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**THESIS EXAMPLE – INTRODUCTION
TO SCRIPTURE TRANSLATION**

Prepared by

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This Syllabus is Approved for
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CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

This syllabus is an example of the thesis fulfilling the requirement for Class 505. The syllabus follows the typical class lesson outlines as normally used in *Baptist International University*. The thought is that any approved thesis should be used to teach others. We encourage the lesson format, however, following a class outline format is not required for this objective. The student may write in typical thesis book format. We do expect all work to follow the standard writing rules for papers as defined in Kate L. Turabian's *Manual for Writers*. (Turabian.org).

This syllabus was prepared as an encouragement for churches to be involved in scripture translation. We believe the New Testament was given to the churches to obey, preserve, translate, teach, multiply, and distribute freely to the world. The New Testament was not given to worldly publishers to corrupt, merchandise, and control. The content has been arranged to be equal to one 1 credit hour according to university standards. The creation of the syllabus as a thesis is worth 6 units.

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CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Introduction to Scripture Translation

An Example of the Master's Thesis

N. Sebastian Desent, Ph.D., Th.D., D.D.

In Fulfillment of the Thesis Requirement for

Class 505: Thesis on Approved Subject Matter

for Baptist International University School of the Scriptures

February 17, 2020

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

INTRODUCTION TO SCRIPTURE TRANSLATION

A Syllabus Approved for Baptist International University School of the Scriptures – 6 Units.
N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

February 17, 2020

Contents

Scripture References	Page 7
Class Introduction	Page 9
Lesson 1: The Commandment to Reach all Nations	Page 16
Lesson 2: The Purpose of Translation	Page 19
Lesson 3: The Need for Good Translations	Page 21
Lesson 4: The Rewards of Scripture Translation	Page 22
Lesson 5: Who is Responsible for Translation of the Scriptures?	Page 24
Lesson 6: The King’s Message Translated and Delivered to Every Tongue ...	Page 28
Lesson 7: Saved in Heaven are from Every Tongue, Nation, and People	Page 33
Lesson 8: Authorization by Churches	Page 36
Lesson 9: Source Texts (Beza and Stephanus)	Page 37
Lesson 10: Translation from Darkness to Light	Page 40
Lesson 11: Preserving Inspiration in Translation	Page 42
Lesson 12: Evolving Languages	Page 44
Lesson 13: The Gift of Tongues and the Interpretation of Tongues	Page 46
Lesson 14: Striving for Perfection and Accuracy	Page 50
Lesson 15: Jesus’ Accusation	Page 53
Lesson 16: The Need for Prayer and Sanctification	Page 55

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Principles Used in Translation

Lesson 17: No Scripture is of any Private Interpretation	Page 56
Lesson 18: Do Not Add To or Take Away	Page 59
Lesson 19: Word for Word	Page 60
Lesson 20: Thought for Thought	Page 62
Lesson 21: Meaning for Meaning	Page 63
Lesson 22: Formal Correspondence versus Dynamic Equivalence	Page 64
Lesson 23: Translation versus Transliteration	Page 69
Lesson 24: The Use of Italics	Page 71
Lesson 25: Diligent Comparison	Page 73
Lesson 26: The Multiplicity of Testimony	Page 77
Lesson 27: Keeping Good Renderings	Page 79
Lesson 28: Proper Grammar, Vocabulary, Syntax, and Rhetoric	Page 81
Lesson 29: Proving the Text	Page 82
Lesson 30: Checks and Rechecks	Page 83
Lesson 31: Using Transliterated Words	Page 84
Lesson 32: Version Control and Documenting Changes	Page 88
Lesson 33: The Methods of the KJV Translators	Page 90
Lesson 34: Copyright and Free Distribution	Page 95
Lesson 35: Publishing and Mass Publishing and Digital Offerings	Page 97
Lesson 36: Parallel Editions	Page 98
Lesson 37: Analysis of Old Testament Renderings in the New Testament	Page 100
Lesson 38: Comparing Old Testament and New Testament Verses	Page 101
Lesson 39: In Respect to “Interpretation”	Page 104

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

The Translator

Lesson 40: Saved	Page 107
Lesson 41: Obedient	Page 108
Lesson 42: Disciple	Page 110
Lesson 43: Prayerful	Page 112
Lesson 44: Spirit-filled	Page 114
Lesson 45: Be a Doer of the word	Page 116
Lesson 46: Humble	Page 123
Lesson 47: Love for God's Word	Page 125
Lesson 48: Enduring	Page 126
Lesson 49: Patient	Page 127
Lesson 50: Focused	Page 129
Lesson 51: Reverence of God's Word	Page 130
Lesson 52: Understanding	Page 131
Lesson 53: Lean Not Unto Thine Own Understanding	Page 133
Lesson 54: Buy the Truth and Sell it Not	Page 146
Lesson 55: Diligent	Page 148
Lesson 56: Good Knowledge of Target Language	Page 149
Lesson 57: Uses Multitude of Counselors	Page 151
Lesson 58: Uses Testimony of Witnesses	Page 173
Lesson 59: Scripture Translation Issues	Page 174

Appendix

Lesson 60: Spanish Translation Letter	Page 176
Lesson 61: Purpose	Page 177

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 62: Principles	Page 179
Lesson 63: Appendix 1 – Old Testament Quotations Referenced in the New Testament	Page 184
Lesson 64: Appendix 2 – Bible Statistics (KJV)	Page 216
Lesson 65: Appendix 3 – Complete List of Italicized Words in the New Testament	Page 219
Lesson 66: Appendix 4 – Greek Words Used 50 Times or More	Page 305
Lesson 67: Appendix 5 – List of Prominent Names for Translation	Page 329

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Scripture References

Psalm 126

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psalm 12

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Psalm 68

11 The Lord gave the word: great was the company of those that published it.

Mark 13

10 And the gospel must first be published among all nations.

Acts 13

49 And the word of the Lord was published throughout all the region.

Esther 3

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

Deuteronomy 9

10 And the LORD delivered unto me two tables of stone written with the finger of God;

and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

Joshua 1

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Job 19

23 Oh that my words were now written! oh that they were printed in a book!

Proverbs 22

20 Have not I written to thee excellent things in counsels and knowledge,

Isaiah 55

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to

the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

Matthew 28

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

with you alway, even unto the end of the world. Amen.

Revelation 22

18 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:

19 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.

John 5

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Acts 8

35 Then Philip opened his mouth, and began at the same

scripture, and preached unto him Jesus.

Acts 17

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts 18

28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

2 Timothy 3

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Romans 15

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 16

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Introduction

It is assumed and required that a student at the master's level not only understands but practices the "do and teach" method as exemplified by our Lord Jesus Christ – see Acts 1:8.

We must be *doers of the word* before we teach the obedience to others. Similarly, when writing a thesis at this level, it is expected that the student shall have proved his thesis by first doing what he teaches.

The principle of "practice what you preach" is valid. More importantly, "practice before you preach" is a necessary doctrine. One should have done the thing with success before one teaches the thing.

In 1989 when Don. M. Fraser turned over to me the entirety of the Baptist International school information (syllabi, records, etc.), he included his dissertation for the Ph.D. level from 1977. This is a sewn bound book that I still treasure.

The contents of his dissertation were unusual and unexpected. His dissertation did, however, unarguably prove that the B.I. the curricula work and that he accomplished the fully proved the work – that he did the work *before* he taught it and fulfilled the "do and teach" principle perfectly. Anyone reviewing his dissertation immediately understood the effectiveness of his curricula. It exemplified all the labor he had ministered during decades of his life. And, in usual DMF fashion, he was humble and a man of few words.

Don Fraser's dissertation is simply described as follows: It was a bound book consisting of a title page, followed by a whole bible, and then a New Testament, and lastly a John and Romans – each one produced by independent Baptist churches. The title page simply read: A Dissertation submitted for the requirements of the Ph.D. level of Baptist Christian University International, with his name, and the date.

An image of that dissertation is found on our school website under *School History* (or, you can go here: <http://baptistinternationalseminary.org/rhode-island-baptist-seminary/school-history.html>).

You must understand that it took 25-plus years of labor and teaching to get a number of churches producing the scriptures. Before the work of Don Fraser in the 20th century, churches had for the most part totally abandoned their responsibility to publish the scriptures. Bro. Fraser basically introduced the commandment that had been long disregarded by the Lord's churches. He did not bring anything new to the Bible – he just showed where we missed a fundamental part of obedience.

Don Fraser created BPS – Bearing Precious Seed (or Baptists Publishing Scripture) – in the last century; and our hope and vision is to have the work continue until our Lord returns.

And to prove the curricula works, he showed 25-plus years of labor is a simple, tangible way – the actual produced scriptures.

The student must also think like this. When submitting a paper to *Baptist International University*, that paper should show the doctrine of Jesus Christ in some fashion, but also be a result of one's actual work – doing first, then talking about it. As Bro. Fraser said (and he said many things), "Don't tell me what you are going to do, tell me what you are doing."

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

In a worldly example, a book teaching the principles or actions of the martial arts written by a master – let’s say, Bruce Lee – is credible. This is because the man exemplifies what he teaches. He does the work first. He proves the work first. He accomplishes the work first; then he teaches it. A book of the same topic written by a man who never learned would not only be of little practical use, but it would also be a subject of mockery and humor. It would be a written display of his hypocrisy.

Any work written wherein the author has not done the work is hypocritical, and the writing thereof is better left to those who have done the work. For example, who values a book written on dieting by a person who never went from being overweight to being trim, and is still severely overweight? Who values a book on construction by a man who never lifted a hammer? Who values a book on composing music by someone who cannot play an instrument? Who values a book child-rearing by someone who has never had children?

This seems so simple, but we must be doers of the word before we are teachers.

A thesis or dissertation should be from a person who has learned by doing and who can help others navigate through the work. J. G. Tharpe said, “the proof of the pudding is in the eating” (he got it from Cervantes). The thesis is the recipe for the pudding, but the pudding must be proved first.

Robert Kiyosaki, who authored a number of books, including *Rich Dad, Poor Dad*, is said to be a wealthy man (\$80 million net worth) with more than 7,000 commercial properties. This author does not know the man or endorse him more than he does any other author, although I say some of his books are worth the reading. I do not know the man’s character or the validity of all his claims; however, I wanted to retell a story he told.

The story was about a conversation he had with a friend of his, a college professor, who taught for decades on the subject of marketing and business at a university. Robert Kiyosaki asked him how many businesses the man had started in his life. The professor answered, None. Robert, in contrast, has over 7,000 (it is said) and teaches business. Whether or not the story is true, as an example, which of two men would be a more effective or credible teacher?

Sure, we can learn from both men, but as teachers, we are required to be doers of the word (James 1:22). Jesus did and taught (Acts 1:8).

Thoughts on Scripture Translation

The topic of this thesis is *Scripture Translation*. The work of translating the scriptures is a necessary work. The lessons developed in this syllabus will show the need, but the man at this level should already understand this need. He should already be working on learning a second language and putting that skill into preaching the gospel to those who speak that language.

The need also expands to providing the word of God in the current form of the language; that is, not being too archaic in the use of words, but still preserving God’s word in a formal, God-honoring manner.

Furthermore, the need expands to making available a version that can be freely printed for world-wide distribution. Any protection of the text is so that people do not change the word of God but use it as is.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

This work of scripture translation is a very *high-level* work, in the sense that a church's vision needs to be very high to be involved in the work. I would say most good churches operate at a level of Bible-preaching and teaching, soul-winning, worship, missions, and ministering to their families. All these are good works and should never be neglected.

But I have known only a few churches whose vision has risen to the level where they obey the commandments in respect to scripture publishing and distribution. These churches have a world-vision and are personally involved in filling the need in the world for the word of God. They do not leave the task to others. They see beyond their four walls and their community to the lost soul in the far corners of the world and want to see the word of God reach that person. They *do* the work.

However, an even higher vision is to be involved in translation of the scriptures. This vision may be beyond most churches and their leadership. Some men reject the whole idea of their being personally involved in this translation work. "Better left to the experts," they might say. But who really should be involved in scripture translation? Who was given the gift of tongues at Pentecost? Who were commanded to teach all nations? Who said, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18)? Who were the interpreters of the tongues (1 Corinthians 14:5)? Who is edified by the interpretation of tongues?

Why should we leave the work to lost men? Why do we leave the work to modernists and Bible critics? Why leave the work to those who use corrupt texts? Why leave the work to those who add to, take away from, and do not reverence the word of God? Why should we leave the work to those who copyright their work so no others can publish without paying the royalty? Why should we leave the work to those who will make merchandise of believers?

This reminds of my trip to Portugal in the late 1980's. I traveled to Lisbon and spent a few days at Fatima. I was traveling on secular company business, so I could only take so many gospels of John with me (one suitcase full). By God's grace I stood on a busy avenue and was able to distribute the word of God to the many people walking to work. God's promise is that his word will not return void.

But that is not the whole story. We printed the João Ferreira de Almeida version (1711) in Portuguese as that is based on the T/R. But there were some missionaries around that time working on a revision for the Trinitarian Bible Society, and although the translators expected their work to have free course, it turned out the TBS had rights and we could not print it.

Sometimes even good translators' works are owned by corporations. This is something of which we ought to be aware.

Many Practice the Work Already

There are many men of God who preach in various languages all over the world. From national preachers to men who learned to speak a second language, they preach, teach and converse in the language of where they live.

These men *do the work*. They understand the work. They love the work. They have good doctrine. They reverence the word of God. They have the Holy Spirit. They likely translate words in spoken form often in the course of the ministry.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Keep in mind the scriptures originated in *spoken form* before being written (2 Peter :20-21):

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

However, an analysis of the men doing this work would show the large majority of them are humble pastors and missionaries, who have dedicated their lives to the Lord's work. They travel to far corners in this world to win souls for Jesus Christ. They are not self-righteous university doctors sitting in large conference rooms being paid by large corporations to make translations for monetary gain. They are not textual critics thinking they know more than what God has written. They are real men doing the real work. These are *God's translators*. These are the men we need to do the work. They just need to write the words as they do the work.

With God's help and with the study of languages we can make accurate translations.

What is Mostly Needed

Most people when approached with the idea of translating go immediately to thinking they are not capable, or they do not have enough intelligence. In a few cases this may be true. However, what is most needed is vision and desire.

A desire based on vision is of great price. This is the first step. From this point a person can pray and be open to opportunities and people who have the ability.

The work is not a one-man show. The KJV translators had thirty-nine-plus men working on the translation. The vision and desire came from the king, but he himself left the work to capable hands. King James did not translate a single word.

Even the translators had help from many on the kingdom who were led to provide particular studies and translations. The work was a product of many working together.

And, if some persons are not expert in languages, they can still help with order, scheduling, checking, clerical work, and other things.

The Translator

The translator does need language expertise first and foremost. He must be man who is born-again, filled with the Spirit, living holy, and a man who has a high esteem for God's word. He would never change it, add to it, or take away from it. He is honest and open in respect to who he is and what his work is.

This person must have some expertise in the target language. He must have good vocabulary, grammar, punctuation, and rhetoric. He must also have expertise in the source language (*Greek*, for the most part).

This person must have access to the right source text, the KJV, a wide range of good translations, access to good dictionaries, and access to the language rules.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

He must be a man of accuracy, patience, endurance, diligence, and focus. He must be a man of prayer and be led of the Spirit.

He must be humble and open to have his work checked and critiqued. His work must be proved, and he should desire this.

As he translates, he will see his work many times matches the previous and other translations. But the reading is still correct and right. It is proved by the right Greek text, the right translation, and upheld by righteous testimony (the KJV, and previous and foreign translations).

The One Interpreter

The subject of the “one interpreter” may be difficult to understand for those who have not meditated upon the subject of the interpretation (spoken) or translation (written) of the word of God, but consider 1 Corinthians 14 in this light:

God’s word during the first half of the first century of New Testament was generally and originally *spoken*. We have the words of Jesus and his apostles, who preached and taught the word until they were led to write it for our remembrance (i.e., scripture). Peter says, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:21). But he is talking about the “prophecy of the scripture” in verse 20.

Later, the writings of Paul were penned (not spoken), and are directly made scripture, although Paul sometimes used men to write for him (amanuenses) as he dictated the word of God. John’s epistles and the Revelation were penned from the start (2 John 1:12; 3 John 1:13; Revelation 1:19). Peter wrote so we would have the things of God in remembrance (2 Peter 1:15).

We have our Lord preaching throughout the gospels during his earthly ministry. We also have the apostles preaching throughout the first century, starting in Acts 2 with the gift of tongues, when “... they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4). Paul also spoke with many tongues (1 Corinthians 14:18). We can imagine God’s preachers going everywhere preaching the word of God in every language they came upon.

In 1 Corinthians 14 we find the gifts of tongues and the interpretation of tongues being used (and misused) in the Corinthian church. In a simple expression, the Corinthian church members were prophesying the word of God in a variety of actual languages (although the languages were unknown to the hearers), simply to show off their gift. They were speaking *actual foreign languages*, but these languages were *unknown* to people in the church. Hence, there was no edification of the members as a result of hearing the word of God (keep in mind there were no New Testament scriptures), but confusion.

Paul writes that there should be order in the church, and that if a man is going to prophesy in in an unknown tongue, that there should be an interpretation of that tongue so the church would be edified. He also says that only two or three should prophesy, and that by course, and that one should interpret (v. 27).

Verse 27 is important: “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.”

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

As we apply this commandment to scripture translation, we understand there should be two or three witnesses to the new language, in order of authority, but only one interpreter.

We can say the King James translators followed this commandment. Their primary source text for the New Testament was Beza, the second was Stephanus, and the one interpreter we can say was Tyndale. They also use a multiplicity of witnesses (i.e., other translations) to check their work.

In contrast to the world's *modernist method* of "bible translating," where the translators use corrupt source texts and are typically textual critics, using worldly definitions to translate words, and man-made lexicons and grammars to invent confusion; we Bible-believers apply these necessary principles from 1 Corinthians 14 to our Bible-believing translation work. This *godly method* of translation involves using two or three *credible* witnesses for the translation from the right source text (the *Textus Receptus*), and one interpreter, and that is the King James Version. We do not neglect the multiplicity of witnesses because "that in the mouth of two or three witnesses every word may be established" (Matthew 18:16).

What we have learned in Bible translation is that there are many renderings from many languages (other translations) that can be correct, and that many good Bibles witness to, but to use the best rendering, we should follow the KJV.

The KJV is blessed by God, and it is the Bible in the world's major trade language (i.e., the *only* hyper-central world language today). God has shown the world the power and majesty of the KJV.

Consequently, we follow the KJV as the *one interpreter*, meaning, it settles all questions of what texts and words should be included or excluded in the Bible, settling all questions of verb tenses and all meanings of the words to be used in a target language.

The main principle to follow and understand is that God's word is preserved in good Bibles, and the best of these Bibles is unequivocally the King James Version.

And, similarly as in the first century when the Jerusalem church brethren "... that were scattered abroad went every where preaching the word" (Acts 8:4), they *spoke God's word* in a myriad of languages all throughout the Roman Empire. These foreign words were still the word of God. They had the power to save. But they were all subject to the *one interpreter* (at that time) of the apostles.

Additionally, we see in the beginning of our Lord's earthly ministry that "his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them" (Matthew 4:24). Jesus's fame went throughout all Syria, which spoke the Aramaic language. Jesus' fame was spread abroad in the Aramaic, Latin, and Greek languages. Meanwhile, the Lord speaking Hebrew in the synagogues (Matthew 4:23).

The Syrians (Damascus, Antioch, Aleppo, etc.) were the first to receive Christ when he started his ministry. His own country and brethren did not believe on him (see Matthew 13:54-58 and John 7:5).

It is no wonder we find in Acts 11:26 that "... the disciples were called Christians first in Antioch." They from the beginning followed Christ.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

And, consequently, it is no surprise that the apostle Paul was sent out from the Antioch church, and that the *Textus Receptus* is sometimes referred to as the *Antiochian Text*.

According to God's wisdom, we have many good prophecies of the scripture, but none are of any private (i.e., a man's) interpretation (2 Peter 1:20) – for we are given the *one interpreter* of the King James Version.

Translating the Spanish New Testament

Dr. Francisco “Paco” Guerrero-Meza is the chief translator and coordinator for the BPS Spanish New Testament, completed in 2015.

This translation work was started in the 1980's and has taken nearly 35 years to complete. Even today, we are making minute adjustments to the text as we examine it more and more thoroughly.

Bro. Paco is a dear friend and co-laborer who has done most of the heavy lifting in the translation work, but by God's grace this author has had a small part in the effort. Historic Baptist Church printed John and Romans – the first two books translated – in 1991 when we started the church in Rhode Island. Since that time, we have been able to print and distribute the version in many countries. These two books were the first ones printed in Honduras in the mid-nineties.

This version is currently available free of charge for worldwide publication and distribution.

Dr. Guerrero was a student of Don M. Fraser. I believe Bro. Guerrero would attribute the vision to translate the word of God in much part to brother Fraser. Although Bro. Fraser did not see this translation come to fruition during his earthly journey, we believe he can now see it, and that he rejoices over the work.

This syllabus is only now being added to the curricula because the work had to be completed first before we could teach upon the subject. This syllabus has required three decades of work.

The Doctrine of Scripture Translation and its Connection to Love Commandment Doctrine

As with every class, we must understand the subject and its connection to the Great Commandment of Loving God and your brother.

The love for God translates to the love for his word. There will be a high esteem and love for God's word that we would never corrupt it.

The love of our fellow man translates to wanting them to have the word of God, regardless of the language they speak.

Therefore, the vertical love for God is shown in how we handle, magnify, and distribute his word. Our love for our fellow man means we do what we are able to get the word of God to them in their own language.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 1: The Commandment to Reach all Nations

I. The Great Commission is a commandment of Vision (Matthew 28:18-20)

- A. The eleven disciples are on the Galilean mountain with Jesus
- B. Over 100 miles from Jerusalem to Galilee
- C. Away from Jerusalem
- D. Type of the uttermost
- E. Type of the Gentiles
- F. Located there are Mount Tabor (traditional site of the transfiguration, 1,886 feet high – a symbol of majesty) and Mount Meron (3,963 feet) and Mount Kamon in lower Galilee (1,975 feet)
- G. The disciples had a view of the world as far as they could see

II. A High Vision

- A. Jesus chose a mountain in Galilee
- B. High vision means we need to see as Jesus does
- C. Jesus' vision is to do the will of the Father
- D. God's will must be a priority
- E. All power (authority) given to Jesus and then he commands

III. A Long Vision

- A. Jesus chose a mountain
- B. Jesus promised to be with us always
- C. Work is an on-going work
- D. Our work is done when we leave this world
- E. We need to see decades into the future
- F. Training of men
- G. Sending of men
- H. Supporting of men
- I. Learning languages

IV. A World Vision

- A. Jesus chose a mountain
- B. One could see afar off
- C. Vision was as far as one could see
- D. Work looked enormous – so many people and places
- E. Jesus commands to teach all nations

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

V. A Humble Vision

- A. Isaiah 6:5 – then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.
- B. James 4:6 – But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

VI. A Servant's Vision

- A. Isaiah 6:8 – Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.
- B. Matthew 23:11 – But he that is greatest among you shall be your servant.

VII. X-Ray Vision

- A. Matthew 9:36 – But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
- B. Matthew 14:14 – And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
- C. Matthew 15:32 – Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
- D. Matthew 18:27 – Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
- E. 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

VIII. Every Creature involves Every Language

- A. Revelation 5:9 “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;”
- B. Notice last ten words
- C. Gift of tongues reached men out of every nation under heaven
- D. Acts 2:5 “And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.”
- E. Gospel made known to all nations by the scriptures (Romans 16:25, 26)

IX. Acts 1:8 – Uttermost to Hear the Gospel

- A. Jesus commanded disciples to be witnesses.
- B. Their writings are their witnesses

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- C. We follow their pattern – going to uttermost.
- D. Antipode of Jerusalem is half-way between Australia and South America
- E. Going east (straight line) you travel through India (Mumbai), Malaysia, Borneo, Indonesia, and New Guinea.
- F. Going west (straight line) you travel through Brazil and close to Lima, Peru.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 2: The Purpose of Translation

I. The Purpose of Translating the Scriptures is to Be Obedient to Christ

- A. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- B. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- C. 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- D. Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

II. The Purpose is to Save Souls for Christ

- A. 1 Corinthians 15:1 – Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- B. 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- C. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- D. 4 And that he was buried, and that he rose again the third day according to the scriptures:
- E. 1 Peter 1:22 – Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
- F. 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- G. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
- H. 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.
- I. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

III. The Purpose is to Preach Christ

- A. Acts 8:35 – Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
- B. Acts 17:11 – These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
- C. Acts 18:28 – For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.
- D. 1 Corinthians 1:18 – For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

IV. The Purpose is to Edify The Saints

- A. Romans 15:4 – For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
- B. 2 Timothy 4:2 – Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- C. 1 Peter 2:2 – As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

V. The Purpose is to Magnify Christ

- A. Matthew 21:42 – Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
- B. Matthew 22:29 – Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- C. Luke 24:27 – And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
- D. John 5
- E. 39 – Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 3: The Need for Good Translations

I. The World Lacks the Word of God

- A. From Wycliffe.org
- B. The full Bible is now available in 717 different languages, giving 5.75 billion people access to the complete Scriptures in the language they understand best.
- C. The New Testament is available in another 1,582 languages, reaching another 830 million people.
- D. Selections and stories are available in a further 1,196 other languages, spoken by 457 million people.
- E. There are currently 3,883 languages with no Scripture.
- F. 220 million people, speaking 1,892 languages, still need translation work to begin.
- G. 1 in 5 people, speaking 6,661 languages, do not have a full Bible in their first language.
- H. 2,899 languages have begun active translation or preparatory work.
- I. Wycliffe and other partner organizations are involved in over three-quarters of this work.

II. The Majority of Modern Bibles are Translated from the MCT

- A. Most bibles translated in the 20th and 21st century are based on the MCT, as found in UBS and Nestle's
- B. The Modern Critical Text is based on corrupt manuscripts
- C. The UBS Greek New Testament is on its 5th revision
- D. The UBS is based on Nestle's
- E. *Novum Testamentum Graece* (The New Testament in Greek) is a critical edition of the New Testament in its original *Koine* Greek, forming the basis of most modern Bible translations and biblical criticism. It is also known as the Nestle–Aland edition after its most influential editors, Eberhard Nestle and Kurt Aland.
- F. The Nestle–Aland Greek New Testament is on its 28th revision
- G. The UBS uses their Greek text for translation
- H. Wycliffe uses UBS and Westcott and Hort Greek texts

III. The Reason for So Many Poor Translations

- A. Reason for poor translations – the Devil is actively corrupting the word of God
- B. Most translators are textual critics, not Bible-believers
- C. Many translators are not believers who tremble at God's word.
- D. Most translators use corrupt Greek and Hebrew texts as their basis for translating.
- E. Most good churches are not involved in translating.
- F. God's people have left the translating of their Bible to corrupt institutions.
- G. Disobedience on the part of God's people leads to the world producing corrupt translations.
- H. God's people think they are ill-equipped to translate Bibles.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 4: The Rewards of Scripture Translation

I. Obedience to Jesus' Commandments Bring Blessings and Rewards

- A. Matthew 25:34 – Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- B. 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
- C. 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
- D. Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

II. Souls Will Be Saved

- A. Proverbs 11:30 – The fruit of the righteous is a tree of life; and he that winneth souls is wise.
- B. 2 Corinthians 5:14 – For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
- C. All heaven rejoices over a soul that repents.

III. A Man Will Increase in Knowledge

- A. Colossians 1:9 – For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- B. 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
- C. 2 Peter 1:5 – And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- D. 6 And to knowledge temperance; and to temperance patience; and to patience godliness;
- E. 7 And to godliness brotherly kindness; and to brotherly kindness charity.
- F. 2 Peter 3:18 – But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.
- G. Psalm 111:10 – The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

IV. God is Blessed

- A. Psalm 138:2 – I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.
- B. Isaiah 55:8 – For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- C. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- D. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- E. 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 5: Who is Responsible for Translation of the Scriptures?

I. God's People – Not the World – Are Responsible

- A. The Old Testament was committed to the Jews – Romans 3:1-2
- B. The New testament was committed to the churches
- C. Apostles and prophets were given to the churches
- D. Ephesians 4:11 – And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- E. 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

II. The World was NOT Entrusted with the Word of God

- A. John 17:14 – I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- B. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
- C. 16 They are not of the world, even as I am not of the world.
- D. James 4:4 – Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
- E. 1 John 2:15 – Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
- F. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
- G. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
- H. 1 John 3:1 – Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
- I. 13 Marvel not, my brethren, if the world hate you.
- J. 2 John 1:7 – For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

III. If the Churches Were Faithful, the Word would be Everywhere

- A. Acts 8:4 – Therefore they that were scattered abroad went every where preaching the word.
- B. Psalm 68:11 – The Lord gave the word: great was the company of those that published it.
- C. If all good churches were involved in free Bible distribution, the rest of the worldly bible publishers would be out of business.
- D. If all good churches were faithful to translate and freely distribute good translations, the world could not peddle their corrupt bibles.
- E. There are many great churches involved in scripture publishing.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

IV. An Example of A Worldly Translator

- A. Just one example of a translator – J.B. Philips
- B. Any Baptist missionary would be a better translator
- C. Paper written on J.B. Philips

Comments On Translation

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As a result of reading J.B. Philips' paper entitled *The Problems of Making a Contemporary Translation*, where he commented on the Authorized Version, I must put in writing some thoughts before they flee.

