

**I THESSALONIANS:
A WORD BY WORD,
VERSE BY VERSE
COMPARISON OF
THE KING JAMES
BIBLE TO
MODERNIZED
TRANSLATIONS**

by Nolan McFadden

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This book is dedicated to Jim and Edna Taylor who taught us the importance of diligent work and loving “all” the saints (John 13:35, I Corinthians 16:14, Ephesians 1:15-16, Colossians 1:4; 3:23-24)

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A

INTRODUCTION

“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” – JESUS (Matthew 4:4)

During a past ministry trip, I had the opportunity of visiting and preaching in some villages in Mexico. A church group in the United States had generously donated some boxes of Bibles to distribute to believers during the trip. After a service in one of these churches, we had the privilege of sharing Spanish Bibles. In this assembly was an older lady who quietly requested a Bible. As soon as I handed her the Bible, she immediately embraced her Bible and began weeping over it. Her love for our LORD JESUS and His precious Word was so obvious as tears of joy ran down her cheeks. She had converted to Jesus Christ and biblical Christianity years before. Yet, this was her first Spanish Bible. This was a copy of God’s Word in her native language. There was no doubt in our minds how precious that Bible was to our sister in Christ. It was a cherished treasure. This was a moment in time that I have never forgotten.

As Christians, do we fully appreciate the great blessing of having God’s Word in our own language? When you hold your Holy Bible, is it a cherished treasure to you? Are you aware of the incredible suffering and personal sacrifices other Christians endured in order that we might have the privilege of having our own Bibles to read and study?

Known as the “Father of the English Bible,” William Tyndale was a gifted and distinguished scholar skilled in the languages of Greek, Hebrew, Latin, English, Spanish, French and Italian. Tyndale wrote of an encounter that he had one day with a Roman Catholic priest. Concerning this experience William Grady wrote, “Antagonized by his inability to refute Tyndale’s Biblical reasoning, the exasperated priest shouted, “It were better for us to be without God’s laws than the Pope’s,” whereupon an indignant Tyndale rejoined: I defy the Pope, and all his laws; and if God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scripture than *you* do!⁶¹

With these daring words representing his lifelong motivation, Tyndale set out to deliver his benighted countrymen from the hopelessness of Romanism, declaring: *Which thing only moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in the mother tongue.*⁶²” (1)

John Foxe noted, “Before Tyndale’s day the English versions of the Bible had been but translations of a translation, being derived from the Vulgate or older Latin versions. Tyndale, for the first time, went back to the original Hebrew and Greek. And not only did he go back to the original languages seeking for the truth, but he embodied that truth when found in so noble a translation that it has ever since been deemed wise by scholars and revisers to make but few changes in it; consequently every succeeding version [English versions which are based on the TR] is in reality little more than a revision of Tyndale’s. It has been truly said that “the peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur—unequaled, unapproached in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man, and that man William Tyndale.”³⁷ (2)

Tyndale’s New Testament was completed in 1525. “By April 1526, Tyndale’s New Testament was being read behind closed doors in England.” (3) But in 1534 Tyndale was betrayed by a spy, arrested and imprisoned in Vilvoorde Castle. He was accused by Henry VIII of spreading sedition in England. William Tyndale, the servant of our Lord Jesus Christ, became a Christian martyr in 1536. He was executed for the capital crime of “heresy.” Tyndale was strangled and then burned at the stake. But before he died, it was reported that Tyndale prayed, “Lord! Open the King of England’s eyes.” (4) Not many years later, his prayer was answered when the king of England himself ordered the creation of an English Bible. PRAISE THE LORD FOR ANSWERED PRAYERS! GREAT ARE HIS WORKS!

William Tyndale was fully committed to our resurrected Savior, and to the task of translating and distributing God’s Word – the Holy Bible (Romans 10:14-17). His testimony inspired thousands to carry on his work after his death.

It is notable that Tyndale chose not to base his English translation of the New Testament on the text of the Latin Vulgate (a true copy of the Alexandrian text) which was the Bible of the Roman Catholic church. Rather, William Tyndale chose to base his text primarily on the Greek New Testament of Erasmus (1516) – known as the *Textus Receptus* (Received Text based on the Byzantine/Majority text-base) in his translation work. Why? Professor Jakob van Bruggen explained, “The significance to Bible translation of one’s view of the reformation of the church and the authority of divine revelation was demonstrated in the contrasting attitudes of William Tyndale [Protestant] and Thomas More [Catholic]. Both were interested in the translation of the Bible into English. Tyndale from the standpoint of a Reformer, More from that of an Erasmian humanist...The Reformers had an

entirely different attitude. To them, every science was bound to the Word of God. The church itself was subject to the authority of the Bible. The last word was not the all-embracing unity of the church, but the all-commanding truth of the Word of God. Siding with the Reformers, Tyndale wished as a translator to serve the *reformation* of the church...

Tyndale was a Reformer and theologian and he evaluated the English usage by the Scripture rather than accommodating Scripture to English usage. He did the church a favor by no longer translating the word *presbuteros* (elder) with the loaded and misleading term *priest*. The important point here is that although Tyndale did not want to make revolutionary changes, he did not maintain existing words [from the Catholic translation] for the sake of unity when the truth of the Scripture demanded other words. More was rightly concerned about the unity of the church, but he did not see that this unity [true, biblical unity] could only be preserved by subjection of the church and its Bible translation to the complete, revealed truth of God.” (5) In addition, we discover in *HISTORY OF THE CHRISTIAN CHURCH* historian Philip Schaff noted that in John Calvin’s written response to the canons and decrees of the Roman Catholic Council of Trent (1545-1563) the Reformer exposed “the errors of the Vulgate, which the [Roman Catholic] Council put on a par with the original Hebrew and Greek originals,...(6)

In Tyndale’s New Testament of 1525 he translated the word “repentance” in place of the term “penance” as translated in the Roman Catholic Bible. In like manner, Tyndale translated “overseer” instead of “bishop.” “Elder” replaced the word “priest.” He used the word “congregation” in place of “church.” It is apparent in his New Testament that William Tyndale was seeking to restore the lost meanings of biblical words and the practices of the early church.

Yet, centuries later, twenty-first century Christians are confronted with the same important decision of which Bible to use. Many believers have valid questions and concerns about Bible translations. These are some good questions to ask when selecting a Bible: 1) Is the Bible that I’m considering buying a true, literal and faithful translation of the underlying Hebrew and Greek texts? 2) Was lexical and structural accuracy a priority of those who translated this Bible? 3) Can I trust this Bible? 4) Does it matter which Bible I use? 5) Which study Bible is recommend by pastors who affirm sound doctrine? Why? 6) Is the Bible I am using the faithfully preserved Word of God? 7) Are all Bibles preserved equally? 8) Are some Bibles more accurately translated from the Hebrew and Greek Scriptures than others? 9) On which of the two primary Greek texts (Traditional Text or Critical Text) is my Bible based? 10) Which method of translation was used by the translators who prepared my Bible? In this study we will address these questions and more.

PURPOSE OF THIS STUDY

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” – JESUS (John 8:31-32)

The primary purpose of this study is, with our LORD’s help, to compare the King James Bible to modernized translations of the Bible. Included in our comparison are the following translations of the Bible: the *King James Bible* (KJV) (7); the *Literal Translation of the Bible* (LTB) (8); the *Revised Standard Version* (RSV) (9); the *New Revised Standard Version* (NRSV) (10); the *New International Version* (NIV) (11); *Today’s New International Version* (TNIV) (12); the *Contemporary English Version* (CEV) (13); the *Revised English Bible* (REB) (14); the *Common English Bible* (CEB) (15) and the *Good News Translation* (GNT) also called *Today’s English Version* (TEV) (16). In our endeavor we will:

- 1) Compare the primary differences between these English Bible versions.
- 2) Consider historical factors that impacted the development of the Traditional Greek Text and the Critical Greek Text.
- 3) Observe mistranslations found in the modernized translations.
- 4) Explore the historical evidences and reasons for a Byzantine Priority.
- 5) Evaluate the historical impact of ecumenical translation committees.
- 6) Provide a historical background of I Thessalonians
- 7) We will conclude with a word by word and verse by verse comparison of fifteen translations of I Thessalonians. To enhance our comparison, two interlinear translations and three Greek translations of I Thessalonians are included.

CHAPTER ONE

COMPARING THE DIFFERENCES:

*“Heaven and earth shall pass away, but my words shall not pass away.” – JESUS
(Matthew 24:35)*

In what ways are the King James Bible and the modernized translations of the Bible different? Most of the differences can be summarized in two categories:

- 1) Method of translation
- 2) The source of textual content

In this chapter we will address both the differences in methods of Bible translation, and consider the importance of having a correct source for textual content.

One of the primary reasons for the differences in translations is identified in the book entitled *The Identity of the New Testament Text II* by Wilbur Pickering. It is known as “the textual problem.” (17) Mr. Pickering explained, “That there is a problem concerning the identity of the Greek text of the New Testament is made clear by the existence of a number of competing editions in print. By competing I mean that they do not agree with one another as to the precise wording of the text. Such disagreement is possible because no two of the ancient Greek manuscripts (handwritten copies) known to us are identical in wording, and we are dependent on those copies because the Apostle’s Autographs, or original documents, are no longer in existence. (They were probably worn out well before A.D. 200)...

...In short, we are faced with the challenge of recovering the original wording of the text from the surviving manuscripts, no two of which entirely agree. In this task we may also appeal to copies of the ancient Versions (translations into Syriac, Latin, Coptic, etc.) and to the surviving writings of the early church Fathers where they quote or refer to New Testament passages. There are over 5,000 extant (known) Greek manuscripts (hereafter MSS, or MS when singular) of the New Testament. They range in size from a scrap with parts of two verses to complete New Testaments. They range in date from the second century to the sixteenth.² They come from all over the Mediterranean world. They contain several hundred thousand variant readings (differences in the text). The vast majority of these are misspellings or other obvious errors due to carelessness or ignorance on the part of the copyists. However, many thousands of variants remain which need to be evaluated as we seek to identify the precise original wording of the text...

...To the extent that you may be aware of these matters you may well have accepted as reasonable the statements usually made to the effect that the very

considerable improvement in our lack of available materials (Greek manuscripts and other witnesses) and in our understanding of what to do with them (principles of textual criticism) has made possible a closer approximation to the original text in our day than was achieved several hundred years ago. The statements to be found in the prefaces of some versions give the reader the impression that this improvement is reflected in their translations. For example, the preface to the Revised Standard Version, p. ix, says: The King James Version of the New Testament was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying [not true; almost all TR readings are ancient]...We now possess many more ancient manuscripts of the New Testament, and are far better equipped to seek to recover the original wording of the Greek text...

...And the preface to the New International Version, p. viii, says: The Greek text used in the work of translation was an eclectic one. No other piece of ancient literature has so much manuscript support as does the New Testament. Where existing texts differ, the translators made their choice of readings in accord with sound principles of textual criticism. Footnotes call attention to places where there is uncertainty about what constitutes the original text...

...But if you have used a number of the modern versions you may have noticed some things that perhaps intrigued, bewildered, or even distressed you. I am thinking of the degree to which they differ among themselves, the uncertainty as to the identity of the text reflected in the many footnotes regarding textual variants, and the nature and extent of their common divergence from the King James Version. The bulk of the differences between the modern versions is presumably due to the differences in style and translation technique. However, although they are in essential agreement as to the Greek text used, as opposed to that underlying the AV, no two of them are based on an identical Greek text. Nor have the translators been entirely sure as to the precise wording of the text – while some versions have few notes about textual variation, others have many, and even in these cases by no means all the doubts have been recorded.¹...” (18)

Whereas, the translation work displayed in the King James Bible (KJV), also known as the Authorized Version (AV), is very different. Translators of the King James Bible used the “formal equivalency” (or “verbal equivalency”) approach to Bible translation. They diligently labored in a “word by word” and a grammatical “structure by structure” approach of translation from the Hebrew and Greek Scriptures. Thus, the KJV can be further regarded as a “total linguistic” translation.

In addition, the King James Bible is, primarily, based on the Greek New Testament known as the *Textus Receptus* (Received Text) 1598 of Theodore Beza. This text is also referred to as the Traditional Text. The translators of the translations of the *Textus Receptus* (Received Text) Greek New Testament and the King James Bible relied heavily on the Byzantine/Majority text-base in their

translation work. This becomes very important when we consider all factors impacting the historical development of the primary families of manuscripts. The manuscript evidence for the Greek New Testament include: papyri, uncials, numbered uncials, minuscules and lectionaries.

Regarding the predominant Byzantine text basis of the *Textus Receptus* and the King James Bible, Maurice Robinson and William Pierpont explained, "...Early printed editions of the Greek New Testament reflect a general agreement with the Byzantine-era manuscripts upon which they were based. Such manuscripts and early printed editions are commonly termed "*Textus Receptus*" or "Received Text" documents, based upon the term applied to the Elzevir 1624 printed Greek edition. Other editions commonly termed "*Textus Receptus*" include the editions of Erasmus 1516, Stephens 1550, and Beza 1598. George Ricker Berry has correctly noted that "in the main they are one and the same; and [any] of them may be referred to as the *Textus Receptus*. 7..."

All these early printed Greek New Testaments closely paralleled (but were not identical with) the text which underlies the English-language King James or Authorized Version of 1611. That version was based closely upon the Greek text of Theodore Beza 1598, which differed but little from its *Textus Receptus* predecessors or from the derived text of the few Byzantine manuscripts upon which those editions were based. Nevertheless, neither the early English translations nor the early printed Greek New Testaments reflected a perfect agreement with the predominant Byzantine/Majority Textform, since no single manuscript or small group of manuscripts is 100% identical with the aggregate form of that text." (19)

Commenting on the method of translation used by translators of the King James Bible R.B. Ouellette observed, "Methodology is based on principle. Principles are based on one's paradigm of truth. The methodology employed by the translators of the Authorized Version are radically different from the methodology used by the translators of the modern versions.

The Authorized Version committee was made up of fifty-seven men and divided into six companies. Each of these companies worked in different geographical areas. Each company was divided and assigned its own sections of Scripture. Each individual translator was responsible to translate a portion of Scripture assigned to him. Once these individual translations were completed, the company assembled together in order to compare, discuss, and defend their work.

When a passage seemed obscure or difficult, additional "learned men" were consulted. Each book was reviewed and examined at least fourteen different times during the lengthy process. Contrast this with the New International Version Committee which boasted of going over each passage of Scripture *three* times during their translation process. The technique employed by the Authorized Version committee is known as "formal equivalency" or "verbal equivalency."

This meant that both the words and the forms of the words were rendered as closely as possible from the Hebrew or Greek into English.¹ This is in distinction to “dynamic equivalency” used for the NIV – a belief that it is the message and thoughts, not the words, which are important. It is readily apparent that the King James translators had a high view of God’s Word. The manuscripts, previous English versions (such as the Geneva Bible, the Bishops Bible, and others), and sources in other languages were handled with care, and the new translation was meticulously reviewed multiple times in order to ensure fidelity to the underlying text...” (20)

Whereas, the New International Version (NIV); Today’s New International Version (TNIV); the Contemporary English Version (CEV); the Common English Bible (CEB); the Revised English Bible (REB) and the Good News Translation/ Today’s English Version (GNT/TEV) are products of the “dynamic equivalency” model of translation introduced and popularized by Eugene A. Nida and others in the twentieth century. This method of translation generally follows a “thought by thought” approach of translation from the Greek text. What makes these texts appealing to many is that the texts have been “modernized” for the English Bible reader. There is familiar language which is usually easy to understand. Yet, for those concerned about translation accuracy of these modern translations two essential questions must be addressed. 1) Are these English versions translated accurately from the underlying Hebrew and Greek Scriptures? 2) Is the Critical Text (or Eclectic Text) on which these modern translations are based faithful to the Received Text of Scriptures used by early Christians? Unfortunately, there are some inherent problems in the “dynamic equivalency” translation approach observed in the NIV, TNIV, CEV, CEB, REB and GNT/TEV.

First, since a careful “word by word” translation approach was not used by its translators, LEXICAL INACCURACY is frequently found within these translations. English words which do not accurately match the meanings of words from the Greek text are often used in the translations. For example, in the verse by verse comparison of I Thessalonians in chapter seven of this book notice that “and sisters” was added fourteen times in the TNIV and CEB after the word “brothers” in this epistle. In like manner, these extra words were added twelve times in the NRSV which is supposedly a modern, formal equivalence translation. Why was this change made? There was certainly no valid basis for the change found in the underlying Greek text. The word found in the Greek text is the masculine, plural Greek word αδελφοι.

One cannot help but speculate regarding the motives of the translators. Were these words added in order to modernize the text and appeal to female readers? Was this a change designed to help broaden the market of the TNIV, NRSV and CEB in order to increase sales by making it more female-friendly or was there something more involved? Would not similar changes in the New Testament serve ideologically motivated feminism (i.e. journey to a gender neutral Bible)?

In the preface of the New Revised Standard Version we obtain the facts. Writing for the committee, Bruce Metzger explained, "...many in the churches have become SENSITIVE TO THE DANGER OF LINGUISTIC SEXISM arising from the inherent bias of the English language towards the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text...The mandates from the Division specified that, in references to men and women, MASCULINE-ORIENTED LANGUAGE SHOULD BE ELIMINATED AS FAR AS THIS CAN BE DONE without altering passages that reflect the historical situation of ancient patriarchal culture." (21) Thus, submitting to the pressures of those embracing ideologically motivated feminism, the NRSV committee pursued the creation of a new "gender language inclusive" version.

Notice that Mr. Metzger blamed the alleged "LINGUISTIC SEXISM" found in the ENGLISH BIBLE as "arising from the inherent bias of the English language towards the masculine gender." But our fearless translator failed to mention that it was the authors themselves of the Hebrew and Greek Scriptures who chose to frequently use "MASCULINE-ORIENTED LANGUAGE" in their writings. Therefore, an accurate translation of those Scriptures would reflect the same. And that, desiring to be true to the Scriptures of the faith once delivered to the saints, we should also translate those Scriptures exactly as they were written.

In like manner, the word ἀδελφοί is mistranslated in the REB. In place of "brothers" or "brethren," we find the words "my friends" used six times in I Thessalonians 2:1; 2:9; 2:14; 2:17; 3:7 and 5:1. The word is likewise changed to "My dear friends" in 1:4; "friends" in I Thes. 4:1; 4:13; 5:4; 5:12 and 5:14. The change is to "fellow-Christians" in I Thes. 4:10; 5:26. Regardless of the motive and/or motives of the translators of the TNIV, NRSV, CEB and REB, these words were erroneously translated from the masculine, plural Greek word ἀδελφοί in 1:4; 2:1; 2:9; 2:14; 2:17; 3:7; 4:1; 4:10; 4:13; 5:1; 5:4 ("beloved" in the NRSV); 5:12; 5:14 ("beloved" in the NRSV) and 5:26. The correct translation of this Greek word is "*brethren*" or "*brothers*" as translated in the KJV and LTB. To their credit, even the RSV and NIV translators translated this word correctly.

Nevertheless, there have been a number of other changes in the text of I Thessalonians in the NIV, TNIV, NRSV, CEV, CEB, REB and GNT/TEV which result in our understanding of the words of the text being changed and/or diminished. For example, in the TNIV we observe the following changes from the Greek text: "like young children" (2:7); "daily life" and "win the respect" (4:12); "not be dependent on anybody" (4:12); "strive" (5:15); "harmful" (5:22) and "God's people" (5:26). Some similar modifications to the text are found in the NRSV including: "inspired" (1:6); "we were made orphans" (2:17); "be dependent on no one" (4:12).

Some of the most obvious mistranslations in the modern versions occurring in I Thessalonians include:

1) Changing the words, “το Πνευμα μη σβεννυτε,” (TR, BT, and UBS) correctly translated “Quench not the Spirit” (KJV) and “The Spirit do not quench,” (Alfred Marshall’s rough reading) to “Do not put out the Spirit’s fire” (NIV) and to “Do not stifle inspiration” (REB) in I Thessalonians 5:19. Thus, “the Spirit,” referring to the Holy Spirit, is thereby changed to mere “inspiration” in the REB and a new “fire” in the NIV.

2) Changing the Lord’s “παραγγελιας” (TR, BT, UBS) of I Thessalonians 4:2, which is correctly translated “commandments” (KJV) or “injunctions” (AM, LTB), to “instructions” in the NIV, TNIV, GNT/TEV, NRSV, CEB, CEV and to “rules” in the REB. The word “instructions” does not carry the same meaning as “commandments” in the mind of the reader. A “command” implies that it is imperative to obey the teaching. Whereas, an “instruction” is not necessarily an imperative. It does not carry the same strength or force of meaning. The meaning is diminished. As W. E. Vine pointed out concerning παραγγελια, “a proclamation, a command or commandment, is strictly used of commands received from a superior and transmitted to others. It is rendered “charge” in Acts 16:24;...” (22) Thus, “instructions” in the modern versions is not an adequate translation of “παραγγελιας.” It should be noted that one of these important “commandments” is the command from our Lord Jesus for Christians to “abstain from fornication,” (4:3).

3) Changing the word “οργης” (TR, BT, UBS) in I Thessalonians 1:10; 5:9 from the correct translation of “wrath” or “wrath(s)” (KJV, AM, LTB) to “retribution” in the REB. There is a difference between the words “wrath” and “retribution.” The word *retribution* may refer to either reward or punishment. (23) The word retribution does not sufficiently convey the correct meaning from the Greek text. Whereas, “οργης” in the contexts of I Thessalonians 1:10 and 5:9 specifically refers to the LORD’s fierce, eternal wrath against those that, “know not God, and that obey not the gospel of our Lord Jesus Christ.” (II Thessalonians 1:8-9) (24) Also, our LORD’s wrath will be expressed by his judgments on the world during the future time of great tribulation to avenge the shed blood of his martyrs (Rev. 14-19). This will occur before and at His return to earth from Heaven. In English the word “wrath” means more than anger. It carries the meaning of an intense, great anger which results in action for punishment or vengeance. (25) Therefore, in the contexts of our texts, “wrath” is the correct word choice in English to match “οργης” from Greek.

Second, EXTRA WORDS WHICH ARE NOT FOUND IN THE GREEK TEXT WERE ADDED TO THE NIV, TNIV, NRSV AND GNT/TEV TEXTS in order to amplify the concepts. Examples are numerous including: “given” (1:6 in the TNIV); “inspired” (1:6 in the NRSV); “about it” (1:8 in the TNIV and NRSV); “They tell” (1:9 in the TNIV); “of those regions” (1:9 in the NRSV); “All” (1:9 in the GNT/TEV); “spring” (2:3 in the NIV, TNIV and NRSV); “while” (2:9 in the TNIV and NRSV); “as” (2:9 in the GNT/TEV); “indeed” (2:13 in the TNIV); “in their effort” (2:16 in the

TNIV); “we were orphaned” (2:17 in the TNIV); “we were made orphans” (2:17 in the NRSV); “made every effort” (2:17 in the NIV and TNIV); “spreading” (3:2 in the NIV and TNIV); “proclaiming” (3:2 in the NRSV); “quite well” (3:3 in the NIV and TNIV); “Indeed” (3:3 in the NRSV); “really” (3:8 in the NIV and TNIV); “this instruction” (4:8 in the NIV and TNIV); “suffer” (5:9 in the NIV and TNIV); “hard” (5:12 in the NIV and TNIV) and “fire” (5:19 in the NIV).

Third, we observe WORDS AND STRUCTURES CHANGED from those found in the Greek text in order to communicate the “ideas” of the authors as interpreted by the translators. For instance, in I Thes. 1:3 the words “produced,” “prompted” and “inspired” are added in the NIV and TNIV. In I Thes. 1:5 – “simply” and “lived” are added in the NIV and TNIV. I Thes. 2:2 is changed with the addition of “but with the help” in the NIV and TNIV. In I Thes. 2:2 the text is altered with the addition of the words “spite of” in the NIV and “the face of” in the TNIV. In I Thes. 2:3 “are we trying” is added to the text in the NIV and TNIV. A similar modification of the text is seen in the GNT/TEV (1992) with the addition of the words “do we try.” Twice in the GNT/TEV (1992) translation of I Thes. 2:13 “God’s word” is changed to “God’s message.” In like manner, “the word of men” (KJV, TR, MT) or “a word of men” (LTB, AM, JG) is changed to “a message from human beings” in the GNT/TEV (1992) and to “a human word” in the TNIV.

Another example of this type of translating is found in Romans 8:3 in the Good News Translation/Today’s English Version (GNT/TEV) of 1992. It reads, “What the Law could not do, because human nature was weak, God did. He condemned sin in human nature by sending his own Son, who came with a nature like our sinful nature, to do away with sin.” This modern translation describes Jesus as having a “sinful nature.” This is not only a mistranslation from the Greek text, it is also a false teaching. Jesus was fully human but not sinful. Our Savior was without sin (II Corinthians 5:21, I Peter 2:21-22).

Add two more erroneous translations found in the Good News Translation/Today’s English Version of 1992. In I Peter 1:19 “but with precious blood...of Christ.” (rough reading from Alfred Marshall) (26) is changed to “it was the costly sacrifice of Christ...” The GNT/TEV reading of this passage is not what the Greek text says. The 3rd edition UBS Greek text is “αλλα τιμιω αιματι...Χριστου.” Notice that the “precious blood” (“τιμιω αιματι”) is included in the Greek text but found missing in the GNT/TEV translation. In the King James Bible these words are correctly translated “with the precious blood of Christ...” In place of the “precious blood” of Christ, the GNT/TEV (1992) translators chose to use the words “costly sacrifice” of Christ. Is this important? YES! – It is if you’re looking for an accurate translation of the Holy Bible.

Again in Revelation 5:9 “by the blood of thee...” (rough reading AM) is changed to “by your sacrificial death...” in the GNT/TEV translation. The KJV reads “redeemed us to God by thy blood...” The 3rd edition UBS Greek text reads “εν τω αιματι σου εκ...” Again the “blood” of Christ is found in the Greek text and

King James Bible but changed to “sacrificial death” in the text of the GNT/TEV. PLEASE UNDERSTAND THAT THERE IS NO VALID LEXICAL OR STRUCTURAL BASIS WHATSOEVER IN THE GREEK TEXT TO ADD TO OR CHANGE THESE WORDS. THE TRANSLATORS ADDED AND CHANGED WORDS IN THE TEXT BECAUSE THAT IS WHAT THEY WANTED TO DO. THESE ARE SOME EXAMPLES OF DYNAMIC EQUIVALENCE IN ACTION. The end result is that the original, literal meanings of words and structures communicated by the authors of the New Testament have been changed and/or diminished in these modernized translations.

Why is this an important issue? There are at least two significant reasons: First, one of the most basic questions one must ask when selecting a Bible translation includes: Is this translation of the Bible accurate and true to the underlying Hebrew and Greek Scriptures? If it is not, the honest and careful student of the Bible is compelled to search for a more accurate translation.

Moreover, if a person embraces either erroneous premise #1.) *modern Bible translations are accurately translated from the underlying Hebrew and Greek Scriptures*, and/or erroneous premise #2.) that *the differences in Bible translations are insignificant*, the valid concerns set forth in this study will likely be ignored, misrepresented, and/or vilified. Nevertheless, the premise that *modern Bible translations are accurately translated from the underlying Hebrew and Greek Scriptures* is either true or false. For the premise cannot be both true and false at the same time and in the same way. The same can be said concerning the second premise. If these are true, it really doesn't matter which Bible we use, since one is as good as the other. This view seems to be consistent with the position of James White set forth in his book *The King James Controversy Can You Trust Modern Translations?*. (27) The foundational premise of White's book is: You can trust modern translations of the Bible. They are accurately translated from the underlying Hebrew and Greek Scriptures. However, if White's foundational premise is false, which Bible we choose to use is very important.

It should be noted that this author appreciates Mr. White's work of refuting the “re-inspiration of the KJV 1611 theory” of Peter Ruckman. Also, since there is no perfect translation from one language to another, White adequately demonstrated that there are issues of concern in the translations of the KJV, TR, and Majority Text. However, James White failed to sufficiently show in his book the many mistranslations and issues of concern found in Good News Translation/Today's English Version, New English Bible, Common English Bible, New International Version, Today's New International Version, New Revised Standard Version, Revised English Bible, The Living Bible, Revised Standard Version and the Critical Text, etc.

In addition, I did not find in Mr. White's book the fact mentioned that in the 1914 book entitled *Codex B and Its Allies, A Study and an Indictment* H. C.

Hoskier presented a solid refutation against the claims of Westcott and Hort that Codex Sinaiticus (Aleph) and Codex Vaticanus (B) are the best Greek manuscripts. (28) In fact, in his book Hoskier documented approximately 3,000 variants between Codex Vaticanus (B) and Codex Sinaiticus (Aleph). This evidence dealt a devastating blow to the alleged “Neutral” text or “Pure” text of the WH theory. As Professor Jakob van Bruggen explained, “The text of Codex Vaticanus is no longer considered a “neutral” and “pure” text. There is no solution to the problem of which text is correct because the manuscripts that deviate from the Majority Text exhibit major differences among themselves. One must therefore choose one reading from the many divergent readings in the manuscripts that deviate from the Majority Text. This is called the eclectic method. Those who use this method attempt to limit the danger of being arbitrary by following a text that was prepared at the request of the United Bible Societies (UBS) by five prominent contemporary textual critics.¹⁴

Naturally these scholars did not always agree on a reading. In such cases the majority of the scholars decided what was to be used. This UBS text is thus a product of the majority of the scholars—not a majority of the manuscripts. The textual basis of modern translations, therefore, differs not only from that of the AV, but also from that used in 1881.¹⁵ This explains many of the changes that have been introduced in the latest translations—changes that demonstrate an uncertainty about the biblical text.” (29)

Furthermore, if one believes in the false premise that *all Bible translations can be trusted*, this study is meaningless. But if a Bible student will take the time to search out the truth about the differences in Bible translations and the differences in methods of translation, he or she will soon realize that the more literal and accurate translation is to be preferred. Why? Lexical and structural accuracy in the translation is essential in order for us to have an accurate understanding of a Bible text. If the Bible we are using has not been translated accurately, our study and teaching based on that Bible will not be accurate.

Consequently, how a text is translated will have a real and direct impact on how we interpret the passage. How we interpret the Bible is very important. Our interpretation of the Scriptures will determine what we believe and how we practice the Scripture. What we truly believe will determine how we live (I Thessalonians 2:13). As Christians, how we live will determine our rewards in Heaven (II Corinthians 5:10)

Second, our LORD clearly warned us NOT to add to or take away from HIS HOLY WORD – THE HOLY SCRIPTURES. Understanding how important it is, from our Creator’s perspective, to accurately preserve the Scriptures, The LORD (JHVH) commanded and warned the people of Israel through his servant Moses saying, “Ye shall *not add unto the word* which I command you, neither shall ye *diminish* aught from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2) Indicating that every word in the

Scriptures is important, our LORD JESUS declared, *“...It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”* (Matthew 4:4)

Speaking to God the Father in prayer, our Savior testified, *“For I have given unto them the words which thou gavest me; and they have received them...”* (John 17:8). Our LORD JESUS is referring to the teachings that He gave His disciples during His earthly ministry in the first century. These teachings were faithfully recorded in the New Testament Scriptures (Luke 1:1-4). But notice that Jesus spoke specifically of *“the words”* (translated from τα ρηματα) of the teachings. NOTE that His disciples did not reject *“the words”* or turn away from *“the words”* that He gave them. Rather, the believers *“received” “the words”* (17:8). Later, this Scripture became the basis of the concept of a text received (*Textus Receptus* – Received Text) by the early church.

Moreover, the apostle Paul taught that, *“All scripture is given by inspiration of God,...”* (II Timothy 3:16) *“All scripture”* certainly includes every word in the Scriptures. In like manner, let us note the serious warning given by the apostle John concerning adding to or taking away from *“the words of the prophecy of this book”* (Revelation). He declared, *“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”* (Rev. 22:18-19)

It is the wholehearted belief of this author that the Holy Bible is God’s Word to mankind.

In the Old Testament over 2,000 times the prophets used expressions such as, *“Thus saith the LORD...”* or *“The word of the LORD came unto...”* See I Kings 17-19, Isaiah 45-46, Jeremiah 29, Ezekiel 5-6, Amos 2-3, Zechariah 8. Why? The prophets were very aware that the Holy Spirit was speaking through them to deliver God’s Word (II Samuel 23:2, Jeremiah 1:7-9, Ezekiel 3:27). King David declared, *“The spirit of the Lord spake by me, and his word was in my tongue.”* (II Samuel 23:2)

Likewise, in the New Testament Jesus taught that His teachings were given directly from God the Father (John 12:48-50; 14:10; 17:6-8). The teachings of the apostle Paul were also received as the Word of God (I Thessalonians 2:13). In fact, each book of the New Testament was received as the Word of God by early Christians. The apostle Paul wrote, *“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”* (I Thessalonians 2:13)

The Holy Bible is special revelation from God Himself. The Bible was written over a period of about 1,500 years by more than 40 different human writers. However, the

ultimate author of the Bible was God. II Timothy 3:16 reveals that, “*All scripture is given by inspiration of God.*” In this verse the word “*inspiration*” was translated from the Koine Greek word θεοπνευστος. It means **God-breathed**. Thus, God literally **breathed out His words and thoughts through the writers of the Bible**.

How was the Bible inspired? The method of inspiration was supernatural guidance by the Holy Spirit (II Samuel 23:2, Acts 1:17, II Peter 1:20-21). **To what extent** was the Bible inspired by God? The Bible was inspired in **two ways**:

1. **Every word in the Bible was chosen and inspired by the Holy Spirit** (John 17:6-8, I Corinthians 2:13). Therefore, **EVERY WORD** in the Bible is important (Matthew 4:4, 24:35). Paul taught, “*Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*” (I Corinthians 2:13)

2. **All parts of the Bible were inspired by the Holy Spirit** (II Timothy 3:16-17). “*All scripture is given by inspiration of God,...*” (II Timothy 3:16)

Therefore, we believe in **the verbal (all words) - plenary (all parts) inspiration of the Scriptures by God in their original writings. This refers to the doctrine of divine inspiration of the Scriptures. The Bible was originally given to us by God without errors (Psalm 119:160, John 17:17). After the inspiration of the Scriptures had occurred, the work of preservation of the Scriptures began. **God has promised to preserve His Word** for us over the centuries (Psalm 12:6-7, Matthew 24:35). Scholar Edward Hills referred to this as “the doctrine of the providential preservation of the Scriptures.” (30) Yet, over the centuries, the LORD chose to use His people to help preserve the Holy Bible.**

Whereas, “concept inspiration” is the view that **the message** in the Scriptures was inspired by God rather than the actual words. This position denies the **verbal inspiration** of the Scriptures in their original writings. If the biblical doctrine of the **verbal inspiration** of the original Scriptures is denied, accurately translating **each word** from the Greek Text is no longer important. **Therefore, one’s view of the inspiration of the Scriptures will have a direct impact on one’s chosen method of translation.**

Professor Theodore Letis addressed how the denial of verbal inspiration of the Scriptures impacts a translator’s approach to translation. He explained, “When I read the NIV it reads so smoothly and it’s so easy to understand...**It might be easy to understand, but what if what you’re understanding is wrong? Once you give up verbal inspiration, the translator becomes a filter between you and the text. They’re going to take liberties with the text because they’re going to tell you what they think it means and not what it says. And when you take it upon yourself to tell someone what you think it means rather than what it says, you become a filter. The text is filtered through your ideas; through your concepts; through your prejudices. This is what the NIV inclusive language edition is all about...**

The Elizabeth era Bibles, KJV back to Tyndale’s Bible, were all driven by a theological motivation that required that they treat the Bible as a sacred text in

which every word is inspired. Therefore, they translated it word for word...Many times when the text was difficult the KJV translators followed Tyndale, believing that Tyndale did it right. And you can't hardly approve on it. It's literal and accurate. Therefore, it mirrors the inspired content of the original language...Formal equivalency is the only method of translation compatible with verbal inspiration of the original Scriptures..." (31) Michael Bates asked, "What did God actually say? How can we know God's message apart from God's words?" (32)

When were God's words given to the church? In Jude 3 we find that "*the faith*" was only "once delivered unto the saints." Here, "*the faith*" refers to the body of teachings that were received by "the saints" (all true Christians) from Jesus Christ and His apostles in the first century (Jude 3). The teachings of "*the faith*" are recorded in the New Testament Scriptures (Acts 1:1-4). Thus, "the faith once delivered to the saints" refers to the body of teachings of Jesus Christ and His apostles found in the New Testament Scriptures. See Acts 14:21-22; 16:4-5, Romans 1:5, I Corinthians 16:13, Colossians 1:23; 2:6-7, I Timothy 4:1-3; 6:10, II Timothy 4:1-8, Titus 1:4-14, Jude 3, and Revelation 14:12.

Another important factor to consider is that in order to copyright, publish and sell a new Bible translation such as the NIV, each new translation produced must be substantially different than other Bible translations already in existence. Thus, by copyright law, each new version of the Bible must have sufficient changes from other translations in order to publish and sell it. Just this fact alone assures changes and corruption of the text of new Bible translations. Whereas, thankfully, the King James Bible has been made free from copyright restrictions in most nations.

But the copyright issue concerning new translations is often misrepresented by those who advocate replacing the King James Bible with the new translations. For example, in the QUESTIONS AND ANSWERS section of *The King James Only Controversy*, James White wrote, "Q. Modern versions have copyrights. You can't copyright God's Word. The KJV has no copyright. Doesn't this prove the KJV is the best?" (33) This question is framed in such a way as to portray those who continue to use and defend the King James Bible as ignorant people. Please allow me to rephrase the question. Is it true that, by copyright law, each new version of the Bible must be substantially different (i.e. have sufficient changes) from other translations in order to publish and sell it? TRUE OR FALSE

Explaining the differences between the formal equivalency and dynamic equivalency methods of translation author R.B. Ouellette wrote, "An illustration of dynamic equivalency can be found in Genesis 2:16-17 as well as Genesis 3:1. In chapter 2, we find the first command of God: "*And the LORD God commanded the man, saying, Of every tree of the garden thou may freely eat:*" (Genesis 2:16). In Genesis 3:1 and following, we find that Eve left out the word *freely*. Here she left something out, but claimed that it was what God had said. Later, she added a

part about not even *touching* the tree (“*neither shall ye touch it,*”) in the middle. Eve both deleted and added to God’s Word and took a liberty which was not rightfully hers. This is the same reasoning and risk behind the practice of dynamic equivalency.

