1 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, 1 Corinthians 16:14, Ephesians 1:15-16, Colossians 1:4; 3:23-24)

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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.” – Christ Jesus (Mt. 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!”
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.* (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—unequalled, 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.” (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 our **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 1 Thessalonians
7) We will conclude with a word by word and verse by verse comparison of fifteen translations of 1 Thessalonians. To enhance our comparison, two interlinear translations and three Greek translations of 1 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.\textsuperscript{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, uncial, numbered uncial, 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.*”

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. 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 αδελφοί.

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 design change 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 \(\alpha\delta\epsilon\lambda\phi\iota\) is mistranslated in the REB. In place of “brothers” or “brethren,” we find the words “my friends” used six times in 1 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 1 Thes. 4:1; 4:13; 5:4; 5:12 and 5:14. The change is to “fellow-Christians” in 1 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 \(\alpha\delta\epsilon\lambda\phi\iota\) 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 1 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 1 Thessalonians include:
1) Changing the words, “το Πνεῦμα μη σβενυτε,” (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 1 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 “παραγγελίας” (TR, BT, UBS) of 1 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 παραγγελίας, “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 “παραγγελίας.” 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 “οργής” (TR, BT, UBS) in 1 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, “οργής” in the contexts of 1 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.” (2 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 “οργής” 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 1 Thes. 1:3 the words “produced,” “prompted” and “inspired” are added in the NIV and TNIV. In 1 Thes. 1:5 – “simply” and “lived” are added in the NIV and TNIV. 1 Thes. 2:2 is changed with the addition of “but with the help” in the NIV and TNIV. In 1 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 1 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 (2 Corinthians 5:21, 1 Peter 2:21-22).

Add two more erroneous translations found in the Good News Translation / Today’s English Version of 1992. In 1 Peter 1:19 “but with precious blood...of Christ.” (rough reading from Alfred Marshall) (26) is chaged 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 “αλλὰ τίμων σιμάτος...Χριστοῦ.” Notice that the “precious blood” (“τίμων σιμάτος”) 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 “ἐν τῷ σιμάτῳ σου ἐκ...” 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 Sinaticus (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 (1 Thessalonians 2:13). As Christians, how we live will determine our rewards in Heaven (2 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,…” (2 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.” (Revelation 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 1 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 (2 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.” (2 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 (1 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.” (1 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. 2 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** (2 Samuel 23:2, Acts 1:17, 2 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, 1 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.” (1 Corinthians 2:13)

2. **All parts** of the Bible were inspired by the Holy Spirit (2 Timothy 3:16-17). “All scripture is given by inspiration of God,...” (2 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” (meaning 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, 1 Corinthians 16:13, Colossians 1:23; 2:6-7, 1 Timothy 4:1-3; 6:10, 2 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.\textsuperscript{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 my 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 \textit{present} and the people \textit{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).\textsuperscript{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. 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 1 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.” (1 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 (2 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 (i.e., globalist) synthesis of religious worship to come under the leadership of the antichrist and his false prophet (Daniel 7-11, 2 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.” (2 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.) Wescott (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 the Roman Catholic church, 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 naive anthropomorphism of the Old Testament, substituting, e.g., the 'power' for the 'hand' of God, and His 'glory' for His 'robe' in Is 6:1 (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 51:12 (Psalm 51:12) the Stoical ἄνωθεν 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 διδασκαλεῖον in close relation to the Church...The aim was the acquisition of γνῶσις --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 \( \Delta \delta \alpha \sigma \kappa \alpha \lambda \alpha \zeta \) (This intention is implied in \textit{Paed.} ii. 76, iii. 97, and other places). This would have completed the series began in the \( \Pi \rho \omega \tau \epsilon \nu \tau \iota \kappa \omicron \zeta \) and continued in the \( \Pi \alpha \iota \delta \alpha \gamma \omega \omicron \omicron \omicron \zeta \), initiating the reader into the higher \( \gamma \nu \omega \omicron \omicron \iota \zeta \). 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 \textit{Miscellanies} and the non-fulfillment of the design for a \textit{Didascalus} is of great importance for the understanding of Clement’s theology. In \textit{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 \textit{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 4\textsuperscript{th} 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 17\textsuperscript{th} 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 1 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 BC.) 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 1 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? The importance of theologically oriented variations, on the other hand, far outweighs their actual numerical count.

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; 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. (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, 2 Corinthians 11:4, 1 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, “Πιστεύει καὶ αὐτὴ Σάρρα δυναμὶ εἰς καταβολὴν σπέρματος ἐλαβεν καὶ παρὰ καιρον ἡλικίᾳ, επεὶ πιστὸν ἡγεσιάτο τὸν ἐπαγγελμένον.” (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 \( \sigma\alpha\rho\kappa\omicron\omicron\zeta \) 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 \( \sigma\alpha\rho\kappa\omicron\omicron\zeta \) accurately translated from the underlying Greek text of Galatians 5:16-24 in the NIV, TNIV, GNT/TEV or CEB? No!

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, 1 Kings 14:24; 15:12; 22:46, and 2 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 1 Kings 14:24; 15:12; 22:46, and 2 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 is not other Scriptures. The central issue is how qadesh was translated in Deut. 23:17, 1 Kings 14:24; 15:12; 22:46, and 2 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 1 Kings 14:24; “the sodomites” (plural) in 1 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 Bible 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 παρθένος 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 παρθένος 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 παρθένος 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 1 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 γυναίκα μη απεσταλα 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 εκ πιστεος εις πιστιν 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 αὐτοις 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 ακολούθει in this text is not “he is” it is “he follows.” And the correct translation of μεθ ημων 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 Olivetan (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 style 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 ρ66. 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 ρ66 corrects from the Byzantine to the Alexandrian text-type, also
John 7:40 and 8:54, where ρ66 again corrects from the Byzantine to the
combination of Alexandrian and Western type, and in John 12:9, where ρ66
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
ρ46 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 ρ13* and ρ46 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. 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 (Kl, 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.” 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.” 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?

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.

…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.

…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. 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” readings 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 pitiably 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.”

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.” 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.” (2 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 Brugge 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
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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 there 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.” 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. This led to the publication in 1968 of the “Guiding Principles for Interconfessional Cooperation in Translating the Bible.” In France, scholars were already busy with a joint Catholic-Protestant translation project. 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. 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. 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. 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...

