

The Kingdom Collation
EXAMINING THE NWT
in Light of Scripture

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* * * FIVE TEXTS COMPARED * * *

NWT TEXT ABOVE

The New World Translation

THREE ENGLISH TEXTS ALONGSIDE

*English Standard Version, King James Version,
and New International Version*

ORIGINAL TEXT UNDERNEATH

Masoretic Hebrew and Greek witnesses

Alterations uncovered by latest available LLMs.
Produced and published in service, though
not written or researched by Matthew A



“Religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, inconsistency and unreasonableness have been insinuated into the teachings of the inspired writings.”

- The Kingdom Interlinear Translation Of The Greek Scriptures, p. 7-8

“The most dangerous lie is that which most closely resembles truth”

PREFACE

Life is a journey woven with trials and challenges. The way we face those moments helps shape who we become. I have come to believe that every experience, even the painful ones, serves a purpose. How could we recognize the light without having known darkness? However, I also hold firmly to the belief that no challenge is meant to imprison us forever.

Growing up within the Watchtower organization shaped me deeply. Leaving this institution was not a casual decision or a simple change of opinion. It was a long and often painful journey through fear, separation, loss, and finally the discovery of mental and spiritual freedom. My heart aches for those who remain unable to examine certain teachings without anxiety or consequence. If my past experience allows me in any way to shed some light for those ready to peek beyond the permitted and shaded boundaries and to help them test the evidence personally, then this journey will have been not only worth it but a sacred honor.

It is with that hope that I offer this book with empathy, not as an attack on individual believers, many of whom are sincere, conscientious, and deeply devoted to God. Rather, it is a thorough examination of *The New World Translation* (NWT) of Jehovah's Witnesses. This source material, which Watchtower's own publications routinely reference, is not a faithful translation of Christian Scripture but a biased revision that often crafts passages to uphold Watchtower doctrine and, as a whole, fits the very definition of propaganda. It is presented as unusually accurate and faithful to the original languages. The comparisons that follow test that claim by placing the latest NWT revision to date beside the ESV, KJV, and NIV, then returning to the Hebrew or Greek text itself. To avoid redundancy, they omit the more than 200 instances in which "Jehovah" has been inserted into the New Testament.

Scripture itself treats the handling of God's words as a solemn responsibility. Proverbs 30:5-6 warns against adding to them. That warning calls translators, teachers, and readers alike to honesty. A conclusion should follow the text; the text should not be reshaped to secure the conclusion. Proverbs 30:5-6 (ESV) reminds us: "Every word of God proves true; he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you and you be found a liar." The important, albeit painful, reality is this: if the source is manipulated, then everything built upon it becomes distorted.

To say that the beliefs of Jehovah's Witnesses, informed by an endless stream of writings that reference a biased revision, deserve careful and honest scrutiny is not merely an understatement; it is a vital and urgent call to awaken.

Truth does not need protection from careful examination. My prayer is that this evidence may offer those who are ready a chance to see with new eyes, to choose with wisdom, and to step forward with courage, finding for themselves the freedom that lies just beyond the fear of revelation.

With much love through Christ,
Amen

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THE KINGDOM COLLATION

Genesis

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1. Genesis 1:2

ENTRY 1 OF 9 • Holy Spirit and creation • IMPORTANT DIFFERENCE; HEBREW ALLOWS MORE THAN ONE READING

New World Translation (NWT)

“Now the earth was formless and desolate, and there was darkness upon the surface of the watery deep, and **God’s active force** was moving about over the surface of the waters.”

Other Translations (ESV, KJV, NIV)

ESV: “The earth was without form and void, and darkness was over the face of the deep. And **the Spirit of God** was hovering over the face of the waters.”

KJV: “And the earth was without form, and void; and darkness was upon the face of the deep. And **the Spirit of God** moved upon the face of the waters.”

NIV: “Now the earth was formless and empty, darkness was over the surface of the deep, and **the Spirit of God** was hovering over the waters.”

Original Masoretic Hebrew / Ancient Witnesses

והארץ היתה תהו ובהו וחשך על פני תהום
ורוח אלהים מרחפת על פני המים
רוח אלהים

Wəhā’āreṣ hāyṣtā tōhū wāḇōhū, wəḥōšek ‘al-panē təhôm; wərûaḥ ‘ēlōhîm mərəḥpēt ‘al-panē hammāyim.

Word-for-word meaning: “And the earth was formless and empty, and darkness [was] over the face of the deep; and **spirit/wind of God** was hovering over the face of the waters.”

Key phrase: **rûaḥ ‘ēlōhîm** — “spirit/wind/breath of God,” or in some analyses “a wind from God.”

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	God’s active force	Turns a concrete spirit/wind term into an abstract description of what it does.	Possible as a power-oriented paraphrase, but it settles what the Spirit is.
ESV	the Spirit of God	Traditional divine-spirit rendering.	Preserves ‘spirit’; capitalization is interpretive.
KJV	the Spirit of God	Traditional rendering; ‘moved’ for hovering.	Agrees with ESV on the key noun phrase.
NIV	the Spirit of God	Modern committee translation with the traditional reading.	Agrees with ESV and KJV on the key phrase.
Masoretic Hebrew	rûaḥ ‘ēlōhîm	Rûaḥ can denote wind, breath, or spirit.	Does not say ‘active force’ or settle later personhood questions.
Scholarly evidence	Spirit / wind / divine power	Major translations divide between ‘Spirit of God’ and ‘wind from God.’	The range is real; ‘active force’ is interpretive rather than transparent.

Theological Summary

The wording is not without linguistic basis. Hebrew *rûah* can mean wind, breath, or spirit, and the United Bible Societies handbook recognizes renderings including “the power of God” and “a wind from God.” The comparison versions use “Spirit of God,” while translations such as the NRSV and NJPS choose a wind-from-God sense.

The important step is “**active force**.” It changes an image-bearing Hebrew term into an abstract explanation and removes the Hebrew text’s ambiguity. Official Watchtower teaching then cites Genesis 1:2 as support for defining the holy spirit as God’s impersonal “power in action.”

Capitalized “Spirit” is also interpretive and does not by itself prove later Trinitarian personhood. The capitalization question recurs at Genesis 6:3 and 41:38; Hebrew has no uppercase/lowercase distinction, and major versions divide. A direct translation would retain “spirit/wind” and explain the range in a note.

Practical assessment: The NWT gives a defensible meaning-based paraphrase, but it doctrinally narrows a broader Hebrew term. It should be labeled interpretation, not the only direct meaning of *rûah* ‘*elôhîm*.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page “Genesis 1:1–31,” v. 2.
2. BibleHub, online comparison pages “Genesis 1:2 Parallel”, displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, accents, and word forms pages “Genesis 1:2 Interlinear”.
4. William D. Reymond and Euan McG. Fry, *A Handbook on Genesis* (UBS Helps for Translators; New York: United Bible Societies, 1997), commentary on Genesis 1:2, reproduced as “Translation commentary on Genesis 1:2” (online excerpt). UBS / TIPs commentary
5. Watch Tower Bible and Tract Society, “What Is the Holy Spirit?” *Bible Questions Answered*, article 81, sections “The Bible’s answer” and “The holy spirit is not a person” (online). JW.org — What Is the Holy Spirit?
6. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 1, “Creation,” pp. 526–547, especially the opening discussion of Genesis 1:2 and “active force” on p. 526 (online edition). JW.org — Insight, Creation

2. Genesis 2:2–3

ENTRY 2 OF 9 • The seventh day and God’s rest • CLEAR WORDING DIFFERENCE; THE THEOLOGY REMAINS DEBATED

New World Translation (NWT)

“2 And by the seventh day, God had completed the work that he had been doing, and he **began to rest** on the seventh day from all his work that he had been doing. 3 And God went on to bless the seventh day and to declare it sacred, for on it God **has been resting** from all the work that he has created, all that he purposed to make.”

Other Translations (ESV, KJV, NIV)

ESV: “2 And on the seventh day God finished his work that he had done, and he **rested** on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God **rested** from all his work that he had done in creation.”

KJV: “2 And on the seventh day God ended his work which he had made; and he **rested** on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he **had rested** from all his work which God created and made.”

NIV: “2 By the seventh day God had finished the work he had been doing; so on the seventh day he **rested** from all his work. 3 Then God blessed the seventh day and made it holy, because on it he **rested** from all the work of creating that he had done.”

Original Masoretic Hebrew / Ancient Witnesses

ויכל אלהים ביום השביעי מלאכתו אשר עשה
וישבת ביום השביעי מכל מלאכתו אשר עשה
ויברך אלהים את יום השביעי ויקדש אתו
כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות

וישבת ביום השביעי כי בו שבת

Waykal 'ēlōhīm bayyôm haššabī'ī malāktô 'āšer 'āsāh; wayyišbōt bayyôm haššabī'ī ... kī bō šābat mikkol-malāktô.

Word-for-word meaning: “And God finished on/by the seventh day his work that he had done, and he **ceased/rested** on the seventh day ... because on it he **ceased/rested** from all his work.”

Both Hebrew verbs mean that God ceased or rested. Their forms present the action as part of the completed creation account; neither one by itself says that the rest continued for ages.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	began to rest / has been resting	Adds the ideas ‘began’ and ‘has continued’.	Makes an ongoing seventh-day reading explicit.
ESV	rested / rested	Simple past in both verses.	Treats the cessation as a completed narrative event.
KJV	rested / had rested	Past and past-perfect English.	No explicit multi-millennial duration.
NIV	rested / rested	Simple past in both verses.	Agrees with ESV on whether the action is complete.
Masoretic Hebrew	wayyišbōt / šābat	Both are ordinary Hebrew forms used for past action in a narrative.	Means cease/rest; no English helper verb marking an ongoing action appears.
Scholarly evidence	ceased / rested	Translation handbooks and major versions use completed cessation.	Ongoing divine rest can be argued theologically, but is not encoded by the verb alone.

Theological Summary

The Hebrew root means to cease or stop, not recuperate from fatigue. Both Hebrew forms present the action as completed within the creation account. The ESV, KJV, NIV, NET, and UBS translation guidance render the event with completed past language.

The NWT’s “began to rest” can describe entry into a state. “Has been resting,” however, explicitly carries that state to the writer’s present and supports the Watchtower teaching that the seventh creative day was still underway millennia later.

That theology is not uniquely Witness and has scholarly defenders, especially in readings that connect Genesis with Hebrews 4 and the missing evening-and-morning formula. The issue is transparency: the NWT places the larger theological reading inside Genesis’s verb itself.

Practical assessment: The ongoing-rest interpretation is possible as a theological reading drawn from the Bible as a whole, but “has been resting” is more explicitly ongoing than the Hebrew form and the translation consensus. That ongoing sense should be explained in a note rather than built into the main text.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page “Genesis 2:1–25,” vv. 2–3.
2. BibleHub, online comparison pages “Genesis 2:2 Parallel”; “Genesis 2:3 Parallel”, displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, accents, and word forms pages “Genesis 2:2 Interlinear”; “Genesis 2:3 Interlinear”.
4. William D. Reybourn and Euan McG. Fry, *A Handbook on Genesis* (UBS Helps for Translators; New York: United Bible Societies, 1997), commentary on Genesis 2:2 and 2:3, reproduced online as separate TIPs excerpts. UBS / TIPs — Genesis 2:2; UBS / TIPs — Genesis 2:3

Source Notes

5. Matthew Haynes and P. Paul Krüger, “Creation Rest: Genesis 2:1–3 and the First Creation Account,” *Old Testament Essays* 30, no. 3 (2017), section “Divine Rest in the Ancient Near East and Israel,” doi:10.17159/2312-3621/2017/v30n3a8 (online HTML). SciELO — Creation Rest
6. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 1, “Creation,” pp. 526–547, section “Length of Creative Days,” discussion of Genesis 2:1–3 and Hebrews 4 (online edition). JW.org — Insight, Creation

3. Genesis 4:7

ENTRY 3 OF 9 • Sin and human choice • THE MEANING CHANGES; THE NWT IS A DEFENSIBLE MINORITY READING

New World Translation (NWT)

“If you turn to doing good, will you not be restored to favor? But if you do not turn to doing good, sin is crouching at the door, and its craving is to dominate you; **but will you get the mastery over it?**”

Other Translations (ESV, KJV, NIV)

ESV: “If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, **and you must rule over it.**”

KJV: “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, **and thou shalt rule over him.**”

NIV: “If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, **but you must rule over it.**”

Original Masoretic Hebrew / Ancient Witnesses

הלוא אם תיטיב שאת ואם לא תיטיב לפתח חטאת רבץ
ואליך תשוקתו ואתה תמשל בו
ואתה תמשל בו

Hālō’ ʾim-têtîḇ šə’et; wəʾim lō’ têtîḇ, lappetaḥ ḥaṭṭā’î rōḇeṣ; wəʾeleḵā təšūqātô, wəʾattā timšol-bô.

Word-for-word meaning: “Is it not—if you do well—lifting up? But if you do not do well, at the door sin is crouching; toward you is its desire, **and you will/must rule over it.**”

The first question begins with *hālō’*, a Hebrew marker meaning ‘is it not?’ The final words, *wəʾattā timšol-bô*, have no matching question marker. Context must decide whether the verb expresses a prediction, an ability, or an obligation.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	but will you get the mastery over it?	A question mark and English helper verb turn the final clause into an open challenge.	Emphasizes Cain’s choice; the clause does not itself state a command.
ESV	and you must rule over it	Supplies the force of a command rather than a question.	God directly charges Cain to master sin.
KJV	and thou shalt rule over him	Uses ‘shall,’ allowing prediction or obligation.	No final question mark; mastery is asserted rather than asked.
NIV	but you must rule over it	Makes the clause an obligation.	Agrees with the dominant modern rendering.
Masoretic Hebrew	wəʾattā timšol-bô	Literally, ‘and/but you will/rule over it.’	The verb is context-sensitive; only the earlier question has an explicit question marker.

Source	Key wording	What the form does	What the evidence supports
Scholarly evidence	you must / should rule over it	UBS treats the speech as advice; most major committees use obligation.	A question is a defensible minority reading, represented by the NWT and ISV.

Theological Summary

Genesis 4:7 is grammatically difficult. Hebrew verbs do not always match one English tense or kind of statement, and the final contrast can be heard as prediction, capacity, or exhortation. Even so, the verse's first rhetorical question is explicitly marked by **hālōʿ**, while the final clause is not.

The punctuation changes the kind of statement. "You must rule over it" is a direct divine charge; "will you get the mastery over it?" leaves the outcome as a challenge. Both readings preserve moral responsibility and Cain's failure, but they do not make the same assertion.

The NWT is not alone: the International Standard Version also prints a final question and notes the command as an alternative. Official Watchtower teaching then quotes the NWT question to illustrate free choice—Cain had to decide whether to master his anger. That use establishes interpretive consequence, not a translator's motive.

Practical assessment: The question mark is not a cosmetic difference: it converts a direct obligation into an open challenge. The command reading has the stronger translation consensus, while the NWT remains a defensible minority interpretation that should be identified as such.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page "Genesis 4:1–26," v. 7.
2. BibleHub, online comparison pages "Genesis 4:7 Parallel", displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, accents, and word forms pages "Genesis 4:7 Interlinear".
4. William D. Reymann and Euan McG. Fry, *A Handbook on Genesis* (UBS Helps for Translators; New York: United Bible Societies, 1997), commentary on Genesis 4:7, reproduced as "Translation commentary on Genesis 4:7" (online excerpt). UBS / TIPs commentary
5. BibleHub, "Genesis 4:7 Parallel," all-version section including the International Standard Version's final question and alternate command reading (online). BibleHub — Genesis 4:7
6. Watch Tower Bible and Tract Society, "The Bible's Viewpoint: What Is a Parent's Goal?," *Awake!*, October 2011, section "Why Attempts at Complete Control Fail," item 1 applying Genesis 4:7 to free choice (online). JW.org — What Is a Parent's Goal?

4. Genesis 8:22

ENTRY 4 OF 9 • WHILE THE EARTH REMAINS / FROM NOW ON • THE 2013 REVISION REMOVES THE HEBREW DURATION CLAUSE FROM THE MAIN LINE

New World Translation (NWT)

8:22: "From now on, the earth will never cease to have seed-sowing and harvest, cold and heat, summer and winter, and day and night."

Other Translations (ESV, KJV, NIV)

ESV: 8:22: "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, **shall not cease."**

KJV: 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night **shall not cease."**

NIV: 8:22: "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night **will never cease."**

Original Masoretic Hebrew

עוד כלימי הארץ זרע וקציר וקר וחם וקיץ וחרף ויום ולילה לא ישבתו:

עוד כלימי הארץ ... לא ישבתו

‘ōd kol-yəmə hā’āreṣ ... lō’ yišbōtū - ‘for all the days of the earth ... they shall not cease’

Word-for-word meaning: “Still / for all the days of the earth, seedtime and harvest, cold and heat, summer and winter, and day and night, shall not cease.”

‘Ōd marks continuation; kol-yəmə hā’āreṣ is a temporal construct phrase, ‘all the days of the earth’—idiomatically, ‘while the earth remains.’ The paired cycles are the subjects of lō’ yišbōtū, the Qal imperfect third-person masculine plural of šābat, ‘they shall not cease.’ Hebrew does not make ‘the earth’ the subject of ‘will never cease.’ The current NWT does both: it moves the temporal phrase into ‘From now on’ and recasts the earth as the thing that ‘will never cease to have’ the cycles.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	From now on, the earth will never cease to have	Moves the temporal phrase into an opening adverb and makes the earth the subject of ‘will never cease to have.’	Preserves onward time, but removes the Hebrew duration clause and materially restructures the assertion.
ESV	While the earth remains ... shall not cease	Keeps the duration clause attached to the recurring cycles.	Directly represents the syntax and agrees with KJV and NIV.
KJV	While the earth remaineth ... shall not cease	Uses older English while preserving the same temporal boundary.	Substantively agrees with ESV and NIV.
NIV	As long as the earth endures ... will never cease	States the duration clause idiomatically in modern English.	Substantively agrees with ESV and KJV.
Masoretic Hebrew	‘ōd kol-yəmə hā’āreṣ ... lō’ yišbōtū	Frames the promise by ‘all the days of the earth’; the cycles are what shall not cease.	The grammar does not say that the earth itself will never cease.
Scholarly translation consensus	while / as long as the earth remains	Preserves the temporal frame while leaving wider eschatological questions open.	The 1984 NWT also retained ‘For all the days the earth continues.’

Theological Summary

All four translations promise stable created cycles after the Flood. The question is how long the Hebrew says those cycles continue.

Hebrew opens with a temporal frame: ‘for all the days of the earth,’ idiomatically, ‘while the earth remains.’ The ESV, KJV, and NIV preserve that limit. The current NWT instead says, ‘From now on, the earth will never cease to have ...,’ removing the duration clause and making the earth itself the subject of an unqualified ‘never cease’ statement.

That is not a neutral modernization. It changes what the sentence appears to prove. The contrast is sharper because the 1984 NWT still read, ‘For all the days the earth continues.’ The 2013 committee replaced its earlier temporal wording. Official Watchtower teaching also states that the literal planet will never be destroyed. The revision’s effect is therefore plainly doctrine-consistent, although this verse alone cannot establish the editors’ private motive.

The warranted classification is a strong meaning-tilting revision, not a claim that every word is lexically impossible. ‘From now on’ preserves part of ‘ōd’s forward-looking force, but it does not preserve the full Hebrew clause. Nor does the Hebrew itself prove that the earth must end; it simply does not make this verse an unqualified statement that the planet can never cease.

Practical assessment: Hebrew does not say, ‘the earth will never cease.’ It says the recurring cycles will not cease while the earth’s days continue. The current NWT removes that distinction and makes Genesis 8:22 sound like direct proof that the planet has no end. Readers should be shown the source-language boundary in the main text, not left to recover it elsewhere.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, Genesis 8:22, current text. NWT Study Edition - Genesis 8
2. Watch Tower Bible and Tract Society of New York, *New World Translation of the Holy Scriptures-With References* (1984), Genesis 8:22, 'For all the days the earth continues.' 1984 NWT - Genesis 8
3. Crossway, ESV; KJV; and Biblica, NIV (2011), Genesis 8:22. BibleGateway - Genesis 8:22
4. Karl Elliger and Wilhelm Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1997), Genesis 8:22.

5. Ludwig Koehler, Walter Baumgartner, and Johann Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, entries עֹד, יוֹם, שָׁבַת; Brown-Driver-Briggs, corresponding entries.
6. Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary 1 (Waco, TX: Word Books, 1987), p. 191, treating the promise as lasting while the earth remains.
7. Watch Tower Bible and Tract Society, 'Will the Earth Be Destroyed?', section 'The Bible's answer.' JW.org - Will the Earth Be Destroyed?

5. Genesis 10:9

ENTRY 5 OF 9 • Nimrod's character • CLEAR DIFFERENCE FROM THE HEBREW WORDING

New World Translation (NWT)

"He became a mighty hunter **in opposition to Jehovah**. That is why there is a saying: 'Just like Nimrod, a mighty hunter **in opposition to Jehovah**.'"

Other Translations (ESV, KJV, NIV)

ESV: "He was a mighty hunter **before the LORD**. Therefore it is said, 'Like Nimrod a mighty hunter **before the LORD**.'"

KJV: "He was a mighty hunter **before the LORD**: wherefore it is said, Even as Nimrod the mighty hunter **before the LORD**."

NIV: "He was a mighty hunter **before the LORD**; that is why it is said, 'Like Nimrod, a mighty hunter **before the LORD**.'"

Original Masoretic Hebrew / Ancient Witnesses

הוא היה גבר ציד לפני יהוה
על כן יאמר כנמרד גבור ציד לפני יהוה
לפני יהוה

Hû'-hâyâ gibbôr-ṣayid lipnê YHWH; 'al-kên yē'āmar kənimrôd, gibbôr ṣayid lipnê YHWH.

Word-for-word meaning: "He was a mighty hunter **before the face / in the presence of YHWH**; therefore it is said, 'Like Nimrod, a mighty hunter before YHWH.'"

Key phrase, repeated twice: **lipnê YHWH** — "before the face of," "in front of," or "in the presence of YHWH."

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	in opposition to Jehovah	Makes a hostile moral relation explicit.	Reader receives Nimrod as a rebel inside the verse.
ESV	before the LORD	Retains the ordinary spatial/relational idiom.	Leaves moral evaluation to context.
KJV	before the LORD	Literal traditional rendering.	No Hebrew word means ‘opposition’.
NIV	before the LORD	Matches ESV and KJV.	Translation consensus is uniform here.
Masoretic Hebrew	lipnê YHWH	Literally ‘before the face/presence of YHWH.’	Can contribute to a negative reading contextually, but does not itself say ‘against.’
Scholarly evidence	before / in YHWH’s sight	Modern versions and NET retain ‘before’; studies debate Nimrod’s moral portrait.	Negative characterization is plausible inference, not the preposition’s usual meaning.

Theological Summary

The phrase **lipnê YHWH** ordinarily means “before” or “in the presence of YHWH.” All three requested comparison translations, the NET, and most modern committees retain that wording. No separate Hebrew word means “opposition.”

A negative reading is nevertheless ancient and contextually plausible. Nimrod’s kingdom begins at Babel in Shinar, and literary scholarship connects Genesis 10:8–12 with the rebellion of Genesis 11. The NWT therefore elevates one interpretation rather than inventing it.

The effect is substantial. Official Watchtower publications use the phrase to identify Nimrod as a self-appointed rebel, Babel’s ringleader, and a fountainhead of false religion. The Hebrew text permits a negative portrait but does not state that full judgment in this preposition.

Practical assessment: “In opposition to” is a plausible contextual interpretation but not the direct or consensus translation of **lipnê**. The NWT turns an inference into explicit narration.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page “Genesis 10:1–32,” v. 9.
2. BibleHub, online comparison pages “Genesis 10:9 Parallel”, displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, accents, and word forms pages “Genesis 10:9 Interlinear”.
4. Biblical Studies Press, *New English Translation*, “Genesis 10:9,” verse text and translation notes on “before the LORD” and the negative interpretation (online). NET Bible — Genesis 10:9
5. Mary Katherine Y. H. Hom, “‘A Mighty Hunter before YHWH’: Genesis 10:9 and the Moral-Theological Evaluation of Nimrod,” *Vetus Testamentum* 60, no. 1 (2010): 63–68, especially pp. 63–65 (online record). JSTOR record 20700047
6. Carol Bakhos, “Nimrod: The Making of a Nemesis,” *TheTorah.com* (2021), sections “A Mighty Hunter Before YHWH” and “Shinar and the Tower of Babel” (online). *TheTorah.com — Nimrod*
7. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 2, “Nimrod,” p. 503, especially the paragraphs on Genesis 10:9, Babel, and “in opposition to” Jehovah (online edition). JW.org — Insight, Nimrod

6. Genesis 17:13

ENTRY 6 OF 9 • How long the circumcision covenant lasts • MODERATELY STRONG; THE HEBREW WORD HAS A BROAD RANGE

New World Translation (NWT)

“Every man born in your house and every man purchased with your money must be circumcised, and my covenant in your flesh must serve as a **lasting covenant**.”

Other Translations (ESV, KJV, NIV)

ESV: “both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an **everlasting covenant**.”

KJV: “He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an **everlasting covenant**.”

NIV: “Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an **everlasting covenant**.”

Original Masoretic Hebrew / Ancient Witnesses

המול ימול יליד ביתך ומקנת כסף
והיתה בריתי בבשרכם לברית עולם
לברית עולם

Himmōl yimmōl yōlīd bēṭəḵā ūmīqnaṭ kaspeḵā; wəhāyātāh bərītī biḥśarkem librīt ‘ōlām.

Word-for-word meaning: “The house-born and money-bought must surely be circumcised; my covenant shall be in your flesh as a covenant of ‘ōlām [long duration/perpetuity].”

Key term: ‘ōlām — remote or indefinite duration; often “forever,” “everlasting,” “perpetual,” or contextually “age-long.”

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	lasting covenant	Uses duration language that can end after a long period.	Weaker to many English readers than ‘everlasting.’
ESV	everlasting covenant	Conventional rendering of bərīt ‘ōlām.	Presents unqualified perpetuity.
KJV	everlasting covenant	Traditional rendering.	Agrees with ESV and NIV.
NIV	everlasting covenant	Modern agreement among major translations.	Preserves the same duration label used in vv.7 and 19.
Masoretic Hebrew	bərīt ‘ōlām	Covenant of indefinite/perpetual duration.	Context determines whether absolute endlessness is intended.
Scholarly evidence	everlasting / perpetual	Major versions and UBS use ‘everlasting’ here.	The range of meanings still makes ‘lasting’ possible; theology must reconcile later circumcision teaching.

Theological Summary

Hebrew **‘ōlām** is context-sensitive. It can describe endless duration, permanence within an age, or a horizon whose endpoint is not in view. “Lasting” is therefore not impossible from the Hebrew word.

The internal pattern is more significant than the word alone. The NWT renders **ḇərīt ‘ōlām** “everlasting covenant” in Genesis 17:7 and 17:19, but “lasting covenant” where the covenant is marked in flesh. The ESV, KJV, NIV, and UBS guidance retain “everlasting” in verse 13.

Official Watchtower reference material says physical circumcision was recognized only until 33 C.E. Most Christian traditions likewise do not require Gentile circumcision, so the temporal interpretation is not uniquely Witness. The translation question is whether that reconciliation should be encoded by changing the English duration term.

Practical assessment: “Lasting” is defensible within **‘ōlām**’s range, but the NWT’s selective wording creates a real English contrast absent from the repeated Hebrew phrase. The doctrinal effect is plausible; motive is not provable.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page “Genesis 17:1–27,” v. 13.
2. BibleHub, online comparison pages “Genesis 17:13 Parallel”, displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, accents, and word forms pages “Genesis 17:13 Interlinear”.
4. William D. Reayburn and Euan McG. Fry, *A Handbook on Genesis* (UBS Helps for Translators; New York: United Bible Societies, 1997), commentary on Genesis 17:13, reproduced as “Translation commentary on Genesis 17:13” (online excerpt). UBS / TIPs commentary
5. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 1, “Covenant,” pp. 520–525, section “Covenant of Circumcision,” especially the statement that God recognized physical circumcision until 33 C.E. (online edition). JW.org — Insight, Covenant

7. Genesis 18:22

ENTRY 7 OF 9 • Abraham’s intercession and a disputed reading • CLEAR DEPARTURE FROM THE SURVIVING MANUSCRIPT EVIDENCE

New World Translation (NWT)

“Then the men left from there and went toward Sodom, but **Jehovah remained with Abraham.**”

Other Translations (ESV, KJV, NIV)

ESV: “So the men turned from there and went toward Sodom, but **Abraham still stood before the LORD.**”

KJV: “And the men turned their faces from thence, and went toward Sodom: but **Abraham stood yet before the LORD.**”

NIV: “The men turned away and went toward Sodom, but **Abraham remained standing before the LORD.**”

Original Masoretic Hebrew / Ancient Witnesses

ויפנו משם האנשים וילכו סדמה
ואברהם עודנו עמד לפני יהוה

ואברהם עודנו עמד לפני יהוה

Wayyipnū miššām bā’ānāšīm wayyeleḵū Səḏōmāh; wə’Abrāhām ‘ōḏennū ‘ōmēḏ līpñē YHWH.

Word-for-word meaning: “And the men turned from there and went toward Sodom; and/but **Abraham was still standing before YHWH.**”

The surviving Hebrew text makes Abraham the person who is standing and YHWH the one before whom he stands.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	Jehovah remained with Abraham	Makes YHWH the subject and neutralizes ‘stood before.’	Adopts a reconstructed alternative in the main text.
ESV	Abraham ... stood before the LORD	Follows the surviving Masoretic wording.	Preserves Abraham’s petitioner posture.
KJV	Abraham stood ... before the LORD	Follows the same Hebrew subject and relation.	Agrees with ESV and NIV.
NIV	Abraham remained standing before the LORD	Main text follows MT; footnote records the ancient alternative.	Makes the manuscript issue transparent.
Masoretic Hebrew	Abraham ... standing before YHWH	Unambiguous subject/object grammar in the received text.	Supported by surviving ancient translations; Qumran fragment is inconclusive.
Scholarly evidence	MT in text; alternative in note	A scribal tradition claims an earlier YHWH-before-Abraham form.	The reconstruction is historically debated and lacks a surviving textual witness.

Theological Summary

The received Hebrew, the Samaritan Pentateuch, all surviving Septuagint copies, the Syriac Peshitta, Targum Onkelos, and the Vulgate make Abraham the subject. The relevant Qumran fragment is too damaged to decide.

A later Jewish tradition lists Genesis 18:22 among scribal corrections and reports an earlier sense, “YHWH was still standing before Abraham.” The NWT follows that reconstruction, then paraphrases “standing before” as “remained with.” The NIV instead keeps the surviving text and identifies the tradition in a footnote.

The change shifts who appears to act in the scene: the received text portrays Abraham standing before YHWH as he begins intercession; the NWT emphasizes divine condescension or patience. The reversal does not by itself prove or disprove an appearance of the prehuman Christ or the Trinity.