The reason for dynamic equivalency is explained by the translators in the preface of the New International Version: “The first concern of the translators has been the accuracy of the translation and its fidelity to the *thought* of the biblical writers. They have weighed the significance of the lexical and grammatical details of the Hebrew, Aramaic and Greek texts. At the same time, they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the Bible demands *frequent modifications* in sentence structure and constant regard for the contextual meaning of words.(...)”

To achieve clarity the translators sometimes supplied words not in the original texts, but required by the context. If there was uncertainty about such material, it is enclosed in brackets. Also for the sake of clarity and style, *nouns, including some proper nouns, are sometimes substituted for pronouns, and vice versa.* And though the Hebrew writers often shifted back and forth between first, second and third personal pronouns without change of antecedent, this translation often makes them uniform, in accordance with English style and without the use of footnotes.³

The philosophy behind the translators of the New International Version shows that the actual words used were secondary to the thoughts of the writers themselves. The priority should be given to the words of God, not the thoughts of men. The words of the Lord are pure words. God communicates His thoughts to us through words.

Furthermore, the translators of the New International Version took the liberty to substitute nouns and pronouns and change the person in which the writer was speaking—they did this without footnotes. Now, there is no way to tell what God had said as opposed to what these men have changed. The job of translators is to translate, not to interpret.

The results of dynamic equivalency is that the translators become self-appointed interpreters, and in the end God’s words are changed. For example, in Today’s English Version, “*the precious blood of Christ*” is changed to “*costly sacrifice*” in I Peter 1:19...There is a difference between the sacrifice of Mary and the precious blood of Christ...The method of dynamic equivalence has become a license to change the words of God according to the whims of men.” (34)

Moreover, “dynamic equivalence” was defined in the glossary of a book coauthored by Eugene Nida and Charles Tabor entitled *The Theory and Practice of Translation*. Dynamic equivalence is the “quality of a translation in which the message of the original text has been so transported into the receptor language

that the response of the receptor is essentially like that of the original receptors.” (35)

After a careful and thorough analysis of dynamic equivalence, Professor Jakob van Bruggen concluded, “The theology inherent in the theory of dynamic equivalence is related to a view of God, man and the world closely associated with modern philosophy and the sciences based upon it...God’s revelation brings about communication, but it is misleading to describe it as merely a part of a culturally confined communication event.” Paul wrote that the unspiritual man does not receive the things of the Spirit of God “for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.” The theory of dynamic equivalence does not take into full account the supernatural element in the entire process of God’s revelation...Although biblical revelation comes to us in human language, it does not participate in the limitations of human speech... The theory of dynamic equivalence takes into account the receptors of the Word as they see themselves, but not as God views them...This approach seems to show a sensitivity towards the reader, but in fact it shows a disregard of what God Himself says...

When God gave His revelation, His purposes were wider than the horizon of the initial audience or the original speakers. Paul wrote, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4). The Bible, therefore, should not be reinterpreted so as to make its message suitable to modern culture. The Scripture is plain that we should not add to or take from that which has been written.⁴² Such a timeless injunction is only meaningful if the biblical revelation is for all centuries...

We must reject the theory of dynamic equivalence for four reasons: 1. It rejects the orthodox doctrine of the unity of the unchanged divine and human natures of Christ by making His words subject to all the limitations of the first century. 2. It denies that the Bible reveals absolute truth that transcends the time in which it was written. God’s revelation aims to restore communication between God and man but cannot itself be described as part of a communication event. 3. It confuses the people *present* and the people *addressed* and thus limits the horizon of God’s speaking in the Bible to the centuries of the past. 4. It fails to account for the creation of man in God’s image, the unity of the human race in Adam, and thus its unity in guilt and punishment...

The theory of dynamic equivalence leads to translations that remove themselves too far from the original form of the message. Robert Steiner, in association with F. Hahn, also comes to this conclusion when he discusses the German edition of the TEV (New Testament).⁴⁵ In addition, the theory of dynamic equivalence gives rise to more and more translations as more and more groups of readers are identified. Dynamic equivalence is based on the theory that there is a great gulf fixed between the ancient Bible and our new age, a gulf that can be

bridged by reinterpretation. This theory rests on a misunderstanding of God, man and the world.⁴⁶ The examples given demonstrate the inadequacy of dynamic equivalence for those who believe that the Bible is the inerrant word of God.” (36)

Subsequently, as a communication theory, “dynamic equivalence” serves as a clever linguistic rationale for the continual creation of new Bible translations. With this theory, publishers and translators are guaranteed more financial profits in the millions of \$\$\$:) :) :)...I can’t help but remember the warnings of the apostle Paul in I Timothy 6:5-11. ***“For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”*** (I Timothy 6:10)

Furthermore, the new Scriptures have increasingly become “recreations” translated or “transformed” from the Critical Text. Many key Scriptures in the Critical Text, which is primarily based on the Alexandrian text-type, are now modified to be in harmony with the allegorical interpretations of occultism, gnosticism, Unitarianism, sacramentalism and universalism (II Timothy 4:1-4, Jude 3). **While we recognize that many Scriptures can be found in the new translations which continue to uphold orthodox doctrines (such as the deity of Jesus Christ), the primary issue is that due to many of the modifications, there is now a mixture of the accurate Scriptures with the corrupted Scriptures in the new translations.**

Meanwhile, the Devil is laughing as millions of deceived souls are being prepared for THE NEW INTERNATIONAL SYNTHESIS OF RELIGIOUS WORSHIP TO COME UNDER THE LEADERSHIP OF THE ANTICHRIST AND HIS FALSE PROPHET (Daniel 7-11, II Thessalonians 2, Revelation 13). For they will most certainly unveil the “hidden knowledge” and the “truth that transcends all other truths” contained in the Alexandrian text to advance their agenda of **global unification** under the reign of the Antichrist.

CHAPTER TWO

HISTORICAL FACTORS THAT IMPACTED THE DEVELOPMENT OF THE TRADITIONAL GREEK TEXT AND THE CRITICAL GREEK TEXT:

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” (II Timothy 3:13)

An additional factor to consider is that most of the contemporary versions are based on the “Eclectic Text” which originated with the so-called “revised” (in reality - “recreated”) Greek New Testament known as *The New Testament in the Original Greek* by Brooke Foss (B.F.) Westcott (1825-1901) and Fenton John Anthony (F. J. A.) Hort (1828-1892) in 1881 (2nd edition, 1896). It is also referred to as the “Critical Text.” In the PREFACE TO THE FIRST EDITION of *THE GREEK NEW TESTAMENT* of the United Bible Societies we read, “The Committee carried out its work in four principal stages: (1). **On the basis of Westcott and Hort’s edition of the Greek New Testament, a comparison was made of the text and apparatus of several other editions**, including those of Nestle, Bover, Merk, and Vogels, and to some extent those of Tischendorf and von Soden, in order to determine which of the variant readings warranted further study;...” (37) **NOTE the words “On the basis of...”**

As a result of their beliefs, Hort and Westcott abhorred and railed against the *Textus Receptus* (TR) and King James Bible. The TR, based on the Byzantine manuscripts, had become the approved Greek text of the Protestant Reformation. Based on the TR, the Spanish Reina Bible (1569), Spanish Valera Bible (1602) and the English King James Bible (1611) had been greatly used during the seventeenth, eighteenth and nineteenth centuries to strengthen the faith of Protestants and (Ana-) Baptists and to convert many from Romanism to a Bible-based Christianity.

Consequently, ROME and her servants despised these Bibles. Remember that during these years the Roman Catholic church prohibited the common people from reading and studying the Holy Bible in their own languages for themselves. At that time, only those with approval by the Roman church were permitted to have Vatican-approved Bibles. In fact, the leadership of the Roman Catholic church so despised these “Protestant” Bibles they demanded that copies found during the Roman Catholic led Inquisitions and holocausts be burned along with many people who they labeled “Protestants” and “heretics.”

In spite of many years of severe persecution by Rome, biblical truth continued to spread to the common people by means of the printing and distribution of these English and Spanish Bibles which were strongly based on the Byzantine/Majority text-base. The Devil and the popes of Rome were furious as “*the Scriptures of truth*” continued to spread to the nations. As a result of the printing and distribution of these Scriptures in the languages of the common people, the Roman “MOTHER” church lost nearly half of the people of Europe. Unable to stop the spread of biblical truth and destroy all the copies of “*the Scriptures of truth*,” another plan was needed in order to get it out of the hands of the people. The new plan was to discredit and replace the Protestant approved *Textus Receptus* and Bibles translated from it.

In the late nineteenth century two professors of Trinity College in Cambridge, England, B.F. Westcott and F.J.A. Hort, both sympathetic to the Oxford Movement, were willing and able to aid in this endeavor. They applied themselves to the task of creating a new Greek text which would serve as a text-base for new translations of the Bible that would follow. Departing from the primary usage of the Byzantine/Majority textbase, Westcott and Hort chose to base their new Greek text primarily on the Alexandrian text-type. They relied heavily on fourth century manuscripts Vaticanus and Sinaiticus and on manuscripts CL33. Thus, the new Greek text that they produced was primarily based on the minority Alexandrian text-type . Over the years, this same primary text has been reproduced and modified under different titles. These include the Greek New Testaments published by the United Bible Societies and the Nestle editions. These editions have come to be known as the “eclectic text” since modifications came from various sources within the primary families of manuscripts. These primary groups of manuscripts include the minority groups: Alexandrian, Caesarean, Western and the single majority group: Byzantine. Yet, the U.B.S. and Nestle Greek New Testaments continue to be, for the most part, based on the minority Alexandrian text. As Robinson and Pierpont found, they remain “Alexandrian in overall character.” (38) .

The problem with this mixture of Greek texts found in the “eclectic text” is that we find in church history the Western Text is also known as the Roman Catholic Text. It was modified, along with other Roman Bible translations, by the Roman Catholic church to better match Roman Catholic theology. In addition, the Alexandrian Text (or Egyptian Text) was modified early in order to appeal to those who embraced Gnosticism and Platonism.

The article entitled “ALEXANDRIAN THEOLOGY” in the *Encyclopedia of Religion and Ethics* by James Hastings helps us to have a better understanding of what was believed by many in Alexandria, Egypt in the early centuries of Christianity. W. R. Inge wrote, “In spite of the common parentage of many ideas, and the parallelism of development under similar conditions, the separation is sharp between the three forms which religious philosophy assumed in the 2nd and

3rd centuries: (1) Jewish and Christian Platonism, both of which stand on the basis of Jewish monotheism; (2) the Hellenic religious philosophy, of which the best representative is Plotinus; (3) the barbaric Platonism of the Gnostics. In all these systems or schools there appear the following characteristics, though often qualified by other tendencies: (a) an abstract notion of God as the transcendent, absolute Unity, (b) a tendency to call in intermediary powers (the Logos, spirits, etc.) TO BRIDGE OVER the chasm between God and the world, (c) a tendency to connect matter with the evil principle, (d) self-discipline as a means to clearer vision of Divine truths...In the Diaspora, a liberal Judaism sprang up which was merely a cultured Unitarianism with strong ethical convictions...The *Septuagint* is perhaps our earliest specimen of Jewish-Alexandrian literature, for the traces of Greek influence in Sirach are very disputable. Dahne has shown that the translators frequently modify the naïve anthropomorphism of the Old Testament, substituting, e.g., the 'power' for the 'hand' of God, and His 'glory' for His 'robe' in Is 6₁ (Isaiah 6:1). In Gn 1₂ (Genesis 1:2) they seize the opportunity to introduce the Platonic distinction of matter and form, and in Ps 51₁₂ (Psalm 51:12) the Stoical *ηγεμονικον* intrudes itself...

Philo himself calls it the method of the Greek mysteries. In these rites everything was represented as being at once a thing and the covering of a thing, an outward sign and an inward truth. Allegorism, then, is simply the sacramental method applied to history and literature...The general view was that all revelation is a Divine cryptogram, which serves the double purpose of concealing the truth from those who are unworthy to receive it, and of magnifying it, for the choicer spirits, by an indirect and mysterious mode of presentation...

3. Alexandrian Christianity.-- ...In contrast with this primitive organization, there grew into importance, in the later half of the century, the remarkable Catechetical School, the earliest *διδασκαλειον* in close relation to the Church... The aim was the acquisition of *γνωσις* --the higher theology and religion. The preparation consisted partly of moral discipline and partly of the study of philosophy, to which must be added the art of expounding, in accordance with the principles of allegorism, the books which contain the special revelation. The Christian teachers placed Greek philosophy and the Old Testament Scriptures side by side as propaedeutic to the higher knowledge; and among philosophers, though the Platonists and Stoics were most studied, none were excluded except the godless 'Epicureans.' The commentaries of Origen show that Biblical study held a very important place in the course. The list of Heads of the School is given as follows: Pantaenus, Clement, Origen, Heraclas, Dionysius, Pierius, Theognostus, Serapion, Petrus, Macarius (?)...

(b) Clement of Alexandria. -- ...The works of Clement are--...The *Miscellanies*, which are issued 'in studied disorder,' that the mysteries of knowledge may not be made too plain to readers who are unfit for them, expound the principles of a reasonable and philosophic faith. The treatise was probably designed to lead up

to another, which Clement intended to be called *Διδασκαλος*. (This intention is implied in *Paed.* ii. 76, iii. 97, and other places). This would have completed the series began in the *Προτρεπτικοζ* and continued in the *Παιδαγωγοζ*, initiating the reader into the higher *γνωσιζ*. But Clement probably found that he could not publish such a work without violating his principle of reserve in communicating religious truths...

The view adopted above as to the character of the *Miscellanies* and the non-fulfillment of the design for a *Didascalus* is of great importance for the understanding of Clement's theology. In *Strom.* iv. 1 he announces his intention, after dealing with other subjects, of introducing his readers to the 'true gnostic science of nature,' initiating them first into the lesser and then into the greater mysteries...We have, then, to conclude that Clement has suppressed what he considered the highest part of his teaching...Of the Third Person of the Trinity, Clement says but little. The Alexandrians, in point of fact, hardly needed a Third Person; for the function of the World-Soul, the Third Person of the Platonic Trinity and the God of the Stoics, were discharged by the Logos in addition to those of the Platonic *Nous*; and, were it not so, there was no close resemblance between the Holy Ghost of Christianity and the Neo-Platonic Psyche...

As a thinker, Clement is most important as the author of a syncretistic philosophy of religion, fusing Platonism and Stoicism in a Christian mould. In Stoicism he found a natural religion, rationalism, moralism, and a predominant interest in psychology and apologetics, in Platonism a cosmology, doctrines of revelation, redemption and salvation, and contemplation as the highest state. 'In Clement,' says Hort, 'Christian theology in some important respects reaches its highest point...There was no one whose vision of what the faith of Jesus Christ was intended to do for mankind was so full or so true'... ”

The identification of the Logos-Christ with the spirit of the cosmic process fell more and more out of sight. This change may also be described as part of a transition from Platonism to Aristotelianism in the Church [in Alexandria]. The school of Antioch led a revolt against the Alexandrian exegesis of Holy Scripture, and founded a more critical method, in which the literal sense was always at least considered, and the Messianic allusions in the OT very much curtailed. Origen's idea of pre-existence had still many supporters in the 4th cent., but was more and more discredited, till it was finally condemned at Constantinople in 533...

Among later developments of Christian Platonism, which owed some of their inspiration to the Alexandrian theology, it is necessary to mention only the philosophical mysticism of Eckhart and his successors, the 'Cambridge Platonism' of the 17th cent., and in our own day the theology of F.D. Maurice, Westcott, etc...the great constructive effort of Clement and Origen, by which the best of Platonism and Stoicism was incorporated in Christianity. The permanent value of their syncretistic schemes will always be differently judged while men continue to be 'born either Platonists or Aristotelians';

Those who would oust metaphysics from theology can have but scanty sympathy with the Alexandrians. But if speculation on Divine truths is permissible or even necessary, no Christian theologians deserve a higher place than Clement and Origen, who made a serious and not unsuccessful attempt to combine in their creed the immanence and transcendence of God, universal law and human freedom, the universal and the particular in revelation, a lofty standard of practical ethics and world-forgetting contemplation. Hort's opinion of Clement's contribution to Christian theology has been quoted. Westcott says of Origen, 'We have not yet made good the positions which he marked out as belonging to the domain of Christian philosophy' (*Rel. Thought in the West*, 252)." (39)

Furthermore, in his book *History of Christian Doctrine* historian George Fisher wrote about the historical reality of the blending of pagan Greek philosophies with Christian teachings that occurred in Alexandria, Egypt in the early centuries of the church. Fisher reported, "It was at Alexandria, the seat of all science, that philosophical theology first acquired a firm footing. The union of philosophy and theology, of which we see the beginnings in the Apologists, was there consummated. Catechetical instruction, when cultivated and inquisitive heathen converts were to be taught, necessarily assumed a new form. The school for catechumens developed itself into a school for the training of the clergy. The Alexandrian teachers met the educated heathen on their own ground. Instead of pouring out invectives, after the manner of Tertullian, against the Greek philosophers, (i.e. consistent with the rejection of pagan Greek philosophies by the apostle Paul in I Corinthians 1:17- 31; 2:1-8; 3:18-23, Colossians 2:8-10) they recognized in the teachings of the Greek sages materials which Christian teachers might accept and assimilate...Clement, the first of the Alexandrian teachers whose writings have come down to us, is full of the thought that the mission of the Christian theologian is to build a bridge between the Gospel and Gentile wisdom, to point out the relations of Christianity to universal knowledge, to give to the religion of Christ a scientific form, to show how the believer may rise to the position of the true "Gnostic." (40)

Likewise, in *History of the Christian Church* author Philip Schaff noted, "From this catechetical school proceeded a peculiar theology, the most learned and genial representatives of which were Clement and Origen. This theology is, on the one hand, a regenerated Christian form of the Alexandrian Jewish religious philosophy of Philo; on the other, a catholic counterpart, and a positive refutation of the heretical Gnosis, which reached its height also in Alexandria, but half a century earlier. The Alexandrian model aims at a reconciliation of Christianity with [pagan] philosophy, or, subjectively speaking, of *pistis* with *gnosis*; but it seeks this union upon the basis of the Bible, and the doctrine of the church...Clement came from the Hellenic philosophy to the Christian faith;

Origen, conversely, was led by faith to speculation...Both were Christian philosophers and churchly gnostics.” (41)

Again, the practice of assimilation and synthesis of Christianity with the teachings of the pagan philosophers in Alexandria is further verified in the *New Standard Encyclopedia*. In the article entitled “Alexandria, Egypt” we read: “Alexandrian school, a name given to various groups of persons engaged in artistic and intellectual activities in Alexandria, Egypt, during the Hellenistic and Roman eras...The blending of western and eastern knowledge and thought was the distinguishing feature of the schools...Literature of the Alexandrian school was based on scholarship rather than on originality. The writers working in the Museum and Library catalogued, analyzed and edited more than they wrote...

...As the Christian Era began, the Alexandrian Jew, Philo, combining Jewish religious ideas with Greek philosophy, emphasized the mystical quality of man’s relationship to God. Philo influenced two late second-century Greek fathers of the church, Clement of Alexandria and his pupil, Origen. These two in turn headed Alexandria’s catechetical school, where both Christian and pagan writings were studied and where the philosophy later known as Neoplatonism evolved...although Neoplatonism was a pagan philosophy and Origen, after his death, was disowned by the church as a heretic, much of the mysticism of the Alexandrian school of theology was absorbed into Christian thinking [in Alexandria].” (42)

It should be noted that so-called “Christian Platonism,” originating in Alexandria, was an effort to blend the teachings of the unsaved, Greek philosopher Plato (approx. 427-347 BCE.) with the teachings of Christianity. This UNHOLY SYNTHESIS was a disaster from the start. Plato’s *Republic* is a prime example. Plato was a practicing homosexual who advocated: 1) sexual immorality; 2) spiritual and naturalistic evolution; 3) socialism; 4) selective breeding; 5) infanticide; 6) contraception; 7) the forced removal of children from their parents for a twenty-year period of state-controlled indoctrination in values clarification; 8) Capital punishment for those who dissent (43)

Tragically, authors such as D.A Carson and James White, refuse to recognize the very real satanic attack on the Traditional Text that occurred in the early centuries of the church and throughout church history via theological and philosophical motivated corruption of the Alexandrian Greek text and the Roman Latin text. Apparently, willing and ready to serve the Bible Societies, they are unable to even consider the possibility of such corruptions. To be in agreement with them it would almost seem necessary to embrace the theory of “the innate goodness (with no possibility of philosophical bias) of all copyists and translators throughout church history.” A more realistic view of human nature and church history is necessary when considering the historical development of the primary families of manuscripts (Psalm 32; 39:5; 51, Jeremiah 17:9, Romans 1:29-32; 3:9-19, and I John 1:7-10).

To embrace the views of Mr. White and Mr. Carson it is first necessary to deny the possibility of theological or philosophical bias imposed on the copies of the New Testament text produced in Alexandria and in Rome. In reality, **ASSIMILATION AND SYNTHESIS** of religious teachings with Gnosticism and/or Platonism was the cultural and religious norm in the early centuries of the church in Alexandria.

Furthermore, from the time of Emperor Constantine (4th century) onward **ASSIMILATION AND SYNTHESIS** of Romanism (including sacramental salvation) with Christianity was the normal practice in the Roman Empire. Cultural and religious conformity had a very real affect on the reasoning, decisions and outcome of the labors of those who copied and/or translated the Scriptures in these regions. Conformity to the theological and philosophical beliefs and expectations of their religious leaders and communities increasingly played a role in the work of translators and copyists.

Moreover, fear of the consequences of nonconformity to the beliefs and expectations of their religious leaders and communities increasingly played a role in their work as well. To deny any textual corruption of the New Testament Scriptures in these regions in church history is beyond deceptive. A more realistic view of the Roman and Alexandrian influences on the development of the New Testament text in church history is **NOT** a careful and faithful preservation. It is more accurately described as **RELIGIOUS AND PHILOSOPHICAL ASSIMILATION AND SYNTHESIS**. And a failure to recognize these historical influences on the development of the Alexandrian and Western texts results in a naïve and unrealistic view of textual preservation (and specifically of Codex Sinaiticus (Aleph) and Codex Vaticanus (B)).

Moreover, another consideration is the impact of textual alterations on Bibles in other languages which have been translated from these modified texts. Dynamic Equivalence/ Modernized Translations advocates such as James White dismiss the affect of these theological alterations as mere conspiracy theories popular among advocates of the “KJV Only” view. In *The King James Only Controversy* White wrote, “No Grand Conspiracies”...No grand conspiracies have been uncovered, no attempts to hide doctrines or beliefs by mistranslating the text have been found...When you encounter a supposed change in the Bible’s text, take time to look carefully at the available information. You will discover that there are reasons for the differences and that there is no rationale for running to theories of conspiracies or evil intentions on the part of modern translators. Their goal is not to corrupt God’s Word but to preserve it and accurately pass it on to future generations.” (44) **SOUNDS GOOD? IS IT TRUE? – IN A PERFECT WORLD. TRAGICALLY, WE NO LONGER LIVE IN A PERFECT WORLD.** We need only consider the textual accuracy of Marcion’s Version, the Douay-Rheims Version, the New American Bible, the New World Translation, the Reader’s Digest Condensed Version or The Living Bible to refute Mr. White’s claim.

Nevertheless, concerning Bible translations James White further claims: “The reality is that the amount of variation between the two most extremely *different* manuscripts of the New Testament *would not fundamentally alter the message of the Scriptures!*...The simple fact of the matter is that no textual variants in either the Old or New Testaments in any way, shape, or form materially disrupt or destroy any essential doctrine of the Christian faith. That is a fact that any semi-impartial review will substantiate.” (45)

While it is true that most of the Scriptures found among the manuscripts are in agreement, it is equally true that there are differences. The point is that these differences can have an impact on our understanding of a text. As Professor Bart Ehrman reported in his book entitled, *THE ORTHODOX CORRUPTION OF SCRIPTURE The Effect of Early Christological Controversies on the Text of the New Testament*, “The question mark of significance has long bedeviled analyses of this kind. For the past century many textual scholars have stood beneath the mesmerizing gaze of the mighty Hort, who judged that apart from Marcion, scribes did not effect theological changes in their copies of Scripture. Naturally, other scholars have dutifully demurred, and produced interesting if scattered examples of just this disputed phenomenon...But beyond their sheer quantity, what do such divergences *signify*, except that people in antiquity could spell no better than people today?⁸ The importance of theologically oriented variations, on the other hand, far outweighs their actual numerical count.⁹

We can begin by reflecting on their implications for exegesis and the rise of Christian doctrine. The textual problems we have examined affect the interpretation of many of the familiar and historically significant passages of the New Testament: the birth narratives of Matthew and Luke; the prologue of the Fourth Gospel; the baptismal accounts of the Synoptics, the passion narratives, and other familiar passages in Acts, Paul, Hebrews, and the Catholic epistles. In some instances, the interpretations of these passages—and the books within which they are found—hinge on the textual decision;¹⁰ in virtually every case, the variant readings demonstrate how the passages were understood by scribes who ‘read’ their interpretations not only out of the text but actually into it, as they modified the words in accordance with what they were taken to mean.¹¹” (46)

My view of the data presented by Ehrman in his book is that what he calls “orthodox corruption” of the text can often be more accurately understood as “orthodox corrections of heretical corruptions of the text” in the early centuries of church history. Whether we are considering Matthew 1:16, Mark 1:11,34; 3:11; 15:34, Luke 1:35, Romans 6:11; 8:34; 10:9, II Corinthians 11:4, I John 4:3,15 or other New Testament Scriptures, there appears to have been efforts to alter the text among those advocating a synthesis of Gnosticism and/or Platonism with Christianity in Alexandria, Egypt. “Esoteric Christianity” and the allegorical interpretation of Scriptures common in Alexandria were rejected by many of the the more orthodox, Bible-based Christians in the Eastern Church who were, no

doubt, aware of the Alexandrian tendency toward assimilation and synthesis. Subsequently, for valid reasons (i.e. strong influence of Alexandrian theology and philosophy in that region) early orthodox Christians were concerned about such modifications of texts originating in Alexandria. Thus, especially among believers in the east, in many cases the early Alexandrian text was often not trusted in the same manner as the Byzantine text. The end result was the BYZANTINE PRIORITY. This fact, however, does not negate other local contextual factors concerning the development of the Byzantine family of manuscripts.

Centuries later, some of the same concerns were raised regarding the new Greek text of Westcott and Hort which was primarily based on the Alexandrian text. Given the opportunity to have a part in the decisions concerning the readings of both Philippians 2:10 and I Timothy 3:16 in the Critical Text, Unitarian George Vance Smith actively participated in the Revision Committee with Westcott and Hort. Ouellette noted, “George Vance Smith, a Unitarian, was a member of the Revision Committee chosen by Westcott and Hort. As a Unitarian, he did not believe in the deity of Christ. Other members of the committee passed a resolution that only those espousing this fundamental doctrine of Christianity could be allowed to work on the revision of the Bible. Westcott and Hort overruled their resolution, stating that if Smith were not allowed to work on the Revision, neither would they...1. Westcott and Hort did not believe the Bible literally and had a preconceived bias against the Received Text. 2. Westcott and Hort invented a “Syrian Recension” and essentially explained away the vast body of evidence for the Received Text by asserting that the entire group of manuscripts came from the one “corrupt” source. They saw the majority as reason to doubt, yet we saw the majority as God’s unquestioned providence.”
(47)

CHAPTER THREE

MORE NIV, TNIV, NRSV, CEV, CEB, REB and GNT/TEV MISTRANSLATIONS:

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

– THE APOSTLE JOHN (Revelation 22:18-19)

It doesn't take an honest Bible student very long to notice that there are serious problems in the NIV, TNIV, NRSV, CEV, CEB, REB and GNT/TEV translations. For example, in both the Eclectic Greek Text and the Traditional Greek Text the data presented in Hebrews 11:11 is very clearly about Sara. In the Eclectic Greek text Hebrews 11:11 reads, “Πιστει και αυτη Σαρρα δυναμιν εις καταβολην σπερματοζ ελαβεν και παρα καιρον ηλικιαζ, επει πιστον ηγησατο τον επαγγελιαμενον.” (48) There is some variation from this text found in the Majority Text. This helps us understand the reason for the additional words *“and was delivered of a child”* in the KJV. The rough reading of Alfred Marshall in *The NASB INTERLINEAR GREEK-ENGLISH New Testament* is, “By faith also [her]self Sara power for conception of seed received even beyond time of age, since faithful she deemed the [one] having promised.” (49) The KJV reads, *“Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.”* The KJV translation is consistent with the Greek text on which it is based.

Whereas, the NIV reads, “By faith Abraham, even though he was past age—and Sarah herself was barren—was enabled to become a father because he considered him faithful who had made the promise.” NOTICE that the entire verse was changed in the NIV and is clearly contrary to both underlying Greek texts. The differences in how this verse was translated in the KJV and NIV ARE SIGNIFICANT. The NIV translation of Hebrews 11:11 is not an accurate translation. Rather, it is the creation of a new text.

Another example of NIV, TNIV mistranslation is observed in how the Greek word σαρκος was translated in Galatians 5:16-24. In the KJV, LTB and NASB the word σαρκος is correctly translated *“flesh.”* Whereas, the NIV, TNIV translators chose to use the words (plural) “the sinful nature” five times in this text for the single Greek word σαρκος. Lexical accuracy is not retained in this NIV translation.

The same can be said for the GNT/TEV translation of σαρκος in this text which is “human nature.” The translation of this single Greek word only gets progressively worse and even more inconsistent in the CEB translation. The words “selfish desires” are used three times and then changed to “selfish motives” in 5:19. Finally, it is changed to “self” in 5:24. **WAS σαρκος ACCURATELY TRANSLATED FROM THE UNDERLYING GREEK TEXT OF GALATIANS 5:16-24 IN THE NIV, TNIV, GNT/TEV or CEB?**

Add to the list of NIV translation errors adding the words “the good news” in Acts 8:35 which is not found in the underlying Critical Greek text or the Traditional Greek text. Then, all of Acts 8:37 is excluded from the NIV text. Why? Because Acts 8:37 was removed from the Greek Critical Text. Whereas, the KJV includes the words of Acts 8:37 and is faithful to the underlying Greek text of the *Textus Receptus* in which these words are found. In like manner, the translators of the NASB included Acts 8:37.

In the text of Acts 8:35-37 Philip was with the eunuch of Ethiopia proclaiming Jesus from the prophecies of Isaiah 53. When the Ethiopian desired to become a follower of Jesus and be baptized, he asked “*See here is water; what doth hinder me to be baptized?*” The KJV then records the words of Philip and the response of the Ethiopian: “*If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*” Notice that in Acts 8:37 wholehearted belief in Jesus is first required and occurs before the act of baptism in the KJV text. Whereas, because these words are deleted from the NIV text, there is no clear confession of faith indicated before the baptism of the Ethiopian eunuch. Does the deletion of Acts 8:37 in this NIV text and in the Greek Critical Text facilitate a belief in baptismal regeneration? Would this Bible text without Acts 8:37 aid one teaching sacramental salvation (salvation beginning with baptism)?

Moreover, the impact of how a word is translated is observed in the differences in the KJV and NIV translations of the Hebrew word *qadesh*. The King James translators chose to use the word “sodomites” when translating the Hebrew word *qadesh* in Deut. 23:17, I Kings 14:24; 15:12; 22:46, and II Kings 23:7 for a good reason. The word “sodomites” clearly identifies these men as those who practiced the sin of sodomy in their ritual worship of idols. Whereas, the translators of the NIV, chose to use the words “temple prostitute” in Deut. 23:17 and “male shrine prostitutes” in I Kings 14:24; 15:12; 22:46, and II Kings 23:7 when translating *qadesh*. This may seem to be an insignificant change at first glance. However, the problem with the NIV translation of *qadesh* in these passages is that it leaves the impression that it is only homosexual prostitution that is forbidden and judged, and not the practice of sodomy itself. Subsequently, these same NIV Scriptures have been used by those practicing homosexuality to help rationalize a homosexual relationship as long as they are not engaging in homosexual prostitution. **INSIGNIFICANT CHANGES?**

And it is nothing more than a straw man argument to point out that other Scriptures in the NIV speak against homosexuality. The primary issue in not other Scriptures. The central issue is HOW *qadesh* was translated in Deut. 23:17, I Kings 14:24; 15:12; 22:46, and II Kings 23:7. See the article entitled Sodomite in *Unger's Bible Dictionary* (1957 edition). (50) It should also be noted that in *The Interlinear Bible Hebrew-Greek-English* *qadesh* is translated "a homosexual" in Deut. 23:17; "the sodomite" in I Kings 14:24; "the sodomites" (plural) in I Kings 15:12; 22:46. (51)

By design, these textual changes in the modern versions frequently change our understanding of key Bible texts. For instance, in Psalm 12:6-7 our King James Bible reads, "*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*" Justifiably so, we preach and teach from this Bible text that our LORD has promised to "keep" and "preserve" His "*words*" throughout the generations and forever. THIS TEXT, CORRECTLY TRANSLATED, SUPPORTS OUR LORD'S PROMISE TO PRESERVE HIS WORDS RECORDED IN THE SCRIPTURES (I.E. THE DOCTRINE OF TEXTUAL PRESERVATION).

Did the King James translators correctly translate Psalm 12:6-7 from the Hebrew Scriptures? In *The Interlinear Bible Hebrew-Greek-English* we find Jay Green's rough reading from the Hebrew Scriptures. It is: "refined (like) silver, pure (are) words Jehovah words of The for .it he pants shall you them preserve keep shall ;them, O Jehovah, You seven .times purified, earthen a in furnace" (52) Subsequently, Jay Green translated this passage in *A Literal Translation of the Bible* as, "The words of Jehovah are pure words, like silver refined in an earthen furnace, purified seven times. You shall keep them, O Jehovah; You shall preserve them from this generation forever." (53)

Now, let's see how this text was translated in the NIV. "And the words of the Lord are flawless, like silver refined in a furnace of clay, purified seven times. O Lord, you will keep us safe and protect us from such people forever." (54) NOTICE THAT THE NIV TRANSLATORS HAVE CHANGED THIS TEXT FROM "KEEP THEM" AND "PRESERVE THEM" TO "KEEP US SAFE" AND "PROTECT US." IN ADDITION, THE NIV TRANSLATORS ADDED THE WORDS "SAFE" AND "SUCH PEOPLE" NOT FOUND IN THE HEBREW TEXT. THUS, THE NIV TRANSLATORS HAVE BOTH ADDED WORDS TO THIS TEXT NOT FOUND IN THE HEBREW SCRIPTURES AND HAVE CHANGED WORDS CONTRARY TO A CORRECT TRANSLATION FROM THE HEBREW SCRIPTURES. THESE CHANGES IN THE NIV COMPLETELY CHANGE THE MEANING OF THIS BIBLE TEXT. RATHER THAN TO "KEEP" AND "PRESERVE" "THE WORDS OF THE LORD" AS WAS CORRECTLY TRANSLATED FROM THE HEBREW IN THE KJV, THE TEXT HAS BEEN CHANGED TO REFER TO "US" IN THE NIV. AS A RESULT, IN THE NIV VERSE SEVEN IS UNDERSTOOD AS TO "KEEP US SAFE" AND TO "PROTECT

US.” ARE THESE CHANGES AND ADDITIONS IN THE NIV THEOLOGICALLY MOTIVATED? PLEASE BE SURE TO REMEMBER THIS BIBLE PASSAGE THE NEXT TIME YOU ARE CONSIDERING THROWING AWAY YOUR KING JAMES BIBLE AND REPLACING IT WITH A DYNAMIC EQUIVALENCE, MODERNIZED VERSION.

Moreover, one of the changes observed in numerous new translations has significant theological implications. It is found in Isaiah 7:14. In this text the Hebrew word *almah* was translated “virgin” in the Septuagint (LXX), KJV, Reina-Valera, ASV, LTB and other more literal translations. However, it was translated as “a young woman” in the RSV, GNT/TEV and “the young woman” in the NRSV, CEB. In the New Testament Matthew specifically referred to this *sign* as being fulfilled in the miraculous virgin birth of Jesus by Mary. Matthew used the Greek word *παρθενοξ* which is a female virgin in Matthew 1:23. (55)

There are good reasons to use the word “virgin” instead of “a young woman” when translating Isaiah 7:14. 1) Matthew’s understanding of the *almah* in Isaiah 7:14 was as a *παρθενοξ* who was the fulfillment of the miraculous “sign” of the virgin birth. 2) *Almah* is never regarded as anything less than an unmarried, female virgin in the Hebrew Scriptures. 3) Translators of the Greek translation of the Hebrew Scriptures (the Septuagint) chose to use the word *παρθενοξ* for *almah* in Isaiah 7:14. 4) In the context of Isaiah 7:14 the *almah* conceiving a son was to be seen as “a sign” from the LORD (7:11; 7:14). A “young woman” conceiving a son who was not still a “virgin” at the birth of the son would not have been a supernatural sign. It would have been a normal occurrence. NOTICE THAT IT WAS THE TRANSLATORS OF THE RSV THAT FIRST INTRODUCED THIS CHANGE FROM “VIRGIN” TO “YOUNG WOMAN” THEREBY ESTABLISHING A MODEL WHICH THE COMMITTEES OF OTHER NEW TRANSLATIONS HAVE IMITATED.

Another mistranslation in the NIV is found in I Corinthians 7:1. This is one of the most obvious examples of the alteration of a Bible text by NIV translators. Here the NIV translators changed the Greek words *γυναικοζ μη απτεσθαι* to “not to marry.” Alfred Marshall’s rough reading is “a woman not to touch.” (56) The correct translation is “*not to touch a woman*” as recorded in the KJV. The LTB has “not to touch a woman.” (57) The NASB translation is “not to touch a woman.” (58) The NIV, TEV, and TLB translated this text as “not to marry.” Thus, we note that the word “woman” is deleted in the NIV text and the verb is changed from “to touch” to “to marry.”