“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 deuterocanonical 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.” (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 “Deuterocanonical” 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, globalist “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 globalist, 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 1 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 Apollo 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 (1 Thess. 3:6). Nevertheless, he reported that there were some ethical problems (1 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 (1 Thess. 4:13-18). Despite these problems and the persecution that they had faced, the church at Thessalonica had faithfully spread the gospel (1 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, John 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 sluggard 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 (1 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 Christ and His New Testament Scriptures. In 1 Corinthians 16:14 Christians are instructed to do all our work with Christian love. Also, we are taught the characteristics of Christian love in 1 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 1 THESSALONIANS

“Prove all things; hold fast that which is good.” – Paul (1 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 1 Thessalonians in our study: 1) The English “rough reading” of 1 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 1 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 1 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.
1 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
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,
12) I Thessalonians chapter one from the Textus Receptus: Πάυλος καὶ Σιλουανός καὶ Τιμόθεος,
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:

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.

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 - Χαρίζεις υμῖν καὶ εἰρήνη απὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

REB – Grace to you and peace.

BT - χαρίζεις υμῖν καὶ εἰρήνη απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ

UBS - Χαρίζεις υμῖν καὶ εἰρήνη

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.
CEB – 2 We always _______ _______ thank ___ God for all of you when we mention you constantly in our prayers.
TR - Ευχαριστούμεν το θεο 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 - ευχαριστούν το θεο παντοτε περι παντων υμων, μνειαν υμων ποιουμενοι επι των προσευχων ημων
UBS - Ευχαριστούμεν το θεο 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 - αδιάλειπτως μνημονεύοντες ὑμῶν τοῦ εργοῦ τῆς πίστεως, καὶ τοῦ κοποῦ τῆς ἀγάπης, καὶ τῆς υπομονῆς τῆς ἐλπίδος
REB - 3 We continually call to mind, before our God and Father, how your faith has shown itself in action,
BT - αδιάλειπτως μνημονεύοντες ὑμῶν τοῦ εργοῦ τῆς πίστεως, καὶ τοῦ κοποῦ τῆς ἀγάπης, καὶ τῆς υπομονῆς τῆς ἐλπίδος
UBS - αδιάλειπτως μνημονεύοντες ὑμῶν τοῦ εργοῦ τῆς πίστεως καὶ τοῦ κοποῦ τῆς ἀγαπῆς καὶ τῆς ὑπομονῆς τῆς ἐλπίδος

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 the 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 – τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εμπρόσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,
REB – your love in labour, and your hope of our Lord Jesus Christ in perseverance.
BT - τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ εμπρόσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν
UBS – τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εμπρόσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

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.
Our friends, we know that God loves you and has chosen you to be his own.

Knowing, brethren beloved of God, your election,

For we know, brothers and sisters beloved by God, that he has chosen you, to be his own.

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

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

My dear friends, beloved by God, we are certain that he has chosen you.

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

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
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 – καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε ὅτι εἰς ὑμᾶς ἐγεννηθήμεν ἐν ὑμῖν δι’ ὑμᾶς.
REB – and with strong conviction. You know what we were like for your sake when we were with you.
BT – καὶ ἐν πληροφορίᾳ πολλῇ καθὼς οἴδατε ὅτι εἰς ὑμᾶς ἐγεννηθήμεν ἐν ὑμῖν δι’ ὑμᾶς
UBS – καὶ ______ πληροφορίᾳ πολλῇ, καθὼς οἴδατε ὅτι εἰς ὑμᾶς ἐγεννηθήμεν ἐν ὑμῖν δι’ ὑμᾶς.

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 – καὶ ὑμεῖς μιμήται ἡμῶν εἰς παράδειγμα ἡμῶν καὶ τοῦ Κυρίου,
REB – 6 _______ You, in turn, ________ ________ ___ followed the example set by us and by ___ the Lord;
BT - καὶ υμεῖς μιμήται ἡμῶν εἰς παράδειγμα ἡμῶν καὶ τοῦ κυρίου
UBS – καὶ υμεῖς μιμήται ἡμῶν εἰς παράδειγμα ἡμῶν καὶ τοῦ κυρίου,

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 λόγον εν θλιψει πολλή μετα χαρας Πνευματος Αγιου,
REB – ________ ________ welcome you gave the message meant ___ grave suffering for you, yet you rejoiced _______ ____ in the Holy Spirit;
BT - δεξαμενοι τον λόγον εν θλισει πολλη μετα χαρας πνευματος αγιου
UBS – δεξαμενοι τον λογον εν θλισει 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.
As a result you became an example to all the believers in Macedonia and Achaia.

And so you have become a model for all believers in Macedonia and in Achaia.

The Lord’s message rang out from you not only in Macedonia and Achaia.

The Lord’s message rang out from you not only in Macedonia and Achaia.

The Lord’s message rang out from you, not only in Macedonia and Achaia.

For from you the word of the Lord rang out; and not in Macedonia and Achaia alone,

but also in every place your faith to God-ward is gone forth;
Now the news of your faith in God is known all over the world. The news about your faithfulness to God has spread everywhere your faith in God has become common knowledge.
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 – αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅπως ἔσχομεν πρὸς ὑμᾶς,

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

BT - αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅπως ἔσχομεν πρὸς ὑμᾶς

UBS – αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅπως ἔσχομεν πρὸς ὑμᾶς,

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 – καὶ πῶς εἴπεστε πρὸς τὸν θεόν ἀπὸ τῶν εἰδώλων, δουλεύειν θεω ζωντι και ἀληθίνω,

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

BT - καὶ πῶς εἴπεστε πρὸς τὸν θεόν ἀπὸ τῶν εἰδώλων, δουλεύειν θεω ζωντι και ἀληθίνω

UBS – καὶ πῶς εἴπεστε πρὸς τὸν θεόν ἀπὸ τῶν εἰδώλων δουλεύειν θεω ζωντι και ἀληθίνω,

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 – καὶ αναμένειν τον υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὁ ἐγείρεν ἐκ νεκρῶν,
REB – 10 and to wait expectantly for his Son from heaven, whom he raised from the dead,
BT – καὶ αναμένειν τον υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν ὁ ἐγείρεν ἐκ τῶν νεκρῶν
UBS – καὶ αναμένειν τον υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὁ ἐγείρεν ἐκ τῶν νεκρῶν,

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 – Ἰησοῦν, τὸν ρυμένον ἡμᾶς ἀπὸ τῆς ὁργῆς τῆς ἐρχόμενης.
REB – Jesus our deliverer from the ________ retribution to come.
BT - Ἰησοῦν, τὸν ρυμένον ἡμᾶς ἀπὸ τῆς ὁργῆς τῆς ἐρχόμενης
UBS – Ἰησοῦν τὸν ρυμένον ἡμᾶς ek τῆς ὁργῆς τῆς ἐρχόμενης.
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 n ______ 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 – ἀλλὰ καὶ προπαθοῦντες καὶ υβρισθεντες, καθὼς οἶδατε, εν Φιλιπποῖς,

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

UBS – ἀλλὰ προπαθοῦντες καὶ υβρισθεντες καθὼς οἶδατε εν Φιλιπποῖς

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 – επαρρησιασάμεθα εν τῷ θεῷ ἡμῶν λαλήσας πρὸς υμᾶς τῷ εὐαγγελίῳ τοῦ θεοῦ εν πολλῷ αγώνι.