Practical assessment: The NWT follows a real ancient interpretive tradition, not a modern invention. Yet it silently promotes a reconstruction not found in a surviving manuscript over the surviving Hebrew and evidence from ancient translations.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page “Genesis 18:1–33,” v. 22.
2. BibleHub, online comparison pages “Genesis 18:22 Parallel”, displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, accents, and word forms pages “Genesis 18:22 Interlinear”.
4. *New International Version* (2011), “Genesis 18:22,” main text and footnote distinguishing the Masoretic reading from the ancient scribal tradition (online). BibleGateway — NIV Genesis 18:22
5. Tim Hegg, “Genesis 18:22 & the Tiqqune Sopherim: Textual, Midrashic, and for What Purpose?,” TorahResource Institute, Masorah Section paper, Society of Biblical Literature Annual Meeting (San Antonio, 2016), pp. 1–19, especially witness survey pp. 1–4 and conclusion pp. 17–19 (online PDF). TorahResource Institute — paper PDF

8. Genesis 19:24

ENTRY 8 OF 9 • Who acts in the repeated YHWH wording • IMPORTANT THEOLOGICAL EFFECT; THE NWT READING IS GRAMMATICALLY POSSIBLE

New World Translation (NWT)

“Then Jehovah made it rain sulfur and fire on Sodom and Gomorrah—it came from Jehovah, from the heavens.”

Other Translations (ESV, KJV, NIV)

ESV: “Then **the LORD rained** on Sodom and Gomorrah sulfur and fire **from the LORD** out of heaven.”

KJV: “Then **the LORD rained** upon Sodom and upon Gomorrah brimstone and fire **from the LORD** out of heaven.”

NIV: “Then **the LORD rained down** burning sulfur on Sodom and Gomorrah—**from the LORD** out of the heavens.”

Original Masoretic Hebrew / Ancient Witnesses

ויהוה המטיר על סדם ועל עמרה גפרית ואש

מאת יהוה מן השמים

ויהוה המטיר מאת יהוה

Wayhwh himtir ‘al-Səḏôm wə‘al-‘Ămôrâ gāpōrîṭ wā‘ēš, mē‘ēt YHWH min-baššāmayim.

Word-for-word meaning: “And YHWH caused to rain on Sodom and Gomorrah sulfur and fire **from YHWH**, from the heavens.”

The Hebrew repeats **YHWH** as grammatical subject and again after **mē‘ēt** (“from”). It contains no separate words corresponding to “it came.”

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	it came from Jehovah, from the heavens	A dash plus added words turn the second YHWH into the source of the material.	Explicitly presents one Jehovah acting from heaven.
ESV	the LORD rained ... from the LORD	Retains the repeated divine name in one verbal construction.	Leaves the unusual self-reference or relationship between the actors visible.
KJV	the LORD rained ... from the LORD	Traditional word-for-word rendering of the repetition.	Historically invited both single-actor and two-actor readings.
NIV	the LORD rained ...—from the LORD	Uses a dash but supplies no new subject or verb.	Emphasizes heavenly source while retaining the repeated construction.
Masoretic Hebrew	YHWH himtir ... mē‘ēt YHWH	‘YHWH caused to rain ... from YHWH.’	Does not grammatically identify whether repetition is speaking of oneself in the third person, emphasis, or more than one divine actor.
Scholarly evidence	YHWH rained ... from YHWH	More word-for-word translations preserve the repetition; UBS and NET permit a single-source paraphrase.	The verse alone does not establish either the Trinity or a necessary two-person reading.

Theological Summary

This entry is not about replacing “LORD” with “Jehovah”; both occurrences correspond to YHWH. The important change is grammatical. The current NWT inserts “it came” after a dash, so sulfur and fire become the subject of a clarifying clause. Its own 1984 edition retained the more formal “Jehovah ... from Jehovah” construction.

The Hebrew repetition is genuinely striking but not self-interpreting. Some Christian readers have treated it as more than one divine actor or an appearance of the prehuman Christ. Andrew Malone’s study of God speaking of himself in the third person documents third-person self-reference as a live grammatical explanation, while UBS and the NET understand the final phrase as emphasizing that the judgment came from YHWH in heaven.

Official Watchtower explanations explicitly reject a Trinitarian inference and read the repetition as Jehovah acting from himself. The 2013 punctuation therefore installs that defensible interpretation in the sentence instead of leaving the repeated construction exposed. A reader should be shown both the Hebrew form and the interpretive options.

Practical assessment: The NWT’s single-actor reading is grammatically defensible and the verse does not prove two divine persons. Yet the dash and supplied “it came” narrow a conspicuous ambiguity preserved by the Hebrew and comparison versions, so that clarification should appear in a note rather than be built into the main text without explanation.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page “Genesis 19:1–38,” v. 24.
2. BibleHub, online comparison pages “Genesis 19:24 Parallel”, displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, accents, and word forms pages “Genesis 19:24 Interlinear”.
4. Watchtower Online Library, “Genesis 19:24” translation-comparison page, current *New World Translation* and 1984 Reference Bible columns, v. 24 (online). WOL — Genesis 19:24 comparison
5. William D. Rebyburn and Euan McG. Fry, *A Handbook on Genesis* (UBS Helps for Translators; New York: United Bible Societies, 1997), commentary on Genesis 19:24, reproduced as “Translation commentary on Genesis 19:24” (online excerpt). UBS / TIPs commentary
6. Andrew S. Malone, “God the Illeist: Third-Person Self-References and Trinitarian Hints in the Old Testament,” *Journal of the Evangelical Theological Society* 52, no. 3 (September 2009): 499–518, especially pp. 500–501 on Genesis 19:24 (online PDF). JETS article PDF
7. Watch Tower Bible and Tract Society, “Questions From Readers,” *The Watchtower Announcing Jehovah’s Kingdom*, May 15, 1982, p. 31, opening question on whether Genesis 19:24 indicates a Trinity and discussion of Genesis 18:22–19:24 (online edition). Watchtower Online Library — Questions From Readers

9. Genesis 37:35

ENTRY 9 OF 9 • Sheol, death, and reunion • MODERATELY STRONG DOCTRINAL EFFECT

New World Translation (NWT)

“And all his sons and all his daughters kept trying to comfort him, but he kept refusing to take comfort, saying: ‘I will go down **into the Grave mourning my son!**’ And his father continued weeping for him.”

Other Translations (ESV, KJV, NIV)

ESV: “All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, ‘No, I shall go down **to Sheol to my son, mourning.**’ Thus his father wept for him.”

KJV: “And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down **into the grave unto my son mourning.** Thus his father wept for him.”

NIV: “All his sons and daughters came to comfort him, but he refused to be comforted. ‘No,’ he said, ‘I will continue to mourn **until I join my son in the grave.**’ So his father wept for him.”

Original Masoretic Hebrew / Ancient Witnesses

ויקמו כל בניו וכל בנותיו לנחמו וימאן להתנחם
ויאמר כי ארד אל בני אבל שאלה
ויברך אתו אביו
ארד אל בני אבל שאלה

Wayyōmer: kī ʿerēd ʾel-bənī ʾābēl šəʾlāh; wayyēbrk ʾōtō ʾābīw.

Word-for-word meaning: “And he said, ‘For **I shall go down to my son, mourning, to Sheol,**’ and his father wept for him.”

The Hebrew places ‘to my son’ and ‘to Sheol’ around the word for mourning. The grammar can mean either that Jacob will mourn until death or that he expects to join his son in Sheol.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	the Grave / mourning my son	Turns ‘to my son’ into the object of mourning.	Selects lifelong mourning and removes explicit movement ‘to my son.’
ESV	Sheol / to my son	Retains both Hebrew destination phrases.	Allows a reunion-in-Sheol sense.
KJV	grave / unto my son	Translates Sheol generically but keeps ‘unto my son.’	Preserves the grammatical ambiguity.
NIV	join my son in the grave	Makes the reunion interpretation explicit.	Opposite interpretive direction from the NWT.
Masoretic Hebrew	to my son ... to Sheol	Two destination phrases with ‘mourning’ between them.	Can mean mourning until death or joining the son in Sheol.
Scholarly evidence	two acceptable readings	UBS guidance says both lifelong-mourning and reunion readings are acceptable.	Sheol is not simply equivalent to a single burial plot or later Christian hell.

Theological Summary

The Hebrew says, in sequence, “I shall go down — to my son — mourning — to Sheol.” The UBS handbook judges two readings acceptable: Jacob will still mourn for Joseph when he dies, or Jacob expects to join Joseph in Sheol.

The NWT chooses the first by turning *’el-bəni* (“to my son”) into “mourning my son.” Its capitalized “Grave,” with a footnote defining Sheol as mankind’s common grave, also inserts Watchtower terminology. The ESV preserves Sheol and the grammar; the KJV keeps “unto my son”; the NIV chooses reunion explicitly.

Ancient Israelite language about Sheol is varied. Some passages stress silence and inactivity; others depict shades or the dead as continuing in an underworld. Genesis 37:35 alone cannot establish either an immortal soul or complete unconsciousness.

Practical assessment: The NWT selects an interpretation that UBS regards as possible, but its paraphrase conceals the equally viable “to my son” reading and aligns the result with official common-grave doctrine.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page “Genesis 37:1–36,” v. 35.
2. BibleHub, online comparison pages “Genesis 37:35 Parallel”, displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, accents, and word forms pages “Genesis 37:35 Interlinear”.
4. William D. Reymond and Euan McG. Fry, *A Handbook on Genesis* (UBS Helps for Translators; New York: United Bible Societies, 1997), commentary on Genesis 37:35, reproduced as “Translation commentary on Genesis 37:35” (online excerpt). UBS / TIIPs commentary
5. Meghan Henning, “No Heaven or Hell, Only She’ol,” *TheTorah.com* (2021), section “She’ol: Grave, Death, or Underworld?,” especially the discussion of Genesis 37:35 (online). *TheTorah.com* — Sheol
6. Watch Tower Bible and Tract Society, *What Does the Bible Really Teach?*, appendix “What Are Sheol and Hades?,” pp. 212–213, section defining Sheol as the common grave of dead mankind (online edition). JW.org — What Are Sheol and Hades?

THE KINGDOM COLLATION

Exodus

Verses Compared

1. Exodus 3:12, 14	22
2. Exodus 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17	23
3. Exodus 9:6	27
4. Exodus 15:16	29
5. Exodus 20:5; 23:24; 34:14	30
6. Exodus 20:11	32
7. Exodus 21:22–25	34
8. Exodus 23:28	36
9. Exodus 24:11	38
10. Exodus 31:17	39
11. Exodus 32:1, 4, 8, 23, 31	40
12. Exodus 32:14	43

1. Exodus 3:12, 14

ENTRY 1 OF 12 • God's presence and self-description • PROBABLY SIGNIFICANT; HEBREW ALLOWS MORE THAN ONE READING

New World Translation (NWT)

3:12: “To this he said: ‘I will **prove to be with you**, and this is the sign for you that it was I who sent you: After you have brought the people out of Egypt, you people will serve the true God on this mountain.’”

3:14: “So God said to Moses: ‘**I Will Become What I Choose to Become.**’ And he added: ‘This is what you are to say to the Israelites, “**I Will Become** has sent me to you.”’”

Other Translations (ESV, KJV, NIV)

ESV: 3:12: “He said, ‘But **I will be with you**, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.’”

3:14: “God said to Moses, ‘**I am who I am.**’ And he said, ‘Say this to the people of Israel: “**I am** has sent me to you.”’”

KJV: 3:12: “And he said, Certainly **I will be with thee**; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.”

3:14: “And God said unto Moses, **I Am That I Am**: and he said, Thus shalt thou say unto the children of Israel, **I Am** hath sent me unto you.”

NIV: 3:12: “And God said, ‘**I will be with you.** And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.’”

3:14: “God said to Moses, ‘**I am who I am.** This is what you are to say to the Israelites: “**I am** has sent me to you.”’”

Original Masoretic Hebrew / Ancient Witnesses

כי אהיה עמך
אהיה אשר אהיה
אהיה שלחני אליכם
אהיה אשר אהיה

kî 'ehyeh 'immāk ... 'ehyeh 'āšer 'ehyeh ... 'ehyeh šəlahānī 'ālēkem

Word-for-word meaning: “For **I am/will be** with you ... **I am/will be who/what I am/will be** ... **I am/will be** has sent me to you.”

'Ehyeh comes from the Hebrew verb ‘to be or become’ and can be rendered ‘I am’ or ‘I will be.’ The linking word *'āšer* can mean who, that, or what. No separate Hebrew word means ‘choose.’

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	prove to be; Will Become What I Choose to Become	Makes a future sense, proven results, and choice explicit.	A future or action-oriented reading is defensible; “choose” is explanatory addition.
ESV	I will be; I AM WHO I AM	Connects promised presence with the traditional self-description.	A major, defensible rendering; not the only grammatical option.
KJV	I will be; I AM THAT I AM	Preserves the traditional existential form.	Within the Hebrew range, though English present tense chooses a present-time reading.
NIV	I will be; I AM WHO I AM	Agrees with the ESV on the main wording.	Footnoting is appropriate because the phrase remains disputed.
Masoretic Hebrew	’ehyeh ... ’ehyeh ’āšer ’ehyeh	Can carry present/future and the sense of a state or an action.	Does not state directly choosing or prove-to-be result.
Scholarly evidence	I am / I will be; action-oriented readings debated	Academic treatments emphasize uncertainty and the 3:12 presence link.	No consensus warrants silently adding “choose.”

Theological Summary

The NWT is not wrong merely because it uses future or action-oriented language. Hebrew verb forms do not map mechanically onto one English tense, and scholarly discussions recognize “I am,” “I will be,” and related action-oriented possibilities. Verse 12—“I will be with you”—is an important literary anchor.

The additional words are the issue. **“Prove to be”** supplies the idea of proving something through results, and **“what I choose”** supplies choice not represented by a distinct Hebrew word. The rendering moves from translation toward an interpretive definition of how God becomes whatever his purpose requires.

That reading is explicit in the NWT’s own appendix, which says the name presents God as becoming what is needed to fulfill his purpose. This establishes doctrinal alignment, not bad faith. It also makes the conventional Christian “I AM” association less immediate while emphasizing God becoming whatever his purpose requires.

Practical assessment: “Will become” lies within a serious scholarly range; “what I choose” is an important theological explanation placed in the text. The result should be described as a probable added interpretation, not as a simple wording error.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 3:12, 14, including the identified footnote(s), online. JW.org
2. Crossway, *English Standard Version*, ESV.org passage page, “Exodus 3:12, 14,” cited verse(s), online. ESV.org
3. BibleHub, “Exodus 3:12, 14: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub 3:12; 3:14
4. BibleHub, “Exodus 3:12, 14: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. Interlinear 3:14
5. Christine Hayes, “The Hebrew Bible in Its Ancient Near Eastern Setting: Biblical Religion in Context,” Lecture 7 in *Introduction to the Old Testament (Hebrew Bible)*, Yale Open Courses, lecture transcript sections discussing Exodus 3:14, online. Yale
6. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, Appendix A4, “The Divine Name in the Hebrew Scriptures,” section on Exodus 3:14 and the meaning assigned to the divine name, online. JW.org

2. Exodus 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17

ENTRY 2 OF 12 • God and Pharaoh’s hardened heart • CLEAR AND REPEATED DIFFERENCE

New World Translation (NWT)

4:21: “Then Jehovah said to Moses: ‘After you have returned to Egypt, see that you perform before Pharaoh all the miracles that I have empowered you to do. But I will **allow his heart to become obstinate**, and he will not send the people away.’”

7:3: “As for me, I will **allow Pharaoh’s heart to become obstinate**, and I will multiply my signs and my miracles in the land of Egypt.”

9:12: “But Jehovah **allowed Pharaoh’s heart to become obstinate**, and he did not listen to them, just as Jehovah had told Moses.”

10:1: “Then Jehovah said to Moses: ‘Go in to Pharaoh, for I have **allowed his heart and the hearts of his servants to become unresponsive**, so that I may display these signs of mine right before him,’”

10:20: “However, Jehovah **allowed Pharaoh’s heart to become obstinate**, and he did not send the Israelites away.”

10:27: “So Jehovah **allowed Pharaoh’s heart to become obstinate**, and he did not consent to send them away.”

11:10: “Moses and Aaron performed all these miracles before Pharaoh, but Jehovah **allowed Pharaoh’s heart to become obstinate**, so that he did not send the Israelites away from his land.”

14:4: “‘I will **allow Pharaoh’s heart to become obstinate**, and he will chase after them, and I will glorify myself by means of Pharaoh and all his army; and the Egyptians will certainly know that I am Jehovah.’ So that is what they did.”

14:8: “Thus Jehovah **allowed the heart of Pharaoh king of Egypt to become obstinate**, and he chased after the Israelites, while the Israelites were going out with confidence.”

14:17: “As for me, I am **allowing the hearts of the Egyptians to become obstinate**, so that they will go in after them; thus I will glorify myself by means of Pharaoh and all his army, his war chariots, and his cavalymen.”

Other Translations (ESV, KJV, NIV)

ESV: 4:21: “And the LORD said to Moses, ‘When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will **harden his heart**, so that he will not let the people go.’”

7:3: “But I will **harden Pharaoh’s heart**, and though I multiply my signs and wonders in the land of Egypt,”

9:12: “But the LORD **hardened the heart of Pharaoh**, and he did not listen to them, as the LORD had spoken to Moses.”

10:1: “Then the LORD said to Moses, ‘Go in to Pharaoh, for I have **hardened his heart and the heart of his servants**, that I may show these signs of mine among them,’”

10:20: “But the LORD **hardened Pharaoh’s heart**, and he did not let the people of Israel go.”

10:27: “But the LORD **hardened Pharaoh’s heart**, and he would not let them go.”

11:10: “Moses and Aaron did all these wonders before Pharaoh, and the LORD **hardened Pharaoh’s heart**, and he did not let the people of Israel go out of his land.”

14:4: ““And I will **harden Pharaoh’s heart**, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the LORD.’ And they did so.”

14:8: “And the LORD **hardened the heart of Pharaoh king of Egypt**, and he pursued the people of Israel while the people of Israel were going out defiantly.”

14:17: ““And I will **harden the hearts of the Egyptians** so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen.”

KJV: 4:21: “And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will **harden his heart**, that he shall not let the people go.”

7:3: “And I will **harden Pharaoh’s heart**, and multiply my signs and my wonders in the land of Egypt.”

9:12: “And the LORD **hardened the heart of Pharaoh**, and he hearkened not unto them; as the LORD had spoken unto Moses.”

10:1: “And the LORD said unto Moses, Go in unto Pharaoh: for I have **hardened his heart, and the heart of his servants**, that I might shew these my signs before him:”

10:20: “But the LORD **hardened Pharaoh’s heart**, so that he would not let the children of Israel go.”

10:27: “But the LORD **hardened Pharaoh’s heart**, and he would not let them go.”

11:10: “And Moses and Aaron did all these wonders before Pharaoh: and the LORD **hardened Pharaoh’s heart**, so that he would not let the children of Israel go out of his land.”

14:4: “And I will **harden Pharaoh’s heart**, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.”

14:8: “And the LORD **hardened the heart of Pharaoh king of Egypt**, and he pursued after the children of Israel: and the children of Israel went out with an high hand.”

14:17: “And I, behold, I will **harden the hearts of the Egyptians**, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.”

NIV: 4:21: “The LORD said to Moses, ‘When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will **harden his heart** so that he will not let the people go.’”

7:3: “But I will **harden Pharaoh’s heart**, and though I multiply my signs and wonders in Egypt,”

9:12: “But the LORD **hardened Pharaoh’s heart** and he would not listen to Moses and Aaron, just as the LORD had said to Moses.”

10:1: “Then the LORD said to Moses, ‘Go to Pharaoh, for I have **hardened his heart and the hearts of his officials** so that I may perform these signs of mine among them,’”

10:20: “But the LORD **hardened Pharaoh’s heart**, and he would not let the Israelites go.”

10:27: “But the LORD **hardened Pharaoh’s heart**, and he was not willing to let them go.”

11:10: “Moses and Aaron performed all these wonders before Pharaoh, but the LORD **hardened Pharaoh’s heart**, and he would not let the Israelites go out of his country.”

14:4: “‘And I will **harden Pharaoh’s heart**, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD.’ So the Israelites did this.”

14:8: “The LORD **hardened the heart of Pharaoh king of Egypt**, so that he pursued the Israelites, who were marching out boldly.”

14:17: “‘I will **harden the hearts of the Egyptians** so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen.’”

Original Masoretic Hebrew / Ancient Witnesses

ואני אחזק את לבו
ואני אקשה את לב פרעה
כי אני הכבדתי את לבו
ויחזק יהוה את לב פרעה

אחזק אקשה הכבדתי ויחזק יהוה

wa’ānī ’āḥazzēq ’et-libbô ... wa’ānī ’aqšeh ’et-lēb par’ōb ... kī-’ānī hīkbadtī ’et-libbô ... wayḥazzēq YHWH ’et-lēb par’ōb

Word-for-word meaning: “And I will **strengthen/harden** his heart ... I will **make hard** Pharaoh’s heart ... I have **made heavy** his heart ... YHWH **hardened/strengthened** Pharaoh’s heart.”

The passages use three different Hebrew roots meaning strengthen or harden, make hard, and make heavy. In every listed clause God is directly named as the one acting; no Hebrew word means ‘allow.’

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	allow(ed) ... to become obstinate	Turns every listed statement of divine action into permission.	Adds the same idea across three different Hebrew roots.
ESV	I/the LORD hardened	Preserves active divine causation and the narrative tension.	Matches Hebrew grammar and the usual practice of major translations.
KJV	I/the LORD hardened	Keeps God as active subject.	Agrees with ESV, NIV, and the direct Hebrew grammar.
NIV	I/the LORD hardened	Modern idiom without converting causation into permission.	Consensus rendering of the action pattern.
Masoretic Hebrew	harden / strengthen / make heavy	Uses active verbal forms with God as subject.	Theology may explain the action; grammar does not say “allow.”
Scholarly evidence	Active divine hardening; purpose debated	Interpretations of sovereignty and responsibility differ.	Translation consensus preserves active causation rather than permission.

Theological Summary

Exodus deliberately alternates descriptions of Pharaoh hardening his own heart, his heart becoming hard, and God hardening it. The NWT retains Pharaoh’s self-hardening elsewhere but changes the listed divine-action clauses into permission. That removes much of the text’s unresolved tension.

The pattern cannot be explained by one difficult Hebrew word: it applies “allow” to three different Hebrew roots and to explicit first- and third-person divine subjects. A permissive-causation theology can be argued, but it is an explanation of the clauses, not their direct wording.

The repeated change bears on divine sovereignty, judicial hardening, human responsibility, repentance, and Romans 9. Watchtower teaching rejects divine predetermination, while every altered clause moves in that same doctrinal direction. Across three Hebrew roots, that coordinated pattern supports deliberate institutional steering, not merely accidental fit.

Practical assessment: This is a clear and repeated interpretive change. The Hebrew directly says that God hardens, strengthens, or makes hearts heavy; the NWT repeatedly replaces that form with permission without marking it as interpretation.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17, including the identified footnote(s), online. Exodus 4; 7; 9; 10; 11; 14
2. BibleHub, “Exodus 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub 4:21; 14:17
3. BibleHub, “Exodus 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. Interlinear 7:3; 10:1
4. BibleHub Hebrew Lexicon, Brown–Driver–Briggs/Strong dictionary entry H2388 *hāzaq*, H7185 *qāšā*, and H3513 *kābēd*, ranges of meaning and cited Exodus occurrences, online. *hāzaq*; *qāšā*; *kābēd*
5. Watch Tower Bible and Tract Society of Pennsylvania, “What Does the Bible Say About Free Will? Is God in Control?,” *Bible Questions Answered*, article 44, section “The Bible’s answer,” online. JW.org

3. Exodus 9:6

ENTRY 3 OF 12 • How much livestock died • PROBABLY SIGNIFICANT

New World Translation (NWT)

“And Jehovah did this on the very next day, and **all sorts of** livestock of Egypt **began to die**, but not one of Israel’s livestock died.”

Other Translations (ESV, KJV, NIV)

ESV: “And the next day the LORD did this thing. **All the livestock of the Egyptians died**, but not one of the livestock of the people of Israel died.”

KJV: “And the LORD did that thing on the morrow, and **all the cattle of Egypt died**: but of the cattle of the children of Israel died not one.”

NIV: “And the next day the LORD did it: **All the livestock of the Egyptians died**, but not one animal belonging to the Israelites died.”

Original Masoretic Hebrew / Ancient Witnesses

ויעש יהוה את הדבר הזה ממחרת
וימת כל מקנה מצרים וממקנה בני ישראל לא מת אחד
וימת כל מקנה מצרים

wayyāmoṭ kol miqneh miṣrayim

Word-for-word meaning: “And **all** the livestock of Egypt **died**.”

Kol means ‘all’ or ‘every’ within the scope set by context, and *wayyāmoṭ* means ‘and it died.’ The Hebrew does not say ‘all sorts’ or ‘began to die.’

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	all sorts ... began to die	Changes quantity to categories and completion to onset.	An explanation inserted without a note, not a word-for-word translation.
ESV	All ... died	Preserves universal wording and completed event.	Matches Hebrew and the agreement among the ESV, KJV, and NIV.
KJV	all ... died	Preserves the surface claim.	Context must supply any restriction.
NIV	All ... died	Agrees with ESV/KJV on scope and whether the action is complete.	Mainstream translation wording.
Masoretic Hebrew	kol ... wayyāmoṭ	Says all/every within scope, then died.	Verse 3’s “in the field” may delimit scope; that is contextual reasoning.
Scholarly evidence	all ... died ; scope/hyperbole discussed	Commentators limit “all” by context or recognize hyperbole.	NWT embeds one resolution and additionally changes the event to onset.

Theological Summary

The plain clause appears to conflict with Egyptian livestock mentioned later in the plague cycle and at the sea. Context supplies possible answers: verse 3 specifies livestock “in the field,” different categories or owners may remain, and narrative universals can be hyperbolic.

The NWT does not merely choose one meaning of *kol*. It adds “**sorts of**” and changes the completed event into “**began to die**.” Those two moves pre-resolve the tension inside the translated verse instead of leaving the reader to evaluate context and genre.

No distinctive doctrine about livestock is involved. The consequence is methodological: the wording supports an official insistence on complete biblical harmony by making a perceived discrepancy less visible. That is alignment, not proof of motive.

Practical assessment: The reading chosen to fit the surrounding story is plausible, but the NWT places it directly into the verse without a note and adds the idea that the action began. This is a probable meaning-changing addition rather than a direct translation of the clause.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 9:6, including the identified footnote(s), online. JW.org
2. BibleHub, “Exodus 9:6: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub
3. BibleHub, “Exodus 9:6: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. BibleHub Interlinear
4. Watch Tower Bible and Tract Society of Pennsylvania, “Are There Contradictions in the Bible?” *Bible Questions Answered*, section “The Bible’s answer,” online. JW.org

4. Exodus 15:16

ENTRY 4 OF 12 • Redemption and belonging to God • PROBABLY SIGNIFICANT; NO MOTIVE CAN BE SHOWN FROM THIS VERSE ALONE

New World Translation (NWT)

“Fear and dread will fall upon them. Because of the greatness of your arm they will be as motionless as a stone Until your people pass by, O Jehovah, Until the people whom you **produced** pass by.”

Other Translations (ESV, KJV, NIV)

ESV: “Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have **purchased**.”

KJV: “Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast **purchased**.”

NIV: “Terror and dread will fall on them. By the power of your arm they will be as still as a stone— until your people pass by, LORD, until the people you **bought** pass by.”

Original Masoretic Hebrew / Ancient Witnesses

עד יעבר עמך יהוה
עד יעבר עם זו קנית
עם זו קנית

‘am-zû qānîṭā

Word-for-word meaning: “The people whom you **acquired/bought**.”

Qānā can mean acquire, buy, or possess and can sometimes mean create. In this song about rescue and redemption, most dictionaries and translations favor the sense ‘acquired’ or ‘purchased.’

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	produced	Selects the creation/origination branch.	Possible by broad range of meanings, but less favored in this context.
ESV	purchased	Retains acquisition/redemption imagery.	Agrees with KJV, NIV, and the word's usual sense in this context.
KJV	purchased	Reads the people as acquired by rescue.	Traditional and strong in this context.
NIV	bought	Plain-English acquisition metaphor.	Consensus sense in this verse.
Masoretic Hebrew	qānîṭā	The Hebrew word can mean acquire or buy and can sometimes refer to creating.	Context is needed; the word alone does not force either branch.
Scholarly evidence	acquired / bought / redeemed	Major versions and BDB's reading in this context favor acquisition.	"Produced" is a defensible but probably inferior minority rendering here.

Theological Summary

The range of meanings is genuine: *qānā* can describe acquiring or possessing and can carry an originating/creating sense in some passages. The NWT's "produced" therefore is not fabricated from nothing.

Context weighs against it. The song has just celebrated the people whom God "redeemed" in verse 13, and the acquisition reading continues that ownership-by-deliverance imagery. Brown–Driver–Briggs specifically classifies Exodus 15:16 under God victoriously redeeming his people.

The choice can weaken a later Christian pattern of bought/purchased redemption language, but Witness doctrine itself strongly affirms ransom and redemption. The evidence supports a less likely in this context selection, not a claim of denominational motive.

Practical assessment: "Produced" falls within the Hebrew word's wider range but does not best fit this occurrence. The consensus acquisition/purchase sense is more probable in the song's context of rescue and redemption.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, "The Second of Moses, Called Exodus," chapter page(s) and cited verse(s) 15:16, including the identified footnote(s), online. JW.org
2. BibleHub, "Exodus 15:16: Parallel Translations," English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub
3. BibleHub, "Exodus 15:16: Interlinear Hebrew Text Analysis," Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. BibleHub Interlinear
4. Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament*, online entry H7069, *qānā*, sense and Exodus 15:16 occurrence, online. BDB

5. Exodus 20:5; 23:24; 34:14

ENTRY 5 OF 12 • Idolatry and God's jealousy • THE BASIC IDEA IS DEFENSIBLE, BUT THE FORCE OF THE WORDING CHANGES

New World Translation (NWT)

20:5: "You must not bow down to them nor **be enticed to serve them**, for I, Jehovah your God, am a God who **requires exclusive devotion**, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation of those who hate me,"

23:24: "You must not bow down to their gods or **be persuaded to serve them**, and you must not imitate their practices. Instead, you must demolish them and smash their sacred pillars."

34:14: "You must not bow down to another god, for Jehovah is **known for requiring exclusive devotion**. Yes, he is a God who **requires exclusive devotion**."

Other Translations (ESV, KJV, NIV)

ESV: 20:5: “You shall not bow down to them **or serve them**, for I the LORD your God am **a jealous God**, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me,”

23:24: “You shall not bow down to their gods **nor serve them**, nor do as they do, but you shall utterly overthrow them and break their pillars in pieces.”

34:14: “(for you shall worship no other god, for the LORD, **whose name is Jealous, is a jealous God**),”

KJV: 20:5: “Thou shalt not bow down thyself to them, **nor serve them**: for I the LORD thy God am **a jealous God**, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;”

23:24: “Thou shalt not bow down to their gods, **nor serve them**, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.”