He wrote,

However much I myself may love the familiar rhythms and cadences of the three hundred and fifty years old version, I must recognize that they form an insulating barrier between the truth of God and many millions of people for whom Christ died.

Every year scores of devoted men and women spend hundreds of hours translating the Word of Life into newly discovered languages, some of which have never been written down before. Now plainly they make no attempt to translate into these strange tongues as they were spoken three and a half centuries ago; they are concerned to communicate in the language of today. Surely, therefore, we who translate into English are not unreasonable in trying to make our version contemporary and intelligible.

What tip-toeing with words. "Not unreasonable" is different than saying "perfectly justified," but I think that is what he says between the lines. Does he think because some minor, little-spoken, unwritten language in some far corner of civilization that has no scripture, should have a translation made for the people in that language as they speak it today, that this justifies an attack on the Authorized Version's beautiful rendering of the word of God?

I say for the simple fact that the English language is *THE STANDARD* worldwide for communication, that we must take a different approach. Furthermore, it may well be *BECAUSE* of the Authorized Version, that the English language holds its current status and is so prevalent in these last days.

So, because of this error in thinking, Mr. Phillips creates his own problem: How to make a contemporary version in English that will *not* soon be old language (therefore, no slang), avoiding colloquialisms (they tend to date the writing), and not be literary, because the *Koine* was not literary. For in so doing, he would repeat the supposed "errors" of the King James translators – making the translation *out-of-touch* to the readers who speak the "common" language. Too make it too literary would be an act of "verbal homage."

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Not wanting to imitate or repeat the methods of the A. V. translators, how can his translation be made so it is not soon irrelevant? And so, since 1881, we have had over two hundred attempts to make a better version, and still none of these “improved versions” fulfill the hopes of the translators.

And all this child’s play performed in front of the wall of the old King James Bible, that still stands at the standard of God’s revelation to the English-speaking people.

The simple observation that he even mentions the Authorized Version as opposed to the R.V., or A.S.V (or some other) is proof that his logic is doomed to fail. By calling attention to the KJV, he admits it is the Standard.

Oh, how children often err when they assume the KJV is just like all the others....

On the surface the argument sounds good: If the Bible, particularly the New testament, was written by common people in common Greek to common people – not classical or literary Greek – should we not translate it the same way.

From Mr. Phillips’ own words, he admits, “But can we, in all honesty, use the same methods as King James’ men? The men of 1611, confronted with what they believed to be ‘the lively oracles of God’, used the finest English for their purpose, making their whole magnificent effort an act of verbal homage.”

The A.V. translators had the highest esteem for the words of God, and that was reflected in the translation. And God showed his approval by making that translation what it is today. I challenge any educated Christian to name five other English translations before or after the King James Version that is readily available and used today. Even today, beside what a modern version a believer may know of because he holds it in his hand, I challenge him to name five English translations that have come out in the last twenty years. Even I could not do that.

Mr. Phillips continues to write:

For myself I can see the force of both these arguments against rendering everyday Greek into everyday English. But in my own work I decided to ignore both of them. My reason is simply that after three hundred and fifty years of the Authorized Version, many exciting and challenging truths have been rendered impotent by sheer beauty of language as well as by the familiarity of repetition. I was, and am, prepared to destroy the flavor of historical period if, by so doing, I can liberate the glorious certainty and almost frightening energy which has for so long been imprisoned.

Say what?! What hubris! What self-delusion! What hypocrisy! Does the man even read his work? By his own hand he admits he ignores forceful arguments. And his reason? He sees himself as the liberator of the “glorious certainty” and “almost frightening energy” that the A.V. has “imprisoned” for four decades (and running...).

How can one answer this? Should we thank God for this *liberator*? Who again is John Bertram Phillips? Was he the one that invented the screwdriver? (That tool has been a lot more useful than his liberating writings.) See one man’s commentary below. ¹

Oh, that’s right, he translated the *Phillips New Testament in Modern English* in 1958. I sure that many people have heard of that one. A paragon of relevancy. I wonder if I can find a copy of it at Walmart. I

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

probably should look for it next to the KJV Bibles. I wonder how many Christians have that well-worn edition in their library.

Wikipedia says this of the translation:

While the translation is not well known it has many ardent fans including Os Guinness, Chuck Swindoll, and Ray Stedman. Corrie ten Boom considered it her favorite in English. The songwriter Michael Card often used Phillips' wording. BibleGateway.com describes the translation as "up-to-date and forceful."

(Excuse me while I gag!) The only name I recognize there is Chuck Swindle, I mean Swindle-all, I mean Swine-doll – no, I mean Swindoll.

I have to stop. This is enough. I only started to comment on the beginning of what he wrote. Suffice it to say, his analysis did not work. The KJV is still going strong sixty years after J.B.'s work was published.

But in conclusion, I must admit I still haven't heard much of Phillips' liberation of "the glorious certainty and almost frightening energy which has for so long been imprisoned."

¹ (The following is taken from www.Jesus-is-Lord.com) J.B. Phillips (1906-1982), a well-known Bible paraphraser, was a straight-up blasphemer (speaking against God's word) and heretic (wrong doctrine). His writings plainly reveal what he believed:

- The new birth is simply a "change of outlook" (When God Was Man, p. 28).
- Devils aren't spirit creatures; they are the "storm center of the personality." (When God Was Man, p. 19).
- The Bible is not particularly inspired by God. "I should like to make it quite clear that I could not possibly hold the extreme 'fundamentalist' position of so-called 'verbal inspiration'" (Ring of Truth, p. 28). "...I felt bound to abandon the 'God-dictated-every-word-from-cover-to-cover' attitude, and won an attitude which commends itself to my intelligence as well as my faith..." (The Price of Success, Wheaton: Harold Shaw Pub., 1984, p. 150).
- Satan does not have permanent existence. "If our critics mean that we believe in the permanent existence of Satan, the Devil or the powers of evil, they are wrong, for we do not." (Ring of Truth, p. 51).
- No such thing as miracles. "A 'miracle' is, by definition, something to be wondered at, and in the past, when laws then unknown were being used, it was commonly assumed that divine intervention was the cause of the wonder. ... but I think that it is unlikely." (Ring of Truth, p. 93).
- Ascension of Christ is a parable. In other words, it didn't really occur. (Ring of Truth, p. 107).

Knowing these things, would any born-again, Jesus-loving Christian buy, read and study this man's Bible paraphrases? Would they give their helpless child who knows no better a Phillips Bible to learn about Jesus?

According to Phillips' autobiography (The Price of Success, 1984, p. 116) Billy and Ruth Graham visited him in 1952. Billy Graham supposedly thanked him for his work. I say, "No thank you."

We can conclude the main reason for *The Problems of Making a Contemporary Translation* has to do more with the translator than the King James Version.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 6: The King's Message Translated and Delivered to Every Tongue

Ecclesiastes 8:4 – Where the word of a king is, there is power: and who may say unto him, What doest thou?

At least three times in the book of Esther we find letters under the authority of Ahasuerus sent to the hundred and twenty-seven provinces in his kingdom “from India to Ethiopia to every people after their language.”

The reading of Esther makes this effort of informing and translating the king's commandments seem like a regular and easy thing. Note the following passages:

Esther 1:19 – If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

Esther 8:9 – Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Using our common sense, we can list eight obvious lessons from this effort of the Persian king:

1. Everyone was to hear the word of the king (Esther 1:20). The “king's decree ... shall be published throughout all his empire.”
2. The work was achievable. The king had his scribes and posts available. The king had his leaders in each province who were responsible to get the word to the people.
3. The word of the king was “published according to the language of every people.” The king had his translators ready also (Esther 1:22).
4. The letters were written in the king's name and sealed with the king's ring (8:10).
5. The letters from Mordecai were “with words of peace and truth” (Esther 9:30).

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

6. The royal commandment was not to be altered (Esther 1:19).
7. Letters were written as “commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.” (Esther 8:9).
8. Fear fell upon many in the kingdom because of the commandment from the king (Esther 9:2).

As a spiritual application of these lesson, we can apply them to the publishing of God’s word. Note the parallels:

1. Jesus wants the gospel preached to every creature and all nations. This is accomplished by the scriptures being made known (Mark 16:15; Romans 6:26; 1 Peter 1:23-25). Jesus wants everyone to hear his word.
2. Making the word of God available in all languages is achievable. The apostles and churches accomplished the task in the first century (Colossians 1:23). The Lord’s pastors, churches, and missionaries are everywhere and are able accomplish the task today.
3. God has his translators ready (not the world’s). They are missionaries, preachers, and teachers in the churches.
4. The New Testament was written in the name of King Jesus and sealed with his blood (Hebrews 12:24).
5. Jesus’ words are “words of peace and truth” (John 17:17; Acts 10:36).
6. The New Testament is not to be altered (Revelation 22:18-19).
7. The gospel goes to the Jew first, and then the rest of the world (Romans 1:18). God desires that men should be saved. If a king 2,500 years ago can get his word in every language to every person in his kingdom, we as Spirit-powered believers having the help of God should be able to get his word to every person in the world. Jesus’ “lieutenants, and the deputies and rulers” of the churches are the first to obey, and they are to teach the people.
8. Many people will believe on the Lord Jesus through our effort of getting the scriptures to all nations.

We know Jesus is greater than Ahasuerus. And what the Persian king could do centuries ago, we should be able to do even better. Why is it the churches do not teach of their responsibility to translate, publish, and freely distribute the word of God? Why is it the preachers just complain about the modernist versions, but they do little to get Jesus’ true word to the world?

Why is it we tend more to strain at gnats and swallow camels?

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

The New Testament and Languages

As we analyze the New Testament, we find the men of God were multi-lingual. They preached the gospel to every creature (Mark 16:15). They taught all nations. The word of God went forth in spoken form in many languages before it was ever put in written form. Note the following observations:

I. Jesus Spoke Many Languages

- A. Aramaic -- Matthew 5:22; 27:46; Mark 5:41; 7:34; 10:51; 14:36; John 1:42; 20:16
- B. Hebrew – Mark 2:25; 12:10, 26; Luke 4:16-20
- C. Greek – Mark 7:26-29
- D. Latin – Matthew 27:11; John 18:33-37

II. The Apostles Spoke Many Languages

- A. The word was preached to people from many places (16 places mentioned) in Acts 2. They hearers knew they were Galileans (likely speaking Aramaic).
- B. Acts 2:4 – And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- C. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- D. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- E. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
- F. 8 And how hear we every man in our own tongue, wherein we were born?
- G. 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- H. 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- I. 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
- J. Peter spoke to Italian Gentiles in Acts 10, most likely Latin. Then Cornelius and the brethren spoke, Peter and the rest recognized the language. It was likely Hebrew or Aramaic and indicated the miraculous power of the Holy Ghost.

III. Paul Spoke Many Languages

- A. Aramaic – Romans 8:15; 1 Corinthians 16:22; Galatians 4:6.
- B. Hebrew – Acts 21:40; 21:22:2
- C. Greek – Acts 21:37
- D. Latin – Acts 21:37 (Paul was speaking to the chief captain of Roman soldiers. Also see Acts 24:10-21.
- E. 1 Corinthians 14:18 – I thank my God, I speak with tongues more than ye all:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

IV. Luke Spoke Many Language

- A. Greek was likely Luke's mother tongue – he was likely Greek or a Hellenized Jew, an educated physician.
- B. Colossians 4:14-16 shows Luke with Gentiles
- C. Gospel of Luke shows he knew the languages of the Jews
- D. Aramaic – Acts 9:36, 40
- E. Greek – Acts 17:22-31
- F. Hebrew – Acts 22
- G. Latin – Acts 24:10-21

V. The Jerusalem Church Deacons Spoke Many Languages

- A. Acts 6:5 – And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:
- B. We know by their names they were of different cultures
- C. They were chosen for the daily ministrations of Jews and Greeks
- D. Hebrew – Stephen's apology before the Jewish council – Acts 7
- E. Philip conversed with the Ethiopian eunuch in Acts 8:30-37.

VI. Timothy Spoke Many Languages

- A. Timothy read Hebrew Old Testament
- B. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- C. First bishop of the church in Ephesus
- D. Timothy spoke the Greek language
- E. His father was Greek – Acts 16:1

VII. Titus Spoke Many Languages

- A. Titus was Greek – Galatians 2:3
- B. First bishop of the church in Crete (Greek)
- C. Titus worked with the Corinthian church – 2 Corinthians 7:13
- D. Titus ministered in Dalmatia – 2 Timothy 4:10
- E. In Dalmatia he would speak Latin, Dalmatian, and many dialects.

VIII. Churches Today have Bilingual and Multilingual Members

- A. America is a melting pot of cultures
- B. Foreign churches have members who speak tribal tongues

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

C. Church members who I have met and know they speak these languages:

- Spanish
- Filipino
- Laotian
- Yugoslav
- Chinese
- Telegu
- French
- Urdu
- Portuguese
- Quechua

With the understanding of the above, we as leaders of churches have no excuse for not being involved in scripture checking and translation. Pastors can encourage bilingual and multilingual members to first do textual comparisons for existing scriptures in their languages, so they can identify the best versions – those based on the Textus Receptus.

If there are no good versions in their language, these members can slowly translate the Gospel of John with the help of men who know the Greek language. The work would be a group effort. The process used would be to use Beza as a primary source, but also compare diligently with the King James Version and other good translations, making revisions from Beza based on other Greek authorities.

Translators should keep in mind that God's inspired word is preserved in Bibles, not just one Greek text. Although Beza is 99.9% accurate, comparing with the KJV and other translations will identify some small differences that can be explored and evaluated for the best rendering.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 7: Saved in Heaven are from Every Tongue, Nation, and People

I. Those Saved are from Every Kindred, Tongue, and People

- A. Revelation 5:8 – And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
- B. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- C. 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

II. 144,000 Jews Sealed are from All Nations

- A. Revelation 7:1 – And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
- B. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
- C. 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
- D. 4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.
- E. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.
- F. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
- G. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.
- H. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.
- I. 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
- J. 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

III. John will Prophecy Before Many People, Nations, and Tongues

- A. Revelation 10:7 – But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- B. 8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
- C. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.
- D. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.
- E. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

IV. The Everlasting Gospel to be Preached to Every Nation, Kindred, Tongue, and People

- A. Revelation 14:6 – And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
- B. 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.
- C. 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
- D. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
- E. 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
- F. 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
- G. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.
- H. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

V. Many Nations are in the New Jerusalem

- A. Revelation 21:23 – And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
- B. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
- C. 25 And the gates of it shall not be shut at all by day: for there shall be no night there.
- D. 26 And they shall bring the glory and honour of the nations into it.
- E. Revelation 22:1 – And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- F. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 8: Authorization by Churches

I. The New Testament is Given to the Churches

- A. Four Gospels by Apostles
- B. 1 Corinthians 12:28 – And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
- C. Nine epistles written to churches
- D. Three epistles (four if Philemon is added) written to pastors of churches
- E. General epistles written to believers in churches
- F. Revelation sent to seven churches

II. Churches Received and Preserved the Word of God

- A. We have the New Testament today because God's people knew they were given by inspiration.
- B. The churches knew every word of God is perfect.
- C. The churches copied and distributed the word of God.
- D. The churches translated the word of God.

III. The Churches Know the Word of God and Keep It

- A. John 10:27 – My sheep hear my voice, and I know them, and they follow me:
- B. John 16:13 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- C. 1 Corinthians 2:13 – 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.

IV. The Churches are Jesus' Authority on Earth

- A. Matthew 18:17 – And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
- B. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.
- C. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
- D. 20 For where two or three are gathered together in my name, there am I in the midst of them.
- E. 1 Corinthians 6:2 – Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
- F. 3 Know ye not that we shall judge angels? how much more things that pertain to this life?

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 9: Source Texts

I. Translations are Generally Translated from Edited Texts

A. Edited texts of the Textus Receptus include:

- Textus Receptus was published by Desiderius Erasmus in his 1516 edition of the Greek New Testament: *Novum Instrumentum omne*.
- Textus Receptus was refined by Robert Estienne [Stephanus] in 1550.
- Textus Receptus was further refined by Theodore Beza in 1598.
- Textus Receptus was again reconstructed from the KJV and edited by F.H.A. Scrivener in 1881.

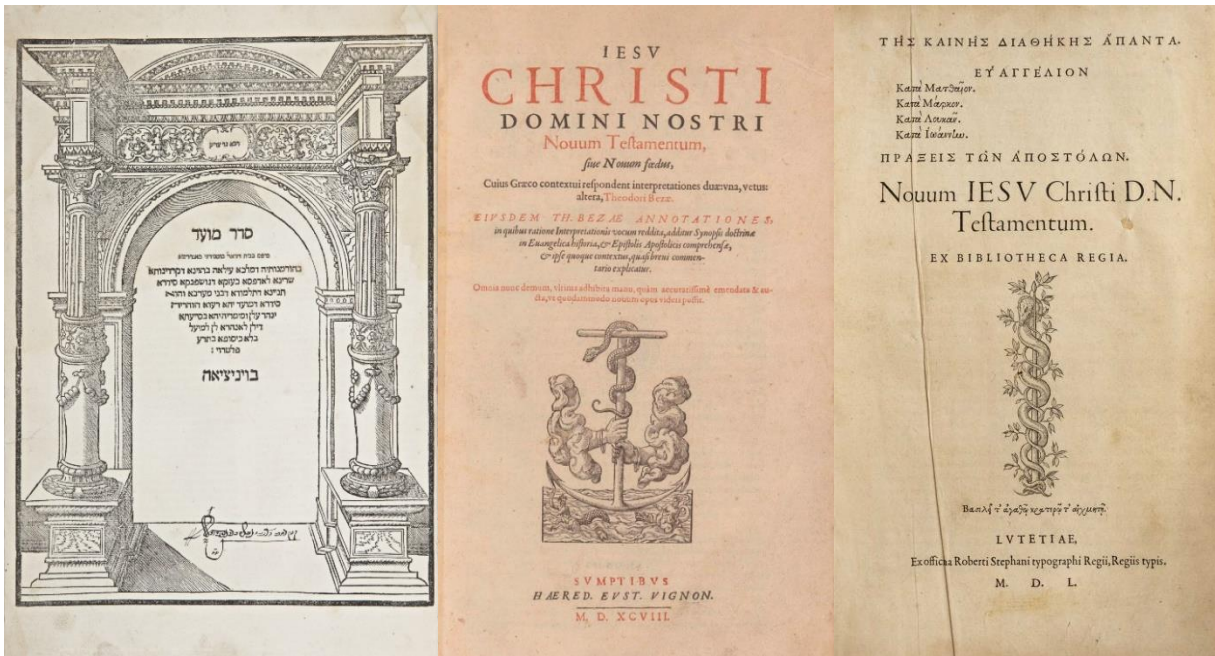
B. Scrivener's edition was a reconstructed text working backwards from the KJV. He was on the Revision Committee and is not considered a Bible Believer.

C. At least 2,479 translations use the Textus Receptus as the basis for the New Testament.

D. Bible translators rarely use manuscripts as source texts, but they rather use an accepted Greek or Hebrew edited text.

E. For example, the KJV translators used the Second Rabbinic Bible of the Masoretic Text (1524-1525; Mikraot Gedolot; ben Chayyim) printed by Daniel Bomberg as the primary source Hebrew text of the Old Testament.

F. The KJV translators used as their primary and secondary sources for the Greek *Textus Receptus* the 4th edition of Beza (1598) and Stephanus (1550).



Second Rabbinic Bible (1524)

Beza 4th Edition (1598)

Stephanus (1550)

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

II. The Textus Receptus

- A. The Textus Receptus means “receive text,” basically saying it is the Greek New Testament text *as received* from past generations *without* modifications and changes.
- B. *Textus Receptus* refers to editions of the Greek New Testament published by the Elzevir Brothers in 1633 and following editions.
- C. The phrase was first coined in 1633 but it represents all the printed Greek texts of the same Byzantine text-type.
- D. The Byzantine text-type represents over 95% of the 5,800+ Greek manuscripts of the New Testament still in existence today.

III. The First English Translations Used the Textus Receptus

- A. William Tyndale New Testament 1526-1530
- B. Coverdale Bible 1535
- C. Matthew Bible 1537
- D. Taverner’s Bible 1539
- E. Great Bible 1539
- F. Geneva Bible 1560-1644
- G. Bishops Bible 1568
- H. The King James Bible 1611

IV. Other Translation Use the Textus Receptus

- A. Martin Luther German Bible 1534
- B. Reina-Valera Spanish Bible 1569
- C. Diodati Italian 1603
- D. Joao Ferreira de Almeida Portuguese mid-1700’s
- E. The Russian Synodal Bible 1822
- F. The Bible kralická Czech 1613
- G. David Martin French 1699
- H. Van Dyke Arabic Bible 1865

V. God Preserves His Word Forever

- A. The *Textus Receptus* is not corrupted by the deletions and additions of textual critics following the Minority Text.
- B. The *Textus Receptus* agrees with the earliest versions of the Bible:
 - Peshitta (AD150)
 - Old Latin Vulgate (AD157)
 - Italic Bible (AD157)
- C. The vast majority of the citations of scripture by the early church writers agree with the *Textus Receptus*.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- D. There are more than one million quotations of the New Testament by these writers from the late first century and the Middle Ages.
- E. The *Textus Receptus* is uncorrupted by Alexandrian philosophy, as contrasted with Codex Vaticanus and the Modern Critical Text (UBS, Westcott and Hort, Nestles, etc.)
- F. Erasmus printed the first Greek New Testament, which was a collation from the vast majority of New Testament Manuscripts in the Byzantine tradition.
- G. The first Greek New Testament to be collated was the Complutensian Polyglot in (1514), but it was not published until eight years later.
- H. Erasmus was the second to collate the Greek New Testament but published it in (1516).

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 10: Translation from Darkness to Light

I. Translation versus Interpretation

- A. Translation today has to do with written matter
- B. Interpretation has to do with spoken matter
- C. We translate scripture into other languages
- D. We interpret the spoken word into other languages

II. Biblical Use of Translation

- A. 2 Samuel 3:10 – To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.
- B. Colossians 1:13 – Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- C. Hebrew 11:5 – By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

III. The Advantages of Translation

- A. David's throne was better than Saul's throne – one was temporary, the other eternal through Jesus Christ
- B. When saved, believers are translated from the devil's power and translated into Jesus' kingdom.
- C. Enoch was translated so he would not see death. God's word in ancient Greek and Hebrew was translated into the KJV so it would not see death.

IV. Jesus the Word Uses Many Forms (Not Exhaustive)

- A. Mark 16:12 – After that he appeared in another form unto two of them, as they walked, and went into the country.
- B. Various forms of Christ the Word
 - 1. Creator – John 1:1; Philippians 2:6
 - 2. Christophanies – Genesis 16:7-14; 18; 32:22; Joshua 5:13-15; Daniel 3:25, Hebrews 7:3; etc.
 - 3. Spiritual Rock – 1 Corinthians 10:4
 - 4. Made Flesh – John 1:14
 - 5. Transfiguration – Matthew 17:2; Acts 9:5
 - 6. Form of a servant – Philippians 2:7
 - 7. Made sin for us – 2 Corinthians 5:21; John 3:14; Psalm 22:6
 - 8. Resurrected Christ – John 20:17; John 20:26; etc.
 - 9. Another form – Mark 16:12; John 20:15

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

10. Christ in you – Galatians 4:19; Ephesians 3:17; Colossians 1:27
11. Visions – Acts 9:10; 18:9; 2 Corinthians 12:1
12. John sees the Son of Man – Revelation 1:13-16
13. A Lamb slain – seven horns and seven eyes – Revelation 5:8
14. Faithful and True, the Word of God – Revelation 19:11-16

V. The Word of God Takes on Many Forms

- A. The word of God is not bound – 2 Timothy 2:9
- B. The word of God is alive
- C. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
- D. Various forms listed below:
 - Spoken in the beginning – Genesis 1:3, 6, 9 11, 14, 20, 24, 26
 - Written in tables of stone – Exodus 24:12; 34:1, 28
 - Spoken by prophets – 2 Peter 1:21
 - In creation – Psalm 19:1-3
 - On a wall – Daniel 5:5, 25
 - Becoming flesh – John 1:14
 - In the ground – John 8:6-8
 - On men's hearts – Hebrews 8:10
 - Scriptures – 2 Timothy 3:15-16

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 11: Preserving Inspiration in Translation

I. All Scripture “IS GIVEN” by Inspiration

- A. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- B. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- C. 17 That the man of God may be perfect, throughly furnished unto all good works.
- D. Timothy did not have original manuscripts
- E. Timothy had faithful copies that Paul referred to as “scriptures.”

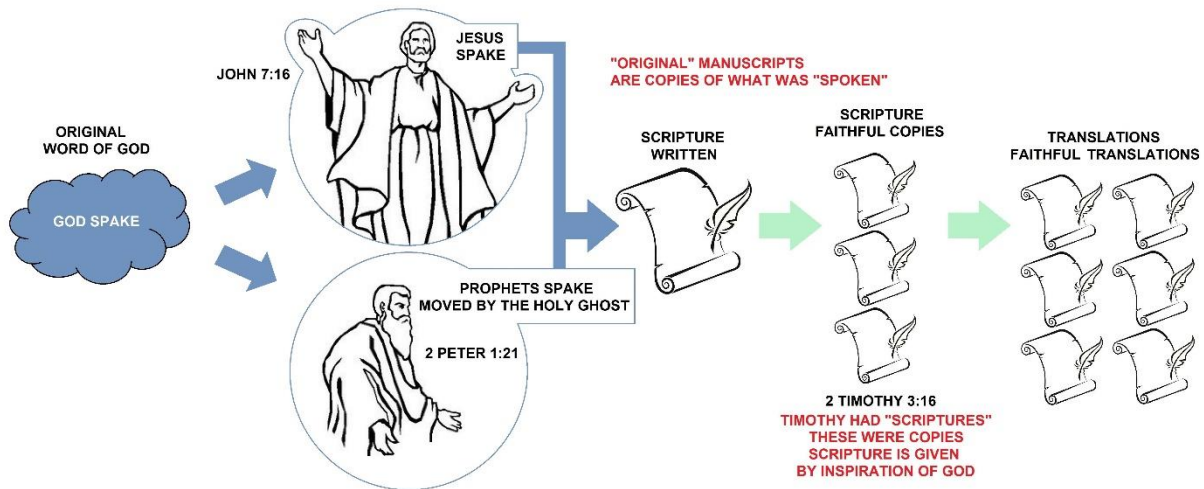
II. Scripture Available in Copies

- A. Timothy’s copies were considered “scriptures.”
- B. Jesus had the scriptures, but these were copies – see Matthew 21:42; 22:29; Mark 12:10; Luke 24:27; etc.
- C. Jesus commanded to search the scriptures – John 5:39
- D. Philip read the scriptures – Acts 8:32
- E. Paul reasoned out of the scriptures – Acts 17:2
- F. The Bereans searched the scriptures daily – Acts 17:22
- G. We have hope through the scriptures – Romans 15:4

III. Scripture Available in Translations

- A. Romans 18:25 – Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- B. 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- C. 27 To God only wise, be glory through Jesus Christ for ever. Amen.
- D. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- E. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- F. 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- G. There are over 900 Old Testament references in the New Testament. All these translations and allusions are inspired – see Appendix 1.
- H. Aramaic interpretations are inspired translation – see Lesson 6
- I. This proves that translations can be scripture, and if scripture, it is given by inspiration.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION



IV. Translations Must Be Correct – Note the Following Points

- A. Translations from the correct Greek and Hebrew texts
- B. Textus Receptus and Masoretic Text
- C. Compared with King James Version for correct verses and to answer any translation questions.
- D. Word for word translation – never paraphrase.
- E. Italics used for added words to smooth out syntax and thoughts.

V. Word for Word Translation

- A. “Every word” of God is pure – Proverbs 30:5-6
- B. Man lives by “every word” of God – Matthew 4:4
- C. “The words of the LORD” are pure
- D. Psalm 12:6-7:
 - 6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
 - 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.
- E. All good translations are word-for-word translations.
- F. Every word translated rightly.
- G. Italicized words added for correct grammar.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 12: Evolving Languages

I. All Languages Change Over Time

- A. Languages evolve continually.
- B. Some languages increase in speakers, others decrease in speakers
- C. The word of God should be used by common people, but the language used should be the proper usage (no slang or vernacular words not widely understood), following proper grammar rules.
- D. Some languages have written rules by their “language societies.”

II. Obsolete Words Should Be Updated

- A. All languages create new words and discard old words that are unused.
- B. God’s word should be in the current language (except for KJV) and understandable to the language speakers.
- C. Translations should follow accepted verse renderings if they are accurate and understandable.
- D. Example of Romans 1:16 (emphasis added):

King James Version: For I am not ashamed of the gospel of Christ: for it is the power of God unto **salvation** to every one that believeth; to the Jew first, and also to the Greek.

Spanish Reina (1569): Porque no me avergüenzo del Evangelio del Cristo, porque es potencia de Dios para dar **salud** a todo aquel que cree; al judío primeramente y también al griego.