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

BT - επαρρησιασάμεθα εν τῷ θεῷ ἡμῶν λαλήσας πρὸς υμᾶς τῷ εὐαγγελίῳ τοῦ θεοῦ εν πολλῷ αγώνι

UBS – επαρρησιασάμεθα εν τῷ θεῷ ἡμῶν λαλήσας πρὸς υμᾶς τῷ εὐαγγελίῳ τοῦ θεοῦ εν πολλῷ αγώνι.

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

For our appeal was not of error, nor of uncleanness, nor in guile;

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

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

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

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

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

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

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

but as we were allowed of God to be put in trust with the gospel, even so we speak;

but as we have been approved by God to be entrusted with the gospel so we speak;

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

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

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

God was pleased to trust us with his message.

Rather, we have been examined and approved by God to be trusted with the good news, and that's exactly how we speak.
TR – ἀλλὰ καθὼς δεδομένα ὑπὸ τοῦ θεοῦ πιστεύησαι τὸ εὐαγγέλιον, οὐτω λαλοῦμεν.
REB – 4 but God has approved us as fit to be entrusted with the gospel. So when we preach,
BT - ἀλλὰ καθὼς δεδομένα ὑπὸ τοῦ θεοῦ πιστεύησαι τὸ εὐαγγέλιον ουτω λαλοῦμεν
UBS – ἀλλὰ καθὼς δεδομένα ὑπὸ τοῦ θεοῦ πιστεύησαι τὸ εὐαγγέλιον ουτω λαλοῦμεν,

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 – οὐχ ως ἀνθρώποις ἀρεσκοντες ἀλλὰ το θεο το δοκιμάζοντι τας καρδίας ημὼν.
REB – we do not curry favour with men; we seek only the favour of God, who is continually testing our hearts.
BT - οὐχ ὡς ἀνθρώποις ἀρεσκοντες ἀλλὰ το θεο το δοκιμάζοντι τας καρδίας ημὼν
UBS – οὐχ ὡς ἀνθρώποις ἀρεσκοντες, ἀλλὰ θεο το δοκιμάζοντι τας καρδίας ημὼν.

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 – οὔτε γὰρ ποτὲ έν λόγῳ κολακείαις εγενηθήμεν, καθὼς οἴδατε,
We have never resorted to flattery, as you have cause to know;

nor a cloak of covetousness; God is witness:

nor a cloak of covetousness, God is witness;

nor a cloak of covetousness; God is witness;

nor a cloak of covetousness; God is witness;

nor a cloak of covetousness, God is witness;

nor a cloak of covetousness, God is witness;

nor a cloak of covetousness, God is witness;

nor a cloak of covetousness, God is witness;

nor a cloak of covetousness, God is witness;

nor a cloak of covetousness, God is witness;
REB – 6 We have never sought honor from men, not from you or from anyone else.

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’ εγενήθημεν ἡπείροι εν μεσω υμων. ὡς εν τρόφος θαλπη τα εαυτης τεκνα

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

BT - ἀλλ’ εγενήθημεν ἡπείροι εν μεσω υμων ως εν τρόφος θαλπη τα εαυτης τεκνα

NA – ἀλλ’ εγενήθημεν ἡπείροι εν μεσω υμων. ὡς εαν τρόφος θαλπη τα εαυτης τεκνα

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, ομειρομένοι υμών, εὐδοκούμεν μεταδόουναι υμίν

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

BT - οὕτως ομειρομένοι υμών εὐδοκούμεν μεταδόουναι υμίν

NA – οὕτως ομειρομένοι υμών ηµεµοῦµεν µεταδοοῦναι υµίν

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.
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 ______ selves, because you have 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 – οὐ μονὸν τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς εαυτών ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγενηθήσε.

REB – not only the gospel of God but our very ______ ______ selves: __________

that is how dear you had become to us!

BT - οὐ μονὸν τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς εαυτών ψυχὰς διότι ἀγαπητοὶ ἡμῖν γεγενηθήσε

UBS – οὐ μονὸν τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς εαυτών ψυχὰς, διότι ἀγαπητοὶ ἡμῖν εγενήθητε.

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 – μνημονεύετε γαρ, αδέλφοι, τὸν κοπὸν ἡμῶν καὶ τὸν μοχθὸν νυκτὸς γαρ καὶ ἡμέρας εργαζόμενοι, προς

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

BT - μνημονεύετε γαρ αδέλφοι τὸν κοπὸν ἡμῶν καὶ τὸν μοχθὸν νυκτὸς γαρ καὶ ἡμέρας εργαζόμενοι προς
because we would not be chargeable to any of you, we preached unto you the gospel of God.

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

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

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

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

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

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

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

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

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

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

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

Both you and God are witnesses that we were pure and ______ ______ that our conduct toward you

Both you and God are witnesses that we were pure and ______ ______ honest and innocent

You and God are witnesses of how holy, just and blameless

You are witnesses, and God also, how holy and righteously and blamelessly

You are witnesses, and God also, how holy, righteous and blameless

You are witnesses, and God also, how pure, upright and blameless

You are witnesses, and God also, how holy, righteously and blamelessly

You and God are witnesses how holily and righteously and blamelessly

You are our witnesses, and so is God, ______ ______ ______ that our conduct toward you

You are witnesses, and so is God, how holy, righteous and blameless

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

You are witnesses, and so is God, of how holy, righteously and blamelessly

You and God are witnesses how holily and righteously and blamelessly

You are our witnesses, and so is God, ______ ______ ______ that our conduct toward you

You and God are witnesses how holily and righteously and blamelessly
REB – 10 We call you to witness ___________, yes and God himself, how ___________ devout and just

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;
GBN/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 πιστεύουσιν εξενηθήμεν
REB – and blameless ______ ______ was our conduct towards you who ________ ________ are believers.
BT - υμιν τοις πιστεύουσιν εξενηθήμεν
UBS – υμιν τοις πιστεύουσιν εξενηθήμεν,

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
You also know we did everything for you that parents would do for their own children.

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

As you well know, we dealt with each one of you as a father deals with his children; just as parents treat their own children.

We appealed to you, encouraged you, and pleaded with you to live in a way that would honor God.