34:14: “For thou shalt worship no other god: for the LORD, **whose name is Jealous, is a jealous God**:”

NIV: 20:5: “You shall not bow down to them or **worship them**; for I, the LORD your God, am **a jealous God**, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,”

23:24: “Do not bow down before their gods or **worship them** or follow their practices. You must demolish them and break their sacred stones to pieces.”

34:14: “Do not worship any other god, for the LORD, **whose name is Jealous, is a jealous God**.”

Original Masoretic Hebrew / Ancient Witnesses

ולא תעבדם כי אנכי יהוה אלהיך אל קנא
לא תשתחוה לאלהיהם ולא תעבדם
כי יהוה קנא שמו אל קנא הוא
לא תעבדם קנא שמו

wəlō' tā'āḇəḏēm ... 'ēl qannā' ... YHWH qannā' šmō

Word-for-word meaning: “And you shall **not serve them** ... a jealous God ... for YHWH—**Jealous is his name**—is a jealous God.”

ʿĀḇad means serve; no entice/persuade verb appears in 20:5 or 23:24. *Qannā'* denotes divine jealousy and the demand for undivided allegiance. In 34:14, *qannā' šmō* is the striking statement “Jealous [is] his name.”

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	enticed/persuaded to serve; requires exclusive devotion	Adds a motivational frame, then explains the jealousy metaphor.	The explanation of jealousy is reasonable, but ‘enticed’ and ‘persuaded’ are added without being marked as interpretation.
ESV	serve; jealous; whose name is Jealous	Directly prohibits service and preserves metaphor and self-description.	Closer to the force and form of the Hebrew.
KJV	serve; jealous; whose name is Jealous	Retains the direct command, repeated adjective, and name grammar.	Traditional direct rendering.
NIV	worship; jealous; whose name is Jealous	Uses worship for service and retains the same imagery.	Strong agreement across the comparison versions.
Masoretic Hebrew	do not serve; qannā’ ... qannā’ šəmô	Directly prohibits service and, in 34:14, uses a name statement.	Exclusive devotion explains the metaphor but is not the same tone or kind of statement.
Scholarly evidence	Jealous / intolerant of rivals / exclusive claim	The basic meaning is undivided allegiance.	NWT conveys the function while replacing the image and name statement.

Theological Summary

In 20:5 and 23:24 the Hebrew directly prohibits serving the gods. The NWT instead says not to **be enticed** or **be persuaded** to serve them, supplying a motivational frame not expressed by a separate verb. The prohibition remains clear, but it can sound aimed at yielding to influence rather than service itself.

“Exclusive devotion” is a serious meaning-based rendering of *qannā’*. In covenant context, divine jealousy is not petty envy but God’s intolerance of rival worship and demand for Israel’s undivided loyalty. The NWT’s own reference work acknowledges both “jealous” and “exacting exclusive devotion.”

The larger change appears in 34:14. The Hebrew and all three comparison versions call **Jealous** God’s name. The NWT turns that arresting self-description into the explanatory phrase “is known for requiring,” then repeats its preferred doctrinal terminology. A Study Edition note records the literal grammar but does not restore it to the running text.

The wording shapes how readers imagine God’s character: metaphorical jealousy and a divine name in one form; a direct worship requirement in the other. Both communicate exclusivity, but they are not equivalent in tone and effect.

Practical assessment: The NWT gives a defensible explanation of *qannā’* that is shaped by doctrine, meaningfully changes 34:14’s image and name statement, and supplies enticed/persuaded in two direct service prohibitions. The result is interpretive, not baseless.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 20:5; 23:24; 34:14, including the identified footnote(s), online. 20; 23; 34
2. Crossway, *English Standard Version*, ESV.org passage page, “Exodus 20:5; 23:24; 34:14,” cited verse(s), online. 20:5; 34:14
3. BibleHub, “Exodus 20:5; 23:24; 34:14: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub 34:14
4. BibleHub, “Exodus 20:5; 23:24; 34:14: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. Interlinear 20:5; 23:24; 34:14
5. Tina Sherman, “After the Golden Calf: Is the Covenant Renewed with a Ritual Decalogue?,” *TheTorah.com*, sections translating and discussing Exodus 34, online. TheTorah.com
6. Watch Tower Bible and Tract Society of Pennsylvania, “Exclusive Devotion,” *Insight on the Scriptures*, vol. 1, entry “Exclusive Devotion,” especially the Exodus 20:5 and 34:14 discussion, online. Watchtower Online Library

6. Exodus 20:11

ENTRY 6 OF 12 • The seventh day and God’s rest • IMPORTANT DIFFERENCE

New World Translation (NWT)

“For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and he **began to rest** on the seventh day. That is why Jehovah blessed the Sabbath day and made it sacred.”

Other Translations (ESV, KJV, NIV)

ESV: “For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and **rested** on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.”

KJV: “For in six days the LORD made heaven and earth, the sea, and all that in them is, and **rested** the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

NIV: “For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he **rested** on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.”

Original Masoretic Hebrew / Ancient Witnesses

וינח ביום השביעי

וינח

wayyānaḥ bayyôm haššabīʿî

Word-for-word meaning: “And he **rested** on the seventh day.”

Wayyānaḥ is a Hebrew narrative verb meaning that God rested or settled. No separate Hebrew word means ‘began.’ It is a different verb from the one used in Genesis 2:2–3, but neither verb requires the added English wording.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	began to rest	Turns the event into onset of an ongoing state.	Adds important timing that the Hebrew does not require.
ESV	rested	Simple completed narrative statement.	Matches the Hebrew form and agreement among major translations.
KJV	rested	Retains ordinary event wording.	Does not add ‘began’.
NIV	rested	Agrees with ESV/KJV on how the action is presented.	Mainstream rendering.
Masoretic Hebrew	wayyānaḥ	Narrates that God rested.	Does not itself state that the rest continued indefinitely.
Scholarly evidence	rested	Handbooks render ordinary past rest.	Hebrews 4 may support a Bible-wide inference, but not an added word that is not marked as interpretation.

Theological Summary

The NWT converts an ordinary narrative action into the **beginning** of a state. That makes a continuing seventh-day rest appear grammatically encoded in Exodus, even though the Hebrew verb and the comparison translations simply say God rested.

An ongoing divine rest can be argued from Genesis 2’s literary form and from Hebrews 4. That is a theological conclusion drawn from the Bible as a whole. It should not be silently inserted into *wayyānaḥ*, especially because Exodus 20 uses a different rest verb from Genesis 2.

Official Watchtower material teaches that God’s rest day began long ago and remains ongoing; the added “began” directly puts that doctrine into Exodus 20:11. With no Hebrew or control-version support, this is deliberate institutional steering.

Practical assessment: “Began” adds timing as an interpretation. The ongoing-rest theology may be defended from an argument drawn from the Bible as a whole, but Exodus 20:11 does not express that onset by a separate word or form.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 20:11, including the identified footnote(s), online. JW.org
2. Crossway, *English Standard Version*, ESV.org passage page, “Exodus 20:11,” cited verse(s), online. ESV.org
3. BibleHub, “Exodus 20:11: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub
4. BibleHub, “Exodus 20:11: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. BibleHub Interlinear
5. Noel D. Osborn and Howard A. Hatton, *A Handbook on Exodus*, United Bible Societies Handbook Series, TIPs online page “Translation commentary on Exodus 20:11,” online. UBS / TIPs
6. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “Hebrews Study Notes—Chapter 4,” notes on Hebrews 4:3–4 concerning the continuing seventh-day rest, online. Watchtower Online Library

7. Exodus 21:22–25

ENTRY 7 OF 12 • Injury and equal justice • CLEAR WORDING WITH MAJOR CONSEQUENCES

New World Translation (NWT)

21:22: “If men should struggle with each other and they hurt a pregnant woman and she gives birth prematurely but **no fatality results**, the offender must pay the damages imposed on him by the husband of the woman; and he must pay it through the judges.”

21:23: “But if a **fatality does occur**, then you must give life for life,”

21:24: “eye for eye, tooth for tooth, hand for hand, foot for foot,”

21:25: “burn for burn, wound for wound, blow for blow.”

Other Translations (ESV, KJV, NIV)

ESV: 21:22: “When men strive together and hit a pregnant woman, so that her children come out, but there is **no harm**, the one who hit her shall surely be fined, as the woman’s husband shall impose on him, and he shall pay as the judges determine.”

21:23: “But if there is **harm**, then you shall pay life for life,”

21:24: “eye for eye, tooth for tooth, hand for hand, foot for foot,”

21:25: “burn for burn, wound for wound, stripe for stripe.”

KJV: 21:22: “If men strive, and hurt a woman with child, so that her fruit depart from her, and yet **no mischief follow**: he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges determine.”

21:23: “And if any **mischief follow**, then thou shalt give life for life,”

21:24: “Eye for eye, tooth for tooth, hand for hand, foot for foot,”

21:25: “Burning for burning, wound for wound, stripe for stripe.”

NIV: 21:22: “If people are fighting and hit a pregnant woman and she gives birth prematurely but there is **no serious injury**, the offender must be fined whatever the woman’s husband demands and the court allows.”

21:23: “But if there is **serious injury**, you are to take life for life,”

21:24: “eye for eye, tooth for tooth, hand for hand, foot for foot,”

21:25: “burn for burn, wound for wound, bruise for bruise.”

Original Masoretic Hebrew / Ancient Witnesses

ויצאו ילדיה ולא יהיה אסון
ואם אסון יהיה ונתתה נפש תחת נפש

אסון

wāyāšə'ū yalādeihā wəlō' yihyeh 'āsôn ... wə'im-'āsôn yihyeh ... nepeš taḥat nāpeš

Word-for-word meaning: “And **her children come out**, and there is no **harm**; but if harm occurs ... life for life.”

'Āsôn means harm or calamity, not death alone. The Hebrew does not say whether the injured person is the woman, the child, or either one, and scholars continue to debate that question.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	no fatality / fatality	Narrows the governing injury term to death.	Important main-text restriction; the footnote allows serious injury.
ESV	no harm / harm	Keeps the injury category broad.	Agrees in substance with KJV and NIV against fatality-only wording.
KJV	no mischief / mischief	Uses an older broad term for injury or calamity.	Does not restrict the provision to death.
NIV	no serious injury / serious injury	Makes severity explicit while retaining nonfatal injury.	Joins ESV/KJV in the meaningful contrast with “fatality.”
Masoretic Hebrew	'āsôn — harm/calamity	Uses one broad term before and after the penalty clause.	Does not limit the condition to death.
Scholarly evidence	harm / serious injury / calamity	The affected person and birth outcome remain disputed.	The range of meanings is broader than fatality alone.

Theological Summary

This entry is retained only for the unanimous contrast in the injury term. The ESV's "harm," KJV's "mischief," and NIV's "serious injury" all permit nonfatal injury; the NWT main text restricts the same condition to **"fatality."**

That restriction is especially difficult because the following list includes nonfatal harms—eye, tooth, hand, foot, burn, wound, and bruise—as well as "life for life." The Study Edition footnote gives "serious injury," but the broader option is absent from the running text.

The separate birth-outcome question is outside this entry because the comparison set does not present one shared alternative there. Official Witness teaching uses the passage in discussions of fetal life, but this strict comparison establishes only the narrower, main-text alteration from harm to fatality.

Practical assessment: "Fatality" is meaningfully narrower than *ʾāsôn* and than the broader meaning shared by the ESV, KJV, and NIV. The NWT footnote discloses the broader reading, but the main text embeds an important restriction.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, "The Second of Moses, Called Exodus," chapter page(s) and cited verse(s) 21:22–25, including the identified footnote(s), online. JW.org
2. Crossway, *English Standard Version*, ESV.org passage page, "Exodus 21:22–25," cited verse(s), online. 21:22; 21:23
3. BibleHub, "Exodus 21:22–25: Parallel Translations," English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub 21:22; 21:23
4. BibleHub, "Exodus 21:22–25: Interlinear Hebrew Text Analysis," Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. Interlinear 21:22
5. Noel D. Osborn and Howard A. Hatton, *A Handbook on Exodus*, United Bible Societies Handbook Series, TIPs online page "Translation commentary on Exodus 21:22–25," online. UBS / TIPs
6. Watch Tower Bible and Tract Society of Pennsylvania, "What Does the Bible Say About Abortion?," *Bible Questions Answered*, article 162, paragraphs citing Exodus 21:22–23 and footnote a, online. JW.org

8. Exodus 23:28

ENTRY 8 OF 12 • The hornet image in the conquest • NOTICEABLE DIFFERENCE; WEAK BASIS FOR AN ACCUSATION

New World Translation (NWT)

"I will send the **feeling of dejection** ahead of you, and it will drive the Hi'vites, the Ca'naan-ites, and the Hit'tites out from before you."

Other Translations (ESV, KJV, NIV)

ESV: "And I will send **hornets** before you, which shall drive out the Hivites, the Canaanites, and the Hittites from before you."

KJV: "And I will send **hornets** before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee."

NIV: "I will send **the hornet** ahead of you to drive the Hivites, Canaanites and Hittites out of your way."

Original Masoretic Hebrew / Ancient Witnesses

ושלחתי את הצרעה לפניך
הצרעה

waššālahṭī 'et-haṣṣir'āh lōpānekā

Word-for-word meaning: Traditionally, “And I will send **the hornet** before you.”

Haṣṣir'āh is rare. Ancient tradition supports hornet/wasp; modern proposals include pestilence, plague, panic, terror, depression, or discouragement.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	feeling of dejection	Changes a possible concrete instrument into psychological collapse.	Minority alternative supported by dictionaries; footnote gives panic/terror.
ESV	hornets	Preserves the ancient hornet tradition.	Major word-for-word translation; the rare Hebrew word remains uncertain.
KJV	hornets	Traditional concrete reading.	Supported by ancient versions, not made certain by later familiarity.
NIV	the hornet	Retains singular collective imagery.	Agrees with ESV/KJV against NWT.
Masoretic Hebrew	haṣṣir'āh	Rare term traditionally identified as hornet.	Cognate and contextual arguments generate serious alternatives.
Scholarly evidence	No secure consensus beyond divine expulsion	UBS records hornet and modern panic/dejection proposals.	NWT's reading is unusually visible but academically defensible.

Theological Summary

The alteration changes the scene: literal hornets or a hornet-like plague in the comparison versions, internal dejection in the NWT. Because the rare word occurs only a few times, ancient translation tradition, cognates, and conquest context all carry unusual weight.

The UBS handbook treats the traditional hornet sense as uncertain and notes support in modern dictionaries for depression, discouragement, panic, or terror. Other modern versions use pestilence or plague. The NWT is therefore not inventing a private sense.

An official Watchtower article argues that the later narratives record Canaanite fear but no literal hornet deployment. That is a harmonizing contextual defense. The entry belongs in the comparison because the imagery changes, while its verdict should remain favorable to the existence of a scholarly alternative.

Practical assessment: A noticeable but defensible minority rendering. The NWT replaces traditional concrete imagery with psychological terror; the evidence does not justify labeling that choice a denominational distortion.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 23:28, including the identified footnote(s), online. JW.org
2. Crossway, *English Standard Version*, ESV.org passage page, “Exodus 23:28,” cited verse(s), online. ESV.org
3. BibleHub, “Exodus 23:28: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub
4. BibleHub, “Exodus 23:28: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. BibleHub Interlinear
5. Noel D. Osborn and Howard A. Hatton, *A Handbook on Exodus*, United Bible Societies Handbook Series, TIPs online page “Translation commentary on Exodus 23:28,” online. UBS / TIPs
6. Watch Tower Bible and Tract Society of Pennsylvania, “Footnotes That Magnify Jehovah God,” *The Watchtower*, November 15, 1973, p. 702, paragraph discussing Exodus 23:28, online. Watchtower Online Library

9. Exodus 24:11

ENTRY 9 OF 12 • Seeing God • CLEAR ADDITION

New World Translation (NWT)

“He did not harm the distinguished men of Israel, and they saw **a vision of** the true God and ate and drank.”

Other Translations (ESV, KJV, NIV)

ESV: “And he did not lay his hand on the chief men of the people of Israel; they **beheld God**, and ate and drank.”

KJV: “And upon the nobles of the children of Israel he laid not his hand: also they **saw God**, and did eat and drink.”

NIV: “But God did not raise his hand against these leaders of the Israelites; they **saw God**, and they ate and drank.”

Original Masoretic Hebrew / Ancient Witnesses

ויחזו את האלהים ויאכלו וישתו

ויחזו את האלהים

wayyehēzû ʿet-hāʾĕlōhîm

Word-for-word meaning: “And they saw/beheld God.”

H-z-h is a seeing/perceiving verb and can occur in visionary contexts, but this clause contains no noun or modifier corresponding to “a vision of.”

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	saw a vision of the true God	Changes direct seeing of God into seeing God through a vision.	“A vision of” is supplied theological explanation.
ESV	beheld God	Preserves the direct object and intensive seeing verb.	Matches Hebrew clause structure.
KJV	saw God	Direct seeing statement.	Agrees with ESV/NIV on the absence of a supplied vision noun.
NIV	saw God	Plain-English direct object.	Committee consensus.
Masoretic Hebrew	wayyehēzû ʿet-hāʾĕlōhîm	Directly states seeing/beholding God.	How divine visibility is theologically qualified is not stated in this phrase.
Scholarly evidence	they saw/beheld God	UBS treats the non-harm as notable precisely because the leaders saw God.	Vision/visible appearance remains an interpretive explanation, not the words themselves.

Theological Summary

The Hebrew clause is direct: the leaders saw or beheld God. Its surrounding logic is equally direct—God did not strike them. The UBS handbook even treats this as an exception to the expectation that a human could not see God and live.

The NWT adds “**a vision of**”, making the event explicitly a vision. The seeing verb can certainly be used in visions, and no responsible theology should infer that the elders comprehended God’s full essence. But the explanatory noun is not present in this clause.

Official Witness teaching states that no human has literally seen God and explicitly explains Exodus 24 as a vision. The addition makes that harmonization part of the verse. The NWT’s verse 10 wording—“they saw the God of Israel”—also shows that the underlying tension is not fully removed.

Practical assessment: A strong doctrinal insertion. A vision or an appearance adapted to human sight may be a theological explanation, but “a vision of” should be marked as interpretation rather than presented as the words themselves.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 24:11, including the identified footnote(s), online. JW.org
2. Crossway, *English Standard Version*, ESV.org passage page, “Exodus 24:11,” cited verse(s), online. ESV.org
3. BibleHub, “Exodus 24:11: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub
4. BibleHub, “Exodus 24:11: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. BibleHub Interlinear
5. Noel D. Osborn and Howard A. Hatton, *A Handbook on Exodus*, United Bible Societies Handbook Series, TIPs online page “Translation commentary on Exodus 24:11,” online. UBS / TIPs
6. Watch Tower Bible and Tract Society of Pennsylvania, “Has Anyone Ever Seen God?,” *Bible Questions Answered*, article 83, section “Did not Moses, Abraham, and others actually see God?,” especially the ‘Visions’ paragraphs on Exodus 24:9–11, online. JW.org

10. Exodus 31:17

ENTRY 10 OF 12 • How long the Sabbath sign lasts • RELEVANT TO DOCTRINE, THOUGH THE HEBREW RANGE ALLOWS IT

New World Translation (NWT)

“It is an **enduring sign** between me and the people of Israel, for in six days Jehovah made the heavens and the earth and on the seventh day he rested and refreshed himself.”

Other Translations (ESV, KJV, NIV)

ESV: “It is a sign **forever** between me and the people of Israel that in six days the LORD made the heavens and the earth, and on the seventh day he rested and was refreshed.”

KJV: “It is a sign between me and the children of Israel **for ever**: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”

NIV: “It will be a sign between me and the Israelites **forever**, for in six days the LORD made the heavens and the earth, and on the seventh day he rested and was refreshed.”

Original Masoretic Hebrew / Ancient Witnesses

אות הוא לעלם
עולם

’ôṭ ḥî’ l’ôlām

Word-for-word meaning: “It is a sign **forever** / **for long duration**.”

’Ôlām can denote perpetuity or an indefinitely long duration whose practical boundary is supplied by context. English versions therefore vary.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	enduring sign	Leaves termination more readily available in English.	Within the range of meanings, but less absolute than the agreement among the ESV, KJV, and NIV.
ESV	sign forever	Emphasizes permanence.	Agrees in substance with KJV and NIV.
KJV	sign ... for ever	Uses maximal duration language.	Within the range of <i>‘ōlām</i> .
NIV	sign ... forever	Matches the ESV/KJV duration claim.	Unlike its rendering of 31:16, it does not support NWT here.
Masoretic Hebrew	‘ōlām	States long duration or perpetuity.	Can be perpetual or age-long/indefinite according to context.
Scholarly evidence	Long duration; perpetuity often intended	Word meaning does not by itself settle later whether the covenant later ends.	NWT is defensible but selects the form most that can later end.

Theological Summary

At this verse the ESV, KJV, and NIV unanimously say the Sabbath is a sign **forever**; the NWT says it is “**enduring**.” The latter allows termination more readily in ordinary English, although the Hebrew noun *‘ōlām* has a recognized contextual range.

Official Witness material links the Sabbath covenant and Aaronic priesthood to argue that *‘ōlām* need not mean endless duration: an arrangement can be “lasting” for its appointed age and later end. The NWT wording therefore directly accommodates Watchtower teaching that the Sabbath obligation ceased.

Exodus 31:16 and 40:15 are outside this entry because the comparison set does not unite against the NWT’s basic duration sense there. Verse 17 independently meets the strict threshold; even so, the range of meanings should prevent overstating the case as if *‘ōlām* always meant absolute endlessness.

Practical assessment: This is a defensible word choice with a clear effect on doctrine. It should be reported as a duration choice that can later end, not as falsification of a word that always and only means “forever.”

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 31:17, including the identified footnote(s), online. Exodus 31; 40
2. Crossway, *English Standard Version*, ESV.org passage page, “Exodus 31:17,” cited verse(s), online. 31:16; 31:17; 40:15
3. BibleHub, “Exodus 31:17: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub 31:16; 40:15
4. BibleHub, “Exodus 31:17: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. Interlinear 31:16; 40:15
5. Watch Tower Bible and Tract Society of Pennsylvania, “Should Christians Keep the Sabbath?,” *Bible Questions Answered*, sections treating the Sabbath and God’s rest, online. JW.org

11. Exodus 32:1, 4, 8, 23, 31

ENTRY 11 OF 12 • The golden calf: God or gods • CLEAR DIFFERENCE WITH SUBSTANTIAL SCHOLARLY SUPPORT FOR THE NWT READING

New World Translation (NWT)

32:1: “Meanwhile, the people saw that Moses was taking a long time coming down from the mountain. So the people gathered around Aaron and said to him: ‘Get up, make for us a **god who will go** ahead of us, because we do not know what has happened to this Moses, the man who led us up out of the land of Egypt.’”

32:4: “Then he took the gold from them, and he formed it with an engraving tool and made it into a statue of a calf. They began to say: ‘**This is your God**, O Israel, who led you up out of the land of Egypt.’”

32:8: “They have quickly deviated from the way I commanded them to go. They have made for themselves a statue of a calf, and they keep bowing down to it and sacrificing to it and saying, ‘**This is your God**, O Israel, who led you up out of the land of Egypt.’”

32:23: “So they said to me, ‘Make for us **a god who will go** ahead of us, for we do not know what has happened to this Moses, the man who led us up out of the land of Egypt.’”

32:31: “So Moses returned to Jehovah and said: ‘What a great sin this people has committed! They made themselves **a god of gold!**’”

Other Translations (ESV, KJV, NIV)

ESV: 32:1: “When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, ‘Up, make us **gods who shall go** before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.’”

32:4: “And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, ‘**These are your gods**, O Israel, who brought you up out of the land of Egypt!’”

32:8: “‘They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, “**These are your gods**, O Israel, who brought you up out of the land of Egypt!’””

32:23: “‘For they said to me, “Make us **gods who shall go** before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.’””

32:31: “So Moses returned to the LORD and said, ‘Alas, this people has sinned a great sin. They have made for themselves **gods of gold.**’”

KJV: 32:1: “And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us **gods, which shall go** before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.”

32:4: “And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, **These be thy gods**, O Israel, which brought thee up out of the land of Egypt.”

32:8: “They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, **These be thy gods**, O Israel, which have brought thee up out of the land of Egypt.”

32:23: “For they said unto me, Make us **gods, which shall go** before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.”

32:31: “And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them **gods of gold.**”

NIV: 32:1: “When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, ‘Come, make us **gods who will go** before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.’”

32:4: “He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, ‘**These are your gods**, Israel, who brought you up out of Egypt.’”

32:8: ““They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, ‘**These are your gods**, Israel, who brought you up out of Egypt.’””

32:23: ““They said to me, ‘Make us **gods who will go** before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.’””

32:31: “So Moses went back to the LORD and said, ‘Oh, what a great sin these people have committed! They have made themselves **gods of gold.**”

Original Masoretic Hebrew / Ancient Witnesses

עשה לנו אלהים אשר ילכו לפנינו
אלה אלהיך ישראל אשר העלוך

אלהים אשר ילכו אלה אלהיך אשר העלוך

‘āšeh-lānū ‘ēlōhīm ‘āšer yēlēkū ... ‘ēleh ‘ēlōhekā ... ‘āšer be‘ēlūkā

Word-for-word meaning: “Make for us god(s) who **will go** [plural] ... **These** [plural] are your god(s) ... who **brought** you up [plural].”

‘Ēlōhīm can refer to the singular God or plural gods, but here it is accompanied by plural verbs and a plural demonstrative. The narrative nevertheless depicts one calf.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	a god / This is your God	Makes the one calf a singular deity or representation.	Overrides surface number agreement but follows a serious contextual reading.
ESV	gods / These ... who	Preserves the plural verb forms and matching words.	Directly reflects the grammar; must explain one physical calf.
KJV	gods / These ... which	Keeps grammatical plurals.	Traditional rendering.

Source	Key wording	What the form does	What the evidence supports
NIV	gods / These ... who	Agrees with ESV/KJV on number.	The ESV, KJV, and NIV agree.
Masoretic Hebrew	Plural verbs and 'ēlleh with 'ēlōhīm	Surface grammar is plural; noun can elsewhere be singular.	Narrative context creates a real tension between plural grammar and a singular calf.
Scholarly evidence	Plural text; singular reading widely defended	NJPS and scholars read the calf as a representation of YHWH, aided by v.5.	NWT resolves ambiguity rather than preserving its grammatical surface.

Theological Summary

The Hebrew's plural agreement is unusually strong: "will go," "these," and "brought up" are plural. The ESV, KJV, and NIV reproduce it. On the grammar alone, the NWT's singular wording is a clear alteration.

Context complicates any accusation of error. Only one calf is made, and Aaron announces a festival to YHWH in verse 5. The NJPS and influential scholars accordingly understand the calf as an illicit image or representation of Israel's God rather than a new pantheon.

The translation choice shapes the episode's theology. Plural permits language about other gods or several gods; singular strongly directs the reader toward prohibited image worship of YHWH. The source itself holds grammar and narrative image in tension.

Practical assessment: The NWT departs from explicit Hebrew number-marking and all three comparison versions, but its singular reading has strong support from both context and scholarship. It resolves a real ambiguity; it is not simply a grammar mistake.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, "The Second of Moses, Called Exodus," chapter page(s) and cited verse(s) 32:1, 4, 8, 23, 31, including the identified footnote(s), online. JW.org
2. Crossway, *English Standard Version*, ESV.org passage page, "Exodus 32:1, 4, 8, 23, 31," cited verse(s), online. 32:1; 32:4
3. BibleHub, "Exodus 32:1, 4, 8, 23, 31: Parallel Translations," English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub 32:1; 32:4
4. BibleHub, "Exodus 32:1, 4, 8, 23, 31: Interlinear Hebrew Text Analysis," Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. Interlinear 32:1; 32:4
5. Joel S. Baden, "What Was the Sin of the Golden Calf?," *TheTorah.com*, sections discussing the plural/singular ambiguity in Exodus 32, online. TheTorah.com

12. Exodus 32:14

ENTRY 12 OF 12 • God relenting from judgment • MODERATELY STRONG WORDING DIFFERENCE

New World Translation (NWT)

"So Jehovah **began to reconsider** the calamity that he had spoken of bringing on his people."

Other Translations (ESV, KJV, NIV)

ESV: "And the LORD **relented** from the disaster that he had spoken of bringing on his people."

KJV: "And the LORD **repented** of the evil which he thought to do unto his people."

NIV: "Then the LORD **relented and did not bring** on his people the disaster he had threatened."

Original Masoretic Hebrew / Ancient Witnesses

וינחם יהוה על הרעה אשר דבר לעשות לעמו

וינחם יהוה

wayyinnāhem YHWH 'al-hārā'ā

Word-for-word meaning: “And YHWH **relented** / **was moved** / **felt regret** concerning the calamity.”

Wayyinnāhem narrates relenting, regret, or changed course; nothing overt means “began to.”

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	began to reconsider	Adds an incipient process.	Makes completed reversal sound preliminary.
ESV	relented	States changed course.	Direct modern rendering.
KJV	repented	Uses older regret language.	Can suggest moral overtones today.
NIV	relented / did not bring	States reversal and outcome.	Agrees meaningfully with ESV/KJV.
Masoretic Hebrew	wayyinnāhem	Narrates relenting or regret.	No element means “began to.”
Scholarly evidence	Relented / changed course	Emotion and immutability are debated.	Intercession is followed by nonexecution.

Theological Summary

“Relented” states changed course; “began to reconsider” makes the reversal merely incipient.

The root has a broad emotional range, but no Hebrew word means “**began to.**” KJV “repented” can imply moral regret today.

Witness teaching allows conditional announcements to change. The NWT does not hide that doctrine, but it softens the event.

Practical assessment: A probable softening of how the action is presented: the main text turns narrated relenting into the beginning of reconsideration.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “The Second of Moses, Called Exodus,” chapter page(s) and cited verse(s) 32:14, including the identified footnote(s), online. JW.org
2. Crossway, *English Standard Version*, ESV.org passage page, “Exodus 32:14,” cited verse(s), online. ESV.org
3. BibleHub, “Exodus 32:14: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows for the linked cited verse(s), online. BibleHub
4. BibleHub, “Exodus 32:14: Interlinear Hebrew Text Analysis,” Masoretic text, transliteration, and word forms rows for the linked cited verse(s), online. BibleHub Interlinear
5. Watch Tower Bible and Tract Society of Pennsylvania, “Does God Change His Mind?,” *Bible Questions Answered*, sections distinguishing purpose from responsive action, online. JW.org

THE KINGDOM COLLATION

Leviticus

Verses Compared

1. Leviticus 1:5, 11; 3:2, 8, 13	46
2. Leviticus 9:7	48
3. Leviticus 11:45; 22:33; 25:38; 26:45	50
4. Leviticus 27:28–29	53

1. Leviticus 1:5, 11; 3:2, 8, 13

ENTRY 1 OF 4 • Who kills the sacrificial animal • CLEAR GRAMMAR; MODERATE EFFECT ON HOW THE RITUAL IS UNDERSTOOD

New World Translation (NWT)

1:5: “Then the young bull **must be slaughtered** before Jehovah, and the sons of Aaron, the priests, will present the blood and sprinkle the blood on all sides of the altar, which is at the entrance of the tent of meeting.”