Spanish Reina Valera (1909): Porque no me avergüenzo del evangelio: porque es potencia de Dios para **salud** á todo aquel que cree; al Judío primeramente y también al Griego.

Spanish Bearing Precious Seed (2015): 16 Porque no me avergüenzo del evangelio de Cristo; porque es poder de Dios para **salvación** a todo aquel que cree: al judío primeramente, y también al griego.

- E. “**Salud**” today means *health*. “**Salvación**” is a better word. It means *salvation*. The meaning of “*salud*” has changed.

III. The King James Version is the Exception

- A. God has shown this Book is Perfect.
- B. We should learn the definition of the words in the KJV that we do not know.
- C. God has set the KJV as the Standard to help with translating all other languages.
- D. Translations should be made from original tongues, and into current language. However, all translating work should be compared to the KJV for content and words used.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

IV. Tribal Languages

- A. Tribal languages must be reached through the closest major trade language.
- B. Many tribal languages have limited vocabulary.
- C. New words can be created by transliteration (baptism, church, Jesus, etc.) using closest major trade language.
- D. Most missionaries that speak these tribal languages already have words they use verbally when they interpret the word of God when preaching.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 13: The Gift of Tongues and the Interpretation of Tongues

I. God Gave the Gift of Tongues

- A. Acts 2:1 – And when the day of Pentecost was fully come, they were all with one accord in one place.
- B. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- C. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- D. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

II. Many Languages Spoken in Acts 2

- A. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- B. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- C. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
- D. 8 And how hear we every man in our own tongue, wherein we were born?
- E. 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- F. 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- G. 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
- H. These 16 people and places are mentioned:
 - 1. Parthians
 - 2. Medes
 - 3. Elamites
 - 4. Mesopotamia
 - 5. Judaea
 - 6. Cappadocia
 - 7. Pontus
 - 8. Asia
 - 9. Phrygia
 - 10. Pamphylia
 - 11. Egypt
 - 12. Libya about Cyrene,
 - 13. Rome
 - 14. Jews and proselytes
 - 15. Cretes
 - 16. Arabians

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

III. The Reason for Tongues was to Preach God's Word

- A. 1 Corinthians 14:4 – He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.
- B. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- C. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
- D. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- E. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

IV. Tongues Were Also a Sign to Unbelievers

- A. 1 Corinthians 14:22 – Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.
- B. Acts chapters 2 (many visitors in Jerusalem), 10 (Gentiles showing Jews), and 19 (followers of John showing Paul) show the speaking in tongues as a miraculous gift to show God's salvation.
- C. Acts 10:45 – And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
- D. 46 For they heard them speak with tongues, and magnify God. Then answered Peter,
- E. 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- F. 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.
- G. Acts 19:1 – And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
- H. 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- I. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.
- J. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
- K. 5 When they heard this, they were baptized in the name of the Lord Jesus.
- L. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
- M. In the first century, sometimes the evidence of the Holy Ghost in believers was shown by speaking in tongues.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

V. God Gave the Gift of the Interpretation of Tongues

- A. 1 Corinthians 14:26 – How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- B. 1 Corinthians 12:7 – But the manifestation of the Spirit is given to every man to profit withal.
- C. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
- D. 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
- E. 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:
- F. 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
- G. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

VI. God Gave Rules for Tongues

- A. Two or three in order
- B. One interpreter
- C. Edification
- D. Better to preach in a known tongue
- E. 1 Corinthians 14:26 – How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- F. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.
- G. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- H. 29 Let the prophets speak two or three, and let the other judge.
- I. 30 If any thing be revealed to another that sitteth by, let the first hold his peace.
- J. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
- K. 32 And the spirits of the prophets are subject to the prophets.
- L. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.
- M. 40 Let all things be done decently and in order.

VII. The Gift of Tongues Will Cease

- A. 1 Corinthians 13:8 – Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
- B. Men still have a gift to learn languages. Some learn faster than others.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

VIII. God's Word Was Interpreted and Spoken in Many Languages

- A. 1 Corinthians 14:21 – In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
- B. The various languages preaching the word with the gift of tongues were Spirit-inspired.
- C. The gift of tongues proved the words were given by inspiration of God
- D. This is another proof that translations and interpretations can be inspired.
- E. Even before the New Testament was written, it was spoken everywhere and in a multitude of languages.
- F. God's people spoke these words. Today we must labor to translate God's word.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 14: Striving for Perfection and Accuracy

I. God Says to Not Add to or Take Away From His Word

- A. Revelation 22:18 – 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:
- B. 19 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.

II. Strive for Word-for-Word Accuracy in Translation

- A. God made translation easy.
- B. He says word for word translation – Proverbs 30:6
- C. We just must translate each word accurately
- D. Using other translation helps tremendously in selecting the correct word.
- E. Actually, a safe method is to base the translated word on a previous usage of the word in some existing translation, so the translator is not creating a word from nothing.
- F. Of course, a first translation in a new language will be all new words, but they can still be based on exiting translation.
- G. The KJV should be the deciding factor if any confusion.

III. Sample Passages

- A. We have listed the shortest verses in the New testament for a translation exercise.
- B. Short verses by number of words (#):
 - John 11:35 – Jesus wept. (2)
 - 1 Thessalonians 5:16 – Rejoice evermore. (2)
 - Luke 17:32 – Remember Lot’s wife. (3)
 - 1 Thessalonians 5:17 – Pray without ceasing. (3)
 - 1 Thessalonians 5:20 – Despise not prophesyings. (3)
 - 1 Thessalonians 5:19 – Quench not the Spirit. (4)
 - 1 John 4:19 – We love him, because he first loved us. (7)
 - 1 Corinthians 16:14 – Let all your things be done with charity. (8)
 - 1 Corinthians 16:11 – Seek the Lord and his strength, seek his face continually. (10)
 - Philippians 4:4 – Rejoice in the Lord always: and again I say, Rejoice. (10)
 - Philippians 4:13 – I can do all things through Christ which strengtheneth me. (10)
 - John 1:4 – In him was life; and the life was the light of men. (12)
 - Colossians 3:2 – Set your affection on things above, not on things on the earth. (12)
 - 1 Timothy 3:4 – One that ruleth well his own house, having his children in subjection with all gravity; (15)

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- Philippians 3:14 – I press toward the mark for the prize of the high calling of God in Christ Jesus. (17)
- Philippians 2:4 – Look not every man on his own things, but every man also on the things of others. (17)
- Ephesians 4:32 – And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you. (20)

C. Faithful in the least number of words is also faithful in much.

IV. Consistency in Translation of Words

- A. Not all original words are always translated the same way.
- B. Context should define how a word is translated.
- C. Refer to other translations for a multiplicity of testimony.
- D. In respect to names, consistency should be maintained if the original word is the same.
- E. Always compare other good translations. For example: Acts 7:45 says: “Which also our fathers that came after brought in with **Jesus** into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David....” The name **Joshua** is not used in the New Testament.
- F. The Greek word is *Iésous*, which is the Greek form of Joshua. Should be translated “*Jesus*.”
- G. Sometimes, the names are different:

2 Corinthians 1:1 – Paul, an apostle of Jesus Christ by the will of God, and **Timothy** our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Corinthians 1:19 – For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and **Timotheus**, was not yea and nay, but in him was yea.

H. Timotheus is used 18 times in the New Testament:

- Acts – 6 times
- Romans 16:21 – 1
- 1 Corinthians – 3 (includes postscript)
- 2 Corinthians 1:19 – 1
- Philippians – 2
- Colossians 1:1 – 1
- 1 Thessalonians – 3
- 2 Thessalonians 1:1 – 1

I. Timothy is used 10 times:

- 2 Corinthians 1:1 – 1
- 1 Timothy – 4 (includes postscript)
- 2 Timothy – 2 (includes postscript)

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- Philemon 1:1 – 1
- Hebrews – 2 (includes postscript)

Τιμόθεος is used in verse 1, and Τιμοθέου is used in verse 19

Τιμόθεος (2 Thessalonians 1:1) is translated *Timotheus*

Τιμόθεον (1 Thessalonians 3:2) is translated *Timotheus*

Τιμόθεος/Timotheos is translated **Timotheus** in 18 places, and *Timothy* in 10 places in 2 Corinthians 1:1; 1 Timothy, 2 Timothy, Philemon, and Hebrews.

- J. The question is why is the word translated sometimes *Timotheus* and other times *Timothy*? This must be understood based upon the context. Notice:

Only Paul and Luke refer to Timothy.

Luke refers to Timothy only as *Timotheus* in Acts as this is a narrative and he is referring to the man as any other name mentioned. He is not writing to him directly. Probably a full use of the name.

Timotheus is used when Paul is referring to him when speaking or writing to others as a group (church). Probably a full use of the name.

When Paul is writing directly to Timothy, he uses *Timothy*. Probably a more endearing variation.

In the last three other places (Hebrews, Philemon, and 2 Corinthians 1:1), Paul uses *Timothy* in conjunction with *our brother*. This is showing his close relationship with Timothy and uses a more endearing term.

The only question is why did Paul use *Timotheus our brother* in Colossians 1:1 (the only other place *our brother* is not used with *Timothy*)?

The Colossian church was a small church and founded during Paul's stay in Asia at Ephesus. Timothy was the pastor of the Ephesian church and likely close to the Colossians, so using "*our brother*" is understood, and so is *Timotheus*, as he was the pastor in Ephesus.

V. **More on Names Being Translated**

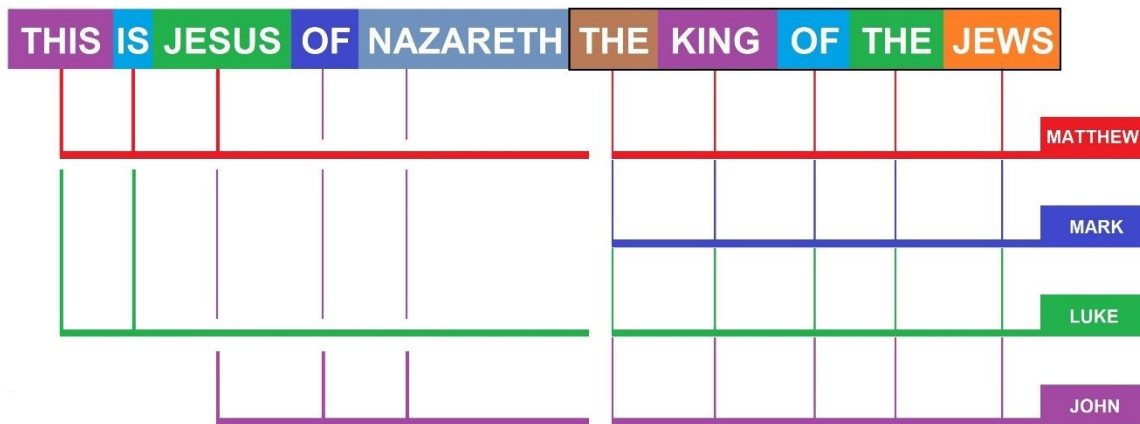
- A. It is a good practice to identify all the names in the New Testament and translate those first.
- B. Having names, or options for names will help in consistency in translation.
- C. Names include people and places.
- D. Also, ecclesiastical and transliterated words should be identified and translated early.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 15: Jesus' Accusation

I. Jesus' Accusation Gives Us Insight to Languages

- A. Matthew 27:37 – And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
- B. Mark 15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.
- C. Luke 23:38 – And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- D. John 19:19 – And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
- E. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.
- F. God shows us three major languages in the days of Jesus:
 - Hebrew – so the Jews would know
 - Greek – so the Gentiles of the world would know
 - Latin – so the Nations (governments) would know
- G. All four gospels say: “THE KING OF THE JEWS.”
- H. It takes four gospels to get the full revelation:
- I. No one gospel contains the full revelation from God.
- J. The Bible is given piece meal over time.



II. Jesus' Accusation Written in Three Languages Shows Us God's Word in Translation

- A. The word of God is good for the Jews and Gentiles.
- B. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- C. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
- D. Jews are saved as Gentiles:
- E. Acts 15:9 – And put no difference between us and them, purifying their hearts by faith.
- F. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
- G. 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
- H. Each gospel writer gave apportion of what Jesus' accusation read. With four gospels we get the whole reading (revelations).

III. Jesus' Accusation Applied

- A. God wants all people to hear and receive the gospel
- B. John 3:14 – And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- C. 15 That whosoever believeth in him should not perish, but have eternal life.
- D. John 12:32 – And I, if I be lifted up from the earth, will draw all men unto me.
- E. Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- F. Old Testament given to Jews for the Jews. New Testament given to the churches for the churches, and for the world to hear the gospel.
- G. Romans 16:25 – Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- H. 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- I. 27 To God only wise, be glory through Jesus Christ for ever. Amen.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 16: The Need for Prayer and Sanctification

I. The Translator Needs God's Help When Translating God's Word

- A. John 15:5 – I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- B. John 16:13 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- C. Acts 2:4 – And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

II. The Translator Needs Focus and Minimal Distractions

- A. Proverbs 18:1 – Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.
- B. Isaiah 50:7 – For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

III. The Translator Needs to be Holy Ghost Filled

- A. 1 Corinthians 2:13 – 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.
- B. Ephesians 5:17 – Wherefore be ye not unwise, but understanding what the will of the Lord is.
- C. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

IV. Prayer and Sanctification Keeps the Translator Prepared

- A. 2 Timothy 2:21 – If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Principles Used in Translation

Lesson 17: No Prophecy of the Scripture is of Any Private Interpretation

I. Text of 2 Peter 1:12-21

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

II. Analysis of Above

A. Peter's desire was to put the word of God for our remembrance – v. 12-13

B. We have to be constantly reminded because we forget.

C. Preaching is 90% reminding people of what they already know.

D. Reminding stirs up people to obedience.

E. Life is short, so we must do the work “while it is day” – v. 14-15 (also John 9:4)

F. The New Testament is truth, not a fable.

G. Peter saw the glory of Christ and heard God speak – v. 16-18

H. Scripture is a “more sure word of prophecy” – v. 19

I. We do well to take heed – v. 19

J. The scripture is a light shining in a dark place – v.19 (see also 2 Corinthians 4:4).

K. Scripture is a “more sure word of prophecy” because it is written and not subject to memory.

L. 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

M. Scripture outlives the author or the prophet.

N. Scripture benefits more than just a group of hearers.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

III. Know This First

- A. 2 Peter 1:20 – Knowing this first, that no prophecy of the scripture is of any private interpretation.
- B. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- C. No prophecy of the scripture
- D. ***Private interpretation*** = one person saying his own words are inspired, “one’s own interpretation,” “generated from one’s own private source,” or “private origination.”
- E. ***Not ... by the will of man*** = man did not use his will or thoughts in giving the word of God. The scriptures did not originate with a man or a group of men.
- F. ***Holy men of God spake as they were moved by the Holy Ghost*** = the word of God comes from God. The Holy Ghost does the work. The word was spoken as the Holy Ghost gave utterance (see Acts 2:4).
- G. After being spoken, the words were written down for our admonition (1 Corinthians 10:11).

IV. The Word of God is Incorruptible Seed

- A. Luke 8:11 – Now the parable is this: The seed is the word of God.
- B. 1 Peter 1:22 – Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
- C. 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- D. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
- E. 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.
- F. 1 Peter 2:1 – Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
- G. 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- H. 3 If so be ye have tasted that the Lord is gracious.

V. Application of the Above in Scripture Translation

- A. Know first that the scriptures do not originate in man but in God.
- B. The scriptures are a “more sure word of prophecy” that what God spake on the mount
- C. Scripture translation must be done with the direction of the Holy Ghost.
- D. Beware of using “new words” that come from men – meaning that any word that is used in a translation should have been previously used in a good Bible, or an equivalent word in a different language.
- E. For example, 80% of the KJV is Tyndale’s work.
- F. If a previous translation is good and accepted, do not reinvent the verse.
- G. Nearest national languages can provide Bible words in a new language.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

VI. Examples of KJV versus Tyndale

PERCENTAGE OF WORDS TAKEN FROM TYNDALE -- 9 CHAPTERS						
Reference	Words in Geneva	Tyndale words in Geneva	Percentage of Tyndale in Geneva	Words in KJV	Tyndale words in KJV	Percentage of Tyndale in the KJV
Genesis 13	452	358	79.2	457	389	85.1
Deuteronomy 8	557	454	81.5	554	438	79.1
1 Samuel 8	519	431	81.1	524	425	81.1
Matthew 3	395	337	85.3	385	317	82.3
Acts 25,1-15	373	301	80.7	358	302	84.3
Romans 13	361	294	81.4	354	256	72.3
1 Corinthians 5	316	268	84.8	312	248	79.5
James 4	374	294	78.6	362	289	79.8
Revelation 20	479	444	92.7	469	434	92.5
Total	3836	3191	82.8	3646	2975	81.6

VII. Wisdom from Ecclesiastes

- A. Ecclesiastes 12:10 – The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.
- B. 11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, I which are given from one shepherd.
- C. A preacher knows acceptable words.
- D. A preacher knows upright writing.
- E. A preacher knows the words of truth.
- F. Wise words are as fastened nails.
- G. Wise words are given from one shepherd.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 18: Do Not Add To or Take Away

I. Translations Should be Word-for-Word

- A. See next lesson
- B. We translate words, not thoughts
- C. Translate every word
- D. Do not take away any words
- E. Do not add any words*
- F. * Words in italics should be used if they are needed to smooth out the translation with proper grammar of the target language.

II. Promises are in Respect to Words

- A. Deuteronomy 8:3 – And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.
- B. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- C. Matthew 4:4 – 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.
- D. Luke 4:4 – And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

III. Warnings in Respect to God's Word

- A. Deuteronomy 4:1 – Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.
- B. 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.
- C. Revelation 22:18 – 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:
- D. 19 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.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 19: Word for Word

I. Every Word to be Translated

- A. We translate words, not thoughts or meanings.
- B. Thoughts and meanings are limited – words are forever preserved.
- C. Isaiah 55:8 – For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.
- D. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- E. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- F. 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
- G. God’s words are eternal.
- H. God’s words are inspired and should never be changed or gainsaid.
- I. Even if understanding is difficult, we translate word for word.

II. Every Word to be Translated Rightly

- A. Word for word translations make the work easier and more accurate.
- B. The right words should always be chosen.
- C. The is the judge of a good translation – does it keep the words of God?

III. Every Word Should Have a Witness

- A. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- B. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
- C. Before using a word, make sure it has been used previously in a good translation.
- D. Sometimes a few words in the new language will be needed to translate a source word.

IV. Diligently Compare Other Translations

- A. Isaiah 28:11 – For with stammering lips and another tongue will he speak to this people.
- B. Acts 2:4 – And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- C. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- D. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- E. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
- F. 8 And how hear we every man in our own tongue, wherein we were born?
- G. 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- H. 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- I. 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

V. **The King James Version is the One Interpreter**

- A. 1 Corinthians 14 gives the rules for speaking God's word in various languages.
- B. We use these rules in respect to translating.
- C. Principle #1 – many can do the work of translating
- D. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.
- E. Principle #2 – an interpreter is always needed
- F. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- G. Principle #3 – there are a variety of other translations to compare a new translation to, but one interpreter to judge.
- H. 29 Let the prophets speak two or three, and let the other judge.
- I. Principle #4 – the “one interpreter” dissuades confusion.
- J. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.
- K. Principle #5 – God's way keeps things in order
- L. 36 What? came the word of God out from you? or came it unto you only?
- M. 40 Let all things be done decently and in order.
- N. In respect to translations, the KJV is the “one interpreter.” The KJV should be used to settle all translation questions and keep the peace.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 20: Thought for Thought

I. Thought for Thought Translations are Dangerous

- A. We should avoid a thought for thought translation
- B. Whose thoughts can be as good as god's?
- C. God's thoughts are too high for us
- D. We use word for word in translating
- E. We should use God's word for preaching
- F. Thought for thought translations delete God's word
- G. Thought for thought translation usually insert error and limited thought.

II. Avoid Paraphrases

- A. Paraphrases are weak and incorrect
- B. Paraphrases change God's words into man's words
- C. Preservation of the inspiration is lost in a paraphrase
- D. Paraphrases can never be used for a witness in translation

III. Avoid Idioms

- A. Idioms are phrases that have meaning but not deduced from the words used
- B. "He saw the light" to mean he understood
- C. "He threw his hat in the ring" to say he applied for a position
- D. "Pouring cats and dogs" to say it was raining hard
- E. "Spill the beans" for telling the truth
- F. "Break a leg" for performing well
- G. "Under the weather" for being ill.

IV. Avoid Unknown Expressions

- A. Expressions are like idioms
- B. Expressions have meaning to those who are familiar with them
- C. Expressions are linked to thought for thought
- D. Euphemisms should be avoided
- E. Cliches should be avoided
- F. Metaphors should be avoided
- G. Stick with word-for-word translations

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 21: Meaning for Meaning

I. Changing Meaning is Corrupting the Word of God

- A. Who knows all the meanings found in a passage of scripture?
- B. Romans 11:33 – O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- C. We are safe to give our readers the words faithfully translated.
- D. The Holy Ghost will help in understanding all the meanings

II. Dangers of Meaning for Meaning Translations

- A. No one is qualified to supply the meaning of every passage of scripture
- B. Even our deepest study of God's word is limited.
- C. We do not want the agenda or errors of the translator to affect God's word.
- D. Who decides the meanings?
- E. Corruption enters when words are changed.

III. Meaning to Meaning is also Called Thought for Thought

- A. Bible translation methods are divided into three types:
 - Word for word
 - Meaning to meaning (also called thought for thought)
 - Paraphrases
- B. Paraphrases are exaggerated meaning for meaning translations.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 22: Formal Correspondence (Equivalence) versus Dynamic Equivalence

Note: This information is from a worldly source and not Bible-believers.

I. Formal Equivalence – (Complete Equivalence)

From BlueletterBible.org

A More Word-for-Word Translation

Formal equivalence, or complete equivalence, is also known as literal translation, or a word-for-word translation. The idea behind formal equivalence is to render the text in the same form as the original. This can also mean using the same word order as the original language. With formal equivalence each word of the original language is represented by a word in the target or receptor language.

A more literal, or formal, translation is one that can be excellent for Bible study. It allows the person to interpret the Scriptures for themselves. Because care is taken to render the text as close as possible to the original, it makes it easier to study the Scripture in a formal translation.

There are problems with a formal translation. To begin with, it is not usually as readable as one that is more thought-for-thought or phrase-for-phrase. Often times the formal translation comes across in very wooden or stilted English.

A formal translation can also be misleading. For example, a literal translation of Philippians 2:6 says that Jesus was in the form of God. The more dynamic translations clarify this phrase – Jesus is God in His very nature, not just in His form. This is the meaning of the text.

No Translation Is Completely Literal

It must also be appreciated that no translation is totally literal all the time. It is not a simple process of finding one English word for each Greek and Hebrew word. Furthermore, words cannot be translated in isolation. Each language has its own set of idiomatic expressions that do not make sense when translated literally. If the Scripture were to be translated in a literal, or word-for-word, manner in every passage, then the result would often be something that was unreadable or non-understandable. Idioms have to be explained – not translated word-for-word.

For example, often when the New Testament speaks of people who were sick, the literal reading of the Greek text is “having it badly.” Therefore, a literal reading of Matthew 4:24 would be, “And they brought to him all the ones having it badly with various diseases and torments.”

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Matthew 1:18 speaks of Mary being pregnant. A literal reading of the text says she was “having [it] in the stomach.” These are but two examples of how idioms need to be translated in such a way as to make their meaning understandable.

These examples demonstrate how idioms need to be paraphrased and not translated word-for-word.

Should We Gird up the Loins of Our Mind?

One of the most famous examples of a biblical idiom is found in 1 Peter 1:13 where it literally says, “Gird [or girding] up the loins of your mind.” This literal translation is meaningless because it contains an idiomatic expression that makes no literal sense – our mind does not have loins! The expression means “pay attention,” or “prepare for action.”

However, a number of translations render this phrase in a literal manner. These include the King James Version, American Standard Version, Young’s Literal Translation, the New American Bible, and the New King James Version. Those who translate literally in this manner believe it is the job for the reader to correctly interpret the meaning of this idiom, they do not believe it is the job for translators. The various possible meanings are put in the margin, not in the text.

Other literal translations do not agree with doing this. The English Standard Version reads as follows:

Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. (1 Peter 1:13 ESV)

In fact, in their preface they single out this particular verse in explaining what a literal translation should and should not be.

Some translations have revised the way they translate this verse. For example, in 1977, the New American Standard Bible translated the phrase literally, “gird your minds for action.” The 1995 update made the text clearer by paraphrasing it, “prepare your minds for action.” This example points out the impossibility of having a purely literal translation.

II. Dynamic (Functional) Equivalence

Thought-for-Thought Translation

Dynamic Equivalence is also called functional equivalence. It attempts to render the text in a phrase-for-phrase or thought-for-thought manner. It is not so much concerned about the grammatical form of the original language as it is the thought or meaning of the original language. The dynamic translation wants to bring across the meaning of

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

the original. It does not necessarily concern itself about the grammatical form in which it was written.

While a literal translation is sometimes difficult to read, a dynamic equivalence translation is usually very understandable.

Dynamic equivalence often involves the rewording of expressions and customs that are understood by modern readers. For example in Psalm 23:5 the text literally reads, “anointed my head with oil.” This is replaced in the Good News Bible with, “welcomed me as an honored guest.”

Problems with Dynamic Equivalence

The strength of a dynamic equivalent translation is that it is usually much more readable than a more literal or word-for-word translation. However, there are problems with any dynamic equivalent translation. They include the following:

What if the Translators Misunderstood the Meaning?

If the translators misunderstood what the original text was saying, then they will communicate this same misunderstanding to those who read their translation. The reader then assumes the Bible is saying something that it is not saying. A dynamic equivalent translation may be guilty of either adding to or subtracting from the Word of God. Too often, the task of interpreting the Scripture is taken out of the hands of the reader and placed into the hands of the translator.

What if the Bible Teacher Disagrees with the Interpretation?

There is a practical problem for someone who teaches from a dynamic equivalent translation. The teacher must use the thought-for-thought translation that is given in the text. Since dynamic translations contain a large element of interpretation, there may come a time when the teacher disagrees with the way the passage was interpreted by the translators. What should he do then? Should the Bible teacher then correct the translation for his listeners? The problem is that if he starts doing this too often, his audience may assume the Bible itself is unreliable. This is a real problem for a Bible teacher who uses a translation that is based upon the theory of dynamic equivalence.

Therefore, any dynamic equivalent translation should always be studied alongside one that is more formal or literal.

III. The Best of Each Method Should Be the Goal

Some translations state that they use the best of both of these methods. They are as literal as possible and as free as necessary. Some call this “optimal equivalence.”

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Whatever it is called, it seems to be the right way of approaching this issue. Bible translation is not easy. Consequently, those who have never attempted to translate Scripture from the original languages should be slow to criticize those who have.

IV. Summary – Question 7

What Are the Major Theories of Bible Translation? (Formal Equivalence and Dynamic Equivalence)

Generally speaking, there are two basic methods by which the Scriptures are translated. They are known as formal equivalence and dynamic or functional equivalence. Formal translations are more word-for-word translations while dynamic equivalent translations are more thought-for-thought. It is important that we understand the differences between these two ways of rendering Scripture.

Formal equivalence attempts to bring out, as much as possible, the same form as is found in the original languages. This includes the word order of the original. Translations which stress formal equivalence are usually well-suited for Bible study because of the attempt to literally translate the text.

The problem with literal translations is that they are sometimes difficult to read. Readability is often sacrificed for accuracy. Furthermore, no translation can be completely literal because Hebrew and Greek, like all languages, have their idiomatic expressions.

Dynamic, or functional equivalence, attempts to bring out what the passage would mean to those who originally read it or heard it. It is not concerned about keeping the same word order or grammar. Rather, it attempts to bring across the same thoughts the original author wanted to convey to his readers.

The problem with a thought-for-thought translation is that the translators must interpret the meaning of the words of the writer. If the translators misunderstand the meaning, then the reader will also misunderstand. Furthermore, a pastor or Bible teacher using a dynamic translation may disagree with the meaning of the passage as it is rendered. This becomes problematic if the Bible teacher feels the need to correct the translation to his students.

The best answer is to use a combination of both methods. Many translators attempt to do this. While the final result is never perfect, the message of God's Word comes through loud and clear.

Again, we stress that Bible translation is difficult. There are many factors to be considered. Consequently, one should not be too quick to criticize those who have honestly struggled with these issues.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

V. **Editor's Comments on Above**

- A. The King James Version gets it correct every time.
- B. This is why the KJV is the “one interpreter” for Bible translations.
- C. Matthew 4:24 – And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.
- D. Matthew 1:18 – Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- E. 1 Peter 1:13 – Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;
- F. Important: Word definitions by lexicons, dictionaries, and grammars must be taken with caution, especially of the contradict the KJV. For more information on this subject, refer to *Class 304B – Study Dangers*.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 23: Translation versus Transliteration

I. There are Many Transliterated Words in the Scriptures

- A. Translating words is the usual method.
- B. Some words are transliterated – that is, a new word in the target language is created.
- C. Many of these words are names or ecclesiastical words.
- D. These are borrowed words from the original language
- E. Here is a short list of examples (see Lesson 31 for more examples):
 - Most names – *Marcos* = Mark, *Petros* = Peter, *Lucas* = Luke, *Iesous* = Jesus, *Ioannan* = John, etc.
 - Apostle
 - Angel
 - Christ
 - Church
 - Baptism
 - Bishop
 - Deacon
 - Evangelist
 - Hypocrite
 - Messiah
 - Presbytery
 - Pharisees
 - Prophet
 - Parables
 - Seraphim
- F. Aramaic words transliterated by Greek letters are found in Matthew 5:22; 27:46; Mark 5:41; 7:34; 10:51; 14:36; John 1:42; 20:16; Acts 9:36, 40; Romans 8:15; 1 Corinthians 16:22; Galatians 4:6.