That you would walk worthy of God, who hath called you unto his 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 _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ _______ 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We also thank God constantly for this: when you accepted God’s word that you heard from us,

You accepted it, not as the word of men, but as what it truly is, God’s message, which indeed it is.

Instead of accepting it as a _________ __ ____________, human message, you accepted it as God’s message.

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 – ὑμεῖς γὰρ μιμήται εἰγενήθητε, ἀδελφοί, τῶν εἰκότων τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ιουδαίᾳ ἐν Χριστῷ Ιησοῦ
REB – 14 You, __________ my friends, __________ __________ have followed the example of the Christians in the churches of God in Judaea:
BT - ὑμεῖς γὰρ μιμήται εἰγενήθητε, ἀδελφοί, τῶν εἰκότων τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ιουδαίᾳ ἐν χριστῷ ισσου
UBS – ὑμεῖς γὰρ μιμήται εἰγενήθητε, ἀδελφοί, τῶν εἰκότων τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ιουδαίᾳ ἐν Χριστῷ Ιησοῦ,
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 – στὶ ταύτα επαθεί τα καὶ ὑμεῖς ὑπὸ τῶν ἱδίων συμφύλωτων, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ιουδαίων,
REB – ______ you ______ have _______ _______ _______ _______ been treated by your own country-men as they ______ were treated by the Jews,
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 Ἰησοῦν καὶ τους προφητας, καὶ ημας εκδιώξαντων,
REB – 15 who killed the Lord Jesus and the prophets and drove us out,
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 εθνεις λαλησαι ινα σωθωσιν,
REB – 16 _________ that they hinder us from telling the Gentiles ______ how they
may be saved.
BT - κωλυοντων ημας τοις εθνεις λαλησαι ινα σωθωσιν
UBS – κωλυοντων ημας τοις εθνεις 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 – εἰς το αναπληρωσαί αὐτῶν τὰς ἁμαρτίας παντὸς. ἐφθασε δὲ επ' αὐτοὺς η ὀργή εἰς τέλος.

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 - εἰς το αναπληρωσαί αὐτῶν τὰς ἁμαρτίας παντὸς. ἐφθασεν δὲ επ' αὐτοὺς η ὀργή εἰς τέλος

UBS – εἰς το αναπληρωσαί αὐτῶν τὰς ἁμαρτίας παντὸς. ἐφθασεν δὲ επ' αὐτοὺς η ὀργή εἰς τέλος.

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 – Ημείς δε, ἀδελφοί, απορροφισθέντες αφ υμον προς καιρον ωρας, προσώπω ου καρδία,

REB – 17 _____ ___, ___________, My friends, when for a short ______ spell you were lost to us – _______ out of sight

BT - ημείς δε ἀδελφοί απορροφισθέντες αφ υμον προς καιρον ωρας, προσώπω ου καρδία

UBS – Ημείς δε, ἀδελφοί, απορροφισθέντες αφ υμον προς καιρον ωρας προσώπω ου καρδία,

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 – περισσοτερῶς εσπούδασαμεν το προσώπων υμων ιδειν εν πολλή επιθυμία.

REB – but not __ _______ out of mind – we were exceedingly _______ anxious to see you again.

BT - περισσοτερῶς εσπούδασαμεν το προσώπων υμων ιδειν εν πολλή επιθυμία

UBS – περισσοτερῶς εσπούδασαμεν το προσώπων υμων ιδειν εν πολλή επιθυμία.

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 ενεκουεν 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 ενεκουεν ημας ο σατανας
UBS  – διοτι ηθελησαμεν ελθειν προς υμας, εγω μεν Παυλος και απαξ και δις, και ενεκουεν 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
Are not even ye in the presence of our Lord Jesus Christ at his coming?

Are not even ye – before the Lord of us Jesus in (at) the of him presence?

in the presence of our Lord Jesus ___ ___ ________ when he comes? Is it not you?

ing the presence of our Lord Jesus ___ ___ ________ when he comes? Is it not you?

Not even you before the Lord of us, Jesus Christ at the of Him coming?

Are you not even to be before our Lord Jesus Christ at His coming?

of our victory in the presence of our Lord Jesus ___ _____ ________ when he comes.

Are not even ye, before our Lord Jesus at his coming?

before our Lord Jesus at his coming? Is it not you?

and be like a ___ glorious crown to us?

Isn’t it all of you?

our Lord Jesus at his coming? What indeed but you?

For ye are our glory and joy.

for ye are the glory of us and the joy.

Indeed, you are our glory and joy.

Indeed, you are our glory and joy.

For are the glory of us and the joy.

For you are our glory and joy.

Indeed, you are our glory and joy!

Yes, you are our glory and joy!

You alone are our glory and joy!

You are our glory and joy!

You are our glory and our joy.

You are our glory and joy.

You are our glory and our joy.

You are our glory and our joy.
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 – Διό μηκετί 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 μηκετί στεγοντες, ευδοκησαμεν καταλειφθηναι εν αθηναις μονοι
UBS – Διο μηκετί 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 Τιμοθεου, τον αδελφον ημων και διακονον του θεου και συνεργον ημων
2 and sent Timothy, our __________ colleague and a fellow-worker ___ with God in the service of the gospel of Christ,

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 ευαγγελιῳ του Χριστοῦ, εἰς τὸ στηρίζαι υμᾶς καὶ παρακαλέσαι υμᾶς περὶ τῆς πίστεως υμῶν,

KJB – That no man should be moved by these afflictions:

AM – no one to be drawn aside by these afflictions.

NIV – so that no one would be unsettled by these trials.

TNIV – so that no one would be unsettled by these trials.

JG – no one to be drawn aside by afflictions these.

LTB – that no one be drawn aside by these afflictions.

GNB/TEV – 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 – We didn’t want _____ _______ any of you to be discouraged by all these troubles.
We didn't want any of you to be shaken by these problems.

and under all these hardships remain unshaken.

and under all these hardships remain unshaken.

for yourselves know that we are appointed thereunto.

for [your] selves ye know that to this we are appointed;

You know quite well that we were destined for them.

for you know quite well that we are destined for them.

For you know that to this we are appointed.

for yourselves know that we are appointed to this.

such persecutions are part of God's will for us.

Indeed, you yourselves know that this is what we are destined for.

You knew we would have to suffer.

You know very well that we were meant to go through this.

our appointed lot,

that here-unto we are appointed.

this is what we are destined for.

this is our appointed lot,

such persecutions are part of God's will for us.

For you know that to this we are appointed.

For you yourselves know that to this we are appointed.

For even when with you we were, we said before to you that we are about to be afflicted.