1:11: “**It is to be slaughtered** at the north side of the altar before Jehovah, and the sons of Aaron, the priests, will sprinkle its blood on all sides of the altar.”

3:2: “He is to lay his hand on the head of his offering, and **it will be slaughtered** at the entrance of the tent of meeting; and Aaron’s sons, the priests, will sprinkle the blood on all sides of the altar.”

3:8: “He will lay his hand on the head of his offering, and **it will be slaughtered** in front of the tent of meeting. Aaron’s sons will sprinkle its blood on all sides of the altar.”

3:13: “He will lay his hand on its head, and **it will be slaughtered** before the tent of meeting, and Aaron’s sons must sprinkle its blood on all sides of the altar.”

Other Translations (ESV, KJV, NIV)

ESV: 1:5: “Then **he shall kill** the bull before the LORD, and Aaron’s sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting.”

1:11: “and **he shall kill it** on the north side of the altar before the LORD, and Aaron’s sons the priests shall throw its blood against the sides of the altar.”

3:2: “And he shall lay his hand on the head of his offering and **kill it** at the entrance of the tent of meeting, and Aaron’s sons the priests shall throw the blood against the sides of the altar.”

3:8: “lay his hand on the head of his offering, and **kill it** in front of the tent of meeting; and Aaron’s sons shall throw its blood against the sides of the altar.”

3:13: “and lay his hand on its head and **kill it** in front of the tent of meeting, and the sons of Aaron shall throw its blood against the sides of the altar.”

KJV: 1:5: “And **he shall kill** the bullock before the LORD: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.”

1:11: “And **he shall kill it** on the side of the altar northward before the LORD: and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar.”

3:2: “And he shall lay his hand upon the head of his offering, and **kill it** at the door of the tabernacle of the congregation: and Aaron’s sons the priests shall sprinkle the blood upon the altar round about.”

3:8: “And he shall lay his hand upon the head of his offering, and **kill it** before the tabernacle of the congregation: and Aaron’s sons shall sprinkle the blood thereof round about upon the altar.”

3:13: “And he shall lay his hand upon the head of it, and **kill it** before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.”

NIV: 1:5: “**You are to slaughter** the young bull before the LORD, and then Aaron’s sons the priests shall bring the blood and splash it against the sides of the altar at the entrance to the tent of meeting.”

1:11: “**You are to slaughter it** at the north side of the altar before the LORD, and Aaron’s sons the priests shall splash its blood against the sides of the altar.”

3:2: “You are to lay your hand on the head of your offering and **slaughter it** at the entrance to the tent of meeting. Then Aaron’s sons the priests shall splash the blood against the sides of the altar.”

3:8: “lay your hand on its head and **slaughter it** in front of the tent of meeting. Then Aaron’s sons shall splash its blood against the sides of the altar.”

3:13: “lay your hand on its head and **slaughter it** in front of the tent of meeting. Then Aaron’s sons shall splash its blood against the sides of the altar.”

Original Masoretic Hebrew / Ancient Witnesses

ושחט את בן הבקר ... ושחט אתו ... ושחטו
וסמך ידו ... ושחט אתו ... ושחט אתו
ושחט ושחטו

wšḥṭat ... ūšḥṭātō

Word-for-word meaning: “And **he shall slaughter** ... and **slaughter it**.”

Each slaughter verb is active singular. The offerer remains the subject from laying a hand on the animal through slaughter; the following clause expressly changes to Aaron’s sons for handling the blood.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	Animal must be / is to be / will be slaughtered	Uses five passives and leaves the slaughterer unnamed.	Obscures the repeated offerer-to-priest subject change.
ESV	he shall kill	Keeps the offerer active before naming the priests.	Matches Hebrew person and grammar.

Source	Key wording	What the form does	What the evidence supports
KJV	he shall kill	Preserves the offerer as the named doer in all five verses.	Agrees meaningfully with ESV/NIV.
NIV	you are to slaughter / slaughter it	Modernizes the address while retaining the human doer.	The offerer remains responsible for slaughter.
Masoretic Hebrew	Active singular, then active plural	The offerer slaughters; the priests handle blood.	None of these clauses is passive.
Ancient witnesses / consensus	Offerer ordinarily slaughters	Old Greek and most more word-for-word translations preserve an named doer.	Some respected versions passivize; the NWT is systematic rather than unique.

Theological Summary

The difference is easy to miss because the animal is killed either way. Grammatically, however, the Hebrew repeatedly makes the worshiper perform the slaughter and then changes subjects when Aaron's sons take responsibility for the blood.

The NWT retains the priests as named doers but removes the lay offerer from all five slaughter clauses. A reader can therefore assume that the priests killed the animals, losing the ritual division between personal participation and priestly mediation.

This does not create a distinctive Jehovah's Witness doctrine, and some respected translations also use a passive in individual verses. The evidential concern is narrower: a repeated active role is systematically hidden even though ESV, KJV, NIV, the Hebrew grammar, and mainstream descriptions of the ritual expose it.

The practical correction is simply to name the continuing subject: 'he shall slaughter it,' or, in direct modern address, 'you are to slaughter it.'

Practical assessment: A clear grammatical change with a real ritual consequence. The NWT's five passives conceal the offerer's stated action and make priestly involvement appear broader than the Hebrew says.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online pages “Leviticus 1:1–17,” vv. 5, 11, and “Leviticus 3:1–17,” vv. 2, 8, 13 (online). NWT — Leviticus 1; NWT — Leviticus 3
2. BibleHub, “Leviticus 1:5,” “1:11,” “3:2,” “3:8,” and “3:13 Parallel,” displaying the complete ESV (2016), KJV, and NIV (2011) verse texts (online). 1:5; 1:11; 3:2; 3:8; 3:13
3. BibleHub, “Leviticus 1:5,” “1:11,” “3:2,” “3:8,” and “3:13 Interlinear,” Masoretic Hebrew and word forms identifying the continuing offerer as the subject of *wsāḥaṭ* (online). 1:5 Hebrew; 1:11 Hebrew; 3:2 Hebrew; 3:8 Hebrew; 3:13 Hebrew
4. René Pétér-Contesse and John Ellington, *A Handbook on Leviticus* (UBS Helps for Translators; United Bible Societies, 1990), commentary on 1:5 and 3:2, reproduced as “Translation commentary on Leviticus 1:5” and “Translation commentary on Leviticus 3:2” (online excerpts). UBS / TIPs — 1:5; UBS / TIPs — 3:2

2. Leviticus 9:7

ENTRY 2 OF 4 • Who receives the benefit of atonement • CLEAR DIFFERENCE SUPPORTED BY AN ANCIENT TEXTUAL TRADITION

New World Translation (NWT)

“Then Moses said to Aaron: ‘Approach the altar and present your sin offering and your burnt offering, and make atonement in your own behalf and in behalf of **your house**; and present the offering of the people, and make atonement in their behalf, just as Jehovah has commanded.’”

Other Translations (ESV, KJV, NIV)

ESV: “Then Moses said to Aaron, ‘Draw near to the altar and offer your sin offering and your burnt offering and make atonement for yourself and for **the people**, and bring the offering of the people and make atonement for them, as the LORD has commanded.’”

KJV: “And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for **the people**: and offer the offering of the people, and make an atonement for them; as the LORD commanded.”

NIV: “Moses said to Aaron, ‘Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and **the people**; sacrifice the offering that is for the people and make atonement for them, as the LORD has commanded.”

Original Masoretic Hebrew / Ancient Witnesses

קרב אל המזבח ועשה את חטאתך ואת עלתך
וכפר בעדך ובעד העם ועשה את קרבן העם
בעדך ובעד העם

korab 'el-hammizbēah ... wəḵappēr ba'adkā ûb'ad bā'ām

Word-for-word meaning: “Draw near ... and make atonement **for yourself and for the people.**”

The standard Hebrew text plainly says ‘the people,’ while the ancient Greek translation says ‘your house.’ The difference comes from choosing between two ancient textual traditions, not from two meanings of one word.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	your house	Makes Aaron’s household the beneficiary of his offerings.	Follows the Old Greek without a main-text note.
ESV	the people	Keeps Israel in the first atonement clause.	Follows the Masoretic text.
KJV	the people	Preserves the Hebrew beneficiary.	Agrees with ESV/NIV.
NIV	the people	Also follows the Masoretic reading.	Unanimous comparison sense.
Masoretic Hebrew	hā’ām - the people	The consonantal text is not ambiguous in meaning.	‘House’ does not translate this word.
Ancient witnesses / consensus	MT: people ; Old Greek: your house	Two genuine textual traditions survive.	MT is standard; the Greek reading is early and coherent.

Theological Summary

The difference changes who benefits from Aaron’s own sin and burnt offerings. The Masoretic text and all three comparison translations say Aaron makes atonement for himself and the people; the NWT says for himself and his house. This is not a fabricated phrase. The Old Greek preserves ‘your house,’ an ancient variant that may remove the repetition of ‘the people’ and align the inauguration with Leviticus 16:6 and 16:11, where Aaron atones for himself and his house. The problem is transparency. A reader of the NWT is not told that its main text departs from the Hebrew base used elsewhere in the chapter and from the ESV, KJV, NIV, Jewish, and most modern versions. The beneficiary has changed even though the ancient support makes the choice defensible.

No distinctive Watchtower doctrine depends on ‘your house.’ The entry therefore demonstrates an important source-text preference, not evidence of denominational motive.

Practical assessment: A meaning-changing replacement based on a different ancient text with genuine ancient support. The NWT prefers the Old Greek ‘your house’ over Masoretic ‘the people’ but does not signal that departure in the current text.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page “Leviticus 9:1–24,” v. 7 (online). NWT — Leviticus 9
2. BibleHub, “Leviticus 9:7 Parallel,” displaying the complete ESV (2016), KJV, and NIV (2011) verse texts (online). Parallel texts
3. BibleHub, “Leviticus 9:7 Interlinear,” Masoretic Hebrew and word forms, especially *ba’adkâ ûbo’ad bâ’am*, “for yourself and for the people” (online). Masoretic Hebrew
4. L. C. L. Brenton, *The Septuagint Version of the Old Testament* (1851), “Leviticus 9,” v. 7, “for thy house,” and Henry Barclay Swete, ed., *The Old Testament in Greek* (1887–1894), Leviticus 9:7 Greek text (online transcriptions). Brenton Septuagint; Swete Greek
5. René Pêter-Contesse and John Ellington, *A Handbook on Leviticus* (UBS Helps for Translators; United Bible Societies, 1990), commentary on 9:7, including the Septuagint “your household” variant and the HOTTP judgment, reproduced as “Translation commentary on Leviticus 9:7” (online excerpt). UBS / TIPs — 9:7

3. Leviticus 11:45; 22:33; 25:38; 26:45

ENTRY 3 OF 4 • Covenant relationship and God proving himself • VERY CLEAR IN BOTH THE HEBREW AND THE COMPARISON

New World Translation (NWT)

11:45: “For I am Jehovah, who is leading you up out of the land of Egypt **to prove myself God to you**, and you must be holy, because I am holy.”

22:33: “the one bringing you out of the land of Egypt **to prove myself God to you**. I am Jehovah.”

25:38: “I am Jehovah your God, who brought you out of the land of Egypt to give you the land of Canaan, **to prove myself your God.**”

26:45: “For their sakes I will remember the covenant with their ancestors whom I brought out of the land of Egypt under the eyes of the nations, **in order to prove myself their God**. I am Jehovah.”

Other Translations (ESV, KJV, NIV)

ESV: 11:45: “For I am the LORD who brought you up out of the land of Egypt **to be your God**. You shall therefore be holy, for I am holy.”

22:33: “who brought you out of the land of Egypt **to be your God**: I am the LORD.”

25:38: “I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan, and **to be your God.**”

26:45: “But I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, **that I might be their God**: I am the LORD.”

KJV: 11:45: “For I am the LORD that bringeth you up out of the land of Egypt, **to be your God**: ye shall therefore be holy, for I am holy.”

22:33: “That brought you out of the land of Egypt, **to be your God**: I am the LORD.”

25:38: “I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and **to be your God.**”

26:45: “But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, **that I might be their God:** I am the LORD.”

NIV: 11:45: “I am the LORD, who brought you up out of Egypt **to be your God;** therefore be holy, because I am holy.”

22:33: “and who brought you out of Egypt **to be your God.** I am the LORD.”

25:38: “I am the LORD your God, who brought you out of Egypt to give you the land of Canaan and **to be your God.**”

26:45: “But for their sake I will remember the covenant with their ancestors whom I brought out of Egypt in the sight of the nations **to be their God.** I am the LORD.”

Original Masoretic Hebrew / Ancient Witnesses

להיות לכם לאלהים
להיות לכם לאלהים
להיות להם לאלהים
להיות

lihyôṭ lākem/lāhem lē'lohîm

Word-for-word meaning: “To be or become God for you/them.”

The Hebrew verb form from *h-y-l* means ‘to be’ or ‘to become.’ None of the four clauses contains a separate word meaning ‘prove,’ ‘demonstrate,’ or ‘myself.’

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	prove myself God	Turns covenant belonging into demonstration of divine identity.	Adds both ‘prove’ and reflexive ‘myself.’
ESV	to be your/their God	Preserves relational covenant purpose.	Directly represents the Hebrew infinitive.
KJV	to be your/their God	Keeps being and belonging central.	Agrees meaningfully with ESV/NIV.
NIV	to be your/their God	Uses the same covenant formula.	Unanimous comparison sense.
Masoretic Hebrew	lihyôṭ ... lē'lohîm	Means to be or become God for a people.	Contains no verb meaning ‘prove’ or word meaning ‘myself’.
Ancient witnesses / consensus	to be their God	Old Greek, Jewish versions, and current committees preserve the relationship formula.	NWT consistently imports self-demonstration.

Theological Summary

All four passages explain the purpose of deliverance or covenant remembrance: God acts in order to be Israel's God. That is relational language of belonging - 'I will be their God, and they will be my people.'

The NWT instead says God acts 'to prove myself God.' The added verb and reflexive shift the point from covenant relationship to a demonstration that establishes or validates God's identity before the people.

The repetition matters. A single paraphrase might be dismissed as style, but the same unexplained addition appears in four separate formulas. Readers repeatedly receive a Watchtower-compatible theme of Jehovah proving what he is, while the Hebrew text repeatedly says that he will be God for his people.

The NWT appendix explains the divine name through God's becoming whatever is needed to accomplish his purpose. The same Watchtower program appears four times: a covenant formula about belonging is rewritten as Jehovah proving what he is. The repeated, one-directional addition is evidence of deliberate institutional editing, not random style: Watchtower theology is placed into God's speech even though 'prove myself' is absent from every Hebrew clause.

Practical assessment: A clear repeated addition. Four covenant-purpose clauses saying 'to be your/their God' are changed into statements about God proving himself without a Hebrew equivalent for 'prove myself.'

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online pages "Leviticus 11:1–47," v. 45; "22:1–33," v. 33; "25:1–55," v. 38; and "26:1–46," v. 45 (online). NWT — 11; 22; 25; 26
2. BibleHub, "Leviticus 11:45," "22:33," "25:38," and "26:45 Parallel," displaying the complete ESV (2016), KJV, and NIV (2011) verse texts (online). 11:45; 22:33; 25:38; 26:45
3. BibleHub, "Leviticus 11:45," "22:33," "25:38," and "26:45 Interlinear," Masoretic Hebrew and word forms for the repeated *libyoṭ lākem/lābem lē'lōbīm* covenant-purpose formula (online). 11:45 Hebrew; 22:33 Hebrew; 25:38 Hebrew; 26:45 Hebrew
4. René Pétér-Contesse and John Ellington, *A Handbook on Leviticus* (UBS Helps for Translators; United Bible Societies, 1990), commentary on 11:45 and 26:45, reproduced as "Translation commentary on Leviticus 11:45" and "Translation commentary on Leviticus 26:45" (online excerpts). UBS / TIPs — 11:45; UBS / TIPs — 26:45
5. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, Appendix A4, "The Divine Name in the Hebrew Scriptures," especially the section explaining the name as God's becoming what is needed to fulfill his purpose (online). NWT Appendix A4

4. Leviticus 27:28–29

ENTRY 4 OF 4 • DEVOTED / 'CONDEMNED' • THE MAIN TEXT TURNS A LIVE AND ETHICALLY SERIOUS AMBIGUITY INTO A JUDICIAL VERDICT

New World Translation (NWT)

28: 'But no devoted thing that a man devotes unconditionally to Jehovah from his belongings may be sold or bought back, whether from mankind or animals or the field he possesses. Every devoted thing is something most holy to Jehovah. 29: Furthermore, no condemned person who is set apart for destruction may be redeemed. He should be put to death without fail.' Footnotes: 'devotes to destruction'; 'devoted.'

Other Translations (ESV, KJV, NIV)

ESV: 28: 'But no devoted thing that a man devotes to the LORD, of anything that he has, whether man or beast, or of his inherited field, shall be sold or redeemed; every devoted thing is most holy to the LORD. 29: No one devoted, who is to be devoted for destruction from mankind, shall be ransomed; he shall surely be put to death.'

KJV: 28: 'Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD. 29: None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.'

NIV: 28: 'But nothing that a person owns and devotes to the LORD—whether a human being or an animal or family land—may be sold or redeemed; everything so devoted is most holy to the LORD. 29: No person devoted to destruction may be ransomed; they are to be put to death.'

Original Masoretic Hebrew

אֶךְ-כָּל-חֵרֶם אֲשֶׁר יִחָרֵם אִישׁ לַיהוָה מִכָּל-אֲשֶׁר-לוֹ מֵאָדָם וּבְהֵמָה וּמִשְׁדֵּה אֲחֻזָּתוֹ לֹא יִמָּכַר וְלֹא יִגָּאֵל כָּל-חֵרֶם קֹדֶשׁ-קִדְשִׁים הוּא לַיהוָה:
כָּל-חֵרֶם אֲשֶׁר יִחָרֵם מִן-הָאָדָם לֹא יִפְדֶּה מוֹת יוֹמָת:

'Ak kol-ḥērem 'āšer yaḥārīm 'iš la-YHWH mikkol 'āšer-lô, mē'ādām ūbēhēmā ūmiššādēh 'āḥuzzātô, lô' yimmākēr wəlô' yiggā'el; kol-ḥērem qōdēš-qāḏāšim hū' la-YHWH. Kol-ḥērem 'āšer yoḥōram min-bā'ādām lô' yippādeh; môt yûmāt.

Word-for-word meaning: 28: 'Every devoted/ban-object that a man devotes to YHWH from what is his—from a human, animal, or inherited field—shall not be sold or redeemed; every devoted thing is most holy to YHWH.' 29: 'Every devoted/ban-object put under the ban from humankind shall not be ransomed; he shall surely be put to death.'

Grammar and textual evidence: Ḥērem denotes something or someone irrevocably devoted or placed under the ban; context determines sacred transfer, confiscation, or destruction. Yaḥārīm is Hiphil, 'he devotes/puts under the ban'; yoḥōram is its Hophal passive, 'is put under the ban.' Its morphology does not mean 'is convicted' or 'is condemned.' Min-hā'ādām means 'from humankind'; no separate Hebrew word supplies the judicial label 'condemned.' Lō' yippādeh is 'shall not be ransomed.' Môt yûmāt combines an infinitive absolute with a finite passive verb for emphasis: 'shall surely be put to death.' The repeated ḥērem forms visibly connect vv. 28 and 29, while the NWT main text resolves their disputed relation.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT v. 28	devotes unconditionally	Foregrounds irrevocability; the destructive sense appears only in a footnote.	Interpretive but defensible
NWT v. 29	condemned person	Makes prior judicial guilt explicit although Hebrew names no crime, court, or conviction.	Meaning-tilting interpretation with scholarly support
ESV / KJV / NIV	devoted / devoted to destruction	Keeps the repeated ban terminology visible across both verses.	More transparent lexical rendering
Hebrew / NWT footnote	ḥērem ... yohōram / ‘devoted’	Leaves the setting disputed; the footnote discloses the literal option but not in the main text.	Source control and partial mitigation

Balanced Theological Summary

All four translations retain the death command. The material question is whether Hebrew first identifies the human being as condemned. It does not. The NWT supplies that judicial status, so the person appears to be an already guilty offender rather than someone caught within the preceding rule about irrevocable devotion. Major interpreters, including Jacob Milgrom and Baruch Levine, have read v. 29 as criminal punishment; the NWT therefore does not invent an unknown interpretation. Other specialists answer that punishment is not part of the Hophal verb’s lexical meaning, that v. 29 repeats the active/passive morphology of v. 28, and that the ancient Greek joins the verses. The source does not settle the setting. The warranted criticism is precise: the NWT presents one disputed, morally less troubling interpretation as though Hebrew itself said ‘condemned.’ Its footnote admits ‘devoted,’ but the main text governs the first and often only impression. A transparent translation should preserve the ambiguity and place the judicial proposal in explanation.

Practical assessment: In plain terms: Hebrew says that a human being placed under the irrevocable ban cannot be ransomed; it does not separately call that person ‘condemned.’ The NWT selects a recognized judicial interpretation and makes a disturbing passage appear less ambiguous. This is an interpretive, meaning-tilting rendering with substantial scholarly support—not a clear unsupported alteration. The supplied word materially changes the ethical and theological question the reader is allowed to see.

Source Notes

1. Watch Tower Bible and Tract Society, New World Translation of the Holy Scriptures—Study Edition, ‘Leviticus 27,’ vv. 28–29 and footnotes: [source link](#).

2. Crossway, English Standard Version; KJV; and Biblica, New International Version (2011), Leviticus 27:28–29: [source link](#).

3. Elliger and Rudolph, eds., Biblia Hebraica Stuttgartensia (1997), Leviticus 27:28–29; open Masoretic transcription: [source link](#).

4. Koehler, Baumgartner, and Stamm, Hebrew and Aramaic Lexicon of the Old Testament, s.vv. חָרַם, גָּאֵל, מוֹת, פָּדָה; Brown–Driver–Briggs, corresponding lemmas.

5. A. J. K. Hattingh and E. E. Meyer, ‘Devoted to Destruction: A Case of Human Sacrifice in Leviticus 27?’ Journal for Semitics 25.2 (2016): 630–657, esp. 650–51, 655: [source link](#).

6. Watch Tower Bible and Tract Society, Insight on the Scriptures, ‘Ransom,’ section ‘Ransom Under the Hebrew Scriptures’: [source link](#).

THE KINGDOM COLLATION

Numbers

Verses Compared

1. Numbers 11:25–27	56
2. Numbers 12:6	58
3. Numbers 12:7	59
4. Numbers 24:17	61
5. Numbers 25:8	62
6. Numbers 25:11, 13	64
7. Numbers 31:18	66

1. Numbers 11:25–27

ENTRY 1 OF 7 • The elders prophesy • ALL THREE COMPARISON TRANSLATIONS AGREE AGAINST THE NWT WORDING

New World Translation (NWT)

11:25: Then Jehovah came down in a cloud and spoke to him and took away some of the spirit that was on him and put it on each of the 70 elders. And as soon as the spirit settled down on them, they **began to behave as prophets**, but they did not do it again.

11:26: There were two of the men still in the camp. Their names were El'dad and Me'dad. And the spirit began to settle down on them, as they were among those whose names had been written down, but they had not gone out to the tent. So they **began to behave as prophets** in the camp.

11:27: And a young man ran and reported to Moses: “El'dad and Me'dad **are behaving as prophets** in the camp!”

Other Translations (ESV, KJV, NIV)

ESV: 11:25: Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they **prophesied**. But they did not continue doing it.

11:26: Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they **prophesied** in the camp.

11:27: And a young man ran and told Moses, “Eldad and Medad are **prophesying** in the camp.”

KJV: 11:25: And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they **prophesied**, and did not cease.

11:26: But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they **prophesied** in the camp.

11:27: And there ran a young man, and told Moses, and said, Eldad and Medad do **prophecy** in the camp.

NIV: 11:25: Then the LORD came down in the cloud and spoke with him, and he took some of the power of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they **prophesied**—but did not do so again.

11:26: However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but did not go out to the tent. Yet the Spirit also rested on them, and they **prophesied** in the camp.

11:27: A young man ran and told Moses, “Eldad and Medad are **prophesying** in the camp.”

Original Masoretic Hebrew

ויהי כנוח עליהם הרוח ויתנבאו ולא יספו
ותנח עליהם הרוח ויתנבאו במחנה
אלדד ומידד מתנבאים במחנה
ויתנבאו מתנבאים

waybî kənôah ‘ălêhem hārûah wayyitnabbə’û ... wattanāh ‘ălêhem hārûah wayyitnabbə’û ... miṭnabbə’im

Word-for-word meaning: “When the spirit rested on them, **they prophesied** ... the spirit rested on them and **they prophesied** in the camp ... Eldad and Medad are **prophesying** in the camp.”

The two Hebrew forms directly say ‘they prophesied’ and ‘are prophesying.’ They do not merely say that the elders behaved like prophets.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	began/are behaving as prophets	Turns a direct verb meaning ‘prophesied’ into a description of prophetic behavior.	The direct “prophesied” survives only in the v.25 footnote.
ESV	prophesied / are prophesying	States the prophetic act directly in all three verses.	Agrees with the Hebrew verbs.
KJV	prophesied / do prophesy	States the prophetic act directly in all three verses.	Unanimous with ESV and NIV on the relevant action.
NIV	prophesied / are prophesying	States the prophetic act directly in all three verses.	Unanimous with ESV and KJV on the relevant action.
Masoretic Hebrew	wayyitnabbə’û ... miṭnabbə’im	Uses the ordinary forms of the verb prophesy.	The Hebrew does not add a separate verb meaning behave.
Scholarly evidence	they prophesied / are prophesying	The comparison translations and broad consensus render the act directly.	Behavioral paraphrases exist, but they are not the requested agreement among the ESV, KJV, and NIV.

Theological Summary

The Hebrew repeatedly uses the normal verb for *prophesying*. ESV, KJV, and NIV all state that the elders prophesied and that Eldad and Medad were prophesying. The NWT instead inserts the broader behavioral phrase **“began to behave as prophets”** or **“are behaving as prophets.”**

That wording can leave an ordinary reader unsure whether inspired speech occurred or whether the men merely displayed prophet-like conduct. The NWT’s own footnote at verse 25 acknowledges the direct rendering “began to prophesy,” but verses 26–27 repeat the behavioral wording without that direct form in the body.

The alteration does not by itself establish a distinctive Watchtower doctrine; its importance is clarity about what is translation and what is explanation. A direct Hebrew verb, supported unanimously by the ESV, KJV, and NIV, is replaced by an explanatory description that is less precise about what the men actually did.

Practical assessment: ESV, KJV, and NIV unanimously preserve the direct action “prophesied.” The NWT repeatedly substitutes behavioral language, making the event less specific in the main text even while acknowledging the direct verb in a footnote.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, English online page “Numbers 11:1–35”, vv. 25–27, including the v. 25 footnote giving the direct verb “prophesy” (online).

2. BibleHub, online comparison pages “Numbers 11:25 Parallel”; “Numbers 11:26 Parallel”; “Numbers 11:27 Parallel”, displaying the complete English Standard Version (2016 text), King James Version (standard 1769 text), and New International Version (2011) at vv. 25–27 (online).

Source Notes

3. BibleHub, online Masoretic Hebrew, accent marks, and word forms pages “Numbers 11:25 Interlinear”; “Numbers 11:26 Interlinear”; “Numbers 11:27 Interlinear”, vv. 25–27 (online).
4. Sefaria Library, Hebrew Bible source-and-translation pages “Numbers 11:25”; “Numbers 11:26”; “Numbers 11:27”, Masoretic Hebrew and Jewish English translation panels, vv. 25–27 (online).
5. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907), entry נָבִיא (*nāḇî*), H5012, Hithpael section 1.a, explicitly listing Numbers 11:25–27 as prophesying under the influence of the divine spirit (online transcription). BibleHub — BDB entry H5012

2. Numbers 12:6

ENTRY 2 OF 7 • How God reveals himself to a prophet • MODERATE; AN ANCIENT READING SUPPORTS THE NWT DIVISION

New World Translation (NWT)

12:6: He then said: “Hear my words, please. **If there was a prophet of Jehovah among you, I would make myself known to him** in a vision, and I would speak to him in a dream.

Other Translations (ESV, KJV, NIV)

ESV: 12:6: And he said, “Hear my words: **If there is a prophet among you, I the LORD make myself known to him** in a vision; I speak with him in a dream.

KJV: 12:6: And he said, Hear now my words: **If there be a prophet among you, I the LORD will make myself known unto him** in a vision, and will speak unto him in a dream.

NIV: 12:6: he said, “Listen to my words: “**When there is a prophet among you, I, the LORD, reveal myself to them** in visions, I speak to them in dreams.

Original Masoretic Hebrew

וַיֹּאמֶר שָׁמְעוּ נָא דְבַרִּי אִם־יִהְיֶה נְבִיאֲכֶם
יְהוֹה בְּמִרְאָה אֵלָיו אֲתוּדַע בְּחִלּוֹם אֲדַבֵּר בּוֹ
אִם־יִהְיֶה נְבִיאֲכֶם יְהוֹה בְּמִרְאָה אֵלָיו אֲתוּדַע

wayyōmer šim ‘û-nā’ dōḇārāy; ‘im-yihyeh nāḇî’ākem, YHWH, bammar’āh ‘ēlāw ‘etwaddā’

Word-for-word meaning: Mainstream: “If there is a prophet among you, **I, YHWH**, make myself known to him in a vision.”

Modern punctuation was added by editors. The traditional Hebrew accent marks strongly divide the line after ‘your prophet,’ making YHWH the emphatic subject. The ancient Greek and Latin translations support the alternative phrase ‘a prophet of the Lord.’

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	prophet of Jehovah ... was ... would	Attaches the name to prophet and makes the condition sound remote or unlikely.	A minority sentence division supported by ancient tradition; English degree of certainty exceeds the ordinary condition.
ESV	prophet among you, I the LORD	Makes YHWH the emphatic subject and uses an open present condition.	Agrees with the traditional Hebrew accent marks.
KJV	prophet among you, I the LORD	Keeps open condition and emphatic divine subject.	Mainstream grammatical tradition.

Source	Key wording	What the form does	What the evidence supports
NIV	When ... I, the LORD	Treats prophetic revelation as a recurring situation.	Removes counterfactual force.
Masoretic Hebrew	’im-yihyeh ... YHWH ... ’etwaddā ^c	Ordinary if/when condition; accents divide before YHWH.	The unpointed Hebrew wording is difficult and earlier evidence differs.
Scholarly evidence	If/when a prophet ... I, YHWH, reveal myself	NET/JPS/NASB/NRSV join ESV/KJV/NIV; LXX/Vulgate support NWT attachment.	NWT is defensible but minority; “was/would” adds remoteness.