Is there a valid textual basis in the Greek text to change or exchange the verbs (such as two Greek verbs carrying the same meaning)? NOT! Jakob van Bruggen noted, “...but the Greek language has two distinct words for these two English verbs.” (59) The impact of this NIV mistranslation on a believer’s understanding of the text is very real. Does the text imply that it is bad to get married? Are we to conclude that it is good to be a celibate person (like a monk or nun) but not good “to marry.” Is the God-ordained institution of marriage now diminished to the

“not good” category, whereby a man and woman get married only because they “must” in order to save face? The fact is Paul chose to use the words “*not to touch a woman*” for a reason. It is not the prerogative of NIV translators to change the text to read “not to marry.” To change these words is dishonest to the underlying Greek text. **HERE AGAIN THE NIV DOES NOT PROVIDE AN ACCURATE TRANSLATION!**

AND THE TRUTH (RATHER THAN THE BEAT OF THE BEAST) GOES ON!

In Romans 1:16-17 the NIV translation again misses the mark of textual accuracy. First, the NIV omits the words “of Christ” after “the gospel” in verse 16. This is because these words are not found in the Critical Text. In the KJV the words “of Christ” are found in “*the gospel of Christ*” which is a faithful translation from the TR. Then, in verse 17 the Greek words ἐκ πίστεως εἰς πίστιν are mistranslated in the NIV as “by faith from first to last.” The words “from first to last” are not found in the Greek text. Alfred Marshall records the rough reading from the Critical Text as, “*from faith to faith.*” (60) The KJV translation is “*from faith to faith.*” Which English text most accurately translates these verses?

An invalid word change and more adding of words which are not part of the Greek text is observed in the NIV translation in Luke 9:46-48. Here, in Luke 9:46 the Greek word αὐτοῖς is incorrectly translated “the disciples” in the NIV. This Greek word is correctly translated “them.” In the rough readings it is “them.” In the King James Bible it is correctly translated “*them.*” In the NIV the word is mistranslated. Next, twice in Luke 9:47-48 the word “little” is added before the word “child” in the NIV. In both verses Marshall translated the Greek text as “child.” (61) The KJV reads “*child.*” Each accurate and literal translation of this Greek text is “child.” Adding the word “little” before the word “child” may appear to be just a “little change” from the Greek text in the NIV, But it demonstrates another textual inaccuracy in a long list of changes, additions and deletions. It begs the question, Can we trust that what we are reading in the NIV is faithful to the underlying Greek and Hebrew texts? If we can’t, perhaps we should be using a more accurate Bible.

Moving on to another NIV text with issues, we arrive at Luke 9:49-50. In this passage we find in the conclusion of verse 49 in the NIV the words “because he is not one of us.” When we compare this translation to the Greek texts what do we discover? Marshall translated it as, “because he does not follow with us.” (62) The rough reading of Green is, “because not he follows with us.” (63) In the King James Bible it is translated “*because he followeth not with us.*” The correct translation of the Greek verb ἀκολουθεῖ in this text is not “he is” it is “he follows.” And the correct translation of μεθ ἡμῶν is not “of us.” It is correctly translated “*with us.*” Which Bible can I trust?

We discover in John 8:1-11 in the text of the KJV the story of the adulterous woman to whom Jesus showed mercy. Although including the text, there is a footnote at the bottom of the page of the NAS claiming that, “John 7:53-8:11 is

not found in most of the old mss.” By means of footnotes such as these, modern translators have cast doubt on the authenticity of this text and others. However, these footnotes in the modern translations are often misleading. When we search out the historical facts, there are frequently many early credible witnesses for the authenticity of these texts. For example, by checking the writings of early church fathers and sources from the Byzantine/Majority text-base we are able to verify the early usage of the Bible texts. As revealed in their writings, we observe that most of the “modern translators” have been taught to have a preconceived bias against the King James Bible, the *Textus Receptus* and the Byzantine/Majority text-base. Thus, like their predecessors, they do not even consider many older witnesses among the Byzantine/Majority text-base as belonging to the category of “old mss. [manuscripts].”

In Luke 9:54-56 we observe many words missing from the modern translations including the NIV. Why? Jakob van Bruggen explained, “In modern translations, many words have been removed from the end of verse 54 and from verses 55-56. A footnote in the NIV says that “Some MSS” have these insertions. At this point the textual problem with modern translations of the New Testament is manifest. The longer readings of the KJV are very well attested in the manuscripts and they coincide with the Majority Text. These longer readings also have a very old tradition. The words “Some MSS” suggest that these readings are inferior and not frequent. The NASB dares to speak about “later mss,” giving the impression that the readings are not old. But according to Tischendorf, these longer readings belong to the tradition of the second century. It is possible that these passages were incorrectly deleted at some point because of Marcion’s abuse of them. He constructed an antithesis between the Creator-God of Elijah and the Father of Jesus Christ, and it seemed that these longer readings gave support to his theory. But these longer readings were soon restored and they are missing only in some manuscripts from the century after Marcion. It is due to a textual theory and the rejection of the Majority Text that Luke 9:54-56 is mutilated in modern versions. Conclusion: Modern versions are not reliable with regard to the true text of the New Testament and their footnotes give only a poor and wrong impression of real data.” (64)

In Luke 9:62 the words “service in” are added in the NIV with no textual support in the Greek manuscripts. These words simply do not exist in the Traditional Text or the Critical Text. They were added by the NIV translators.

TO THIS LIST OF MISTRANSLATIONS, CHANGES AND ADDITIONS TO THE SCRIPTURES IN THE MODERNIZED VERSIONS WE COULD ADD MANY MORE.....!

Consequently, the impact of how Hebrew and Greek words are translated can make a huge difference concerning how a text is understood, what people believe and how they live. And it is beyond misleading to claim that all Bible translations are trustworthy, accurate and/or are translated equally.

CHAPTER FOUR

HISTORICAL EVIDENCES FOR A BYZANTINE PRIORITY

“For I have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me.” – JESUS (John 17:8)

It is the premise of this author that the original New Testament Scriptures have been most accurately preserved by means of the Byzantine family of manuscripts. Why? Because we see a BYZANTINE PRIORITY throughout most of church history. The evidence demonstrates that throughout most of church history, until after 1881, most orthodox, Christ-centered, Bible-based, authentic Christians and pastors, for good reasons, trusted and used Bibles which were translated from the Traditional Text (or Byzantine/Majority text-base). Historical evidence indicates that the “received” Traditional Text developed early in the region of Asia Minor (Antioch, Syria) and later in the Byzantine Empire. It is this author’s premise that the Greek New Testament translated by Mr. Westcott and Mr. Hort in 1881 was not “revised.” It was, in fact, “recreated” using manuscripts that many early orthodox (believing in sound doctrine) Christians rejected.

Let’s consider historical evidences which support the Byzantine Text-Base Priority. In his book *Defending the King James Bible* D.A. Waite noted, “The Thirty-Seven Historical Evidences Supporting the *Textus Receptus* (or Received Text from the Byzantine Text-Base). Here are the thirty-seven links in the chain of historical evidence to support the *Received Text*. a. Historical Evidences for the *Received Text* During the Apostolic Age (33-100 A.D.) (1) *All of the Apostolic Churches used the Received Text.* (2) *The churches in Palestine used the Received Text.* (3) *The Syrian Church at Antioch used the Received Text.* b. Historical Evidences for the *Received Text* During the Early Church Period (100-312 A.D.). (4) *The Peshitta Syriac Version, (150 A.D., the second century.) This was based on the Received Text.* (5) *Papyrus #66 used the Received Text.* (6) *The Italic Church in Northern Italy (157 A.D.) used the Received Text.* (7) *The Gallic Church of Southern France (177 A.D.) used the Received Text.* (8) *The Celtic Church in Great Britain used the Received Text...*(9) *Church of Scotland and Ireland used the Received Text* (10) *The Pre-Waldensian churches used the Received Text.* (11) *The Waldensians (120 A.D. and onward) used the Received Text.* c. Historical Evidences for the *Received Text* During the Byzantine Period (312-1453 A.D.) (12) *The Gothic Version of the 4th century used the Received Text.* (13) *Codex W of Matthew in the 4th or 5th century used the Received Text.* (14) *Codex A in the Gospels (in the 5th century) used the Received Text.* (15) *The vast*

majority of extant New Testament manuscripts all used the Received Text. This includes about 99% of them, or about 5,210 of the 5,255 MSS. (16) The Greek Orthodox Church used the Received Text...(17) The present Greek Church still uses the Received Text...d. Historical Evidences for the Received Text During the Early Modern Period (1453-1831 A.D.) (18) The churches of the Reformation all used the Received Text. (19) The Erasmus Greek New Testament (1516) used the Received Text. (20) The Complutensian Polyglot (1522) used the Received Text. A Roman Catholic Cardinal named Ximenes, edited it, yet it was based, not on the texts which most Roman Catholic Bibles used, the Westcott and Hort text, but on the Received Text. (21) Martin Luther's German Bible (1522) used the Received Text. (22) William Tyndale's Bible, (1525), used the Received Text. Tyndale was a great Bible translator who was martyred because of his Bible translation. (23) The French Version of Oliveton (1535) used the Received Text. (24) The Coverdale Bible (1535) used the Received Text. (25) The Matthews Bible (1537) used the Received Text. (26) The Taverners Bible (1539) used the Received Text. (27) The Great Bible (1539-41) used the Received Text. (28) The Stephanus Greek New Testament (1546-51) used the Received Text. (29) The Geneva Bible (1557-60) used the Received Text. (30) The Bishop's Bible (1568) used the Received Text. (31) The Spanish (Reina) Version (1569) used the Received Text. (32) The Beza Greek New Testament (1598) used the Received Text. That is the Greek text that the King James Bible was based on, using the 1598, 5th edition of Beza. (33) The Czech Version (1602) used the Received Text. (34) The Italian Version of Diodati (1607) used the Received Text. (35) The KING JAMES BIBLE (1611) used the Received Text. (36) The Elziver Brothers' Greek New Testament (1624) used the Received Text. (37) The Received Text in the New Testament is the Received Text – the text that has survived in continuity from the beginning of the New Testament itself. It is the only accurate representation of the originals we have today!...

c. The Evidence of the Church Fathers...Dr. Moorman's sixth book on the subject of the New Testament text was entitled *Early Church Fathers And The Authorized Version—A Demonstration—Companion Volume To Early Manuscripts And The Authorized Version*. [B.F.T. #2136]...He used a more recent reference source for both the Nicene and Post-Nicene Church Fathers. He examined eighty-six different works from Church Fathers who died from 110-397 A.D. (before 400 A.D.). He compared 401 Scripture quotations cited in the Digest source. He found 279 to refer to the *Textus Receptus* and only 114 or 122 to refer to the B and Aleph (or Westcott/Hort or Nestle/Aland) type of text. This is a ratio of 2.3 to 1 as over against 1.5 to 1 found by Burgon and Miller—a much higher ratio!" (65)

Referring to "A Case for Byzantine Priority" authors Maurice Robinson and William Pierpoint noted, "The "Byzantine" Textform (otherwise called the "Majority" or "Traditional Text") predominated throughout the greatest period of

manual copying of Greek New Testament manuscripts – a span of over 1000 years (ca. AD 350 to AD 1516). It was without question the dominant text used both liturgically and popularly by the Greek-speaking Christian community. Most Greek manuscripts in existence today reflect this Byzantine Textform, whether appearing in normal continuous-text style⁹ or specially arranged in lectionary format for liturgical use. Of over 5000 total continuous-text and lectionary manuscripts, 90% or more contain a basically Byzantine Textform.¹⁰” (66)

In the PREFACE of *THE NEW TESTAMENT IN THE ORIGINAL GREEK ACCORDING TO THE BYZANTINE/MAJORITY TEXTFORM* William David McBrayer explained, “The New Testament was originally written in Koine Greek or common Greek. There are approximately 5,000 complete or partial ancient manuscripts in existence today. From these, various text “types” have been identified which have a shared pattern of variant readings. These texttypes are thought to have centered around geographic regions and, thus, they have been given names such as “Western” (the local text typical of the Latin-speaking portion of the Roman Empire), “Caesarean” (the dominant text in Palestine), and “Alexandrian” (the local text of the Egyptian region).

Textual criticism is a discipline that attempts to reconstruct the original wording of the biblical text and to establish the history of its transmission. There are two primary rival Greek New Testament texts, each claiming best to reflect the original autographs – the Alexandrian texttype (seen in about 5% of the total surviving manuscripts) and the Byzantine Textform – (which comprises more than 90% of all existing manuscripts). Over the past century, textual criticism has been dominated by those who favor an Alexandrian text. However, many biblical scholars have recently become convinced that the Byzantine Textform – the text that dominated the Greek-speaking Christian world for over 1000 years – is more likely to reflect the original autographs than the minority Alexandrian manuscripts...

Westcott and Hort published their two-volume work, *The New Testament in the Original Greek*, in 1881. Over the past century, this edition has set the tone for textual criticism and has elevated the Alexandrian texttype to a place of priority. It is somewhat surprising, therefore, that in his *Introduction* volume Hort wrote, “a majority of extant (still existing) documents is more likely to represent a majority of ancestral documents at each stage of transmission than *vice versa*.” This logical principle provides the primary support for a majority text theory which favors the Byzantine Textform.

Nevertheless, to defend his Alexandrian position, Hort offered five main “pillars” to bolster his theory. In order to do away with the vast number of existing Byzantine manuscripts, Hort’s theory, (based on a hypothetical genealogy) claimed that all manuscripts of a texttype descended from one archetype. Under his hypothesis the 4500+ existing Byzantine manuscripts became but one “type” against other competing texttypes. Hort claimed (but

never proved) that the unexplained spread and dominance of the Byzantine text was due to an “authorized” revision which was imposed by the church in the fourth century. His other “pillars” criticized the Byzantine text because of so-called “inferior” readings, conflation (the combining of readings from two or more source documents), and the apparent absence of Byzantine readings before the fourth century.

In the Introduction to the present edition, Robinson and Pierpont effectively refute Hort’s five “pillars.” The editors affirm the general *independence* of the various Byzantine manuscripts. These manuscripts, though sharing essentially the same Textform, differ markedly among themselves. Robinson and Pierpont point out that genealogy (constructing a hypothetical “family tree” of descent) has never been successfully applied to the New Testament, since manuscript readings vary not only from book to book, but even within sections of a single book. However, if Hort’s genealogical “archetype” theory were correctly applied, the archetype for the Byzantine text would have been the original autographs. Notably, there has never been a shred of evidence that an “authorized” revision ever occurred to produce the Byzantine Textform. Hort’s criticism that Byzantine readings were “inferior” is shown to be inherently subjective; all Greek New Testament editions since Westcott and Hort have increasingly adopted Byzantine readings. The editors note that conflation exists in manuscripts of all texttypes; also, over 150 “distinctively Byzantine” readings have been found in papyri predating AD 350.

Robinson and Pierpont offer a solid case for Byzantine priority and a viable theory of textual transmission. The overwhelming spread and dominance of the Byzantine text suggests this conclusion: during the period of persecution of the church, various “local” texttypes arose as a result of regional copying and recopying of the original text. Once Christianity was sanctioned under Constantine, improved communication between the churches resulted in a gradual expansion of the practice of cross-correction of the local text manuscripts which basically restored the autograph Textform and weeded out scribal alterations. The result, over time, would be a restored and preserved “autograph Textform” in an increasing number of manuscripts. This Textform would overcome the influence of “local texts” and finally become the dominant text of the Greek-speaking world. Only a common pre-existing archetype would have permitted order ever to have come out of chaos. This “universal archetype” could only be the common text underlying *all* local text forms; namely, the original autographs themselves...” (67)

In addition, in his book *The Byzantine Text-Type and New Testament Textual Criticism* Professor Harry Sturz provided solid evidence in support of several valid points. These have literally shredded the false assumptions set forth by Westcott and Hort and current critics concerning the Byzantine manuscripts. About the Byzantine manuscripts, Sturz wrote, “Byzantine Readings Are Old –

CHAPTER V - Distinctively Byzantine readings are Found In Early Papyri ... One of the principal reasons given by WH (Westcott and Hort) for considering the Syrian text unusable was the supposed late origin of its readings. In their opinion, readings which agreed with neither the Western nor the Alexandrian text-types and were not attested by early Fathers but were found exclusively in the Byzantine and other late manuscripts must be late in their formation.

“Distinctively” Syrian readings must be late readings and on this account should be discarded automatically... Although the reasoning of WH seemed sound at the time they wrote, discoveries since then have undermined the confident appraisal that characteristically Syrian readings are necessarily late... These 150 readings, in List 1, which by WH’s criteria would be classified as distinctively Syrian, are now seen to antedate the time of Lucian. They are found in Egypt 100 years before the time of Lucian. Several things should be observed concerning these “Distinctively” Byzantine readings found in the early papyri.

- (1) These 150 readings are early. They go back to the second century, for they are supported by papyri which range from the third to the second century in date. That such readings must be early is almost universally admitted by textual critics,...**
- (2) These readings were not edited in the fourth century. A second and corollary conclusion is that these readings are not the result of a late recension. They could not have been so created for they were present in Egypt by the end of the second century... But it is startling from the standpoint of the WH theory to find that so-called “Byzantine “ readings not only existed early but were present in Egypt before the end of the second century.**
- (3) The old Uncials have not preserved a complete picture of the second century. The third observation which should be made in the light of these readings and other accumulating evidence is that it should now be realized and taken into account that the Old Uncials have not retained all of the second-century tradition, even though they have maintained from that period two distinct types of text. Zuntz (see p. 60 above) felt that p46 alone gave proof of this. The inadequacy of the “Old Uncials,” to portray the second century textual picture, is understood further when p45, p66, p72, and p75 are also seen to confirm the early and wide-spread existence of K readings which are neither Alexandrian or Western. WH, therefore, were mistaken in regard to their insistence that all the pre-Syrian evidence for readings was to be found in the Alexandrian, Neutral, and Western texts, i.e., that these three text-types and their chief witnesses preserved the complete second-century picture of the textual tradition on which the Syrian editor(s) built... The support of distinctively Byzantine readings by early Egyptian papyri has provided proof that WH were wrong at this point. The “fact” of such “great significance,” in Hort’s words, has now vanished into**

thin air in the presence of ancient papyri. E.C. Colwell (above, pp. 58-59) had made the important observation that in some instances one could see the process of editing going on in Egypt in the correction of *p66*. In some cases the correction was made from an Alpha type (Byzantine) to a Beta (Alexandrian) type. For examples of these found in List 1 notice John 7:39, where *p66* corrects from the Byzantine to the Alexandrian text-type, also John 7:40 and 8:54, where *p66* again corrects from the Byzantine to the combination of Alexandrian and Western type, and in John 12:9, where *p66* corrects from the Koine either to a singular reading or to one which is very lightly attested. In other papyri, note Ephesians 2:12 for an instance where *p46* corrects from the Byzantine to the Hesychian –Western form of text and in Hebrews 12:25 from the Byzantine to the Alexandrian form. Then, in Hebrews 11:4 papyrus *p13** and *p46* read the distinctively Byzantine to a reading which is supported by Clement of Alexandria...

- (4) The Byzantine text-type has preserved second-century tradition not preserved by the other text-types. These readings are evidence that the Byzantine text has preserved at least portions of the second-century tradition of the New Testament independently of the Egyptian and Western text-types...

CHAPTER VI - Byzantine-Western Alignments Go Back Into The Second Century Independently And Originate In The East—Not In The West The implications of Zuntz's findings in connection with the thesis of this book seem obvious: If the readings in which the Byzantine text agrees with the Western text did not come from the West but originated in the East, then a crippling blow appears to have been dealt the WH theory. The contention of WH that such Syrian-Western alignments are not weighty evidence because the Syrian text was formed in part from Western manuscripts has actually been reversed by Zuntz...Purely (i.e. distinctively) Byzantine readings, as we saw before may be ancient. We can now add: Byzantine readings which recur in Western witnesses must be ancient [Zuntz's italics]. They go back to the time before the Chester Beatty papyrus was written; the time before the emergence of separate Eastern and Western traditions; in short, they reach back deep into the second century...

CHAPTER VII – The Silence Of The Fathers Is Explainable And Therefore Is Not A Proof Of Lateness In regard to the argument (of Westcott and Hort) based on the silence of the Fathers, it should be observed first that, contrary to the statements of WH and their followers, quotations from early Fathers *have* been found in support of Byzantine readings. However, when such citations from early Fathers have previously been submitted, they have generally been disallowed as evidence for the early existence either of the Syrian text or of the reading in question. It was contended that the texts of the Fathers had been assimilated (changed or conformed) to the Byzantine norm by Byzantine scribes as they copied the manuscripts of the writings of the Fathers.³...No doubt some

assimilation has taken place, and a few instances of such have been demonstrated.⁴ However, in the second place, in List 1 (distinctively Byzantine readings supported by papyri) there are some Byzantine readings which, before the discovery of the papyri, had been attested by ante-Nicene Patristic support. It should be recognized in these readings which are proven early by the papyri, such Patristic support appears to be authentic (i.e. non-assimilated). Instances in the list where Byzantine readings have early Fathers for their support are as follows: 1) Luke 10:21, Clement; 2) Luke 12:5, Tertullian; Luke 12:22, Clement; Luke 12:31, Clement and Marcion; and 5) John 2:24, Origen. Origen also attests 6) John 4:31 and 7) John 13:26. In the Epistles, example of patristic support may be found as follows: 8) Romans 10:14, Clement; 9) I Cor. 4:11, Clement and Origen; 10) I Cor. 5:10, Origen; 11) I Cor. 7:5, Origen; 12) I Cor. 7:7, Origen; 13) I Cor. 9:7, Origen; 14) I Cor. 9:21, Origen; 15) Eph. 2:12, (Origen) and Tertullian; 16) Phil. 1:14, Marcion; 17) Heb. 11:32, Clement; 18) I Pet. 2:5, Clement and Origen...

CHAPTER VIII - The "Conflate" Or longer Readings Are Not A Proof Of Lateness... However, the evidence available now shows that such readings are neither a result or proof of late editing, but actually go back into the second century. If this is true even for some conflate and longer readings, then it should be apparent that the procedure of using a few examples of long or conflate readings in order to prove a late and dependent editing process for the whole text is invalid...². Conflation is not limited to the Byzantine text as WH infer...

CHAPTER IX - The Composite Nature Of The Byzantine Text Attests Early Existence Of Its Readings Where Its Strands Unite To sum up the matter of compositeness: Though the Byzantine text is a highly homogeneous text, it is also composite; i.e., it is made up of distinguishable strands. Therefore, in places where the three earliest strands (KI, Ki, and IKa) unite in their support, such a compositely attested reading is considered at least third-century in date. The agreement of yet another type of text would then carry the attestation of the reading back to the second century." (68)

In addition, Wilbur Pickering tackled the issue of "harmonization" and quoted from Jakob van Bruggen's book entitled *The Ancient Text of the New Testament*. (69) Mr. Pickering reported, "It is widely asserted that the "Byzantine" text is characterized by harmonizations, e.g. Metzger: "The framers of this text sought...to harmonize divergent parallel passages."⁶ by the choice of this terminology it is assumed that the diverse readings found in the minority of MSS are original and that copyists felt impelled to make parallel accounts agree. Perhaps it is time to ask whether it ever has been or can be proved that such an interpretation is correct. Jacob Van Bruggen says of Metzger's statement, "this judgment has not been proven, and can not be proven."⁷ 1) Van Bruggen Because Van Bruggen's valuable work may not be available to many readers, I will quote from his treatment of the subject in hand at some length. His reaction to Metzger's statement continues: Often illustrative examples are given to support

this negative characterization of the Byzantine text. But it would not be difficult to “prove,” with the aid of specially chosen examples from other text-types, that those types are also guilty of harmonizing, conflating readings and smoothing the diction.¹ ...

...Kilpatrick, using strictly internal evidence, concludes that, “though the Syrian text has its share of harmonizations, other texts including the Egyptian have suffered in this way. We cannot condemn the Syrian text for harmonization. If we do, we must condemn the other texts too on the same grounds.”² Van Bruggen continues: Here illustrations do not prove anything. After all, one could without much difficulty give a large number of examples from the Byzantine text to support the proposition that this text does *not* harmonize and does *not* smooth away. In commentaries the exegete is often satisfied with the incidental example without comparing it to the textual data as a whole. Yet a proposition about the Byzantine *type* should not be based on illustrations, but on arguments from the text as a *whole*. Whoever wishes to find such arguments will meet a number of methodical problems and obstacles which obstruct the way to the proof. Here we can mention the following points:

1. Methodically we must first ask how a “type” is determined. This cannot be done on the basis of selective readings, because then the selection will soon be determined by what one is trying to prove. You can only speak of a text-type if the characteristics which must distinguish the type are not incidental but are found all along, and if they do not appear in other types from which the type must be distinguished. The criteria must be distinctive and general. As far as this is concerned, suspicion is roused when Hort remarks that the harmonizing and assimilating interpolations in the Byzantine text are “fortunately capricious and incomplete” (*Introduction*, p. 135). Did Hort then indeed generalize and make characteristics of some readings into characteristics of the text-type? This suspicion becomes certainty when Metzger in his *Textual Commentary* has to observe more than once that non-Byzantine readings, for example, in the Codex Vaticanus, can be explained from the tendencies of scribes to assimilate and to simplify the text.³ ...

...In a footnote, Van Bruggen cites Metzger’s discussion of Matthew 19:3 and 19:19, John 6:14, James 2:3, 4:14, 5:16, and 5:20, where harmonization and other smoothing efforts are ascribed to Codex B and its fellow-travelers. His discussion proceeds: What is typical for the Byzantine text is apparently not so exclusive for this text-type! But if certain phenomena seem to appear in all types of text, then it is not right to condemn a type categorically and regard it as secondary on the ground of such phenomena.

2. Moreover, it is methodically difficult to speak of harmonizing and assimilating deviations in a text, when the original is not known. Or is it an axiom that the original text in, any case was so inharmonious, that every

harmonious reading is directly suspect? Hort lets us sense that he personally does not prefer a New Testament “more fitted for cursory perusal or recitation than for repeated and diligent study” (*Introduction* p. 153). Yet who, without the original at his disposal, can prove that this original had those characteristics which a philologist and a textual critic considers to be most recommendable?¹

P. Walter’s comments upon Hort’s sense of style as follows: Hort’s sense of style, his idea of what was correct and preferable in every alternative, was acquired from a close acquaintance with his “neutral” text. It did not occur to him that most of its formal aspects tallied with his standards just because these were taken from his model. So far his decisions are in the nature of a vicious circle. We today who live outside this magic circle, which kept a generation spellbound, are able to see through Hort’s illusion.² ...

...Van Bruggen continues: 4. If editors of the Byzantine text would have been out to harmonize the text and to fit parallel passages of the Gospels into each other, then we must observe that they let nearly all their opportunities go by....In addition, what seems to be harmonization is in a different direction often no harmonization. A reading may seem adjusted to the parallel passage in another Gospel, but then often deviates again from the reading in the third Gospel. A reading may seem borrowed from the parallel story, yet at the same time fall out of tune in the context of the Gospel itself. Here the examples are innumerable as long as one does not limit himself to a few texts and pays attention to the context and the Gospels as a whole.³ ...

...With reference to giving due attention to the context, Van Bruggen reports on a study wherein he compared the TR with Nestle²⁵ in fourteen extended passages to see if either one could be characterized as harmonizing or assimilating. The comparison of the edition Stephanus (1550) with Nestle-Aland (25th edition) led to the result that the dilemma “harmonizing/not harmonizing” is unsuited to distinguish both of these text-editions. We examined Matthew 5:1-2; 6:9-13; 13:1-20; 19:1-12; Mark 2:18-3:6; Luke 9:52-62; 24:1-12; John 6:22-71; Acts 18:18-19:7; 22:6-21; I Corinthians 7; James 3:1-10; 5:10-20; Revelation 5. In the comparative examination not only the context, but also all the parallel passages were taken into account. Since the Stephanus-text is closely related to the Byzantine text and the edition Nestle-Aland is clearly non-Byzantine, the result of this investigation may also apply to the relation between the Byzantine text and other text-types: the dilemma “harmonizing/not harmonizing” or “assimilating/not assimilating” is unsound to distinguish *types* in the textual tradition of the New Testament.⁴ One is reminded of Burgon’s observation that decisions based on internal considerations are often “the product of personal bias, or limited observation.”⁵ (70)

Another witness providing evidence for an early Byzantine Priority was set forth in John Burgon's huge index of patristic citations. Wilbur Pickering cited the diligent work of E. Miller: "Miller vs. Kenyon Because of the importance of Miller's study, already cited, I will now consider it more in detail along with Kenyon's answer. Miller saw clearly the critical nature of Hort's proposition.

It is evident that the turning point of the controversy between ourselves and the Neologian school must lie in the centuries before St. Chrysostom. If, as Dr. Hort maintains, the Traditional Text not only gained supremacy at that era but did not exist in the early ages, then our contention is vain....On the other hand, if it is proved to reach back in unbroken line to the time of the Evangelists, or to a period as near to them as surviving testimony can prove, then Dr. Hort's theory of a 'Syrian' text formed by recension or otherwise just as evidently falls to the ground.¹

Miller, posthumous editor to Burgon, probed the question of ante-Nicene testimony exhaustively, making full use of Burgon's massive index of patristic citations (86,489 of them) from the New Testament. He deserves to be heard in detail.

As to the alleged absence of readings of the Traditional Text from the writings of the Ante-Nicene Fathers, Dr. Hort draws largely upon his imagination and his wishes. The persecution of Diocletian is here also the parent of much want of information. But is there really such a dearth of these readings in the works of the Early Fathers as is supposed?² I made a toilsome examination for myself of the quotations occurring in the writings of the Fathers before St. Chrysostom, or as I defined them in order to draw a self-acting line, of those who died before 400 A.D., with the result that the Traditional Text is found to stand in the general proportion of 3:2 [this is 60%, precisely as Peter Johnston verified – see footnote 9 on the previous page] against other variations, and in a much higher proportion upon thirty test passages. Afterwards, not being satisfied with resting the basis of my argument upon one scrutiny, I went again through the writings of the seventy-six Fathers concerned (with limitations explained in this book), besides others who yielded no evidence, and I found that although several more instances were consequently entered in my notebook, the general results remained the same. I do not flatter myself that even now I have recorded all the instances that could be adduced: -- any one who is really acquainted with this work will know that such a feat is absolutely impossible, because such perfection cannot be obtained except after many repeated efforts. But I claim, not only that my attempts have been honest and fair even to self-abnegation, but that the general results which are much more than is required by my argument, as is explained in the body of this work, abundantly establish the antiquity of the Traditional Text, by proving the superior acceptance of it during the period at stake to that of any other.^{3...}

...Miller's figures represent precisely what he claimed that they represent "the true state of the case" is that the Traditional Text ("Byzantine") receives *more support* from the early Church Fathers than does the critical text (essentially W-H) used by the English Revisers. It should be noted that there are doubtless numerous so-called "western" and "Alexandrian" readings¹ to be found in the early Fathers which are not included in Miller's figures because the Revisers rejected them. If they were all tabulated the "Byzantine" readings would perhaps lose the absolute majority of early patristic attestation but they would still be present and attested, from the very first, and that is the question just now in focus." (71)

Scholar Edward Hills explained the early dominance of the Traditional Text. He observed, "If the Traditional Text was late and inferior, how could it have so completely displaced earlier and better texts in the usage of the Church. Westcott and Hort said that this was because the Traditional Text was an official text put together by influential ecclesiastical leaders and urged by them upon the Church, but this view has turned out to be contrary to the evidence. Why, then, did the Traditional Text triumph?...As all scholars agree, the Western text was the text of the Christian Church at Rome and the Alexandrian text that of the Christian scribes and scholars of Alexandria. For this reason these two texts were prestige-texts, much sought after by the wealthier and more scholarly members of the Christian community. The True Text, on the other hand, continued in use among the poorer and less learned Christian brethren...But the papyri with the True Text were read to pieces by the believing Bible students of antiquity. In the providence of God they were used by the Church. They survived, long enough, however, to preserve the True (Traditional) New Testament Text during this early period and to bring it into the period of triumph that followed..."

Lost Manuscripts of the Traditional Text. During the march of the Traditional (Byzantine) Text toward supremacy many manuscripts of the Traditional type must have perished. The investigations of Lake (1928) and his associates indicate that this was so. "Why," he asked, "are there only a few fragments (even in the two oldest of the monastic collections, Sinai and St. Saba) which come from a date earlier than the 10th century? There must have been in existence many thousands of manuscripts of the gospels in the great days of Byzantine prosperity, between the 4th and the 10th centuries. There are now extant but a pitifully small number. Moreover, the amount of direct genealogy which has been detected in extant codices is almost negligible. Nor are many known manuscripts sister codices."⁴¹

As a result of these investigations, Lake found it "hard to resist the conclusion that the scribes usually destroyed their exemplars when they copied the sacred books."⁴² If Lake's hypothesis is correct, then the manuscripts most likely to be destroyed would be those containing the Traditional Text. For these were the ones which were copied most during the period between the 4th and the 10th

centuries, as is proved by the fact that the vast majority of the later Greek New Testament manuscripts are of the Traditional type. The Gothic version, moreover, was made about 350 A.D. from manuscripts of the Traditional type which are no longer extant. Perhaps Lake's hypothesis can account for their disappearance.

By the same token, the survival of the old uncial manuscripts of the Alexandrian and Western type, such as *Aleph*, *B*, and *D*, was due to the fact that they were rejected by the Church and not read or copied but allowed to rest relatively undisturbed on the library shelves of ancient monasteries. Burgon (1883) pointed this out long ago, and it is most significant that his observation was confirmed more than 40 years later by the researches of Lake." (72)

CHAPTER FIVE

IMPACT OF ECUMENICAL TRANSLATION COMMITTEES

“I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” (II Timothy 4:1-4)

WHAT A BIBLE TRANSLATOR BELIEVES WILL HAVE A DIRECT AND REAL IMPACT ON HOW HE OR SHE TRANSLATES THE SCRIPTURES. Professor Jakob van Bruggen clarified this crucial issue in his first chapter – ONE BIBLE/MANY TRANSLATIONS. Van Bruggen wrote, “The translation work in preparation for the Authorized Version was commissioned by King James I to “the best learned men in both universities.” But it was taken for granted that scholarship alone was not sufficient; the translators were assumed to be orthodox in doctrine. They had ALL subscribed to the Thirty-nine Articles of Religion of the Anglican Church—a Reformed doctrinal statement.

In the nineteenth century, however, while there was still a demand for scholarship, indifference was shown regarding the faith and confession of the translators (i.e. Westcott and Hort). The revision committee preparing the RV could summon the help “of any eminent for scholarship, to whatever nation or religious body they may belong.” By applying this rule broadly, the committee was able to invite the Roman Catholic John Henry Newman (who declined) and the Unitarian G. Vance Smith (who accepted) to work on the revision. There was a lack of confessional (doctrinal) unity within the committee and this lack sometimes affected the translation.

For instance, in the AV, Romans 9:5 concludes, “...Christ *came*, who is over all, God blessed for ever. Amen.” In a marginal note, the RV of 1881 mentions the possibility of reading these words in such a way that the phrase “God blessed for ever” is separated from Christ and forms an independent doxology. Some critics of the revision believed this was an attempt to question the divinity of Christ. Dean Burgon saw a connection between this “Socinian gloss” and the presence of a Unitarian on the revision committee. IN THE RSV, THIS CONTROVERSIAL MARGINAL NOTE BECAME THE ACTUAL TEXT!...

Many conservative Christians were critical of the liberal views of most of the revisors of the RSV. To a greater extent than with the RV, opponents indicated

points where they thought the bitter fruits could be seen of the fact that scholarship was demanded WITHOUT unity in faith. Perhaps the strongest criticism of the RSV related to the translation of Isaiah 7:14, in which the term translated *virgin* in the AV (King James Bible) was changed to *a young woman*. Since this verse is claimed by the New Testament as an important prophecy of the virgin birth of Christ (cf. Matt. 1:23), such a change seemed to many observers to indicate a lack of conviction regarding the virgin birth. Another criticism concerned the replacement of the term *only begotten* in John 1:14, and other passages by the word *only*. Do not such changes diminish Christ's divinity to the place where He is only "unique," a description that even Arius was prepared to ascribe to Him?...

The TEV (Today's English Version) is of even more questionable orthodoxy. Several times throughout this translation the phrase *death of Christ* was substituted for *the blood of Christ*. It is known that the translators of the TEV were not bound to the confession of the Reformation. Could their choice of the term *death* indicate a rejection of the doctrine of reconciliation through the sacrificial blood of the Mediator?...

One of the trends that has increasingly marked the translating of the Bible into English is the Anglicization of the text. By this is meant the translation of the Greek and Hebrew texts into IDIOMATIC ENGLISH. The Authorized Version of 1611 was to be "as consonant as can be to the original Hebrew and Greek." The ideal of the modern translator, on the contrary, is that his translation not be noticeable as a translation...

The difference between the AV and the TEV involves more than a question of whether or not to use modern English. It is a difference between two philosophies of translation. Should the expressions of the Hebrew and Greek be adhered to as much as possible? Must the translation be as word-for-word as possible? Or must the translation sound completely like a book originally written in English?...

...One can sense a totally different atmosphere already in the RSV, but the radical break with the original languages did not occur until the publication of the new translations such as the NEB and the TEV. In these translations the Semitic coloring is replaced by idiomatic English. In the preface of the Good News Bible (TEV, 1976) we read, "Every effort has been made to use language that is natural, clear, simple, and unambiguous. Consequently there has been no attempt to reproduce in English the parts of speech, sentence structure, word order, and grammatical devices of the original languages..."

Ecumenical Translation and the Apocrypha A recent phenomenon in the field of Bible translation is the silent return of the Apocrypha. The churches of the Reformation distinguished between the authoritative or canonical books upon which faith was founded and the nonauthoritative or Apocryphal books. The latter contains such books as Maccabees, Ecclesiasticus, Judith, and Tobit.²² Since these books were included in the Latin Bible translation of the church of the

Middle Ages, the Apocrypha was only gradually eliminated by the churches of the Reformation. In 1611 these books were still translated, although with less care than the canonical books and many editions of the AV did not contain the Apocrypha. In fact, in 1825, the British and Foreign Bible Society stopped publishing Bibles containing the Apocrypha. But in the latter half of the twentieth century, the Apocrypha has begun to make a comeback...