For even when with you we were, we said before to you that we are about to be afflicted;

For while we were still with you, we told you ahead of time that we were going to be persecuted;

For verily, when we were with you, we told you beforehand that we are to suffer affliction;

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 – καὶ γὰρ ὁτὲ πρὸς ὑμᾶς ἦμεν, προελεγομεν ὑµῖν ότι μελλόµεν θλιβεσθαι,

REB – 4 for when we were with you we ______ ________ warned you ____________ that we __________ bound to suffer hardship;

BT - καὶ γαρ οτε προς υμας ημεν προελεγομεν υμιν οτι μελλομεν θλιβεσθαι

UBS – καὶ 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 __________ know.

TNIV – And it _________ turned out that way, as you __________ 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 __________ 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 – as also it happened, and you know.

LTB – because of this, no longer enduring, I also sent to know the faith of you.

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.
That's why I sent Timothy to find out about your faithfulness when I couldn't stand it anymore.

This was why I could bear it no longer and sent to find out about your faith;

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 – μὴ πως εἰπεραςέν ὑμᾶς ο πειραζών καὶ εἰς κενὸν γενήται ο κοπὸς ἡμῶν.
REB – I was afraid that the tempter might have tempted you and our labour might be wasted.
BT - μὴ πως εἰπεραςέν ὑμᾶς ο πειραζών καὶ εἰς κενὸν γενήται ο κοπὸς ἡμῶν
UBS – μὴ πως εἰπεραςέν ὑμᾶς ο πειραζών καὶ εἰς κενὸν γενήται ο κοπὸς ἡμῶν.

KJB – 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith
But coming Timothy to us from you, and announcing good news to us (of) the faith.

NIV – But when Timothy came even now to us from you, and brought us glad tidings of your faith and love,

RSV – But when Timothy came even now to us from you, and brought us glad tidings of your faith and love,

NRSV – But Timothy had just now come to us from you, and has brought us the good news of your faith and love.

CEV – Timothy has come back from his visit with you and has told us about your faith and love.

CEB – Now Timothy has ______ returned to us from you and has given us good news about your ______ faithfulness and love!

TR – αρτι δε ολοθρος Τιμόθεου προς ημας αφ υμων, και ευαγγελισσαμενου 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 ολοθρος τιμοθεου προς ημας αφ υμων και ευαγγελισσαμενου ημιν την πιστιν

NA – αρτι δε ολοθρος τιμοθεου προς ημας αφ υμων και ευαγγελισσαμενου 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 – καὶ τὴν αγαπήν ὑμῶν, καὶ οτι ἔχετε μνεῖαν ἡμῶν αγάθην πάντοτε,
REB – _____ He tells us that you always ______ _______ ___________ think kindly of us,
BT - καὶ τὴν αγαπήν ὑμῶν καὶ οτι ἔχετε μνεῖαν ἡμῶν αγάθην πάντοτε
UBS – καὶ τὴν αγαπήν ὑμῶν, καὶ οτι ἔχετε μνεῖαν ἡμῶν αγάθην πάντοτε,

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 – ἐπιθυμοῦσιν ἡμᾶς ίδειν, καθαπερ καὶ ημείς ὑμᾶς
REB – and are ______ anxious to see us as we are to see you.
BT - ἐπιθυμοῦσιν ἡμᾶς ίδειν καθαπερ καὶ ημείς ὑμᾶς
UBS – ἐπιθυμοῦσιν ἡμᾶς ίδειν καθαπερ καὶ ημείς ὑμᾶς,

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 – διὰ τοῦτο παρεκκλήθημεν, ἀδελφοί, εὰν ὑμῖν επὶ πασὴ τῇ θλίψει καὶ αναγκῇ ἡμῶν διὰ τὴς ὑμῶν πίστεως

REB – 7 So amid all our difficulties and hardships we ________ are ________ reassured ________, ________, my friends, by the news of your faith.

BT - δια τουτο παρεκκληθημεν αδελφοι εφ υμιν επι παση τη θλιψει και αναγκη ημων δια της υμων πιστεως

UBS – δια τουτο παρεκκληθημεν, 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 – τινὰ γαρ εὐχαριστοῦσιν δύναμέθα τῷ θεῷ ανταποδοῦναι περὶ ὑμῶν,
REB – 9 ____ What thanks can we give to God in return for you?
BT - τινὰ γαρ εὐχαριστοῦσιν δύναμέθα τῷ θεῷ ανταποδοῦναι περὶ ὑμῶν
UBS – τινὰ γαρ εὐχαριστοῦσιν δύναμέθα τῷ θεῷ ανταποδοῦναι περὶ ὑμῶν

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 – εἰπὶ πασὴ τῇ χαρᾷ ἡ χαίρομεν διὶ ὑμᾶς εμπροσθῆνῃ τοῦ θεοῦ ἡμῶν,
REB – What thanks for all the joy ______ ________ you have brought us, making us
rejoice before our God __________________ _____ __
BT - εἰπὶ πασὴ τῇ χαρᾷ ἡ χαίρομεν διὶ ὑμᾶς εμπροσθῆνῃ τοῦ θεοῦ ἡμῶν
UBS – εἰπὶ πασὴ τῇ χαρᾷ ἡ χαίρομεν διὶ ὑμᾶς εμπροσθῆνῃ τοῦ θεοῦ ἡμῶν,

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 – Αυτός δε ο θεός και πατήρ ημών, και ο Κυρίος ημών Ιησούς Χριστός, κατευθύναι την οδον ημων προς υμᾶς

REB – 11 May our God and Father himself 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 υμᾶς

UBS – Αυτός δε ο θεός και πατήρ ημών και ο κυρίος ημών Ιησούς κατευθύναι την οδόν ημών προς υμᾶς

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 our 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 εἰς πάντας, καθάπερ και ἡμείς εἰς υμᾶς,
REB – and to everyone, ______ as our love does to you.
BT - και εἰς πάντας καθαπέρ και ημείς εἰς υμᾶς
UBS – και εἰς πάντας, καθαπέρ και ημείς εἰς υμᾶς,

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 – εἰς τὸ στηρίζειν υμῶν τὰς καρδίας αμεμπτούς ἐν αγιωσύνῃ, ἐμπρόσθεν τοῦ θεοῦ
REB – 13 ___ ______ May he make your hearts firm, so that you may stand before our God
BT - εἰς τὸ στηρίζειν υμῶν τὰς καρδίας αμεμπτούς ἐν αγιωσύνῃ ἐμπρόσθεν τοῦ θεοῦ
UBS – εἰς τὸ στηρίζειν υμῶν τὰς καρδίας αμεμπτούς ἐν αγιωσύνῃ ἐμπρόσθεν τοῦ θεοῦ

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.
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 – καὶ πατρὸς ἡμῶν, εν τῇ παρουσίᾳ του Κυρίου ἡμῶν Ιησοῦ Χριστοῦ μετὰ παντῶν των ἁγίων αὐτοῦ.