II. The Custom of Transliterated Words should be Maintained

- A. Follow the KJV for which words should be transliterated.
- B. Use closest trade language for how these words are transliterated.

III. Translation Versus Transliteration

- A. A translated word uses the same or equivalent word in the target language.
- B. The word meaning should be exactly the same.
- C. Transliterated words require the meaning to be learned.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

IV. New Words Created

- A. Sometimes a whole new word must be created.
- B. This happens in cases where there is no target language word for a translated (not transliterated) word.
- C. In these cases, the closest trade language words should be used – loan or borrowed words.
- D. There are times when transliterated words should be avoided, but there may be no translated word available, so a new word is needed, for example:
 - Create or use a word for “hell,” not *gehenna*, *hades*, *sheol*, etc.
 - Create a word for “Lord,” not *Yahweh*.
 - Create a word for “God,” not *Elohim*.
- E. The KJV is the “one interpreter” and guide for these words. If the KJV translated a word and a new word is needed in the target language, create a new word using the closest trade language.
- F. If a word is transliterated, create a new transliterated word using the closest trade language.

V. See Also Lesson 31 – Using Transliterated Words

- A. Use wisdom when knowing when to *transliterate* and create a new word or *translate* and create a new word.
- B. Follow the KJV for this wisdom.
- C. Lesson 31 gives many words that should be transliterated or translated to create new words.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 24: The Use of Italics

See also *Lesson 65: Appendix 3 – Complete List of Italicized Words in the New Testament*.

The use of italicized words when making a translation should only be used when required to make the passage readable. We are commanded to not add to or take away from God's word (see Revelation 22:18, 19). However, we know when translating from one language to another, there is the need to add words to smooth the translation and make the sentences in the new language understandable. We need to make sure these words are identified or separated somehow from God's word, so the reader knows they are not part of God's word but added only for help in reading.

We should follow the example of the King James translators, who were honest in their translation in that they identified all words that were added for readability by showing them in a different font (today we use italics). They made clear their words were not in the original text but added for clarity or syntax.

In contrast to the modernist translations, these modern translators add whatever words they like, presenting them as equal value with God's word. One cannot distinguish between source text and added words. This is not only deceiving, but also rather arrogant.

Depending upon the language, the number of added words will vary. Consequently, the translator should have a good understanding on how italicized were used in English (KJV) so he can learn and follow in similar fashion. The translator should not only follow previously accepted reading (if any) but keep any new italicized words to a minimum. They should be sufficient for clarity but not overwhelming or added unnecessarily.

There are 31,102 verses in the bible (following the KJV), 23,145 in the Old Testament and 7,975 in the New Testament (see Lesson 64: Appendix 2). There are 2,460 verses in the New Testament that contain italics, which means we find italicized words in approximately one out of every three verses (average: 1/3.24). This ratio shows the student that italicized words are a large part of a translation.

In the table in Lesson 65 – Appendix 3, we have listed the 2,460 verses wherein the Authorized Version of the New Testament includes italicized words. This list took a lot of effort to make, but it is necessary to show translators the extent of the italicized words added. One will notice most of the words are simple and simply help the syntax and grammar. Without them the word of God is still understandable, but the sentence grammar would not be correct (see Matthew 1:17).

The student should read the list and get a very good understanding of how italicized words were used. We have made the following observations:

1. There are places where words are added as a repeat of the same word previously used in the sentence or the verse beforehand (see Matthew 5:22).
2. There are added words for *son of*, *father of*, and *brother of* (see Matthew 4:21).
3. There is the addition of *man* (see Matthew 9:3).

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

4. There is the addition of pronouns (see Matthew 4:20).
5. The addition of whole new words (see Mark 13:6).

Considering inspiration of Italics, Titles, Verse Numbering, and Post-Scripts

The question arises, and it should be addressed, as to whether these additions are inspired.

To this, I give my view, but I readily accept there will be disagreement.

Based upon Lesson 11 where we covered the fact that translations *can be* inspired, to wit, all the 900-plus Old Testament verses quoted in the New Testament (see Lesson 62, Appendix 1), we should admit that an accurate translation of the inspired word of God should be counted as inspired. Then, in respect to the KJV and its overwhelming acceptance as the standard Bible for the English-speaking people, with over 400 years of proof and God's blessing, I would accept the italics to be inspired of God (along with titles, verse numbers, and post-scripts). New Translations should follow the lead of the KJV as a comparison text, not the basis of translation. (New translations still follow the verse numbering of the KJV, even when removing and adding verses – see Mark 16:20; 1 John 5:7-8; and Matthew 17:21 in the NIV and NASB.)

Now, think of the opposite position. If one were to cross out every italicized word in his KJV because he counts them as uninspired and not the word of God, he would be left with a confusing, ill-written, inaccurate piece of work. The translation would fall way short of the status of even being literature. Not only is removing the italics foolish, but it positions the remover of these words in higher esteem than the thirty-nine-plus translators that made the version. Not recognizing the italics as needed is obviously a work of pride and not true scholarship. Removing the italics (and no one I know personally has done this – only that I have heard of someone doing this) is, in my opinion, changing and perverting the KJV (and therefore, the word of God), and is based on short-sighted, reactionary, pompous hubris. I should not want to hear this person recite the Bible or hear him quote verses. He would be such an anomaly and appear to be so ignorant, though from his position he thinks himself wise. This would be a pitiful sight indeed.

And God has honored the honesty of the KJV translators, in that they made it apparent to the reader the words that were added.

In respect to making new translations, we should not assume the italicized words are inspired. It would obviously depend on each usage and whether the word of God agrees. From the translator's position, he should think of these words as added, and not inspired; and leave the rest to God to see how his translation is blessed and used by God.

As Cervantes wrote, "The proof of the pudding is in the eating." We shall see in due season the result of our translating work.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 25: Diligent Comparison

I. Comparison of Testimony is Required

- A. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- B. 1 Corinthians 14:29 – Let the prophets speak two or three, and let the other judge.
- C. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
- D. 1 Timothy 5:19 Against an elder receive not an accusation, but before two or three witnesses.

II. Comparing Spiritual with Spiritual

- A. 1 Corinthians 2:6 – Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
- B. 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
- C. 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
- D. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- E. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- F. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- G. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- H. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- I. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
- J. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
- K. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

III. Comparing Various Source Texts

- A. A translator should know the source of words in various translations – which texts were used.
- B. Deletions, additions, and changes.
- C. Greek texts vary.
- D. Example: in Revelation 22:14 – “Do his commandments” versus “wash their robes.”

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

King James Version

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

New American Standard Bible

Blessed are those who wash their robes, so that they will have the right to the tree of life, and may enter the city by the gates.

Stephanus Textus Receptus 1550

Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς [*do his commandments*] αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν

Westcott and Hort 1881

Μακάριοι οἱ πλύνοντες τὰς στολὰς [*washing the robes*] αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

- E. πλύνοντες τὰς στολὰς (plunontes tas stolas) found in Nestles, W/H, NA27, Tischendorf, UBS4, Aleph, Alexandrinus,
- F. ποιοῦντες τὰς ἐντολὰς (poiountes tas entolas) found in Byzantine Majority Text, Scrivener 1894, Stephanus 1550, Beza 1599
- G. “do his commandments” found in Tyndale 1525, Coverdale 1535, the Great Bible 1540, Matthew's Bible 1549, the Bishop's Bible 1568, the Geneva Bible 1587, etc.
- H. See Class 409 Verse Comparison Chart for over 200 New Testament departure texts.

IV. Comparing Previous Translations

- A. We must understand the word of God is preserved in Bibles, not in just in ancient language manuscripts.
- B. Good Bibles translated rightly from good texts should be honored.
- C. These Bibles are very helpful to find correct renderings when translating the word of God.
- D. For example, approximately 80% of the KJV reflects Tyndale's version.

V. Comparing Other Translations

- A. Other translations include early Bibles in other languages
- B. Other translations include good Bibles in super-central languages
- C. Beware of translation based on corrupt source texts, such as Nestles and BHS.

VI. Comparing to the One Interpreter

- A. The One Interpreter is the King James Version
- B. The KJV settles all questions as to words, grammar, and texts used.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- C. The KJV is the King of Bibles, blessed by God. It is perfect and complete.
- D. Translation is done from the good Greek and Hebrew texts (and others), but the KJV is used as the final authority.
- E. If a translation does not match the KJV, there must be a good reason (i.e., only the italics do not match), or the source text is unavailable (i.e., we do not translate *from* the KJV, we use it as the interpreter).
- F. Language difference must allow for proper translations. Example of Matthew 1:6:

King James Bible

And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

Spanish: Bearing Precious Seed

6 Y Jessé engendró al rey David. Y el rey David engendró a Salomón, de la *que fue mujer* de Urías.

Spanish: Reina Valera Gómez

e Isaí engendró al rey David; y el rey David engendró a Salomón de la *que fue esposa* de Urías,

Spanish: Reina Valera 1909

Y Jessé engendró al rey David; y el rey David engendró á Salomón de la que fué mujer de Urías:

Spanish: Sagradas Escrituras 1569

Y Jessé engendró al rey David; y el rey David engendró a Salomón de la *que fue mujer* de Urías:

Spanish: La Biblia de las Américas

Isaí engendró al rey David. Y David engendró a Salomón de la *que había sido mujer* de Urías.

- G. Commentary on the translation in Spanish:

In the above verse of Matthew 1:6 we do not have the corresponding Greek word *woman* (or wife, *γυνή*). Consequently, the KJV adds “*that had been the wife*” in italics. If the verse said, “of her of Urias,” “of the of Urias,” or “of the *woman* of Urias” it would not be a good rendering, although it matches the Greek. The italics are necessary for smooth reading and proper understanding. The KJV is correct (as always) in that it shows Solomon’s mother “*had been the wife*” of Urias but was later married to David when she conceived Solomon.

The Greek text in other places uses the same word (*γυνή*) for either woman or wife depending on the context, as does Spanish (even though Spanish also has “*esposa*” meaning wife, whereas Greek just uses “woman” for both “*woman*” and “*wife*.”). Those who know Spanish know the “*woman of Urias*” means the “*wife of Urias*” based upon the context.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

What is interesting is that following the good translations, the Spanish text should use "*mujer*" in italics, not "*esposa*," although both are correct. Gomez is not incorrect, although he appears to translate from the KJV. However, because of the long-standing use of "*mujer*" in previous good renderings, we do not "reinvent the wheel" – there is no compelling reason to change "*mujer*" to "*esposa*."

We translate from the Greek, but in this case, there is no Greek word for "*woman*." We compare translations and determine that "*woman*" is normally and correctly used in italics (notice the 1909 does not use italics here).

Comparing other languages, these bibles use no italics and choose different words for "*woman*":

These versions use "*woman*":

French Darby (femme)
French Louis Segond (femme)
French Martin (femme)
German textbibel (Frau)
Portuguese (mulher)

Whereas these versions use "*wife*":

German modernized (Weibe)
German Luther (Weib)
Italian Riveduta (moglie)

And these versions use something else:

Romanian (văduva) – widow
Russian (бывшей) "byvshey" – former

The reader will also note the verb used in almost all Spanish Bibles is "*fue*," meaning "was" – as in, "was the wife..." The more modern version uses "*había sido*," meaning "had been." This follows the KJV closer. However, because the verb is not in the Greek text, and it is italicized, we can use either verb form. Considering the testimony of the former witnesses, we follow the same form and keep "*fue*."

Following the same principles of a multiplicity of testimony, we would use *woman*, not *wife* or *widow*, even though some have used those terms, and they are technically not incorrect.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 26: Multiplicity of Testimony

I. In the Mouth of Two or Three Witnesses

- A. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- B. 20 For where two or three are gathered together in my name, there am I in the midst of them.
- C. John 2:6 – And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
- D. 1 Corinthians 14:29 – Let the prophets speak two or three, and let the other judge.
- E. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

II. Anomalies Are to be Rejected

- A. When comparing texts and Bibles, beware of anomalies.
- B. Only if there is a strong compelling reason to not follow the traditional renderings should they be changed.
- C. The Majority Text is just that – that the majority of the texts read the same.
- D. Texts from the Majority Text match each other and fall into the same family of manuscripts.
- E. Over 96% of the manuscripts are in this family.
- F. The *Textus Receptus* is the Majority Text.

III. Use Other Good Translations as Witnesses

- A. Good translations have historical use in their language.
- B. They are not short-lived versions.
- C. They are translated from the correct Greek and Hebrew texts.
- D. Bibles in the same language should be similar.
- E. Always have a credible witness when selecting a word.
- F. Always be able to righteously defend the word used.
- G. Never use a word that has never been used previously in a good translation.
- H. Even when translating into a new language that has no scripture, the words used should be the same words (the same thing) as used in other languages

IV. King James Version is the One Interpreter

- A. God's blessing is on this Book
- B. 400 years of testimony
- C. English is universal language
- D. Number one preferred Bible
- E. Standard for all Bibles
- F. Scholarship of translation

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- G. Process of translation
- H. Accuracy of translation
- I. Honesty of translation
- J. Completeness of translation
- K. Beauty of translation
- L. Ye and thee show plural and singular pronouns

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 27: Keeping Good Renderings

I. Translation is Done From Original Tongues

- A. We translate from the original tongues, from the good texts.
- B. Use the *Textus Receptus* for the New Testament and the Masoretic Text for the Old Testament.
- C. Do not translate from a previous translation.
- D. We use the shortest distance for the language – from original tongue to the target language.
- E. We translate from the actual “original words” and not translated words.
- F. Translations are compared as they are credible witnesses.

II. Good Renderings Do Not Need to be Rewritten

- A. If an existing rendering reads correctly, it should not be rewritten
- B. If a rendering needs updating, compare other good translations for wording to be used.
- C. If the target language has no scripture, use words that are equal to original words and other good translations.

III. Totally New Words Should be Avoided

- A. Never-before-used words should be avoided if the target language has previous translations or similar language translations.
- B. For totally new translations, all words will be new, but these words will have witnesses in other languages.
- C. Words with a multiplicity of testimony carry more weight.
- D. For example, from Lesson 25, point VI; in respect to Matthew 1:6, the italicized words should be used in this order, if the rendering makes sense (for English, *wife* is better):

Woman:

Spanish: Bearing Precious Seed – *mujer* (woman)
Spanish: Reina Valera 1909 – *mujer* (woman)
Spanish: La Biblia de las Américas – *mujer* (woman)
Spanish: Sagradas Escrituras 1569 – *mujer* (woman)
French Darby – *femme* (woman)
French Louis Segond – *femme* (woman)
French Martin – *femme* (woman)
German textbible *Frau* (woman)
Portuguese *muler* (woman)

Wife:

King James Bible – *wife*
Spanish: Reina Valera Gómez – *esposa* (wife)
German modernized – *Weibe* (wife)
German Luther – *Weib* (wife)

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Italian Riveduta – *moglie* (wife)

Should not be used as few witnesses:

Romanian – *văduva* (widow)

Russian – *бывшей* (“byvshey” – former)

- E. Following the principle of no new words, a new Romanian or Russian translation should use *woman* if it makes sense, or *wife* (if *woman* does not make sense.) However, before using either word, a search should be made of other Romanian or Russian translations to see what words were used.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 28: Proper Grammar, Vocabulary, Syntax, and Rhetoric

I. Use Proper Grammar in the Target Language When Translating

- A. Grammar varies depending on language.
- B. Use the previous Bibles of the same or similar language for grammar and syntax.
- C. Beware of mimicking the grammar of one language to another language, as rules are different.
- D. Refer to KJV for the one interpreter.

II. Beware of Non-Scriptural “Helps”

- A. It is good to understand basic Greek and Hebrew grammar
- B. Beware of helps written by men.
- C. Grammars Usually Contradict Other Grammars
- D. Verb tenses and rules vary in context. There is not one universal usage.

III. Vocabulary

- A. Use existing words from existing Bibles.
- B. Beware of investing or inserting new words, unless a totally new language version.

IV. Rhetoric

- A. The beauty of the original language should be maintained whenever possible.
- B. Understand word order and how words are used.
- C. Avoid paraphrasing.
- D. Avoid idioms.

V. Punctuation and Capitalization

- A. Punctuation and capitalization should follow the rules of the particular target language.
- B. Refer to other reliable versions when there is a question.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 29: Proving the Text

I. Prove the Text by Research

- A. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- B. John 2:6 – And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
- C. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

II. Prove the Text by Prayer

- A. John 16:14 – He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- B. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
- C. Philippians 3:15 – Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

III. Prove the Text by Comparison to the KJV

- A. Psalm 119:24 – Thy testimonies also are my delight and my counsellors.
- B. Proverbs 1:5 – A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
- C. 1 Corinthians 14:29 – Let the prophets speak two or three, and let the other judge.
- D. Parallel versions are good to prove a text.

IV. Prove the Text by Other Churches Review

- A. Matthew 18:20 – For where two or three are gathered together in my name, there am I in the midst of them.
- B. 1 Timothy 3:15 – But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

V. Prove the Text by Other Knowledgeable Saints

- A. Proverbs 11:14 – Where no counsel is, the people fall: but in the multitude of counsellors there is safety.
- B. Proverbs 15:22 – Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
- C. Proverbs 24:6 – For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 30: Checks and Rechecks

I. God's Words are Pure Words

- A. Psalms 12:6 – The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
- B. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- C. Every word should be checked many times.

II. Every Word Checked and Rechecked

- A. This is an ongoing work
- B. Revisions and error corrections continue even after publishing.
- C. The KJV had many corrections due to printer and reading errors.

III. Every Verse Checked and Rechecked

- A. Check words in context.
- B. Check italicized words.

IV. Receive Each Correction with Thanks

- A. Proverbs 24:16 – For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.
- B. God revealed the correction to you.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 31: Using Transliterated Words

When using transliterated words, based upon *Lesson 23: Translation versus Transliteration*, we follow an accepted method and use other witnesses in determining what words should be translated and what should be transliterated. We should hold to the KJV as the “one interpreter.”

We understand most names and certain well-known words (words we have been accustomed to using) that have been transliterated in good translations should be handled in the same manner.

The proper names of people, places, and some things (like *Corban* in Mark 7:11) in the Bible should be transliterated unless there is a compelling reason not to (i.e., when a previous translation has made a translated name accepted). *Lesson 67: Appendix 5 List of Names* should be reviewed by the student, so he is familiar with them.

However, besides names, there may be occasions where the new language has no existing word that is used already. This now poses a challenge for the translator.

For example, we know *baptize* is a good, transliterated word. We have the equivalent transliterated word in a number of languages:

- Βαπτίσει (Greek)
- Bautizar (Spanish)
- Baptiser (French)
- Battezzare (Italian)
- Batizar (Portuguese)
- Boteze (Romanian)
- Baptize (Vietnamese)
- Vaftiz (Turkish)

But this transliterated word is not available in other languages:

- Taufen (German)
- Doop (Afrikaans)
- Døbe (Danish)
- Magbinyag (Filipino)
- Skíra (Icelandic)
- Chrzcíć (Polish)
- Döpa (Swedish)
- Dopen (Dutch)

Consequently, the translator has a choice: use a word that is an accurate translation or create a new word in that language.

Because of the example set forth by the King James Version, transliterated words should be transliterated and translated words should be translated.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

This means the translator should transliterate the word “baptize” in the target language.

When working with translated words, the translator should diligently investigate the meanings of similar existing words to find an accurate translation. He does not want to use a wrong word and give the readers a wrong understanding of the word. In cases where the language has no equivalent word, the translator must create a new word. In this case, translating a new word is recommended.

Here are some transliterated words that may not be available in all languages:

- Jesus
- God
- Church
- Bishop
- Christ
- Messiah
- Rabbi
- Angel
- Apostle
- Deacon
- Epistle
- Parable
- Cherubim
- Satan
- Gospel
- Lucifer
- Parable
- Prophet
- Blaspheme
- Synagogue
- Amen

Other Spiritual words that may require the creation of a new translated word:

- Anoint
- Atonement
- Blessed
- Consecrated
- Communion
- Disciple
- Elder
- Election
- Ordain
- Divine
- Holy
- Spirit
- Hallowed
- Sanctified
- Justified
- Love
- Elect
- Priest
- Ministry
- Doctrine
- Hymn
- Psalm
- Faith
- Righteousness
- Grace
- Hell
- Heaven
- Sin
- Prayer
- Jew
- Gentile
- Prophecy
- Prophet
- Salvation
- Testimony
- Tithe
- Witness
- Alpha
- Omega
- Lord
- Armor
- Legion
- Perdition
- Mystery
- Dragon
- Wormwood

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

- Trumpet
- Samaritan
- Pentecost
- Easter
- Passover
- Hypocrite
- Centurion
- Penny
- Tradition

Hebrew words in the New Testament that are transliterated:

- Amen
- Armageddon
- Hallelujah
- Hosanna
- Mammon
- Abaddon
- Corban

Aramaic words in the New Testament that are transliterated:

- Bethphage
- Bethsaida
- Gethsemane
- Golgotha (Calvary)
- Magdala
- Mammon
- Maranatha
- Eli, Eli, lama sabachthani
- Talitha cumi

As expected, when working with a new language translation, the translator will have to do many studies of New Testament words.

For example, what is sin, mystery, or wormwood in a target language? That language may have no equivalent word. The translator must not use an incorrect word. But he can see what the Bible in the nearest trade language used and “borrow” that word.

This is how language works. During the Roman Empire when trade expanded to remote places, many of the things in the market and government and ecclesiastical terms had no equivalent word in the many tribal languages. This was mainly because those tribes had no knowledge or use of those things before exposure, therefore they had no names for those things.

They would point at an apple and say, “What is that?” The seller would say, “Apple,” using his trade language. The buyer would then go home and instruct his family that what he bought were called “apples.” They had borrowed and added that word into their regular vocabulary.

Today, English has approximately 80% of its vocabulary borrowed from Latin (Rome) and Greek (Alexander and the Hellenistic culture), and those words were borrowed through Latin, Greek, and French.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Greek Word Translation Help

William D. Mounce (*Basics of Biblical Greek*. Zondervan Publishing. 1993. p 17.) said this about the Greek words in the New Testament:

There are 5,437 different words in the New Testament. They occur a total of 138,162 times. But there are only 319 words (5.8% of the total number) that occur 50 times or more . . . These 319 words account for 110,425 word-occurrences, or 79.92% of the total word count, almost four out of five.

In Appendix 3 we have a list of 300-plus *Greek Words that are Used 50 Times or More* in the New Testament. The translator should be familiar with these words and make sure he has identified accurate translations for these words. Settling how he will translate these words will be a big help as he proceeds to translation.

Using Trade Languages as Comparison Languages

One principle we can use when determining what transliterated or newly-translated word in the target language should be used is by referring to the nearest translations to the target language. For example, if the language is dialect found in Peru, the Spanish translation should be relied upon as a good reference. Obviously, every word must be vetted, but if the people have some familiarity with the trade language of their nation, the transliterated word (if not existing in their own dialect) is probably close to what the translator is looking for. We also know Portuguese, Italian, and French are part of the same Romance language family as Spanish, so those versions can be referred to also.)

As a rule, a translator should not make up a word from nothing. He should always borrow if there is no word.

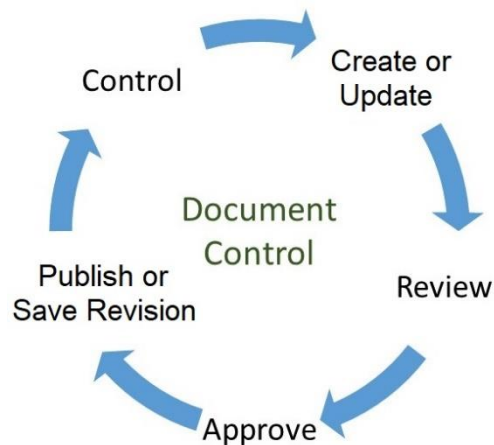
In respect to proper names, many of these names are already used in trade languages. For example (in Spanish): Matthew – Mateo; Mark – Marcos; Luke – Lucas; John – Juan; etc.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 32: Version Control and Documenting Changes

I. What is Document Control?

- A. Document control refers to a series of practices to ensure that documents are created, reviewed, distributed, and disposed of in a systematic, verifiable manner.
- B. It is the processes a business develops to oversee the creation, review, modification, issuance, distribution and accessibility of their documents.
- C. The term is most widely known in the context of ISO standards, and particularly within ISO 9001:2008 and ISO 9001:2015 standards.
- D. For example, the ISO 9001:2015 standard requires organizations to establish a documented procedure to control several aspects of documents, including:
 - Identification
 - Storage
 - Protection
 - Retrieval
 - Retention
 - Review
 - Approval
 - Disposition
 - Legibility
 - Change tracking



II. Maintain One Master File

- A. The master file should be available to all but controlled by one person.
- B. Have one back-up of the Master File for safety's sake.
- C. Back-up files should be on a separate server.

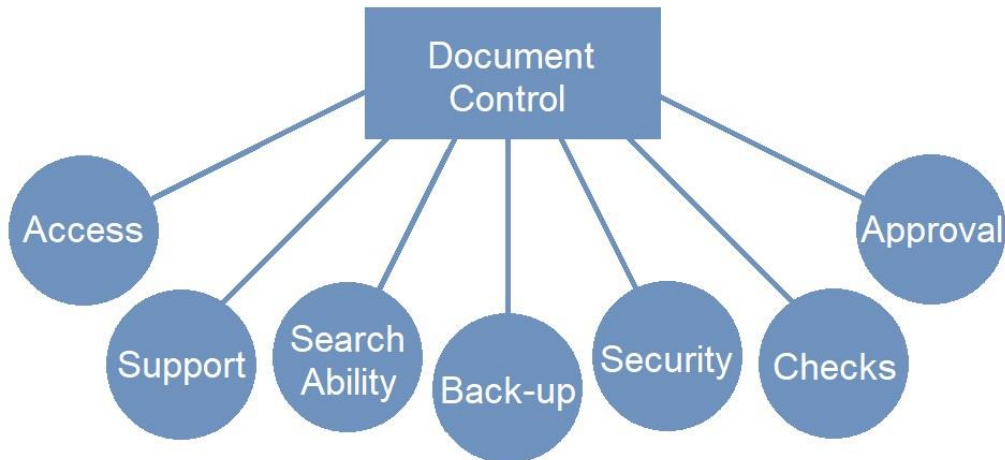
CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

III. Use Version Numbers

- A. For example: *Nuevo Testamento Version 15 Latest*.
- B. For version 16, and “Latest” and delete it from version 15.
- C. Keep a record of all previous versions.
- D. Published Editions should be identified.
- E. Keep dates for all versions.

IV. Simultaneous Work

- A. If work is being done by different people, make sure changes are highlighted and transferred to the Master File.
- B. Keep a record of all modified files from all translators.



CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 33: The Methods of the KJV Translators

From Class 505B Church Lessons on the KJV, Lesson 2: The Translators of the KJV

I. The Fifteen Rules for the Translators of the King James Bible ¹

The translators of the King James Bible were bound by fourteen rules. A fifteenth rule was added to guarantee that the fourteen would be obeyed. The translation of the KJV was not done exclusively by the official committees. Note rule 12. Virtually every preacher and scholar who knew Greek and Hebrew throughout the realm of Great Britain was given the opportunity to provide input on the translation. No translation was adopted which did not find consensus support.

In this listing the numbered entries are the rules as received by the committee. The sub-sectional explanations have been added by this author ² to clarify the importance and/or application of the rule.

1. The ordinary Bible read in church, commonly called the Bishops' Bible, to be followed and as little altered as the truth of the original will permit.

The first instructed them to make the "Bishop's Bible," so-called, the basis of their work, altering it no further than fidelity to the originals required. In the result, however, the new version agreed much more with the Geneva than with any other; though the huffing king, at the Hampton Court Conference, reproached it as "the worst of all."

2. The names of the prophets and the holy writers with the other names of the text to be retained as nigh as may be, accordingly as they were vulgarly used.

The second rule requires that the mode then used of spelling the proper names should be retained as far as might be.

3. The old ecclesiastical words to be kept, viz. the word "church" not to be translated "congregation." (The Greek word can be translated either way.)

The third rule requires "the old ecclesiastical words to be kept," such as "church" instead of "congregation."

4. When a word hath divers significations, that to be kept which hath been most commonly used by most of the ancient fathers.

The fourth rule prescribes, that where a word has different meanings, that is to be preferred which has the general sanction of the most ancient Fathers, regard being had to "the propriety of the place, and the analogy of faith."

5. The division of the chapters to be altered either not at all or as little as may be.

The fifth rule directs that the divisions into chapters be altered as little as may be.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution be so briefly and fitly expressed in the text.