In 1965, the Second Vatican Council stated that in certain cases Roman Catholics would be permitted to make Bible translations "in cooperation with the separated brethren."²³ As a result of this pronouncement, negotiations began between the United Bible Societies and the Vatican's Secretariat for Promoting Christian Unity of the Vatican.²⁴ This led to the publication in 1968 of the "Guiding Principles for Interconfessional Cooperation in Translating the Bible."²⁵ In France, scholars were already busy with a joint Catholic-Protestant translation project.²⁶ In 1966, an ecumenical Bible translation had begun in the Frisian language, which is spoken in one province of the Netherlands. By 1974, 134 of the 630 translation projects in progress were being done in cooperation with Roman Catholics.²⁷...Ulrich Fick wrote about the Bible Societies in 1974: "In the current UBS program, out of about 630 translation projects, 134 are being done by teams in which Roman Catholic translators participate. For the first time in history, the 1974 UBS Annual Report documents the impact of this cooperation. The reports of many national societies speak gratefully about the active interest Roman Catholic bishops, priests and lay members of congregations take in distributing Bibles both to their fellow Christians and to non-Christians in their neighbourhoods." *Bulletin of the UBS* 98 (1975):7.

One of the "guiding principles" for these translations is that the Apocryphal or deuterocanonical books must be inserted between the Old and New Testaments.²⁸ This is a drastic "guiding principle." On the surface it does not differ from the practice of the preceding one hundred years, for revisers of the RV also translated the Apocrypha, and the Catholic Edition of the RSV contains the Apocryphal books.²⁹ The Apocrypha was also translated within the framework of the NEB. Yet there is a great difference. In the preparation of the ecumenical Bible translations, the Apocrypha is not merely an appendix translated along with the Bible. Rather it is treated as part of the Bible, its translation is put on the same level as that of the canonical books, and its position between the Old and New Testaments implies its right to be there...

²⁸"Guiding Principles," *Bible Translator* 19: "It is recognized that on the one hand an edition of the complete Bible bearing the imprimatur of the Roman Catholic authorities will contain the deuterocanonical texts and that, upon the other hand, while many groups within Protestantism have employed the Apocrypha, a great majority find it impossible to accept an arrangement of the Old Testament which does not clearly distinguish between these texts and the traditional Hebrew canon. It is suggested that these two positions can in practice

be reconciled if normally, in editions of the Bibles published by the Bible Societies and bearing the imprimatur of the Roman Catholic authorities, the deutero-canonical texts are included as a separate section before the New Testament...

When the “guiding principles” were determined, the question arose as to whether the Protestants would shortly be going to church with a Bible in which the Roman Catholic imprimatur occurs and in which the Apocrypha had been inserted. The answer to this question was, “The imprimatur, like the Apocrypha, is placed only in publications for those who desire it.”³⁰ (73)

Years after Professor Jakob van Bruggen’s books sunk the ship of credibility of dynamic equivalence, another new translation was introduced to the market in 1989. Supposedly a formal equivalence translation, but having the same flavor of dynamic equivalence, this translation is known as the New Revised Standard Version. The aim of a “Common Bible” was realized when the news emerged that, “The New Revised Standard Version was translated by the Division of Christian Education (now Bible Translation and Utilization) of the National Council of Churches. The group included scholars representing Orthodox, Catholic and Protestant Christian groups as well as Jewish representation in the group responsible for the Hebrew Scriptures or Old Testament. The mandate given the committee was summarized in a dictum: “As literal as possible, as free as necessary...”

“...THE NRSV WAS INTENDED AS A TRANSLATION TO SERVE DEVOTIONAL, LITURGICAL AND SCHOLARLY NEEDS OF THE BROADEST POSSIBLE RANGE OF RELIGIOUS ADHERENTS. The full translation includes the books of the standard Protestant canon as well as the books traditionally included in the canons of Roman Catholicism and Orthodox Christianity (the so-called “Apocryphal” or “Deutero-canonical” books). The translation appeared in three main formats: an edition including only the books of the Protestant canon, a Roman Catholic Edition with all the books of that canon in their customary order. AND THE COMMON BIBLE, WHICH INCLUDES ALL BOOKS THAT APPEAR IN PROTESTANT, ROMAN CATHOLIC, AND ORTHODOX CANONS.” (74)

Of course, those responsible for translating Isaiah 7:14 in the NRSV translated the Hebrew word *almah* as “young woman” in place of “virgin” (KJV, TR, MT) thereby undermining one of the most significant Hebrew prophecies regarding the virgin birth of our LORD JESUS CHRIST found in the Scriptures. Can we not see the shadow of the false, unified “MOTHER CHURCH” of Revelation chapter seventeen in these works? Do we not begin to perceive the coming cries of the Christian martyrs recorded in the prophecies of Revelation as we observe the outgrowth of this global, apostate unification? (Revelation 6:9-11; 17:1-6; 18:23-24; 19:1-2)

Is this not the prostitution of the Scriptures for financial profit consistent with the deeds of the “MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”

of Revelation chapter seventeen? Does the Eclectic Text now serve as a text-base for a “common Bible” for Protestants, Baptists, Evangelicals, Orthodox and Catholics? Is The Common Bible NRSV sufficient to help unite all churches, denominations, and religions with Rome? OR Is it merely a forerunner of a NEW SYNTHESIS BIBLE, an even more universal “Common Bible” to come? Would not the propagation of the “The Common Bible” help Rome’s agenda of UNITING ALL DENOMINATIONS AND RELIGIONS UNDER THE INFLUENCE AND AUTHORITY OF THE POPE? AFTER ALL, IF EVERYONE IS WORSHIPPING TOGETHER AND PRAYING TOGETHER AND STUDYING THE SAME BIBLE TOGETHER, WHY NOT UNITE? I THINK WE GET THE BIG PICTURE.

CHAPTER SIX

HISTORICAL BACKGROUND OF I THESSALONIANS

“NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.” – Luke (Acts 17:1-4)

The First Epistle of Paul to the Thessalonians was written by the apostle Paul to “*the church of the Thessalonians*” (I Thessalonians 1:1). It was most likely written while Paul was at Corinth around 51 A.D. (Acts 18:5,12-17) The authorship and most likely date of this letter find strong internal support within the Scriptures. John MacArthur wrote, “The apostle Paul identified himself twice as the author of this letter (1:1; 2:18). Silvanus (Silas) and Timothy (3:2,6), Paul’s traveling companions on the second missionary journey when the church was founded (Acts 17:1-9), were also mentioned in Paul’s greeting (1:1). Though Paul was the single inspired (human) author, most of the first person plural pronouns (we, us, our) refer to all 3. However, during Timothy’s visit back to Thessalonica, they refer only to Paul and Silvanus (3:1,2,6). Paul commonly used such editorial plurals because the letters came with the full support of his companions...The first of Paul’s two letters written from Corinth to the church at Thessalonica is dated ca. A.D. 51. This date has been archeologically verified by an inscription in the temple of Apollos at Delphi (near Corinth) which dates Gallio’s service as proconsul in Achaia to A.D. 51-52...” (75)

Greek scholar Spiros Zodhiates noted, “The city of Thessalonica was ideally situated along the Egnation Way on the western side of (the) Chalcidic peninsula. It was the chief seaport of ancient Macedonia and an important commercial and military center. After Paul and Silas were forced to leave Philippi, they traveled along the Egnation Way to Thessalonica (Acts 16:39-17:1) where Paul taught in the synagogue for three Sabbaths. They were forced to leave the city when antagonistic Jews, after stirring up the people of Thessalonica, brought some of the believers before the city officials and accused them of promoting treasonous ideas (Acts 17:5-10). The believers there came under great persecution following this uproar. Paul, feeling that he had not had enough time to ground them in Christian doctrine, desired to return to Thessalonica, but was hindered by Satan (I Thess. 2:17,18). Consequently, he sent Timothy to complete the work he had begun (I Thess. 3:1,2)...”

“The Book of 1 Thessalonians was probably written by the Apostle Paul between the years A.D. 50 and 51 when Timothy returned to him in Corinth (Acts 18:5). He brought good news of their steadfastness and zeal in propagating the gospel (I Thess. 3:6). Nevertheless, he reported that there were some ethical problems (I Thess. 3:4-7) as well as some eschatological misconceptions. The Thessalonian believers were concerned that those believers who had already died would miss Christ’s coming. Paul assured them that those who had died would be caught up to meet the Lord just like those who are alive at His coming (I Thess. 4:13-18). Despite these problems and the persecution that they had faced, the church at Thessalonica had faithfully spread the gospel (I Thess. 1:8).” (76)

Moreover, the new believers at Thessalonica discovered that there was a real cost to becoming a disciple of Jesus in the Roman Empire in the 1st century – **SEVERE PERSECUTION**. In the *New International Greek Testament Commentary – THE EPISTLES TO THE THESSALONIANS* Charles Wanamaker pointed out, “...As I have argued in the commentary, following the lead of several other scholars, the initial oppression of the Christians at Thessalonica very probably resulted from the challenge that their new faith posed to Roman imperial ideology: in principle, either the imperial claims of Rome and its emperors or the claims of Christians regarding their Lord, Jesus Christ, who was to come from heaven to assert his sovereignty, had to be honored. THE CHRISTIANS AT THESSALONICA CHOSE JESUS AS THEIR LORD, NOT CAESAR, and so paid the price for rejecting the ideology of the dominant culture [emperor or ruler worship]...” (77)

Regarding Paul’s purposes in writing this epistle to the Christians at Thessalonica, MacArthur explained, “Paul undoubtedly had multiple reasons for writing, all coming out of his supreme concern for the flock from which he had been separated. Some of Paul’s purposes clearly included: 1) encouraging the church (1:2-10); 2) answering false allegations (2:1-12); 3) comforting the persecuted flock (2:13-16); 4) expressing his joy in their faith (2:17-3:13); 5) reminding them of the importance of moral purity (4:1-8); 6) condemning the saggard lifestyle (4:9-12); 7) correcting a wrong understanding of prophetic events (4:13-5:11); 8) defusing tensions within the flock (5:12-15); and 9) exhorting the flock in the basics of Christian living (5:16-22).” (78)

We are reminded that due to differences in grammar, vocabulary, nuance, and culture, THERE EXISTS NO PERFECT TRANSLATION FROM ONE LANGUAGE TO ANOTHER. Consequently, we are to approach our task of comparing translations with this understanding. However, this factor is no excuse for inaccurate or inadequate translation work, especially when one is translating the eternal, priceless Word of God – the Holy Bible. The adequately prepared Bible teacher can explain the meanings of difficult words and structures to students without resorting to changing the text in order to reflect modern thought. **Thus, changing the Scriptures for the purpose of simplification and modernization of the message does not equate faithful preservation of the text. Even if the English text is more difficult to**

understand due to a more literal, rough translation approach, the more accurate reading from the Greek text is always to be preferred.

Compelling evidences are presented in this study. It is my prayer that you might recognize these truths for yourself and be persuaded in your own heart and mind. It took years of personal research for this author to discover the truth about Bible translations. It is not an easy subject. Since none of us are omniscient, we must allow space for differences of opinion about Bible translations. The honest student of the Bible will avoid taking an extreme position about this issue. R.B. Ouellette warned, "Taking an extreme position on either side is dangerous. Some on the side of the King James go so far as to say that you can correct the Greek from the King James. Others say that you cannot be saved unless it is through the use of a King James Bible. These statements are both absurd and distract from the central issue at hand.

Critical text proponents believe that the King James Bible was translated from a conflated text used by Christendom for 1,500 years, and that this text was never correct. It took the discovery of a manuscript in the Vatican and one in a Greek monastery on Mount Sinai to find "God's Word." Again, these assertions are absurd and they avoid the important questions. Both of these kinds of extreme positions are dangerous. If you accept the Westcott and Hort position...why did God keep His Word from people for 1,800 years? If you accept the other extreme, you must ask, "why did God keep His Word from people for 1,600 years? Was there a Word of God before 1611?" The obvious answer is "yes!" (79)

As Christians, we may believe very strongly about which Bible we should use. However, it is to be clearly understood that we do not worship a translation of the Holy Bible such as the King James Bible, the NIV or any other Bible. That would be bibliolatry. We worship our risen LORD JESUS. HE, and HE ALONE is the center and foundation of our faith (I Corinthians 3:11). It is the whole-hearted belief of this author that every Christian has freedom in Christ to choose the Bible translation that he or she so desires. Nevertheless, the fact remains that some Bibles are more faithful to the Received Text of the Scriptures than others.

In the final analysis, we are commanded by Jesus Christ our LORD to love ALL of our brothers and sisters in Christ regardless of which translation of the Holy Bible he or she decides to use (John 15:12; 13:35, Ephesians 1:15, Colossians 1:4). Which Bible translation we choose to have should not be made the test of Christian friendship and fellowship. This issue must not be used as a means to cause contention and division in the church – Galatians 5:20. The apostle Paul warned believers to, "*Let nothing be done through strife or vainglory (pride); but in lowliness of mind let each esteem other better than themselves.*" (Philippians 2:3).

Likewise, we are exhorted to "*keep the unity of the Spirit in the bond of peace.*" (Ephesians 4:3) The "*unity*" spoken of by Paul in this text is not referring to a false, ecumenical unity with false believers, false teachers and false churches.

Rather, the *“unity”* that the apostle Paul taught here refers to a true, biblical unity centered in obedience to our LORD JESUS CHRST and His New Testament Scriptures. In I Corinthians 16:14 Christians are instructed to do all our work with Christian love. Also, we are taught the characteristics of Christian love in I Corinthians 13:1-13. We are reminded by the psalmist in Psalm 133:1, *“BEHOLD how good and how pleasant it is for brethren to dwell together in unity!”*

CHAPTER SEVEN

A COMPARISON OF THE BIBLE TRANSLATIONS IN I THESSALONIANS

“Prove all things; hold fast that which is good.” – PAUL (I Thessalonians 5:21)

For the purpose of enhancing accuracy in our comparison of the King James Bible to contemporary versions, we will include the following six translations of I Thessalonians in our study: 1) The English “rough reading” of I Thessalonians by Greek scholar Jay P. Green, Sr. as presented in *The Interlinear Bible Hebrew-Greek-English*; 2) *A Literal Translation of the Bible* by Jay P. Green, Sr.; 3) The English “rough reading” of I Thessalonians by Greek scholar Dr. Alfred Marshall from *The NASB INTERLINEAR GREEK-ENGLISH New Testament*; 4) *The Textus Receptus* (Received Text) Greek New Testament; 5) *THE NEW TESTAMENT IN THE ORIGINAL GREEK ACCORDING TO THE BYZANTINE/MAJORITY TEXTFORM* by Maurice Robinson and William Pierpont. and 6) *THE GREEK NEW TESTAMENT Third Edition* of the United Bible Societies

This section will include a total of fifteen translations, presented in fifteen consecutive lines with a single empty space dividing the flow of verses. After the starting lines, each additional line will begin with an abbreviation that helps the reader more easily identify the text. The abbreviations are: LINE 1 - KJB for King James Bible; LINE 2 - AM for the rough translation from the Greek text of Alfred Marshall; LINE 3 - NIV for the *New International Version*; LINE 4 - TNIV for *Today’s New International Version*; LINE 5 - JG for the rough translation from the Greek text of Jay Green; LINE 6 - LTB for *A Literal Translation of the Bible*; LINE 7 - GNT/TEV for the *Good News Translation/Today’s English Version* (1992); LINE 8 – RSV for the *Revised Standard Version*; Line 9 - NRSV for the *New Revised Standard Version*; LINE 10 – CEV for the *Contemporary English Version* (1999); LINE 11 – for the *Common English Bible* (2011); LINE 12 - TR for the *Textus Receptus* Greek New Testament; LINE 13 – for the *Revised English Bible* (REB); LINE 14 - BT for *THE NEW TESTAMENT IN THE ORIGINAL GREEK ACCORDING TO THE BYZANTINE/MAJORITY TEXTFORM*; LINE 15 - UBS for *THE GREEK NEW TESTAMENT, Third Edition*.

All words translated in the English texts of I Thessalonians which are not found in the *Textus Receptus* or in *THE GREEK NEW TESTAMENT Third Edition* are underlined in order to clearly demonstrate that they have been added by the English translators. In addition, all words found in the English texts which substantially change the meaning of the words of the Greek text from which they

were translated are underlined. When a word from the Greek text is found missing in the English text a blank underlined space _____ appears. Also, the underlined blank space _____ occasionally appears in the UBS Third Edition Greek text indicating that it is missing words found in the *Textus Receptus*.

It should be noted that the King James translators *italicized* various words in the New Testament in order to identify them as not being found in the Greek text. These words were usually added to clarify grammatical structures. The translators of many of the new translations often include additional words in their texts, but did not choose to distinguish these words by *italicizing* them. In the new translations differences in the text are frequently mentioned in footnotes at the bottom of pages. However, many times they are not included. Consequently, we will not mark some of the words in the translations which do not alter an accurate lexical or structural understanding of the text.

I THESSALONIANS

CHAPTER ONE

- 1) I Thessalonians chapter one from the *King James Bible*: 1 PAUL, and Silvanus, and Timotheus,
- 2) I Thessalonians chapter one according to Alfred Marshall: 1 Paul and Silvanus and Timothy
- 3) I Thessalonians chapter one from the *New International Version* (1978): 1 Paul, _____ Silas and Timothy,
- 4) I Thessalonians chapter one from *Today's New International Version*: 1 Paul, _____ Silas and Timothy,
- 5) I Thessalonians chapter one according to Jay Green: 1 Paul and Silvanus and Timothy
- 6) I Thessalonians chapter one from *A Literal Translation of the Bible*: 1 Paul and Silvanus and Timothy
- 7) I Thessalonians chapter one from the *Good News Bible/Today's English Version* (1992): 1 From Paul, _____ Silas, and Timothy –
- 8) I Thessalonians chapter one from the *Revised Standard Version*: 1 Paul, and Silvanus, and Timothy,
- 9) I Thessalonians chapter one from the *New Revised Standard Version*: 1 Paul, _____ Silvanus, and Timothy,
- 10) I Thessalonians chapter one from the *Contemporary English Version* (1999): 1 From Paul, _____ Silas, and Timothy.
- 11) I Thessalonians chapter one from the *Common English Bible* (2011): 1 From Paul, _____ Silvanus, and Timothy.
- 12) I Thessalonians chapter one from the *Textus Receptus*:
Παυλος και Σιλουανος και Τιμοθεος,
- 13) I Thessalonians chapter one from the *Revised English Bible*: 1 FROM Paul, _____ Silvanus, and Timothy
- 14) I Thessalonians chapter one from The Byzantine Textform:
παυλος και σιλουανος και τιμοθεος
- 15) I Thessalonians chapter one from The Greek New Testament, 3rd:
Παυλος και Σιλουανος και Τιμοθεος

KJB - unto the church of the Thessalonians which is in God the Father and *in* the Lord Jesus Christ:

AM - to the church of [the] Thessalonians in God [the] Father and [the] Lord Jesus Christ:

NIV - To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

TNIV - To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

JG – to the church of Thessalonians in God (the) Father and (the) Lord Jesus Christ;

LTB – to the church of Thessalonians in God the Father and the Lord Jesus Christ:

GNB/TEV – To the people of the church in Thessalonica, who belong to ___ God the Father and the Lord Jesus Christ:

RSV – unto the church of the Thessalonians in God the Father and the Lord Jesus Christ:

NRSV – To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

CEV – To the church _____ in Thessalonica, the people of ___ God the Father and of the Lord Jesus Christ

CEB – To the Thessalonians' church that is in God the Father and the Lord Jesus Christ.

TR - τη εκκλησια θεσσαλονικεων εν θεω πατρι, και Κυριω Ιησου Χριστω

REB – to the church of the Thessalonians who belong to ___ God the Father and the Lord Jesus Christ.

BT - τη εκκλησια θεσσαλονικεων εν θεω πατρι, και κυριω ιησου χριστω

UBS - τη εκκλησια θεσσαλονικεων εν θεω πατρι και κυριω Ιησου Χριστω

KJB – Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

AM – Grace [be] to you and peace. _____

NIV - Grace and peace to you. _____

TNIV – Grace and peace to you. _____

JG – grace to you and peace from God (the) Father of us and (the) Lord Jesus Christ.

LTB – Grace and peace to you from God our Father and *the* Lord Jesus Christ.

GNB/TEV – May grace and peace be yours _____

RSV – Grace to you and peace. _____

NRSV – Grace to you and peace. _____

CEV – I pray that God will be kind to you and will bless you with peace! _____

CEB – Grace and peace to all of you. _____

TR - Χαριξ υμιν και ειρηνη απο Θεου πατροξ ημων και Κυριου Ιησου Χριστου.

REB – Grace to you and peace. _____

BT - χαριξ υμιν και ειρηνη απο θεου πατροξ ημων και κυριου ιησου χριστου

UBS - Χαριξ υμιν και ειρηνη _____

KJB – 2 We give thanks to God always for you all, making mention of you in our prayers;

AM – 2 We give thanks – to God always concerning all you, mention making on (in) the prayers of us, unceasingly

NIV – 2 We always _____ thank _____ God for all of you, mentioning you in our prayers.

TNIV – 2 We always _____ thank _____ God for all of you and continually mention you in our prayers.

JG – 2 We give thanks to God always concerning all you, mention of you making on the prayers of us,

LTB – 2 We give thanks to God always concerning you all, making mention of you at our prayers,

GNB/TEV – 2 We _____ thank _____ God always for you all and always mention you in our prayers.

RSV – 2 We give thanks to God always for you all, making mention *of you* in our prayers;

NRSV – 2 We always give thanks to God for all of you and mention you in our prayers,

CEV – 2 We _____ thank _____ God for _____ you and always mention you in our prayers. Each time we pray,

CEB – 2 We always _____ thank _____ God for all of you when we mention you constantly in our prayers.

TR - Ευχαριστούμεν τω θεω παντοτε περι παντων υμων, μνειαν υμων ποιουμενοι επι των προσευχων ημων,

REB – 2 We always _____ thank _____ God for you all, and mention you in our prayers.

BT - ευχαριστούμεν τω θεω παντοτε περι παντων υμων, μνειαν υμων ποιουμενοι επι των προσευχων ημων

UBS - Ευχαριστούμεν τω θεω παντοτε περι παντων υμων, μνειαν _____ ποιουμενοι επι των προσευχων ημων,

KJB – 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope

AM – 3 remembering of you the work – of faith and the labour – of love and the endurance – of hope

NIV – 3 We continually remember before our God and Father your work produced by faith, your labor prompted by love,

TNIV – 3 We remember before our God and Father your work produced by faith, your labor prompted by love,

JG – 3 unceasingly remembering of you the work of faith, and the labor of love, and the patience of hope

LTB – 3 remembering without ceasing your work of faith and labor of love, and the patience of hope

GNB/TEV – 3 For we remember before our God and Father how you put your faith into practice, how your love made you work so hard,

RSV – 3 remembering without ceasing your work of faith and labor of love and patience of hope

NRSV – 3 constantly remembering before our God and Father your work of faith and labor of love

CEV – 3 we tell God our Father about your faith and loving work

CEB – 3 This is because we remember your work that comes from faith, your effort that comes from love,

TR - αδιαλείπτως μνημονευοντες υμων του εργου της πιστεως, και του κοπου της αγαπης, και της υπομονης της ελπιδος

REB - 3 We continually call to mind, before our God and Father, how your faith has shown itself in action,

BT - αδιαλείπτως μνημονευοντες υμων του εργου της πιστεως, και του κοπου της αγαπης, και της υπομονης της ελπιδος

UBS - αδιαλείπτως μνημονευοντες υμων του εργου της πιστεως και του κοπου της αγαπης και της υπομονης της ελπιδος

KJB – in our Lord Jesus Christ, in the sight of God and our Father;

AM – of (in) the Lord of us Jesus Christ before the God and Father of us,

NIV - and your endurance inspired by hope in our Lord Jesus Christ.

TNIV – and your endurance inspired by hope in our Lord Jesus Christ.

JG – of the Lord of us, Jesus Christ, before the God and Father of us,

LTB – of our Lord Jesus Christ, before our God and Father;

GNB/TEV – and how your hope in our Lord Jesus Christ is firm.

RSV – in our Lord Jesus Christ, before our God and Father;

NRSV – and steadfastness of hope in our Lord Jesus Christ.

CEV – and about your firm hope in our Lord Jesus Christ.

CEB - and your perseverance that comes from hope in our Lord Jesus Christ in the presence of our God and Father.

TR – του κυριου ημων Ιησου Χριστου εμπροσθεν του θεου και πατρος ημων,

REB – your love in labour, and your hope of our Lord Jesus Christ in perseverance.

BT - του κυριου ημων ιησου χριστου εμπροσθεν του θεου και πατρος ημων

UBS – του κυριου ημων Ιησου Χριστου εμπροσθεν του θεου και πατρος ημων,

KJB – 4 Knowing, brethren beloved, your election of God.

AM – 4 knowing, brothers having been loved by – God, the choice of you,

NIV – 4 _____ Brothers loved by God, we know that he has chosen _____
_____ you,

TNIV – 4 _____ For we know, brothers and sisters loved by God, that he has chosen _____
_____ you,

JG – 4 knowing, brothers, having been loved by God the election of you;

LTB – 4 knowing, brothers, beloved by God, your election.

GNB/TEV – 4 _____ Our friends, _____ we know that God loves you and has chosen _____ you to be his own.

RSV – 4 Knowing, brethren beloved of God, your election,

NRSV – 4 _____ For we know, brothers and sisters beloved by God, that he has chosen _____ you,

CEV – 4 My dear friends, _____ God loves you, and we know that he has chosen _____ you to be his people.

CEB – 4 _____ Brothers and sisters, you are loved by God, and we know that he has chosen _____ you.

TR - ειδοτες, αδελφοι ηγαπημενοι, υπο θεου, την εκλογην υμων,

REB – 4 _____, _____, My dear friends, beloved by God, we are certain that he has chosen _____ you,

BT - ειδοτες αδελφοι ηγαπημενοι υπο θεου την εκλογην υμων

UBS - ειδοτες, αδελφοι ηγαπημενοι υπο [του] θεου, την εκλογην υμων,

KJB – 5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost,

AM – 5 because the gospel of us became not to you in word only, but also in power and in Spirit Holy

NIV – 5 because our gospel came to you not simply with words, but also with power, with the Holy Spirit

TNIV – 5 because our gospel came to you not simply with words, but also with power, with the Holy Spirit

JG – 5 because the gospel of us not came to you in word only, but also in power, and in (the) Spirit Holy,

LTB – 5 For our gospel did not come to you in word only, but also in power, and in *the* Holy Spirit,

GNB/TEV – 5 For we brought the _____ Good News _____ to you, not with words only, but also with power and the Holy Spirit,

RSV – 5 how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit,

NRSV – 5 because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit

CEV – 5 When we told you _____ the good news _____ _____, it was with the _____ power and assurance that comes from _____ the Holy Spirit,

CEB – 5 We know this because our good news didn't come to you just in _____ speech but also with power and the Holy Spirit and with deep conviction.

TR – οτι το ευαγγελιον ημων ουκ εγενηθη εις υμας εν λογω μονον, αλλα και εν δυναμει, και εν Πνευματι Αγιω,

REB – 5 because when we brought _____ you the _____ gospel we did not _____ bring it in mere words but _____ in the power of the Holy Spirit

BT - οτι το ευαγγελιον ημων ουκ εγενηθη εις υμας εν λογω μονον αλλα και εν δυναμει και εν πνευματι αγιω

UBS – οτι το ευαγγελιον ημων ουκ εγενηθη εις υμας εν λογω μονον, αλλα και εν δυναμει και εν πνευματι αγιω

KJB – and in much assurance; as ye know what manner of men we were among you for your sake.

AM – and assurance much, as ye know what sort we were among you because of you.

NIV – and with deep conviction. You know how we _____ lived among you for your sake.

TNIV – and deep conviction. You know how we _____ lived among you for your sake.

JG – and in assurance much, as you know what sort we were among you because of you.

LTB – and in much assurance, even as you know what we were among you for your sake.

GNB/TEV – and with complete conviction of its truth. You know how we lived when we were with you; it was for your own good.

RSV – and *in* much assurance; even as ye know what manner of men we _____ showed ourselves toward you for your sake.

NRSV – and with full conviction; just as you know what kind of persons we _____ proved to be among you for your sake.

CEV – and not _____ simply with words. You knew what kind of people we were and how we helped _____ you. _____

CEB – ____ You know as well as we do what kind of people we were when we were with you, which was for your sake.

TR – και εν πληροφορια πολλη, καθως οιδατε οιοι εγενηθημεν εν υμιν δι υμας.

REB – and with strong conviction. You know what we were like for your sake when we were with you.

BT - και εν πληροφορια πολλη καθως οιδατε οιοι εγενηθημεν εν υμιν δι υμας

UBS – και ____ πληροφορια πολλη, καθως οιδατε οιοι εγενηθημεν εν υμιν δι υμας.

KJB – 6 And ye became followers of us, and of the Lord,

AM – 6 And ye imitators of us became and of the Lord,

NIV – 6 ____ You became imitators of us and of the Lord;

TNIV – 6 ____ You became imitators of us and of the Lord,

JG – 6 And you imitators of us became and of the Lord,

LTB – 6 And you became imitators of us and of the Lord,

GNB/TEV – 6 ____ You imitated us and the Lord;

RSV – 6 ____ You also became imitators of us and of the Lord,

NRSV – 6 And you became imitators of us and of the Lord,

CEV – 6 ____ So when you accepted the message, you _____ followed _____ our example and the example of the Lord.

CEB – 6 You became imitators of us and of the Lord

TR – και υμεις μιμηται ημων εγενηθητε και του Κυριου,

REB – 6 ____ You, in turn, _____ followed the example set by us and by ____ the Lord;

BT - και υμεις μιμηται ημων εγενηθητε και του κυριου

UBS – και υμεις μιμηται ημων εγενηθητε και του κυριου,

KJB – having received the word in much affliction, with joy of the Holy Ghost:

AM – welcoming the word in affliction much with joy of Spirit [the] Holy,

NIV – in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.

TNIV – for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit.

JG – welcoming the word in affliction much with joy of (the) Spirit Holy

LTB – welcoming the word in much affliction with joy of *the* Holy Spirit.

GNB/TEV – and even though you suffered much, you received the message with joy that comes from the Holy Spirit.

RSV – having received the word in much affliction, with joy of the Holy Spirit;

NRSV – for in spite of persecution you received the word with joy inspired by the Holy Spirit,

CEV – You suffered _____, but _____ the Holy Spirit made you glad.

CEB – when you accepted the _____ message that came _____ from the Holy Spirit with joy in spite of great suffering.

TR – δεξαμενοι τον λογον εν θλιψει πολλη μετα χαρας Πνευματος Αγιου,

REB – _____ the _____ welcome you gave the message meant _____ grave suffering for you, yet you rejoiced _____ in the Holy Spirit;

BT - δεξαμενοι τον λογον εν θλιψει πολλη μετα χαρας πνευματος αγιου

UBS – δεξαμενοι τον λογον εν θλιψει πολλη μετα χαρας πνευματος αγιου,

KJB – 7 So that ye were ensamples to all that believe in Macedonia and Achaia.

AM – 7 so as to become you =so that ye became a pattern to all the [ones] believing in – Macedonia and in – Achaia.

NIV – 7 And so you became a model to all the believers in Macedonia and Achaia.

TNIV – 7 And so you became a model to all the believers in Macedonia and Achaia.

JG – 7 so as to become you patterns to all those believing in Macedonia and Achaia.

LTB – 7 so that you became examples to all those believing in Macedonia and Achaia.

GNB/TEV – 7 So you became an example to all believers in Macedonia and Achaia,

RSV – 7 so that ye became an ensample to all that believe in Macedonia and in Achaia.

NRSV – 7 so that you became an example to all the believers in Macedonia and in Achaia.

CEV – 7 ____ You became an example for all the _____ Lord's followers in Macedonia and Achaia.

CEB – 7 ___ As a result you became an example to all the believers in Macedonia and Achaia.

TR – ωστε γενεσθαι υμας τυπουξ πασι τοις πιστευουσιν εν τη Μακεδονια και τη Αχαια.

REB – 7 and so you have become a model for all believers in Macedonia and in Achaia.

BT - ωστε γενεσθαι υμας τυπουξ πασιν τοις πιστευουσιν εν τη μακεδονια και τη αχαια

UBS – ωστε γενεσθαι υμας τυπον πασιν τοις πιστευουσιν εν τη Μακεδονια και εν τη Αχαια.

KJB – 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia,

AM – 8 from you For sounded the word of the Lord not only in – Macedonia and Achaia,

NIV – 8 The Lord's message rang out from you not only in Macedonia and Achaia --

TNIV – 8 The Lord's message rang out from you not only in Macedonia and Achaia --

JG – 8 from you For sounded the word of the Lord not only in Macedonia and Achaia,

LTB – 8 For the word of the Lord sounded out from you, not only in Macedonia and Achaia,

GNB/TEV – 8 For not only did the message about the Lord go out from you throughout Macedonia and Achaia,

RSV – 8 For from you hath sounded forth the word of the Lord, not only Macedonia and Achaia,

NRSV – 8 For the word of the Lord has sounded forth from you not only in Macedonia and Achaia,

CEV – 8 And because of you, the Lord's _____ message has _____ spread everywhere _____ in _____ those regions.

CEB – 8 The message about the Lord rang out from you, not only in Macedonia and Achaia

TR – αφ υμων γαρ εξηχεται ο λογος του Κυριου ου μονον εν τη μακεδονια και αχαια,

REB – 8 From you the word of the Lord rang out; and not in Macedonia and Achaia alone,

BT - αφ υμων γαρ εξηχεται ο λογος του κυριου ου μονον εν τη μακεδονια και εν τη αχαια

UBS – αφ υμων γαρ εξηχεται ο λογος του κυριου ου μονον εν τη μακεδονια και αχαια,

KJB – but also in every place your faith to God-ward is spread abroad;

AM – but in every place the faith of you – toward – God has gone out,

NIV - _____ your faith in God has _____ become known everywhere.

TNIV – _____ your faith in God has _____ become known everywhere.

JG – but also in every place the faith of you toward God has gone out,

LTB – but also in every place your faith toward God has gone out,

GNB/TEV – but the news about your faith in God has gone everywhere.

RSV – but in every place your faith to God-ward is gone forth;

NRSV – but in every place your faith in God has _____ become known,

CEV – _____ Now the news of your faith in God is _____ known all over the world,
 CEB – but in every place. The news about your _____ faithfulness to God has spread

TR – αλλά και εν παντι τοπω η πιστις υμων η προς τον θεον εξεληλυθεν,

REB – but everywhere your faith in God has _____ become common
knowledge.

BT - αλλά και εν παντι τοπω η πιστις υμων η προς τον θεον εξεληλυθεν

UBS – αλλ εν παντι τοπω η πιστις υμων η προς τον θεον εξεληλυθεν,

KJB – so that we need not to speak any thing.

AM – so as not need to have us to speak anything;

NIV - Therefore we do not need to say anything about it,

TNIV – Therefore we do not need to say anything about it,

JG – so as not need for us to have to speak any-thing;

LTB – so that there is no need for us to have to say anything.

GNB/TEV – There is nothing, then, that we need to say.

RSV – so that we need not to speak anything.

NRSV – so that you have no need to speak _____ about it.

CEV – and we don't have to say a thing about it.

CEB – so that we don't even need to mention it.

TR – ωστε μη χρειαν εχειν ημας λαλειν τι.

REB – _____ No _____ words of ours are
needed;

BT - ωστε μη χρειαν εχειν ημας εχειν λαλειν τι

UBS – ωστε μη χρειαν εχειν ημας λαλειν τι

KJB – 9 For they themselves shew of us what matter of entering in we had unto you,

AM – 9 [them]-selves for concerning us they relate what sort of entrance we had to you,

NIV – 9 for they themselves report what kind of reception _____ you gave
us.

TNIV – 9 for they themselves report what kind of reception _____ you gave
us.

JG – 9 themselves for about us announce what kind of entrance we _____ have to you,

LTB – 9 For they themselves announce concerning us, what kind of entrance we _____
have to you,

GNB/TEV – 9 _____ All those _____ people speak about _____
 _____ how you received us when we visited you,

RSV – 9 For they themselves report concerning us what manner of entering in we had
 unto you;

NRSV – 9 For _____ the people of those regions report about us what kind of
 welcome we had among you,

CEV – 9 Everyone is _____ talking about _____
 _____ how you welcomed us

CEB – 9 _____ People tell us about what sort of welcome we had from
 you and how you turned to God from _____ idols.

TR – αυτοι γαρ περι ημων απαγγελουσιν οποιαν εισοδον εσχομεν προς υμας,

REB – 9 _____
 _____ everyone is spreading the story of our visit to you:

BT - αυτοι γαρ περι ημων απαγγελουσιν οποιαν εισοδον εσχομεν προς υμας

UBS – αυτοι γαρ περι ημων απαγγελουσιν οποιαν εισοδον εσχομεν προς υμας,

KJB – and how ye turned to God from _____ idols to serve the living and true God;

AM – and how ye turned to – God from *the* idols to serve a God living and true,

NIV - _____ They tell how you turned to God from _____ idols to serve the living and true
 God,

TNIV – _____ They tell how you turned to God from _____ idols to serve the living and true
 God,

JG – and how you had turned to God from the idols, to serve God living and true,

LTB – and how you had turned to God from the idols, to serve *the* true and living God,

GNB/TEV – and how you turned away from _____ idols to God, to serve the true and living
 God

RSV – and how ye turned unto God from _____ idols, to serve a living and true God,

NRSV – and how you turned to God from _____ idols, to serve a living and true God,

CEV – and how you turned _____ away from _____ idols to serve the true and living
 God.

CEB – As a result, you are serving _____ the living and true God,

TR – και πως επεστρεψατε προς τον θεον απο των ειδωλων, δουλευειν θεω ζωντι και
 αληθινω,

REB - how you turned from _____ idols to _____ be servants of the true and living
 God,

BT - και πως επεστρεψατε προς τον θεον απο των ειδωλων, δουλευειν θεω ζωντι και
 αληθινω

UBS – και πως επεστρεψατε προς τον θεον απο των ειδωλων δουλευειν θεω ζωντι και
 αληθινω,

KJB – 10 And to wait for his Son from heaven, whom he raised from the dead,

AM – 10 and to wait the Son of him from *the* heavens, whom he raised from the dead,

NIV – 10 and to wait for his Son from heaven, whom he raised from the dead—

TNIV – 10 and to wait for his Son from heaven, whom he raised from the dead—

JG – 10 and to await the Son of Him from the heavens, whom He raised from (the) dead,

LTB – 10 and eagerly to await His Son from Heaven, whom He raised from *the* dead,

GNB/TEV – 10 and to wait for his Son to come from heaven—his Son Jesus, whom he raised from the dead

RSV – 10 and to wait for his Son from heaven, whom he raised from the dead,

NRSV – 10 and to wait for his Son from heaven, whom he raised from the dead – Jesus,

CEV – 10 They also tell how you are waiting for his Son Jesus to come from heaven.