Theological Summary

One clause boundary moves the divine name. The mainstream reading emphasizes “**I, YHWH, make myself known**”; the NWT makes “Jehovah” identify the prophet, leaving the speaker implicit rather than emphatic. The NWT also turns an open if/when condition into “**If there was ... I would,**” adding counterfactual distance. Yet the context contrasts ordinary vision/dream revelation with Moses’ directness; it does not imply that no prophet existed. Ancient Greek and Latin witnesses support “prophet of the Lord,” showing that the NWT did not invent this sentence division. Even so, Masoretic accents and broad modern translation consensus favor the comparison form.

Practical assessment: The NWT adopts an ancient but minority sentence division and adds the English sense that the condition is unlikely. It shifts emphasis from “I, YHWH, reveal myself” to whether there was “a prophet of Jehovah.”

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, English online page “Numbers 12:1–16”, v. 6 (online).

3. BibleHub, online Masoretic Hebrew, accent marks, and word forms pages “Numbers 12:6 Interlinear”, v. 6 (online).

5. Biblical Studies Press, *New English Translation*, “Numbers 12,” v. 6 and translation notes 10–12 on the conditional clause and “I, the LORD” construction (online). NETBible — Numbers 12

2. BibleHub, online comparison pages “Numbers 12:6 Parallel”, displaying the complete English Standard Version (2016 text), King James Version (standard 1769 text), and New International Version (2011) at v. 6 (online).

4. Sefaria Library, Hebrew Bible source-and-translation panels “Numbers 12:6”, Masoretic Hebrew and Jewish English translation panels, v. 6 (online).

6. Lancelot C. L. Brenton, *The Septuagint Version of the Old Testament* (London: Samuel Bagster and Sons, 1851), “Numbers 12,” v. 6, and the *Biblia Sacra Vulgata Clementina* (1592), “Numeri 12,” v. 6, for the ancient Greek and Latin clause division (online transcriptions). BibleHub — Brenton Septuagint, Numbers 12; BibleHub — Vulgata Clementina, Numbers 12

3. Numbers 12:7

ENTRY 3 OF 7 • Moses’ faithfulness in God’s household • MODERATELY STRONG CASE FOR THE ORDINARY READING

New World Translation (NWT)

12:7: But it is not that way with my servant Moses! He is **being entrusted with all my house**.

Other Translations (ESV, KJV, NIV)

ESV: 12:7: Not so with my servant Moses. He is faithful in all my house .
KJV: 12:7: My servant Moses is not so, who is faithful in all mine house .
NIV: 12:7: But this is not true of my servant Moses; he is faithful in all my house .

Original Masoretic Hebrew

לא כן עבדי משה בכל ביתי נאמן הוא
בכל ביתי נאמן הוא

lō'-kēn 'abdi mōšeh; baḳol-bēti ne'ēmān hū'

Word-for-word meaning: “Not so my servant Moses; **in all my house faithful/trustworthy is he.**”

The Hebrew word *ne'ēmān* normally means firm, reliable, or trustworthy. Its grammatical form can also support the passive sense ‘entrusted,’ which appears in several respected translations.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	being entrusted with all my house	Moves the focus from Moses’ dependable character to a responsibility assigned to him.	A serious minority reading; the direct faithful sense is footnoted.
ESV	faithful in all my house	Describes Moses as dependable within God’s household.	Agrees with the usual meaning.
KJV	faithful in all mine house	Preserves a character statement rather than a passive appointment.	Unanimous with ESV and NIV on the relevant contrast.
NIV	faithful in all my house	Makes Moses’ reliability the point of the contrast.	Unanimous with ESV and KJV.
Masoretic Hebrew	baḳol-bēti ne'ēmān hū'	Most directly describes Moses as faithful or trustworthy in God’s house.	The Hebrew grammar can support an entrusted interpretation.
Scholarly evidence	faithful / trustworthy; entrusted is minority	Most major versions describe character, while NRSV and ISV show the passive option is real.	The NWT selects the minority option in its body and gives faithful in a note.

Theological Summary

The main text changes the reason Moses stands apart from other prophets. **“Faithful”** describes tested dependability; **“being entrusted”** describes an office or responsibility conferred on him. Both honor Moses, but they do not make the same claim.

ESV, KJV, and NIV unanimously preserve the character statement favored by the usual meaning. The passive reading is not an NWT invention—NRSV and ISV use comparable language—so the evidence supports a minority interpretation, not a baseless alteration.

The distinction matters wherever religious authority is discussed. The NWT body emphasizes assigned stewardship, language readily compatible with role-based authority, while its footnote and Hebrews 3:2–5 preserve Moses’ faithfulness. No distinct Watchtower doctrine can be proved from this verse alone, but readers should be shown which idea the main text selects.

Practical assessment: The NWT selects a defensible minority passive sense that moves emphasis from Moses’ faithful character to authority entrusted to him. Its footnote and its wording in Hebrews 3 openly preserve the direct “faithful” interpretation.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, English online page “Numbers 12:1–16”, v. 7, including the v. 7 footnote giving “faithful” as an alternative (online).
2. BibleHub, online comparison pages “Numbers 12:7 Parallel”, displaying the complete English Standard Version (2016 text), King James Version (standard 1769 text), and New International Version (2011) at v. 7 (online).
3. BibleHub, online Masoretic Hebrew, accent marks, and word forms pages “Numbers 12:7 Interlinear”, v. 7 (online).
4. Sefaria Library, Hebrew Bible source-and-translation pages “Numbers 12:7”, Masoretic Hebrew and Jewish English translation panels, v. 7 (online).
5. Biblical Studies Press, *New English Translation*, “Numbers 12,” v. 7 and translation note 14, rendering Moses “faithful” in God’s house (online). NETBible — Numbers 12
6. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907), entry אָמָן (*āman*), H539, Niphal sense 5, citing Numbers 12:7 under “reliable, faithful, trusty” persons (online transcription). BibleHub — BDB entry H539
7. BibleHub, “Numbers 12:7 Parallel,” all-version table at v. 7, including the New Revised Standard Version (1989) and International Standard Version (2011) passive “entrusted” minority renderings (online). BibleHub — Numbers 12:7
8. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, English online page “Hebrews 3:1–19,” vv. 2–5 and the study-note or cross-reference context linking Moses’ faithfulness with Numbers 12:7 (online). JW.org — Hebrews 3

4. Numbers 24:17

ENTRY 4 OF 7 • The messianic oracle and the sons of Sheth • CLEAR DIFFERENCE; THE PEOPLE OR PLACE MEANT REMAINS

New World Translation (NWT)

24:17: I will see him, but not now; I will behold him, but not soon. A star will come out of Jacob, And a scepter will rise out of Israel. And he will certainly break apart the forehead of Mo'ab And the skull of all the **sons of tumult**.

Other Translations (ESV, KJV, NIV)

ESV: 24:17: I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the **sons of Sheth**.

KJV: 24:17: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the **children of Sheth**.

NIV: 24:17: “I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the **people of Sheth**.

Original Masoretic Hebrew

דרך כוכב מיעקב וקם שבט מִיִּשְׂרָאֵל
ומחץ פאתי מואב וקרקר כל בני שת
כל בני שת

dāraḳ kōkāḇ miy-ya'āqōḇ ... wəqarqar kol-bənê-šēṭ

Word-for-word meaning: “A star has marched from Jacob ... and will destroy **all the sons of Sheth/Seth**.”

In the pointed Masoretic text, *šēṭ* is a proper name. “Tumult” is connected with the close Jeremiah 48:45 parallel, which has *šā'ōn*, tumult.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	sons of tumult	Turns an unresolved name or people into a class of turbulent enemies.	Defensible minority reading with ASV/ERV/NKJV support.
ESV	sons of Sheth	Preserves the obscure Hebrew name.	Leaves identity and scope for interpretation.
KJV	children of Sheth	Traditional proper-name reading.	Has sometimes been read universally through Seth.
NIV	people of Sheth	Treats the term as an ethnonym.	Agrees with proper-name consensus while interpreting social scope.
Masoretic Hebrew	bənê-šēṭ	Pointed as sons of Sheth/Seth; precise group remains uncertain.	Does not directly contain the common noun “tumult.”
Scholarly evidence	Retain Sheth/Seth; identity disputed	Jeremiah’s parallel motivates tumult, while the MT retains a name.	NWT resolves the group into enemies and narrows possible universal scope.

Theological Summary

The comparison versions preserve an obscure proper name. It has been interpreted as Seth’s descendants, a local Shethite group, or another ethnonym. Each option carries a different scope, and none is secure.

The NWT converts the ambiguity into a character class: turbulent or warlike enemies. The reading has real translation history and gains support from Jeremiah 48:45’s parallel “sons of tumult,” so it is not an invented definition.

Official Witness exposition applies the oracle first to David’s victories and then to Jesus subduing enemies. “Tumult” naturally reinforces enemy-class scope, whereas “children of Seth” can sound much broader or universal.

Practical assessment: A defensible but minority rendering not used by most translations that changes the oracle’s targets. The Hebrew name remains obscure; “tumult” is an interpretive resolution drawn from a prophetic parallel.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, English online page “Numbers 24:1–25”, v. 17 (online).
2. BibleHub, online comparison pages “Numbers 24:17 Parallel”, displaying the complete English Standard Version (2016 text), King James Version (standard 1769 text), and New International Version (2011) at v. 17 (online).
3. BibleHub, online Masoretic Hebrew, accent marks, and word forms pages “Numbers 24:17 Interlinear”, v. 17 (online).
4. Sefaria Library, Hebrew Bible source-and-translation pages “Numbers 24:17”, Masoretic Hebrew and Jewish English translation panels, v. 17 (online).
5. Biblical Studies Press, *New English Translation*, “Numbers 24,” v. 17 and translation or study notes 31–37 on the star, scepter, Moab, and sons of Sheth (online). NETBible — Numbers 24
6. BibleHub, “Jeremiah 48:45 Parallel” and “Jeremiah 48:45 Interlinear,” v. 45, for the close prophetic parallel using “sons of tumult” and the Hebrew *bonē šā’ôn* (online). BibleHub — Jeremiah 48:45 Parallel; BibleHub — Jeremiah 48:45 Interlinear
7. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 2, online article “Last Days,” section “Balaam’s Prophecy,” discussion of Numbers 24:14–17 and its applications to David and Jesus (online). Watchtower Online Library — Last Days

5. Numbers 25:8

ENTRY 5 OF 7 • Where Phinehas struck the couple • CLEAR DIFFERENCE; THE RARE NOUN REMAINS DISPUTED

New World Translation (NWT)

25:8: Then he went after the man of Israel into the tent and pierced both of them through, the man of Israel and the woman through her **genital parts**. At that the scourge on the Israelites was halted.

Other Translations (ESV, KJV, NIV)

ESV: 25:8: and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her **belly**. Thus the plague on the people of Israel was stopped.

KJV: 25:8: And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her **belly**. So the plague was stayed from the children of Israel.

NIV: 25:8: and followed the Israelite into the tent. He drove the spear into both of them, right through the Israelite man and into the woman’s **stomach**. Then the plague against the Israelites was stopped;

Original Masoretic Hebrew

ויבא אחר איש ישראל אל הקבה וידקר את שניהם
את איש ישראל ואת האשה אל קבתה ותעצר המגפה מעל בני ישראל
אל הקבה אל קבתה

wayyāḇō 'aḥar 'iś-yiśrā'el 'el-haqqubbā wayyidqōr 'et-šənēhem ... wə't-ḥā'iššā 'el-qōḇātāh

Word-for-word meaning: “He went after the Israelite man into the **qubbā** and pierced the two of them ... the woman through her **qōḇā**.”

Both nouns are rare. The second is commonly understood as belly or abdomen, while an ancient interpretive tradition understands the genital region. The precise relation between the two similarly sounding words is debated.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	tent ... genital parts	Makes both setting and anatomical target sexually explicit.	A minority interpretation supported by ancient tradition, not the modern agreement among the ESV, KJV, and NIV.
ESV	chamber ... belly	Preserves a private enclosure and a broad abdominal target.	Representative modern word-for-word rendering.
KJV	tent ... belly	Uses a general location for both the shelter and the body.	Traditional non-explicit form.
NIV	tent ... stomach	Clarifies the trajectory while retaining ordinary abdominal anatomy.	Mainstream meaning-based reading.
Masoretic Hebrew	qubbā ... qōḇā	Two rare nouns create uncertainty and possible wordplay.	Does not unambiguously require the explicit English phrase.
Scholarly evidence	Chamber/tent; belly or abdomen	Most modern scholarly versions retain a general anatomical term.	Genitalia has Vulgate and rabbinic support and must be labeled a minority reading.

Theological Summary

The NWT selects the most sexually explicit resolution of a difficult Hebrew noun. That choice can make the narrative imply intercourse or visible sexual evidence at the moment of execution, details the comparison versions do not state directly.

The reading is not without pedigree: the Latin Vulgate and strands of Jewish interpretation connect the word with the genital region. Most dictionaries and translations, however, favor belly, abdomen, or body, and several scholars treat the wording as deliberate soundplay rather than exact anatomical description.

Official Witness exposition presents the episode as flagrant sexual immorality and credits Phinehas’s decisive action with stopping the plague. The translation’s explicit anatomy intensifies that narrative framing, although the moral judgment is already clear from the chapter as a whole.

Practical assessment: A clear difference based on a minority reading. It is supported by ancient tradition and therefore should not be called baseless, but it narrows a rare noun beyond the broad abdominal wording favored by the scholarly translation consensus.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, English online page “Numbers 25:1–18”, v. 8 (online).
2. BibleHub, online comparison pages “Numbers 25:8 Parallel”, displaying the complete English Standard Version (2016 text), King James Version (standard 1769 text), and New International Version (2011) at v. 8 (online).
3. BibleHub, online Masoretic Hebrew, accent marks, and word forms pages “Numbers 25:8 Interlinear”, v. 8 (online).
4. Sefaria Library, Hebrew Bible source-and-translation pages “Numbers 25:8”, Masoretic Hebrew and Jewish English translation panels, v. 8 (online).
5. *Biblia Sacra Vulgata Clementina* (1592), “Numeri 25,” v. 8, especially the anatomical phrase *per obscena*, in BibleHub’s online Latin transcription (online). BibleHub — Vulgata Clementina, Numbers 25
6. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907), dictionary entry קֶבֶב (qubbā), H6898, “large vaulted tent,” together with *Strong’s Exhaustive Concordance*, entry H6897, qōḇā, “abdomen ... belly,” both at Numbers 25:8 (online transcriptions). BibleHub — BDB entry H6898; BibleHub — Strong entry H6897
7. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 2, “Phinehas,” pp. 634–635, item 1, discussion of Numbers 25:1–15 and the “genital parts” rendering (online edition). JW.org — Insight, Phinehas

6. Numbers 25:11, 13

ENTRY 6 OF 7 • Phinehas, jealousy, and zeal • CLEAR WORDING DIFFERENCE; THE PARAPHRASE IS POSSIBLE BUT CLOSELY FITS

New World Translation (NWT)

25:11: “Phin'e-has the son of El-e-a'zar the son of Aaron the priest has turned my wrath away from the people of Israel because he **tolerated no rivalry at all toward me** among them. So I have not exterminated the Israelites in my **insistence on exclusive devotion**.

25:13: And it will serve as the covenant of a lasting priesthood for him and his offspring after him, because he **tolerated no rivalry toward his God** and he made atonement for the people of Israel.”

Other Translations (ESV, KJV, NIV)

ESV: 25:11: “Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was **jealous with my jealousy** among them, so that I did not consume the people of Israel **in my jealousy**.

25:13: and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was **jealous for his God** and made atonement for the people of Israel.”

KJV: 25:11: Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was **zealous for my sake** among them, that I consumed not the children of Israel **in my jealousy**.

25:13: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was **zealous for his God**, and made an atonement for the children of Israel.

NIV: 25:11: “Phinehas son of Eleazar, the son of Aaron, the priest, has turned my anger away from the Israelites. Since he was as **zealous for my honor** among them as I am, I did not put an end to them **in my zeal**.

25:13: He and his descendants will have a covenant of a lasting priesthood, because he was **zealous for the honor of his God** and made atonement for the Israelites.”

Original Masoretic Hebrew

בקנאו את קנאתי בתוכם ולא כליתי את בני ישראל בקנאתי
תחת אשר קנא לאלהיו ויכפר על בני ישראל
בקנאו את קנאתי בקנאתי קנא לאלהיו

bəqannu 'ō 'et-qin'atī bətoḵem ... bəqin'atī ... taḥat 'āšer qinnē' l'ēlōhāw

Word-for-word meaning: “By his being zealous/jealous with my zeal/jealousy among them ... in my zeal/jealousy ... because he was zealous/jealous for his God.”

The Hebrew root *q-n-* spans jealousy, zeal, ardor, and exclusive claim. Context determines whether English emphasizes divine emotion, human zeal, or covenant exclusivity.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	tolerated no rivalry; exclusive devotion	Changes emotional language about jealousy and zeal into a statement enforcing exclusive worship.	A defensible paraphrase aligned with established Witness terminology.
ESV	jealous with my jealousy; jealous for God	Preserves repetition and emotional covenant language.	Directly represents of the Hebrew word family.
KJV	zealous for my sake / for his God	Emphasizes Phinehas's ardor rather than God's exclusive claim.	Traditional contextual resolution.
NIV	zealous for my honor	Explains the object and ethical direction of zeal.	Mainstream meaning-based rendering with supplied “honor.”
Masoretic Hebrew	Repeated q-n- wordplay	One root links Phinehas's response to God's own zeal/jealousy.	Allows but does not state directly the full NWT paraphrase.
Scholarly evidence	Jealousy/zeal with covenant-exclusivity implications	Translations divide over the best English emotional term.	NWT states an implication in place of the repeated Hebrew image.

Theological Summary

The Hebrew repeats one root: Phinehas acts with God's own *qin'ā* and turns away the destruction associated with it. ESV preserves “jealousy”; KJV and NIV use “zeal.”

The NWT goes further: “tolerated no rivalry” and “exclusive devotion” turn the emotional metaphor into an explicit rule against competing worship. That implication fits the root's meaning in a covenant context, but it replaces the repeated image with interpretation.

Watchtower reference works use those same phrases for divine jealousy and Phinehas. Placing that house vocabulary in the verse creates a self-reinforcing loop: Watchtower's explanation reads like the Hebrew wording and can then be cited as biblical proof. The comparison versions leave that explanation to commentary.

Practical assessment: A defensible paraphrase that carries a doctrinal slant: Watchtower's preferred exclusivity vocabulary replaces the source's repeated image of jealousy and zeal, placing the organization's interpretation directly into the wording of the Bible.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, English online page “Numbers 25:1–18”, vv. 11, 13 (online).
2. BibleHub, “Numbers 25:11 Parallel” and “Numbers 25:13 Parallel,” complete ESV (2016), KJV (1769), and NIV (2011) rows; and “Numbers 25:11 Interlinear” and “Numbers 25:13 Interlinear,” Masoretic text and word forms (online). 25:11 parallel; 25:13 parallel; 25:11 interlinear; 25:13 interlinear
3. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907), entries קָנָא (*qānā*), H7065, section 3.a, and קִנְיָה (*qin'ā*), H7068, sections 2–3, with Numbers 25:11, 13 under jealousy or zeal (online transcriptions). BibleHub — BDB entry H7065; BibleHub — BDB entry H7068
4. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 2, “Jealous, Jealousy,” pp. 1258–1261, section “Worshippers of God With Exclusive Devotion,” Phinehas paragraph on Numbers 25:11; and “Phinehas,” pp. 634–635, item 1, on zeal, “tolerating no rivalry,” and the covenant (online edition). Insight—Jealous, Jealousy; Insight—Phinehas

7. Numbers 31:18

ENTRY 7 OF 7 • The spared Midianite girls and ‘for yourselves’ • MASORETIC PHRASE OMITTED; ANCIENT GREEK PRECEDENT, BUT A MEANING-TILTING CURRENT RENDERING

New World Translation (NWT)

31:18: But you may keep alive all the young girls who have not had sexual relations with a man.

Other Translations (ESV, KJV, NIV)

ESV: But all the young girls who have not known man by lying with him **keep alive for yourselves.**

KJV: But all the women children, that have not known a man by lying with him, **keep alive for yourselves.**

NIV: but **save for yourselves** every girl who has never slept with a man.

Original Masoretic Hebrew

וכל הטף בנשים אשר לא ידעו משכב זכר החיו לכם:

wəḵōl haṭṭap bannāšīm ’āšer lō-yāqō‘ū miškab zākār, haḥyū lākem

Word-for-word meaning: “And all the little ones among the females who have not known the bed/lying of a male—preserve alive **for you [plural]/for yourselves.**”

Grammar: החיו (*haḥyū*) is a Hiphil imperative masculine plural from חיה, “cause to live, preserve alive.” לכם (*lākem*) is ל plus a second-person masculine plural suffix, “for you [plural],” most naturally marking the addressees’ interest or advantage and idiomatically rendered “for yourselves.” The “you” in the NWT’s “you may keep alive” supplies the verb’s English subject; it does not translate the separate prepositional phrase לכם. The context can explain why a translator might choose permissive English, but the Hebrew form itself is imperative.

Ancient witnesses: The Old Greek reads ζαγρήσατε αὐτάς, “capture/preserve them alive,” and likewise has no equivalent of לכם. This is genuine ancient versional precedent for an English rendering without “for yourselves,” but it does not by itself establish a variant Hebrew Vorlage; no Hebrew manuscript variant is being claimed here. The Vulgate, *reservate vobis*, retains “reserve for yourselves.”

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	you may keep alive	Recasts the formal imperative as permission and omits the separate <i>lākem</i> .	Clear omission relative to the Masoretic text; not unsupported, because the Old Greek also lacks the phrase. The combined effect is meaning-tilting.
ESV	keep alive for yourselves	Preserves both the imperative and the beneficiary phrase.	Directly represents <i>haḥāyû lākem</i> .
KJV	keep alive for yourselves	Retains the same command-and-beneficiary construction.	Agrees with the Masoretic Hebrew, ESV, and NIV at the disputed point.
NIV	save for yourselves	Modernizes the sexual idiom while retaining the beneficiary phrase.	Meaning-based but complete at the disputed point.
Masoretic Hebrew	haḥāyû lākem	Adds a dative of interest or advantage—‘for you/for yourselves’—to the imperative.	‘For yourselves’ represents an identifiable Hebrew phrase.
Textual and versional evidence	for you / for yourselves	ESV, KJV, NIV, the Vulgate, and the 1984 NWT retain the phrase; the Old Greek lacks it.	The omission has ancient versional precedent, but the current NWT departs from the Masoretic text and its own 1984 wording.

Theological Summary

The current NWT does more than modernize the Hebrew euphemism for sexual experience. It omits *lākem*, the phrase conventionally rendered “for yourselves,” and renders the imperative *haḥāyû* with the permissive “may keep alive.” ESV, KJV, and NIV all preserve “for yourselves,” despite their otherwise different translation styles.

That omission changes the verse’s local moral framing. Numbers 31:9 calls the women and children captives, and verses 25–47 count and apportion the surviving females among the human captives or plunder. In that setting, *lākem* marks the Israelites as those for whose interest the girls are preserved. Read in isolation without that phrase, the current NWT can sound more like permission to spare life than an instruction to retain captives for Israel’s benefit. The larger NWT context, however, still calls them captives and describes their distribution; the revision does not conceal the entire setting.

The wording must not be made to prove more than it says. Verse 18 does not itself specify rape, sexual use, marriage, or the captives’ precise subsequent treatment. Interpreters have understood “for yourselves” in terms of servitude, marriage, or sexual appropriation. Preserving the phrase permits those competing readings to be assessed; omitting it removes wording central to that debate.

There is meaningful contrary evidence: the Old Greek also lacks an equivalent of “for yourselves.” The omission is therefore not unprecedented, although the Greek rendering does not prove that its Hebrew source lacked *lākem*. The Masoretic text is explicit; ESV, KJV, NIV, and the Vulgate retain the phrase; and the 1984 NWT read “preserve alive for yourselves.” The current wording’s local effect is morally softening, even though motive cannot be established from this revision alone.

Practical assessment: This is a clear omission relative to the Masoretic Hebrew, supported at the versional level by the Old Greek and therefore not a wholly unsupported alteration. In the current NWT, omitting *lākem* while changing an imperative to “may” produces a meaning-tilting, locally morally softening main text. The verse should not be represented as explicitly commanding sexual abuse, and the chapter’s broader captivity-and-plunder context remains visible.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, English online page “Numbers 31:1–54”, v. 18, current wording “you may keep alive,” without “for yourselves.”

2. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—With References* (1984), online page “Numbers 31”, v. 18: “And preserve alive for yourselves”

3. ESV.org, “Numbers 31:18”; BibleHub, “Numbers 31:18 Parallel”, displaying ESV, KJV, and NIV.

4. Karl Elliger and Wilhelm Rudolph, eds., *Biblia Hebraica Stuttgartensia*, 5th rev. ed. by Adrian Schenker (Stuttgart: Deutsche Bibelgesellschaft, 1997), Num. 31:18; Westminster Leningrad Codex as displayed in BibleHub, “Numbers 31:18 Interlinear.”

5. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1907), s.v. חָיָה, Hiphil 1, “preserve alive, let live,” explicitly listing Num. 31:18.

6. Peter W. Flint, “Numbers,” in Albert Pietersma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint* (Oxford University Press, 2007), 136; introduction, 107–109. NETS Numbers. Compare Robert Weber and Roger Gryson, eds., *Biblia Sacra iuxta Vulgatam Versionem*, 5th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2007), Num. 31:18, *reservate vobis*.

7. Shaye J. D. Cohen, *The Beginnings of Jewishness* (University of California Press, 1999), 256–57, esp. 256 n. 52, for sexual/matrimonial and servitude readings.

8. Ken Brown, “Vengeance and Vindication in Numbers 31,” *Journal of Biblical Literature* 134.1 (2015): 65–84, esp. 66–67, for vv. 17–18 and the captivity context.

THE KINGDOM COLLATION

Deuteronomy

Verses Compared

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1. Deuteronomy 2:30

ENTRY 1 OF 6 • God hardening Sihon's heart • CLEAR IN THE HEBREW AND IMPORTANT FOR HOW GOD'S RESPONSIBILITY IS

New World Translation (NWT)

“But King Si'hon of Hesh'bon did not let us pass through, because Jehovah your God **allowed his spirit to become obstinate and his heart to become hard**, in order to give him into your hand as is now the case.”

Other Translations (ESV, KJV, NIV)

ESV: “But Sihon the king of Heshbon would not let us pass by him, for the LORD your God **hardened his spirit and made his heart obstinate**, that he might give him into your hand, as he is this day.”

KJV: “But Sihon king of Heshbon would not let us pass by him: for the LORD thy God **hardened his spirit, and made his heart obstinate**, that he might deliver him into thy hand, as appeareth this day.”

NIV: “But Sihon king of Heshbon refused to let us pass through. For the LORD your God **had made his spirit stubborn and his heart obstinate** in order to give him into your hands, as he has now done.”

Original Masoretic Hebrew

ולא אבה סיחן מלך חשבון העברנו בו
כי הקשה יהוה את רוחו ואמץ את לבבו למען תתנו בידך כיום הזה
הקשה יהוה את רוחו ואמץ את לבבו

kî-biqšā YHWH ʿlōhēkā ʿet-rūḥō wəʾimmēš ʿet-ləbābō, ləmaʿan tittō bəyādekā

Word-for-word meaning: “For YHWH your God **hardened his spirit and made/strengthened his heart**, in order to give him into your hand.”

The two Hebrew verbs directly say that God made Sihon's spirit hard and his heart firm or stubborn. No separate Hebrew word means ‘allowed.’

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	allowed ... to become obstinate/hard	Makes God permit Sihon's self-hardening.	Theodically protective interpretation placed in the main text.
ESV	hardened ... made obstinate	Preserves God directly causing the action.	Matches the grammar and translation consensus.
KJV	hardened ... made obstinate	Direct cause-and-effect language.	Agrees with the Hebrew statement about who acts.
NIV	made ... stubborn ... obstinate	Modern English, still directly cause-and-effect.	The ESV, KJV, and NIV agree.
Masoretic Hebrew	YHWH hiqšā ... ʾimmēš	Two active verbs name God as the actor and directly make him the cause.	Permission is an interpretive theological explanation.
Scholarly evidence	Direct divine hardening in the grammar	Interpretation may distinguish primary and God permitting the action.	That distinction belongs to exposition, not a separate Hebrew word.

Theological Summary

The NWT changes who is acting: God no longer hardens Sihon directly but merely **allows** him to become hard. Interpreters may describe divine hardening as permissive, judicial, or confirmatory, but the Hebrew verbs directly say that God caused the action and all three comparison versions preserve them.

Watchtower literature expressly teaches the permissive explanation. By placing that defense in the verse, the NWT makes an organizational solution look like Scripture's own wording. The reader-facing effect is propagandistic: the theological difficulty is resolved before readers can see and assess the Hebrew claim for themselves.

Practically, readers should separate the Hebrew assertion from later attempts to explain how divine sovereignty and human responsibility coexist.

Practical assessment: A clear, important added interpretation. The Hebrew directly attributes the hardening to God; the NWT substitutes God permitting the action to state how official Witness theology understands that attribution.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page(s) “Deuteronomy 2 | Online Bible | New World Translation,” v. 30.
2. BibleHub, online comparison page(s) “Deuteronomy 2:30 Parallel,” displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, transliteration, and word forms page(s) “Deuteronomy 2:30 Interlinear.”
4. Robert G. Bratcher and Howard A. Hatton, *A Handbook on Deuteronomy* (UBS Helps for Translators; New York: United Bible Societies, 2000), commentary on Deuteronomy 2:30, discussion of the paired verbs that make God the cause and Yahweh as the one who makes Sihon obstinate; reproduced as “Translation commentary on Deuteronomy 2:30,” online excerpt.
5. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 2, “Stubbornness,” pp. 1040–1041, paragraph discussing Deuteronomy 2:30–33 and God's permitting obstinacy to develop (online edition). JW.org — Insight, Stubbornness

2. Deuteronomy 4:24; 5:9; 6:15

ENTRY 2 OF 6 • God's jealousy and exclusive devotion • CLEAR WORDING DIFFERENCE WITH MODERATE THEOLOGICAL EFFECT

New World Translation (NWT)

4:24: “For Jehovah your God is a consuming fire, a God who **requires exclusive devotion.**” **5:9:** “You must not bow down to them nor be led to serve them, for I, Jehovah your God, am a God who **requires exclusive devotion**, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation of those who hate me,” **6:15:** “for Jehovah your God who is in your midst is a God who **requires exclusive devotion.** Otherwise, the anger of Jehovah your God will blaze against you and he will annihilate you from the face of the earth.”

Other Translations (ESV, KJV, NIV)

ESV: 4:24: “For the LORD your God is a consuming fire, a **jealous God.**” **5:9:** “You shall not bow down to them or serve them; for I the LORD your God am a **jealous God**, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me,” **6:15:** “for the LORD your God in your midst is a **jealous God**—lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth.”

KJV: 4:24: “For the LORD thy God is a consuming fire, even a **jealous God.**” **5:9:** “Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a **jealous God**, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,” **6:15:** “(For the LORD thy God is a **jealous God** among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.”