The sixth rule, agreeably to Dr. Reynolds' wise suggestion at Hampton Court, prohibits all notes or comments, thus obliging the translators to make their version intelligible without those dangerous helps.

7. Such quotations of places to be marginally set down as shall serve for the fit reference of one scripture to another.

The seventh rule provides for marginal references to parallel or explanatory passages.

8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together to confer when they have done, and agree for their parts what shall stand.

The eighth rule enjoins that each man in each company shall separately examine the same chapter or chapters, and put the translation into the best shape he can. The whole company must then come together, and compare what they have done, and agree on what shall stand. Thus in each company according to the number of members, there would be from seven to ten distinct and carefully labored revisions, the whole to be compared, and digested into one copy of the portion of the Bible assigned to each particular company.

9. As any one company hath dispatched any one book in this manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this point.

The ninth rule directs, that as fast as any company shall, In this manner, complete any one of the sacred books, It is to be sent to each of the other companies, to be critically reviewed by them all.

10. If any company upon the review of the book so sent doubt or differ upon any place, to send them word thereof with the place and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting which is to be of the chief persons of each company at the end of the work. (Thus in the end they all had to agree enough to let all readings pass.)

The tenth rule prescribes, that if any company, upon reviewing a book so sent to them, find anything doubtful or unsatisfactory, they are to note the places, and their reasons for objecting thereto, and send it back to the company from whence it came. If that company should not concur in the suggestions thus made, the matter was to be finally arranged at a general meeting of the chief persons of all the companies at the end of the work.

Thus every Part of the Bible would be fully considered, first, separately, by each member of the company to which it was originally assigned; secondly, by that

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

whole company in concert; thirdly, by the other five companies severally; and fourthly, by the general committee of revision. By this judicious plan, each part must have been closely scrutinized at least fourteen times.

11. When any place of special obscurity be doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

The eleventh rule provides, that in case of any special difficulty or obscurity, letters shall be issued by authority to any learned man in the land, calling for his judgment thereon.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of his translation in hand, and to move and charge as many as being skillful in the tongues and having taken pains in that way, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford. (This indicates that many must have aided in the work.)

The twelfth rule requires every bishop to notify the clergy of his diocese as to the work in hand, and to “move and charge as many as, being skillful in the tongues, have taken pains in that kind, to send his particular observations” to someone of the companies.

13. The directors of each company to be the deans of Westminster and Chester for that place, and the King’s professors in the Hebrew or Greek in either university.

The thirteenth rule appoints the directors of the different companies.

14. These translations to be used when they agree better with the text than the Bishops’ Bible Tyndale’s, Coverdale’s, Whitchurch’s (Great Bible), Geneva.

The fourteenth rule names five other translations to be used, “when they agree better with text than the Bishop’s Bible.” These are Tyndale’s; – Matthew’s, which is by Tyndale and John Rogers; – Coverdale’s; – Whitchurch’s, which is “Cranmer’s,” or the “Great Bible,” and was printed by Whitchurch; – and the Geneva Bible. The object of this regulation was to avoid, as far as possible, the suspicious stamp of novelty. To the careful observance of these injunctions, which, with the exception of the first five, are highly judicious, is to be ascribed much of the excellence of the completed translation.

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the fourth rule above specified.

To these rules, which were delivered to the Translators, there appears to have been added another, providing that, besides the directors of the six companies, “three or four of the most ancient and grave divines in either of the Universities, not employed in translating,” be designed by the Vice-Chancellors and Head: of

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Colleges, “to be overseers of the Translation, as well Hebrew as Greek, for the better observation of the fourth rule.

¹ These rules were provided by:

Paine, Gustavus S., *The Men Behind the KJV King James Version*, Baker Book House, Grand Rapids, MI., pp 70-71.

² The commentary came from:

McClure, Alexander W., *The Translators Revived: A Biographical Memoir of the Authors of the English Version of the Holy Bible*, Reprint by Baptist International Seminary, Oxon Hill, MD., pp 41-44.

II. An Essay Describing the KJV Translators

KJV TRANSLATORS – INTRODUCTION

Kingjamesbibletranslators.org

At least sixty men were directly involved in the translation of the King James Bible (hereinafter KJB). Most were Translators, while a few were project overseers, revisers, and editors. Some served in several roles. Who were these men? What were their backgrounds? What did they share? In what ways were they different? They were a diverse group. While some were born in large cities and towns, most were from small villages scattered throughout England. Several were the children of university graduates, most were not. They were sons of mariners, farmers, schoolteachers, cordwainers (leather merchants), fletchers (makers of bows and arrows), ministers, brewers, tailors, and aristocrats. All were members of the Church of England, but their religious views ran the gamut. Some were ardent Puritans, others staunch defenders of the religious establishment. Some believed in pre-destination and limited salvation as taught by John Calvin, while others believed in self-determination and universal access to heaven as taught by Jacobus Arminius.

All of the Translators were university graduates. Oxford and Cambridge claimed nearly equal numbers of Translators as alumni. All of the Translators except one were ordained Church of England priests. While several of the Translators had traveled to the Continent, only one had ventured to the New World. Most of the Translators were married men (38 of 60) with families. Most of the Translators spent a significant portion of their career associated with their colleges and universities as fellows, involved in teaching and administration. As fellows, they were not allowed to marry. As a result many delayed marriage until they had established themselves in church office away from the university. When the translation commenced in 1604-1605, the majority of the Translators, 22, were in their forties, 16 men were in their thirties, 15 in their fifties, 3 in their sixties and 3 in their twenties.

One Translator died in his thirties, six in their forties, nineteen in their fifties, sixteen in their sixties, four in their seventies, three in their eighties and one, over one hundred. Nine of the Translators died before the KJB was published in the 1611.

Most of the Translators were in comfortable economic circumstances during and after their time involved in the translation. The association and friendships they developed during the translation project generally

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

advanced their careers. Some of the Translators went on to high church and academic office. Five went on to serve as bishops and two as archbishops.

They all had a familiarity with the ancient languages of Latin, Greek, Hebrew, and often many more. They came on the historical scene at a time when the knowledge of early biblical texts and language was exploding. Such a flowering of interest and expertise was unique. Bible historian, Gordon Campbell, has observed:

The population from which scholars can now be drawn is much larger than in the seventeenth century, but it would be difficult now to bring together a group of more than fifty scholars with the range of languages and knowledge of other disciplines that characterized the KJB Translators. (Bible – The Story of the King James Version 1611-2011 Oxford, Gordon Campbell, Oxford University Press 2010.)

For such a diverse group, they worked together in harmony during a generally contentious time. They had disagreements, to be sure, but they labored on, year after year. There were no “tell all books,” published after the fact. Miles Smith remarked in his preface to the KJB, the Translators “were greater in other men’s eyes than in their own and sought truth rather than their own praise.” They approached the task of translation with humility, understanding they were standing on the shoulders of giants like William Tyndale. Believers all, the Translators, according to Smith “craved the assistance of God’s Spirit by prayer” as they proceeded in their work.

Though almost all were well known within the religious and academic community of the time, their involvement in the translation went largely unnoticed by the public. Their individual and group effort was not the subject of historical inquiry until many years after the fact. As a result, little information about the process of translation survived. The lives of the Translators and sometimes their very identity became obscured with time. In certain instances, the place of their birth and burial is unknown, and their family circumstance in doubt. Until this anniversary year, few could name even one Translator, let alone sixty. The following brief biographies are written in the hope to shed further light on these men who contributed so much.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 34: Copyright and Free Distribution

I. God's Word is Not Bound

- A. 2 Timothy 2:9 – Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
- B. Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

II. God's Word is to be Given, Not Sold

- A. John 17:8 – 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.
- B. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- C. Matthew 10:8 – Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- D. Romans 8:32 – He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- E. 1 Corinthians 2:12 – Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- F. Proverbs 23:23 – Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

III. Copyright is for Protection, Not Merchandising

- A. John 2:16 – And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.
- B. 2 Peter 2:3 – And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
- C. Revelation 18:3-5

IV. All Scriptures Marked NOT FOR SALE

- A. Church published scriptures should read plainly “NOT FOR SALE”
- B. Jesus the Word is offered freely.
- C. Jesus' word should be offered freely.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

V. When Using a Copyrighted Version Make Sure Permission is Granted

- A. Some copyrights allow mass printing. The copyright is for attribution and to prevent changes.
- B. Some copyrighters need to be solicited to obtain permission.
- C. Follow the copyrighter's guidelines for their texts.
- D. Some texts are not perfect, so wisdom is needed to determine whether it should be printed.
- E. As a rule, stay with TR- and MT-based texts. However, if there are no other options but a poor translation, pros and cons should be weighed.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 35: Publishing, Mass Publishing and Digital Offerings

I. All Publishing should be Under the Authority of a New Testament Baptist Church

- A. The church is the authority of Christ and the caretaker of his seed.
- B. Worldly institutions make merchandise of the word of God.
- C. Worldly institutions use corrupt source texts for translation.
- D. The church's motive and practice is righteous before God – NOT FOR SALE and free distribution.

II. God's People Bear the Cost of Publishing

- A. God's word paid for through free will offerings.
- B. The blessing of giving seed to the sower is shown in 2 Corinthians 9:6-15:

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

III. Offering the Scripture Digital Form is a Good Second Option

- A. God's word was given as scripture – in written form.
- B. Digital form has its uses but should never replace the printed page.
- C. Many people who lack the word of God also lack the internet and digital devices.
- D. Many people who have the internet also have printed matter.
- E. The objective is to get the printed word of God to people in faraway places.
- F. Many tribes and people do not have electricity or access to digital forms.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 36: Parallel Editions

I. Parallel Editions are Profitable in Many Ways

- A. They are good for comparison.
- B. They help in identifying and checking texts.
- C. They give a better understanding of the scriptures.
- D. They help in study.
- E. They are useful to learn language.

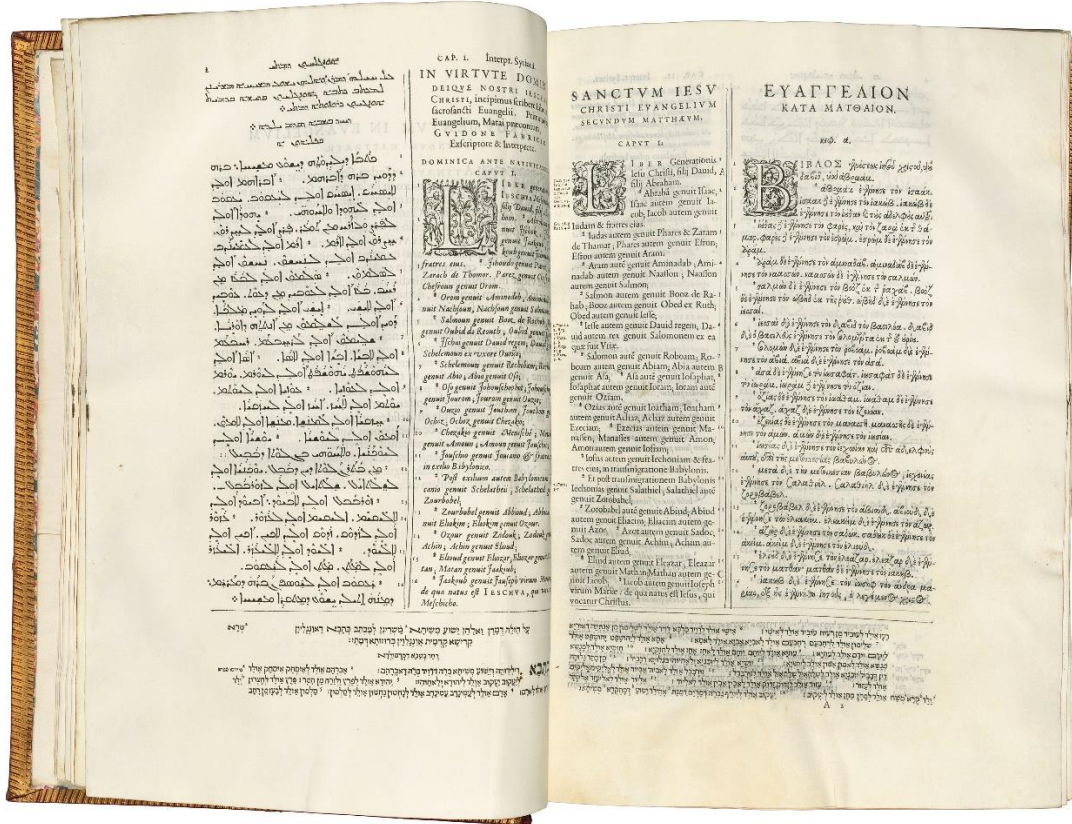
II. Parallel Editions Have a Long History

- A. Septuagint portion of Origen's Hexapla (4th century)
- B. The Four Great Polyglot Bibles
 - Complutensian polyglot (Alcalá de Henares, Spain, 1514-1517) – best known
 - Antwerp (1569-1572) polyglot (also called the *Plantin* or *Biblia Regia*)
 - Paris (1628-1645) polyglot
 - London (1654-1657) polyglot.
- C. Erasmus first printed Greek New Testament had Latin version (1516)
- D. Complutensian Polyglot image below



CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

E. Antwerp (Plantin) Bible image below:



III. Translation of Bibles

- A. This polyglot arrangement allows translators to compare ancient and modern versions
- B. Also allows close examination of the translation from one language to another.
- C. Any new language translation would benefit from the having a parallel with the closest major trade language.
- D. Major trade languages would profit from having KJV parallel versions.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 37: Analysis of Old Testament Renderings in the New Testament

I. Always Follow the Textus Receptus

- A. Some modern translation try to match New Testament renderings to the Old Testament thus changing the word of God.
- B. There are reasons for different renderings.
- C. God's word is alive.
- D. Sometimes quoters of the Old Testament are going by memory or paraphrasing.
- E. It is good to know when this is done.

II. Old Testament and New Testament Renderings Do Not have to Match Perfectly

- A. Matching is not a scriptural rule.
- B. Many times, the authors of the four gospels speak differently of the same event.
- C. Even Jesus changed the word when quoting – Matthew 4:4
- D. As translators we simply translate the word given – the text received.

III. Sometime Differences are to Show the Reader Something

- A. Comparing Acts 8:32-33 with Isaiah 53:7-8:
- B. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
- C. 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
- D. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- E. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
- F. The inconsistency of the two passages show the Ethiopian had a poor translation, but he was still able to get saved.
- G. The difference is sheep/slaughter vs. lamb/slaughter and lamb/shearers vs. sheep/shearers.
- H. Most people know lambs are not shorn (but sheep are) and Jesus is the Lamb of God who was slain for our sins.

IV. Never Change the Word of God

- A. The Hebrew Old Testament is hard to translate as the language is old and obsolete.
- B. Using modern-day definitions is dangerous.
- C. Thank God we have the King James Version to help with comparison.
- D. See also Lesson 63.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 38: Comparing Old Testament and New Testament Verses

Lesson 63: Appendix 1 – Old Testament Quotations Referenced in the New Testament lists over 900 verses in the New Testament that either quote or allude to Old Testament quotations.

I. Compare the Old Testament to New Testament When Translating

- A. Comparing Old and New Testament verses and allusions helps in understanding words.
- B. Passages do not have to match word for word.
- C. Follow the source text for words.

D. Example:

Deuteronomy 8:3 – And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

Matthew 4:4 – 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.

E. Comparing the above two passages, note:

- The word “word” is italicized in Deuteronomy, showing it was not in the source text (original language)
- The word “word” is found in the source text of Matthew, showing Jesus added the word in Aramaic or Matthew added the word in Greek.
- Also, Deuteronomy uses “LORD” and Matthew uses “God.”

F. Most quotations do not match exactly, showing God’s word is alive in translation.

II. Do Not Offset Type for Quotations

- A. This practice of using capital lettering is modernist and deceptive.
- B. Most bibles do not offset type in capitals for Old Testament quotes.
- C. Many modernist bibles use quotation marks (“)
- D. Some bibles use both capitals and quotation marks.
- E. Quotation marks should not be used – this is adding to the text.

F. Consider Mark 1:2:

King James Bible – As it is written in the prophets, Behold, I send my messenger before your face, who shall prepare your way before you.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

New American Standard Bible – As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY;

- G. Malachi 3:1 – Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to this temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.
- H. The verse referred to is not found in Isaiah.
- I. “Prophets” is the correct word to be used.
- J. Offsetting type puts too much responsibility on the translator to assume which passages are quoted in the Old Testament.
- K. Consider Acts 8:32:

King James Bible – The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

New American Standard Bible – Now the passage of Scripture which he was reading was this: “HE WAS LED LIKE A SHEEP TO SLAUGHTER; AND LIKE A LAMB THAT IS SILENT BEFORE ITS SHEARER, SO HE DOES NOT OPEN HIS MOUTH.

Isaiah 53:7 – He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

The corrupt Septuagint in Esias 53:7 reads: And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.

- L. Following the source text, the wording is different:
- Acts says: “sheep to the slaughter” and “lamb dumb before his shearer”
 - Isaiah says: “lamb to the slaughter” and “sheep before her shearers is dumb”
- M. Lambs are usually too young to be sheared, but lambs are used for sacrifices.
- N. Regardless, we translate from the source text, not trying to match the Old Testament verse.
- O. What we do not know is whether the eunuch had a corrupt version that read differently, or whether there is some other purpose for the difference.
- P. We do know Isaiah was not available in the Greek Septuagint before the New Testament period.
- Q. The writer of the corrupt Septuagint likely copied Acts 8:32 for the Old Testament rendering.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

III. We Trust and Follow the Source Texts

- A. We follow the Masoretic Text (MT) for the Old Testament.
- B. We follow the Textus Receptus (T/R) for the New Testament.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 39: In Respect to “Interpretation”

I. Prophecy and Scripture are Related Terms

- A. 2 Peter 1:18 – And this voice which came from heaven we heard, when we were with him in the holy mount.
- B. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
- C. 20 Knowing this first, that no prophecy of the scripture is of any private interpretation.
- D. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- E. Spoken first – prophecy
- F. Then written – scripture

II. No Prophecy of the Scripture is of Any Private Interpretation

- A. Holy men of God spake as they were moved by the Holy Ghost
- B. God is the Original
- C. Man is the vessel
- D. Scripture is the record
- E. Scripture is a more sure word of prophecy

III. Men to Prophecy Decently and In Order

- A. 2 or 3 prophets (sources)
- B. Multiplicity of witnesses
- C. Various tongues
- D. God uses men of other tongues to speak

IV. God Uses One Interpreter

- A. Many can speak
- B. No benefit unless interpreted
- C. KJV is the one interpreter

V. Prophecy is to be Preferred Above Spiritual Gifts

- A. 1 Corinthians 14:1 – Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
- B. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- C. Prophecy is a work of charity
- D. Prophecy edifies the church

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- E. Prophecy is exhortation
- F. Prophecy comforts
- G. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- H. Seek to excel to the edifying of the church

VI. Interpretation

- A. 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- B. Words easy to be understood
- C. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.
- D. Pray that one may interpret

VII. Interpretation versus Translation

- A. Interpretation – spoken
- B. Transcription – recorded
- C. Translation – written

VIII. All Scripture is Given by Inspiration

- A. 2 Timothy 3:16 – All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- B. 17 That the man of God may be perfect, thoroughly furnished unto all good works.
- C. 2 Peter 1:20 – Knowing this first, that no prophecy of the scripture is of any private interpretation.
- D. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

IX. Interpretations on the Bible

- A. Dreams by Joseph in Genesis 40-41
- B. Joseph speaking to his brethren in Genesis 42:23
- C. Gideon and the dream in Judges 7:16
- D. Syrian tongue in Ezra 4:7
- E. Message in Job 33:23
- F. Proverb in Proverbs 1:6
- G. Thing in Ecclesiastes 8:1
- H. Dreams in Daniel 2, 4,
- I. Writing on wall Daniel 5
- J. Visions in Daniel 7:16
- K. Various words and phrases in the Gospels and in Acts
- L. Interpretation of tongues in 1 Corinthians 12 and 14

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- M. Melchizedek in Hebrews 7:2
- N. Scripture in 2 Peter 1:20

X. Missionaries and Church Leaders are the Best Translators

- A. Good doctrine
- B. Obedient to the commandments of Christ
- C. Doers of the word, not hearers only
- D. Psalm 111:10
- E. Understand faith
- F. Understand holiness
- G. They have a close personal relationship with Christ
- H. They are soul-winners
- I. A missionary already interprets the word or of God in a foreign field

XI. Various Passages that Missionaries Learn to Interpret

- A. Missionaries preach in another tongue regularly
- B. Usually the verses first interpreted are these:
 - John 3:16
 - John 3:3
 - John 3:7
 - John 1:1
 - John 1:17
 - John 14:6
 - Romans 1:16
 - Romans 3:10
 - Romans 3:23
 - Romans 6:23
 - Romans 5:8
 - Romans 5:12
 - Romans 10:9-10
 - Romans 10:13
 - Romans 10:17

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

The Translator

Lesson 40: Saved

In Acts 4 the high priest and other religious leaders were grieved, and they sought to punish the apostles for their preaching of Jesus Christ. The Bible makes note of them as follows:

Acts 4:13 – Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

These men were fishermen, but because they knew Jesus, they had boldness to preach. But we also see they wrote New Testament books, translating or alluding to the word of God in Hebrew in over three hundred various passages:

Old Testament Quotations and Allusions in Each New Testament Book Summarized

New Testament Book	Reference Old Testament Verse
The Gospel of John	49
1 Peter	22
2 Peter	12
1 John	5
Revelation	245
Total	333

What qualified these fishermen to be translators? Answer: They had the word of God and the Spirit of God, and they knew Jesus.

Even Paul, though highly educated, considered himself a chief of sinners (1 Timothy 1:15). He referenced 274 Old Testament passages in his writings.

If these men were chosen and used by God, there is hope for all men.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 41: Obedient

Understanding is key in translation work. And the scriptural method to gain understanding is by obedience to the word. Note Psalm 111:10:

The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

The Holy Ghost's leadership is indispensable in the translation work. The Holy Ghost leads the translator as the translator is obedient to the word of God.

Psalm 119 gives us wisdom as how to get understanding of God's words:

99 I have more understanding than all my teachers: for thy testimonies are my meditation.
100 I understand more than the ancients, because I keep thy precepts.
101 I have refrained my feet from every evil way, that I might keep thy word.
102 I have not departed from thy judgments: for thou hast taught me.
103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!
104 Through thy precepts I get understanding: therefore I hate every false way.
105 Thy word is a lamp unto my feet, and a light unto my path.

There are many ways to look at obedience. Below are some main views:

I. Do and Teach

- A. Matthew 5:19 – Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- B. Acts 1:1 – The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

II. Be Ye Doers of the Word

- A. James 1:22-25
- B. 22 But be ye doers of the word, and not hearers only, deceiving your own selves.
- C. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- D. 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
- E. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
- F. Philippians 4:9 – Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

III. Teaching Them to Observe All Things

- A. Matthew 28:20 – Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- B. Psalm 107:43 – Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.
- C. Psalm 119:34 – Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

IV. Being Ensamples to the Flock

- A. Philippians 3:17 – Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- B. 1 Thessalonians 1:7 – So that ye were ensamples to all that believe in Macedonia and Achaia.
- C. 2 Thessalonians 3:9 – Not because we have not power, but to make ourselves an ensample unto you to follow us.
- D. 1 Peter 5:3 – Neither as being lords over God's heritage, but being ensamples to the flock.

V. Simple Obedience to the Word of God

- A. Acts 5:32 – And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.
- B. Romans 6:16 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- C. 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- D. 18 Being then made free from sin, ye became the servants of righteousness.
- E. Romans 15:18 – For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 42: Disciple

Disciples are followers of Jesus Christ and his doctrine (teachings). Christians were called disciples first at Antioch – Acts 11:26. We can learn from a thorough study of the New Testament that disciples are saved, baptized, and obedient, continuing in the way of Jesus Christ. Only disciples of Jesus Christ should be involved in scripture translation.

I. Disciples are Followers of Christ

- A. Matthew 4:19 – And he saith unto them, Follow me, and I will make you fishers of men.
- B. Matthew 8:22 – But Jesus said unto him, Follow me; and let the dead bury their dead.
- C. 23 And when he was entered into a ship, his disciples followed him.
- D. Matthew 10:38 – And he that taketh not his cross, and followeth after me, is not worthy of me.
- E. Mark 6:1 – And he went out from thence, and came into his own country; and his disciples follow him.
- F. John 8:12 – Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- G. 1 Corinthians 11:1 – Be ye followers of me, even as I also am of Christ.
- H. 1 Peter 2:21 – For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

II. Disciples Continually Growing in Grace and Obedience

- A. 2 Peter 3:18 – But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.
- B. John 1:16 – And of his fulness have all we received, and grace for grace.
- C. 17 For the law was given by Moses, but grace and truth came by Jesus Christ.
- D. Acts 13:43 – Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.
- E. Acts 20:32 – And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

III. Disciples are Ambassadors for Christ

- A. 2 Corinthians 5:20 – Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.
- B. Ephesians 6:20 – For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.
- C. Proverbs 13:17 – A wicked messenger falleth into mischief: but a faithful ambassador is health.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

IV. Disciples are Servants

- A. Matthew 10:24 – The disciple is not above his master, nor the servant above his lord.
- B. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
- C. Matthew 24:45 – Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- D. 46 Blessed is that servant, whom his lord when he cometh shall find so doing.
- E. John 12:26 – If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
- F. Romans 1:1 – Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- G. James 1:1 – James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
- H. 2 Peter 1:1 – Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- I. Jude 1:1 – Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:
- J. Revelation 1:1 – The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:
- K. 2 Corinthians 4:5 – For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- L. Galatians 1:10 – For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

V. Disciples Continue Steadfastly

- A. 1 Corinthians 15:58 – Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.
- B. Acts 2:41 – Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
- C. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- D. 1 Peter 5:8 – Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
- E. 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 43: Prayerful

Praying is necessary in the translation of the word of God. God will give the translator the right words and he will lead the translator accordingly. Many times the right word is not readily known, so the translator must pray that God confirms the word. Through prayer and comparing other translations and versions, the Lord will direct the translator to the right word.

I. Jesus' Teaching on Prayer

- A. Matthew 5:44 – But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- B. Matthew 6:5 – And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- C. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- D. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- E. Matthew 9:38 – Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
- F. Matthew 21:22 – And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

II. The Example of the Apostles

- A. Acts 2:42 – And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- B. Acts 6:4 – But we will give ourselves continually to prayer, and to the ministry of the word.

III. Paul's Teaching on Prayer

- A. Romans 8:26 -- Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
- B. Romans 12:12 – Rejoicing in hope; patient in tribulation; continuing instant in prayer;
- C. Ephesians 6:18 – Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- D. Philippians 4:6 – Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.
- E. 1 Thessalonians 5:17 – Pray without ceasing.
- F. 2 Thessalonians 3:1 – Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

- G. 1 Timothy 2:1 – I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
- H. Hebrew 13:18 – Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

IV. James and Jude on Prayer

- A. James 5:13 – Is any among you afflicted? let him pray. Is any merry? let him sing psalms.
- B. 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
- C. 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.
- D. Jude 1:20 – But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 44: Spirit-filled

The translator must be a Spirit-filled follower of Christ. The Holy Spirit is the author of scripture. The Holy Spirit gives inspiration. Frankly speaking, and in contrast, any version translated in the flesh, or by lost people, or following worldly principles; is not a good translation.

I. Believers are Sealed with the Holy Ghost

- A. Ephesians 1:13 – In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
- B. 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
- C. Romans 8:9 – But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
- D. Romans 8:11 – But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
- E. 2 Corinthians 1:22 – Who hath also sealed us, and given the earnest of the Spirit in our hearts.
- F. Galatians 4:6 – And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- G. Ephesians 4:30 – And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
- H. 1 John 4:13 – Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

II. Men Can be Filled with the Holy Ghost

- A. Acts 2:1 – And when the day of Pentecost was fully come, they were all with one accord in one place.
- B. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- C. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- D. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- E. Ephesians 5:18 – And be not drunk with wine, wherein is excess; but be filled with the Spirit;
- F. Acts 4:31 – And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.
- G. Acts 9:17 – And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

III. The Holy Ghost Helps in God's Work

- A. 2 Timothy 1:7 – For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
- B. Romans 8:26 – Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
- C. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 45: Be a Doer of the Word

Following the apostolic example, because they were the best translators of the scripture and followers of the Holy Ghost, we see how being a doer of the word gives better understanding of the word.

Psalm 111:10 – The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

See Lesson 41 as it is similar to this lesson.

Logically, why must a translator be a doer of the word according to James 1:22 – But be ye doers of the word, and not hearers only, deceiving your own selves.

Firstly, according to the verse in James, we do not want to deceive ourselves. Self-deception is the worst deception. And if the translator is deceived, how can he translate rightly. The deception will cloud his mind and he will translate from a carnal and incorrect point of reference.

We have all known of translations that thoroughly pervert the word of God. The translator has a bias that affects his whole work.

Secondly, by obedience we have the blessing of God on our work. One cannot live without the blessings of God.

Thirdly, our understanding of God's word increases as we are doers of the word. One understands salvation better once he obeys the gospel. One understands baptism better once he is scripturally baptized. One understands the victory Jesus gives us in the spiritual battle once we rely on God's power and enjoy those victories.