REB – and Father holy and faultless ___ ______ ___ when our Lord Jesus comes with all those who are his own ______.

BT - καὶ πατρὸς ἡμῶν εν τῇ παρουσίᾳ του κυρίου ἡμῶν ιησοῦ χριστοῦ μετὰ παντῶν των ἁγίων αὐτοῦ

UBS – καὶ πατρὸς ἡμῶν εν τῇ παρουσίᾳ του κυρίου ἡμῶν Ιησοῦ μετα παντων των ἁγίων αὐτου.
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 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 λοιπὸν οὖν, αδελφοί, ερωτώμεν ὑμᾶς καὶ παρακαλοῦμεν εν Κυρίῳ Ἰησοῦ,

REB – 1 AND NOW, __________, friends, we have one thing to ask ______ ______ of you, ______ ______ ______ ______ as fellow-Christians.

BT – [το] λοιπὸν οὖν αδελφοί ερωτώμεν ὑμᾶς καὶ παρακαλοῦμεν εν κυρίῳ Ἰησοῦ

UBS – Δοιοῦν οὖν, αδελφοί, ερωτώμεν ὑμᾶς καὶ παρακαλοῦμεν εν κυρίῳ Ἰησοῦ,

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 ______ live 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 – καθὼς παρελαβετε παρ ἡμον 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 - καθὼς παρελαβετε παρ ἡμον 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 – ıνα περισσευῆτε μᾶλλον.
REB – but we beg you to do so yet more thoroughly.
BT - ıνα περισσευῆτε μᾶλλον
UBS – καθὼς καὶ περιπατεῖτε, ıνα περισσευῆτε μᾶλλον.

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 – οἴδατε γὰρ τινὰς παραγγελίας εδώκαμεν υμῖν διὰ τοῦ Κυρίου Ἰησοῦ.
REB – 2 You know the rules we gave you in the name of the Lord Jesus.
BT - οἴδατε γὰρ τινὰς παραγγελίας εδώκαμεν υμῖν διὰ τοῦ κυρίου ιησοῦ.
UBS – οἴδατε για τινάς παραγγελίας εδώκαμεν υμίν διὰ τοῦ κυρίου Ιησοῦ.

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 – Τούτο γιὰ τὸν τῆλημά του θεοῦ, ἐπεκέφαλήσατε ὑμᾶς ἀπὸ τῆς πορνείας
REB – 3 This is the will of God, that you should be holy: you must abstain from fornication;
BT - τούτο γιὰ τὸν τῆλημά του θεοῦ ο ἐπεκέφαλήσατέ αὐτός ὑμᾶς ἀπὸ τῆς πορνείας
UBS – Τούτο γιὰ τὸν τῆλημά του θεοῦ, ο ἐπεκέφαλήσατέ αὐτός ὑμᾶς ἀπὸ τῆς πορνείας.

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[al] 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 – εἰδενε 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 - εἰδενε εκαστον υμων το εαυτου σκευος κτασθαι εν αγιασμω και τιμη
UBS – εἰδενε 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.
not to go beyond and to overreach in the matter the brother of him, because
no one must do his fellow-Christian wrong in this matter, or infringe his rights.

The avenger concerning all these is the Lord, even as we told you before and solemnly testified.

We have told you this before, and we strongly warned you that the Lord will punish those who do that.

the Lord is an avenger in all these things, as also we forewarned and testified.

we forewarned and testified.

we warned you that he punishes everyone who does such things

punishes people for all these things, as we told you before and sternly warned you.

impressed on you before, the Lord punishes all such offences.
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 εκάλεσεν ημᾶς ο θεός επί ακαθαρσία, ἀλλὰ εν αγίασμῳ.
REB – 7 For God called us to holiness, not to impurity.
BT - ου γαρ εκάλεσεν ημᾶς ο θεός επί ακαθαρσία αλλ' εν αγίασμῳ
UBS – ου γαρ εκάλεσεν ημᾶς ο θεός επί ακαθαρσία αλλ' εν αγίασμῳ.

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 – τοιχαρων ο άθετον ουκ ανθρωπον αθετει, αλλα τον θεον
REB – 8 Anyone therefore who ________ flouts these rules is ________ flouting not man but the God
BT - τοιχαρων ο άθετον ουκ ανθρωπον αθετει, αλλα τον θεον
UBS – τοιχαρων ο άθετον 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 στην εις ιμας
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.
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NIV – 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 θεοδιδακτοι εστε εις το αγαπαν αλληλους:

REB – for you are yourselves taught by God to love one another,
BT - αυτοι γαρ υμεις θεοδιδακτοι εστε εις το αγαπαν αλληλους

UBS – αυτοι γαρ υμεις θεοδιδακτοι 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 ποιετε 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-Christsians throughout ____ Macedonia.

BT - και γαρ ποιετε αυτο εις παντας τους αδελφους τους εν ολη τη μακεδονια
UBS – και γαρ ποιετε 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.
CEV – and to work ______ ______ _________ hard, just as we ___________ taught you to do.
CEB – and ______ ______ _______ ______ _______ earn your own living, just as ___ I ____________________ told you.

TR – και εργαζόμαστε τας ίδιας χερσίν υμών, καθώς υμιν παρηγείλαμεν
REB – and to work with your hands, as we ___________ told you,
BT - και εργαζόμαστε τας ίδιας χερσίν υμών, καθώς υμιν παρηγείλαμεν
UBS – και εργαζόμαστε τας ______ χερσίν υμών, καθώς υμιν παρηγείλαμεν,

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 – ταν περιπατήσετε ευσχημονῶς προς τούς ἑξῶ,
REB – 12 so that you may _______ _______ command the respect of _______ those outside your own number.
BT - ταν περιπατήσετε ευσχημονῶς προς τούς ἑξῶ
UBS – ταν περιπατήσετε ευσχημονῶς προς τούς ἑξῶ

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.
13 But I would not have you to be ignorant, brethren, concerning them which are asleep,

The text is a translation of the Bible verse 1 Corinthians 15:5. The translation options vary slightly, but the core message remains consistent. The verse is about the hope and faith in the resurrection of the dead, and how believers should not be in want or need. It encourages believers to understand that those who have died are not left without hope.