CEB – 10 and you are waiting for his Son from heaven. His Son is Jesus, who is the one he raised from the dead

TR – και αναμενειν τον υιον αυτου εκ των ουρανων, ον ηγειρεν εκ νεκρων,

REB – 10 and to wait expectantly for his Son from heaven, whom he raised from the dead,

BT - και αναμενειν τον υιον αυτου εκ των ουρανων ον ηγειρεν εκ των νεκρων

UBS – και αναμενειν τον υιον αυτου εκ των ουρανων, ον ηγειρεν εκ των νεκρων,

KJB – *even* Jesus, which delivered us from the wrath to come.

AM – Jesus the [one] delivering us from the wrath – coming.

NIV - Jesus, who rescues us from the coming wrath.

TNIV – Jesus, who rescues us from the coming wrath.

JG – Jesus, _____ He delivering us from the wrath coming.

LTB – Jesus, the *One* delivering us from the wrath to come.

GNB/TEV – and who rescues us from God's anger _____ that is coming.

RSV - *even* Jesus, who delivereth us from the wrath to come.

NRSV – who rescues us from the wrath that is coming.

CEV – _____ God raised him from _____ death, and on the day of judgment Jesus will save _____ us from God's anger _____.

CEB – and who is the one who will rescue us from the coming wrath.

TR – Ιησουν, τον ρυομενον ημας απο της οργης της ερχομενης.

REB – Jesus our deliverer from the _____ retribution to come.

BT - ιησουν, τον ρυομενον ημας απο της οργης της ερχομενης

UBS – Ιησουν τον ρυομενον ημας εκ της οργης της ερχομενης.

CHAPTER 2

KJB – 1 FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

AM – 1 For [your] selves ye know, brothers, the entrance of us – to you, that not in vain it has been,

NIV – 1 ____ You know, brothers, that our _____ visit to you was not a failure.

TNIV – 1 ____ You know, brothers and sisters, that our _____ visit to you was not _____ without results.

JG – 1 yourselves For, you know, brothers the entrance of us to you, that not in vain it has been,

LTB – 1 For brothers, you yourselves know our entrance to you, that it has not been without fruit.

GNB/TEV – 1 ____ Our friends, _____ you yourselves know that our _____ visit to you was not ____ a failure.

RSV – 1 For yourselves, brethren, know our entering in unto you, that it hath not been ____ found vain:

NRSV – 1 ____ You yourselves know, brothers and sisters, that our _____ coming to you was not in vain,

CEV – 1 ____ My friends, you know _____ that our _____ time with you wasn't ____ wasted.

CEB – 1 As you yourselves know, brothers and sisters, our _____ visit with you wasn't a waste of time.

TR – Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ημων την προς υμας, οτι ου κενη γεγονεν

REB – 1 YOU KNOW for yourselves, _____, my friends, that our _____ visit to you was not fruitless.

BT - αυτοι γαρ οιδατε αδελφοι την εισοδον ημων την προς υμας οτι ου κενη γεγονεν

UBS – Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ημων την προς υμας, οτι ου κενη γεγονεν,

KJB – 2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi,

AM – 2 but having previously suffered and having been insulted as ye know in Philippi

NIV – 2 ____ We had previously suffered and been insulted in Philippi, as you know,

TNIV – 2 ____ We had previously suffered and been treated outrageously in Philippi, as you know,

JG – 2 but also having suffered before and having been insulted, as you know, in Philippi

LTB – 2 but also suffering before and being insulted in Philippi, as you know,

GNB/TEV – 2 ____ You know how we had already been mistreated and insulted in Philippi

RSV – 2 but having suffered before and been shamefully treated, as ye know, at Philippi,

NRSV – 2 but though we had already suffered and been shamefully mistreated at Philippi, as you know,

CEV – 2 As you remember, we had been mistreated and insulted at Philippi.

CEB – 2 ____ On the contrary, we _____ had the courage through ____ God to speak God's good news

TR – αλλά και προπαθοντες και υβρισθεντες, καθως οιδατε, εν Φιλιπποις,

REB – 2 Far from it! After all the injury and outrage which as you know that we had suffered at Philippi,

BT - αλλά προπαθοντες και υβρισθεντες καθως οιδατε εν φιλιπποις

UBS – αλλά προπαθοντες και υβρισθεντες καθως οιδατε εν Φιλιπποις

KJB – we were bold in our God to speak unto you the gospel of God with much contention.

AM – we were bold in the God of us to speak to you the gospel – of God in much struggle.

NIV - ____ but with the help of our God we dared to tell you his ____ gospel ____ in spite of strong opposition.

TNIV – but with the help of our God we dared to tell you his ____ gospel ____ in the face of strong opposition.

JG – we were bold in the God of us to speak to you the gospel of God in much struggle.

LTB – we were bold in our God to speak the gospel of God to you in much agony.

GNB/TEV – before we came to you in Thessalonica. And even though there was much opposition, _____ our God gave us courage to tell you the Good News ____ that comes from him.

RSV – we waxed bold in our God to speak unto you the gospel of God in much conflict.

NRSV – we had courage in our God to declare to you the gospel of God in spite of great opposition.

CEV – But _____ God gave us the courage to tell you the good news ____ about him, even though many people caused us trouble.

CEB – in spite of a lot of opposition, although we had already suffered and were publicly insulted _____, as you know.

TR – επαρρησιασαμεθα εν τω θεω ημων λαλησαι προς υμας το ευαγγελιον του θεου εν πολλω αγωνι.

REB – by the help of our God we declared the gospel of God to you frankly and fearlessly in face of great opposition.

BT - επαρρησιασαμεθα εν τω θεω ημων λαλησαι προς υμας το ευαγγελιον του θεου εν πολλω αγωνι

UBS – επαρρησιασαμεθα εν τω θεω ημων λαλησαι προς υμας το ευαγγελιον του θεου εν πολλω αγωνι.

KJB – 3 For our exhortation was not of _____ deceit, nor of uncleanness, nor in guile:

AM – 3 For the exhortation of us not of error nor of uncleanness nor in guile,

NIV – 3 For ____ the appeal ____ we make does not spring from error or ____ impure motives, nor ____ are we trying to trick you.

TNIV – 3 For the appeal we make does not spring from error or impure motives, nor are we trying to trick you.

JG – the For exhortation of us not of error, nor of uncleanness, nor in guile,

LTB – For our exhortation was not of error, nor of uncleanness, nor in guile;

GNB/TEV – 3 Our appeal to you is not based on error or impure motives, nor do we try to trick anyone.

RSV – 3 For our exhortation *is* not of error, nor of uncleanness, nor in guile:

NRSV – 3 For our appeal does not spring from deceit or impure motives or trickery,

CEV – 3 We didn't have any hidden motives when we won you over, and we didn't try to fool or trick anyone.

CEB – 3 Our appeal isn't based on false information, the wrong motives or deception.

TR – η γαρ παρακλησις ημων ουκ εκ πλανης ουδε εξ ακαθαρσιας, ουδε εν δολω

REB – 3 The appeal we make does not spring from delusion or sordid motive or from any attempt to deceive;

BT - η γαρ παρακλησις ημων ουκ εκ πλανης ουδε εξ ακαθαρσιας ουτε εν δολω

UBS – η γαρ παρακλησις ημων ουκ εκ πλανης ουδε εξ ακαθαρσιας ουδε εν δολω,

KJB – 4 But as we were allowed of God to be put in trust with the gospel, even so we speak;

AM – 4 but as we have been approved by – God to be entrusted [with] the gospel so we speak,

NIV – 4 On the contrary, we speak as men approved by God to be entrusted with the gospel.

TNIV – 4 On the contrary, we speak as those approved by God to be entrusted with the gospel.

JG – 4 but as we have been approved by God to be entrusted (with) the gospel, so we speak,

LTB – 4 but even as we have been approved by God to be entrusted with the gospel, so we speak;

GNB/TEV – 4 Instead, we always speak as God wants us to, because he has judged us worthy to be entrusted with the Good News.

RSV – 4 but even as we have been approved of God to be intrusted with the gospel, so we speak;

NRSV – 4 but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak,

CEV – 4 God was pleased to trust us with his message.

CEB – 4 Rather, we have been examined and approved by God to be trusted with the good news, and that's exactly how we speak.

TR – αλλα καθως δεδοκιμασμεθα υπο του θεου πιστευθηναι το ευαγγελιον, ουτω λαλουμεν,

REB – 4 but God has approved us as fit to be entrusted with the gospel. So when we preach,

BT - αλλα καθως δεδοκιμασμεθα υπο του θεου πιστευθηναι το ευαγγελιον ουτως λαλουμεν

UBS – αλλα καθως δεδοκιμασμεθα υπο του θεου πιστευθηναι το ευαγγελιον ουτως λαλουμεν,

KJB – not as pleasing men, but God, which trieth our hearts.

AM – not as men pleasing, but God the [one] proving the hearts of us.

NIV - We are not trying ___ to please men but God, who tests our hearts.

TNIV – We are not trying ___ to please _____ people but God, who tests our hearts.

JG – not as men pleasing, but God the (one) testing the hearts of us.

LTB – not as pleasing men, but God, who tests our hearts.

GNB/TEV – We do not try ___ to please _____ people, but to please God, who tests our _____ motives.

RSV – not as pleasing men, but God who proveth our hearts.

NRSV – not to please _____ mortals, but to please God who tests our hearts.

CEV – We didn't speak to please people, but to please God who knows our motives.

CEB – We aren't trying to please _____ people, but we are trying to please God, who continues to examine _____ our hearts.

TR – ουχ ως ανθρωποις αρεσκοντες αλλα τω θεω τω δοκιμαζοντι τας καρδιας ημων.

REB – we do not curry favour with men; we seek only the favour of God, who is continually testing our hearts.

BT - ουχ ως ανθρωποις αρεσκοντες αλλα τω θεω τω δοκιμαζοντι τας καρδιας ημων

UBS – ουχ ως ανθρωποις αρεσκοντες, αλλα θεω τω δοκιμαζοντι τας καρδιας ημων.

KJB – 5 For neither at any time used we flattering words, as ye know,

AM – 5 For neither then with word of flattery were we, as ye know,

NIV – 5 _____ You know we never used _____ flattery,

TNIV – 5 _____ You know we never used _____ flattery,

JG – 5 neither For then in word of flattery were we, as you know,

LTB – 5 For neither were we then found with words of flattery, even as you know,

GNB/TEV – 5 _____ You know very well that we did not come to you with flattering talk,

RSV – 5 For neither at any time were we found using words of flattery, as ye know,

NRSV – 5 _____ As you know and as God is our witness, we never _____ came with words of flattery

CEV – 5 _____ You also know that we didn't _____ try to flatter anyone.

CEB – 5 _____ As you know, we never used _____ flattery,

TR – ουτε γαρ ποτε εν λογω κολακειας εγενηθημεν, καθως οιδατε,

REB – 5 _____ We have never resorted to _____ flattery, as you have cause to know;

BT - ουτε γαρ ποτε εν λογω κολακειας εγενηθημεν καθως οιδατε

NA – ουτε γαρ ποτε εν λογω κολακειας εγενηθημεν, καθως οιδατε,

KJB – nor a cloak of covetousness; God *is* witness:

AM – nor with pretext of covetousness, God [is] witness,

NIV - nor _____ did we put on a mask ____ to cover up greed—God is our witness.

TNIV – nor _____ did we put on a mask ____ to cover up greed—God is our witness.

JG – not with pretext of covetousness--God (is) witness--

LTB – nor with pretense of covetousness—God is witness—

GNB/TEV – nor _____ did we use words _____ to cover up greed—God is our witness!

RSV – nor a cloak of covetousness, God is witness;

NRSV – or with a pretext for greed; _____

CEV – God _____ himself knows that what we did wasn't _____ a _____ cover-up for greed.

CEB – and God is our witness that we didn't have greedy motives.

TR – ουτε εν προφασει πλεονεξιας θεος μαρτυς

REB – nor, as God is our witness, have our words ever been _____ a cloak _____ for greed.

BT - ουτε εν προφασει πλεονεξιας θεος μαρτυς

NA – ουτε εν προφασει πλεονεξιας, θεος μαρτυς,

KJB – 6 Nor of men sought we glory, neither of you, nor yet of others,

AM – 6 nor seeking from men glory, neither from you nor from others,

NIV – 6 We were not _____ looking for praise from men, not from you or _____ anyone else.

TNIV – 6 We were not _____ looking for praise from _____ people, not from you or _____ anyone else.

JG – 6 nor seeking from men glory, neither from you, nor from others,

LTB – 6 nor seeking glory from men; neither from you, nor from others,

GNB/TEV – 6 We did not try to get _____ praise from _____ anyone, either from you or from others,

RSV – 6 nor seeking glory of men, neither from you nor from others,

NRSV – 6 nor did we seek praise from _____ mortals, _____ whether from you or from others,

CEV – 6 We were not trying to get _____ , _____ you or _____ anyone else to praise us.

CEB – 6 We didn't _____ ask for special treatment from people – _____ not from you or from others --

TR – ουτε ζητουντες εξ ανθρωπων δοξαν, ουτε αφ υμων ουτε απ αλλων,

REB – 6 We have never sought _____ honour from men, not from you or from anyone else,

BT - ουτε ζητουντες εξ ανθρωπων δοξαν, ουτε αφ υμων ουτε απο αλλων

NA – ουτε ζητουντες εξ ανθρωπων δοξαν, ουτε αφ υμων ουτε απ αλλων,

KJB – when we might have been _____ burdensome, as the apostles of Christ.

AM – being able with weight to be as of Christ apostles;

NIV – As apostles of Christ we could have been _____ a burden to you,

TNIV – even though as apostles of Christ we could have _____ asserted our authority.

JG – being able with heaviness to be, as of Christ apostles;

LTB – having been able to be so with heaviness as apostles of Christ.

GNB/TEV – even though as apostles of Christ we could have _____ made demands on you.

RSV – when we might have _____ claimed authority as apostles of Christ.

NRSV – though we might have _____ made demands as apostles of Christ.

CEV – But as apostles _____, we could have demanded help from _____ you. After all, Christ is the one who sent us.

CEB – although we could have _____, thrown our weight around as Christ's apostles.

TR – δυναμενοι εν βαρει ειναι, ως χριστου αποστολοι,

REB – although as Christ's own envoys we might have _____ made our weight felt;

BT - δυναμενοι εν βαρει ειναι, ως χριστου αποστολοι

NA – δυναμενοι εν βαρει ειναι ως χριστου αποστολοι

KJB – 7 But we were gentle among you, even as a nurse cherisheth her children:

AM – 7 but we were gentle in [the] midst of you, as if a nurse should cherish the of herself children;

NIV – 7 but we were gentle among you, like a mother caring for her little children.

TNIV – 7 Instead, we were like young children among you. Just as a nursing mother cares for her children,

JG – 7 but we were gentle in (the) midst of you, as if a nurse should cherish the of herself children,

LTB – 7 But we were gentle in your midst, even as a nurse should warmly cherish her children.

GNB/TEV – 7 But we were gentle when we were with you, like a mother taking care of her children.

RSV – 7 But we were gentle in the midst of you, as when a nurse cherisheth her own children:

NRSV – 7 But we were gentle among you, like a nurse tenderly caring for her own children

CEV – 7 _____ We chose to be _____ _____ _____ like children or like a mother nursing her _____ baby.

CEB – 7 Instead, we were gentle with you like a nursing mother caring for her own children.

TR – ἀλλ ἐγενηθημεν ἡπιοι ἐν μεσῶ ὑμῶν. ὡς ἀν τροφος θαλπη τὰ εαυτῆς τεκνὰ

REB – 7 but we were as gentle with you as a nurse caring for her children.

BT - ἀλλ ἐγενηθημεν ἡπιοι ἐν μεσῶ ὑμῶν ὡς ἀν τροφος θαλπη τὰ εαυτῆς τεκνὰ

NA – ἀλλὰ ἐγενηθημεν ἡπιοι ἐν μεσῶ ὑμῶν. ὡς εἰαν τροφος θαλπη τὰ εαυτῆς τεκνὰ

KJB – 8 So being affectionately desirous of you, we were willing to have imparted unto you,

AM – 8 so longing for you we were well pleased to impart to you

NIV – 8 We loved you so much that we were delighted to share with you

TNIV – 8 so we cared for you. Because we loved you so much, we were delighted to share with you

JG – 8 so longing for you, we were well-pleased to impart to you

LTB – 8 Longing over you in this way, we were pleased to impart to you

GNB/TEV – 8 Because of our love for you we were ready to share with you

RSV – 8 even so, being affectionately desirous of you, we were well pleased to impart unto you,

NRSV – 8 so deeply do we care for you that we are determined to share with you

CEV – 8 We cared so much for you, and you became so dear to us, that we were willing to give

CEB – 8 We were glad to share not only God's good news with you

TR – οὕτως, μαιρομενοι ὑμῶν, εὐδοκουμέν μεταδουναί ὑμῖν

REB – 8 Our affection was so deep _____ that we were determined to share with you

BT - οὕτως μαιρομενοι ὑμῶν εὐδοκουμέν μεταδουναί ὑμῖν

NA – οὕτως ομαιρομενοι ὑμῶν ἠυδοκουμέν μεταδουναί ὑμῖν

KJB – not the gospel of God only, but also our own souls, because ye were dear unto us.

AM – not only the gospel – of God but also the of ourselves souls, because beloved to us ye became.

NIV - not only the gospel of God but _____ our _____ lives as well, because you had become so dear to us.

TNIV – not only the gospel of God but _____ our _____ lives as well.

JG – not only the gospel of God, but also the of ourselves souls, because beloved to us you have become.

LTB – not only the gospel of God, but also our own souls, because you have become beloved to us.

GNB/TEV – not only the Good News from God but even our own _____ lives.
 _____ You were so dear to us!

RSV – not the gospel of God only, but also our own souls, because ye were become very dear to us.

NRSV – not only the gospel of God but also our own _____ selves, because you have become very dear to us.

CEV – _____ our _____ lives
 _____ for you _____ when we gave you God's
message.

CEB – but also our very _____ lives because we cared for you so much.

TR – ου μονον το ευαγγελιον του θεου, αλλα και τας εαυτων ψυχας, διοτι αγαπητοι ημιν γεγενησθε.

REB – not only the gospel of God but our very _____ selves; _____
 that is how dear you had become to us!

BT - ου μονον το ευαγγελιον του θεου αλλα και τας εαυτων ψυχας διοτι αγαπητοι ημιν γεγενησθε

UBS – ου μονον το ευαγγελιον του θεου αλλα και τας εαυτων ψυχας, διοτι αγαπητοι ημιν εγενηθητε.

KJB – 9 For ye remember, brethren, our labour and travail: for labouring night and day,

AM – 9 ye remember For, brothers, the labour of us and the toil; night and day working for

NIV – 9 Surely you remember, brothers, our toil and hardship; we worked night and day

TNIV – 9 Surely you remember, brothers and sisters, our toil and hardship; we worked night and day

JG – 9 you remember For, brothers, the labor of us and the toil, night for and day working

LTB – 9 For, brothers, you remember our labor and toil, night and day,

GNB/TEV – 9 Surely you remember, our friends, how we worked and toiled! We worked day and night

RSV – 9 For ye remember, brethren, our labor and travail: working night and day,

NRSV – 9 You remember our labor and toil, brothers and sisters; we worked night and day,

CEV – 9 My dear friends, you surely haven't forgotten, _____, our hard work and hardships. You remember how _____ night and day

CEB – 9 _____ You remember, brothers and sisters, our efforts and hard work. We preached God's good news to you,

TR – μνημονευετε γαρ, αδελφοι, τον κοπον ημων και τον μοχθον νυκτος γαρ και ημερας εργαζομενοι, προς

REB – 9 _____ You remember, _____, my friends, our toil and _____ drudgery; night and day we worked for a living,

BT - μνημονευετε γαρ αδελφοι τον κοπον ημων και τον μοχθον νυκτος γαρ και ημερας εργαζομενοι προς

UBS – μνημονευετε γαρ, αδελφοι, τον κοπον ημων και τον μοχθον νυκτος _____ και ημερας εργαζομενοι προς

KJB – because we would not be chargeable to any of you, we preached unto you the gospel of God.

AM – *the* not to put a burden on any-one of you we proclaimed to you the gospel - of God.

NIV - in order not to be a burden to anyone while we preached the gospel of God to you.

TNIV – in order not to be a burden to anyone while we preached the gospel of God to you.

JG – in order to not put a burden on any one of you, we proclaimed to you the gospel of God.

LTB – in order not to put a burden on any one of you, we proclaimed to you the gospel of God.

GNB/TEV – so that we would not be any trouble to you as we preached to you the Good News from God.

RSV – that we might not burden any of you, we preached unto you the gospel of God.

NRSV – so that we might not burden any of you while we proclaimed to you the gospel of God.

CEV – we _____ struggled to make a living, so that we could tell you God's _____ message without being a burden to anyone.

CEB – while we worked night and day so we wouldn't be a burden on any of you.

TR – το μη επιβαρησαι τινα υμων, εκηρυξαμεν εις υμας το ευαγγελιον του θεου.

REB – rather than _____ be a burden to any of you while we proclaimed to you the good news of God.

BT - το μη επιβαρησαι τινα υμων εκηρυξαμεν εις υμας το ευαγγελιον του θεου

UBS – το μη επιβαρησαι τινα υμων εκηρυξαμεν εις υμας το ευαγγελιον του θεου.

KJB – 10 Ye are witnesses, and God *also*, how holily, and justly and unblameably

AM – 10 Ye [are] witnesses and – God, how holily and righteously and blamelessly

NIV – 10 You are witnesses, and so is God, of how holy, righteous and blameless

TNIV – 10 You are witnesses, and so is God, of how holy, righteous and blameless

JG – 10 You (are) witnesses, and God, how holily and righteously and blamelessly

LTB – 10 You and God *are* witnesses how holily and righteously and blamelessly

GNB/TEV - 10 You are our witnesses, and so is God, _____ that our conduct toward you

RSV – 10 Ye are witnesses, and God *also*, how holily and righteously and unblameably

NRSV – 10 You are witnesses, and God also, how pure, upright and blameless

CEV – 10 Both you and God are witnesses that we were pure and _____ honest and innocent

CEB – 10 You and God are witnesses of how holy, just and blameless

TR – υμεις μαρτυρες και ο θεος, ως οσιως και δικαιως και αμεμπτως

REB – 10 We call you to witness _____, yes and God himself, how
_____ devout and just

BT - υμεις μαρτυρες και ο θεος ως οσιως και δικαιως και αμεμπτως

UBS – υμεις μαρτυρες και ο θεος, ως οσιως και δικαιως και αμεμπτως

KJB – we _____ behaved ourselves among you that believe:

AM – to you the [ones] believing we were,

NIV - we were among you who believed.

TNIV – we were among you who believed.

JG – to you, those believing, we were,

LTB – we were to you, those believing;

GNB/TEV – who believe was pure, right, and without fault.

RSV – we _____ behaved ourselves toward you that believe:

NRSV – _____ our conduct was toward you believers.

CEV – _____ in our dealings with you _____ followers of the Lord.

CEB – we were toward you believers.

TR – υμιν τοις πιστευουσιν εγενηθημεν

REB – and blameless _____ was our conduct towards you who _____
are believers.

BT - υμιν τοις πιστευουσιν εγενηθημεν

UBS – υμιν τοις πιστευουσιν εγενηθημεν,

KJB – 11 _____ As ye know how we exhorted and comforted and charged every one of
you,

AM – 11 even as ye know how one each of you as a father children of himself

NIV – 11 _____ For you know _____ that we dealt with each of you

TNIV – 11 _____ For you know _____ that we dealt with each of you

JG – 11 even as you know how one each of you,

LTB – 11 even as you know how I was to each one of you,

GNB/TEV – 11 _____ You know _____ that we treated each one of you

RSV – 11 _____ as ye know how we dealt with each one of you,

NRSV – 11 _____ As you know, we dealt with each one of you like a father with his
children

CEV – 11 _____ You also know we did everything for you that _____
parents would do for their _____ own children

CEB – 11 Likewise, you know how we treated each of you like a father treats his own children.

TR – καθαπερ οιδατε ως ενα εκαστον υμων,

REB – 11 _____ As you well know, we dealt with each one of you as a father deals with his children;

BT - καθαπερ οιδατε ως ενα εκαστον υμων

UBS – καθαπερ οιδατε ως ενα εκαστον υμων

KJB – as a father *doth* his children,

AM – as a father children of himself exhorting you and consoling and witnessing

NIV - as a father deals with his own children,

TNIV – as a father deals with his own children,

JG – as a father children of himself, exhorting you and consoling, and testifying

LTB – as a father *to* his children, exhorting and consoling you,

GNB/TEV – just as _____ parents treat _____ their own children.

RSV - as a father with his own children, exhorting you, and encouraging *you*, and testifying,

NRSV – urging and encouraging you and pleading

CEV – we _____ begged, encouraged, and _____ urged each of you to _____ live _____ in a way that would honor _____ God.

CEB – We appealed to you, encouraged you, and pleaded with you

TR – ως πατηρ τεκνα εαυτου, παρακαλουντες υμας και παραμυθουμενοι και μαρτυρομενοι,

REB – we appealed to you, we encouraged you, we urged you,

BT - ως πατηρ τεκνα εαυτου παρακαλουντες υμας και παραμυθουμενοι και μαρτυρομενοι

UBS – ως πατηρ τεκνα εαυτου παρακαλουντες υμας και παραμυθουμενοι και μαρτυρομενοι

KJB – 12 That you would walk worthy of God, who hath called you unto his kingdom and glory.

AM – 12 for the to walk =that ye should walk you worthily – of God the [one] calling you to the of himself kingdom and glory

NIV – 12 encouraging, comforting and _____ urging _____ you _____ to live lives _____ worthy of God, who calls you into his kingdom and glory.

TNIV – 12 encouraging, comforting and _____ urging _____ you _____ to live lives _____ worthy of God, who calls you into his kingdom and glory.

JG – 12 for to have walked you worthily of God, the (One) calling you to the of Himself kingdom and glory.

LTB – 12 testifying for you to walk worthily of God, He calling you to His kingdom and glory.

GNB/TEV – 12 We encouraged _____ you, we comforted _____ you, and we kept _____ urging you to live the kind of life that _____ pleases God, who calls you to share in his own kingdom and glory.

RSV – 12 to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

NRSV – 12 that you _____ lead a life worthy of God, who calls you into his own kingdom and glory.

CEV – 12 **He is** the one who _____ chose you to share in his own kingdom and glory.

CEB – 12 to live lives _____ worthy of the God who is calling you into his own kingdom and glory.

TR – εις το περιπατησαι υμας αξιως του θεου του καλουντος υμας εις την εαυτου βασιλειαν και δοξαν.

REB – 12 To _____ live lives worthy of the God who calls you into his kingdom and glory.

BT - εις το περιπατησαι υμας αξιως του θεου του καλουντος υμας εις την εαυτου βασιλειαν και δοξαν

UBS – εις το περιπατειν υμας αξιως του θεου του καλουντος υμας εις την εαυτου βασιλειαν και δοξαν.

KJB – 13 For this cause also thank we God without ceasing, because, when ye received the word of God

AM – 13 And therefore also we give thanks – to God unceasingly, that having received [the] word of hearing from us – of God

NIV – 13 And we also thank God continually because, when you received the word of God,

TNIV – 13 And we also thank God continually because, when you received the word of God,

JG – 13 therefore And we give thanks to God without ceasing, that having received (the) word of hearing from us, of God,

LTB – 13 And because of this we give thanks to God without ceasing, that having received *the* word of hearing from us,

GNB/TEV – 13 And _____ there is another reason why we always give thanks to God. _____ When we brought you _____ God's _____ message,

RSV – 13 And for this cause we also thank God without ceasing, that, when ye received from us the word of _____ the message,

NRSV – 13 We also constantly give thanks to God for this, that when ye received the word of God

CEV – 13 We always thank God that _____ you _____ believed the _____ _____, message we preached.

CEB – 13 We also thank God constantly for this: when you accepted God’s word that you heard from us,

TR – Δια τουτο και ημεις ευχαριστουμεν τω θεω αδιαλειπτως, οτι παραλαβοντες λογον ακοης παρ ημων του θεου.

REB – 13 We have reason to thank God continually because, when _____
_____ we handed on God’s message,

BT - δια τουτο και ημεις ευχαριστουμεν τω θεω αδιαλειπτως, οτι παραλαβοντες λογον ακοης παρ ημων του θεου

UBS – και δια τουτο και ημεις ευχαριστουμεν τω θεω αδιαλειπτως, οτι παραλαβοντες λογον ακοης παρ ημων του θεου

KJB – which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God,

AM – ye welcomed [it] not [as] a word of men but as truly it is a word of God,

NIV - which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God,

TNIV – which you heard from us, you accepted it not as a human word, but as it actually is, the word of God,

JG – you welcomed, not as a word of men, but as it is truly, a word of God,

LTB – you welcomed *it* as of God, not as a word of men, but as it is, truly *the* word of God,

GNB/TEV – _____ you heard _____, it and _____ accepted it, not as a _____ message from _____ human beings but as God’s _____ message, which indeed it is.

RSV – *even the word* of God, ye accepted *it* not as the word of men, but, as it is in truth, the word of God,

NRSV – that you heard from us, you accepted it not as a human word but as what it really is, God’s word,

CEV – It came from him, and it isn’t something made up by humans. You accepted it _____ as _____ God’s _____ message,

CEB – you welcomed it for what it truly is. Instead of accepting it as a _____ _____, human message, you accepted it as God’s message,

TR – εδεξασθε ου λογον ανθρωπων, αλλα καθως εστιν αληθως, λογον θεου,

REB – you accepted it, not as the word of men, but as what it truly is, the very word of God

BT - εδεξασθε ου λογον ανθρωπων αλλα καθως εστιν αληθως λογον θεου

UBS – εδεξασθε ου λογον ανθρωπων αλλα καθως αληθως εστιν λογον θεου,

KJB – which effectually worketh also in you that believe.

AM – which also operates in you the [ones] believing.

NIV - which is at work in you who believe.

TNIV – which is indeed at work in you who believe.

JG – which also works in you, those believing.

LTB – which also works in you, the *ones* believing.

GNB/TEV – _____ For God is at work in you who believe.

RSV – which also worketh in you that believe.

NRSV – which is also at work in you _____ believers.

CEV – and now he is working in you _____.

CEB – and it continues to _____ work in you who _____. are
believers.

TR – ος και ενεργειται εν υμιν τοις πιστευουσιν.

REB – at work in you who are _____ believers

BT - ος και ενεργειται εν υμιν τοις πιστευουσιν

UBS – ος και ενεργειται εν υμιν τοις πιστευουσιν.

KJB – 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus:

AM – 14 For ye imitators became, brothers, of the churches – of God – being in – Judaea in Christ Jesus,

NIV – 14 For you, brothers, became imitators of God's churches in Judea, which are in Christ Jesus:

TNIV – 14 For you, brothers and sisters, became imitators of God's churches in Judea, which are in Christ Jesus:

JG – 14 you For imitators became, brothers, of the churches of God being in Judaea in Christ Jesus,

LTB – 14 For, brothers, you became imitators of the churches of God being in Judaea in Christ Jesus,

GNB/TEV – 14 _____, _____, _____ Our friends, the same things happened to you that happened to _____ the churches of God in Judea, to the people there who belong to _____ Christ Jesus.

RSV – 14 For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus:

NRSV – 14 For you, brothers and sisters, became imitators of the churches of God in Christ Jesus that are in Judea,

CEV – 14 _____ My friends, _____, you did just like God's churches in Judea _____ and like the other followers of Christ Jesus there.

CEB – 14 _____ Brothers and sisters, you became imitators of the churches of God in Judea, which are in Christ Jesus.

TR – υμεις γαρ μιμηται εγενηθητε, αδελφοι, των εκκλησιων του θεου των ουσων εν τη Ιουδαια εν Χριστω Ιησου

REB – 14 _____ You, _____ my friends, _____ have followed the example of the Christians in the churches of God in Judaea:

BT - υμεις γαρ μιμηται εγενηθητε, αδελφοι, των εκκλησιων του θεου των ουσων εν τη Ιουδαια εν Χριστω Ιησου

UBS – υμεις γαρ μιμηται εγενηθητε, αδελφοι, των εκκλησιων του θεου των ουσων εν τη Ιουδαια εν Χριστω Ιησου,

KJB – for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

AM – because the same things suffered also ye by the (your) own fellow-tribesman, as also they by the Jews,

NIV - You suffered from your own countrymen the same things _____ those churches suffered from the Jews,

TNIV – You suffered from your own people the same things _____ those churches suffered from the Jews

JG – because these things suffered also you by the own fellow-countrymen, as also they by the Jews,

LTB – because you also suffered these things by *your* own fellow-countrymen, as they also by the Jews,

GNB/TEV – _____ suffered the same persecutions from your own people that they suffered from the Jews,

RSV – for ye also suffered the same things of your own country-men, even as they did of the Jews;

NRSV – for you suffered the same things from your own compatriots as they did from the Jews,

CEV – And so, you were mistreated by your own people, in the same way they were mistreated by _____ their people.

CEB – This was because you also suffered the same things from your own people as they did from the Jews.

TR – οτι ταυτα επαθετε και υμεις υπο των ιδιων συμφυλετων, καθως και αυτοι υπο των Ιουδαιων,

REB – _____ you _____ have _____ been treated by your own country-men as they _____ were treated by the Jews,

BT - οτι τα αυτα επαθετε και υμεις υπο των ιδιων συμφυλετων καθως και αυτοι υπο των ιουδαιων

UBS – οτι τα αυτα επαθετε και υμεις υπο των ιδιων συμφυλετων, καθως και αυτοι υπο των Ιουδαιων,

KJB – 15 who both killed the Lord Jesus, and their own prophets, and have persecuted us;

AM – 15 the [ones] both the Lord killing Jesus and the prophets, and us chasing out,

NIV – 15 who killed the Lord Jesus and the prophets and also drove us out.

TNIV – 15 who killed the Lord Jesus and the prophets and also drove us out.

JG – 15 those both the Lord killing, Jesus, and the own prophets, and us driving out

LTB – 15 who both killed the Lord Jesus and *their* own prophets, also driving us out,

GNB/TEV – 15 who killed the Lord Jesus and the prophets, and persecuted us.

RSV – 15 who both killed the Lord Jesus and the prophets, and drove out us,

NRSV – 15 who killed both the Lord Jesus and the prophets, and drove us out;

CEV – 15 Those _____ Jews killed the Lord Jesus and the prophets, and they even chased us away.

CEB – 15 _____ They killed both the Lord Jesus and the prophets and drove us out.

TR – των και τον Κυριον αποκτειναντων Ιησουν και τους προφητας, και ημας εκδιωξαντων,

REB – 15 who killed the Lord Jesus and the prophets and drove us out,

BT - των και τον κυριον αποκτειναντων Ιησουν και τους ιδιους προφητας και ημας εκδιωξαντων

UBS – των και τον κυριον αποκτειναντων Ιησουν και τους προφητας, και ημας εκδιωξαντων,

KJB – and they please not God, and are contrary to all men:

AM – and God not pleasing, and to all men contrary,

NIV - _____ They displease God and are hostile to all men

TNIV – _____ They displease God and are hostile to everyone

JG – and God not pleasing, and to all men contrary,

LTB – and not pleasing God, and *being* contrary to all men;

GNB/TEV – _____ How displeasing they are to God! _____ How hostile they are to everyone!

RSV – and please not God, and are contrary to all men;

NRSV – _____ they displease God and oppose everyone

CEV – _____ God doesn't like what they do and _____
 _____ neither does anyone else.

CEB – _____ They don't please God, and they are hostile to _____ the entire human race

TR – και θεω μη αρεσκοντων, και πασιν ανθρωποις εναντιων,

REB – and _____ are so heedless of God's will and such enemies of their fellow-men

BT - και θεω μη αρεσκοντων και πασιν ανθρωποις εναντιων

UBS – και θεω μη αρεσκοντων, και πασιν ανθρωποις εναντιων,

KJB – 16 Forbidding us to speak to the Gentiles that they might be saved,

AM – 16 hindering us to the nations to speak =from speaking...in order that they may be saved,

NIV – 16 in their effort to keep _____ us from speaking to the Gentiles so that they may be saved.

TNIV – 16 in their effort to keep _____ us from speaking to the Gentiles so that they may be saved.

JG – 16 hindering us to the nations to speak, that they be saved,

LTB – 16 hindering us from speaking to the nations in order that they be saved,

GNB/TEV – 16 They even tried to stop _____ us from preaching to the Gentiles _____ the message that would bring them salvation.

RSV – 16 forbidding us to speak to the Gentiles that they may be saved;

NRSV – 16 by hindering us from speaking to the Gentiles so that they may be saved.

CEV – 16 They keep _____ us from speaking his message to the Gentiles and from leading them to _____ be saved.

CEB – 16 _____ when they try to stop us from speaking to the Gentiles so they can be saved.

TR – κωλυοντων ημας τοις εθνεσι λαλησαι ινα σωθωσιν,

REB – 16 _____ that they hinder us from telling the Gentiles _____ how they may be saved.

BT - κωλυοντων ημας τοις εθνεσιν λαλησαι ινα σωθωσιν

UBS – κωλυοντων ημας τοις εθνεσιν λαλησαι ινα σωθωσιν,

KJB – _____ to fill up their sins alway: for the wrath is come upon them to the uttermost.

AM – *for the* to fill up of them the sins always. But came on them the wrath to [the] end.

NIV - In this way they always heap _____ up their sins _____ to the limit.
 The wrath of God has come upon them at last.

TNIV – In this way they always heap _____ up their sins _____ to the limit.
 The wrath of God has come upon them at last.

JG – _____ to fill up of them the sins always. Has come But on them the wrath to (the) end.

LTB – ____ to fill up of them the sins always. But the wrath has come on them to *the* uttermost.

