his state when Peter spoke these words on the Day of Pentecost.

ACTS 24:15: -

KJV: - “And have hope toward God, which they themselves also allow, that there shall be a resurrection **of the dead**, both of the just and unjust.”

NIV: - “And I have the same hope in God as these men, that there will be a resurrection (**deletion**) of both the righteous and the wicked.”

NRSV: - "I have a hope in God—a hope that they themselves also accept—that there will be a resurrection (**deletion**) of both the righteous and the unrighteous."

COMMENT: - By **omitting** the words "**of the dead**" the new versions have made it easier to spiritualize away the resurrection of the dead.

HEBREWS 9:27: -

KJV: - "And as it is appointed unto men once to die, **but after this the judgment.**"

CEV: - "We die only once, **and then we are judged.**"

NLT: - "And just as it is destined that each person dies only once **and after that comes judgment.**"

NIV: - "Just as man is destined to die once, **and after that to face judgment.**"

COMMENT: - The KJV teaches that after death comes **the** judgment – not an immediate judgment, but **the** Day of Judgment; whereas the new translations by **omitting** the word "**the**" teach that at the death of every person there follows "**a**" judgment. This opens the door to a belief in an intermediate state after death.

1 PETER 3:18: -

KJV: - "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened **by the Spirit.**"

CEV: - "Christ died once for our sins. An innocent person died for those who are guilty. Christ did this to bring you to God, when his body was put to death and **his spirit was made alive.**"

NLT: - "Christ also suffered when he died for our sins once for all time. He never sinned, but he died for sinners that he might bring us safely home to God. He suffered physical death, but **he was raised to life in the Spirit.**"

NRSV: - "For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but **made alive in the spirit.**"

COMMENT: - The **KJV** teaches that Jesus after he died was quickened or made alive again **by the agency of the Spirit**; whereas the new versions are teaching that Jesus was not raised from the dead as flesh and bone, but rather that he was a "spirit" or "ghost". We must remember that Jesus himself told his disciples after his resurrection that he was **not** a "spirit", but was flesh and bone – See Luke 24:37 - 40.

1 PETER 4:6: -

KJV: - "For for this cause **was the gospel preached also to them that are dead**, that they might be judged according to men in the flesh, but live according to God in the spirit."

CEV: - "The good news has even been preached to the dead, so that after they have been judged for what they have done in this life, **their spirits will live with God.**"

NLT: - "That is why the Good News was preached even to those who have died — so that although their bodies were punished with death, **they could still live in the spirit as God does.**"

NIV: - "For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to men in regard to the body, **but live according to God in regard to the spirit.**"

NRSV: - "For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, **they might live in the spirit as God does.**"

COMMENT: - The **KJV** presents the truth that the gospel was preached (past tense) to those that are now dead (present tense). The gospel was preached to them **while they were alive;** whereas the new translations subtly teach that the gospel has been preached to the dead, **after they have died.** Also the new versions are teaching that after death we shall live in the spirit. In other words, we shall live as "spirits". These changes open the door to a belief in man's consciousness in death.

2 PETER 2:9: -

KJV: - "The Lord knoweth how to deliver the godly out of temptations, **and to reserve the unjust unto the day of judgment to be punished.**"

CEV: - "This shows that the Lord knows how to rescue godly people from their sufferings **and to punish evil people while they wait for the day of judgment.**"

NLT: - "So you see, the Lord knows how to rescue godly people from their trials, **even while punishing the wicked right up until the day of judgment.**"

NIV: - "If this is so, then the Lord knows how to rescue godly men from trials and **to hold the unrighteous for the day of judgment, while continuing their punishment.**"

NRSV: - "Then the Lord knows how to rescue the godly from trial, and **to keep the unrighteous under punishment until the day of judgment.**"

COMMENT: - The **KJV** teaches that the ungodly people have been reserved by the Lord to the Day of Judgment to be punished; whereas the new translations teach that the ungodly are being punished now before the Day of Judgment arises. This change is an impeachment of God's justice for supposedly punishing people before they have been judged.

2 PETER 3:7: -

KJV: - "But the heavens and the earth, which are now, by the same word are kept in store, **reserved unto fire against the day of judgment and perdition of ungodly men.**"

CEV: - "But God has commanded the present heavens and earth **to remain until the day of judgment. Then they will be set on fire, and ungodly people will be destroyed.**"

NLT: - “And God has also commanded that the heavens and the earth **will be consumed by fire on the day of judgment, when ungodly people will perish.**”

NIV: - “By the same word the present heavens and earth are reserved for fire, **being kept for the day of judgment and destruction of ungodly men.**”

NRSV: - “But by the same word the present heavens and earth have been reserved for fire, **being kept until the day of judgment and destruction of the godless.**”

COMMENT: - Putting this verse together with 2 Peter 2:9 we find that the KJV is consistent within itself, in that it teaches that the wicked are reserved to the Day of Judgment to be punished by fire; whereas comparing these two verses from 2 Peter together in the new versions, we find that they contradict themselves. In 2 Peter 2:9 they teach that the ungodly are being punished now before the Day of Judgment occurs; while in 2 Peter 3:7 they are teaching that the ungodly are destroyed by fire at the Day of Judgment. They are self-contradictory!

ISAIAH 8:19 & 20: - “And when they shall say unto you, **Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.**”