Fourthly, no one wants a version of the Bible translated from disobedient, carnal, or worldly translators. For the sake of illustration, even the best translation of the Bible can be tainted by the bad works of the author.

For example, even though the English Revised Version of 1881 (RV or ERV) is a poor translation, what are your thoughts of the translation knowing these things about the translators:

From Wikipedia:

The Revised Version (RV) or English Revised Version (ERV) of the Bible is a late 19th-century British revision of the King James Version. It was the first and remains the only officially authorised and recognised revision of the King James Version in Great Britain. The work was entrusted to over 50 scholars from various denominations in Great Britain. American scholars were invited to co-operate, by correspondence. Its New Testament was published in 1881, its Old Testament in 1885, and its Apocrypha in 1894. The best known of the translation committee members were Brooke Foss Westcott and Fenton John Anthony Hort; their fiercest critics of that period were John William Burgon, George Washington Moon, and George Saintsbury.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

In respect to B. F. Westcott, note his statements found in William Grady's book *Final Authority*:

I never read of the account of a miracle but I seem instinctively to feel its improbability, and discover some want of evidence in the account of it. (page 216)

Oh the weakness of my faith compared with that of others! So wild, so sceptical am I. I cannot yield. (page 217)

O Marie , (his wife's name) as I wrote the last word, I could not help asking what am I? Can I claim to be a believer? (page 217)

It seems as if I am inclined to learn nothing; I must find out all myself, and then I am satisfied, but that simple faith and obedience which so many enjoy, I fear will never be mine. (page 217)

What a wild storm of unbelief seems to have seized my whole system." (page 217)

If you make a decided conviction of the absolute infallibility of the N.T. practically a *sine qua non* for co-operation, I fear I could not join you, even if you were willing to forget your fears about the origin of the Gospels. (page 230)

In respect to F. J. A. Hort, here are a few statements of his from the *Life and Letters of Fenton John Anthony Hort* taken from page 223 of the book *Which Bible?* by Davis Otis Fuller:

Have you read Darwin? How I should like to talk with you (Westcott) about it! In spite of difficulties, I am inclined to think it unanswerable. In any case it is a treat to read such a book.

But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with. I must work out and examine the argument more in detail, but at present my feeling is strong that the theory is unanswerable.

Dr Frederick Maurice was an avowed heretic who instilled in Hort a love for the homosexual Greek philosophers Plato and Aristotle. Hort writes of Maurice as follows:

He urged me to give the greatest attention to the Plato and Aristotle, and to make them the central points of my reading."

...Anglicanism, though by no means without a sound standing, seems a poor and maimed thing beside great Rome.

The rest of the RSV translation committee has issues also. The following quotes are from the book *An Understandable History of the Bible* by Sam Gipp:

Edgar Goodspeed was on the Revised Standard committee. Goodspeed did not believe in the deity of Jesus Christ. He looked at Jesus as a social reformer who gave his life as a

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

martyr for a ‘cause....’ Goodspeed called Genesis the product of an ‘Oriental story teller at his best.’ (page 197-198)

Julius Brewer, another reviser, stated, ‘The dates and figures found in the first five books of the Bible turn out to be altogether unreliable.’ (page 199)

Henry Cadbury, another member of the Revised committee, believed that Jesus Christ was a just man who was subject to story telling. ‘He was given to overstatements, in his case, not a personal idiosyncrasy, but a characteristic of the Oriental world.’ (page 199)

Walter Bowie was another revisor who believed that the Old Testament was legend instead of fact. He says in reference to Abraham, ‘The story of Abraham comes down from ancient times; and how much of it is fact and how much of it is legend, no one can positively tell.’ (page 199)

Clarence Craig was one of the revisers who denied the bodily resurrection of Christ. ‘It is to be remembered there were no eye witnesses of the resurrection of Jesus. No canonical gospel presumed to describe Jesus emerging from the tomb. The mere fact that a tomb was found empty was capable of many explanations. The very last one that would be credible to a modern man would be the explanation of a physical resurrection of the body.’ (page 200)

William Sperry shows his dislike for the gospel of John in the following statement: ‘Some of these sayings, it is true, come from the Fourth Gospel (John), and we do not press that gospel for too great verbal accuracy in its record of the sayings of Jesus.’ (page 201)

William Irwin believed that the Jewish prophets inflated the position of God in the Bible. ‘The prophets were forced by the disasters that befell to do some hard, painful thinking. They were forced by the history of their own times to revise their messages again and again in order to keep up with the progress of the age. The Assyrians and the Babylonians forced them to revise their conception of Yahweh from time to time until they finally made Him God of the universe.’ (page 201)

Fleming James doubted the miracle of the Red Sea crossing. ‘What really happened at the Red Sea WE CAN NO LONGER KNOW; but scholars are pretty well agreed that the narrative goes back to some striking and pretentious event which impressed Moses and the people with the belief that Yahweh had intervened to save them. The same may be said of the account of the plagues.’ Concerning Elijah’s action in 2 Kings 1:10, he said, ‘The narrative of calling down fire from heaven upon soldiers sent to arrest him is plainly legendary.’ (page 201-202)

So, here is the question:

No matter how much this revision is called new, more accurate, more up to date, improved – and though there are a hundred positive reviews – **would you still want to use and trust this translation?**

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

The point is that the character of the translators affects one's confidence in the translation, no matter what the "expertise" of the translators is. We use the RV committee as an example because it had many "educated translators." The world would consider this a very knowledgeable group. But knowledge "puffeth up" (1 Corinthians 8:1). "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Corinthians 1:24).

Below we have added information on the translators should someone want to do further research.

Added information regarding the translators of the RSV:

Taken from Isaac H. Hall, ed., *The Revised New Testament and History of Revision*. Philadelphia: Hubbard Brothers; Atlanta: C.R. Blackall & Co.; New York: A.L. Bancroft & Co., 1881.

THE PRESENT REVISION MOVEMENT

ORIGIN

The present revision originated in the convocation, or general assembly of Episcopal clergymen, at Canterbury, England, on May 6th, 1870. Then and there a committee was appointed consisting of eminent Biblical scholars and certain high officials of the Church of England, "with power to revise, for public use, the authorized English versions of 1611, and to associate with them representative Biblical scholars of other Christian denominations using that version."

The movement at its very inception took a form international and inter-denominational. Dr. Philip Schaff pronounces this, "the first effort" of this broad character "in the history of the translation of the Bible;" the present and the older English versions authorized for public use in churches having proceeded from the Church of England, before other evangelical denominations were recognized, or possibly organized, and long before the American people had an independent existence.

The English Committee divided itself into two Companies, one for the work upon the Old Testament, the other for work upon the New. Each Company held regular meetings in the Deanery of Westminster, London.

The American Committee was organized in 1871, on invitation of the British Revisers. It began active work in October, 1872. It was composed of scholars selected from different denominations, and divided into two Companies, which met once a month, in the Bible House, at New York. From their several homes, where they had privately studied over the passages of Scripture under their care, they came together and unitedly toiled for still greater perfection.

From this statement of the case, it is evident that the British and American Committees are virtually one organization, having the same principles and objects, and being in constant correspondence with each other at all stages of their work. It was no purpose of theirs to issue two separate and distinct revisions, but one and the same revision for both nations.

The whole number of scholars who have been connected with this work is one hundred and one. Sixty-seven of these belonged to England, and thirty-four to our own land. Fifteen members of the English

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Committee have resigned or died, and seven of the American Committee; leaving the combined force as the New Testament work came to completion seventy-nine. Among these are many of the best Biblical scholars of the leading Protestant denominations of Great Britain and the United States. Many of them are well known by their works, both in Europe and America. The American members are nearly all Professors of Hebrew or of Greek in prominent theological institutions. They have been selected with regard to competency and reputation for Biblical scholarship, denominational connection, and local convenience or easy access to New York, where their regular monthly meetings have been held.

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The Right Rev. Lord Athur Charles Hervey, D. D., Bishop of Bath and Wells, Palace, Wells, Somerset.
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The Ven. Benjamin Harrison, M. A., Archdeacon of Maidstone, Canon of Canterbury, Canterbury.
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The Rev. William Kay, D. D., Great Leghs' Rectory, Chelmsford.
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The Rev. A. H. Sayce, Fellow and Tutor of Queen's College, Oxford.
The Rev. William Robertson Smith, Professor of Hebrew, Free Church College, Aberdeen.
William Wright, LL. D., Professor of Arabic, Cambridge.
William Aldis Wright Esq. (Secretary), Bursar of Trinity College, Cambridge.

The English Old Testament Company has lost, by death, the Right Rev. Dr. Connop Thirlwall, Bishop of St. Davids; the Ven. Henry John Rose, Archdeacon of Bedford; the Rev. William Selwyn, D. D., Canon of Ely; the Rev. Dr. Patrick Fairbairn, Principal of the Free Church College, Glasgow; Professors McGill, Weir and Davies. They have lost, by resignation, the Right Rev. Dr. Christopher Wordsworth, Bishop of Lincoln; the Rev. John Jebb, Canon of Hereford, and the Rev. Edward Hayes Plumptre, D. D., Professor of N. T. Exegesis, King's College, London.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

New Testament Company.

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The Rev. Fenton John Anthony Hort, D. D., Fellow of Emmanuel College, Cambridge.
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The Ven. William Lee, D. D., Archdeacon of Dublin, Dublin.
The Rev. William Milligan, D. D., Professor of Divinity and Biblical Criticism, Aberdeen.
The Rev. William F. Moulton, D. D., Master of the Leys School, Cambridge.
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The Ven. Edwin Palmer, D. D., Archdeacon of Oxford, Christ Church, Oxford.
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The Rev. Frederick Henry Ambrose Scrivener, LL.D., Prebendary, Hendon Vicarage, London, N. W.
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The Rev. Brooke Foss Westcott, D. D., Canon of Peterborough and Regius Professor of Divinity, Trinity College, Cambridge.
The Rev. J. Troutbeck (Secretary), Dean's Yard, Westminster.

The English New Testament Company has lost, by death, the Right Rev. Dr. Samuel Wilberforce, Bishop of Winchester; the Very Rev. Dr. Henry Alford, Dean of Canterbury; the Rev. Dr. John Eadie, Professor of Biblical Literature in the United Presbyterian Church, Glasgow; and Mr. Samuel Prideaux Tregelles, LL. D.; and they lost, by resignation, the Rev. Dr. Charles Merivale, Dean of Ely.

The American Revision Committee.

Philip Schaff, D. D., LL.D., President of the General Committee.
George E. Day, D. D., Secretary.

Old Testament Company.

Professor Wm. Henry Green, D. D., LL.D. (Chairman), Theological Seminary, Princeton, N. J.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

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Professor Joseph Packard, D. D., Theological Seminary, Alexandria, Va.
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Professor James Strong, S. T. D., Theological Seminary, Madison, N. J.
Professor C. V. A. Van Dyck, LL.D., D. D., M. D., Beirut, Syria. (Advisory Member on questions of Arabic.)

The American Old Testament Company has lost by death Tayler Lewis, LL.D., Professor Emeritus of Greek and Hebrew, Union College, Schenectady, N. Y.

New Testament Company.

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The American New Testament Company has lost, by death, James Hadley, LL.D., Professor of Greek, Yale College, Conn.; Professor Henry Boynton Smith, D. D., LL.D., Union Theological Seminary, New York; Professor Horatio B. Hackett, D.D., LL.D., Theological Seminary, Rochester, N. Y.; and Professor Charles Hodge, D. D., LL.D., Theological Seminary, Princeton, N. J.; and it lost, by resignation, Rev. G. R. Crooks, D. D., New York, and Rev. W. F. Warren, D.D., Boston.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 46: Humble

A good Bible translator needs humility. Pride is number one in the list of the things in Proverbs 6 that the Lord hates:

- 16 These six things doth the LORD hate: yea, seven are an abomination unto him:
- 17 A proud look, a lying tongue, and hands that shed innocent blood,
- 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
- 19 A false witness that speaketh lies, and he that soweth discord among brethren.

There are many other verses like these:

Proverbs 16:5 – Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

James 4:6 – But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 Peter 5:5 – Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

It should be obvious that humility is necessary when translating the word of God. Especially when one is dealing with “wholesome words.” Note Paul’s words to Timothy:

- 1 Timothy 6:3 – If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
- 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
- 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

The Basic Need for Humility in Bible Translating

When it comes to choosing the right target word – and we advocate the word-for-word translation method – there are times when finding the right word is difficult. The translator must never “think” he always has the best word. He always must compare other versions and evaluate the words they used. And if he finds a better word than his own, he should thank God and use it.

Also, when another person challenges a word used, the translator must be willing to humbly research the issue.

John 19 shows us the writing of Pilate. Note his stubbornness:

- 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

Obviously in the case of Pilate what he wrote was correct. The Jews wanted the words changed but Pilate was stubborn and would not change it.

What we want to show here is that in Bible translation, if one is challenged on a word's usage, the translator should answer that he will further investigate. And he should report back his findings regardless of whether he changes the word or not.

At this point we should mention that the translator needs to be wary of dictionaries, lexicons, and grammars. As a practice, the translator should always use the Bible as the final authority. The Bible is its own dictionary, lexicon, and grammar. Never correct the word of God with the words of men. We highly recommend the reading of Class 304B *Study Dangers*. Reading this wonderful research book will put wisdom in the heart of a translator.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 47: Love for God's Word

I. Love God's Word

- A. Psalm 119:113 – I hate vain thoughts: but thy law do I love.
- B. 119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.
- C. 127 Therefore I love thy commandments above gold; yea, above fine gold.
- D. 159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.
- E. 163 I hate and abhor lying: but thy law do I love.
- F. 167 My soul hath kept thy testimonies; and I love them exceedingly.

II. Tremble at God's Word

- A. Psalm 119:120 – My flesh trembleth for fear of thee; and I am afraid of thy judgments.
- B. Ezra 9:4 – Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

III. Trust God's Word

- A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- B. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.
- C. Luke 4:4 – And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 48: Enduring

The translator must have an enduring attitude and be self-motivated. The work of translation is not financially rewarding as the word of God should never be sold. And once financial gain is involved in the translation the work is corrupted.

The translator must endure hours of study, writing, thinking, and praying. Ecclesiastes 12:12 says: And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Although translating is not financially rewarding the work brings better rewards:

- Better knowledge of the word of God
- Participation in world evangelism as people put their faith in Jesus Christ as a result of reading the word of God in their language.
- Eternal rewards in the heaven

1 Corinthians 15:58 is appropriate: Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Consequently, translators should start with reasonable goals. For example, translate the Gospel of John. Once the work is checked and finished, one can publish his work to prove the translation.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 49: Patient

Operating with patience is a necessary attribute of every translator. Because translators of the word of God are dealing with God's actual *words*, they must take whatever time is needed to get every word translated correctly.

In our experience in 35-plus years of translating the Spanish New Testament, we have seen some passages translate quickly, and the comparison be very smooth. Then, at other times we have taken a week or more to translate a verse because of searching for the right word to use. There are times where prayer, study, and patience are needed to arrive at the right word or sentence.

For example, the King James Version took seven years to translate with 47-54 translators. For one person, that would be approximately 50 times 7 = 350 years. 350 years multiplied by 300 days a year is 105,000 days or 840,000 hours (considering 8-hour workdays). Considering there are 31,102 verses in the KJV, you have an average of 27 hours per verse. And taking the total words in the KJV at 783,137, that averages over an hour for each word.

Below are some passages on patience:

Luke 8:15 – But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Luke 21:19 – In your patience possess ye your souls.

Romans 5:3 – And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

Romans 15:4 – For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Hebrews 10:36 – For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Hebrews 12:1 – Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

James 1:3 – Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

James 5:7 – Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2 Peter 1:6 – And to knowledge temperance; and to temperance patience; and to patience godliness;

Revelation 3:10 – Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Revelation 14:12 – Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 50: Focused

The translation work is time and mind consuming. Not only must the translator read every word in the original language and know the words, but he must read a number of comparison texts to get better understanding of the words. Then, after translating, he must check and recheck to make sure the passage is correctly formed, looking at other options of word order. All this takes time. All this takes focus. It cannot be done rightly with distractions.

Proverbs 18:1 says: “Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.”

The Apostle Paul authored by inspiration fourteen New Testament books. His books make up over half of the New Testament. Paul wrote more verses than any other New Testament author. And almost 40% of the verses Paul wrote were written from prison. This shows God used Paul’s time in prison to author much of his word.

And though Paul wrote half of his epistles from prison, the other half he wrote while doing the work of the ministry. And so did the other apostles. This shows the scripture work can be done while serving God.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 51: Reverence of God's Word

The righteous translator must have a reverence for God's word. This reverence is shown by these things:

- Understanding that God breathed and gave by inspiration every word – 2 Timothy 3:16; 2 Peter 1:20-21.
- Knowing that every word of God is pure – Proverbs 30:5.
- Not adding to or taking away from God's word – Revelation 22:18-19.
- Being careful not to change the meaning of God's word – always use equal words (except in few places that previous good versions may show differently) – Proverbs 4:4; 7:1; John 14:23.
- Hating sin and loving righteousness – Psalms 19:9; Psalm 111:10; Proverbs 1:7; Proverbs 8:13; 9:10.
- Seeking God's approval alone – Acts 5:29
- Meditating on God's word – Psalm 1:2; 119:15
- Loving the Lord with all you have – Mark 12:30
- Praying that these things to become even more real – Matthew 7:7-8

When the translator understands he is responsible for handling every word of God, and that there is nothing more important than this (Psalm 138:2), he will do his very best in the work. He has an honest fear of handling God's word deceitfully (2 Corinthians 4:2).

Note the words Jesus gave us regarding keeping his words:

John 14:23 – Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
25 These things have I spoken unto you, being yet present with you.
26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 52: Understanding

Understanding comes from God. A good translator needs understanding and he needs to have God give it to him. Read the passages below.

Psalm 111:10 – The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Psalm 119:130 – The entrance of thy words giveth light; it giveth understanding unto the simple.

Proverbs 2:6 – For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

Proverbs 9:10 – The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Proverbs 23:23 – Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

Luke 24:45 – Then opened he their understanding, that they might understand the scriptures,

2 Timothy 2:7 – Consider what I say; and the Lord give thee understanding in all things.

Two types of understanding are needed in the scripture work. The first is an understanding of the principles that God has given in respect to translating his word. The translator should know and do these things faithfully.

The second type of understanding is that of the target language. For this there is the help that come from the indigenous speakers, from language books, and from language societies if they exist for that language.

Most of the words God uses are plain and simple. Most cultures have the simple words in their language. The difficulty comes from concepts that are from God. There are words like heaven, hell, Spirit, soul, eternity, atonement, sacrifice, etc.; that may not have a corresponding word in the target language. Also, ecclesiastical and judicial words may be lacking in the target language. Words like church, bishop, priest, altar, prayer, guilt, governor, judge, etc.; may not exist. Then there are words of things not named, like the stones in the new Jerusalem, wine, olive oil, certain animals, etc.; that are unknown to the speakers of that language.

What should the translator do in cases like these? Where does he get his words?

The answer is basic: the translator must decide whether to use a transliterated word (thus inventing a new word) or use a word from the closest national language (nearest word). The second option is preferred. And many times, the nearest word is a transliteration anyway.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

The fact is that through prayer and study the Lord will give the translator the word to use. What the translator should not do is replace the word with a poor equivalent in his mind.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 53: Lean Not Unto Thine Own Understanding

Every good translator needs to avoid using worldly methods or ideas when translating the words of God. Since a good translation is a word-for-word translation, the translator simply relies on the words God gives. He rarely must interpret the meaning of anything – for he leaves that up to the reader. He uses the inspired words God gave and simply faithfully translate the equal words in the target language.

Proverbs 3:5 – Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

In an article from *textandcanon.org* entitled *Five Decisions Every Bible Translator Must Make*, the institute's writer Peter J. Gurry gives his "opinion" of important considerations a translator must make. As we list these points below, the reader will see these "decisions" are based on worldly and unscriptural reasons. The full article is located here: <https://textandcanon.org/five-decisions-every-bible-translator-must-make/>. This article is an example of a person leaning to his own understanding.

1. Who is the audience? The article rightly mentions you choose a target language, but then goes on to mention cultures, spelling difference, religious difference (i.e., Catholic or other), reading level, etc.

In fact, since we translate God's word in a word-for-word fashion, there is usually only one or two equal words in a target language. Accordingly, the translator chooses the best word, regardless of the reader's background.

2. Will it be a fresh translation or a revision? The article makes mention of the King James Version translators' preface and says: "Their expressed goal was not to 'make a new translation, nor yet to make of a bad one a good one,' but only 'to make a good one better, or out of many good ones, one principal good one.'" That tradition of revision continues right up to the present."

The underlying assumption of the question is incorrect. In truth, if a translation of the Bible has previous versions in the target language, the Bible will be a revision, because it must compare all previous versions for correct and well-accepted readings. But this never means we take an old version and simply change words. Doing this is bad doctrine considering Revelation 22:18-19.

If the target language has no previous versions, it is the first and a new translation. This means that words chosen must be compared with *similar* languages if any. And it may be that many *transliterated* words must be used.

3. What text will it translate? The author of the article goes on to mention different texts (*the forlage*) that are chosen for the basis of the translation.

Although we know this is a *very* important consideration, we also know that there are pure texts that should *only* be used. That is, the *Textus Receptus* for the New Testament and the *Masoretic Text* for the Old Testament.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Secondly, although we are familiar with the other corrupt texts, we intentionally identify them as corrupt and reject them as authoritative.

Thirdly, we have a perfect translation in English that we can compare to, and using the KJV we can identify what deviations from the text we can allow.

4. How will it handle culturally specific terms? The author explains that, “No English speaker knows what an ephah of flour is without help or how much a denarius could buy. And how long is a cubit or a span or a stadion?” The author further states after saying the translation may explain the terms in footnotes or a separate table: “Another solution is to try to convert these terms into their closest modern equivalent.”

To this we say again that we should always translate in a word-for-word manner. We do not try to interpret the meaning of the word of God for the reader and then put our interpretation in the text. We give the readers the actual “words of God” and we allow them to get the understanding from Holy Ghost.

Our duty as translators *is not* to limit Gods’ word by our attempt to interpret for the reader what God meant. Our duty is to give them God’s actual words in their language, and they can interpret them for themselves – correctly or incorrectly. And if the reader has limited understanding of the meaning of an “ephah” or a “stadion.” It is his duty – or his pastor’s duty – to determine the correct meaning of the word.

This is how we learn the word of God.

We do readily admit that some words require *translation* and others *transliteration*. Furthermore, there are Hebrew and Greek phrases that have cultural significance from the time of the first writing that may confuse the reader. But these *few* cases do not pose a problem if the translator examines other good translations as a guide. This means he can validate the choice of words by “preexisting words used.” For example, a well-known cultural phrase is found in Exodus 34:6 that says: “And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth....” The Hebrew word for *longsuffering* is “long-nosed” (אֶרֶךְ אַפַּיִם) – ‘*appayim* ‘*erek*) The word is also used in Psalm 103:8 translated in the KJV as “*slow to anger*.”

Some would use this Hebrew colloquialism to say that we must paraphrase God’s word and that a literal word-for-word is impossible. However, these cases are few, and every version I have read in English or otherwise either uses “slow to anger” or “longsuffering” in their translation. Therefore, as a translator, since it is obvious “long-nosed” indicates “slow to anger,” the translator should rightly and safely use “slow to anger.” This example shows the importance of comparison.

5. How much will the translation explain itself? The author questions “how and how much the translators will try to explain their decisions to the readers.” He then speaks of footnotes, tables, introductions, maps, cross references, appendices, etc.

These “additions” to God’s word are useful to better understand the meaning of words, but the text is what is God’s inspired word. And the best dictionary of God’s word is the Bible itself, not man-made definitions. So, one must be careful as to what he includes in a Bible, especially if the reader

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

will assume it is authoritative. Basically speaking, a translator must be very careful what he adds to the word of God.

And so, this brings up the use of italicized words, or words added to the text to make the grammar correct in the target language. The KJV translators used the phrase “complete the meaning.”

Since every language has its own grammar rules and word order, a good translation will follow these rules. And knowing that Hebrew and Greek have difference based on their language (as does any language), it will be necessary to add words to smooth out the sentences. Note 2 Peter 1:21:

For the prophecy came not in old time by the will of man: but holy men of God *spake as they were* moved by the Holy Ghost.

Many translations add the speaking part, but they do not separate the word from the Bible text.

Another reason italicized words are used is for proper renderings of verses. For example, 2 Samuel 21:19 reads:

And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose *spear was* like a weaver's beam.

Now compare with 1 Chronicles 20:5:

And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

You see the benefit of italicized words.

So, when adding necessary words for smoothness and accuracy, the translator must show the reader these are added to the original text. This is usually done by putting the added words in a different text type, usually italics.

This way, the translator follows the word-for-word method – meaning every non-italicized word has a corresponding word in the original language. And thankfully, we have the King James Version as a comparison to help us determine what words can be italicized.

Part 2 – The Chines Gospel of John

The second part of this lesson is comprised of an excerpt taken from the Trinitarian Society's *Appendix* to its translation of the Gospel of John. For the complete document, which is highly recommended, see Class 214B, Lesson 63 – *Appendix to the Chines Gospel of John*. It is helpful for this lesson and very well written.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Appendix

Introduction

This translation has two features. First, among modern Chinese versions of the scriptures this translation of the Gospel according to John is the only one translated directly from the Textus Receptus. All other modern Chinese scripture versions are translated from a Greek Modern Critical Text. Second, our main translation principle is “as literal as possible and only as free as necessary” – more about this will be found below under Translation Philosophy. This preface serves to explain the biblical foundation of these two features.

The Doctrine of Verbal and Plenary Inspiration

The Holy Bible is the infallible and inerrant Word of God inspired by the Holy Spirit: that inspiration was in *Koine* Greek in the New Testament and Hebrew in the Old Testament.¹ The nature of inspiration of the Holy Bible determines the infallibility and inerrancy of the Holy Bible. “The doctrine of divine inspiration is that the Holy Spirit supernaturally guided the human authors of Scripture so that what they wrote was the very Word of God, free from all error and all omission.”² This doctrine of the inspiration of Scripture is confirmed firmly in the Word of God itself.

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2 Peter 1:20-21).³

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3:16-17).

Inspiration is not only infallible and inerrant by nature but also “*verbal* (i.e., extends to the actual words)” and “*plenary* (i.e., extends to every word and to all parts)”⁴ in form. This is against “the conceptual (or dynamic) view of inspiration” which teaches “that God’s revelation in Scripture is limited to the doctrines and concepts contained therein and does not extend to the actual words of the text.”⁵ According to this view, “the actual words used in the Bible are not essential to our faith: only the ideas or doctrines are necessary. Therefore ... men are bound only to what the Bible intends to teach and not to the words that the Apostles and Prophets actually used.”⁶

The conceptual or dynamic view of inspiration is not Biblical. Firstly, while the thoughts are important, the words as the medium and format to convey the thoughts are fundamental. When the thoughts are focused and the words are ignored, the Word of God is free and open to “private interpretation” (2 Peter 1:20). Secondly, every word is inspired by the Holy Spirit and cannot be neglected. “It should also be noted that in the Bible, the entire argument in a passage is often based on a single word or even a single letter” (see, for example, Matthew 22:32; Galatians 3:16).⁷ Thirdly, in the process of inspiration it is exactly the words that are given to the Apostles and Prophets.

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth (Jeremiah 1:9).

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Which things 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).

Finally, the Bible severely warns against the subtraction, addition, or changing of the Word of God.

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it (Deuteronomy 12:32).

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).

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5:18).

The Doctrine of Providential Preservation

“The doctrine of inspiration demands the corollary doctrine of divine preservation ... God not only inspired His Word, but He has also providentially preserved it so that His Word has not passed away, but has been kept in its essential purity throughout all generations.”⁸ “God has not left His church for centuries without an authoritative copy of the Word of God, but ... God's people down through the ages have faithfully copied and recopied copies of the original autographs.”⁹ As John Owen put it, “the whole Word of God, in every letter and tittle, as given from Him by inspiration, is preserved without corruption.”¹⁰

By faith we know that God has preserved His Word for us in the existing manuscripts of the Hebrew Old Testament and the Greek New Testament ... As Turretin says, the chief reason we believe in the integrity of the Scriptures and the purity of the original sources “is the providence of God (Who as He wished to provide for our faith by inspiring the sacred writers as to what they should write, and by preserving the Scriptures against the attempts of enemies who have left nothing untried that they might destroy them), so He should keep them pure and uncorrupted in order that our faith might always have a firm foundation”.¹¹

It therefore follows that without divine preservation, divine inspiration would be meaningless.

The doctrine of providential preservation is also clearly witnessed in the Bible.

Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever (Psalm 119:160).

... the word of God, which liveth and abideth for ever (1 Peter 1:23).

But the word of the Lord endureth for ever (1 Peter 1:25).

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

God inspired, transmitted, and preserved His Word through His people: in the time of the Old Testament the Jews, and in the time of the New Testament the church. Regarding the prior, “What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God” (Romans 3:1-2). Regarding the latter, “the church of the living God” is “the pillar and ground of the truth” (1 Timothy 3:15).