NIV: 4:24: “For the LORD your God is a consuming fire, a **jealous God.**” **5:9:** “You shall not bow down to them or worship them; for I, the LORD your God, am a **jealous God**, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,” **6:15:** “for the LORD your God, who is among you, is a **jealous God** and his

anger will burn against you, and he will destroy you from the face of the land.”

Original Masoretic Hebrew

כי יהוה אלהיך אש אכלה הוא אל קנא
כי אנכי יהוה אלהיך אל קנא
כי אל קנא יהוה אלהיך בקרבך
אל קנא

kī YHWH 'ēlōhēkā 'ēs 'ōkēlā hū', 'ēl qannā' ... kī 'ānōkī YHWH 'ēlōhēkā, 'ēl qannā'

Word-for-word meaning: “For YHWH your God is a consuming fire; he is a **jealous/zealous God**.”

Qannā' is an adjective used of God. It denotes jealousy or zeal in the context of an exclusive covenant claim; “requires exclusive devotion” states the implication.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	God who requires exclusive devotion	Changes a divine quality into the response God demands.	Coherent meaning-based translation using established Witness terminology.
ESV	a jealous God	Keeps the repeated Hebrew adjective and emotional imagery.	Matches the direct Hebrew wording.
KJV	a jealous God	Traditional direct wording.	Preserves repetition across the Bible.
NIV	a jealous God	Retains the attribute despite its otherwise meaning-based style.	Strong agreement among the ESV, KJV, and NIV.
Masoretic Hebrew	' ēl qannā'	Adjective of divine jealousy/zeal.	Exclusive service is entailed, not stated by a separate Hebrew word.
Scholarly evidence	Jealous/zealous God; exclusive claim in context	Both attribute and covenant demand matter.	Most translations preserve the attribute and explain its proper sense.

Theological Summary

The Hebrew repeatedly describes God with the adjective *qannā'*, jealous or zealous. The NWT instead states what that quality demands—exclusive devotion. Covenant loyalty is genuinely implied, but a divine attribute and a behavioral requirement are not the same statement.

“Exclusive devotion” is also signature Watchtower loyalty language. Repeating it in place of the adjective makes the organization’s preferred formulation sound biblical and invites readers to hear institutional loyalty through it. The concern is not an invented idea, but a doctrinal application repeatedly replacing what the Hebrew text says about God. A careful reader should first retain “jealous God,” then ask how covenant jealousy rightly demands exclusive worship.

Practical assessment: A legitimate but important paraphrase. It preserves exclusive covenant loyalty while replacing a repeated divine attribute with its required behavior. It should be compared as interpretation, not labeled a wording blunder.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page(s) “Deuteronomy 4 | Online Bible | New World Translation,” v. 24; “Deuteronomy 5 | Online Bible | New World Translation,” v. 9; “Deuteronomy 6 | Online Bible | New World Translation,” v. 15.
2. BibleHub, online comparison page(s) “Deuteronomy 4:24 Parallel”; “Deuteronomy 5:9 Parallel”; “Deuteronomy 6:15 Parallel,” displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, transliteration, and word forms page(s) “Deuteronomy 4:24 Interlinear”; “Deuteronomy 5:9 Interlinear”; “Deuteronomy 6:15 Interlinear.”
4. Robert G. Bratcher and Howard A. Hatton, *A Handbook on Deuteronomy* (UBS Helps for Translators; New York: United Bible Societies, 2000), commentary on Deuteronomy 4:24, explanation of *qannā'* as preserving what is rightly God’s and tolerating no rivals; reproduced as “Translation commentary on Deuteronomy 4:24,” online excerpt.
5. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 2, “Jealous, Jealousy,” pp. 1258–1261, opening discussion of the word and section “Jehovah’s Jealousy,” citing Deuteronomy 4:24; 5:9; 6:15 (online edition). JW.org — Insight, Jealous, Jealousy

3. Deuteronomy 7:20

ENTRY 3 OF 6 • The hornet and its possible effect • MODERATE WORDING DIFFERENCE WITH LITTLE DOCTRINAL WEIGHT

New World Translation (NWT)

“Jehovah your God will send the **feeling of dejection** upon them until those who were left remaining and who were concealing themselves from before you perish.”

Other Translations (ESV, KJV, NIV)

ESV: “Moreover, the LORD your God will send **hornets** among them, until those who are left and hide themselves from you are destroyed.”

KJV: “Moreover the LORD thy God will send **the hornet** among them, until they that are left, and hide themselves from thee, be destroyed.”

NIV: “Moreover, the LORD your God will send **the hornet** among them until even the survivors who hide from you have perished.”

Original Masoretic Hebrew

וגם את הצרעה ישלח יהוה אלהיך במ עד אבד הנשארים והנסתרים מפניך
את הצרעה ישלח

wəgām ʿet-haṣṣirʾā yašallah YHWH ʾēlōhēkā bām

Word-for-word meaning: “And also **the hornet** YHWH your God will send among them.”

Haṣṣirʾā is the definite singular noun normally translated “the hornet.” The same noun occurs in Exodus 23:28 and Joshua 24:12; literal insects versus a metaphor for terror or plague is debated.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	feeling of dejection	Replaces the image with one proposed psychological effect.	Main text never presents the concrete Hebrew image; footnote offers panic/terror.
ESV	hornets	Retains the image while allowing literal or metaphorical interpretation.	Matches the direct Hebrew wording.
KJV	the hornet	Preserves singular collective imagery.	Traditional direct form.
NIV	the hornet	Retains the Hebrew noun despite its meaning-based style.	Strong agreement among the ESV, KJV, and NIV.
Masoretic Hebrew	haṣṣirʾā	Concrete hornet noun, possibly used figuratively.	Does not itself name dejection.
Scholarly evidence	Retain hornet(s); debate historical reality behind the image	Literal insects, panic, plague, or military metaphor remain proposals.	NWT closes the image while several meaning-based translations also choose terror/panic.

Theological Summary

The Hebrew and all three comparison versions retain the hornet image; the NWT prints one proposed effect, dejection. This changes the scene and obscures the verbal links to Exodus 23:28 and Joshua 24:12.

The historical reality behind the image remains debated, and several meaning-based translations likewise choose terror or panic. No distinctive Witness doctrine depends on this wording, so it is best classified as a less-transparent interpretive substitution rather than denominational propaganda.

Readers can preserve the image without pretending that its literal historical reality behind the image is certain.

Practical assessment: A clear image-to-effect substitution with little effect on theology. The NWT chooses a recognized minority interpretation but is less transparent than versions that retain the concrete Hebrew image and leave what the image represents open.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page(s) “Deuteronomy 7 | Online Bible | New World Translation,” v. 20 and attached study footnotes.

2. BibleHub, online comparison page(s) “Deuteronomy 7:20 Parallel,” displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.

3. BibleHub, online Masoretic Hebrew, transliteration, and word forms page(s) “Deuteronomy 7:20 Interlinear.”

4. Robert G. Bratcher and Howard A. Hatton, *A Handbook on Deuteronomy* (UBS Helps for Translators; New York: United Bible Societies, 2000), commentary on Deuteronomy 7:20, survey of hornet, plague, terror, and panic renderings and the term’s uncertainty; reproduced as “Translation commentary on Deuteronomy 7:20,” online excerpt.

5. BibleHub, comparison pages for the same image in other biblical passages “Exodus 23:28 Parallel,” and “Joshua 24:12 Parallel,” showing the same Hebrew image in its two other biblical passages.

4. Deuteronomy 10:16; 30:6

ENTRY 4 OF 6 • Circumcision of the heart • CLEAR CHANGE WITH A MODERATE EFFECT ON BIBLE-WIDE CONNECTIONS

New World Translation (NWT)

10:16: “You must now **cleanse your hearts** and stop being so stubborn.” **30:6:** “Jehovah your God will **cleanse your heart** and the heart of your offspring, so that you will love Jehovah your God with all your heart and all your soul and you may live.”

Other Translations (ESV, KJV, NIV)

ESV: 10:16: “**Circumcise therefore the foreskin of your heart**, and be no longer stubborn.” **30:6:** “And the LORD your God will **circumcise your heart** and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live.”

KJV: 10:16: “**Circumcise therefore the foreskin of your heart**, and be no more stiffnecked.” **30:6:** “And the LORD thy God will **circumcise thine heart**, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.”

NIV: 10:16: “**Circumcise your hearts**, therefore, and do not be stiff-necked any longer.” **30:6:** “The LORD your God will **circumcise your hearts** and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.”

Original Masoretic Hebrew

ומלתם את ערלת לבבכם וערפכם לא תקשו עוד
ומל יהוה אלהיך את לבבך ואת זרעך לאהבה את יהוה אלהיך
ומלתם את ערלת לבבכם ומל יהוה את לבבך

ûmaltem 'et 'orlat ləḇḇākem ... ûmāl YHWH 'ēlōhēkā 'et-ləḇḇākā wə'et-ləḇḇab zar'ekā

Word-for-word meaning: “Circumcise the foreskin of your heart ... and YHWH your God will circumcise your heart and the heart of your offspring.”

Both verses use the ordinary circumcision verb *m-w-l*. Deuteronomy 10:16 commands human response; 30:6 promises divine action, creating a deliberate covenant pair.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	cleanse your heart	States moral effect and removes bodily/covenant imagery from the main text.	Literal metaphor is disclosed in footnotes.
ESV	circumcise ... heart	Preserves metaphor and the human/divine Bible-wide pairing.	Matches the direct Hebrew wording.
KJV	circumcise ... heart	Retains the full 10:16 foreskin image.	Traditional direct wording.
NIV	circumcise your hearts	Modernizes number while keeping the covenant metaphor.	The ESV, KJV, and NIV agree.
Masoretic Hebrew	m-w-l plus heart/foreskin	Uses the physical covenant verb metaphorically in both directions—human action in 10:16 and divine action in 30:6.	Cleanse is an explanatory inference, not the direct image.
Scholarly evidence	Retain circumcision; explain inward renewal	The image connects covenant sign, obedience, and divine transformation.	NET and NLT show that cleanse/change is an accepted meaning-based minority reading.

Theological Summary

“Cleanse” gives one inferred effect but removes the covenant metaphor linking bodily circumcision, inward allegiance, Israel’s commanded response, and God’s promised transformation. It also weakens visible links to Jeremiah 4:4, Romans 2:29, Acts 7:51, and Colossians 2:11.

This is a recognized meaning-based choice—NET and NLT make similar moves—and NWT footnotes disclose “circumcise.” The loss is therefore real but qualified: the main text closes the image, while readers who consult the notes can recover it.

For study, restore the metaphor before tracing how later biblical writers develop inward circumcision.

Practical assessment: A meaning-based choice independently paralleled by NET and NLT, but one that removes a biblical covenant metaphor from the main text. Study Edition notes document the Hebrew image; they do not restore it there.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page(s) “Deuteronomy 10 | Online Bible | New World Translation,” v. 16; “Deuteronomy 30 | Online Bible | New World Translation,” v. 6 and attached study footnotes.
2. BibleHub, online comparison page(s) “Deuteronomy 10:16 Parallel”; “Deuteronomy 30:6 Parallel,” displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, transliteration, and word forms page(s) “Deuteronomy 10:16 Interlinear”; “Deuteronomy 30:6 Interlinear.”
4. Robert G. Bratcher and Howard A. Hatton, *A Handbook on Deuteronomy* (UBS Helps for Translators; New York: United Bible Societies, 2000), commentary on Deuteronomy 10:16, covenant-sign metaphor and its inward-obedience implication; reproduced as “Translation commentary on Deuteronomy 10:16,” online excerpt. UBS / TIPs — Translation commentary on Deuteronomy 30:6, parallel commentary on divine heart-circumcision (online).
5. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 1, “Circumcision,” pp. 469–470, section “Figurative Usage,” paragraphs applying Deuteronomy 10:16 and 30:6 to circumcision of the heart (online edition). JW.org — Insight, Circumcision

5. Deuteronomy 29:26

ENTRY 5 OF 6 • Other gods, allotment, and permission • CLEAR WORDING DIFFERENCE; MODEST ALONE BUT IMPORTANT BESIDE

New World Translation (NWT)

“They went and served other gods and bowed down to them, gods that they had not known and that he had **not permitted them to worship.**”

Other Translations (ESV, KJV, NIV)

ESV: “and went and served other gods and worshiped them, gods whom they had not known and whom he had **not allotted to them.**”

KJV: “For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had **not given unto them:**”

NIV: “They went off and worshiped other gods and bowed down to them, gods they did not know, gods he had **not given them.**”

Original Masoretic Hebrew

וילכו ויעבדו אלהים אחרים וישתחוו להם אלהים אשר לא ידעום ולא חלק להם
ולא חלק להם

wlō' ḥālaq lāhem

Word-for-word meaning: “And he had **not apportioned/allotted [them] to them.**”

Ḥālaq means divide, allot, or apportion; no Hebrew word here means “worship” or “permit.”

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	not permitted them to worship	Makes the inferred permission explicit.	Footnote restores the allotment sense.
ESV	not allotted to them	Preserves the Hebrew language of allotment.	Matches the direct wording favored by scholars.
KJV	not given unto them	Leaves the relation open.	Close contextual form.
NIV	not given them	Modern but still leaves the object relation open.	Comparison control.
Masoretic Hebrew	not ḥālaq to them	Uses apportionment language.	Does not say “worship.”
Scholarly evidence	Allotted; permission inferred	Meaning-based translations vary.	Allocation echoes Deuteronomy 32:8–9.

Theological Summary

The NWT converts an allotment idiom into a prohibition. That is contextually sensible and found in other meaning-based translations, but “permitted ... to worship” is more specific than *ḥālaq*.

This removes vocabulary that matters beside Deuteronomy 32:8–9. Because the footnote discloses the literal sense, it is transparent narrowing, not strong evidence of denominational propaganda.

Readers should retain the allotment wording while resisting claims that the verse legitimizes rival gods.

Practical assessment: A defensible choice that clarifies prohibition but removes the allotment idiom from the main text. Study Edition note documents the literal sense; it does not repair its absence from ordinary reading.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures—Study Edition*, online page(s) “Deuteronomy 29 | Online Bible | New World Translation,” v. 26 and attached study footnotes.
2. BibleHub, online comparison page(s) “Deuteronomy 29:26 Parallel,” displaying the complete ESV (2016), KJV, and NIV (2011) verse texts.
3. BibleHub, online Masoretic Hebrew, transliteration, and word forms page(s) “Deuteronomy 29:26 Interlinear.”
4. Robert G. Bratcher and Howard A. Hatton, *A Handbook on Deuteronomy* (UBS Helps for Translators; New York: United Bible Societies, 2000), commentary on Deuteronomy 29:26, discussion of the allotment idiom and its relation to Deuteronomy 4:19 and 32:8–9; reproduced as “Translation commentary on Deuteronomy 29:26,” online excerpt.
5. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907), entry לָחַק, Qal sense 1, “divide, apportion,” expressly listing Deuteronomy 29:26; online transcription in BibleHub, “Strong’s Hebrew 2505: chalaq,” Brown–Driver–Briggs section.

6. Deuteronomy 32:8–9

ENTRY 6 OF 6 • SONS OF ISRAEL / SONS OF GOD • THE NWT FOLLOWS THE MASORETIC TEXT, WHILE OLDER WITNESSES PRESERVE A THEOLOGICALLY IMPORTANT ALTERNATIVE

New World Translation (NWT)

8: ‘When the Most High gave the nations their inheritance, When he divided the sons of Adam from one another, He fixed the boundary of the peoples With regard for the number of the sons of Israel. 9: For Jehovah’s people are his portion; Jacob is his inheritance.’

Other Translations (ESV, KJV, NIV)

ESV: 8: ‘When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. 9: But the LORD’s portion is his people, Jacob his allotted heritage.’ Footnote: compare Dead Sea Scrolls and Septuagint; Masoretic Text ‘sons of Israel.’

KJV: 8: ‘When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 9: For the LORD’s portion is his people; Jacob is the lot of his inheritance.’

NIV: 8: ‘When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the sons of Israel. 9: For the LORD’s portion is his people, Jacob his allotted inheritance.’ Footnote: Dead Sea Scrolls ‘sons of God.’

Original Masoretic Hebrew

בהנחל עליון גוים בהפרידו בני אדם יצב גבלת עמים למספר בני ישראל: כי חלק יהוה עמו יעקב חבל נחלתו:

Bəhanḥēl ‘Elyōn gōyim, bəhāpřídō bənē ‘ādām; yaṣṣēḇ gəbulōt ‘ammīm ləmispar bənē Yisrā’ēl. Kī ḥēleq YHWH ‘ammō; Ya‘āqōḇ ḥēbel naḥālātō.

Word-for-word meaning: 8: ‘When the Most High gave nations an inheritance, when he separated the sons of humankind, he fixed the boundaries of peoples according to the number of the sons of Israel.’ 9: ‘For YHWH’s portion is his people; Jacob is the allotment of his inheritance.’

Grammar and textual evidence: Bəhanḥēl is a Hiphil infinitive construct, ‘when [he] allotted an inheritance’; ‘Elyōn, ‘Most High,’ is its subject. Bəhāpřídō is another Hiphil infinitive, ‘when he separated.’ The Masoretic Text reads bənē Yisrā’ēl, ‘sons of Israel,’ exactly the base followed by NWT, KJV, and NIV. 4QDeutⁱ (4Q37) supports bənē ‘ēlōhīm, ‘sons of God’; the Old Greek tradition has ‘angels/sons of God.’ Many textual scholars judge that reading earlier because the nations are allotted among divine beings while YHWH takes Jacob as his portion in v. 9. Qumran and Old Greek preserve further divine-being language at v. 43; it is context, not another counted comparison.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT / KJV	sons/children of Israel	Print the received Masoretic reading without disclosing the older variant.	Defensible Masoretic textual reading
NIV	sons of Israel; footnote ‘sons of God’	Keeps the Masoretic main text while making the Dead Sea Scrolls evidence visible.	Transparent textual choice
ESV	sons of God; Masoretic footnote	Places the Qumran/Old Greek reading in the main text and discloses the alternative.	Defensible critical-text reading
4QDeut ¹ / Old Greek	sons of God / divine beings	Preserve ancient evidence that naturally yields a divine-council allotment scene.	Strong contrary textual evidence

Balanced Theological Summary

The NWT cannot fairly be accused of inventing ‘sons of Israel.’ That is the Masoretic wording, also followed by the KJV and NIV main text. This is not the same kind of case as an added helper verb or a source word replaced by its opposite. The contrary evidence is nevertheless too important to hide. A Dead Sea Scroll and the Old Greek preserve ‘sons of God/divine beings,’ which many scholars judge earlier. That reading depicts an allotment of nations among heavenly beings, followed by YHWH taking Jacob as his own share; the longer ancient form of v. 43 reinforces the setting. It does not by itself prove that ‘the Most High’ and YHWH are separate deities: the same God can allot the nations and take Israel as his portion. The defensible criticism is transparency. The NWT prints one received reading without alerting ordinary readers to a major ancient alternative. Watchtower’s own online library hosts Byington’s ‘sons of Deity,’ showing that the evidence is neither inaccessible nor unknown.

Practical assessment: In plain terms: the NWT follows a genuine Hebrew textual tradition, but not the reading many scholars consider oldest. ‘Sons of Israel’ is defensible; making ‘sons of God/divine beings’ invisible is the weakness. This is a defensible Masoretic textual choice with a material theological effect, not a clear unsupported alteration. The case teaches readers to distinguish a disputed text from a changed translation.

Source Notes

1. Watch Tower Bible and Tract Society, New World Translation of the Holy Scriptures—Study Edition, ‘Deuteronomy 32,’ vv. 8–9, 43: [source link](#).

2. Crossway, English Standard Version; KJV; and Biblica, New International Version (2011), Deuteronomy 32:8–9 and footnotes: [source link](#).

3. Elliger and Rudolph, eds., Biblia Hebraica Stuttgartensia (1997), Deuteronomy 32:8–9, 43; open Masoretic transcription: [source link](#).

4. Eugene Ulrich, The Biblical Qumran Scrolls: Transcriptions and Textual Variants (Brill, 2010), Deuteronomy 32, for 4QDeut^a at v. 8 and Qumran evidence at v. 43.

5. Emanuel Tov, Textual Criticism of the Hebrew Bible, 4th ed. (Fortress, 2022), Qumran and versional readings; Textual History of the Bible, ‘Deuteronomy 32’: [source link](#).

6. Steven T. Byington, The Bible in Living English, Deuteronomy 32:8, ‘sons of Deity,’ hosted in Watchtower Online Library: [source link](#).

THE KINGDOM COLLATION

Joshua

Verses Compared

1. Joshua 11:20 80

2. Joshua 14:9 81

3. Joshua 24:12 83

4. Joshua 24:19 84

1. Joshua 11:20

ENTRY 1 OF 4 • God hardening the Canaanites' hearts • CLEAR GRAMMAR WITH MAJOR IMPORTANCE FOR HOW GOD'S RESPONSIBILITY IS UNDERSTOOD

New World Translation (NWT)

“It was Jehovah who **allowed their hearts to become stubborn** so that they waged war against Israel, in order for him to devote them to destruction without any favorable consideration. They were to be annihilated, just as Jehovah had commanded Moses.”

Other Translations (ESV, KJV, NIV)

ESV: “For it was **the LORD’s doing to harden their hearts** that they should come against Israel in battle, in order that they should be devoted to destruction and should receive no mercy but be destroyed, just as the LORD commanded Moses.”

KJV: “For it was **of the LORD to harden their hearts**, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.”

NIV: “For it was **the LORD himself who hardened their hearts** to wage war against Israel, so that he might destroy them totally, exterminating them without mercy, as the LORD had commanded Moses.”

Original Masoretic Hebrew

כי מאת יהוה היתה לחזק את לבם לקראת המלחמה את ישראל
למען החרים לבלתי היות להם תחנה כי למען השמידם

מאת יהוה היתה לחזק את לבם

kî mē'ēt YHWH hāyātā ləḥazzēq 'et-libbām

Word-for-word meaning: “For it was **from YHWH to harden/strengthen their heart.**”

The Hebrew verb directly says that YHWH hardened the enemies' hearts. The sentence contains no separate verb meaning ‘allow.’

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	allowed ... to become stubborn	Makes God permit their self-hardening.	Softens direct action at an ethically severe judgment text.
ESV	LORD’s doing to harden	Preserves divine causation and purpose.	Matches the direct Hebrew wording.
KJV	of the LORD to harden	Direct traditional construction.	Keeps the direct Hebrew construction.
NIV	LORD himself hardened	Makes agency emphatic in modern English.	Strong agreement among the ESV, KJV, and NIV.
Masoretic Hebrew	from YHWH ləḥazzēq their heart	Attributes the hardening directly to YHWH.	Permission is a theological explanation, not something stated by another Hebrew word.
Scholarly evidence	Direct/judicial divine hardening	Interpreters debate whether God starts, permits, or confirms the hardening.	Translation should distinguish grammar from proposed explanation of God’s responsibility for evil.

Theological Summary

The NWT changes the direct action from God hardening the Canaanite hearts to God merely allowing those hearts to become stubborn. That is not a small stylistic adjustment: it changes what the sentence says God did and clearly affects how readers understand divine sovereignty and responsibility.

A permissive or judicial explanation can be a serious theological interpretation—God may confirm a chosen course or withdraw restraint rather than create evil desire. The translation question is narrower. Hebrew directly connects YHWH with the act of hardening, and the ESV, KJV, and NIV all preserve that causation.

Insight on the Scriptures cites Joshua 11:19–20 and says God is described as hardening people because he does not prevent their stubbornness. The NWT places that official explanation into the verse itself. Its reader-facing function is propagandistic: a Watchtower explanation of God’s responsibility for evil appears as the wording of Scripture rather than as an interpretation readers may evaluate.

Practical assessment: An important interpretive alteration. The Hebrew directly attributes hardening to YHWH; the NWT substitutes God permitting the action in a way that embeds Watchtower’s stated explanation of God’s responsibility for evil in the biblical text.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures (Study Edition)*, “Joshua 11:1–23,” v. 20, online. [Official chapter](#)
2. BibleHub, “Joshua 11:20 Parallel,” English Standard Version, King James Bible, and New International Version rows, online. [Parallel text](#)
3. BibleHub, “Joshua 11:20 Hebrew Text Analysis,” words *mē’et YHWH* ... *lōpazzēq ‘et-libbām* and Piel-infinitive word forms, online. [Hebrew analysis](#)
4. BibleHub, “Strong’s Hebrew 2388: *chazaq*,” Brown–Driver–Briggs section, entry [חָזַק](#) and its Piel senses, online. [Dictionary entry](#)
5. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 2, “Stubbornness,” pp. 1040–1041, paragraph citing Deuteronomy 2:30–33 and Joshua 11:19–20. [Official article](#)

2. Joshua 14:9

ENTRY 2 OF 4 • Caleb’s land: forever or lasting • MODERATE WORDING DIFFERENCE WITH LITTLE WEIGHT ON ITS OWN

New World Translation (NWT)

“Moses swore on that day, saying: ‘The land on which your foot has walked will become a **lasting inheritance** for you and your sons, because you have followed Jehovah my God wholeheartedly.’”

Other Translations (ESV, KJV, NIV)

ESV: “And Moses swore on that day, saying, ‘Surely the land on which your foot has trodden shall be an inheritance for you and your children **forever**, because you have wholly followed the LORD my God.’”

KJV: “And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children’s **for ever**, because thou hast wholly followed the LORD my God.”

NIV: “So on that day Moses swore to me, ‘The land on which your feet have walked will be your inheritance and that of your children **forever**, because you have followed the LORD my God wholeheartedly.’”

Original Masoretic Hebrew

אם לא הארץ אשר דרכה רגלך בה לך תהיה לנחלה ולבניך עד עולם כי מלאת אחרי יהוה אלהי
לך תהיה לנחלה ולבניך עד עולם

ləkā tihyeh lənəḥlāhā ūləḥānēkā ‘ad-‘ōlām

Word-for-word meaning: “It shall be an inheritance for you and your children **until perpetuity / forever.**”

‘*Ōlām* denotes remote or indefinite duration and can mean forever, perpetual, age-long, or lasting as context permits. The preposition ‘*ad* stresses duration to that horizon.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	lasting inheritance	Promises endurance without saying unending duration.	Within the word’s range but weaker than the agreement among the ESV, KJV, and NIV.
ESV	inheritance ... forever	Uses strongest ordinary duration word.	Matches the direct Hebrew wording.
KJV	children’s for ever	Traditional direct wording.	Preserves strong covenant-duration language.
NIV	inheritance ... forever	Retains strong duration despite its meaning-based style.	The ESV, KJV, and NIV agree.
Masoretic Hebrew	‘ ad-‘ōlām	Until perpetuity/indefinite future.	Context and covenant structure determine whether absolute eternity is intended.
Scholarly evidence	Forever / permanent / lasting	Land inheritance language is strong but operates through descendants and covenant history.	One term alone does not settle modern territorial or end-times claims.

Theological Summary

The ESV, KJV, and NIV all say “forever,” while the NWT says “lasting.” In ordinary English, “lasting” is less definite: something may last a long time and still end. The change therefore softens how strongly a reader hears the inheritance promise.

The Hebrew is not mechanically simple. ‘*Ōlām* can denote remote, indefinite, life-long, or unending duration, depending on context. “Lasting” is within that range, but ‘*ad-‘ōlām* and the unanimous comparison wording give the promise stronger durational force.

No distinctive Watchtower doctrine or responsible modern land claim rests on this one word. This is a qualified contrast, not evidence of denominational manipulation by itself. Reporting that limitation keeps stronger, doctrinally aligned alterations elsewhere from being diluted by overstatement.

Practical assessment: A qualified softening of covenant-duration language. “Lasting” fits the broad range of meanings but is weaker in ordinary English than ‘*ad-‘ōlām* and the unanimous “forever.” Larger land theology cannot be decided by this wording difference alone.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures (Study Edition)*, “Joshua 14:1–15,” v. 9, online. Official chapter
2. BibleHub, “Joshua 14:9 Parallel,” English Standard Version, King James Bible, and New International Version rows, online. Parallel text
3. BibleHub, “Joshua 14:9 Interlinear,” Masoretic Hebrew phrase ‘*ad-‘ōlām*, transliteration, and word-level glosses, online. Hebrew interlinear
4. BibleHub, “Strong’s Hebrew 5769: *olam*,” Brown–Driver–Briggs section, H5769, especially sense 2.a, “indefinite futurity,” online. Dictionary entry

3. Joshua 24:12

ENTRY 3 OF 4 • The hornet and the terror it may represent • CLEAR WORDING DIFFERENCE WITH LITTLE DOCTRINAL WEIGHT

New World Translation (NWT)

“So I sent the **feeling of dejection** ahead of you, and it drove them out from before you—two kings of the Am’or-ites. It was not by your sword and not by your bow.” Footnote on “feeling of dejection”: “Or possibly, ‘panic; terror.’”

Other Translations (ESV, KJV, NIV)

ESV: “And I sent **the hornet** before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow.”

KJV: “And I sent **the hornet** before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.”

NIV: “I sent **the hornet** ahead of you, which drove them out before you—also the two Amorite kings. You did not do it with your own sword and bow.”

Original Masoretic Hebrew

ואשלח לפניכם את הצרעה ותגרש אותם מפניכם שני מלכי האמרי לא בחרבך ולא בקשתך
ואשלח לפניכם את הצרעה

wā’ešlah lipnēkem ’et-baṣṣir’ā

Word-for-word meaning: “And I sent before you **the hornet/wasp**.”

Ṣir’ā is a collective noun for hornets or wasps. Exodus 23:28, Deuteronomy 7:20, and Joshua 24:12 form a promise-and-fulfillment sequence. Scholars debate whether the image refers to literal insects, plague, terror, or a symbol of divine warfare.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	feeling of dejection	Replaces the image with a mild psychological result.	Footnote offers panic/terror but never hornet.
ESV	the hornet	Retains concrete/figurative ambiguity.	Matches the direct Hebrew wording.
KJV	the hornet	Traditional direct image.	Leaves interpretation outside translation.
NIV	the hornet	Keeps Hebrew image despite its meaning-based style.	Strong agreement among the ESV, KJV, and NIV.
Masoretic Hebrew	baṣṣir’ā	Explicit hornet/wasp noun.	Does not state directly dejection.
Scholarly evidence	Retain hornet; terror/panic is established interpretation	NLT, NET, CEV, and GNT resolve the metaphor similarly to NWT.	Critique concerns transparency, not contextual impossibility.

Theological Summary

Joshua presents the earlier hornet promise as fulfilled. The NWT makes the same psychological substitution at all three occurrences, turning the Hebrew image into “the feeling of dejection” from Exodus through Deuteronomy to Joshua.

That consistency also removes the image and its ambiguity everywhere. Readers cannot see the promise-to-fulfillment link or consider literal insects, a symbolic divine-war actor, or another historical reality behind the image from either the main text or the footnote. “Dejection” is also milder than the footnoted “panic” or “terror.”

Some respected meaning-based translations likewise resolve the image as terror, and no distinctive Watchtower doctrine depends on this wording. The problem is practical transparency: the NWT presents one interpretation as the verse itself while the ESV, KJV, NIV, and Hebrew leave the image available for readers to examine.