GNB/TEV – In this way they have brought to completion all the ____ sins they have always committed. ____ And now ____ God's anger has at last come down on them!

RSV – ____ to fill up their sins always: but the wrath is come upon them to the uttermost.

NRSV – Thus they have constantly been filling ____ up the measure of their sins ____; but God's wrath has overtaken them at last.

CEV – The Jews have always gone too far with ____ their sins ____ . Now ____ God has finally ____ become angry and will punish them.

CEB – ____ Their sins ____ are constantly ____ pushing the limit. ____ God's wrath has ____ caught up with them in the end.

TR – εις το αναπληρωσαι αυτων τας αμαρτιας παντοτε. εφθασε δε επ αυτους η οργη εις τελος.

REB – ____ All this time they have been making up the full measure of their guilt. But ____ now retribution has overtaken them ____ for good and all!

BT - εις το αναπληρωσαι αυτων τας αμαρτιας παντοτε. εφθασε δε επ αυτους η οργη εις τελος

UBS – εις το αναπληρωσαι αυτων τας αμαρτιας παντοτε. εφθασεν δε επ αυτους η οργη εις τελος.

KJB – 17 But we, brethren, being taken from you for a short time in presence, not in heart,

AM – 17 But we brothers, being bereaved from you for the time of an hour in face (presence) not in heart,

NIV – 17 But, brothers, when we were torn away from you for a short time (in person, not in ____ thought)

TNIV – 17 But, brothers and sisters, when we were orphaned by being separated from you for a short time (in person, not in ____ thought),

JG – 17 we But, brothers being taken away from you for time of an hour, in face, not in heart,

LTB – 17 But, brothers, we being taken away from you for an hour's time, in presence, not I heart,

GNB/TEV – 17 ____, ____, As for us, friends, when we were separated from you for a little while – not in ____ our thoughts, of course,

RSV – 17 But we, brethren, being bereaved of you for a short season, in presence not in heart,

NRSV – 17 ____, ____, As for us, brothers and sisters, when, for a short time, we were made orphans by being separated from you – in person,

CEV – 17 My friends, _____, we were kept from coming to you for a while, _____ but we never stopped thinking about you.

CEB – 17 _____ Brothers and sisters, we were separated from you for a while physically but not in our hearts.

TR – Ημεις δε, αδελφοι, απορφανισθεντες αφ υμων προς καιρον ωρας, προσωπω ου καρδια,

REB – 17 _____, _____, My friends, when for a short _____ spell _____ you were lost to us – _____ out of sight

BT - ημεις δε αδελφοι απορφανισθεντες αφ υμων προς καιρον ωρας, προσωπω ου καρδια

UBS – Ημεις δε, αδελφοι, απορφανισθεντες αφ υμων προς καιρον ωρας προσωπω ου καρδια,

KJB – endeavoured the more abundantly to see your face with great desire.

AM – more abundantly were eager the face of you to see with much desire.

NIV - out of our intense longing we _____ made every effort to see you _____.

TNIV – out of our intense longing we _____ made every effort to see you _____.

JG – more abundantly were eager the face of you to see with much desire.

LTB – we were much more eager with much desire to see your face.

GNB/TEV – but only in _____ body – _____ how we missed you and how hard we tried to see you again!

RSV – endeavored the more exceedingly to see your face with great desire:

NRSV – not in heart – we longed with great eagerness to see you face to face.

CEV – We were eager to see you and _____ tried our best to visit _____ you in person.

CEB – We _____ made every effort in our desire to see you again – face-to-face.

TR – περισσοτεως εσπουδασαμεν το προσωπον υμων ιδειν εν πολλη επιθυμια.

REB – but not _____ out of mind – we were exceedingly _____ anxious to see you again.

BT - περισσοτεως εσπουδασαμεν το προσωπον υμων ιδειν εν πολλη επιθυμια

UBS – περισσοτεως εσπουδασαμεν το προσωπον υμων ιδειν εν πολλη επιθυμια.

KJB – 18 Wherefore we would have come unto you, even I Paul, _____ once and again; but Satan hindered us.

AM – 18 Wherefore we wished to come to you, I indeed Paul both once and twice (again), and hindered us – Satan.

NIV – 18 For we wanted to come to you—certainly I, Paul, did, _____ again and again—but Satan stopped us.

TNIV – 18 For we wanted to come to you—certainly I, Paul, did, _____ again and again—but Satan blocked our way.

JG – 18 Therefore we desired to come to you, I indeed Paul, both once and twice, and hindered us Satan.

LTB – 18 Therefore, we desired to come to you, truly I, Paul, both once and twice; but Satan hindered us.

GNB/TEV 18 _____ We wanted to _____ return to you. I, _____, _____ _____, myself tried to go back more than once, but Satan _____ would not let us.

RSV – 18 because we _____ would fain have _____ come unto you, I Paul _____ once and again; and Satan hindered us.

NRSV – 18 For we wanted to come to you – certainly I, Paul, _____ wanted to go _____ again and again – but Satan blocked our way.

CEV – 18 _____ We really wanted to come _____ . I myself , _____, _____ _____, tried several times, but Satan always stopped us.

CEB – 18 _____ We wanted to come to you -- I, Paul, _____ tried _____ over and over again – and Satan stopped us.

TR – διο ηθελησαμεν ελθειν προς υμας, εγω μεν Παυλος και απαξ και δις, και ενεκοψεν ημας ο Σατανας.

REB – 18 So we _____ made up our minds to _____ visit you – I, Paul, more than once _____ – but Satan thwarted us.

BT - διο ηθελησαμεν ελθειν προς υμας, εγω μεν παυλος και απαξ και δις, και ενεκοψεν ημας ο σατανας

UBS – διοτι ηθελησαμεν ελθειν προς υμας, εγω μεν Παυλος και απαξ και δις, και ενεκοψεν ημας ο σατανας.

KJB – 19 For what *is* our hope, or joy, or crown of rejoicing?

AM – 19 what For [is] of us hope or joy or crown of boasting –

NIV – 19 For what is our hope, our joy, or the crown in which we will glory

TNIV – 19 For what is our hope, our joy, or the crown in which we will glory

JG – 19 what For of us hope or joy or crown of boasting?

LTB – 19 For what *is* our hope or joy, or crown of glorying?

GNB/TEV – 19 _____ After all, it is you – you, no less than others! – _____ who are our hope, _____ our joy, _____ and our _____ reason for boasting

RSV – 19 For what is our hope, or joy, or crown of glorying?

NRSV – 19 For what is our hope or joy or crown of boasting

CEV – 19 _____ After all, when _____ the Lord Jesus appears, who else but you _____ will give us _____ hope _____ and joy

CEB – 19 What is our hope, joy or crown _____ that we can brag about in front of our Lord Jesus when he comes?

TR – τις γαρ ημων ελπις η χαρα η στεφανος καυχησεως ;

REB – 19 For what hope or joy or triumphal crown is there for us when we stand before

BT - τις γαρ ημων ελπις η χαρα η στεφανος καυχησεως

UBS – τις γαρ ημων ελπις η χαρα η στεφανος καυχησεως –

KJB – Are not even ye in the presence of our Lord Jesus Christ at his coming?

AM – - not even ye – before the Lord of us Jesus in (at) the of him presence?

NIV - in the presence of our Lord Jesus _____ when he comes? Is it not you?

TNIV – in the presence of our Lord Jesus _____ when he comes? Is it not you?

JG – Not even you before the Lord of us, Jesus Christ at the of Him coming?

LTB – Are you not even *to be* before our Lord Jesus Christ at His coming?

GNB/TEV – of our victory in the presence of our Lord Jesus _____ when he comes.

RSV – Are not even ye, before our Lord Jesus at his coming?

NRSV – before our Lord Jesus at his coming? Is it not you?

CEV – and be like a _____ glorious crown to us?

CEB – Isn't it all of you?

TR – η ουχι και υμεις, εμπροσθεν του Κυριου ημων Ιησου Χριστου εν τη αυτου παρουσια ;

REB – our Lord Jesus at his coming? What indeed but you?

BT - η ουχι και υμεις εμπροσθεν του κυριου ημων ιησου _____ εν τη αυτου παρουσια

UBS – η ουχι και υμεις – εμπροσθεν του κυριου ημων Ιησου _____ εν τη αυτου παρουσια ;

KJB – 20 For ye are our glory and joy.

AM – 20 for ye are the glory of us and the joy.

NIV – 20 _____ Indeed, you are our glory and joy.

TNIV – 20 _____ Indeed, you are our glory and joy.

JG – 20 you For are the glory of us and the joy.

LTB – 20 For you are our glory and joy.

GNB/TEV – 20 _____ Indeed, you are our _____ pride and our joy!

RSV – 20 For ye are our glory and our joy.

NRSV – 20 _____ Yes, you are our glory and joy!

CEV – 20 _____ You alone are our glory and joy!

CEB – 20 _____ You are our glory and joy!

TR – υμεις γαρ εστε η δοξα ημων και η χαρα.

REB – 20 _____ You are our glory and our joy.

BT - υμεις γαρ εστε η δοξα ημων και η χαρα

UBS – υμεις γαρ εστε η δοξα ημων και η χαρα.

CHAPTER 3

KJB – 1 WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

AM – 1 Wherefore no longer bearing up we were well pleased to be left in Athens alone,

NIV – 1 So when we could stand it no longer, we thought it best to be left by ourselves in Athens.

TNIV – 1 So when we could stand it no longer, we thought it best to be left by ourselves in Athens.

JG – 1 So no longer enduring, we were well pleased to be left in Athens alone,

LTB – 1 So no longer enduring, we were well pleased to be left in Athens alone,

GNB/TEV – 1 Finally, we could not bear it any longer. So we _____ decided to stay on alone in Athens

RSV – 1 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone;

NRSV – 1 Therefore when we could bear it no longer; we _____ decided to be left alone in Athens;

CEV – 1 Finally, we couldn't stand it any longer. We _____ decided to stay in Athens _____ by ourselves

CEB – 1 So when we couldn't stand it any longer, we thought it was a good idea to _____ stay on in Athens _____ by ourselves,

TR – Διο μηκετι στεγοντες, ευδοκησαμεν καταλειφθηναι εν Αθηναις μονοι,

REB – 1 So when we could bear it no longer, we decided to stay on alone at Athens,

BT - διο μηκετι στεγοντες, ευδοκησαμεν καταλειφθηναι εν αθηναις μονοι

UBS – Διο μηκετι στεγοντες ηυδοκησαμεν καταλειφθηναι εν Αθηναις μονοι,

KJB – 2 And sent Timotheus, our brother, and minister of God, and our fellow-labourer

AM – 2 and we sent Timothy, the brother of us and fellow-worker – of God

NIV – 2 We sent Timothy, who is our brother and God's fellow worker

TNIV – 2 We sent Timothy, who is our brother and co-worker in God's service

JG – 2 and sent Timothy the brother of us and minister of God, and fellow-worker of us

LTB – 2 and sent Timothy, our brother and minister of God, and our fellow-worker

GNB/TEV – 2 while we sent Timothy, our brother who works with us for God in preaching

RSV – 2 and sent Timothy, our brother and God's minister in the gospel of Christ,

NRSV – 2 and we sent Timothy, our brother and co-worker for God in proclaiming

CEV – 2 and send our _____ friend Timothy to you. He works with us as God's servant and preaches

CEB – 2 and we sent you Timothy, who is our brother and God's coworker in the good news _____ about Christ.

TR – και επεμψαμεν Τιμοθεον, τον αδελφον ημων και διακονον του θεου και συνεργον ημων

REB – 2 and sent Timothy, our _____ colleague and a fellow-worker ____ with God
in the service of the gospel of Christ,

BT - και επεμψαμεν τιμοθεον, τον αδελφον ημων και διακονον του θεου και συνεργον
ημων

UBS – και επεμψαμεν Τιμοθεον, τον αδελφον ημων και _____ συνεργον του θεου

KJB – in the gospel of Christ, to establish you, and to comfort you concerning your faith:
AM – in the gospel – of Christ, *for the* to establish you and to exhort on behalf of the faith
of you

NIV - in spreading the gospel of Christ, to strengthen and encourage you in your faith,

TNIV – in spreading the gospel of Christ, to strengthen and encourage you in your faith,

JG – in the gospel of Christ, in order to establish you and to encourage you concerning
your faith,

LTB – in the gospel of Christ, in order to establish you and to encourage you concerning
your faith,

GNB/TEV – the Good News about ____ Christ. We sent him to strengthen you and help
_____ your faith,

RSV – to establish you, and to comfort *you* concerning your faith;

NRSV – the gospel of Christ, to strengthen and encourage you for the sake of your faith,

CEV – the good news about ____ Christ. We wanted him to make you strong in your faith
and to encourage you.

CEB – We sent him to strengthen and encourage you in your _____ faithfulness.

TR – εν τω ευαγγελιω του Χριστου, εις το στηριξαι υμας και παρακαλεσαι υμας περι της
πιστεως υμων,

REB – to encourage you _____ to stand firm for the _____ faith

BT - εν τω ευαγγελιω του χριστου εις το στηριξαι υμας και παρακαλεσαι υμας περι της
πιστεως υμων

UBS – εν τω ευαγγελιω του Χριστου, εις το στηριξαι υμας και παρακαλεσαι _____
υπερ της πιστεως υμων

KJB – 3 That no man should be moved by these afflictions:

AM – 3 – no one to be drawn aside by these afflictions.

NIV – 3 so that no one would be unsettled by these trials.

TNIV – 3 so that no one would be unsettled by these trials.

JG – 3 no one to be drawn aside by afflictions these.

LTB – 3 that no one be drawn aside by these afflictions.

GNB/TEV – 3 so that none of you should turn back because of these persecutions.

RSV – 3 that no man be moved by these afflictions;

NRSV – 3 so that no one would be shaken by these persecutions.

CEV – 3 We didn't want _____ any of you to be discouraged by all these
troubles.

CEB – 3 We didn't want _____ any of you to be shaken by these problems.

TR – τω μηδενα σαινεσθαι εν ταις θλιψεσι ταυταις.

REB – 3 and under all these hardships remain unshaken.

BT - το μηδενα σαινεσθαι εν ταις θλιψεσιν ταυταις

UBS – το μηδενα σαινεσθαι εν ταις θλιψεσιν ταυταις.

KJB – for yourselves know that we are appointed thereunto.

AM – for [your] selves ye know that to this we are appointed;

NIV - _____ You know quite well that we were destined for them.

TNIV – For you know quite well that we are destined for them.

JG – yourselves For you know that to this we are appointed.

LTB – For you yourselves know that we are appointed to this.

GNB/TEV – _____ You yourselves know that _____ such persecutions are part of God's will for us.

RSV – for yourselves know that here-unto we are appointed.

NRSV – _____ Indeed, you yourselves know that _____ this is what we are destined for.

CEV – _____ You knew we _____ would have to suffer,

CEB – _____ You know very well that we were _____ meant to go through this.

TR – αυτοι γαρ οιδατε οτι εις τουτο κειμεθα.

REB – _____ You know that _____ this is _____ our appointed lot,

BT - αυτοι γαρ οιδατε οτι εις τουτο κειμεθα

UBS – αυτοι γαρ οιδατε οτι εις τουτο κειμεθα :

KJB – 4 For verily, when we were with you, we told you before that we _____ should _____ suffer tribulation;

AM – 4 for even when with you we were, we said before to you that we are about to be afflicted,

NIV – 4 In fact, when we were with you, we kept telling you that we _____ would _____ be persecuted.

TNIV – 4 In fact, when we were with you, we kept telling you that we _____ would _____ be persecuted.

JG – 4 even For when with you we were, we said before to you that we are about to be afflicted,

LTB – 4 For even when we were with you, we said to you before that we are about to be afflicted;

GNB/TEV – 4 For while we were still with you, we told you ahead of time that we _____ were going to be persecuted;

RSV – 4 For verily, when we were with you, we told you beforehand that we are _____ to suffer affliction;

NRSV – 4 In fact, when we were with you, we told you beforehand that we _____ were to suffer persecution;

CEV – 4 because when we were with you, we told you _____ this would happen.

CEB – 4 In fact, when we were with you, we _____ kept on predicting that we _____ were going to _____ face problems

TR – και γαρ οτε προς υμας ημεν, προελεγομεν υμιν οτι μελλομεν θλιβεσθαι,

REB – 4 for when we were with you we _____ warned you _____ that we were _____ bound to suffer hardship;

BT - και γαρ οτε προς υμας ημεν προελεγομεν υμιν οτι μελλομεν θλιβεσθαι

UBS – και γαρ οτε προς υμας ημεν, προελεγομεν υμιν οτι μελλομεν θλιβεσθαι,

KJB – even as it came to pass, and ye know.

AM – as indeed it happened as ye know.

NIV - And it _____ turned out that way, as you well know.

TNIV – And it _____ turned out that way, as you well know.

JG – as also it happened, and you know.

LTB – as it also happened, even you know.

GNB/TEV – and as you well know, that is exactly what happened.

RSV – even as it came to pass, and ye know.

NRSV – so it _____ turned out as you know.

CEV – And _____ we did suffer, as you well know.

CEB – exactly like what happened, as you know.

TR – καθως και εγενετο και οιδατε.

REB – and so it _____ has turned out, as you _____ have found.

BT - καθως και εγενετο και οιδατε

UBS – καθως και εγενετο και οιδατε.

KJB – 5 For this cause, when I could no longer forbear, I sent to know your faith,

AM – 5 Therefore I also no longer bearing up sent *for the* to know the faith of you,

NIV – 5 For this reason, when I could stand it no longer, I sent to _____ find out about your faith.

TNIV – 5 For this reason, when I could stand it no longer, I sent to _____ find out about your faith.

JG – 5 Therefore I also no longer enduring sent to know the faith of you,

LTB – 5 Because of this, no longer enduring, I also sent to know your faith,

GNB/TEV – 5 That is why I had to send Timothy. I could not bear it any longer, so I sent him to _____ find out about your faith.

RSV – 5 For this cause I also, when I could no longer forbear, sent that I might know your faith,

NRSV – 5 For this reason, when I could bear it no longer, I sent to _____ find out about your faith;

CEV – 5 _____ At last, when I could not wait any longer, I sent Timothy to _____ find out about your faith.

CEB – 5 _____ That's why I sent Timothy to _____ find out about your _____ faithfulness when I couldn't stand it anymore.

TR – δια τουτο καγω, μηκετι στεγων, επεμψα εις το γνωναι την πιστιν υμων,

REB – 5 _____ This _____ was why _____ I could bear it no longer and ___ sent to _____ find out about your faith;

BT - δια τουτο καγω, μηκετι στεγων επεμψα εις το γνωναι την πιστιν υμων

UBS – δια τουτο καγω μηκετι στεγων επεμψα εις το γνωναι την πιστιν υμων,

KJB – lest by some means the tempter have tempted you, and our labour be in vain.

AM – lest [some] how tempted you the [one] tempting=the tempter and in vain became the labour of us.

NIV - I was afraid that in some way the tempter might have tempted you and our efforts might have been useless.

TNIV – I was afraid that in some way the tempter had tempted you and that our labors might have been in vain.

JG – lest somehow tempted you the tempting (one), and in vain became the labor of us.

LTB – that the tempting *one* not somehow tempt you, and our labor should become to no avail.

GNB/TEV – Surely it could not be that the _____ Devil had tempted you and all our work had been for nothing!

RSV – lest by any means the tempter had tempted you, and our labor should be in vain.

NRSV – I was afraid that somehow the tempter had tempted you and that our labor had been in vain.

CEV – I hoped that _____ Satan had not tempted you and made all our work useless.

CEB – I was worried that the tempter might have tempted you so that our work would have been _____ a waste of time.

TR – μη πως επειρασεν υμας ο πειραζων και εις κενον γενηται ο κοπος ημων.

REB – I was afraid that the tempter might have tempted you and our labour might be wasted.

BT - μηπως επειρασεν υμας ο πειραζων και εις κενον γενηται ο κοπος ημων

UBS – μη πως επειρασεν υμας ο πειραζων και εις κενον γενηται ο κοπος ημων.

KJB – 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith

AM – 6 now But coming Timothy =when Timothy came to us from you and announcing good news to us [of] the faith

NIV – 6 But Timothy has just now come to us from you and has brought good news about your faith

TNIV – 6 But Timothy has just now come to us from you and has brought good news about your faith

JG – 6 now But coming Timothy to us from you, and announcing good news to us (of) the faith

LTB – 6 But now Timothy coming to us from you, and announcing good news to us of your love and

GNB/TEV – 6 Now Timothy has come back _____, and he has brought us the _____ welcome news about your faith and love.

RSV – 6 But when Timothy came even now to us from you, and brought us glad tidings of your faith and love,

NRSV – 6 But Timothy had just now come to us from you, and has brought us the good news of your faith and love.

CEV – 6 Timothy has come back _____ from his visit with you and has told us about your faith and love.

CEB – 6 Now Timothy has _____ returned to us from you and has given us good news about your _____ faithfulness and love!

TR – αρτι δε ελθοντος Τιμοθεου προς ημας αφ υμων, και ευαγγελισαμενου ημιν την πιστιν

REB – 6 But now Timothy has just _____ returned from his visit to you, bringing good news _____ of your faith and love.

BT - αρτι δε ελθοντος τιμοθεου προς ημας αφ υμων και ευαγγελισαμενου ημιν την πιστιν

NA – αρτι δε ελθοντος Τιμοθεου προς ημας αφ υμων και ευαγγελισαμενου ημιν την πιστιν

KJB – and charity, and that ye have good remembrance of us always,

AM – and the love of you, and that ye have remembrance of us good always,

NIV - and love. He has told us _____ that you always have _____ pleasant memories of us

TNIV – and love. He has told us _____ that you always have _____ pleasant memories of us

JG – and the love of you, and that you have remembrance of us good always,

LTB – faith, and that you have good remembrance of us always,

GNB/TEV – He has told us _____ that you always _____ think well of us and

RSV – and that ye have good remembrance of us always,

NRSV – He has told us also that you always _____ remember _____ us kindly

CEV – He also said that you always have _____ happy memories of us

CEB – He says _____ that you always have good memories about us

TR – και την αγαπην υμων, και οτι εχετε μνειαν ημων αγαθην παντοτε,

REB – _____ He tells us that you always _____ think kindly of us,

BT - και την αγαπην υμων και οτι εχετε μνειαν ημων αγαθην παντοτε

UBS – και την αγαπην υμων, και οτι εχετε μνειαν ημων αγαθην παντοτε,

KJB – desiring greatly to see us, as we also *to* see you:

AM – longing us to see even as also we you,

NIV - and that you long to see us, just as we also long to see you.

TNIV – and that you long to see us, just as we also long to see you.

JG – longing us to see, even as also we you,

LTB – longing to see us, even as also we *long to* see you,

GNB/TEV – that you want to see us just as much as we want to see you.

RSV – longing to see us, even as we also *to* see you;

NRSV – and long to see us – just as we long to see you.

CEV – and that you want to see us as _____ much as we want to see you.

CEB – and that you want to see us as _____ much as we want to see you.

TR – επιποθουντες ημας ιδειν, καθαπερ και ημεις υμας

REB – and are _____ anxious to see us as we are to see you.

BT - επιποθουντες ημας ιδειν καθαπερ και ημεις υμας

UBS – επιποθουντες ημας ιδειν καθαπερ και ημεις υμας,

KJB – 7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

AM – 7 therefore we were comforted, brothers, over you on all the distress and affliction of us through the of you faith,

NIV – 7 Therefore, brothers, in all our distress and persecution we were encouraged about you because of your faith.

TNIV – 7 Therefore, brothers and sisters, in all our distress and persecution we were encouraged about you because of your faith.

JG – 7 for this reason we were comforted, brothers, over you on all the affliction and distress of us through the of you faith,

LTB – 7 because of this we were comforted as to you, brothers, on knowing all our affliction and distress through your faith,

GNB/TEV – 7 So, _____, that in all our trouble and suffering we have been encouraged about you, friends. It was _____ your faith that encouraged us,

RSV – 7 for this cause, brethren, we were comforted over you in all our distress and affliction through your faith:

NRSV – 7 For this reason, brothers and sisters, during all our distress and persecution we have been encouraged about you through your faith.

CEV – 7 _____, _____, My friends, even though we have a lot of trouble and suffering, your faith _____ makes us feel better about you.

CEB – 7 Because of this, brothers and sisters, we were encouraged in all our distress and trouble _____ through your _____ faithfulness.

TR – δια τουτο παρεκληθημεν, αδελφοι, εφ υμιν επι παση τη θλιψει και αναγκη ημων δια της υμων πιστεως

REB – 7 So amid all our difficulties and hardships we _____ are _____ reassured _____, _____, my friends, by the news of your faith.

BT - δια τουτο παρεκληθημεν αδελφοι εφ υμιν επι παση τη θλιψει και αναγκη ημων δια της υμων πιστεως

UBS – δια τουτο παρεκληθημεν, αδελφοι, εφ υμιν επι παση τη αναγκη και θλιψει ημων δια της υμων πιστεως,

KJB – 8 For now we live, if you stand fast in the Lord.

AM – 8 because now we live if ye stand in [the] Lord.

NIV – 8 For now we really live, ____ since you are standing firm in the Lord.

TNIV – 8 For now we really live, ____ since you are standing firm in the Lord.

JG – 8 because now we live if ye stand in (the) Lord.

LTB – 8 for we now live, if you should stand fast in *the* Lord.

GNB/TEV – 8 because now we really live if you stand firm in your life in union with the Lord.

RSV – 8 for now we live, if you stand fast in the Lord.

NRSV – 8 For we now live, if you continue to stand firm in the Lord.

CEV – 8 _____ Your strong faith in the Lord is like a breath of new life.

CEB – 8 For now we _____ are alive if you _____ are standing your ground in the Lord.

TR – οτι νυν ζωμεν, εαν υμεις στηκετε εν Κυριω.

REB – 8 _____ It is the breath of life to us to know that ____ you stand firm in the Lord.

BT - οτι νυν ζωμεν εαν υμεις στηκετε εν κυριω

UBS – οτι νυν ζωμεν εαν υμεις στηκετε εν κυριω.

KJB – 9 For what thanks can we render to God again for you,

AM – 9 For what thanks are we able – to God to return concerning you

NIV – 9 _____ How can we thank God enough for you in return

TNIV – 9 _____ How can we thank God enough for you in return

JG – 9 what For thanks are we able to God to return concerning you,

LTB – 9 For what thanks are we able to return to God as to you,

GNB/TEV – 9 _____ Now we can give thanks to our God for you.

RSV – 9 For what thanksgiving can we render again unto God for you,

NRSV – 9 _____ how can we thank God enough for you

CEV – 9 _____ How can we possibly thank God enough _____

CEB – 9 _____ How can we thank God enough for you,

TR – τινα γαρ ευχαριστιαν δυναμεθα τω θεω ανταποδουναι περι υμων,

REB – 9 _____ What thanks can we give to God in return for you ?

BT - τινα γαρ ευχαριστιαν δυναμεθα τω θεω ανταποδουναι περι υμων

UBS – τινα γαρ ευχαριστιαν δυναμεθα τω θεω ανταποδουναι περι υμων

KJB – for all the joy wherewith we joy for your sakes before our God;

AM – over all the joy [with] which we rejoice because of you before the God of us,

NIV - for all the joy we have in the presence of our God because of you?

TNIV – for all the joy we have in the presence of our God because of you?

JG – over all the joy (with) which we rejoice by you before the God of us,

LTB – as to all the joy *with* which we rejoice because of you before our God,

GNB/TEV – We thank him for the joy we have in _____ his presence because of you.

RSV – for all the joy wherewith we joy for your sakes before our God;

NRSV – in return for all the joy that we _____ feel before our God because of you?

CEV – for all the _____ happiness _____
_____ you have brought us

CEB – _____ given all the joy we have because of you before our God?

TR – επι παση τη χαρα η χαιρομεν δι υμας εμπροσθεν του θεου ημων,

REB – What thanks for all the joy _____ you have brought us, making us
rejoice before our God _____

BT - επι παση τη χαρα η χαιρομεν δι υμας εμπροσθεν του θεου ημων

UBS – επι παση τη χαρα η χαιρομεν δι υμας εμπροσθεν του θεου ημων,

KJB – 10 Night and day praying exceedingly that we might see your face,

AM – 10 night and day exceedingly petitioning *for the* to see of you the face

NIV – 10 Night and day we pray most earnestly that we may see _____ you _____ again

TNIV – 10 Night and day we pray most earnestly that we may see _____ you _____
again

JG – 10 night and day superabundantly petitioning for to see of you the face,

LTB – 10 night and day praying exceedingly to see your face,

GNB/TEV – 10 Day and night we ask him with all our heart to let us see _____
you personally

RSV – 10 night and day praying exceedingly that we may see your face,

NRSV – 10 Night and day we pray most earnestly that we may see _____ you face to
face

CEV – 10 Day and night we sincerely pray that we will see _____ you again

CEB – 10 Night and day, we pray more than ever to see _____ all of you in person

TR – νυκτος και ημερας υπερ εκ περισσου δεομενοι εις το ιδειν υμων το προσωπον,

REB – 10 while we pray most earnestly night and day to be allowed to see _____ you again

BT - νυκτος και ημερας υπερ εκπερισσου δεομενοι εις το ιδειν υμων το προσωπον

UBS – νυκτος και ημερας υπερεκπερισσου δεομενοι εις το ιδειν υμων το προσωπον

KJB – and might perfect that which is lacking in your faith?

AM – and to adjust the shortcomings of the faith of you?

NIV - and supply what is lacking in your faith.

TNIV – and supply what is lacking in your faith.

JG – and to complete the things lacking in the faith of you?

LTB – and to complete the things lacking in your faith?

GNB/TEV – and supply what is needed in your faith.

RSV – and may perfect that which is lacking in your faith?

NRSV – and _____ restore whatever is lacking in your faith.

CEV - and _____ help you to have _____ an even stronger faith.

CEB – and to complete whatever you still need for your faith.

TR – και καταρτισαι τα υστερηματα της πιστεως υμων;

REB – and to _____ make good whatever is lacking in your faith?

BT - και καταρτισαι τα υστερηματα της πιστεως υμων

UBS – και καταρτισαι τα υστερηματα της πιστεως υμων;

KJB – 11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

AM – 11 Now [him] self the God and Father of us and the Lord of us Jesus may he direct the way of us to you;

NIV – 11 Now may our God and Father himself and our Lord Jesus _____ clear the _____ way _____ for us to come to you.

TNIV – 11 Now may our God and Father himself and our Lord Jesus _____ clear the way _____ for us to come to you.

JG – 11 Himself And, the God and Father of us, and the Lord of us, Jesus Christ, may He direct the way of us to you,

LTB – 11 But may our God and Father Himself, and our Lord Jesus Christ, direct our way to you.

GNB/TEV – 11 _____ May our God and Father himself and our Lord Jesus _____ prepare _____ the way for us to come to you!

RSV – 11 Now may our God and Father himself, and our Lord Jesus, direct our way unto you:

NRSV – 11 Now may our God and Father himself and our Lord Jesus direct our way to you.

CEV – 11 _____ We pray that God our Father and our Lord Jesus will _____
_____ let us visit you.

CEB – 11 Now may our God and Father himself _____ guide us on our way back to you.

TR – Αυτος δε ο θεος και πατηρ ημων, και ο Κυριος ημων Ιησους Χριστος, κατευθυναι την οδον ημων προς υμας

REB – 11 _____ May our God and Father himself, and our Lord Jesus, _____
_____ open the way for us to come to you;

BT - αυτος δε ο θεος και πατηρ ημων και ο κυριος ημων ιησους χριστος κατευθυναι την οδον ημων προς υμας

UBS – Αυτος δε ο θεος και πατηρ ημων και ο κυριος ημων Ιησους κατευθυναι την οδον ημων προς υμας

KJB – 12 And the Lord make you to increase and abound in love one toward another,

AM – 12 and you the Lord make to abound and to exceed – in love to one another

NIV – 12 _____ May the Lord make your love increase and overflow for each other

TNIV – 12 _____ May the Lord make your love increase and overflow for each other

JG – 12 you and the Lord make to abound and to exceed in love toward one another

LTB – 12 And may the Lord make you to increase and to abound in love toward one another

GNB/TEV – 12 _____ May the Lord make your love for one another and for all people

RSV -12 and the Lord make you to increase and abound in love one toward another,

NRSV – 12 And may the Lord make you increase and abound in love for one another

CEV – 12 _____ May the Lord make your love for each other and for everyone else grow
_____ by leaps and bounds.

CEB – 12 _____ May the Lord cause you to increase and enrich your love for each other

TR – υμας δε ο Κυριος πλεονασαι και περισσευσαι τη αγαπη εις αλληλους

REB – 12 and may the Lord make your love increase and overflow to one another

BT - υμας δε ο κυριος πλεονασαι και περισσευσαι τη αγαπη εις αλληλους

UBS – υμας δε ο κυριος πλεονασαι και περισσευσαι τη αγαπη εις αλληλους

KJB – and toward all *men*, even as we *do* toward you:

AM – and to all men, even as also we to you,

NIV - and for everyone else, just as _____ ours does for you.

TNIV – and for everyone else, just as _____ ours does for you.

JG – and toward all, even as also we toward you,

LTB – and toward all, even as we also toward you,

GNB/TEV – grow more and more and become as great _____ as our love for you.

RSV – and toward all men, even as we also *do* toward you;

NRSV – and for all, just as we _____ abound in love for you.

CEV – That's how _____ our love for you has grown.

CEB – and for everyone in the same way as we also love ____ you.

TR – και εις παντας, καθαπερ και ημεις εις υμας,

REB – and to everyone, _____ as our love does to you.

BT - και εις παντας καθαπερ και ημεις εις υμας

UBS – και εις παντας, καθαπερ και ημεις εις υμας,

KJB – 13 To the end he may stablish your hearts unblameable in holiness before God,

AM – 13 *for the* to establish of you the hearts blameless in holiness before the God

NIV – 13 May he strengthen your hearts so that you will be blameless and holy in the presence of our God

TNIV – 13 May he strengthen your hearts so that you will be blameless and holy in the presence of our God

JG – 13 to establish of you the hearts blameless in holiness, before the God

LTB – 13 in order to establish your hearts blameless in holiness before our God

GNB/TEV – 13 In this way he will strengthen you _____, and you will be perfect and holy in the presence of our God

RSV – 13 to the end that he may establish your hearts unblameable in holiness before our God and Father,

NRSV – 13 And may he so strengthen your hearts in holiness that you may be blameless before our God

CEV – 13 And when our Lord comes with all his _____ people, I pray he will _____ make

CEB – 13 _____ May the love cause your hearts to be strengthened, to be blameless in holiness before our God

TR – εις το στηριξαι υμων τας καρδιας αμεμπτους εν αγιωσυνη, εμπροσθεν του θεου

REB – 13 _____ May he make your hearts firm, so that you may stand before our God

BT - εις το στηριξαι υμων τας καρδιας αμεμπτους εν αγιωσυνη εμπροσθεν του θεου

UBS – εις το στηριξαι υμων τας καρδιας αμεμπτους εν αγιωσυνη εμπροσθεν του θεου

KJB – even our Father, at the coming of our Lord Jesus Christ with all his saints.

AM – and Father of us in (at) the presence of the Lord of us Jesus with all the saints of him.

NIV - and Father _____ when our Lord Jesus comes with all his holy ones.

TNIV – and Father _____ when our Lord Jesus comes with all his holy ones.

JG – and Father of us, in the presence of the Lord of us, Jesus Christ, with all the saints of Him.

LTB – and Father at the coming of our Lord Jesus Christ with all His saints.

GNB/TEV – and Father when _____ our Lord Jesus comes with all _____ who belong to him.

RSV – at the coming of our Lord Jesus with all his saints.

NRSV – and Father at the coming of our Lord Jesus with all his saints.

CEV – your hearts _____ pure and innocent in the _____ sight of _____ God the Father.

CEB – and Father when _____ our Lord Jesus comes with all his _____ people. Amen.

TR – και πατρος ημων, εν τη παρουσια του Κυριου ημων Ιησου Χριστου μετα παντων των αγιων αυτου.

REB – and Father holy and faultless _____ when our Lord Jesus comes with all those who are his own.

BT - και πατρος ημων εν τη παρουσια του κυριου ημων ιησου χριστου μετα παντων των αγιων αυτου

UBS – και πατρος ημων εν τη παρουσια του κυριου ημων Ιησου μετα παντων των αγιων αυτου.

CHAPTER 4

KJB – 1 FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus,

AM – 1 For the rest therefore, brothers, we ask you and we beseech in [the] Lord Jesus,

NIV – 1 Finally, brothers, we instructed you

TNIV – 1 As for other matters, brothers and sisters, we instructed you

JG – 1 For the rest, then, brothers, we beseech you and we exhort in (the) Lord Jesus,

LTB – 1 For the rest, then, brothers, we beg you and we exhort in *the* Lord Jesus,

GNB/TEV 1 Finally, our friends, you learned from us how you should live

RSV – 1 Finally then, brethren, we beseech and exhort you in the Lord Jesus,

NRSV – 1 Finally, brothers and sisters, we ask and urge you in the Lord Jesus that,

CEV – 1 Finally, my dear friends, since you belong to _____ the Lord Jesus, we beg and urge you

CEB – 1 So then, brothers and sisters, we ask and encourage you in the Lord Jesus

TR – Το λοιπον ουν, αδελφοι, ερωτωμεν υμας και παρακαλουμεν εν Κυριω Ιησου,

REB – 1 AND NOW, _____, friends, we have one thing to ask _____ of you, _____ as fellow-Christians.

BT – [το] λοιπον ουν αδελφοι ερωτωμεν υμας και παρακαλουμεν εν κυριω ιησου

UBS – Δοιπον ουν, αδελφοι, ερωτωμεν υμας και παρακαλουμεν εν κυριω Ιησου,

KJB – that as ye have received of us how ye ought to walk and to please God,

AM – *in order* that as ye received from us *the* how it you to walk and to please God,

NIV - how to _____ live in order to please God, as in fact you are living.

TNIV – how to _____ live in order to please God, as in fact you are living.

JG – even as you received from us how it behoves you to walk and to please God,

LTB – even as you received from us how you ought to walk and to please God,

GNB/TEV – in order to please God. This is, of course, is the way you have been living.