CEV – and you won’t have ______ ________ to depend on anyone.
CEB – and you won’t be in need ______.
TR – καὶ μηδένος χρείαν εχήτε.
REB – and ______ ________ ______ ______ ______ at the same time never be in want.
BT - καὶ μηδενος χρειαν εχητε
UBS – καὶ 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 – ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ εχοντες εἰπίδα.
REB – ______ you should not grieve like the rest of mankind, who have no hope.
BT - ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ εχοντες εἰπίδα
UBS – ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ εχοντες εἰπίδα.

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 – εἰ γαρ πιστεύομεν ότι Ἰησοῦς ἀπέθανεν καὶ ανέστη,
REB – 14 We believe that Jesus died and rose again;
BT - εἰ γαρ πιστεύομεν ότι Ἰησοῦς ἀπέθανεν καὶ ανέστη
UBS – εἰ γαρ πιστεύομεν ότι Ἰησοῦς ἀπέθανεν καὶ ανέστη,”

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 κοιμηθηθητας 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 κοιμηθηθητας δια του ιησου αξει συν αυτω
UBS – ουτως και ο θεος τους κοιμηθηθητας 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 – touto 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 - touto γαρ υμιν λεγομεν εν λογω κυριου οτι ημεις οι ζωντες οι περιλειπομενοι
UBS – Touto 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 – εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας:

REB – when the Lord comes will _______ have no advantage over those who have died;

BT - εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας

UBS – εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας:

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 φωνῃ αρχαγγελου,

REB – 16 when the command is given, _____ when the archangel’s voice is heard.

BT - οτι αυτος ο κυριος εν κελευσματι, εν φωνῃ αρχαγγελου

UBS – οτι αυτος ο κυριος εν κελευσματι, εν φωνῃ 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 – καὶ εὐ περὶ θεοῦ καταβησται ἀπὸ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ αναστησούνται πρῶτον

REB – when ______ God’s trumpet sounds, then the Lord himself will descend from heaven; first the Christian dead _________ will rise,

BT - καὶ εὐ περὶ θεοῦ καταβησται ἀπὸ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ αναστησοῦνται πρῶτον

UBS – καὶ εὐ περὶ θεοῦ, καταβησται ἀπὸ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ αναστησοῦνται πρῶτον,

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
18 Wherefore comfort one another with these words.

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 we will always be with the Lord.
LTB – to meet 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.

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 παρακαλείτε αλλήλους εν τοις λογοις τουτοις.
REB – 18 Console one another, then, with these words.
BT - ωστε παρακαλείτε αλλήλους εν τοις λογοις τουτοις
UBS – ωστε παρακαλείτε αλλήλους 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 writte

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 – Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι.

REB – 1 About ____ dates and ____ times, ______________, my friends, there is no need to write to you,

BT - περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι

UBS – Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι,

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 ας 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 ας κλεπτης εν νυκτι ουτως ερχεται
UBS – αυτοι γαρ ακριβως οιδατε οτι ___ ημερα κυριου ας 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 – ὁ λύτρος ὀσπερ ἡ θήνη τῇ γαστρὶ εὐχοµήν, καὶ οὐ μὴ ἐκφυγοῦσιν.
REB – as the ________ pangs that come on ___ a ____________ woman in childbirth; and there will be no escape.
BT - ὁ λύτρος ὀσπερ ἡ θήνη τῇ γαστρὶ εὐχοµήν καὶ οὐ μὴ ἐκφυγοῦσιν
UBS – ὁ λύτρος ὀσπερ ἡ θήνη τῇ γαστρὶ εὐχοµήν, καὶ οὐ μὴ ἐκφυγοῦσιν.

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 ______ do not 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 – υµεῖς δὲ, αďελφοὶ, οὐκ ῶστε εν σκότει, ἵνα ἡ ἡµέρα υµᾶς ὡς κλεπτῆς καταλαβῆ,
REB – 4 But you, ___________, friends, are not in ___________ the dark; ____ the
day will not come upon you as a thief.
BT - υμείς δὲ, αδελφοί οὐκ ἐστε ἐν σκοτείᾳ ἵνα ἡ ἡμέρα υμᾶς ὡς κλέπτης καταλαβῇ
UBS – υμείς δὲ, αδελφοί, οὐκ ἐστε ἐν σκοτείᾳ, ἵνα ἡ ἡμέρα υμᾶς ὡς κλέπτης καταλαβῇ,

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 – πάντες υμεῖς οἱοί φῶς ἐστε καὶ οἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκοτοῦς:
REB – 5 You are all children of light, children of day. We _____ _____ do not belong to ___
night ______ ____ and darkness,
BT - πάντες υμεῖς οἱοί φῶς ἐστε καὶ οἱοὶ ἡμέρας οὐκ ἐσμὲν νυκτὸς οὐδὲ σκοτοῦς
UBS – πάντες γὰρ υμεῖς οἱοὶ φῶς ἐστε καὶ οἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ
σκοτοῦς:

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.
So then, let's not fall asleep like the others, but let's keep awake and sober.

Others may sleep, but we should stay awake and be alert.

So then, let's not sleep like the others, but let's stay awake and stay sober.

For those who sleep, sleep at night, and those who get drunk, get drunk at night.

People sleep during the night, and some even get drunk.

People who sleep at night, and people who get drunk get drunk at night.

But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate,
But since we belong to the day, let us be sober, putting on faith and love as a breastplate.

We must wear faith and love as a breastplate.

But let us, since we are of the day, be sober, putting on the breastplate of faith and love;

So we must stay sober and let our faith and love be like a suit of armor that protects our body.

And for an helmet, the hope of salvation;

Our firm hope that we will be saved is our helmet.

For God hath not appointed us to wrath, but to obtain salvation by our Lord 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 – στι ὦκ θεός ημᾶς ο θεός εἰς ὀργήν, ἀλλ ἐις περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ημῶν Ἰησοῦ Χριστοῦ,

REB – 9 God has not destined us for _______ retribution, but for the full attainment of salvation through our Lord Jesus Christ.

BT - στι ὦκ θεός ημᾶς ο θεός εἰς ὀργήν, ἀλλ ἐις περιποίησιν σωτηρίας διὰ τοῦ κυρίου ημῶν ιησοῦ χριστοῦ

UBS – στι ὦκ θεός ημᾶς ο θεός εἰς ὀργήν ἀλλα εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ημῶν Ἰησοῦ Χριστοῦ,

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 together 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 γρηγορομεν ειτε καθενδομεν, αμα συν αυτω ζησομεν.
REB – 10 He died for us so that awake or asleep we might live in company with him.
BT - ου του αποθανοντος υπερ ημων ινα ειτε γρηγορομεν ειτε καθενδομεν αμα συν αυτω ζησομεν
UBS – του αποθανοντος περι ημων, ινα ειτε γρηγορομεν ειτε καθενδομεν αμα συν αυτω ζησομεν.