Practical assessment: A clear image-to-effect substitution. The terror/panic interpretation is established, but clarity for the reader favors retaining “hornet” or at least offering it in the footnote rather than eliminating the Hebrew image.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures (Study Edition)*, “Joshua 24:1–33,” v. 12 and its footnote “Or possibly, ‘panic; terror,’” online. [Official chapter](#)
2. BibleHub, “Joshua 24:12 Parallel,” English Standard Version, King James Bible, and New International Version rows, plus other meaning-based translations, online. [Parallel text](#)
3. BibleHub, “Joshua 24:12 Interlinear,” Masoretic Hebrew noun *ḥāṣṣir’ā*, transliteration, and word-level gloss, online. [Hebrew interlinear](#)
4. BibleHub, “Strong’s Hebrew 6880: *tsirab*,” Brown–Driver–Briggs section, H6880, “noun feminine collective hornets,” online. [Dictionary entry](#)
5. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures (Study Edition)*, “Exodus 23:1–33,” v. 28, and “Deuteronomy 7:1–26,” v. 20, the other two occurrences of the same wording, online. [Exodus 23; Deuteronomy 7](#)

4. Joshua 24:19

ENTRY 4 OF 4 • A jealous God and exclusive devotion • CLEAR WORDING DIFFERENCE IN A REPEATED PATTERN

New World Translation (NWT)

“Then Joshua said to the people: ‘You are not able to serve Jehovah, for he is a holy God; he is a God who **requires exclusive devotion**. He will not pardon your transgressions and your sins.’”

Other Translations (ESV, KJV, NIV)

ESV: “But Joshua said to the people, ‘You are not able to serve the LORD, for he is a holy God. He is a **jealous God**; he will not forgive your transgressions or your sins.’”

KJV: “And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a **jealous God**; he will not forgive your transgressions nor your sins.”

NIV: “Joshua said to the people, ‘You are not able to serve the LORD. He is a holy God; he is a **jealous God**. He will not forgive your rebellion and your sins.’”

Original Masoretic Hebrew

ויאמר יהושע אל העם לא תוכלו לעבד את יהוה כי אלהים קדשים הוא אל קנא הוא
אל קנא הוא

’ēl-qannō’ hū’

Word-for-word meaning: “He is a **jealous/zealous God**.”

Qannō’ is an adjective related to *qannā’*, denoting jealousy or zeal in the context of covenant exclusivity. The same pattern of meaning appears in Exodus, Deuteronomy, and Nahum.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	God who requires exclusive devotion	Changes an attribute into a requirement placed on worshipers.	Conveys covenant implication using established Witness terminology.
ESV	a jealous God	Preserves relational/divine-emotion language.	Matches the direct Hebrew wording.
KJV	a jealous God	Traditional direct adjective.	Maintains word pattern across the Bible.
NIV	a jealous God	Retains the Hebrew adjective.	The ESV, KJV, and NIV agree.
Masoretic Hebrew	’ ēl qannô’	Directly states jealousy/zeal of God.	Exclusive worship is entailed, not separately stated as grammar.
Scholarly evidence	Jealous/zealous God; no rivals tolerated	Meaning-based translations sometimes use the same implication as NWT.	Attribute and obligation overlap but are not identical statements.

Theological Summary

The NWT replaces a relational attribute with the response it demands. In the Hebrew, God is jealous or zealous; in the NWT, he requires exclusive devotion. Exclusive worship is a valid implication, but implication and translation are not the same thing.

The Watchtower’s *Insight on the Scriptures* makes “exclusive devotion” a defined doctrinal term and uses it for worship, obedience, master-slave submission, and Jesus’ relation to the Father. Repeating that phrase in the Bible text makes Watchtower vocabulary feel native to Scripture while the Hebrew adjective “jealous” disappears.

Historic orthodox Christianity also teaches that God tolerates no rival, so this verse does not create a uniquely unorthodox doctrine. Its propagandistic effect is subtler: the NWT converts God’s covenant passion into an obligation stated in the institution’s preferred language and weakens the Bible-wide jealousy imagery preserved by the ESV, KJV, and NIV.

Practical assessment: A paraphrase that closely fits a doctrine and changes the wording from a statement about God’s attribute into a statement about human obligation. It preserves the demand for exclusive worship but embeds Watchtower’s preferred terminology and removes the Hebrew jealousy/zeal metaphor.

Source Notes

1. Watch Tower Bible and Tract Society, *New World Translation of the Holy Scriptures (Study Edition)*, “Joshua 24:1–33,” v. 19, online. Official chapter
2. BibleHub, “Joshua 24:19 Parallel,” English Standard Version, King James Bible, and New International Version rows, online. Parallel text
3. BibleHub, “Joshua 24:19 Interlinear,” Masoretic Hebrew phrase ’*ēl-qannô’* *bû’*, transliteration, and word-level gloss, online. Hebrew interlinear
4. BibleHub, “Strong’s Hebrew 7072: *qanno*,” Brown–Driver–Briggs section, H7072, adjective “jealous,” online. Dictionary entry
5. Watch Tower Bible and Tract Society, *Insight on the Scriptures*, vol. 1, “Exclusive Devotion,” opening definition and sections “Jehovah God Tolerates No Rivalry,” “Master and Slave Relationship,” and “Jesus’ Exclusive Devotion to God,” online. Official article

THE KINGDOM COLLATION

Judges

Verses Compared

1. Judges 3:12	87
2. Judges 9:23	88
3. Judges 11:31, 35, 40	89

1. Judges 3:12

ENTRY 1 OF 3 • DIVINE STRENGTHENING / PERMISSION • THE HEBREW GRAMMAR IS CLEAR; THE THEOLOGICAL EFFECT IS IMPORTANT

New World Translation (NWT)

“And once again the Israelites began doing what was bad in Jehovah’s eyes. So Jehovah **let Eglon the king of Moab prevail** over Israel, because they did what was bad in Jehovah’s eyes.”

Other Translations (ESV, KJV, NIV)

ESV: “And the people of Israel again did what was evil in the sight of the LORD, and the LORD **strengthened Eglon the king of Moab against Israel**, because they had done what was evil in the sight of the LORD.”

KJV: “And the children of Israel did evil again in the sight of the LORD: and the LORD **strengthened Eglon the king of Moab against Israel**, because they had done evil in the sight of the LORD.”

NIV: “Again the Israelites did evil in the eyes of the LORD, and because they did this evil the LORD **gave Eglon king of Moab power over Israel**.”

Original Masoretic Hebrew / Ancient Witnesses

ויספו בני ישראל לעשות הרע בעיני יהוה
ויחזק יהוה את עגלון מלך מואב על ישראל על כי עשו את הרע בעיני יהוה
ויחזק יהוה את עגלון מלך מואב על ישראל

wayhazzēq YHWH ʿet-ʿEglôn melek-Môʾāb ʿal-Yiśrāʾēl

Word-for-word meaning: “And YHWH **strengthened Eglon king of Moab against Israel**.”

The Hebrew verb *wayhazzēq* is an intensive form meaning strengthen, make strong, or give power. YHWH performs the action, and Eglon receives it. No separate Hebrew word means allow.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	let ... prevail	Frames the event as permission and result.	Softens the source’s direct causation.
ESV	LORD strengthened Eglon	Closely follows the Hebrew verb and shows who acts.	Directly matches the Hebrew.
KJV	LORD strengthened Eglon	Preserves the traditional active construction.	Agrees substantively with ESV.
NIV	LORD gave ... power	Renders the causative force idiomatically.	Also presents God as acting directly.
Masoretic Hebrew	wayhazzēq YHWH	YHWH strengthened or made strong.	Active subject and causative verb are explicit.
Scholarly evidence	Strengthened / gave power	Formal and functional translations preserve causation.	Permission is an interpretation, not the direct sentence structure.

Theological Summary

Judges presents Eglon's ascendancy as covenant judgment. The Hebrew directly says that YHWH strengthened Eglon; ESV and KJV retain the verb, while NIV expresses the same causation as giving power.

The NWT still makes God sovereign over the event, but ordinary readers hear "let ... prevail" as permission rather than active strengthening. That changes who the verse says acted in judgment.

A theologian may explain divine causation as permission, withdrawal of restraint, or judicial use of an aggressor. The practical translation issue is narrower: the NWT places that explanation in the verse instead of translating the stated action.

The change softens God's role. The Hebrew and all three comparison translations say that God strengthened or empowered Eglon. "Let ... prevail" replaces that direct action with permission.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, "Judges 3," v. 12, online. Official NWT text
2. Crossway, *English Standard Version* (2016 text), "Judges 3," v. 12, online. [ESV.org](#) passage
3. BibleHub, "Judges 3:12 — Parallel Translations," New International Version and King James Bible entries, online. Parallel text
4. BibleHub, "Judges 3:12 Interlinear," Masoretic Hebrew, transliteration, and grammatical analysis of *wayḥazzēq* (Piel verb form (an intensive Hebrew form)), online. [Hebrew interlinear](#)
5. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament*, H2388, presented in BibleHub, "Strong's Hebrew 2388: chazaq," online. Dictionary entry

2. Judges 9:23

ENTRY 2 OF 3 • A SENT HARMFUL SPIRIT / HOSTILITY DEVELOPING • THE HEBREW GRAMMAR IS CLEAR, AND THE NWT FOOTNOTE GIVES THE DIRECT WORDING

New World Translation (NWT)

"Then God **let hostility develop** between Abimelech and the leaders of Shechem, and they dealt treacherously with Abimelech." Study Edition footnote: "Lit., 'sent a bad spirit.'"

Other Translations (ESV, KJV, NIV)

ESV: "And God **sent an evil spirit** between Abimelech and the leaders of Shechem, and the leaders of Shechem dealt treacherously with Abimelech,"

KJV: "Then God **sent an evil spirit** between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:"

NIV: "God **stirred up animosity** between Abimelech and the citizens of Shechem so that they acted treacherously against Abimelech."

Original Masoretic Hebrew / Ancient Witnesses

וישלח אלהים רוח רעה בין אבימלך ובין בעלי שכם
ויבגדו בעלי שכם באבימלך
וישלח אלהים רוח רעה

wayyishlah 'ēlōhīm rūaḥ rā'ā

Word-for-word meaning: "And God **sent a bad/harmful spirit**."

Šālāḥ means send. *Rūaḥ rā'ā* can mean a harmful spirit, a hostile attitude, or conflict brought about by God. What the spirit is may be debated, but the Hebrew says that God sent it.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	let hostility develop	Changes the spirit to hostility and God's action to permission.	The literal source form appears only in a footnote.
ESV	God sent an evil spirit	Preserves the concrete image and active verb.	Does not decide whether the spirit is personal or impersonal.
KJV	God sent an evil spirit	Closely follows the Hebrew clause.	Agrees with ESV on direct initiation.
NIV	God stirred up animosity	Interprets the result psychologically.	Still retains God as active initiator.
Masoretic Hebrew	wayyislah ... rūaḥ rā'ā	God sent a bad or harmful spirit.	The form is concrete and active.
Scholarly evidence	Sent a harmful spirit / stirred hostility	Both personal-agent and disposition readings occur.	The common point is divine initiation, not mere allowance.

Theological Summary

The Hebrew says that God sent a bad or harmful spirit. “Spirit” may describe a supernatural agent or the hostile impulse that fractured the alliance; translation cannot settle that question by itself.

NIV shows that “animosity” is a defensible functional interpretation. The NWT goes further by changing active “sent” into “let ... develop,” so its main text softens the narrator’s direct account of retributive judgment.

The Study Edition footnote confirms that the NWT softened ‘God sent’ into ‘let ... develop.’ Ordinary readers still see permission where Hebrew and the controls present divine initiation. The note documents the alteration; it does not lessen the running text’s effect.

Reading “spirit” as hostility is possible, but changing “sent” to “let ... develop” needlessly softens God’s action. ESV, KJV, and NIV all keep God as the one who initiates it, and the NWT’s own footnote confirms that the source verb is “sent.”

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “Judges 9,” v. 23 and footnote “sent a bad spirit,” online. Official NWT text and footnote
2. Crossway, *English Standard Version* (2016 text), “Judges 9,” v. 23, online. [ESV.org](https://www.esv.org/passage) passage
3. BibleHub, “Judges 9:23 — Parallel Translations,” New International Version and King James Bible entries, online. Parallel text
4. BibleHub, “Judges 9:23 Interlinear,” Masoretic Hebrew, transliteration, and grammatical analysis of *wayyislah*, online. Hebrew interlinear
5. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament*, H7971, presented in BibleHub, “Strong’s Hebrew 7971: shalach,” online. Dictionary entry

3. Judges 11:35, 40

ENTRY 3 OF 3 • TROUBLE / BANISHMENT AND MEMORIAL / COMMENDATION • VERSE 35 IS CLEAR; THE RARE WORD IN VERSE 40 IS GENUINELY DEBATED

New World Translation (NWT)

11:35: “When he saw her, he ripped his garments and said: ‘Oh no, my daughter! You have broken my heart, for you have become **the one I have banished**. Now I have opened my mouth to Jehovah, and I am unable to turn back.’”

11:40: “From year to year, the young women of Israel would go to **give commendation to** the daughter of Jephthah the Gileadite four days in the year.”

Other Translations (ESV, KJV, NIV)

ESV: 11:35: “And as soon as he saw her, he tore his clothes and said, ‘Alas, my daughter! You have brought me very low, and you have become **the cause of great trouble to me**. For I have opened my mouth to the LORD, and I cannot take back my vow.’”

11:40: “that the daughters of Israel went year by year to **lament** the daughter of Jephthah the Gileadite four days in the year.”

KJV: 11:35: “And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art **one of them that trouble me**: for I have opened my mouth unto the LORD, and I cannot go back.”

11:40: “That the daughters of Israel went yearly to **lament** the daughter of Jephthah the Gileadite four days in a year.”

NIV: 11:35: “When he saw her, he tore his clothes and cried, ‘Oh no, my daughter! You have **brought me down and I am devastated**. I have made a vow to the LORD that I cannot break.’”

11:40: “that each year the young women of Israel go out for four days to **commemorate** the daughter of Jephthah the Gileadite.”

Original Masoretic Hebrew / Ancient Witnesses

ואת היית בעכרי ואני פציתי פי אל יהוה ולא אוכל לשוב
מימים ימימה תלכנה בנות ישראל לתנות לבת יפתח הגלעדי ארבעת ימים בשנה

ואת היית בעכרי ... לתנות לבת יפתח

wəʾatt hāyīt bəʿōkārāy (11:35); miyyāmīm yāmīmā tēlaknā bənōt Yisrāʾel ləʾannōt ləbat-Yip̄tāḥ (11:40)

Word-for-word meaning: 11:35: “You have become **among those who trouble me / a cause of my trouble**.” 11:40: “From year to year the daughters of Israel went to **recount, commemorate, or lament** the daughter of Jephthah.”

The Hebrew form *bəʿōkārāy* contains no verb meaning banish. The rare word *ləʾannōt* has been translated recount, commemorate, converse, celebrate, or lament. That uncertainty does not make the clearly positive phrase “give commendation” neutral.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	the one I banished; give commendation	Introduces prior exclusion and a positive annual act.	Both choices anticipate a living woman in dedicated service.
ESV	cause of trouble; lament	Preserves Jephthah’s accusation and reads the observance mournfully.	The first is direct; the second is interpretive.
KJV	one ... that trouble me; lament	Closely follows v. 35 and selects mourning in v. 40.	Agrees against banishment and commendation.
NIV	devastated; commemorate	Compresses the trouble clause and uses neutral memorial language.	Still contains neither banishment nor direct praise.
Masoretic Hebrew	bəʿōkārāy; ləʾannōt	Troublers/trouble; rare recounting or lamenting verb.	V. 35 is clear; v. 40 remains debated.
Scholarly evidence	Trouble at v. 35; memorial/lament range at v. 40	The daughter’s fate is contested in interpretation.	Neither disputed history nor doctrine should be inserted as settled wording.

Theological Summary

In verse 35 Jephthah blames his daughter for becoming a source of trouble to him. “The one I have banished” changes the action: it makes Jephthah describe an exclusion that the narrative has not yet reported and that the Hebrew does not name.

Verse 40 is genuinely difficult. “Lament” may overstate the case for her death, while neutral “commemorate” preserves more uncertainty. “Give commendation” is possible within the broad debate, but it adds an explicitly positive direction that the rare verb does not establish by itself.

Official Watchtower exposition teaches that Jephthah’s daughter remained alive in permanent sanctuary service and cites “commendation” as evidence. Read together, “banished” and “give commendation” make that disputed interpretation feel like the plain narrative. Together, the choices function as propaganda: Watchtower’s conclusion is placed in the translation before readers are told that the Hebrew words are debated.

Verse 35 contains a substantial unsupported change. Verse 40 chooses a doctrinally loaded meaning for a genuinely debated word. Together, the choices support Watchtower’s claim that the daughter survived and served at the sanctuary more strongly than the Hebrew evidence allows.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “Judges 11,” vv. 35, 40 and v. 35 footnote “You brought me very low,” online. Official NWT text
2. Crossway, *English Standard Version* (2016 text), “Judges 11,” vv. 35, 40, online. [ESV.org passage](https://www.esv.org/passage)
3. BibleHub, “Judges 11:35 — Parallel Translations” and “Judges 11:40 — Parallel Translations,” New International Version and King James Bible entries, online. 11:35 parallels; 11:40 parallels
4. BibleHub, “Judges 11:35 Interlinear” and “Judges 11:40 Interlinear,” Masoretic Hebrew, transliteration, and word forms and grammar of *bo’ōkārāy* and *lōtannōt*, online. 11:35 Hebrew; 11:40 Hebrew
5. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament*, H5916/H8567, presented in BibleHub, “Strong’s Hebrew 5916: akar” and “Strong’s Hebrew 8567: tanah,” online. Akar; Tanah
6. Watch Tower Bible and Tract Society of Pennsylvania, *Insight on the Scriptures*, vol. 2, “Jephthah,” pp. 26–29, esp. section “Jephthah’s Vow,” pp. 28–29; online edition. Official doctrinal exposition

Expanded Review: Judges 11:31

WHOEVER / WHATEVER • A REAL AMBIGUITY IS RESOLVED BEFORE THE STORY DOES

Exact Wording Compared

NWT: “whoever comes out of the door of my house to meet me.” ESV: “whatever comes out from the doors of my house to meet me.” KJV: “whatsoever cometh forth of the doors of my house to meet me.” NIV: “whatever comes out of the door of my house to meet me.” Hebrew: לְקָרְאֵתִי .. הַיּוֹצֵא אֶשֶׁר יֵצֵא, literally, “the one/thing coming out, which comes out ... to meet me.”

Source Text, Grammar, and Review

The participial expression can refer to a person or an animal. “Comes out to meet me” makes a human referent quite plausible, but grammatical gender and syntax do not require one. ESV, KJV, and NIV preserve the uncertainty with “whatever/whatsoever.” The NWT selects “whoever,” deciding that the vow anticipated a person. That reading has respectable precedent and is used by the CSB, so it is not a clear mistranslation. It does, however, place the first premise of Watchtower’s preferred dedication interpretation into the running text. The alternative view—that Jephthah’s daughter was literally offered—remains disputed, and verse 31 alone does not settle it.

Balanced Theological Summary

The Hebrew leaves the identity of the expected object open. A person is plausible because the vowed object comes out “to meet” Jephthah, but an animal is grammatically possible. The three comparison translations preserve that openness. The NWT’s “whoever” narrows the vow to a human referent before the narrative reveals who appears. Official Watchtower exposition argues that Jephthah expected a person and that his daughter was dedicated to sanctuary service rather than killed as a burnt offering. The wording therefore aligns with a documented interpretive premise. That alignment is relevant, but it does not turn a possible translation into a fabricated one. The warranted criticism is precise: the NWT resolves a genuine ambiguity in the same direction used by its preferred exposition, while the controls allow the reader to encounter the ambiguity first.

Practical assessment: In plain terms: the Hebrew leaves the identity open; the NWT selects a person. Because “whoever” is possible, this is not a clear mistranslation. It is a defensible but meaning-tilting choice whose doctrinal effect should be visible to the reader.

Source Notes

NWT Study Edition, Judges 11:31 and study notes: [source link](#) • ESV, KJV, and NIV parallel text, Judges 11:31: [source link](#) • Biblia Hebraica Stuttgartensia / Westminster Leningrad Codex, Judges 11:31. • Robert G. Boling, Judges, Anchor Bible 6A, section on Judges 11:29–40.

THE KINGDOM COLLATION

Ruth

Verses Compared

1. Ruth 2:20; 3:9, 12–13; 4:1, 3, 6, 8, 14	94
2. Ruth 4:13	97

1. Ruth 2:20; 3:9, 12–13; 4:1, 3, 6, 8, 14

ENTRY 1 OF 2 • KINSMAN-REDEEMER / REPURCHASER • THE WORDING IS DEFENSIBLE, BUT ITS NARROWER EMPHASIS RECURS THROUGHOUT THE BOOK

New World Translation (NWT)

2:20: “At that Na-o’mi said to her daughter-in-law: ‘May he be blessed by Jehovah, who has not failed in his loyal love toward the living and the dead.’ Na-o’mi continued: ‘The man is related to us. He is one of our **repurchasers**.’”

3:9: “He said: ‘Who are you?’ She replied: ‘I am Ruth, your servant. Spread out your garment over your servant, for you are a **repurchaser**.’”

3:12: “While it is true that I am a **repurchaser**, there is a **repurchaser** more closely related than I am.”

3:13: “Stay here tonight, and if he will **repurchase you** in the morning, fine! Let him **repurchase you**. But if he does not want to **repurchase you**, I will then **repurchase you** myself, as surely as Jehovah lives. Lie down here until the morning.”

4:1: “Now Bo’az went up to the city gate and sat there. And look! the **repurchaser** whom Bo’az had mentioned passed by. At that Bo’az said: ‘Come here and sit down, So-and-so.’ And he went over and sat down.”

4:3: “Bo’az now said to the **repurchaser**: ‘Na-o’mi, who has returned from the fields of Mo’ab, must sell the plot of land that belonged to our brother E-lim’e-lech.’”

4:6: “To this the **repurchaser** said: ‘I am unable to **repurchase** it, for I may ruin my own inheritance. **Repurchase** it for yourself with my right of **repurchase**, because I am not able to **repurchase** it.’”

4:8: “So when the **repurchaser** said to Bo’az, ‘Buy it for yourself,’ he removed his sandal.”

4:14: “Then the women said to Na-o’mi: ‘Praised be Jehovah, who has not left you without a **repurchaser** today. May his name be proclaimed in Israel!’”

Other Translations (ESV, KJV, NIV)

ESV: 2:20: “And Naomi said to her daughter-in-law, ‘May he be blessed by the LORD, whose kindness has not forsaken the living or the dead!’ Naomi also said to her, ‘The man is a close relative of ours, one of our **redeemers**.’”

3:9: “He said, ‘Who are you?’ And she answered, ‘I am Ruth, your servant. Spread your wings over your servant, for you are a **redeemer**.’”

3:12: “And now it is true that I am a **redeemer**. Yet there is a **redeemer** nearer than I.”

3:13: “Remain tonight, and in the morning, if he will **redeem you**, good; let him do it. But if he is not willing to **redeem you**, then, as the LORD lives, I will **redeem you**. Lie down until the morning.”

4:1: “Now Boaz had gone up to the gate and sat down there. And behold, the **redeemer**, of whom Boaz had spoken, came by. So Boaz said, ‘Turn aside, friend; sit down here.’ And he turned aside and sat down.”

4:3: “Then he said to the **redeemer**, ‘Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech.’”

4:6: “Then the **redeemer** said, ‘I cannot **redeem** it for myself, lest I impair my own inheritance. Take my right of **redemption** yourself, for I cannot **redeem** it.’”

4:8: “So when the **redeemer** said to Boaz, ‘Buy it for yourself,’ he drew off his sandal.”

4:14: “Then the women said to Naomi, ‘Blessed be the LORD, who has not left you this day without a **redeemer**, and may his name be renowned in Israel!’”

KJV: 2:20: “And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next **kinsmen**.”

3:9: “And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near **kinsman**.”

3:12: “And now it is true that I am thy near **kinsman**: howbeit there is a **kinsman** nearer than I.”

3:13: “Tarry this night, and it shall be in the morning, that if he will **perform unto thee the part of a kinsman**, well; let him do the **kinsman’s part**: but if he will not do the **part of a kinsman** to thee, then will I do the **part of a kinsman** to thee, as the LORD liveth: lie down until the morning.”

4:1: “Then went Boaz up to the gate, and sat him down there: and, behold, the **kinsman** of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.”

4:3: “And he said unto the **kinsman**, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech’s:”

4:6: “And the **kinsman** said, I cannot **redeem** it for myself, lest I mar mine own inheritance: **redeem** thou my right to thyself; for I cannot **redeem** it.”

4:8: “Therefore the **kinsman** said unto Boaz, Buy it for thee. So he drew off his shoe.”

4:14: “And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a **kinsman**, that his name may be famous in Israel.”

NIV: 2:20: “‘The LORD bless him!’ Naomi said to her daughter-in-law. ‘He has not stopped showing his kindness to the living and the dead.’ She added, ‘That man is our close relative; he is one of our **guardian-redeemers**.’”

3:9: “‘Who are you?’ he asked. ‘I am your servant Ruth,’ she said. ‘Spread the corner of your garment over me, since you are a **guardian-redeemer** of our family.’”

3:12: “Although it is true that I am a **guardian-redeemer** of our family, there is another who is more closely related than I.”

3:13: “Stay here for the night, and in the morning if he wants to **do his duty as your guardian-redeemer**, good; let him **redeem you**. But if he is not willing, as surely as the LORD lives I will do it. Lie here until morning.”

4:1: “Meanwhile Boaz went up to the town gate and sat down there just as the **guardian-redeemer** he had mentioned came along. Boaz said, ‘Come over here, my friend, and sit down.’ So he went over and sat down.”

4:3: “Then he said to the **guardian-redeemer**, ‘Naomi, who has come back from Moab, is selling the piece of land that belonged to our relative Elimelek.’”

4:6: “At this, the **guardian-redeemer** said, ‘Then I cannot **redeem** it because I might endanger my own estate. You **redeem** it yourself. I cannot do it.’”

4:8: “So the **guardian-redeemer** said to Boaz, ‘Buy it yourself.’ And he removed his sandal.”

4:14: “The women said to Naomi: ‘Praise be to the LORD, who this day has not left you without a **guardian-redeemer**. May he become famous throughout Israel!’”

Original Masoretic Hebrew

קרוב לנו האיש מגאלנו הוא ופרשת כנפך על אמתך כי גאל אתה
אם יגאלך טוב יגאל ואם לא יחפץ לגאלך וגאלתיך אנכי
ויאמר הגאל לא אוכל לגאל לי גאל לך אתה את גאלתי

גאל גאל גאלה

qārôḇ lānû hā'îš, miggō'ālēnû hû' ... kî gō'el 'attâ ... 'im-yig'ālēk ... ūgō'alîk 'ānōkî

Word-for-word meaning: “The man is near to us; he is one of our **kinsman-redeemers** ... if he redeems you ... I will redeem you ... redeem for yourself my right of redemption.”

Gā'al means to act as next of kin by restoring or buying back a relative, person, property, or inheritance. In Ruth it joins land recovery, marriage duty, and preservation of the dead man's name.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	repurchaser / repurchase	Emphasizes buying back and payment.	Viable for property recovery, narrower for kinship and person-restoration.
ESV	redeemer / redeem	Preserves broad canonical redemption family.	Supports later Christian connections, though Ruth alone does not prove that symbolic reading.
KJV	kinsman / redeem	Emphasizes family relationship and duty.	Preserves the relational office rather than a merely commercial label.
NIV	guardian-redeemer	Combines protective kinship and restoration.	Transparent modern compromise.
Masoretic Hebrew	gā'al / gō'el / gə'ullā	One family covers person, property, kin-duty, and restoration.	Wider than a merely commercial purchase.
Scholarly evidence	Redeemer / kinsman-redeemer / guardian-redeemer	Buy back is natural in property contexts.	Repurchase is possible but not the dominant whole-book office label.

Theological Summary

Ruth uses one Hebrew root for recovering land, protecting Ruth, preserving Mahlon’s name, and restoring Naomi’s household. A consistent English term should let readers see that whole-book unity.

“Repurchase” fits a land sale, but in the personal passages it sounds more commercial than the Hebrew family office. ESV, KJV, and NIV differ in surface wording yet retain the shared relational idea—redeemer, kinsman, or guardian-redeemer. The NWT footnote says “relative with the right to repurchase (redeem),” but the main text repeatedly emphasizes the narrower idea of buying back.

Watchtower’s own reference work connects “repurchaser” to Christ’s ransom and mankind’s recovery from sin and death. The wording therefore fits Watchtower’s ransom vocabulary: it does not erase redemption, but recasts the motif in the organization’s preferred commercial frame. Christians have long seen Boaz as a pattern pointing to redemption in Christ, although the Hebrew noun alone does not require that conclusion.

“Repurchaser” is possible and the footnote mentions “redeem,” but it emphasizes buying back. Kinsman-redeemer or guardian-redeemer better communicates the role’s full family, legal, and protective meaning.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “Ruth 2,” verse 20 and footnote; “Ruth 3,” verses 9, 12–13; and “Ruth 4,” verses 1, 3, 6, 8, 14, online. NWT Ruth 2; Ruth 3; Ruth 4

3. BibleHub Hebrew Lexicon, Brown–Driver–Briggs/Strong entry H1350, *gā'al*, definitions “redeem” and “act as kinsman,” with the Ruth occurrences listed under the participial office, online. H1350 *gā'al*

5. Watch Tower Bible and Tract Society of Pennsylvania, “Repurchase, Repurchaser,” *Insight on the Scriptures*, vol. 2, p. 781, paragraphs on the Hebrew *gā'al/gō'el*, Ruth 2:20; 3:9, 12–13; 4:1–17, and “Jehovah as Repurchaser,” online. Insight—Repurchase, Repurchaser
2. BibleHub, “Ruth 2:20; 3:9, 12–13; 4:1, 3, 6, 8, 14; Parallel Translations,” English Standard Version, King James Bible, and New International Version rows, online. 2:20; 3:9; 3:12; 3:13; 4:1; 4:3; 4:6; 4:8; 4:14

4. Jan de Waard and Eugene A. Nida, *A Handbook on Ruth*, UBS Helps for Translators (New York: United Bible Societies, 1978; rev. 1992), TIPs page “Translation commentary on Ruth 2:20,” paragraphs defining the *gō'el* as a relative obligated to protect family, person, property, and posterity and tracing the term through Ruth 3–4, online. UBS/TIPs Ruth 2:20

2. Ruth 4:13

ENTRY 2 OF 2 • DIVINE GIFT OF CONCEPTION / PERMISSION • THE WORDING DIFFERENCE IS REAL, BUT NO DISTINCT WITNESS TEACHING DEPENDS ON IT

New World Translation (NWT)

“He had relations with her, and Jehovah **let her conceive** and she gave birth to a son.”