RSV - that, as ye received of us how ye ought to walk and to please God, even as ye do walk, --

NRSV – as you _____ learned from us how you ought to _____ live and to please God (as, in fact, you are doing),

CEV – to live as we taught you. _____ Then you will _____ please God. _____ You are already living that way,

CEB – to keep living the way _____ you already are and _____ even do better in how you live

TR – καθως παρελαβετε παρ ημων το πως δει υμας περιπατειν και αρεσκειν θεω,

REB – _____ We passed on to you _____ the tradition of the way we must live if we are _____ to please God; _____ you are indeed already _____ following it,

BT - καθως παρελαβετε παρ ημων το πως δει υμας περιπατειν και αρεσκειν θεω

UBS – ινα καθως παρελαβετε παρ ημων το πως δει υμας περιπατειν και αρεσκειν θεω,

KJB – so ye would abound more and more

AM – as indeed ye do walk, in order that ye abound more.

NIV - Now we ask you and urge you in the Lord Jesus to do this more and more.

TNIV – Now we ask you and urge you in the Lord Jesus to do this more and more.

JG – that you abound more

LTB – that you abound more.

GNB/TEV – And now we beg and urge you in the name of the Lord Jesus to do even more.

RSV - that ye abound more and more.

NRSV – you should do so more and more.

CEV – but try ___ ___ even _____ harder.

CEB – and please God – just as you _____ learned from us.

TR – ινα περισσευητε μαλλον.

REB – but we beg ___ ___ you to do so yet more thoroughly.

BT - ινα περισσευητε μαλλον

UBS – καθως και περιπατειτε, ινα περισσευητε μαλλον.

KJB – 2 For ye know what commandments we gave you by the Lord Jesus.

AM – 2 For ye know what injunctions we gave you through the Lord Jesus.

NIV – 2 ___ You know what _____ instructions we gave you by the authority of the Lord Jesus.

TNIV – 2 For you know what _____ instructions we gave you by the authority of the Lord Jesus.

JG – 2 you know For what _____ instructions we gave you through the Lord Jesus.

LTB – 2 For you know what injunctions we gave you through the Lord Jesus.

GNB/TEV – 2 For you know the _____ instructions we gave you by the authority of the Lord Jesus.

RSV – 2 For ye know what _____ charge we gave you through the Lord Jesus.

NRSV – 2 For you know what _____ instructions we gave you through ___ our Lord Jesus.

CEV – 2 Remember ___ ___ the _____ instructions we gave you as followers of _____ the Lord Jesus.

CEB – 2 ___ You know the _____ instructions we gave you through the Lord Jesus.

TR – οιδατε γαρ τινας παραγγελιας εδωκαμεν υμιν δια του Κυριου Ιησου.

REB – 2 ___ You know the _____ rules we gave you _____ in the name of the Lord Jesus.

BT - οιδατε γαρ τινας παραγγελιας εδωκαμεν υμιν δια του κυριου ιησου

UBS – οιδατε γαρ τινας παραγγελιας εδωκαμεν υμιν δια του κυριου Ιησου.

KJB – 3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

AM – 3 For this is [the] will - of God, the sanctification of you, to abstain you from – fornication,

NIV – 3 _____ It is God's will , _____, that you should be holy: that you should avoid _____ sexual immorality;

TNIV – 3 _____ It is God's will that you should be sanctified: that you should _____ avoid sexual immorality;

JG – 3 this For is (the) will of God, the sanctification of you, to abstain you from fornication,

LTB – 3 For this is God's will, your sanctification, *for* you to abstain from fornication,

GNB/TEV – 3 _____ God wants you to be holy and completely _____ free from sexual immorality.

RSV – 3 For this is the will of God, *even* your sanctification, that ye abstain from fornication;

NRSV – 3 For this is the will of God, your sanctification: that you abstain from fornication;

CEV – 3 –God wants you _____ , _____, to be holy, so don't be _____ immoral in matters of sex.

CEB – 3 _____ God's will , _____, is that your lives are dedicated to him. This means that you _____ stay away from sexual immorality

TR – Τουτο γαρ εστι θελημα του θεου, ο αγιασμος υμων, απεχεσθαι υμας απο της πορνειας

REB – 3 _____ This is the will of God, _____ that you should be holy: you must abstain from fornication;

BT - τουτο γαρ εστιν θελημα του θεου ο αγιασμος υμων απεχεσθαι υμας απο της πορνειας

UBS – Τουτο γαρ εστιν θελημα του θεου, ο αγιασμος υμων, απεχεσθαι υμας απο της πορνειας,

KJB – 4 That every one of you should know how to possess his vessel in sanctification and honour;

AM – 4 to know each one of you the of himself vessel to possess in sanctification and honour,

NIV – 4 that each of you should _____ learn to control your own body in a way that is _____ holy and honorable,

TNIV – 4 that each of you should _____ learn to control your own body in a way that is _____ holy and honorable,

JG – 4 to know each one of you the of himself vessel to possess in purity and honor,

LTB – 4 each one of you to know to possess his vessel in sanctification and honor,

GNB/TEV – 4 Each of you should know how to _____ live with your wife^[a] in a holy and honorable way,

RSV – 4 that each one of you know how to possess himself of his own vessel in sanctification and honor,

NRSV – 4 that each one of you know how to control your own body in holiness and honor,

CEV – 4 Respect _____ and honor your wife.

CEB – 4 and learn how to control your body in _____ a pure and respectable way.

TR – ειδεναι εκαστον υμων το εαυτου σκευος κτασθαι εν αγιασμω και τιμη,

REB – 4 each one of you must learn to gain mastery over his body, _____ to hallow and honour it,

BT - ειδεναι εκαστον υμων το εαυτου σκευος κτασθαι εν αγιασμω και τιμη

UBS – ειδεναι εκαστον υμων το εαυτου σκευος κτασθαι εν αγιασμω και τιμη,

KJB – 5 Not in the lust of concupiscence, even as the Gentiles which know not God:

AM – 5 not in passion of lust even as indeed the nations – not knowing God,

NIV – 5 not in passionate lust like the heathen, who do not know God;

TNIV – 5 not in passionate lust like the pagans, who do not know God;

JG – 5 not in passion of lust, even as also the nations not knowing God,

LTB – 5 not in passion of lust, even as also the nations not knowing God do;

GNB/TEV – 5 not with a lustful desire, like the heathen who do not know God.

RSV – 5 not in the passion of lust, even as the Gentiles who know not God;

NRSV – 5 not with lustful passion, like the Gentiles who do not know God;

CEV – 5 Don't be a slave of your _____ desires or live like _____ people who don't know God.

CEB – 5 Don't be controlled by your _____ sexual urges like the Gentiles who don't know God.

TR – μη εν παθει επιθυμιας, καθαπερ και τα εθνη τα μη ειδοτα τον θεον,

REB – 5 not giving way to _____ lust like the pagans who know _____ nothing of God;

BT - μη εν παθει επιθυμιας καθαπερ και τα εθνη τα μη ειδοτα τον θεον

UBS – μη εν παθει επιθυμιας καθαπερ και τα εθνη τα μη ειδοτα τον θεον,

KJB – 6 That no *man* go beyond and defraud his brother in *any* matter: because that

AM – 6 – not to go beyond and to defraud in the matter the brother of him, because

NIV – 6 _____ and that in this matter no one should wrong his brother , _____ or take advantage of him.

TNIV – 6 _____ and that in this matter no one should wrong or take advantage of a brother or sister.

JG – 6 not to go beyond and to overreach in the matter the brother of him,

LTB – 6 not to go beyond and to overreach in the matter of his brother; because

GNB/TEV – 6 _____ In
_____ this matter, then, none of you should do wrong to other Christian _____

RSV – 6 _____ that no man
transgress, and wrong his brother in the matter: because

NRSV – 6 _____ that no one _____ wrong or exploit _____ a
brother or sister in this matter, because

CEV – 6 You must not _____
cheat any of _____, _____ Lord's followers in matters of sex.

CEB – 6 No one should _____ mistreat or take advantage of
_____ their brother or sister in this issue.

TR – το μη υπερβαινειν και πλεονεκτειν εν τω πραγματι τον αδελφον αυτου, διοτι

REB – 6 _____ no one must do his _____ fellow-
Christian wrong in this matter, or infringe his rights. _____

BT - το μη υπερβαινειν και πλεονεκτειν εν τω πραγματι τον αδελφον αυτου διοτι

UBS – το μη υπερβαινειν και πλεονεκτειν εν τω πραγματι τον αδελφον αυτου, διοτι

KJB – the Lord *is* the avenger of all such, as we also have forewarned you and testified.

AM – [the] avenger [the] Lord [is] concerning all these, as indeed we previously told you
and solemnly witnessed.

NIV - The Lord _____ will punish men for all _____ such
sins, as we have already told you and warned you.

TNIV – The Lord _____ will punish all _____ those who
commit such sins, as we told you and warned you before.

JG – because (the) avenger the Lord (is) concerning all these, as indeed we before told
you and solemnly witnessed.

LTB – the avenger concerning all these is the Lord, even as we told you before and
solemnly testified.

GNB/TEV – or take advantage of them. _____ We have told you this before, and we
strongly warned you that the Lord will punish those who do that.

RSV – the Lord is an avenger in all these things, as also we forewarned and testified.

NRSV – the Lord is an avenger in all these things, just as we have already told you
beforehand and solemnly warned you.

CEV – Remember, _____ we warned you _____
_____. that he punishes everyone who does such things

CEB – The Lord _____ punishes people for all these things, as we told
you before and sternly _____ warned you.

TR – εκδικος ο Κυριος περι παντων τουτων, καθως και προειπαμεν υμιν και
διεμαρτυραμεθα.

REB – As we _____ impressed on you before _____, the Lord _____
_____ punishes all _____ such offences.

BT - εκδικος ο κυριος περι παντων τουτων καθως και προειπαμεν υμιν και διεμαρτυραμεθα

UBS – εκδικος ___ κυριος περι παντων τουτων, καθως και προειπαμεν υμιν και διεμαρτυραμεθα.

KJB – 7 For God hath not called us unto uncleanness, but unto holiness.

AM – 7 For not called us – God to uncleanness but in sanctification.

NIV – 7 For God did not call us to _____ be impure, but to live a holy life.

TNIV – 7 For God did not call us to _____ be impure, but to live a holy life.

JG – 7 not For called us God to uncleanness, but in purity.

LTB – 7 For God did not call us to uncleanness, but in sanctification.

GNB/TEV – 7 God did not call us to live in immorality, but in holiness.

RSV – 7 For God called us not ___ for uncleanness, but in sanctification.

NRSV – 7 For God did not call us to impurity but in holiness.

CEV – 7 God didn't _____ choose you to be filthy, but to _____ be pure.

CEB – 7 God didn't call us to be immoral but to _____ be dedicated to him.

TR – ου γαρ εκαλεσεν ημας ο θεος επι ακαθαρσια, αλλ εν αγιασμω.

REB – 7 For God called us to holiness, not to impurity.

BT - ου γαρ εκαλεσεν ημας ο θεος επι ακαθαρσια αλλ εν αγιασμω

UBS – ου γαρ εκαλεσεν ημας ο θεος επι ακαθαρσια αλλ εν αγιασμω.

KJB – 8 He therefore that despiseth, despiseth not man, but God,

AM – 8 Wherefore the [one] rejecting not man rejects but – God

NIV – 8 Therefore, he who rejects this instruction does not reject man but God,

TNIV – 8 Therefore, anyone who rejects this instruction does not reject _____ a human being but God,

JG – 8 Therefore those despising not man despises, but God,

LTB – 8 Therefore, the *one* that despises does not despise man, but God,

GNB/TEV – 8 So then, whoever rejects this teaching is not rejecting _____ a human being, but

RSV – 8 Therefore he that rejecteth, rejecteth not man, but God,

NRSV – 8 Therefore whoever rejects this rejects not human authority but God,

CEV – 8 So if you _____ don't obey these rules, you are not really _____ disobeying us. You are _____ disobeying God,

CEB – 8 Therefore, whoever rejects these instructions isn't rejecting _____ a human authority. They are rejecting God,

TR – τοιγαρουν ο αθετων ουκ ανθρωπον αθετει, αλλα τον θεον

REB – 8 Anyone therefore who _____ flouts these rules is _____ flouting not man but the God

BT - τοιγαρουν ο αθετων ουκ ανθρωπον αθετει, αλλα τον θεον

UBS – τοιγαρουν ο αθετων ουκ ανθρωπον αθετει αλλα τον θεον

KJB – who hath also given to us his holy Spirit
 AM – the [one] indeed giving the Spirit of him – Holy to you.
 NIV – who gives you his Holy Spirit.
 TNIV – the very God who gives you his Holy Spirit.
 JG – the (One) also giving the Spirit of him the Holy to you.
 LTB – even He giving His Holy Spirit to us
 GNB/TEV - God, who gives you his Holy Spirit.
 RSV – who giveth his Holy Spirit unto you.
 NRSV – who also gives his Holy Spirit to you.
 CEV – who gives you his Holy Spirit.
 CEB – who gives his Holy Spirit to you.
 TR – τον και δοντα το Πνευμα αυτου το Αγιον εις υμας.
 REB – who bestows on you his Holy Spirit.
 BT - τον και δοντα το πνευμα αυτου το αγιον εις υμας
 UBS – τον και διδοντα το πνευμα αυτου το αγιον εις υμας.

KJB – 9 But as touching brotherly love ye need not that I write unto you:
 AM – 9 Now concerning – brotherly love not need ye have [for me] to write to you;
 NIV – 9 Now about brotherly love we do not need to write to you,
 TNIV – 9 Now about your _____ love for one another we do not need to write to you,
 JG – 9 concerning And brotherly love, no need you have to write to you,
 LTB – 9 Now as to brotherly love, you have no need *for me* to write to you,
 GNB/TEV - 9 There is no need to write you about _____ love for each other.
 RSV – 9 But concerning love of the brethren ye have no need that one write unto you:
 NRSV – 9 Now concerning _____ love of the brothers and sisters, you do not need to have
 CEV – 9 We don't have to write you about the need to _____ love each other.
 CEB – 9 You don't need us to write about loving your _____ brothers and sisters
 TR – Περι δε της φιλαδελφιας ου χρειαν εχετε γραφειν υμιν,
 REB – 9 About love of the _____ brotherhood you _____ need no _____
 _____ words of mine,
 BT - περι δε της φιλαδελφιας ου χρειαν εχετε γραφειν υμιν
 UBS – Περι δε της φιλαδελφιας ου χρειαν εχετε γραφειν υμιν,

KJB – for ye yourselves are taught of God to love one another.
 AM – for [your] selves ye taught by God are *for the* to love one another;
 NIV - for you yourselves have been taught by God to love each other.

TNIV – for you yourselves have been taught by God to love each other.

JG – yourselves for you taught by God are to love one another;

LTB – for you yourselves are taught by God to love one another.

GNB/TEV – You yourselves have been taught by God how you should ____ love one another.

RSV – for ye yourselves are taught of God to love one another;

NRSV – anyone write to you, for you yourselves have been taught by God to love one another;

CEV – God has taught you _____ to _____ do this,

CEB – because God has already taught you _____ to love each other.

TR – αυτοι γαρ υμεις θεοδιδρακτοι εστε εις το αγαπαν αλληλους:

REB – for you are yourselves taught by God to love one another,

BT - αυτοι γαρ υμεις θεοδιδρακτοι εστε εις το αγαπαν αλληλους

UBS – αυτοι γαρ υμεις θεοδιδρακτοι εστε εις το αγαπαν αλληλους:

KJB – 10 and indeed ye do it toward all the brethren which are in all Macedonia:

AM – 10 for indeed ye do it toward all the brothers – in all – Macedonia.

NIV – 10 And in fact, you do ____ love all the brothers throughout Macedonia.

TNIV – 10 And in fact, you do ____ love all of ____ God's family throughout Macedonia.

JG – 10 indeed for you do it toward all the brothers in all Macedonia.

LTB – 10 For you also do it toward ____ the brothers in all Macedonia.

GNB/TEV – 10 And you have, in fact, ____ behaved like this toward all the ____ believers in all of Macedonia.

RSV – 10 for indeed you do it toward all the brethren that are in all Macedonia.

NRSV – 10 and indeed you do love all the brothers and sisters throughout Macedonia.

CEV – 10 and _____ you ____ already have shown your love for all ____ his people in ____ Macedonia.

CEB – 10 In fact, you are doing ____ loving deeds for all the brothers and sisters throughout ____ Macedonia.

TR – και γαρ ποιειτε αυτο εις παντας τους αδελφους τους εν ολη τη Μακεδονια.

REB – 10 and you are in fact _____ practicing this rule of love towards all _____ your fellow-Christians throughout _____ Macedonia.

BT - και γαρ ποιειτε αυτο εις παντας τους αδελφους τους εν ολη τη μακεδονια

UBS – και γαρ ποιειτε αυτο εις παντας τους αδελφους τους εν ολη τη μακεδονια.

KJB – but we beseech you, brethren, that ye increase more and more;

AM – But we exhort you, brothers, to abound more,

NIV - Yet we urge you, brothers, to _____ do so more and more.

TNIV – Yet we urge you, brothers and sisters, to _____ do so more and more,

JG – we exhort But you, brothers, to abound more,

LTB – But, brothers, we exhort you to abound more.

GNB/TEV – So we beg you, _____ our friends, to _____ do even more.

RSV – But we exhort you, brethren, that ye abound more and more;

NRSV – But we urge you, _____ beloved, to _____ do so more and more,

CEV – But, _____, my dear friends, we ask you to _____ do even more.

CEB – Now we encourage you, brothers and sisters, to _____ do so even more.

TR – παρακαλουμεν δε υμας, αδελφοι, περισσευειν μαλλον,

REB – Yet we appeal to you, _____, friends, to _____ do better _____ still.

BT - παρακαλουμεν δε υμας αδελφοι περισσευειν μαλλον

UBS – Παρακαλουμεν δε υμας, αδελφοι, περισσευειν μαλλον,

KJB – 11 And that ye study to be quiet, and to do your own business,

AM – 11 and to strive eagerly to be quiet and to practice the (your) own things

NIV – 11 Make it your ambition to ___ lead a quiet life, to mind your own business

TNIV – 11 and to make it your ambition to ___ lead a quiet life: You should ___ mind your own business

JG – 11 and to try earnestly to be quiet, and to practice the own,

LTB – 11 And try earnestly to be quiet, and to do *your* own things,

GNB/TEV – 11 Make it your aim to ___ live a quiet life, to mind your own business,

RSV – 11 and that you study to be quiet, and to do your own business

NRSV – 11 to aspire to _____ live quietly, to mind your own affairs,

CEV – 11 Try your best to _____ live quietly, to mind your own business,

CEB – 11 Aim to _____ live quietly, ___ mind your own business,

TR – και φιλοτιμεισθαι ησυχαζειν, και πρασσειν τα ιδια,

REB – 11 Let it be your ambition to _____ live quietly and attend to your own business;

BT - και φιλοτιμεισθαι ησυχαζειν και πρασσειν τα ιδια

UBS – και φιλοτιμεισθαι ησυχαζειν και πρασσειν τα ιδια

KJB – and to work with your own hands, as we commanded you;

AM – and to work with the hands of you, as you we enjoined,

NIV - and work with your hands, just as we _____ told you,

TNIV – and work with your hands, just as we _____ told you,

JG – and to work with the own hands of you, as you we enjoined,

LTB – and to work with your own hands, as we enjoined you,

GNB/TEV – and to _____ earn your own _____ living, just as we _____ told you before.

RSV – and to work with your hands, even as we charged you;

NRSV – and to work with your _____ hands, as we _____ directed you,

CEV – and to work _____ hard, just as we _____ taught you to do.

CEB – and _____ earn your own living, just as ____ !
_____ told you.

TR – και εργαζεσθαι ταις ιδιαις χερσιν υμων, καθως υμιν παρηγγειλαμεν

REB – and to work with your hands, as we _____ told you,

BT - και εργαζεσθαι ταις ιδιαις χερσιν υμων, καθως υμιν παρηγγειλαμεν

UBS – και εργαζεσθαι ταις _____ χερσιν υμων, καθως υμιν παρηγγειλαμεν,

KJB – 12 That ye may walk honestly toward them that are without,

AM – 12 in order that ye may walk becomingly toward the [ones] outside

NIV – 12 so that _____ your daily life may win the
respect of _____ outsiders

TNIV – 12 so that _____ your daily life may win the
respect of _____ outsiders

JG – 12 that you may walk becomingly toward those outside,

LTB – 12 that you may walk becomingly toward those outside,

GNB/TEV 12 In _____ this way you _____ will
earn the respect of those who are _____ not believers,

RSV – 12 that ye may walk becomingly toward them that are without,

NRSV – 12 so that you may _____ behave properly toward outsiders

CEV – 12 _____ Then you _____ will be
respected by people who are not followers of the Lord,

CEB – 12 ____ That way you'll _____ behave appropriately toward outsiders,

TR – ινα περιπατητε ευσχημονως προς τους εξω,

REB – 12 so that you may _____ command the respect of
_____ those outside your own number,

BT - ινα περιπατητε ευσχημονως προς τους εξω

UBS – ινα περιπατητε ευσχημονως προς τους εξω

KJB – and that ye may have lack of nothing.

AM – and of nothing need ye may have.

NIV - and so that you will _____ not be dependent on anybody.

TNIV – and so that you will _____ not be dependent on
anybody.

JG – and of nothing need you may have,

LTB – and that you may have need of nothing.

GNB/TEV – and you will not have to depend on anyone for what you need _____

RSV – and may have need of nothing.

NRSV – and _____ be dependent on no
one.

CEV – and you won't have _____ to depend on anyone.

CEB – and you won't be in need _____.

TR – και μηδενος χρειαν εχητε.

REB – and _____ at the same time never be in want.

BT - και μηδενος χρειαν εχητε

UBS – και μηδενος χρειαν εχητε.

KJB – 13 But I would not have you to be ignorant, brethren, concerning them which are asleep,

AM – 13 Now we do not wish you to be ignorant, brothers, concerning the [ones] sleeping,

NIV – 13 _____ Brothers, we do not want you to be ignorant about those who _____ fall asleep,

TNIV – 13 _____ Brothers and sisters, we do not want you to be uninformed about those who sleep in death,

JG – 13 not I do desire And you to be ignorant, brothers, about those sleeping,

LTB – 13 But I do not want you to be ignorant, brothers, concerning those who sleep,

GNB/TEV – 13 _____ Our friends, we _____ want you to _____ know the truth about those who have died,

RSV – 13 But we would not have you ignorant, brethren, concerning them that _____ fall asleep;

NRSV – 13 But we do not want you to be uninformed, brothers and sisters, about those who have died,

CEV – 13 _____ My friends, we _____ want you to _____ understand how it will be for those followers who have already died.

CEB – 13 Brothers and sisters, we _____ want you to _____ know about _____ people who have died

TR – ου θελω δε υμας αγνοειν, αδελφοι, περι των κεκοιμημενων,

REB – 13 _____ We wish you not to remain in ignorance, _____, friends, about those who sleep in death;

BT - ου θελομεν δε υμας αγνοειν αδελφοι, περι των κεκοιμημενων

UBS – ου θελομεν δε υμας αγνοειν, αδελφοι, περι των κοιμωμενων,

KJB – that ye sorrow not, even as others which have no hope.

AM – lest ye grieve as indeed the rest – not having hope.

NIV – or to grieve like the rest of men, who have no hope.

TNIV – so that you do not grieve like the rest of mankind, who have no hope.

JG – lest you grieve as also the rest not having hope.

LTB – that you not grieve, as the rest also, not having hope.

GNB/TEV – so that you will not be sad, as are those who have no hope.

RSV – that ye sorrow not, even as the rest, who have no hope.

NRSV – so that you may not grieve as others do who have no hope.

CEV – Then you won't grieve over them and be like _____ people who don't have any hope.

CEB – so that you won't mourn like others who don't have any hope.

TR – ινα μη λυπησθε καθως και οι λοιποι οι μη εχοντες ελπιδα.

REB – _____ you should not grieve like the rest of mankind, who have no hope.

BT - ινα μη λυπησθε καθως και οι λοιποι οι μη εχοντες ελπιδα

UBS – ινα μη λυπησθε καθως και οι λοιποι οι μη εχοντες ελπιδα.

KJB – 14 For if we believe that Jesus died and rose again,

AM – 14 For if we believe that Jesus died and rose again,

NIV – 14 _____ We believe that Jesus died and rose again,

TNIV – 14 For we believe that Jesus died and rose again,

JG – 14 if For _____ we believe that Jesus died and rose again,

LTB – 14 For if we believe that Jesus died and rose again,

GNB/TEV – 14 _____ We believe that Jesus died and rose again,

RSV – 14 For if we believe that Jesus died and rose again,

NRSV – 14 For since we believe that Jesus died and rose again,

CEV – 14 _____ We believe that Jesus died and _____, was raised to life.

CEB – 14 _____ Since we believe that Jesus died and rose _____,

TR – ει γαρ πιστευομεν οτι ιησους απεθανεν και ανεστη,

REB – 14 _____ We believe that Jesus died and rose again;

BT - ει γαρ πιστευομεν οτι ιησους απεθανεν και ανεστη

UBS – ει γαρ πιστευομεν οτι ιησους απεθανεν και ανεστη,

KJB – even so them also which sleep in Jesus will God bring with him.

AM – so also – God the [ones] having slept through – Jesus will bring with him.

NIV - and so we believe that God will bring with Jesus those who have fallen asleep in him.

TNIV – and so we believe that God will bring with Jesus those who have fallen asleep in him.

JG – so also God those having slept through Jesus will bring with Him.

LTB – even so God will also bring with Him all those who have fallen asleep through Jesus.

GNB/TEV – and so we believe that God will _____ take back with Jesus those who have died believing in him.

RSV – even so them also that are fallen asleep in Jesus will God bring with him.

NRSV – even so, through Jesus, God will bring with him those who have died.

CEV – _____ We also believe that when God brings Jesus back again, he will bring with him all who had faith in Jesus before they died.

CEB – so we also believe that God will bring with him those who have died in Jesus.

TR – ουτως και ο θεος τους κοιμηθεντας δια του ιησου αξει συν αυτω.

REB – so too will God bring those who died _____ _____ as Christians to be with _____ Jesus.

BT - ουτως και ο θεος τους κοιμηθεντας δια του ιησου αξει συν αυτω

UBS – ουτως και ο θεος τους κοιμηθεντας δια του ιησου αξει συν αυτω.

KJB – 15 For this we say unto you by the word of the Lord, that we which are alive *and* remain

AM – 15 for this to you we say by a word of [the] Lord, that we the [ones] living - remaining

NIV – 15 According to the Lord's own word, we tell you that we who are still alive, who are left

TNIV – 15 According to the Lord's word, we tell you that we who are still alive, who are left

JG – 15 this For to you we say by a word of (the) Lord, that we the living remaining

LTB – 15 For we say this to you in *the* word of *the* Lord, that we the living who remain

GNB/TEV – 15 _____ What we are _____ _____ teaching you now is the Lord's _____ teaching: we who are alive

RSV – 15 For this we say unto you by the word of the Lord, that we that are alive, that are left

NRSV – 15 For this we declare to you by the word of the Lord, that we who are alive,

CEV – 15 _____ _____ _____ _____ _____ _____ _____ Our Lord Jesus told us that _____ _____ _____ _____ _____ go up to meet him ahead

CEB – 15 What we are saying is a _____ message from the Lord: We who are alive and still around

TR – τουτο γαρ υμιν λεγομεν εν λογω Κυριου, οτι ημεις οι ζωντες οι περιλειπομενοι

REB – 15 This we tell you as a word from the Lord: those of us who are still alive

BT - τουτο γαρ υμιν λεγομεν εν λογω κυριου οτι ημεις οι ζωντες οι περιλειπομενοι

UBS – Τουτο γαρ υμιν λεγομεν εν λογω κυριου, οτι ημεις οι ζωντες οι περιλειπομενοι

KJB – unto the coming of the Lord shall not prevent them which are asleep.

AM – to the presence of the Lord by no means may precede the [ones] having slept;

NIV – till the coming of the Lord, will certainly not precede those who have fallen asleep.

TNIV – until the coming of the Lord, will certainly not precede those who have fallen asleep.

JG – to the coming of the Lord, not at all may go before those having slept;

LTB – to the coming of the Lord not at all will go before those who have fallen asleep;

GNB/TEV – _____ _____ _____ _____ on the day the Lord comes will not go ahead of those who have died.

RSV - unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

NRSV – who are left until the coming of the Lord, will by no means precede those who have died.

CEV – _____ when he comes, we won't _____
of his followers _____ who have already died.

CEB – at the Lord's coming definitely won't go ahead of those who have died.

TR – εις την παρουσιαν του Κυριου, ου μη φθασωμεν τους κοιμηθεντας:

REB – _____ when the Lord comes will _____
 _____ have no advantage over those who have died;

BT - εις την παρουσιαν του κυριου ου μη φθασωμεν τους κοιμηθεντας

UBS – εις την παρουσιαν του κυριου ου μη φθασωμεν τους κοιμηθεντας:

KJB – 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel,

AM – 16 because [him]-self the Lord with a word of command, with a voice of an archangel

NIV – 16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel

TNIV – 16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel

JG – 16 because Himself the Lord with a word of command by a voice of an archangel,

LTB – 16 because the Lord Himself shall come down from Heaven with a commanding shout of an archangel's voice,

GNB/TEV – 16 There will be the shout of command, the archangel's voice, the sound of _____ God's trumpet,

RSV – 16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel,

NRSV – 16 For the Lord himself, with a cry of command, with the archangel's _____ call

CEV – 16 With a loud command and with the _____ shout of the chief angel

CEB – 16 This is because the Lord himself will come down from heaven with the signal of a shout

TR – οτι αυτος ο Κυριος εν κελευσματι, εν φωνη αρχαγγελου,

REB – 16 when the command is given, _____ when the archangel's voice is heard,

BT - οτι αυτος ο κυριος εν κελευσματι, εν φωνη αρχαγγελου

UBS – οτι αυτος ο κυριος εν κελευσματι, εν φωνη αρχαγγελου

KJB – and with the trump of God: and the dead in Christ shall rise first:

AM – and with a trumpet of God, will descend from heaven, and the dead in Christ will rise again firstly,

NIV - and with the trumpet call of God, and the dead in Christ will rise first.

TNIV – and with the trumpet call of God, and the dead in Christ will rise first.

JG – and with a trumpet of God, will descend from Heaven, and the dead in Christ will rise again firstly,

LTB – and with God’s trumpet. And the dead in Christ will rise again first,

GNB/TEV – and the Lord himself will come down from heaven. Those who have died believing in Christ will rise to life first;

RSV – and with the trump of God: and the dead in Christ shall rise first;

NRSV – and with the sound of God’s trumpet, will descend from heaven, and the dead in Christ shall rise first.

CEV – and a blast of _____ God’s trumpet, the Lord _____ will return from heaven. Then those who had faith _____ in Christ before they died will be raised _____ to life.

CEB – by the head angel and _____ a blast on God’s trumpet. First, those who are dead in Christ will rise.

TR – και εν σαλπυγι θεου καταβησεται απ ουρανου, και οι νεκροι εν Χριστω αναστησονται πρωτον

REB – when _____ God’s trumpet sounds, then the Lord himself will descend from heaven; first the Christian dead _____ will rise,

BT - και εν σαλπυγι θεου καταβησεται απ ουρανου, και οι νεκροι εν χριστω αναστησονται πρωτον

UBS – και εν σαλπυγι θεου, καταβησεται απ ουρανου, και οι νεκροι εν χριστω αναστησονται πρωτον,

KJB – 17 Then we which are alive and remain shall be caught up together with them in the clouds,

AM – 17 then we the [ones] living – remaining together with them shall be seized in clouds

NIV – 17 After that, we who are still alive and are left will be caught up _____ with them in the clouds

TNIV – 17 After that, we who are still alive and are left will be caught up together with them in the clouds

JG – 17 then we the living remaining together with them will be caught up in clouds

LTB – 17 then we who remain alive will be caught up together with them in *the* clouds

GNB/TEV – 17 then we who are living at that time will be gathered up along with them in the clouds

RSV – 17 then we that are alive, that are left, shall together with them be caught up in the clouds,

NRSV – 17 Then we who are alive, who are left, will be caught up in the clouds together with them

CEV – 17 Next, all of us _____ who are still alive _____ will be taken up into the clouds together with them

CEB – 17 Then, we who are living and still around will be taken up together with them in the clouds

TR – επειτα ημεις οι ζωντες, οι περιλειπομενοι αμα συν αυτοις αρπαγησομεθα εν νεφελαις

REB – 17 then we who are still alive _____ shall _____ join them, ___ caught up in clouds

BT - επειτα ημεις οι ζωντες οι περιλειπομενοι αμα συν αυτοις αρπαγησομεθα εν νεφελαις

UBS – επειτα ημεις οι ζωντες οι περιλειπομενοι αμα συν αυτοις αρπαγησομεθα εν νεφελαις

KJB – to meet the Lord in the air: and so shall we ever be with the Lord.

AM – to a meeting of the Lord in air; and so always with [the] Lord we shall be.

NIV - to meet the Lord in the air. And so we will be with the Lord forever.

TNIV – to meet the Lord in the air. And so we will be with the Lord forever.

JG – to a meeting of the Lord in (the) air, and so always with (the) Lord we will be.

LTB – to a meeting with the Lord in the air. And so we will always be with *the* Lord.

GNB/TEV – to meet the Lord in the air. And so we will always be with the Lord.

RSV – to meet the Lord in the air: and so shall we ever be with the Lord.

NRSV – to meet the Lord in the air; and so we will ever be with the Lord.

CEV – to meet the Lord in the sky. From that time on _____ we will all be with the Lord forever.

CEB – to meet with the Lord in the air, _____ That way we will always be with the Lord.

TR – εις απαντησιν του Κυριου εις αερα: και ουτω παντοτε συν Κυριω εσομεθα.

REB – to meet the Lord in the air. Thus we shall always be with the Lord.

BT - εις απαντησιν του κυριου εις αερα: και ουτως παντοτε συν κυριω εσομεθα

UBS – εις απαντησιν του κυριου εις αερα: και ουτως παντοτε συν κυριω εσομεθα.

KJB – 18 Wherefore comfort one another with these words.

AM – 18 Therefore comfort ye one another with – words these.

NIV – 18 Therefore _____ encourage each other with these words.

TNIV – 18 Therefore _____ encourage one another with these words.

JG – 18 So then comfort one another with words these.

LTB – 18 So, then, comfort each other with these words.

GNB/TEV – 18 So then, _____ encourage one another with these words.

RSV – 18 Wherefore comfort one another with these words.

NRSV – 18 Therefore _____ encourage one another with these words.

CEV – 18 _____ Encourage each other with these words.

CEB – 18 So _____ encourage each other with these words.

TR – ωστε παρακαλειτε αλληλους εν τοις λογοις τουτοις.

REB – 18 Console one another, then, with these words.

BT - ωστε παρακαλειτε αλληλους εν τοις λογοις τουτοις

UBS – ωστε παρακαλειτε αλληλους εν τοις λογοις τουτοις.

CHAPTER 5

KJB – 1 But of the times and the seasons, brethren, you have no need that I write unto you.

AM – 1 But concerning the times and the seasons, brothers, not need ye have to you to be written;

NIV – 1 Now, brothers, about ____ times and ____ dates we do not need to write to you,

TNIV – 1 Now, brothers and sisters, about ____ times and ____ dates we do not need to write to you,

JG – 1 concerning And the times and the seasons, brothers, not need have you to be written,

LTB – 1 But as to the times and the seasons, brothers, you have no need for you to be written *to*,

GNB/TEV – 1 There is no need to write you, _____, friends, about the times and ____ occasions when these things will happen.

RSV – 1 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you.

NRSV – 1 Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you.

CEV – 1 I don't need to write you about the _____, _____, _____, _____, _____, time or date when all this will happen.

CEB – 1 We don't need to write to you about the _____ timing and _____ dates, brothers and sisters.

TR – Περι δε των χρονων και των καιρων, αδελφοι, ου χρειαν εχετε υμιν γραφεισθαι.

REB – 1 About ____ dates and ____ times, _____, my friends, there is no need to write to you,

BT - περι δε των χρονων και των καιρων, αδελφοι, ου χρειαν εχετε υμιν γραφεισθαι

UBS – Περι δε των χρονων και των καιρων, αδελφοι, ου χρειαν εχετε υμιν γραφεισθαι,

KJB – 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

AM – 2 for [your] selves accurately ye know that [the] day of [the] Lord as a thief at night so it comes.

NIV – 2 for you know very well that the day of the Lord will come like a thief in the night.

TNIV – 2 for you know very well that the day of the Lord will come like a thief in the night.

JG – 2 yourselves for accurately you know that (the) day of (the) Lord as a thief at night so it comes.

LTB – 2 for you yourselves know accurately the day of *the* Lord comes as a thief in the night.

GNB/TEV – 2 For you yourselves know very well that the Day of the Lord will come as a thief comes at night.

RSV – 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

NRSV – 2 For you yourselves know very well that the day of the Lord will come like a thief in the night.

CEV – 2 _____ You surely know that the _____ Lord's return will _____ be as a thief coming at night.

CEB – 2 _____ You know very well that the day of the Lord is going to _____ come like a thief in the night.

TR – αυτοι γαρ ακριβως οιδατε οτι η ημερα Κυριου ως κλεπτης εν νυκτι ουτως ερχεται.

REB – 2 for you yourselves know perfectly well that the day of the Lord comes like a thief in the night.

BT - αυτοι γαρ ακριβως οιδατε οτι η ημερα κυριου ως κλεπτης εν νυκτι ουτως ερχεται

UBS – αυτοι γαρ ακριβως οιδατε οτι _____ ημερα κυριου ως κλεπτης εν νυκτι ουτως ερχεται.

KJB – 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them,

AM – 3 Whenever they say: Peace and safety, then sudden them comes on destruction

NIV – 3 While _____ people are saying, "Peace and safety," destruction will come on them suddenly,

TNIV – 3 While _____ people are saying, "Peace and safety," destruction will come on them suddenly,

JG – 3 when for they say, Peace and safety! Then sudden them comes on destruction,

LTB – 3 for when they say, Peace and safety! Then suddenly destruction comes upon them,

GNB/TEV – 3 When _____ people say, "Everything is quiet and safe," then suddenly destruction will _____ hit them!