Textus Receptus (TR or Received Text) and the Byzantine Text Type

The doctrine of verbal and plenary inspiration and the doctrine of providential preservation are the necessary foundations for a proper approach to the Word of God. Although the originally inspired autographs of the Hebrew Old Testament and the Greek New Testament do not exist today, by faith we know that the Hebrew Masoretic Text and the Greek Received Text (Textus Receptus) are the pure Word of God preserved by God throughout the long history of copying and transmission among His people.¹² “Today the term Textus Receptus is used generically to apply to all editions of the Greek New Testament which follow the early printed editions of Desiderius Erasmus.” “The term was first used, however, to refer to the edition of the Greek New Testament published by the Elzevirs in 1633.” Over time, “this term has been expanded to include numerous editions of the Greek New Testament which come from the same Byzantine textual family representing the majority of the handwritten Greek manuscripts before the 16th century.”¹³

The name “Byzantine” is applied to this text [the Textus Receptus] because it is the text-type found in the family of NT Greek manuscripts that were used, transmitted, and preserved by the eastern Greek-speaking church. Because it was handed down and preserved by the church, it is also referred to as the “traditional text” or the “ecclesiastical text.” This text was in continuous use in the Greek Church from at least the 4th century until the time of the Reformation when Erasmus made this text the basis for the first printed edition of the Greek NT.¹⁴

“The work of John Burgon has established that the basic text used by numerous Church Fathers is the same as the text now known as the Byzantine Text.”¹⁵ Among the various Greek New Testament witnesses, there are 5,813 extant manuscripts in Greek, 8,000 in Latin, and 1,000 in other languages. Among the Greek manuscripts “as many as 95 percent” follow the Byzantine text-type.¹⁸

These MSS [manuscripts] vary greatly in the extent of their content. About 200 contain all or most of the NT, about 50 contain all except the Gospels. Approximately 1500 contain part or all of the Gospels alone. A great number contain only part of a book or a few verses.¹⁹

“The Byzantine text-type was the first Greek text to appear in a printed edition. Erasmus, using manuscripts of the Byzantine textual family, edited and published his Greek NT in 1516.”²⁰ Besides Erasmus’ five editions (1519-1535), significant printed Textus Receptus editions include four editions (1546-1551) of Robert Stephanus, ten editions (1565-1611) of Theodore Beza, and three editions of Elzevir (1624, 1633, and 1641). “One of the most important editions of the Textus Receptus is the Beza edition of 1598. This edition, in addition to the Stephens 1550 and 1551 editions, was used as the Greek basis of the Authorized Version of 1611.”²¹ “Therefore the TR is that printed text of the Byzantine text-type that is based on the editorial labors of Erasmus, Stephanus, and Beza.”²² “There were approximately thirty distinct editions of

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

the Textus Receptus made over the years. Each differs slightly from the others. There have been over 500 printings.”²³

“These editions differ slightly from one another but still are regarded as the same basic text”²⁴ – the differences are few and very minor. Therefore, the Textus Receptus is a long-established and stable text based on the Byzantine text family that comprises the great majority of the manuscripts. It “came to be recognized by all ‘Protestants’ as the authentic NT text” and “is a ‘consensus text that has served as the Protestant canonical standard’.”²⁵ It “was the text used by Tyndale and in turn by the translators of the English Authorised (King James) Version of 1611 and other Reformation era translations.”²⁶

Modern Critical Text (MCT) and the Alexandrian Text Type

“The Modern Critical Text represents a printed Greek Text that is the result of the work of textual scholars reaching from Griesbach (1775) to Nestle-Aland”²⁷ – the latest edition of the latter was published in 2012. “The Greek Text that underlay the English versions of the sixteenth century, the so-called Textus Receptus (TR), remained the dominant text until the end of the nineteenth century.”²⁸ Under the historical dramatic upheaval of the Renaissance, Reformation, Enlightenment, Industrial Revolution and two World Wars, humanism, individualism, rationalism, scientism, positivism, and skepticism are gaining more and more influence. Consequently, people more and more naturally, easily, and instinctively accept the so-called ‘scientific’ and ‘modern’ innovations whilst questioning all tradition, orthodoxy, and authorities.

At the end of the nineteenth century, this influence also extended to the field of the Biblical text and translation. People began to question and challenge the foundation of our faith, the Word of God, the Received Text, and the traditional English translation, the Authorised (King James) Version. They began to accept the so-called ‘scientific and objective’ tenets of the modern critical text and the new translations produced by the so-called ‘scientific and objective’ research of scholars. Before the nineteenth century, men sought answers in science, but it was science which was based upon the Scriptures as the ultimate truth. However, during the nineteenth century theories came to the fore, which were derived from scientific discoveries that resulted from the abandonment of belief in the truth of the Scripture.²⁹

Such trends originated in the West and affected the Chinese Union Version and the vast majority of the Chinese New Testament translations through universities, seminaries, various institutions, and the academic world as a whole. Under this trend, the study and scholarship of the Scripture began to “be divorced from a belief in the God of those scriptures. Even some Christian scholars turned over the text of their Bible to men who believed it to be nothing more than another ancient book.”³⁰

Specifically, as more diverse and more ancient manuscripts found their way to the west, scholars began to wrestle with the differences between the newly discovered text and the familiar printed editions.

The Greek texts of Griesbach (1775-1777) and Lachmann (1831) finally broke with the TR and printed their own reconstructions of the Greek, with TR readings among the variants rather than in the text. However, it was not until 1881, with the appearance of the Greek Text edited by B. F. Westcott and F. H. A. Hort, that a major Bible translation was based on a Greek text other than the TR. The British Revised Version (1885) and the American Standard Version (1901) were both based on this epochal work, as was the Amplified NT (1958).³¹

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Of the twentieth-century Greek texts that followed the lead of Wescott and Hort but did not slavishly adhere to all of their decisions, the most successful are those of Nestle and Aland (NA) and of the United Bible Society (UBS).³² So far, all the modern English translations except some attempted updates of the Authorised Version, the New King James Version (NKJV), and the Modern English Version (MEV) are based on the Modern Critical Text. All the modern Chinese versions are translated from the Modern Critical Text (or an English translation of it), including the Chinese Union Version, the Contemporary Chinese Version, the Chinese Standard Bible, Today's Chinese Version, the Lu Chen-Chung Version, and the Studium Biblicum Version. A slight variation is the Chinese King James Version (CKJV) which is translated from the English Authorised (King James) Version rather than the original Greek TR.

“The MCT is an eclectic text; this means that it is a text that has been determined by scholars who employ certain ‘canons’ (rules) of textual criticism” and the majority vote of a committee of scholars “on a variant-by-variant basis to decide on which reading among the viable witnesses is to be considered the true reading of the NT text.”³³

Three major principles are being employed in modern textual criticism:

1. The older reading is preferred.
2. The more difficult reading is preferred.
3. The shorter reading is preferred.³⁴

The first principle means that the Alexandrian text-type is preferred because scholars generally hold that it is older than the Byzantine text-type. The Alexandrian text-type “*originated from Alexandria, in Egypt*”³⁵ and accounts for “only 10 – 15% of available manuscripts.”³⁶

Readings from this type of text are to be found among the early Egyptian papyri (e.g., P46, P47). Its chief representatives, however, are Codex Sinaiticus (or Codex Aleph) and Codex Vaticanus (or Codex B). Support for this text-type comes from the Alexandrian Fathers, most notably from Origen (AD 185-254) and Cyril (376-444).³⁷ In summary, the TR is based on the Byzantine text-type while the MCT is based on the Alexandrian text-type.

The Majority Text

Along with the TR and the MCT another text, called the Majority Text (MT), has in recent years found limited popularity. The editions of the MT, including *The Majority Text Greek New Testament* by Zane Hodges and Arthur Farstad in 1980 and *The New Testament in the Original Greek: Byzantine Textform* by Maurice A. Robinson and William G. Pierpont in 1991 and 2005, are based solely on Byzantine text-type manuscripts. The TR, on the other hand, is “any form of the Greek text that goes back to the edition of Erasmus and the several late manuscripts that he used”³⁸ and “is a more restricted and limited form of the Byzantine text.”³⁹ “Daniel Wallace notes that Hodges and Farstad’s edition of the Majority Text differs from the Textus Receptus in 1,838 places.”⁴⁰ The Society does not use the Majority Text because of the following reasons. The Majority Text is not the text used by the catholic (universal) church. The modern textual criticism scholars do not have the authority to decide for the church what is the word of God. Second, it still uses many modern textual criticism philosophy and methods which are not biblical (this will be explained in detail later). Third, the majority reading is open to constant change as new manuscripts are discovered, examined, or assessed. By contrast the Received Text represents a stable text-type, representing the text that has been used by the church since the time of the apostles.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Textus Receptus (TR) vs. Modern Critical Text (MCT)

The Greek text used in this translation of the Chinese Gospel according to John is the Trinitarian Bible Society (TBS) edition of F. H. A. Scrivener's 1894 text, "which reflects the Textus Receptus underlying the English Authorized Version." Since "the AV was not translated from any one printed edition of the Greek Text," Scrivener chose the Beza edition of 1598 as his basis, identified its differences from the AV, and "examined eighteen editions of the Textus Receptus to find the correct Greek rendering."⁴¹ He found

approximately 190 differences between the Scrivener text and the Beza 1598. There are 283 differences between the Scrivener text and the Stephanus 1550. These differences are minor, and pale into insignificance when compared with the approximately 6,000 differences – many which are quite substantial – between the Critical Text and the Textus Receptus.⁴²

There are various crucial reasons why TBS chooses the TR instead of the MCT as the basis for all its New Testament translations, including this new Chinese edition of the Gospel according to John.

First of all, in conformity to the doctrine of the providential preservation of Scripture, the TR has been transmitted and preserved by God through the centuries in the church of Christ, "As many as 95 percent" of "the 5,813 today extant Greek New Testament manuscripts follow the Byzantine text."⁴³ According to Burgon, "God in his wisdom has provided the church with abundant external evidence 'for the establishment of the truth of His written Word'."⁴⁴

The TR conforms to the majority of the existing manuscripts because it has been used by the church down through centuries. "The church all over the world has used the Traditional Text in all of its various forms, and God has seen fit to multiply multitudes of copies and has brought salvation to many generations through this preservation process."⁴⁵

... It was the text used by the church because it was the text *recognized* by the church as being the authentic Word of God. The text of the TR is not, therefore, based on the theories and votes of textual scholars, but upon the clear and consistent testimony of the great majority of existing Greek manuscripts – manuscripts that were preserved for us because of their usage and acceptance by the Greek-speaking church.⁴⁶

Because the text-type reflected in the TR was handed down and preserved in the churches, it can rightly be called the 'church text.' The TR represents the only NT Greek text that has been in circulation and use in the church throughout the entire era of church history.⁴⁷

The TR as the "church text" can also be demonstrated from its being "*associated with the city of Antioch in Syria*" where the first Gentile church was born through the ministries of Barnabas and Paul (Acts 11:22-26) and where believers were first called Christians (Acts 11:26). "Antioch became the mother city of Gentile Churches and, after the fall of Jerusalem in 70 AD, it became the true undisputed centre of Christianity. A text proceeding from Antioch would be the text approved by the apostles and the early Christian Church." Later, "*during the fourth century when this text became supreme, the church was blessed with exceptional scholars* such as Methodius (AD 260-312), Athanasius (296-373), Hilary of Poitiers (315-67), Cyril of Jerusalem (315-386), and Gregory of Nazianzen (330-394)" who had "access to

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

many early and invaluable manuscripts which long since have perished” and “were involved in formularizing orthodox doctrine and ratifying the canon of the New Testament.” “The emergence of a predominant text from this period is highly significant. It was obviously considered the genuine, uncorrupted, and authorized text.”⁴⁸

“The TR was the first printed form of the Greek NT to be published” and remained the dominant printed Greek text “in approximately 160 editions over the next 150 years.”⁴⁹ Furthermore, “the Byzantine text was *the underlying text of all the great English Protestant Bibles*, including those associated with the names of William Tyndale (1525), Miles Coverdale (1535), John Rogers (1537), and Richard Taverner (1539), as well as those known as The Great Bible (1539), The Geneva Bible (1560), The Bishop’s Bible (1568), and, of course, the Authorized Version (1611).”⁵⁰

Thus, just as Jews were appointed the guardians of the divine revelations imparted to them” (Romans 3:2), “*the New Testament Scriptures were committed to professing Christians, or to the professing Christian church*” which, from earliest times has “recognized and propagated” the Byzantine text-type.⁵¹ In the knowledge that Jesus Christ is the head of the church and that He preserves the Word of God through His church, we acknowledge the Textus Receptus as the choice for the translation of the Word of God because it is the choice of the church. “It is inconceivable that God would give a totally corrupt and mutilated text to His people and then allow that text to be used by them for over eighteen centuries.”⁵²

Some may argue that Erasmus’ first edition of TR “used only a handful of manuscripts which were readily available,” and he “may well have been in a hurry to produce a Greek text to accompany his Latin.” But the manuscripts he used “were a valid representation of the majority of the manuscripts available at that time.” Additionally, his was not the last, nor the definitive edition of the TR: he and other scholars carrying on his work accessed more manuscripts and dedicated long hours – and years – to produce the TR editions available today.⁵³

The printed editions of the Greek New Testament which were published during the 1500s and 1600s were produced by men who understood what the glory of God meant and the importance of having accurate copies of the Bible. From the work known as the Complutensian Polyglot to the various editions of Erasmus... and ultimately to the work of F. H. A. Scrivener in the 1870s and ‘80s, we have scholarship in textual criticism and the most faithful and careful attitude toward the manuscripts that one can imagine.⁵⁴

No doubt they spent as much time and energy as current scholars can claim to spend, and did not have many of the distractions which are common in today’s fast-paced, politically-correct world.⁵⁵

In the great contradiction to the belief that the Word of God is preserved by God in the church throughout all ages, the Alexandrian text manuscripts, which are the principal contributors to the MCT, were available for general use only during the last few centuries. Codex Sinaiticus was discovered in the 1840s in a wastepaper basket in the monastery of St Catherin in Sinai, and Codex Vaticanus lay in the Vatican library in Rome untouched and untouchable until the mid-19th century.

Many of today’s scholars “treat the Word of God as just another book that can be submitted to the whims and changing norms of modern scientific methods. Many of the destructive forms of higher criticism of the 19th century have come from a lack of belief that the Bible is a supernatural book.”⁵⁶

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Some scholars who have taken upon themselves the editing and finalizing of the Modern Critical Text do not accept the inerrancy and infallibility of the Bible. Yet, such ungodly men surely do not have the authority to decide what is and what is not the Word of God for the church of Jesus Christ! For instance, when a well-respected textual scholar like Kurt Aland denies “the apostolic authorship of the Four Gospels, the Catholic Epistles, the Pastoral Epistles, and Hebrews” and doubts the canonicity of several books,” specifically Hebrews, 1 Peter, James, 1, 2, and 3 John, Jude, and Revelation ⁵⁷ – thus making both the Bible and the Author of the Bible, the Holy Spirit, liars – how can we legitimately trust him to determine what should be in our Bible?

The Word of God is the foundation of or faith. In this respect God’s children should honor the headship of Jesus Christ. It is not in accordance with the Bible and the will of God to allow unbelievers to edit and decide what is the Bible.

Secondly, the Byzantine text-type, it can be argued, is as early as or earlier than the Alexandrian text-type. The Byzantine text-type is “the standard text of the Christian Church throughout the Byzantine period, 312-1453 AD (and actually long after that).” ⁵⁸ Also, “even the strongest critics of the Byzantine text believe that the age of this text-type goes back to the end of the 3rd or the beginning of the fourth century.” ⁵⁹ Besides, “in the early papyri there is an impressive number of distinctively Byzantine readings” that indicate that the Byzantine text-type “can be traced as far back as the second century.” ⁶⁰

The antiquity of the Byzantine text is also supported by early Bible translations such as the old Syriac (or Aramaic), Latin Versions and the Peshitta, and confirmed by the early Church Fathers (including Justin Martyr (100 – 165), Irenaeus (130 – 200), Clement of Alexandria (150 – 215), Tertullian (160 – 220), Hippolytus (170 – 236), and even Origen (185 – 254) from their quotations of Scriptures in their writings. ⁶¹ Finally, the date of one text-type or manuscript “says nothing in itself concerning the age of the text” in the text-type or manuscript. ⁶² In other words, the later manuscripts may contain an earlier text.

Verses and passages which are found in the writings of Church Fathers from around AD 200 to 300 are missing in the Alexandrian Text manuscripts which date from around AD 300 to 400. In addition, these early readings are found in manuscripts in existence from AD 500 onwards. An example of this is Mark 16:9-20: this passage is found in the writings of Irenaeus and Hippolytus in the 2nd century, and is in almost every manuscript of Mark’s Gospel from AD 500 onwards. It is missing in two Alexandrian manuscripts, the Sinai and the Vatican.” ⁶³

Thirdly, another problem with modern textual scholarship is that the so-called earliest manuscripts in the Alexandrian text-type are not necessarily the best manuscripts but probably the worst manuscripts. It is highly possible that these early manuscripts are preserved until today just because, rather than deteriorating through use, they were discarded by the early church. By contrast the manuscripts which led to the Received Text were worn out through use and no longer exist. It is like a good book which a person reads over and over again: it falls apart with use and becomes difficult to preserve.

However, the acceptance of these early manuscripts in the church cannot be demonstrated. For instance, the Alexandrian text-type originated in Alexandria, Egypt, where Scripture and history give no indication of an apostolic presence; on the contrary, “church history reveals that many notorious heretics lived and taught there including such Gnostics as Basilides, Isidore, and Valentinus.” ⁶⁴ Also, “it has never been proven that these few Alexandrian manuscripts ever existed outside of Alexandria, Egypt.” ⁶⁵

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Moreover, “the two great representatives of this text-type, Codices Aleph (Sinaiticus) and B (Vaticanus) are *exceeding poor in quality*. When examined by Dr. F. H. A. Scrivener, Codex Aleph was declared to be ‘roughly written’ and ‘full of gross transcriptural blunders’ such as ‘leaving out whole lines of the original’.” In addition, “these principal manuscripts [of the Alexandrian text-type] show their corruption by *disagreeing with themselves in literally thousands of places* (3,000 times in the Gospels alone)” while “the text attested by Aleph (Sinaiticus) and B (Vaticanus) is *at variance with the overwhelming majority of the Greek manuscripts*.”⁶⁶ Finally, “the fact that *very few copies were indeed made*” from the Alexandrian manuscripts strongly testifies their poor quality and doubtful credibility.⁶⁷

In summary, God preserved his word through His church. His word is preserved in his church not in a cave. So-called ancient manuscript found by archaeology are likely to have been deserted by the early church because of their serious problems. We believe in the preservation of God and also respect the authority of the church granted by God.

Fourthly, the other principles of modern textual criticism, such as the shorter reading is the better reading and the more difficult reading is the better reading, cannot stand objective scrutiny. The shorter reading may lack genealogical support and the principle may rule out a whole chapter of the New testament or even a book. Also, the resultant “preferred text *repeatedly* can be shown to have no known MS support over even *short* stretches of text – and at times even within a single verse.”⁶⁸ Moreover, since the Alexandrian text-type normally contains shorter readings than the Byzantine text-type, the principle of preferring the shorter reading unduly favors the Alexandrian text-type.⁶⁹ Besides, the more difficult reading may be a scribe’s errors and usually does not make sense grammatically and semantically. In addition, divine “preservation provides that no one local text, such as the one from Alexandria, Egypt, would become the dominant text. It took liberalism and unbelief to challenge this preservation process.”⁷⁰

Besides the lack of widespread geographical witnesses, the MCT is based on a handful of manuscripts that differ from the majority of the manuscripts, thus lacking convincing quantitative support.

Finally, the textual choice in textual criticism is subject to personal judgment, prejudice, and change. New archaeological evidence is being unearthed constantly, and scholars continually absorb the archaeological discoveries into the Critical Text; thus their judgments and conclusions are also changing all the time. For instance, the United Bible Societies (UBS) have published five Greek New Testament editions (1966, 1968, 1975, 1983, 2014). The textual apparatus of the five edition contains the editing committee’s evaluation of certainty of their textual choice among textual variants. Apparently, the evaluation is quite different throughout the five editions.⁷¹ Thus the Critical Text, produced at a huge cost of financial and human resources, can never settle on what actually is the word of God, making the Word of God ever uncertain or open and in a constant process of change and evolution. To these scholars, even after two thousand years of church history the text is uncertain. Undoubtedly it will be increasingly unstable as the future unfolds.

What is the most significant point, however, is that in the MCT – based on the decisions of textual critics – a great number of important texts are deleted, changed, or bracketed as not in the ‘ancient manuscripts’ or ‘ancient scrolls.’ David Blunt notes that “the devil seeks to alter the Word of God. We have noted three major types of textual change he sponsors: omission, addition, and substitution” among which omission “is the **main** type of alteration found in the modern versions.”⁷² Compared to the TR, “the Vatican manuscript omits 2,877 words in the gospels; the Sinai manuscript 3,455 words in the Gospels.”⁷³ By some estimates the omissions in the entire New Testament text can equate to as much as 200 verses (the equivalent of 1 and 2 Peter).⁷⁴ Some may argue that most of the omitted material and the doctrines affected by omission in one verse are still in the NT,⁷⁵ “but these other occasions are often truncated and do not express as

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

succinctly the doctrine as the omitted passage.” Such is the case with 1 John 5:7-8, and material in John 7:53 – 8:11 is found nowhere else.⁷⁶

We conclude this lesson by showing translators they should lean on the Lord’s understanding, not their own. God has provided many helps for the translator, and he simply must follow God in sincerity and truth. And God will give him the understanding he needs.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 54: Buy the Truth and Sell it Not

Any work of the Lord or *ministry* should be offered without charge. Our Savior made this clear in Matthew 10:8: “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

Paul reiterates the goodness of God in Romans 8:32: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

God, through the Holy Ghost, gives us knowledge of these things. 1 Corinthians 2:12 says: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

One sure thing God freely gave us is Jesus the Word manifest in the flesh, and all things related to salvation that our Savior offers. The second thing that God gave us is his written word. Note Psalm 68:11:

The Lord gave the word: great was the company of those that published it.

We also have Proverbs 23:23 that is very direct: “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”

For this reason, all scripture work, which includes translation, publishing, distribution, and teaching; should never be sold, or be a means to get money. Regardless of how many “good men” do this, and how logical the arguments are (like, “they won’t appreciate it unless it costs them something”), selling the truth violates God’s precepts and order.

The truth is that there are many who make merchandise of believers:

John 2:16 – And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.

2 Peter 2:3 – And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Additionally, doing God’s work for money corrupts the work. It changes the whole purpose from glorifying and obeying God to desiring filthy lucre.

Jesus said plainly in Matthew 6:24: “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

Samuel’s sons were judges over Israel. Forever recorded are these words in 1Samuel 8:3: “And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.” And we see this in the New Testament in Titus 1:10-13:

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

As church leaders, it is required that man do the work of the Lord *willingly*. Note these verses:

1Tim.3:3 – Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

Titus 1:7 – For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

1 Peter 5:2 – Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

The word of God (as salvation) is so valuable that to put a worldly price on it is an insult God.

Someone will say, but what about the cost. How do I get paid? The answer is contained in one word: *WORK*.

Secondly, we know that *God's work is supported God's way by God's people*.

There are faithful believers who give to the scripture work.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 55: Diligent

Among the many attributes needed by a good translator is diligence. Much study is the weariness of the flesh (Ecclesiastes 12:12). We have the commandment to pastors in 2 Timothy 2:15: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Here are some passages on diligence:

Psalm 119:4 – Thou hast commanded us to keep thy precepts diligently.

Proverbs 4:23 – Keep thy heart with all diligence; for out of it are the issues of life.

Proverbs 11:27 – He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

Proverbs 21:5 – The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

Proverbs 22:29 – Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

2 Peter 1:5 – And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 56: Good Knowledge of Target Language

Palm 119:66 – Teach me good judgment and knowledge: for I have believed thy commandments.

A translator must have good knowledge of the language he is translating into. He should also have a multitude of counselors with knowledge of language that he may call upon for counsel. The best Counselor is God himself. Note the passages below that show knowledge comes from God.

Proverbs 1:4 – To give subtilty to the simple, to the young man knowledge and discretion.
7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

29 For that they hated knowledge, and did not choose the fear of the LORD:

Proverbs 2:1 – My son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked;

15 Whose ways are crooked, and they froward in their paths:

16 To deliver thee from the strange woman, even from the stranger which flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

Proverbs 5:1 – My son, attend unto my wisdom, and bow thine ear to my understanding:

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

Proverbs 8:6 – Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

Proverbs 9:9 – Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

The blessed thing to know is that God preserves his word in Bibles. And many good Bibles are available to a translator. A good translator will use many good comparison texts as he translates the word. He will find a few good witnesses that will be of the most help. He will be able to find the right words using other versions for reference.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 57: Uses Multitude of Counselors

This lesson, being similar to the previous lesson, makes note that a translator needs a multitude of counselors. The words he chooses exist in other witnesses or are connected to these witnesses. He just must prove them and order them rightly. Consider the passages below:

Psalm 119:24 – Thy testimonies also are my delight and my counsellors.

Proverbs 11:14 – Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

Proverbs 12:20 – Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

Proverbs 15:22 – Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

Proverbs 24:6 – For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

Romans 11:34 – For who hath known the mind of the Lord? or who hath been his counsellor?

The translators should never just arbitrarily choose a word without a diligent search of where it was used previously. In a perfect translation, every word would have a witness in some Bible. If this were not the case, then God's word would never forever be settled in heaven (Psalm 119:89). Determining God's word would ever be trying to hit a moving target.

The nature of language is that it evolves and changes, and some languages die and others are born, but all Bible words have roots somewhere. Most words have etymology. Only a few words in modern day languages (usually slang and idioms) are created spontaneously (e.g., amped, woke, break a leg, blow off steam, whack, warp speed, cyberspace, etc.), but these would never be used in Bible translation.

We have mentioned the tribal languages with limited vocabulary that we expect would not have corresponding words for things the tribe has not known. It is expected a tribe in South America or the Philippines would not have all the words used in the Bible. In the lists below we have categorized many words that may not be available in languages with limited vocabulary. The purpose of the list is to show a translator the need to research and find acceptable words. He may have to find people very knowledgeable in the target language to help determine the right words. For names of people and places he will likely have to *transliterate* words that sound similar, using the *closest* national language that has a Bible. However, he should never paraphrase. For example, if the language has no word for *camel*, he should not say *desert animal* or *beast of burden* as this is not word for word accurate. He should use a close language that has a word for *camel* or transliterate.

The lists below are not exhaustive, and whatever new word is chosen, that word must be checked for its roots and compared for meaning in all usages in the Bible to make sure it fits (i.e., the meaning is not too broad or narrow).

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Note the categories below.