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,
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.
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 – καὶ ἐγείρετε αὐτοὺς ὑπὲρ εἰς περίσσεις ἐν αγάπῃ διὰ τὸ εργὸν αὐτῶν.
REB – 13 Hold them in the highest esteem and affection for ______ the work they do.
BT - καὶ ἐγείρετε αὐτοὺς ὑπὲρ εἰς περίσσεις ἐν αγάπῃ διὰ τὸ εργὸν αὐτῶν
UBS – καὶ ἐγείρετε αὐτοὺς ὑπερεκπερισσῶς ἐν αγάπῃ διὰ τὸ εργὸν αὐτῶν.

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 – εἰρήνευτε εν εαυτοῖς.
REB – ___ Live at peace among yourselves.
BT - εἰρήνευτε εν εαυτοῖς
UBS – εἰρήνευτε εν εαυτοῖς.

KJB – 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded,
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,
We urge you, __________ our friends, to warn the idle, encourage the timid.

And we exhort you, brethren, admonish the disorderly, encourage the fainthearted.

And we urge you, __________ beloved, to admonish the idlers, encourage the faint hearted.

My friends, we beg you, __________, to warn __________, anyone who isn’t living right. Encourage __________, anyone who feels left out.

Brothers and sisters, we urge you to warn those who are disorderly.

We urge you, __________, friends, to rebuke the idle, encourage the faint-hearted.

See that none render evil for evil unto any man; but ever follow that which is good.

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 – ὁρατε μη τις κακον αντι κακου τινι 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 - και εις αλληλους και εις παντας
UBS – ______ εις αλληλους και εις παντας.

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 προσευχησθε,
REB – 17 Pray continually;
BT - αδιαλειπτως προσευχησθε
UBS – αδιαλειπτως προσευχησθε,

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 every situation 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 ευχαριστετε: 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.
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 - απο παντος ειδους πονηρου απεχεσθε
UBS – απο παντος ειδους πονηρου απεχεσθε.

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.

And the very God of peace sanctify you wholly; and I pray God your whole spirit

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 τηρηθει.
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 τηρηθει.
UBS – και η ψυχη και το σωμα αμεμπτως εν τη παρουσια του κυριου ημων Ιησου Χριστου τηρηθει.
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 – πιστός ο καλὸν υμᾶς, ος και ποιησει.
REB – 24 He who calls you __ __________ keeps faith; ____ he will _____ do it.
BT - πιστός ο καλὸν υμᾶς ος και ποιησει
UBS – πιστός ο καλὸν υμᾶς, 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, προσευχησθε περι ημων.
REB – 25 __________, Friends, pray for us also.
BT - αδελφοι προσευχησθε περι ημων
UBS – Αδελφοι, προσευχησθε [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 αγιοι.
REB – 26 Greet all __________ our fellow-Christians with ______ the kiss of peace.
BT – ασπασασθε τους αδελφους παντας εν φιληματι αγιοι
UBS – Ασπασασθε τους αδελφους παντας εν φιληματι αγιοι.

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 ______ believe.
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 ______ ______ ______ 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 ______

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. ______
NIV – 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 – ἡ χαρίς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ υμῶν. αμὴν.
REB – 28 The grace of our Lord Jesus Christ be with you! _____
BT - η χαρις του κυριου ημων ιησου χριστου μεθ υμων αμην
UBS – Η χαρις του κυριου ημων Ιησου Χριστου μεθ υμων. _____
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. Our view is based on 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 heart and mind 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).

“…but the wise shall understand.”

Ω
End Notes:

3. THE BRITISH LIBRARY at http://www.bl.uk/onlinegallery/sacredtexts/Tyndale.html
4. Ibid., John Foxe, *Foxe’s Christian Martyrs of the World*
21. The Preface of the NRSV from the website of the National Council of Churches
24. Ibid., *VINE’S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS*, p. 57
25. Ibid., WEBSTER’S NEW WORLD DICTIONARY OF THE AMERICAN LANGUAGE, p. 1687
29. Ibid., Jakob van Bruggen, *THE FUTURE OF THE BIBLE*, pp. 22-23
32. Ibid., Michael Bates, “The Text Is the Issue”
33. Ibid., James White, *THE KING JAMES ONLY CONTROVERSY CAN YOU TRUST MODERN TRANSLATIONS*, p. 298
34. Ibid., R.B. Ouellette, *A MORE SURE WORD WHICH BIBLE CAN YOU TRUST?*, pp. 123-125
36. Ibid., Jakob van Bruggen, *THE FUTURE OF THE BIBLE*, pp. 78-84, 96
38. Ibid., *THE NEW TESTAMENT IN THE ORIGINAL GREEK ACCORDING TO THE BYZANTINE/MAJORITY TEXTFORM, INTRODUCTION II*
43. Ibid., *FINAL AUTHORITY*, p. 86
44. James White, *THE KING JAMES ONLY CONTROVERSY CAN YOU TRUST MODERN TRANSLATIONS*, 2009, p. 190

47. Ibid., R.B. Ouellette, *A MORE SURE WORD WHICH BIBLE CAN YOU TRUST?*, pp. 116, 120


52. Ibid., *The Interlinear Bible Hebrew-Greek-English*, p. 465

53. Ibid., *A Literal Translation of the Bible*, p. 465

54. Ibid., *New International Version*, Psalm 12:6-7

55. Ibid., *VINE'S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS*, p. 1212


57. Ibid., *A Literal Translation of the Bible*, p. 887


60. Ibid., *The NASB INTERLINEAR GREEK-ENGLISH New Testament*, p. 603


63. Ibid., *The Interlinear Bible Hebrew-Greek-English*, p. 799

64. Ibid., *THE FUTURE OF THE BIBLE*, p. 179


66. Ibid., *THE NEW TESTAMENT IN THE ORIGINAL GREEK ACCORDING TO THE BYZANTINE/MAJORITY TEXTFORM*, INTRODUCTION xviii

67. Ibid., *THE NEW TESTAMENT IN THE ORIGINAL GREEK ACCORDING TO THE BYZANTINE/MAJORITY TEXTFORM*, PREFACE ix-xi


70. Ibid., *THE IDENTITY OF THE NEW TESTAMENT TEXT II*, pp. 47-49

71. Ibid., *THE IDENTITY OF THE NEW TESTAMENT TEXT II*, pp. 34, 37

72. Ibid., Edward Hills, *The King James Version Defended*, p. 2

73. Ibid., *THE FUTURE OF THE BIBLE*, pp. 25-26, 28, 32-34

74. http://www.nrsrv.net/about/faqs/

78. Ibid., *The MACARTHUR Study Bible*, pp. 1841-1842