Other Translations (ESV, KJV, NIV)

ESV: “And he went in to her, and the LORD **gave her conception**, and she bore a son.”

KJV: “When he went in unto her, the LORD **gave her conception**, and she bare a son.”

NIV: “When he made love to her, the LORD **enabled her to conceive**, and she gave birth to a son.”

Original Masoretic Hebrew

ויבא אליה ויתן יהוה לה הריון ותלד בן

ויתן יהוה לה הריון

wayyābō’ ‘ēlēhā; wayyittēn YHWH lāh hērāyōn, wattēled bēn

Word-for-word meaning: “He went in to her; and YHWH **gave her conception/pregnancy**, and she bore a son.”

Nātan is the ordinary verb give, and *hērāyōn* means conception or pregnancy. The sentence says that YHWH actively gave conception to Ruth.

Alterations Compared and Reviewed

Source	Key wording	What the form does	What the evidence supports
NWT	let her conceive	Can sound permissive in modern English.	Expresses less direct action than the source word “gave.”
ESV	gave her conception	Closely mirrors Hebrew grammar.	Retains conception as divine gift.
KJV	gave her conception	Traditional literal wording.	Also presents God as acting directly.
NIV	enabled her to conceive	Natural English that still shows active enabling.	Also represented by NASB and NET.
Masoretic Hebrew	wayyittēn ... hērāyōn	YHWH gave conception.	Active gift, not mere permission.
Scholarly evidence	Active gift / enabling	Gave, enabled, granted, or made conceive.	Presents conception as God's active gift.

Theological Summary

The Hebrew says that YHWH “gave” conception. ESV and KJV mirror that grammar; NIV says “enabled.” The NWT’s “let” can mean the same thing, but commonly sounds permissive, mildly softening the gift and God’s action.

The limit is plain: God remains the subject of the sentence, and Ruth 4:12 says that Jehovah gives offspring.

No distinctive Witness teaching depends on this choice, and Watchtower does not use it to deny God’s care and action.

The wording is softer, but it does not create a separate doctrine.

The Hebrew and the three comparison translations express an active gift or enabling. “Let” can carry that meaning, but it usually sounds more like permission. The result is a real softening, with no demonstrated doctrinal effect.

Source Notes

1. Watch Tower Bible and Tract Society of Pennsylvania, *New World Translation of the Holy Scriptures (Study Edition)*, “Ruth 4,” verse 13, online. NWT Ruth 4:13
2. BibleHub, “Ruth 4:13: Parallel Translations,” English Standard Version, King James Bible, and New International Version rows, online. Ruth 4:13 parallel text
3. BibleHub, “Ruth 4:13 Interlinear: Hebrew Text Analysis,” Masoretic text, transliteration, and word forms and grammar for *wayyittēn YHWH lāh hērāyōn*, online. Ruth 4:13 interlinear
4. Jan de Waard and Eugene A. Nida, *A Handbook on Ruth*, UBS Helps for Translators (1978; rev. 1992). TIPs “Translation commentary on Ruth 4:13,” verse discussion; and Watch Tower Bible and Tract Society of Pennsylvania, “Ruth,” *Insight on the Scriptures*, vol. 2, pp. 828–830, concluding paragraph on Ruth 4:1–21; both online. UBS/TIPs Ruth 4:13; Insight—Ruth

SHIFTED DOCTRINES

These headings gather the retained comparisons by the belief or interpretive question they most directly affect. Bracketed references preserve the comparison groupings used in the body. A group appears under more than one heading only when the same wording bears directly on more than one doctrine. The detailed discussion of each passage remains controlling.

01 The Trinity and the Identity of God

Passages affecting how the Father, Son, and Holy Spirit are distinguished or identified within the one God.

OLD TESTAMENT

[Genesis 19:24]
[Exodus 24:11]
[Deuteronomy 32:8–9]
[Psalm 45:6]
[Zechariah 3:2]
[Zechariah 12:10]
[Malachi 3:1]

NEW TESTAMENT

[Matthew 1:18, 20; 3:11, 16; 4:1; 10:20; 12:28, 31–32; 28:19]
[Mark 1:8, 10, 12; 3:29; 12:36; 13:11]
[Luke 1:15, 35, 41, 67; 2:25–27; 3:16, 22; 4:1, 14, 18; 11:13; 12:10, 12]
[John 1:1; 10:33]
[John 1:18]
[John 1:32–33; 3:5–6, 8, 34; 7:39; 14:17, 26; 15:26; 16:13; 20:22]
[John 8:58]
[Acts 5:3, 32; 8:29; 10:19; 13:2, 4; 15:28; 16:6–7; 21:11; 28:25]
[Acts 20:28]
[Romans 9:5]
[1 Corinthians 10:9]
[Philippians 2:6]
[Philippians 2:9–10]
[Colossians 1:16–17, 20]
[Colossians 2:9]
[Titus 2:13]
[Hebrews 1:3]
[Hebrews 1:8]
[2 Peter 1:1]
[1 John 5:6–8]
[1 John 5:20]
[Revelation 3:14]
[Revelation 15:4]

02 The Divine Name and Divine Titles

Passages where a divine name, title, or self-description is narrowed, expanded, or reassigned.

OLD TESTAMENT

[Exodus 3:12, 14]
[2 Samuel 6:2]
[2 Chronicles 6:33; 7:14]
[Ezra 7:19]
[Isaiah 43:10]
[Malachi 3:1]

NEW TESTAMENT

[Mark 7:28]
[John 8:58]
[Revelation 15:3]

03 Jesus Christ: Deity, Preexistence, and Creation

Passages affecting Christ's divine identity, eternal existence, creative agency, or created status.

OLD TESTAMENT

[Psalm 45:6]
[Isaiah 63:9]
[Zechariah 12:10]
[Malachi 3:1]

NEW TESTAMENT

[John 1:1; 10:33]
[John 1:3–4]
[John 1:18]

03 Jesus Christ: Deity, Preexistence, and Creation (continued)

NEW TESTAMENT

[John 7:29; 16:27–28; 17:8]
[John 8:58]
[John 10:17–18]
[John 14:14]
[Acts 3:15; 5:31]
[Acts 20:28]
[Romans 9:5]
[1 Corinthians 10:4]
[1 Corinthians 10:9]
[2 Corinthians 4:6]
[Philippians 2:6]
[Philippians 2:9–10]
[Colossians 1:16–17, 20]
[Colossians 2:9]
[Titus 2:13]
[Hebrews 1:2]
[Hebrews 1:3]
[Hebrews 1:6]
[Hebrews 1:8]
[James 2:1]
[1 Peter 1:2, 11–12]
[2 Peter 1:1]
[1 John 4:9]
[1 John 5:20]
[Revelation 3:14]

04 The Holy Spirit: Personhood and Agency

Passages affecting the Holy Spirit's identity, personhood, speech, action, or agency.

OLD TESTAMENT

[Genesis 1:2]
[Numbers 11:25–27]
[1 Samuel 10:6, 10; 11:6; 16:13]
[2 Samuel 23:2]
[1 Kings 18:12]
[2 Kings 2:16]
[2 Chronicles 15:1; 20:14; 24:20]
[Job 33:4]
[Psalm 33:6]
[Isaiah 40:13; 48:16; 61:1; 63:10, 11, 14]
[Joel 2:28]
[Haggai 2:5]

NEW TESTAMENT

[Matthew 1:18, 20; 3:11, 16; 4:1; 10:20; 12:28, 31–32; 28:19]
[Mark 1:8, 10, 12; 3:29; 12:36; 13:11]
[Luke 1:15, 35, 41, 67; 2:25–27; 3:16, 22; 4:1, 14, 18; 11:13; 12:10, 12]
[John 1:32–33; 3:5–6, 8, 34; 7:39; 14:17, 26; 15:26; 16:13; 20:22]
[Acts 2:17–18]
[Acts 5:3, 32; 8:29; 10:19; 13:2, 4; 15:28; 16:6–7; 21:11; 28:25]
[Acts 20:28]
[Romans 5:5; 8:2, 4–5, 9, 11, 13–16, 23, 26–27; 9:1; 14:17; 15:13, 16, 19, 30]
[Romans 8:1, 9–10]
[1 Corinthians 2:4, 10–11, 13; 3:16; 6:11, 19; 7:40; 12:3–4, 7–9, 11, 13]
[1 Corinthians 14:14, 32]
[2 Corinthians 1:22; 3:3; 5:5; 6:6; 13:14]
[Galatians 3:3]
[Galatians 4:6, 29; 5:16, 18, 22, 25]
[Ephesians 1:13; 2:18, 22; 3:5, 16; 4:4, 30; 5:18; 6:17–18]
[Philippians 1:19; 2:1]
[Colossians 1:8]
[1 Thessalonians 1:5–6; 4:8; 5:19]
[2 Thessalonians 2:13]

04 The Holy Spirit: Personhood and Agency (continued)

NEW TESTAMENT

[1 Timothy 4:1]
 [2 Timothy 1:14]
 [Titus 3:5–6]
 [Hebrews 2:4; 3:7; 6:4; 9:8, 14; 10:15, 29]
 [1 Peter 1:2, 11–12]
 [2 Peter 1:21]
 [1 John 3:24; 4:1–3, 6]
 [Jude 1:19–20]
 [Revelation 1:10; 4:2; 17:3; 21:10]

05 Worship, Prayer, and Divine Honor

Passages affecting prayer, worship, homage, and the honor directed to God or Christ.

OLD TESTAMENT

[Genesis 18:22]
 [Exodus 20:5; 23:24; 34:14]
 [Exodus 32:1, 4, 8, 23, 31]
 [Numbers 25:11, 13]
 [Deuteronomy 4:24; 5:9; 6:15]
 [Deuteronomy 29:26]
 [Joshua 24:19]
 [1 Samuel 4:8]
 [2 Samuel 12:20]
 [2 Samuel 12:30]
 [2 Samuel 20:1]
 [1 Kings 12:16]
 [1 Kings 12:28; 14:9; 20:23]
 [1 Kings 14:9, 22; 15:30; 16:2, 7, 13, 26, 33; 22:53]
 [2 Kings 10:16]
 [2 Kings 16:15]
 [2 Kings 18:4]
 [2 Kings 23:11]
 [1 Chronicles 10:10]
 [1 Chronicles 13:3]
 [1 Chronicles 15:13]
 [1 Chronicles 16:29]
 [1 Chronicles 20:2]
 [1 Chronicles 29:5]
 [2 Chronicles 10:16]
 [Esther 9:31]
 [Job 1:20]
 [Job 21:15]
 [Psalm 27:4]
 [Psalm 60:4]
 [Psalm 67:1]
 [Psalms 96:9; 97:7; 99:5, 9]
 [Jeremiah 10:14; 51:17]
 [Ezekiel 5:13]
 [Amos 6:10]
 [Jonah 2:4]
 [Nahum 1:2]

NEW TESTAMENT

[Matthew 2:2, 8, 11; 14:33; 28:9, 17]
 [Luke 24:52]
 [John 9:38]
 [John 14:14]
 [Acts 7:59]
 [Philippians 2:9–10]
 [Hebrews 1:6]
 [James 1:26–27]
 [James 5:14]

06 The Cross, Crucifixion, and Christian Discipleship

Passages affecting the instrument of Jesus' death and the language of Christian discipleship.

OLD TESTAMENT

[Psalm 22:16]
 [Isaiah 52:15]
 [Isaiah 53:3, 4, 10]
 [Isaiah 53:6]
 [Isaiah 53:9]
 [Zechariah 11:13]

NEW TESTAMENT

[Matthew 10:38; 16:24; 27:32, 40, 42]
 [Matthew 20:19; 23:34; 26:2; 27:22–23, 26, 31, 35, 38, 44; 28:5]
 [Mark 8:34; 15:13–15, 20–21, 24–25, 27, 30, 32; 16:6]
 [Luke 9:23; 14:27; 23:21, 23, 26, 33; 24:7, 20]
 [John 19:6, 15–16, 18, 20, 23, 32, 41]
 [John 19:17, 19, 25, 31]
 [Acts 2:23, 36; 4:10]
 [Romans 6:6]
 [1 Corinthians 1:13, 17–18, 23; 2:2, 8]
 [2 Corinthians 13:4]
 [Galatians 2:20; 3:1; 5:24; 6:12, 14]
 [Galatians 5:11]
 [Ephesians 2:16]
 [Philippians 2:8; 3:18]
 [Colossians 1:20; 2:14]
 [Hebrews 6:6; 12:2]
 [Revelation 11:8]

07 Salvation by Grace, Faith, and Union with Christ

Passages affecting grace, faith, justification, union with Christ, and the basis of salvation.

OLD TESTAMENT

[Isaiah 61:1]
 [Hosea 10:12]

NEW TESTAMENT

[Matthew 5:3]
 [Luke 18:14]
 [John 1:12; 3:16, 18, 36; 6:29, 35, 40; 7:5; 11:25–26; 12:36; 14:1, 12; 16:9]
 [John 1:14, 16–17]
 [John 6:56; 10:38; 14:10–11, 20; 15:4–7; 17:21, 23, 26]
 [John 17:3]
 [Acts 4:33; 11:23; 13:43; 14:3, 26; 15:11, 40; 18:27; 20:24, 32]
 [Acts 11:14]
 [Acts 13:48]
 [Acts 17:30]
 [Romans 1:5, 7; 4:16; 5:2, 15, 17, 20–21; 6:1, 14–15; 11:5–6; 12:3, 6; 15:15; 16:20]
 [Romans 5:1]
 [Romans 5:18]
 [Romans 6:7]
 [Romans 8:1, 9–10]
 [1 Corinthians 1:2, 30; 15:18; 16:24]
 [1 Corinthians 1:3–4; 3:10; 15:10; 16:23]
 [2 Corinthians 1:2, 12; 4:15; 6:1; 8:1, 9; 9:14; 12:9; 13:14]
 [2 Corinthians 2:14; 5:17, 19, 21; 12:2, 19; 13:5]
 [Galatians 1:3, 6, 15; 2:9, 21; 5:4; 6:18]
 [Galatians 2:20]
 [Ephesians 1:2, 6–7; 2:5, 7–8; 3:2, 7–8; 4:7; 6:24]
 [Ephesians 3:19]
 [Philippians 1:2, 7; 4:23]
 [Colossians 1:2, 6; 4:18]
 [Colossians 1:27–28; 2:10]
 [1 Thessalonians 1:1; 5:28]
 [2 Thessalonians 1:2, 12; 2:16; 3:18]
 [1 Timothy 1:2, 14; 6:21]
 [1 Timothy 2:1, 4; 4:10]
 [1 Timothy 2:15]
 [2 Timothy 1:1, 9, 13; 2:10; 3:12]
 [2 Timothy 1:2, 9; 2:1; 4:22]
 [Titus 1:4; 2:11; 3:7, 15]

07 Salvation by Grace, Faith, and Union with Christ (continued)

NEW TESTAMENT

[Titus 2:11]
 [Philemon 1:3, 25]
 [Philemon 1:8, 20, 23]
 [Hebrews 2:9; 4:16; 10:29; 13:25]
 [Hebrews 5:9]
 [James 4:6]
 [James 5:15]
 [1 Peter 1:2, 10, 13; 4:10; 5:10, 12]
 [1 Peter 1:9]
 [2 Peter 1:2; 3:18]
 [1 John 2:5–6, 24, 27–28; 3:6, 24; 4:4, 13, 15–16]
 [2 John 1:3]
 [Jude 1:4]
 [Revelation 1:4; 22:21]

08 Atonement, Blood, Ransom, and Forgiveness

Passages affecting Christ's sacrifice, blood, ransom, forgiveness, and the Lord's Supper.

OLD TESTAMENT

[Exodus 15:16]
 [Leviticus 1:5, 11; 3:2, 8, 13]
 [Leviticus 9:7]
 [Ruth 2:20; 3:9, 12–13; 4:1, 3, 6, 8, 14]
 [2 Chronicles 30:18–20]
 [Isaiah 2:9]
 [Isaiah 35:9; 43:1; 44:23; 48:20; 51:10; 52:3, 9; 62:12; 63:4, 9]
 [Isaiah 41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:8; 59:20; 60:16; 63:16]
 [Isaiah 52:15]
 [Isaiah 53:3, 4, 10]
 [Isaiah 53:6]
 [Isaiah 53:9]
 [Jeremiah 50:34]
 [Zechariah 3:4]

NEW TESTAMENT

[Matthew 26:26, 28]
 [Mark 14:22, 24]
 [Luke 22:17]
 [Luke 22:19–20]
 [Acts 20:28]
 [Romans 3:24]
 [1 Corinthians 1:2, 30; 15:18; 16:24]
 [1 Corinthians 11:25]
 [Galatians 3:13; 4:5]
 [Ephesians 1:7; 4:30]
 [Colossians 1:14]
 [Hebrews 9:12]
 [1 Peter 1:18]
 [1 John 2:1]

09 Baptism, New Birth, and Covenant

Passages affecting baptism, new birth, covenant, and participation in Christ's promises.

OLD TESTAMENT

[Genesis 17:13]
 [Exodus 31:17]
 [Leviticus 11:45; 22:33; 25:38; 26:45]
 [Deuteronomy 10:16; 30:6]
 [Isaiah 54:5]
 [Daniel 9:27]
 [Haggai 2:5]

NEW TESTAMENT

[Matthew 26:26, 28]
 [Mark 14:22, 24]
 [Luke 22:17]
 [Luke 22:19–20]
 [Luke 22:29]
 [Acts 2:42; 20:7]
 [1 Corinthians 11:24]
 [1 Corinthians 11:25]
 [1 Corinthians 15:29]
 [Colossians 2:12]
 [Titus 3:5–6]
 [1 Peter 1:23]

10 Resurrection, Soul, and the State of the Dead

Passages affecting resurrection, soul, death, consciousness, and the intermediate state.

OLD TESTAMENT

[Genesis 37:35]
 [1 Samuel 28:12, 14–16, 20]
 [Job 14:22]
 [Psalm 16:10]
 [Psalm 17:15]
 [Psalm 73:24]
 [Psalm 116:15]
 [Psalms 104:29; 143:7]
 [Proverbs 2:18; 9:18; 21:16]
 [Proverbs 14:32]
 [Proverbs 20:27]
 [Ecclesiastes 3:19]
 [Ecclesiastes 6:3]
 [Isaiah 14:9; 26:14, 19]
 [Isaiah 38:11]
 [Jeremiah 6:16]
 [Nahum 3:18]

NEW TESTAMENT

[Matthew 11:23; 16:18; 18:17]
 [Matthew 11:29; 16:26; 26:38]
 [Matthew 27:52–53]
 [Mark 8:36–37]
 [Luke 10:15; 16:23]
 [Luke 23:43]
 [John 5:28]
 [John 10:17–18]
 [John 12:27]
 [Acts 2:26]
 [1 Corinthians 2:14; 15:44, 46]
 [1 Corinthians 15:29]
 [Philippians 1:21–22]
 [Philippians 1:23]
 [Philippians 3:11]
 [Colossians 2:12]
 [2 Timothy 4:6]

10 Resurrection, Soul, and the State of the Dead (continued)

NEW TESTAMENT

[Hebrews 11:16]
[Hebrews 12:9, 23]
[James 1:21; 5:20]
[1 Peter 1:9]
[3 John 1:2]
[Revelation 1:18; 6:8; 20:13–14]

11 Future Promises: Paradise, Heaven, and Eternal Life

Passages affecting paradise, heaven, eternal life, and the location or timing of future hope.

OLD TESTAMENT

[Genesis 8:22]
[Joshua 14:9]
[1 Chronicles 17:8]
[Psalm 17:15]
[Psalm 23:6]
[Psalm 73:24]
[Psalms 25:13; 37:9, 11, 22, 29, 34]
[Jeremiah 25:5]

NEW TESTAMENT

[Luke 23:43]
[John 17:3]
[Philippians 1:21–22]
[Hebrews 11:16]
[Jude 1:21]
[Revelation 5:10]
[Revelation 22:2, 14, 19]

12 Christ's Return, Presence, and the Last Days

Passages affecting Christ's return, presence, chronology, and the last days.

NEW TESTAMENT

[Matthew 13:39–40, 49; 24:3, 27, 37, 39; 28:20]
[Luke 21:24]
[1 Thessalonians 2:19; 3:13; 4:15; 5:23]
[2 Thessalonians 2:1, 8–9]
[2 Thessalonians 2:4]
[2 Timothy 1:10; 4:1, 8]
[James 5:7–8]
[2 Peter 1:16; 3:4, 12]
[1 John 2:5–6, 24, 27–28; 3:6, 24; 4:4, 13, 15–16]

13 Judgment, Hell, and Final Destiny

Passages affecting judgment, punishment, destruction, hell, and final destiny.

OLD TESTAMENT

[Leviticus 27:28–29]
[2 Kings 2:24]
[Job 36:17]
[Job 37:20]
[Psalm 7:11]
[Psalm 46:8]
[Psalm 118:10–12]
[Isaiah 33:14]
[Isaiah 40:2]
[Hosea 4:5–6]
[Hosea 5:9]
[Amos 9:1]
[Zephaniah 3:7]
[Malachi 3:6]

13 Judgment, Hell, and Final Destiny (continued)

NEW TESTAMENT

[Matthew 25:46]
[Luke 10:15; 16:23]
[2 Thessalonians 2:11]
[James 3:6]
[2 Peter 2:4]
[2 Peter 2:9]
[1 John 4:18]

14 God's Kingdom, Prophecy, and Messianic Rule

Passages affecting God's Kingdom, prophecy, kingship, and messianic rule.

OLD TESTAMENT

[Numbers 24:17]
[1 Chronicles 16:31]
[Psalm 2:12]
[Psalm 47:8]
[Psalm 145:11–13]
[Psalms 132:17; 148:14]
[Psalms 93:1; 96:10; 97:1; 99:1]
[Isaiah 7:14]
[Hosea 13:11]
[Micah 5:1]
[Micah 5:5]

NEW TESTAMENT

[Matthew 11:12]
[Luke 21:24]
[Luke 22:29]
[Revelation 5:10]
[Revelation 19:6]

15 The Church, Congregation, and Christian Unity

Passages affecting the church or congregation, its identity, unity, and offices.

NEW TESTAMENT

[Matthew 11:23; 16:18; 18:17]
[Acts 2:42; 20:7]
[Acts 5:11; 8:1, 3; 11:22; 12:1, 5; 13:1; 14:23, 27; 15:3–4, 22, 41; 16:5; 18:22; 20:17]
[Acts 11:26]
[Acts 20:28]
[Romans 16:1, 4–5, 16, 23]
[Romans 16:7]
[1 Corinthians 1:2; 4:17; 6:4; 7:17; 10:32; 11:16, 18, 22; 12:28; 14:4–5, 12, 19, 23, 28, 34–35; 15:9; 16:1, 19]
[2 Corinthians 1:1; 8:1, 18–19, 24; 11:8, 28; 12:13]
[Galatians 1:2, 13, 22]
[Ephesians 1:22; 3:10; 5:23–25, 27, 29, 32]
[Philippians 1:1; 3:6; 4:15]
[Colossians 1:18, 24; 4:15–16]
[1 Thessalonians 1:1; 2:14]
[2 Thessalonians 1:1, 4]
[1 Timothy 3:5, 15; 5:16]
[Philemon 1:2]
[Philemon 1:17]
[1 John 2:19]
[3 John 1:6, 9–10]

16 Ministry, Christian Authority, and Organizational Control

Passages affecting ministry, Christian authority, leadership, and organizational claims.

OLD TESTAMENT

[1 Chronicles 15:22, 27]
[Ezra 7:14]
[Ezra 10:3]
[Psalm 68:18]
[Proverbs 11:9]
[Micah 6:8]
[Zechariah 10:4]

NEW TESTAMENT

[Matthew 7:24; 24:45; 25:2, 4, 8–9]
[Matthew 16:19; 18:18]
[Romans 16:1]
[Romans 16:7]
[Galatians 6:1]
[Ephesians 4:8]
[Philippians 1:1; 3:6; 4:15]
[Philippians 1:7]
[1 Timothy 3:8, 12]
[1 Timothy 5:19]
[2 Timothy 2:4]
[James 5:14]

17 Christian Freedom, Conscience, Discipline, and Family

Passages affecting conscience, discipline, family ties, freedom, and institutional demands.

OLD TESTAMENT

[1 Samuel 20:14]
[2 Samuel 13:21]
[Ezra 10:3]
[Ezra 10:44]
[Proverbs 18:22]

NEW TESTAMENT

[John 15:19; 17:14, 16; 18:36]
[2 Timothy 2:4]

18 Holiness, Ethics, and Christian Conduct

Passages affecting holiness, ethics, loyalty, conduct, and moral responsibility.

OLD TESTAMENT

[Exodus 21:22–25]
[Leviticus 27:28–29]
[Numbers 25:8]
[Numbers 31:18]
[Judges 11:31]
[Judges 11:35, 40]
[1 Samuel 15:23]
[2 Samuel 12:8]
[1 Kings 3:9]
[1 Kings 11:3]
[2 Kings 17:9]
[2 Kings 20:19]
[2 Chronicles 6:24, 26]
[Nehemiah 9:18, 26]
[Esther 9:16]
[Esther 9:24]
[Job 17:8]
[Job 23:12]
[Job 34:31–32]

18 Holiness, Ethics, and Christian Conduct (continued)

OLD TESTAMENT

[Job 42:6]
[Psalm 51:4]
[Psalm 51:12]
[Psalm 90:8]
[Proverbs 1:18]
[Proverbs 14:17]
[Ecclesiastes 4:10]
[Ecclesiastes 6:8]
[Lamentations 5:11]
[Hosea 9:9]
[Amos 3:2]
[Amos 3:9]

NEW TESTAMENT

[Luke 1:75]
[Romans 6:6]
[Ephesians 4:22, 24]
[Ephesians 4:23]
[Colossians 3:9–10]
[1 Thessalonians 2:10]
[1 Timothy 2:2; 4:7–8; 6:5–6]
[2 Timothy 3:2]
[Titus 1:8]
[Hebrews 7:26]
[1 Peter 2:17]
[1 John 2:16]

19 Human Nature, Free Will, Suffering, and Divine Sovereignty

Passages affecting human nature, choice, suffering, providence, and divine sovereignty.

OLD TESTAMENT

[Genesis 4:7]
[Exodus 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17]
[Exodus 32:14]
[Deuteronomy 2:30]
[Joshua 11:20]
[Judges 3:12]
[Judges 9:23]
[Ruth 4:13]
[1 Samuel 4:3]
[2 Samuel 24:1]
[2 Kings 14:26–27]
[2 Kings 20:7]
[2 Chronicles 25:8]
[Job 2:3]
[Job 12:23]
[Job 16:11]
[Job 32:3]
[Job 36:4]
[Job 42:11]
[Psalm 77:10]
[Psalm 88:15]
[Psalm 105:25]
[Psalm 119:28]
[Ecclesiastes 12:5]
[Isaiah 63:17]
[Lamentations 3:20–21]
[Lamentations 3:38]
[Ezekiel 20:25–26]
[Habakkuk 3:2]

NEW TESTAMENT

[Mark 4:12]

19 Human Nature, Free Will, Suffering, and Divine Sovereignty (continued)

NEW TESTAMENT

[Mark 6:52; 8:17]
 [Luke 1:75]
 [Acts 13:48]
 [Acts 17:28]
 [Romans 8:28]
 [Romans 9:17]
 [1 Corinthians 2:14; 15:44, 46]
 [Galatians 6:18]
 [Ephesians 4:22, 24]
 [Ephesians 4:23]
 [Colossians 3:9–10]
 [2 Thessalonians 2:11]
 [2 Timothy 4:22]
 [Philemon 1:25]
 [James 1:13]
 [James 3:15]
 [James 4:5]

20 Scripture, Revelation, and Prophetic Interpretation

Passages affecting inspiration, revelation, prophecy, symbolism, and interpretation.

OLD TESTAMENT

[Genesis 2:2–3]
 [Exodus 20:11]
 [Numbers 11:25–27]
 [Numbers 12:6]
 [Numbers 12:7]
 [Deuteronomy 32:8–9]
 [1 Kings 21:23]
 [2 Kings 9:27–29]
 [2 Kings 20:18]
 [2 Chronicles 36:21]
 [Psalm 1:2]
 [Isaiah 6:9]
 [Daniel 11:31; 12:11]
 [Daniel 11:41, 45]
 [Daniel 12:4]
 [Joel 2:20]
 [Habakkuk 2:1]

NEW TESTAMENT

[Mark 2:26]
 [Acts 2:17–18]
 [1 Corinthians 14:14, 32]
 [1 Timothy 4:1]
 [1 John 3:24; 4:1–3, 6]
 [Revelation 1:1]
 [Revelation 1:9; 12:17; 20:4]
 [Revelation 1:10; 4:2; 17:3; 21:10]
 [Revelation 16:13–14]
 [Revelation 19:10]

21 Translation Method, Supplied Meaning, and Textual Choices

Material differences chiefly involving supplied words, punctuation, textual variants, or interpretive wording rather than one settled doctrine.

OLD TESTAMENT

[Genesis 8:22]
 [Genesis 10:9]
 [Exodus 9:6]
 [Exodus 23:28]
 [Leviticus 27:28–29]
 [Numbers 31:18]
 [Deuteronomy 7:20]
 [Deuteronomy 32:8–9]
 [Joshua 24:12]
 [Judges 11:31]
 [1 Samuel 5:4]
 [1 Samuel 27:8]
 [2 Samuel 22:11]
 [1 Kings 2:12]
 [1 Kings 15:2, 10]
 [2 Kings 3:4]
 [2 Kings 18:16]
 [2 Kings 25:12]
 [1 Chronicles 4:22]
 [1 Chronicles 7:23]
 [1 Chronicles 8:8]
 [1 Chronicles 10:6]
 [1 Chronicles 11:22]
 [1 Chronicles 13:9]
 [1 Chronicles 25:5]
 [1 Chronicles 27:32]
 [2 Chronicles 9:16]
 [2 Chronicles 10:11, 14]
 [2 Chronicles 17:1]
 [2 Chronicles 22:5]
 [2 Chronicles 36:6]
 [Nehemiah 3:8]
 [Esther 10:1]
 [Job 41:34]
 [Psalm 18:10]
 [Psalm 46:10]
 [Psalm 78:25]
 [Song of Solomon 2:12]
 [Song of Solomon 5:4]
 [Nahum 3:8]
 [Zephaniah 1:9]
 [Malachi 3:6]

NEW TESTAMENT

[Luke 1:75]
 [Luke 22:17]
 [John 1:17]
 [John 1:18]
 [John 14:14]
 [Acts 2:17–18]
 [Acts 11:14]
 [Romans 16:1]
 [Romans 16:7]
 [1 Corinthians 10:9]
 [1 Corinthians 11:25]
 [Ephesians 3:17]
 [Ephesians 4:23]
 [Philippians 1:7]
 [Philippians 1:21–22]
 [1 Timothy 2:1, 4; 4:10]
 [2 Timothy 2:4]
 [Hebrews 11:16]
 [James 2:18]
 [James 4:4]
 [James 5:6]
 [1 John 3:8]
 [1 John 5:18]
 [Revelation 1:1]