RSV – 3 When they are saying, Peace and safety, then sudden destruction cometh upon them,

NRSV – 3 When they say, "There is peace and security," then sudden destruction will come upon them,

CEV – 3 _____ People will think that they are _____ safe and secure. But destruction will suddenly _____ strike them

CEB – 3 When they are saying, "There is peace and security," at that time sudden destruction will _____ attack _____ them,

TR – οταν γαρ λεγωσιν, Ειρηνη και ασφαλεια, τοτε αιφνιδιος αυτοις εφισταται

REB – 3 While they are saying, 'All is peaceful, all is secure,' destruction _____ is upon them, sudden

BT - οταν γαρ λεγωσιν ειρηνη και ασφαλεια τοτε αιφνιδιος αυτοις εφισταται

UBS – οταν _____ λεγωσιν, ειρηνη και ασφαλεια, τοτε αιφνιδιος αυτοις εφισταται

KJB – as travail upon a woman with child; and they shall not escape.

AM – as the birth pang to the pregnant woman, and by no means may they escape.

NIV - as labor pains on a pregnant woman, and they will not escape.

TNIV – as labor pains on a pregnant woman, and they will not escape.

JG – as the travail to the pregnant woman, and not at all may they escape.

LTB – like travail to the pregnant woman, and they shall not at all escape.

GNB/TEV – It will come as suddenly as the pains that come upon a _____ woman in labor, and _____ people will not escape

RSV – as travail upon a woman with child; and they shall in no wise escape.

NRSV – as labor pains come upon a pregnant woman, and there will be no escape!

CEV – like the _____ pains of a _____ woman about to give birth. And they won't escape.

CEB – like labor pains start with _____ a pregnant woman, and they definitely won't escape.

TR – ολεθρος ωσπερ η ωδιν τη εν γαστρι εχουση, και ου μη εκφυγωσιν.

REB – as the _____ pangs that come on _____ a _____ woman in childbirth; and there will be no escape.

BT - ολεθρος ωσπερ η ωδιν τη εν γαστρι εχουση και ου μη εκφυγωσιν

UBS – ολεθρος ωσπερ η ωδιν τη εν γαστρι εχουση, και ου μη εκφυγωσιν.

KJB – 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

AM – 4 ye But, brothers, are not in darkness *in order* that the day you as a thief should overtake;

NIV – 4 But you, brothers, are not in darkness so that this day should surprise you like a thief.

TNIV – 4 But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief.

JG – 4 you But, brothers, not are in darkness, that the day you as a thief should overtake;

LTB – 4 But you, brothers, are not in darkness, that the Day should overtake you as a thief.

GNB/TEV – 4 But you, _____, friends, are not in the darkness, _____ and the Day should not take you by surprise like a thief.

RSV – 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief:

NRSV – 4 But you _____ beloved, are not in darkness, for that day to surprise you like a thief;

CEV – 4 _____, _____, My dear friends, you _____ don't live in darkness, and so _____ that day won't _____ surprise you like a thief.

CEB – 4 But you aren't in darkness, brothers and sisters, so the day won't catch you by _____ surprise _____ like a thief.

TR – υμεις δε, αδελφοι, ουκ εστε εν σκοτει, ινα η ημερα υμας ως κλεπτης καταλαβη,

REB – 4 But you, _____, friends, are not in _____ the dark; _____ the day will not come upon you as a thief.

BT - υμεις δε, αδελφοι ουκ εστε εν σκοτει ινα η ημερα υμας ως κλεπτης καταλαβη

UBS – υμεις δε, αδελφοι, ουκ εστε εν σκοτει, ινα η ημερα υμας ως κλεπτης καταλαβη,

KJB – 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

AM – 5 for all ye sons of light are and sons of [the] day. We are not of [the] night nor of darkness;

NIV – 5 You are all sons of the light and sons of the day. We _____ do not belong to _____ the night _____ or to _____ the darkness.

TNIV – 5 You are all children of the light and children of the day. We _____ do not belong to _____ the night _____ or to _____ the darkness.

JG – 5 all you sons of light are, and sons of day, not We are of night, nor of darkness;

LTB – 5 You are all sons of light and sons of day; we are not of night, nor of darkness.

GNB/TEV – 5 All of you are _____ people who belong to _____ the light, who belong to _____ the day. We _____ do not belong to _____ the night _____ or to _____ the darkness.

RSV – 5 for ye are all sons of light, and sons of the day: we are not of the night , nor of darkness;

NRSV – 5 for you are all children of light and children of the day; we are not of the night _____ or of darkness.

CEV – 5 You _____ belong to _____ the light and live in _____ the day. We _____ don't live in _____ the night or belong to _____ the dark.

CEB – 5 All of you are children of light and children of the day. We _____ don't belong to _____ night _____ or darkness.

TR – παντες υμεις υιοι φωτος εστε και υιοι ημερας. ουκ εσμεν νυκτος ουδε σκοτους;

REB – 5 You are all children of light, children of day. We _____ do not belong to _____ night _____ and darkness,

BT - παντες υμεις υιοι φωτος εστε και υιοι ημερας ουκ εσμεν νυκτος ουδε σκοτους

UBS – παντες γαρ υμεις υιοι φωτος εστε και υιοι ημερας. ουκ εσμεν νυκτος ουδε σκοτους:

KJB – 6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

AM – 6 therefore let us not sleep as the rest, but let us watch and be sober.

NIV – 6 So then, let us not _____ be like others, who are asleep, but let us be alert and self-controlled.

TNIV – 6 So then, let us not _____ be like others, who are asleep, but let us be awake and sober.

JG – 6 therefore not let us sleep as also the rest, but let us watch and be sober.

LTB – 6 So, then, we should not sleep as the rest also do, but we should watch and be calm.

GNB/TEV – 6 So then, we should not be sleeping like the others; we should be awake and sober.

RSV – 6 so then let us not sleep, as do the rest, but let us watch and be sober.

NRSV – 6 So then let us not _____ fall asleep as others do, but let us ___ keep awake and be sober;

CEV – 6 _____ Others may sleep, but we should ___ stay awake and be alert.

CEB – 6 So then, let's not sleep like the others, but let's ___ stay awake and stay sober.

TR – αρα ουν μη καθευδωμεν ως και οι λοιποι, αλλα γρηγορωμεν και νηφωμεν.

REB – 6 and _____ we must not sleep like the rest, but ___ keep awake and sober.

BT - αρα ουν μη καθευδωμεν ως και οι λοιποι αλλα γρηγορωμεν και νηφωμεν

UBS – αρα ουν μη καθευδωμεν ως _____ οι λοιποι, αλλα γρηγορωμεν και νηφωμεν.

KJB – 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

AM – 7 For the [ones] sleeping by night sleep, and the [ones] being drunk by night are drunk;

NIV – 7 For those who sleep, sleep at night, and those who get drunk, get drunk at night.

For those who sleep, sleep at night, and those who get drunk, get drunk at night.

TNIV – 7 For those who sleep, sleep at night, and those who get drunk, get drunk at night.

JG – 7 those For sleeping, by night sleep, and those being drunk by night are drunk;

LTB – 7 For the *ones* who sleep sleep by night, and the *ones* having been drunk are drunk by night,

GNB/TEV – 7 _____ It is at night when people sleep; _____ it is at night when they get drunk.

RSV – 7 For they that sleep sleep in the night; and they that are drunken are drunken in the night.

NRSV – 7 for those who sleep sleep at night, and those who are drunk get drunk at night.

CEV – 7 _____ People sleep during the night, and _____ some even get drunk _____.

CEB – 7 _____ People who sleep sleep at night, and _____ people who get drunk get drunk at night.

TR – οι γαρ καθευδοντες νυκτος καθευδουσι, και οι μεθυσκομενοι νυκτος μεθουσι:

REB – 7 Sleepers sleep at night, and drunkards get drunk at night,

BT - οι γαρ καθευδοντες νυκτος καθευδουσιν και οι μεθυσκομενοι νυκτος μεθουσιν

UBS – οι γαρ καθευδοντες νυκτος καθευδουσιν, και οι μεθυσκομενοι νυκτος μεθουσιν:

KJB – 8 But let us, who are of the day, be sober, putting on the breastplate of faith

AM – 8 but we of [the] day being let us be sober, putting on a breastplate of faith

NIV – 8 But since we _____ belong to _____ the day, let us be self-controlled, putting on faith and love as a breastplate,

TNIV – 8 But since we belong to _____ the day, let us be sober, putting on _____ faith and love as a breastplate,

JG – 8 we but, of day being, let us be sober, putting on a breastplate of faith

LTB – 8 but we being of the day should be calm, having put on *the* breastplate of faith

GNB/TEV – 8 But we _____ belong to _____ the day, and we should be sober.

_____ We must wear faith and love as a breastplate,

RSV – 8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love;

NRSV – 8 But since we _____ belong to _____ the day, let us be sober, and put on the breastplate of faith and love,

CEV – 8 But we _____ belong to _____ the day. So we must stay sober and _____ let our faith and love be like a suit of armor.

CEB – 8 Since we belong to the day, let's stay sober, wearing _____ faithfulness and love as a piece of armor that protects our body

TR – ημεις δε ημερας οντες νηφωμεν, ενδυσαμενοι θωρακα πιστεως

REB – 8 but we, who _____ belong to _____ the _____ daylight, _____ must keep sober, _____ armed with the breastplate of faith

BT - ημεις δε ημερας οντες νηφωμεν ενδυσαμενοι θωρακα πιστεως

UBS – ημεις δε ημερας οντες νηφωμεν, ενδυσαμενοι θωρακα πιστεως

KJB – and love; and for an helmet, the hope of salvation.

AM – and of love and a helmet hope of salvation;

NIV - and the hope of salvation as a helmet.

TNIV – and the hope of salvation as a helmet.

JG – and of love, and a helmet of hope of salvation;

LTB – and of love, and the hope of salvation as a helmet

GNB/TEV – and our hope of salvation as a helmet.

RSV – and for a helmet, the hope of salvation.

NRSV – and for a helmet the hope of salvation.

CEV – Our firm hope _____ that we will be saved is our _____ helmet.

CEB – and the hope of salvation as a helmet.

TR – και αγαπης, και περικεφαλαιαν ελπιδα σωτηριας.

REB – and love, and the hope of salvation for a helmet.

BT - και αγαπης και περικεφαλαιαν ελπιδα σωτηριας

UBS – και αγαπης και περικεφαλαιαν ελπιδα σωτηριας

KJB – 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

AM – 9 because did not appoint us – God to wrath but to obtainment of salvation through the Lord of us Jesus Christ,

NIV – 9 For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.

TNIV – 9 For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.

JG – 9 because not appointed us God to wrath, but for obtainment of salvation through the Lord of us, Jesus Christ,

LTB – 9 because God has not appointed us to wrath, but for obtaining salvation through our Lord Jesus Christ.

GNB/TEV – 9 God did not choose us to _____ suffer his anger, but to possess salvation through our Lord Jesus Christ,

RSV – 9 For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ,

NRSV – 9 For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ,

CEV – 9 _____ God _____ _____ _____ _____ doesn't intend to punish us, but wants us to _____ be saved by our Lord Jesus Christ.

CEB – 9 God didn't _____ intend for us to suffer his wrath but rather to possess salvation through our Lord Jesus Christ.

TR – οτι ουκ εθετο ημας ο θεος εις οργην, αλλ εις περιποιησιν σωτηριας δια του Κυριου ημων Ιησου Χριστου,

REB – 9 God has not destined us for _____ retribution, but for the full attainment of salvation through our Lord Jesus Christ.

BT - οτι ουκ εθετο ημας ο θεος εις οργην, αλλ εις περιποιησιν σωτηριας δια του κυριου ημων ιησου χριστου

UBS – οτι ουκ εθετο ημας ο θεος εις οργην αλλα εις περιποιησιν σωτηριας δια του κυριου ημων Ιησου Χριστου,

KJB – 10 Who died for us, that, whether we wake or sleep, we should live together with him.

AM – 10 the [one] having died concerning us, in order that whether we watch or we sleep together with him we may live.

NIV – 10 He died for us so that, whether we are awake or asleep, we may live together with him.

TNIV – 10 He died for us so that, whether we are awake or asleep, we may live together with him.

JG – 10 the (One) having died on behalf of us, that whether we watch or we sleep, together with Him we may live.

LTB – 10 He dying on our behalf, so that whether we watch or we sleep, we may live together with Him.

GNB/TEV – 10 who died for us in order that we might live together with him, whether we are alive or dead when he comes.

RSV – 10 who died for us, that, whether we wake or sleep, we should live together with him.

NRSV – 10 who died for us, so that whether we are awake or asleep we may live with him.

CEV – 10 _____ Christ died for us, so that we could live _____ with him, whether we are alive or dead when he comes.

CEB – 10 _____ Jesus died for us that, whether we are awake or asleep, we will live together with him.

TR – του αποθανοντος υπερ ημων, ινα, ειτε γρηγορωμεν ειτε καθευδωμεν, αμα συν αυτω ζησωμεν.

REB – 10 He died for us so that awake or asleep we might live _____ in company with him.

BT - του αποθανοντος υπερ ημων ινα ειτε γρηγορωμεν ειτε καθευδωμεν αμα συν αυτω ζησωμεν

UBS – του αποθανοντος περι ημων, ινα ειτε γρηγορωμεν ειτε καθευδωμεν αμα συν αυτω ζησωμεν.

KJB – 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

AM – 11 Therefore comfort ye one another and edify ye one the one (other), as indeed ye do.

NIV – 11 Therefore encourage one another and build each other up, just as in fact you are doing.

TNIV – 11 Therefore encourage one another and build each other up, just as in fact you are doing.

JG – 11 So comfort one another, and build up one the other, as indeed you do.

LTB – 11 Therefore, comfort one another, and build up one another, as you indeed do.

GNB/TEV – 11 And so encourage one another and _____ help one another, just as you are now doing.

RSV – 11 Wherefore exhort one another, and build each other up, even also as ye do.

NRSV – 11 Therefore encourage one another and build up each other, as indeed you are doing.

CEV – 11 That's why you must _____ encourage and _____ help each other, just as you are already doing

CEB – 11 So continue _____ encouraging each other and building each other up, just like you are doing already.

TR – διο παρακαλειτε αλληλους, και οικοδομειτε εις τον ενα, καθως και ποιειτε.

REB – 11 Therefore encourage one another, build one another up – as indeed you do.

BT - διο παρακαλειτε αλληλους, και οικοδομειτε εις τον ενα, καθως και ποιειτε

UBS – Διο παρακαλειτε αλληλους και οικοδομειτε εις τον ενα, καθως και ποιειτε.

KJB 12 And we beseech you, brethren, to know them which labour among you,

AM – 12 Now we ask you, brothers, to know the [ones] labouring among you

NIV – 12 Now we ask you, brothers, to _____ respect those who work hard among you,

TNIV – 12 Now we ask you, brothers and sisters, to _____ acknowledge those who work hard among you,

JG – 12 we ask And you, brothers, to know those laboring among you,

LTB – 12 But, brothers, we beg you to know those laboring among you,

GNB/TEV – 12 We beg you, our friends, to _____ pay proper respect to those who work among you,

RSV – 12 But we beseech you, brethren, to know them that labor among you

NRSV – 12 But we appeal to you, brothers and sisters, to _____ respect those who labor among you,

CEV – 12 _____ My friends, we ask you , _____, to _____ be thoughtful of your leaders _____

CEB – 12 _____ Brothers and sisters, we ask you to _____ respect those who are working with you,

TR – Ερωτώμεν δε υμας, αδελφοι, ειδεναι τους κοπιωντας εν υμιν,

REB – 12 _____ WE beg you, _____, friends, to _____ acknowledge those who are working so hard among you,

BT - ερωτώμεν δε υμας αδελφοι ειδεναι τους κοπιωντας εν υμιν

UBS – Ερωτώμεν δε υμας, αδελφοι, ειδεναι τους κοπιωντας εν υμιν

KJB – and are over you in the Lord, and admonish you;

AM – and taking the lead of you in [the] Lord and admonishing you,

NIV – who are over you in the Lord, and who admonish you.

TNIV – who care for you in the Lord and who admonish you.

JG – and taking the lead of you in (the) Lord, and warning you,

LTB – and taking the lead of you in *the* Lord, and warning you;

GNB/TEV – who guide and instruct you in the _____ Christian life.

RSV – and are over you in the Lord, and admonish you;

NRSV – and have charge of you in the Lord and admonish you;

CEV - who work _____ hard and _____ tell you how to live for _____ the Lord.

CEB – _____ leading you _____, and instructing you.

TR – και προϊσταμενους υμων εν Κυριω και νουθετουντας υμας,

REB – and _____ are your leaders and counsellors in the _____ Lord's fellowship.

BT - και προϊσταμενους υμων εν κυριω και νουθετουντας υμας

UBS – και προϊσταμενους υμων εν κυριω και νουθετουντας υμας,

KJB – 13 And to esteem them very highly in love for their work's sake.

AM – 13 and consider them most exceedingly in love because of the work of them.

NIV – 13 ____ Hold them in the highest regard in love because of their work.

TNIV – 13 ____ Hold them in the highest regard in love because of their work.

JG – 13 and esteem them most exceedingly in love because of the work of them.

LTB – 13 even esteem them most exceedingly in love because of their work.

GNB/TEV – 13 ____ Treat them with the greatest respect and love because of ____ the work they do.

RSV – 13 and to esteem them exceeding highly in love for their work's sake.

NRSV – 13 ____ esteem them very highly in love because of their work.

CEV – 13 ____ Show them ____ great respect and love because of their work.

CEB – 13 ____ Think of them highly with love because of their work.

TR – και ηγεισθαι αυτους υπερ εκ περισσου εν αγαπη δια το εργον αυτων.

REB – 13 ____ Hold them in the highest esteem and affection for ____ the work they do.

BT - και ηγεισθαι αυτους υπερ εκ περισσου εν αγαπη δια το εργον αυτων

UBS – και ηγεισθαι αυτους υπερεκπερισσως εν αγαπη δια το εργον αυτων.

KJB – *And* be at peace among yourselves.

AM – Be at peace among yourselves.

NIV - ____ Live in peace with each other.

TNIV – ____ Live in peace with each other.

JG – Be at peace among yourselves.

LTB – Be at peace among yourselves.

GNB/TEV – Be at peace among yourselves.

RSV – Be at peace among yourselves.

NRSV – Be at peace among yourselves.

CEV – Try to get along ____ with each other.

CEB – ____ Live in peace with each other.

TR – ειρηνευετε εν εαυτοις.

REB – ____ Live at peace among yourselves.

BT - ειρηνευετε εν εαυτοις

UBS – ειρηνευετε εν εαυτοις.

KJB – 14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded,

AM – 14 And we exhort you, brothers, admonish the idle, console the faint-hearted,

NIV – 14 And we urge you, brothers, warn those who are idle, encourage the timid,

TNIV – 14 And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened,

JG – 14 we exhort And you, brothers, warn the insubordinate, comfort the faint-hearted,

LTB – 14 And we exhort you, brothers, to warn the unruly ones, comfort those *that are* faint-hearted,

GNB/TEV – 14 ____ We urge you, _____ our friends, to warn the idle, encourage the timid,

RSV – 14 And we exhort you, brethren, admonish the disorderly, encourage the fainthearted,

NRSV – 14 And we urge you, _____ beloved, to admonish the idlers, encourage the faint hearted,

CEV – 14 ____ My friends, we beg you, _____, to warn _____, anyone who isn't living right. Encourage _____, anyone who feels left out,

CEB – 14 ____ Brothers and sisters, we urge you to warn those who are disorderly.

TR – παρακαλούμεν δε υμας, αδελφοι, νουθετειτε τους ατακτους, παραμυθισθε τους ολιγοψυχους,

REB – 14 ____ We urge you, _____, friends, to rebuke the idle, encourage the faint-hearted,

BT - παρακαλούμεν δε υμας αδελφοι νουθετειτε τους ατακτους παραμυθισθε τους ολιγοψυχους

UBS – Παρακαλούμεν δε υμας, αδελφοι, νουθετειτε τους ατακτους, παραμυθισθε τους ολιγοψυχους,

KJB – support the weak, be patient toward all *men*.

AM – hold on to the [ones] being weak, be longsuffering with all men.

NIV - help the weak, be patient with everyone

TNIV – help the weak, be patient with everyone.

JG – care for those being weak, be long-suffering toward all.

LTB – sustain the weak, be patient towards all.

GNB/TEV – help the weak, be patient with everyone.

RSV – support the weak, be longsuffering toward all.

NRSV – help the weak, be patient with all of them.

CEV – help all who are ____ weak, and be patient with everyone.

CEB – Comfort the discouraged. Help the weak. Be patient with everyone.

TR – αντεχεσθε των ασθενων, μακροθυμειτε προς παντας.

REB – support the weak, and be patient with everyone.

BT - αντεχεσθε των ασθενων μακροθυμειτε προς παντας

UBS – αντεχεσθε των ασθενων, μακροθυμειτε προς παντας.

KJB – 15 See that none render evil for evil unto any *man*; but ever follow that which is good,

AM – 15 See lest anyone evil instead of evil to anyone returns, but always the good follow ye

NIV – 15 Make sure that nobody pays back _____ wrong for _____ wrong, but always _____ try to be kind

TNIV – 15 Make sure that nobody pays back _____ wrong for _____ wrong, but always _____ strive to do what is good

JG – 15 See (that) not anyone evil for evil to anyone returns, but always the good follow
 LTB – 15 See *that* no one returns evil for evil to anyone, but always pursue the good,
 GNB/TEV – 15 See that no one pays back _____ wrong for _____ wrong, but at all times
 _____ make it your aim to do _____ good
 RSV – 15 See that none render unto any one evil for evil; but always follow after that
 which is good,
 NRSV – 15 See that none of you repays evil for evil, but always _____ seek to do _____
 good
 CEV – 15 Don't _____, be hateful to people, just because they
are hateful to you. Rather, _____ be _____ good
 CEB – 15 Make sure no one repays _____ a wrong with _____ a wrong, but always
 pursue the good
 TR – ορατε μη τις κακον αντι κακου τινη αποδω, αλλα παντοτε το αγαθον διωκετε
 REB – 15 See to it that no one pays back _____ wrong for _____ wrong, but always
 _____ aim at what is best
 BT - ορατε μη τις κακον αντι κακου τινη αποδω αλλα παντοτε το αγαθον διωκετε
 UBS – ορατε μη τις κακον αντι κακου τινη αποδω, αλλα παντοτε το αγαθον διωκετε

KJB – both among yourselves, and to all *men*.
 AM – in regard to one another and in regard to all men.
 NIV – to each other and to everyone else.
 TNIV – for each other and for everyone else.
 JG – even toward one another and toward all.
 LTB – both towards one another and towards all.
 GNB/TEV – to one another and to all people.
 RSV – one toward another, and toward all.
 NRSV – to one another and to all.
 CEV – to each other and to everyone else.
 CEB – for each other and everyone else.
 TR – και εις αλληλους και εις παντας.
 REB – for each other and for all.
 BT - και εις αλληλους και εις παντας
 UBS – _____ εις αλληλους και εις παντας.

KJB – 16 Rejoice evermore.
 AM – 16 Always rejoice ye,
 NIV – 16 Be joyful always;
 TNIV – 16 Rejoice always,
 JG – 16 always Rejoice.
 LTB – 16 Rejoice always.
 GNB/TEV – 16 Be joyful always,
 RSV – 16 Rejoice always;

NRSV – 16 Rejoice always,

CEV – 16 Always be joyful

CEB – 16 Rejoice always.

TR – παντοτε χαιρετε,

REB – 16 Always be joyful;

BT - παντοτε χαιρετε

UBS – Παντοτε χαιρετε,

KJB – 17 Pray without ceasing.

AM – 17 unceasingly pray,

NIV – 17 pray continually;

TNIV – 17 pray continually,

JG – 17 without ceasing Pray.

LTB – 17 Pray without ceasing.

GNB/TEV – 17 pray at all times,

RSV – 17 pray without ceasing;

NRSV – 17 pray without ceasing,

CEV – 17 and never stop praying.

CEB – 17 Pray continually.

TR – αδιαλειπτως προσευχεσθε,

REB – 17 Pray continually;

BT - αδιαλειπτως προσευχεσθε

UBS – αδιαλειπτως προσευχεσθε,

KJB – 18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

AM – 18 in everything give thanks; for this [is] [the] will of God in Christ Jesus in regard to you.

NIV – 18 give thanks in all circumstances; for this is God's will for you in Christ Jesus.

TNIV – 18 give thanks in all circumstances; for this is God's will for you in Christ Jesus.

JG – 18 In everything give thanks, this for (is) (the) the will of God in Christ Jesus to you.

LTB – 18 In everything give thanks, for this *is the* will of God in Christ Jesus toward you.

GNB/TEV – 18 be thankful in all circumstances. _____ This is _____ what God wants _____ from you in your life in union with Christ Jesus.

RSV – 18 in everything give thanks: for this is the will of God in Christ Jesus to you-ward.

NRSV – 18 give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

CEV – 18 Whatever happens, _____; keep thanking _____ God because of _____ Jesus Christ _____. This is what God wants you to do.

CEB – 18 Give thanks in every situation because this is God's will for you in Christ Jesus.

TR – εν παντι ευχαριστητε: τουτο γαρ θελημα θεου εν Χριστω Ιησου εις υμας.

REB – 18 give thanks _____ whatever happens; for this is what _____
 _____ God wills for you in Christ Jesus.

BT - εν παντι ευχαριστειτε: τουτο γαρ θελημα θεου εν χριστω ιησου εις υμας

UBS – εν παντι ευχαριστειτε: τουτο γαρ θελημα θεου εν Χριστω Ιησου εις υμας.

KJB – 19 Quench not the Spirit.

AM – 19 The Spirit do not quench,

NIV – 19 Do not put out the Spirit's fire;

TNIV – 19 Do not quench the Spirit.

JG – 19 The Spirit not do quench.

LTB – 19 Do not quench the Spirit.

GNB/TEV – 19 Do not _____ restrain the Holy Spirit;

RSV – 19 Quench not the Spirit;

NRSV – 19 Do not quench the Spirit.

CEV – 19 Don't _____ turn away God's Spirit

CEB – 19 Don't _____ suppress the Spirit.

TR – το Πνευμα μη σβεννυτε,

REB – 19 Do not _____ stifle inspiration

BT - το πνευμα μη σβεννυτε

UBS – το πνευμα μη σβεννυτε,

KJB – 20 Despise not prophesyings.

AM – 20 prophecies not despise,

NIV – 20 do not treat prophecies with contempt.

TNIV – 20 Do not treat prophecies with contempt

JG – 20 Prophecies not despise.

LTB – 20 Do not despise prophecies.

GNB/TEV – 20 do not despise inspired messages.

RSV – 20 despise not prophesyings;

NRSV – 20 Do not despise _____ the words of prophets,

CEV – 20 _____ or ignore prophecies.

CEB – 20 Don't _____ brush off Spirit-inspired messages,

TR – προφητειας μη εξουθενειτε:

REB – 20 or _____ despise _____ prophetic utterances

BT - προφητειας μη εξουθενειτε

UBS – προφητειας μη εξουθενειτε:

KJB – 21 Prove all things; hold fast that which is good.

AM – 21 and all things prove, the good hold fast;

NIV – 21 Test everything. Hold on to the good.

TNIV – 21 but test them all; hold on to what is good,

JG – 21 All things test, the good hold fast.

LTB – 21 Test all things, hold fast to the good.

GNB/TEV – 21 Put all things to the test: keep what is good

RSV – 21 prove all things; hold fast that which is good

NRSV – 21 but test everything; hold fast to what is good;

CEV – 21 Put everything to the test. _____ Accept ____ what is good.

CEB – 21 but _____ examine everything carefully and hang on to what is good.

TR – παντα δε δοκιμαζετε, το καλον κατεχετε,

REB – 21 but test them all; keep hold of what is good

BT - παντα δε δοκιμαζετε το καλον κατεχετε

UBS – παντα δε δοκιμαζετε, το καλον κατεχετε,

KJB – 22 Abstain from all appearance of evil.

AM – 22 from every form of evil abstain.

NIV – 22 Avoid every kind of evil.

TNIV – 22 reject every kind of evil.

JG – 22 From every form of evil keep back.

LTB – 22 Keep back from every form of evil.

GNB/TEV – 22 and avoid every kind of evil.

RSV – 22 abstain from every form of evil.

NRSV – 22 abstain from every form of evil.

CEV – 22 and don't have anything to do with _____ evil.

CEB – 22 Avoid every kind of evil.

TR – απο παντος ειδους πονηρου απεχεσθε.

REB – 22 and avoid all forms of evil.

BT - απο παντος ειδους πονηρου απεχεσθε

UBS – απο παντος ειδους πονηρου απεχεσθε.

KJB – 23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit

AM – 23 And [him] self the God – of peace may he sanctify you complete, and entire of you the spirit

NIV – 23 May God himself, the God of peace, sanctify you through and through. May your whole spirit,

TNIV – 23 May God himself, the God of peace, sanctify you through and through. May your whole spirit,

JG – 23 Himself And, the God of peace, may He sanctify you fully, and whole of you the spirit,

LTB – 23 And may the God of peace Himself fully sanctify you, and may your whole spirit

GNB/TEV – 23 May the God ____ who gives us peace make you holy in every way and keep your whole being –

RSV – 23 And the God of peace himself sanctify you wholly; and may your spirit

NRSV – 23 May the God of peace himself sanctify you entirely; and may your _____ spirit

CEV – 23 I pray that _____ God, who gives _____ peace, will make you completely holy. And may your _____ spirit,

CEB – 23 Now, may the God of peace himself cause you to be completely _____ dedicated to him;

TR – Αυτος δε ο θεος της ειρηνης αγιασαι υμας ολοτελεις, και ολοκληρον υμων το πνευμα

REB – May God himself, the God of peace, make you holy through and through,

BT - αυτος δε ο θεος της ειρηνης αγιασαι υμας ολοτελεις, και ολοκληρον υμων το πνευμα

UBS – Αυτος δε ο θεος της ειρηνης αγιασαι υμας ολοτελεις, και ολοκληρον υμων το πνευμα

KJB – and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

AM –and the soul and the body blamelessly in (at) the presence of the Lord of us Jesus Christ may be kept.

NIV - soul and body be kept blameless at the coming of our Lord Jesus Christ.

TNIV – soul and body be kept blameless at the coming of our Lord Jesus Christ.

JG – and the soul, and the body, blamelessly at the coming of the Lord of us, Jesus Christ may be kept.

LTB – and soul and body be kept blameless at the coming of our Lord Jesus Christ.

GNB/TEV – spirit, soul, and body – free from every fault at the coming of our Lord Jesus Christ.

RSV – and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

NRSV – and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ.

CEV – soul, and body be kept healthy and faultless until _____ our Lord Jesus Christ returns.

CEB – and may your _____ spirit, soul, and body be kept intact and blameless at our Lord Jesus Christ's coming.

TR – και η ψυχη και το σωμα αμεμπτως εν τη παρουσια του Κυριου ημων Ιησου Χριστου τηρηθειη.

REB – and _____ keep you sound in spirit, soul, and body, _____ free of any fault _____ when _____ our Lord Jesus Christ comes.

BT - και η ψυχη και το σωμα αμεμπτως εν τη παρουσια του κυριου ημων ιησου χριστου τηρηθειη

UBS – και η ψυχη και το σωμα αμεμπτως εν τη παρουσια του κυριου ημων Ιησου Χριστου τηρηθειη.

KJB – 24 Faithful *is* he that calleth you, who also will do *it*.
 AM – 24 Faithful [is] the [one] calling you, who indeed will do [it].
 NIV – 24 The one who calls you is faithful and he will do it.
 TNIV – 24 The one who calls you is faithful, and he will do it.
 JG – 24 Faithful (is) He calling you, who also will do (it).
 LTB – 24 *He* who calls you *is* faithful, who also will perform *it*.
 GNB/TEV – 24 He who calls you will do it, because he is faithful.
 RSV – 24 Faithful is he that calleth you, who will also do it
 NRSV – 24 The one who calls you is faithful, and he will do this.
 CEV – 24 _____ The one who _____ chose you can be trusted, and he will do this.
 CEB – 24 The one who is calling you is faithful and will do this.
 TR – πιστος ο καλων υμας, ος και ποιησει.
 REB – 24 He who calls you _____ keeps faith; _____ he will _____ do it.
 BT - πιστος ο καλων υμας ος και ποιησει
 UBS – πιστος ο καλων υμας, ος και ποιησει.

KJB – 25 Brethren, pray for us.
 AM – 25 Brothers, pray ye also concerning us.
 NIV – 25 Brothers, pray for us.
 TNIV – 25 Brothers and sisters, pray for us.
 JG – 25 Brothers, pray concerning us.
 LTB – 25 Brothers, pray concerning us.
 GNB/TEV – 25 Pray also for us, friends.
 RSV – 25 Brethren, pray for us.
 NRSV – 25 _____, Beloved, pray for us.
 CEV – 25 _____, Friends, please pray for us.
 CEB – 25 Brothers and sisters, pray for us.
 TR – Αδελφοι, προσευχεσθε περι ημων.
 REB – 25 _____, Friends, pray for us also.
 BT - αδελφοι προσευχεσθε περι ημων
 UBS – Αδελφοι, προσευχεσθε [και] περι ημων.

KJB – 26 Greet all the brethren with an holy kiss.
 AM – 26 Greet ye the brothers all with kiss a holy.
 NIV – 26 Greet all the brothers with a holy kiss.
 TNIV – 26 Greet all God's people with a holy kiss.
 JG – 26 Greet the brothers all with kiss a holy.
 LTB – 26 Greet all the brothers with a holy kiss.
 GNB/TEV – 26 Greet all the _____ believers with the _____ kiss of peace.
 RSV – 26 Salute all the brethren with a holy kiss.

NRSV – 26 Greet all the brothers and sisters with a holy kiss.

CEV – 26 _____ . Give the Lord's followers a warm greeting.

CEB – 26 Greet all the brothers and sisters with a holy kiss.

TR – Ασπασασθε τους αδελφους παντας εν φιληματι αγιω.

REB – 26 Greet all _____ our fellow-Christians with _____ the kiss of peace.

BT – ασπασασθε τους αδελφους παντας εν φιληματι αγιω

UBS – Ασπασασθε τους αδελφους παντας εν φιληματι αγιω.

KJB – 27 I charge you by the Lord that this epistle be read unto all the holy brethren.

AM – 27 I adjure you [by] the Lord to be read the (this) epistle to all the _____ brothers.

NIV – 27 I charge you before the Lord to have this letter read to all the _____ brothers.

TNIV – 27 I charge you before the Lord to have this letter read to all the _____ brothers and sisters.

JG – 27 I charge you by the Lord to be read the epistle to all the holy brothers.

LTB – 27 I charge you by the Lord that this letter be read to all the holy brothers.

GNB/TEV – 27 I urge you by the authority of the Lord to read this letter to all the _____ believers.

RSV – 27 I adjure you by the Lord that this epistle be read unto all the _____ brethren.

NRSV – 27 I solemnly command you by the Lord that this letter be read to all _____ of them.

CEV – 27 In the name of the _____ Lord I beg you to read this letter to all _____ his followers.

CEB – 27 By the Lord's authority, I order all of you _____ to have this letter read aloud to all the _____ brothers and sisters.

TR – ορκιζω υμας τον Κυριον, αναγνωσθηναι την επιστολην πασι τοις αγιοις αδελφοις.

REB – 27 I adjure you by the Lord to have this letter read to them all. _____

BT - ορκιζω υμας τον κυριον αναγνωσθηναι την επιστολην πασιν τοις αγιοις αδελφοις

UBS – Ενορκιζω υμας τον κυριον αναγνωσθηναι την επιστολην πασιν τοις _____ αδελφοις.

KJB – 28 The grace of our Lord Jesus Christ *be* with you. Amen.

AM – 28 The grace of the Lord of us Jesus Christ [be] with you. _____

TNIV – 28 The grace of our Lord Jesus Christ be with you. _____

JG – 28 The grace of the Lord of us, Jesus Christ, (be) with you. Amen.

LTB – 28 The grace of our Lord Jesus Christ *be* with you. Amen.

GNB/TEV – 28 The grace of our Lord Jesus Christ be with you. _____

RSV – 28 The grace of our Lord Jesus Christ be with you. _____

NRSV – 28 The grace of our Lord Jesus Christ be with you. _____

CEV – 28 I pray that _____ our Lord Jesus Christ will be kind to _____
you! _____

CEB – 28 The grace of our Lord Jesus Christ be with all of you. _____

TR – Η χάρις του Κυρίου ημών Ιησού Χριστού μεθ υμών. αμην.

REB – 28 The grace of our Lord Jesus Christ be with you! _____

BT - η χάρις του κυρίου ημών ιησου χριστου μεθ υμων αμην

UBS – Η χάρις του κυρίου ημών Ιησού Χριστού μεθ υμών. _____

IN CONCLUSION

The Dynamic Equivalence/Modernized Versions Movement may be summed up in one sentence. It is a movement of those who desire to change the Scriptures from what the LORD has said to what they want said. Therefore, we must respectfully disagree with the foundational premise and many of the conclusions in the book entitled *The King James Controversy Can You Trust Modern Translations?* by James White on the basis of the accuracy of content of the biblical text and on the method of translation applied. Consequently, we will continue to use and defend the King James Bible, the *Textus Receptus*, and the Byzantine/Majority text-base. We choose the English KJV not because we are “King James Only” (a term Mr. White frequently uses to stereotype those who use and defend the King James Bible) or disciples of the teachings of Peter Ruckman (“Ruckmanites”), but because we believe, for valid reasons, that the King James Bible is more accurate and trustworthy than the dynamic equivalence modern translations.

In his book *Which Bible?* David Otis Fuller wrote about a personal conversation that Herman Hoskier had one evening with his friend Dean John William Burgon (1813-1888) before his death. Dean Burgon assured Herman Hoskier, “As surely as it is dark now, and as certainly as the sun will rise tomorrow morning, so surely will the traditional text be vindicated and the views I have striven to express be accepted. I may not live to see it. Most likely I shall not. But it will come.” (80) May your eyes be opened and may your heart be enlightened by the Spirit of truth in the Scriptures of truth (Psalm 12:6-7; 119:130-173, Matthew 4:4; 24:35, John 8:31-32, 8:47; 16:13; 17:6-8).

End Notes:

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21. The Preface of the NRSV from the website of the National Council of Churches
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