Animals in the Bible			
No.	Animal Name	Reference	New Word in Target Language
1	Ant	Proverbs 6:6 and 30:25	
2	Ape	1 Kings 10:22	
3	Asp	Isaiah 11:8	
4	Ass	Numbers 22:21–41, Isaiah 1:3 and 30:6, John 12:14	
5	Bald Locust	Leviticus 11:22	
6	Bat	Leviticus 11:19	
7	Bear	1 Samuel 17:34-37	
8	Bee	Judges 14:8	
9	Beetle	Leviticus 11:22	
10	Behemoth	Job 40:15	
11	Bittern	1 Samuel 1:10	
12	Camel	Genesis 24:10, Leviticus 11:4, Isaiah 30:6, and Matthew 3:4, 19:24, and 23:24	
13	Chameleon	Leviticus 11:30	
14	Chamois	Deuteronomy 14:5	
15	Cock	Matthew 26:34	
16	Cockatrice	Isaiah 11:8	
17	Coney	Leviticus 11:5-7	
18	Coney	Leviticus 11:5	
19	Cormorant	Isaiah 34:11	
20	Cow	Isaiah 11:7	
21	Crane	Isaiah 38:14	
22	Cuckow	Leviticus 11:16	
23	Dog	Judges 7:5, 1 Kings 21:23–24, Ecclesiastes 9:4, Matthew 15:26-27, Luke 16:21, 2 Peter	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

		2:22, Revelation 22:15	
24	Dove	Genesis 8:8, 2 Kings 6:25, Matthew 3:16 and 10:16, John 2:16.	
25	Dragon	Psalms 91:13	
26	Eagle	Exodus 19:4	
27	Eagle	Leviticus 11:13; Exodus 19:4, Isaiah 40:31, Ezekiel 1:10, Daniel 7:4, Revelation 4:7 and 12:14	
28	Fallowdeer	1 Kings 4:23	
29	Ferret	Leviticus 11:30	
30	Flea	1 Samuel 24:14 and 26:20	
31	Fly	Ecclesiastes 10:1	
32	Flying serpent	Isaiah 14:9	
33	Fox	Judges 15:4, Nehemiah 4:3, Matthew 8:20, Luke 13:32	
34	Frog	Exodus 8:2, Revelation 16:13	
35	Gier Eagle	Leviticus 11:18	
36	Glede	Deuteronomy 14:13	
37	Gnat	Exodus 8:16, Matthew 23:24	
38	Goat	1 Samuel 17:34, Genesis 15:9 and 37:31, Daniel 8:5, Leviticus 16:7, Matthew 25:33	
39	Grasshopper	Grasshopper	
40	Great owl	Great owl	
41	Hare	Deuteronomy 14:7	
42	Hart	Deuteronomy 12:15, 14:5; 15:5-18	
43	Hawk	Leviticus 11:16	
44	Heron	Leviticus 11:19	
45	Hind	Proverbs 5:19	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

46	Heron	Leviticus 11:19	
47	Horse	1 Kings 4:26, 2 Kings 2:11, Revelation 6:2-8 and 19:14	
48	Horseleach	Proverbs 30:15	
49	Kite	Deuteronomy 14:13	
50	Lamb	Genesis 4:2, 1 Samuel 17:34	
51	Lapwing	Leviticus 11:19	
52	Leopard	Isaiah 11:6, Jeremiah 13:23, Daniel 7:6, Revelation 13:2	
53	Leviathan	Isaiah 27:1, Psalms 74:14, Job 41:1	
54	Lion	Judges 14:8, 1 Kings 13:24, Isaiah 30:6 and 65:25, Daniel 6:7, Ezekiel 1:10, 1 Peter 5:8, Revelation 4:7 and 13:2	
55	Little owl	Leviticus 11:17	
56	Lizard	Leviticus 11:30	
57	Locust	Leviticus 11:22	
58	Locust and bald locust	Exodus 10:4, Leviticus 11:22, Joel 1:4, Matthew 3:4, Revelation 9:3	
59	Mole	Leviticus 11:30	
60	Moth	Matthew 6:19, Isaiah 50:9 and 51:8	
61	Mouse	Leviticus 11:29	
62	Mule	2 Samuel 18:9, 1 Kings 1:38	
63	Night hawk	Leviticus 11:16	
64	Ospray	Leviticus 11:13	
65	Ossifrage	Leviticus 11:13	
66	Ostrich	Lamentations 4:3	
67	Owl	Leviticus 11:16	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

68	Ox	1 Samuel 11:7, 2 Samuel 6:6, 1 Kings 19:20–21, Job 40:15, Isaiah 1:3, Ezekiel 1:10	
69	Partridge	1 Samuel 26:20	
70	Peacock	Job 39:13	
71	Pelican	Leviticus 11:18	
72	Pigeon	Genesis 15:9, Luke 2:24	
73	Pygarg	Deuteronomy 14:5	
74	Quail	Exodus 16:13, Numbers 11:31	
75	Ram	Genesis 15:9, Exodus 25:5.	
76	Raven	Genesis 8:7, Leviticus 11:15, 1 Kings 17:4	
77	Roe	Proverbs 5:19; 6:5	
78	Roebuck	Deuteronomy 12:15; 14:5; 15:22	
79	Satyr	Isaiah 34:14	
80	Scorpion	1 Kings 12:11 and 12:14, Luke 10:19, Revelation 9:3, 9:5, and 9:10.	
81	Screech owl	Isaiah 34:14	
82	Serpent	Genesis 3:1, Revelation 12:9	
83	Sheep	Exodus 12:5, 1 Samuel 17:34, Matthew 25:33, Luke 15:4, John 10:7	
84	Snail	Psalms 58:8	
85	Sparrow	Matthew 10:31	
86	Spider	Isaiah 59:5	
87	Stork	Leviticus 11:19; Deuteronomy 14:18	
88	Swallow	Isaiah 38:14	
89	Swan	Leviticus 11:18	
90	Swine	Leviticus 11:7; Proverbs 11:22	
91	Tortoise	Leviticus 11:29	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

92	Turtledove	Genesis 15:9, Luke 2:24	
93	Viper	Isaiah 30:6	
94	Vulture	Deuteronomy 14:13; Isaiah 34:15	
95	Weasel	Leviticus 11:29	
96	Whale	Genesis 1:21	
97	Wild bull	Isaiah 51:20	
98	Wild goat	Deuteronomy 14:5	
99	Wild ox	Deuteronomy 14:5	
100	Wolf	Isaiah 11:6	
101	Worm	Isaiah 14:11, Mark 9:48, Job 7:5, 17:14, and 21:26	

Precious Stones in the Bible			
No.	Stone Name	Reference	New Word in Target Language
1	Agate	Exodus 28:19	
2	Amethyst	Exodus 28:19; Revelation 21:20	
3	Beryl	Exodus 28:20; Revelation 21:20	
4	Carbuncle	Isaiah 54:12	
5	Chalcedony	Revelation 21:19	
6	Chrysolite	Revelation 21:20	
7	Chrysoprasus	Revelation 21:20	
8	Coral	Ezekiel 27:16; Job 28:18	
9	Diamond	Exodus 28:18	
10	Emerald	Revelation 21:19	
11	Gold	Exodus 28:22	
12	Ivory	Song of Solomon 5:14; Revelation 21:19	
13	Jacinth	Revelation 21:20	
14	Jasper	Exodus 28:20	
15	Ligure	Exodus 28:19	
16	Onyx	Exodus 28:20	
17	Pearl	Job 28:18	
18	Sapphire	Song of Solomon 5:14; Revelation 21:19	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

19	Sardius	Revelation 21:20	
20	Sardonyx	Revelation 21:20	
21	Silver	Exodus 31:4	
22	Topaz	Revelation 21:20	

Religious Words in the Bible			
1	Word	Reference	New Word in Target Language
2	Anoint	Exodus 28:41	
3	Apostle	Matthew 10:2	
4	Baptism	Matthew 3:7	
5	Bishop	1 Timothy 3:1-2	
6	Christian	Acts 11:26	
7	Condemn	Deuteronomy 25:1	
8	Confession	Numbers 5:7	
9	Consecrate	Exodus 28:41	
10	Crucify	Matthew 20:19	
11	Deacon	1 Timothy 3:8	
12	Disciple	Matthew 10:1	
13	Doubt	Matthew 28:17; 1 Timothy 2:8	
14	Elder	Acts 20:17; 23:14	
15	Eternal life	John 5:39	
16	Faith	Matthew 16:8	
17	Grace	Genesis 6:8; Ephesians 2:8	
18	Hallowed	Exodus 29:21	
19	Heaven	Genesis 1:1; Acts 1:10	
20	Hell	Psalm 9:17; Matthew 10:28	
21	Holy	Exodus 29:29	
22	Incense	Exodus 25:6; Revelation 8:3	
23	Justify	Deuteronomy 25:1	
24	Law	Matthew 22:40	
25	Ordain	Mark 3:14	
26	Pharisee	Matthew 3:7	
27	Prayer	Psalm 17:1	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

28	Preacher	Ecclesiastes 12:1; Romans 10:14	
29	Priest	Genesis 14:18; Luke 9:22	
30	Prophet	Exodus 7:1; Matthew 14:5; 22:40	
31	Resurrection	Matthew 22:23; 27:53; John 5:29	
32	Sadducee	Matthew 3:7; Mark 9:29	
33	Saint	Psalm 16:3; 50:5; Proverbs 2:8; Romans 1:7	
34	Salvation	1 Chronicles 16:23; Psalm 25:5; John 4:22	
35	Sanctify	Exodus 13:2; 1 Thessalonians 5:23	
36	Sin	Genesis 13:13; Exodus 20:20; James 4:17; 1 John 3:4	
37	Synagogue	Psalm 74:8; Matthew 9:35	
38	Tabernacle	Exodus 25:9	
39	Temple	2 Samuel 22:2; 2 Chronicles 36:7; Psalm 68:29	
40	Throne	Deuteronomy 17:18; 1 Chronicles 29:23; Psalm 45:6	

Judicial words in the Bible			
No.	Word	Reference	New Word in Target Language
1	Ambassador	2 Chronicles 32:31; Isaiah 18:2; 2 Corinthians 5:20	
2	Appeal	Acts 25:1; 26:32	
3	Atonement	Exodus 30:10; Romans 5:11	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

4	Bonds	Psalm 116:6; Acts 23:29; Ephesians 6:20	
5	Captain	Genesis 26:6; Deuteronomy 29:10; Hebrews 2:10	
6	Counsellor / er	Psalm 119:24; 2 Samuel 15:12; Romans 11:34	
7	Decree	2 Chronicles 30:5; Esther 3:15; Luke 2:1	
8	Examine	Psalm 26:2; Acts 4:9	
9	Governor	Genesis 42:6; 1 Kings 18:3; Nehemiah 12:26; Daniel 6:7; Matthew 10:18	
10	Judge	Genesis 18:25; Deuteronomy 21:2; John 7:24; Luke 12:14	
11	Judgment	Genesis 18:19; Matthew 23:23	
12	King	Genesis 17:6; Luke 1:5; Luke 23:38	
13	Kingdom	1 Chronicles 17:14; Luke 23:42	
14	Language	Genesis 11:1, 9; Daniel 4:1; Acts 2:6	
15	President	Daniel 6:2-7	
16	Prison	Genesis 39:20; Psalm 69:33; Matthew 14:3	
17	Propitiation	Romans 3:25; 1 John 2:2; 1 John 4:10	
18	Ruler	Genesis 41:43; 2 Samuel 7:8; Proverbs 23:1; Matthew 25:21	
19	Scourge	Leviticus 19:20; Matthew 20:19	
20	Sheriff	Daniel 3:2-3	
21	Stripes	Deuteronomy 25:3; Proverbs 17:10; Luke 12:47	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

22	Testimony	Exodus 25:16; Exodus 38:21; Psalm 81:5; Matthew 8:4
23	Witness	Genesis 21:30; Deuteronomy 5:20; Proverbs 14:5; Luke 24:48; Acts 1:8

Places in the Bible			
No.	Place	Reference	New Word in Target Language
1	Abel-meholah	2 Samuel 20:14	
2	Abel-meholah	Judges 7:22	
3	Abez	Joshua 19:20	
4	Abilene	Luke3:1	
5	Accad	Genesis 10:10	
6	Achaia	Acts 18:12	
7	Admah	Genesis 10:19	
7	Adullam	Joshua 15:35	
8	Ai	Joshua8:1	
9	Ain	Joshua 21:16	
10	Alexandria	Acts 18:24	
11	Ammon	Genesis 19:38	
12	Antioch	Acts 6:5	
13	Aphek	Joshua 19:30	
14	Aphekah	Joshua 15:53	
15	Aprpad	Isaiah 10:9	
16	Arabia	1 Kings 10:15	
17	Aram	1 Chronicles 2:23	
18	Ariel	Isaiah 29:1-2	
19	Arimathaea	Matthew 27:57	
20	Armenia, land of	2 Kings 19:37	
21	Ashdod	Joshua 11:22	
22	Ashdoth-pisgah	Deuteronomy 3:17	
23	Ashkelon	Judges 1:18	
24	Ashnah	Joshua 15:33	
25	Asia	Acts 2:9	
26	Asshur	1 Chronicles 1:17	
27	Assyria	Genesis 2:14	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

28	Ataroth-addar	Joshua 16:5	
29	Attalia	Acts 14:25	
30	Ava	2 Kings 17:24	
31	Azekah	Joshua 15:35	
32	Baalah	Joshua 15:10	
33	Baal-gad	Joshua 11:17	
34	Baal-hamon	Song of Solomon 8:11	
35	Baal-hazor	2 Samuel 13:23	
36	Baal-hermon	1 Chronicles 5:23	
37	Baal-meon	Numbers 32:38	
38	Baal-peor	Numbers 25:3	
39	Baal-perazim	1 Chronicles 14:11	
40	Baal-shalisha	2 Kings 4:42	
41	Baal-zephon	Exodus 14:9	
42	Babel	Genesis 10:10	
43	Babylon	2 Kings 17:24	
44	Bamoth-baal	Joshua 13:17	
45	Beer	Numbers 21:16	
46	Beer-lahai-roi	Genesis 16:14	
47	Beeroth	Deuteronomy 10:6	
48	Beer-sheba	Genesis 21:14	
49	Beon	Numbers 32:3	
50	Berea	Acts 17:10	
51	Bered	Genesis 16:14	
52	Berothah	Ezekiel 47:16	
53	Beth-anath	Joshua 19:38	
54	Beth-anoth	Joshua 15:59	
55	Bethany	Matthew 21:17	
56	Beth-arabah	Joshua 18:22	
57	Beth-aram	Joshua 13:27	
58	Beth-aven	Joshua 7:12	
59	Beth-baal-meon	Joshua 13:17	
60	Beth-barah	Judges 7:24	
61	Beth-birei	1 Chronicles 4:31	
62	Beth-car	1 Samuel 7:11	
63	Beth-dagon	Joshua 15:41	
64	Bethel	Joshua 18:22	
65	Beth-emek	Joshua 19:27	
66	Beth-gader	1 Chronicles 2:51	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

67	Beth-haran	Numbers 32:36	
68	Beth-hogla	Joshua:15:6	
69	Beth-horon	Joshua 10:10	
70	Beth-jeshimoth	Joshua 13:20	
71	Beth-lebaoth	Joshua 19:6	
72	Bethlehem	Genesis 35:19	
73	Beth-maachah	2 Samuel 20:14	
74	Beth-marcaboth	Joshua 19:5	
75	Beth-nimrah	Joshua 13:27	
76	Beth-nimrah	Numbers 32:36	
77	Beth-palet	Joshua 15:27	
78	Beth-pazzez	Joshua 19:22	
79	Beth-peor	Joshua 13:20	
80	Beth-rehob	Judges 18:28	
81	Bethsaida	Matthew 11:21	
82	Beth-shan	1 Samuel 31:10	
83	Beth-shean	Joshua 17:11	
84	Beth-shemesh	Joshua 15:10	
85	Beth-shittah	Judges 7:22	
86	Beth-tappua	Joshua 15:53	
87	Beth-zur	Joshua 15:58	
88	Bithynia	1 Peter 1:1	
89	Bochim	Judges 2:1	
90	Cabul	Joshua 19:27	
91	Calah	Genesis 10:11	
92	Calneh	Genesis 10:10	
93	Cana	John 2:1	
94	Canaan	Genesis 11:31	
95	Capernaum	Matthew 4:13	
96	Cappadocia	Acts 2:9	
97	Carchemish	2 Chronicles 35:20	
98	Carmel	Joshua 12:22	
99	Cenchrea	Romans 16:1	
100	Chaldea	Ezekiel 16:29	
101	Chesalon	Joshua 15:10	
102	Chesed	Genesis 22:22	
103	Chesulloth	Joshua 19:18	
104	Chezib	Genesis 38:5	
105	Chinnereth	Deuteronomy 3:17	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

106	Chorazin	Matthew 11:21	
107	Cilicia	Acts 6:9	
108	Coos	Acts 21:1	
109	Corinth	Acts 18:12	
110	Crete	Acts 27:7	
111	Cush	Isaiah 11:11	
112	Cush	Isaiah 11:11	
113	Cushan	Habakkuk 3:7	
114	Cuthah	2 Kings 17:24	
115	Cyprus	Acts 4:36	
116	Cyrene	Acts 2:10	
117	Damascus	Galatians 1:17	
118	Dan	2 Chronicles 30:5	
119	Derbe	Acts 20:4	
120	Dibon	Joshua 13:17	
121	Dor	Joshua 17:11	
122	Eden	Genesis 2:8	
123	Eder	Joshua 15:21	
124	Edom	Genesis 32:3	
125	Egypt	Exodus 9:4	
126	Ekron	1 Samuel 6:17	
127	Elam	Isaiah 11:11	
128	El-beth-el	Genesis 35:7	
129	Elealeh	Numbers 32:3	
130	Elim	Exodus 15:27	
131	Elon-beth-hanan	1 Kings 4:9	
132	Eltekon	Joshua 15:59	
133	Emmaus	Luke 24:13	
134	Enam	Joshua 15:34	
135	Endor	Joshua 17:11	
136	En-gannim	Joshua 15:34	
137	En-Gedi	Joshua 15:62	
138	En-haddah	Joshua 19:21	
139	En-hakkore	Joshua 15:19	
140	En-rimmon	Nehemiah 11:29	
141	Ephes-dammin	1 Samuel 17:1	
142	Ephesus	Acts 19:1	
143	Ephraim	Judges 18:2	
144	Ephraim	Joshua 19:50	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

145	Ephrath	Genesis 35:19	
146	Erech	Genesis 10:10	
147	Eshtaol	Joshua 15:33, 19:41	
148	Etham	Numbers 33:7	
149	Ethiopia	Genesis 2:13	
150	Euphrates	Genesis 2:14	
151	Gaash	Judges 2:9	
152	Gabbatha	John 19:13	
153	Galeed	Genesis 31:47	
154	Galilee	1 Kings 9:11	
155	Gath	1 Samuel 6:17	
156	Gaza	1 Samuel 6:17	
157	Gederoth	Joshua 15:41	
158	Gedor	Joshua 15:58	
159	Gerar	Genesis 10:19	
160	Geshur	1 Chronicles 2:23	
161	Gethsemane	Matthew 26:36	
162	Gibeah	Judges 20:33	
163	Gibeon	Joshua 9:3	
164	Gilboa	2 Samuel 21:12	
165	Gilead	Genesis 31:21	
166	Gizmo	2 Chronicles 28:18	
167	Golgotha	Matthew 27:33	
168	Gomorraah	Genesis 10:19	
169	Goshen	Genesis 45:10	
170	Gozan	2 Kings 19:12	
171	Greece	Acts 20:2	
172	Halhul	Joshua 15:58	
173	Hamath	Isaiah 11:11	
174	Haran	Genesis 28:10	
175	Hattil	Ezra 2:57	
176	Hauran	Ezekiel 47:16	
177	Havilah	Genesis 2:11	
178	Hazar-addar	Numbers 34:4	
179	Hazar-gaddah	Joshua 15:27	
180	Hazar-hatticon	Ezekiel 47:16	
181	Hazar-shual	1 Chronicles 4:28	
182	Hazeroth	Numbers 11:35	
183	Hazezon-tamar	Genesis 14:7	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

184	Hazo	Genesis 22:22	
185	Heaven	Genesis 1:1	
186	Hebron	Genesis 13:18; 23:2	
187	Helam	2 Samuel 10:16	
188	Hell	Deuteronomy 32:22	
189	Hermon	Joshua 13:5	
190	Hermon	Deuteronomy 3:8	
191	Heshbon	Numbers 21:25	
192	Heshmon	Joshua 15:27	
193	Hiddekel	Genesis 2:14	
194	Hor	Numbers 33:37	
195	Horem	Joshua 19:38	
196	Hormah	Judges 1:17	
197	Ibleam	Joshua 17:11	
198	Ijon	2 Kings 15:29	
199	India	Esther 1:1; 8:9	
200	Iron	Joshua 19:38	
201	Ir-shemesh	Joshua 19:41	
202	Israel	Exodus 9:4	
203	Jabbok	Genesis 32:22	
204	Jabesh	1 Samuel 31:12	
205	Jabesh-gilead	2 Samuel 21:12	
206	Jagur	Joshua 15:21	
207	Jair	1 Chronicles 2:23	
208	Jarmuth	Joshua 10:3	
209	Jazer	Numbers 32:3	
210	Jearim	Joshua 15:10	
211	Jericho	Joshua 18:21	
212	Jerusalem	Romans 15:26	
213	Jezreel	Joshua 15:56	
214	Jidlaph	Genesis 22:22	
215	Jiphthah-el	Joshua 19:27	
216	Jokdeam	Joshua 15:56	
217	Jokmeam	1 Chronicles 6:68	
218	Jonoah	2 Kings 15:29	
219	Joppa	2 Chronicles 2:16	
220	Jordan	Joshua 19:22	
221	Judaea	Acts 2:9	
222	Judah	Joshua 11:21	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

223	Juttah	Joshua 21:16	
224	Kabzeel	Joshua 15:21	
225	Kadesh	Genesis 16:14	
226	Kadesh-barnea	Numbers 32:8	
227	Keilah	Joshua 15:44	
228	Kenath	1 Chronicles 2:23	
229	Keziz	Joshua 18:21	
230	Kibroth-hattaavah	Numbers 11:34-35	
231	Kibzaim	Joshua 21:22	
232	Kirjathaim	Joshua 13:19	
233	Kirjath-jearim	1 Chronicles 2:53	
234	Kishion	Joshua 19:20	
235	Koa	Ezekiel 23:23	
236	Lachish	Joshua 12:11	
237	Laish	Judges 18:7	
238	Laodicea	Revelation 1:11	
239	Lasha	Genesis 10:19	
240	Lebanon	Joshua 12:7	
241	Lehi	Judges 15:9	
242	Libya	Acts 2:10	
243	Lod	1 Chronicles 8:12	
244	Lycaonia	Acts 14:6	
245	Lycia	Acts 27:5	
246	Lystra	Acts 14:6	
247	Maarath	Joshua 15:59	
248	Macedonia	Acts 19:21	
249	Machpelah	Genesis 23:9	
250	Makaz	1 Kings 4:9	
251	Makkedah	Joshua 10:10	
252	Mamre	Genesis 14:13	
253	Mannaseh	Judges 1:27	
254	Marah	Numbers 33:9	
255	Mareshah	Joshua 15:44	
256	Massah	Deuteronomy 9:22	
257	Media	Esther 1:3	
258	Megiddo	Joshua 17:11	
259	Memphis	Hosea 9:6	
260	Mesopotamia	Acts 2:9	
261	Michmash	1 Samuel 13:5	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

262	Middin	Joshua 15:61	
263	Midian	Exodus 2:15	
264	Migdal-el	Joshua 19:38	
265	Migdol	Exodus 14:2	
266	Moab	Deuteronomy 34:6	
267	Moladah	1 Chronicles 4:28	
268	Myra	Acts 27:5	
269	Mysia	Acys 16:7	
270	Naamah	Joshua 15:41	
271	Nazareth	Matthew 4:13	
272	Nebo	Numbers 33:47	
273	Nebo	Numbers 32:38	
274	Neiel	Joshua 19:27	
275	Nimrah	Numbers 32:3	
276	Nimrud	Micah 5:6	
277	Nineveh	Genesis 10:11	
278	Nod	Genesis 4:16	
279	Olives	Zechariah 14:4	
280	Ono	1 Chronicles 8:12	
281	Ophir	1 Kings 9:26	
282	Ophrah	Judges 8:27	
283	Palestina	Exodus 15:14	
284	Palestine	Joel 3:4	
285	Pamphilia	Acts 27:5	
286	Paran	Genesis 21:21	
287	Patara	Acts 21:1	
288	Pathros	Isaiah 11:11	
289	Patmos	Revelation 1:9	
290	Pau	Genesis 36:39	
291	Pekod	Jeremiah 50:21	
292	Penuel	Genesis 32:31	
293	Pergamos	Revelation 1:11	
294	Persia	2 Chronicles 36:20	
295	Philadelphia	Revelation 1:11	
296	Philistia	Psalms 60:8	
297	Phrygia	Acts 2:10	
298	Phut	Genesis 6:10	
299	Pi-hahiroth	Exodus 14:2	
300	Pildash	Genesis 22:22	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

301	Pison	Genesis 2:11	
302	Pithom	Exodus 1:11	
303	Pontus	Acts 2:9	
304	Punt	Genesis 10:6	
305	Raamses	Exodus 1:11	
306	Rabbith	Joshua 19:20	
307	Ramath-lehi	Judges 15:17	
308	Rehob	Joshua 19:30	
309	Rehoboth	Genesis 10:11	
310	Rephidim	Exodus 19:2	
311	Rezeph	2 Kings 19:22	
312	Rhodes	Acts 21:1	
313	Rome	Acts 2:10	
314	Salt	Joshua 15:62	
315	Samaria	1 Kings 13:32	
316	Sardis	Revelation 1:11	
317	ScythiaNation in Asia Minor		
318	Secacah	Josuah 15:61	
319	Seir	Joshua 15:10; Genesis 32:3	
320	Senir	1 Chronicles 5:23	
321	Sepharvaim	2 Kings 17:24	
322	Shaalbim	1 Kings 4:9	
323	Shahazimah	Joshua 19:22	
324	Shalem	Genesis 33:18	
325	Sheba	Genesis 26:33	
326	Shebam	Numbers 32:3	
327	Shechem	Genesis 33:18	
328	Shibmah	Numbers 32:38	
329	Shiloh	Joshua 18:1	
330	Shinar	Isaiah 11:11	
331	Shoa	Ezekiel 23:23	
332	Shocho	2 Chronicles 28:18	
333	Shoco	2 Chronicles 11:7	
334	Shual	1 Samuel 13:17	
335	Shunem	Joshua 19:18	
336	Shur	Genesis 25:18	
337	Sibmah	Joshua 13:19	
338	Sibraim	Ezekiel 47:16	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

339	Sidon	Matthew 11:21	
340	Sin	Exodus 16:1	
341	Sinai	Exodus 16:1	
342	Sinai	Exodus 16:1	
343	Smyrna	Revelation 1:11	
344	Socoh	Joshua 15:35	
345	Sodom	Genesis 10:19	
346	Spain	Romans 15:27	
347	Succoth	2 Chronicles 4:17	
348	Syria	2 Samuel 8:6	
349	Taanach	Joshua 17:11	
350	Tabbath	Judges 7:22	
351	Taberah	Deuteronomy 9:22	
352	Tabor	Joshua 19:22	
353	Tappuah	Joshua 15:34	
354	Tarshish / Tharshish	Isaiah 2:16; 1 Kings 22:48	
355	Tel Dan		
356	Thehasar	2 Kings 19:12	
357	Thessalonica	Acts 17:13	
358	Thyatira	Revelation 1:11	
359	Timnah	Joshua 15:10	
360	Timnath	Genesis 38:12	
361	Timnath-serah	Joshua 19:50	
362	Trachonitis	Luke 3:1	
363	Troas	Acts 16:8	
364	Tyre	Joshua 19:29	
365	Ur	Genesis 11:28	
366	Uz	Job 1:1	
367	Zaanaim	Judges 4:11	
368	Zaanan	Micah 1:11	
369	Zaanannim	Joshua 19:33	
370	Zair	2 Kings 8:21	
371	Zalmonah	Judges 9:48	
372	Zalmonah	Numbers 33:41	
373	Zanoah	Joshua 15:34	
374	Zaphon	Joshua 13:27	
375	Zareah	Nehemiah 11:29	
376	Zared	Numbers 21:12	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

377	Zarephath	1 Kings 17:9	
378	Zaretan	Joshua 3:16	
379	Zareth-shahar	Joshua 13:19	
380	Zareth-shahar	Joshua 13:19	
381	Zartanah	1 Kings 4:12	
382	Zarthan	1 Kings 7:46	
383	Zebaim	Ezra 2:57	
384	Zeboim	1 Samuel 13:18	
385	Zebulun	Joshua 19:27	
386	Zelah	2 Samuel 21:14	
387	Zelzah	1 Samuel 10:2	
388	Zemaraim	Joshua 18:22	
389	Zemaraim	Joshua 18:22	
390	Zephath	Judges 1:17	
391	Zephathah	2 Chronicles 14:10	
392	Zered	Deuteronomy 2:13-14	
393	Zereda	1 Kings 11:26	
394	Zeredathah	2 Chronicles 4:17	
395	Zererath	Judges 7:22	
396	Zidon	Judges 18:28	
397	Ziklag	Joshua 19:5	
398	Zion	2 Samuel 5:7; 8:1	
399	Zion	2 Samuel 5:7	
400	Ziph	2 Chronicles 11:8	
401	Zoba / Zobah	1 Samuel 14:47; 2 Samuel 8:3; 10:6	
402	Zorah	Joshua 19:41	
403	Zoreah	Joshua 15:33	

Spices and Other things in the Bible			
No.	Thing	Reference	New Word in Target Language
1	Alabaster	Mark 14:3	
2	Almonds	Genesis 43:11	
3	Aloe	Psalms 45:8	
4	Anise	Matthew 23:23	
5	Balm	Genesis 37:25	
6	Calamus	Exodus 30:23	
7	Cassia	Psalms 45:8	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

8	Cedar	Leviticus 14:4	
9	Cinnamon	Exodus 30:23	
10	Cummin	Matthew 23:23	
11	Cypress	Isaiah 44:14	
12	Fig	Genesis 3:7	
13	Frankincense	Exodus 30:34	
14	Galbanum	Exodus 30:34	
15	Gall	Deuteronomy 29:18	
16	Honey	Ezekiel 27:17	
17	Hyssop	Leviticus 14:4	
18	Incense	Exodus 25:6	
19	Ivory	Psalms 45:8	
20	Linen	John 19:40	
21	Marble	Revelation 18:12	
22	Mint	Matthew 23:23	
23	Myrrh	Genesis 37:25	
24	Oak	Ezekiel 27:6	
25	Oil	Ezekiel 27:17	
26	Onycha	Exodus 30:34	
27	Pomegranates	Song of Solomon 4:13	
28	Saffron	Song of Solomon 4:14	
29	Spikenard	Song of Solomon 4:14	
30	Stacte	Exodus 30:34	
31	Wormwood	Deuteronomy 29:18	

The lists above show the blessing of using existing Bibles for comparison, which every translator must do. And these lists should show our readers the work involved in translation and why it takes time and effort.

As a short example to give the reader more understanding on words and their origins, we shall use the example of Rome, as many of our English words have roots in Latin and Greek, which were world-wide languages in the first century.

When Rome united their empire, they built roads everywhere on which their troops could travel and keep the kingdom in power. Most remember the phrase “all roads lead to Rome.” Merchants from all over the kingdom travelled to distant places for new markets.

We can imagine a vendor of iron products reaching a place where iron was not known. Maybe the customers used hard wood or stone. The vendor shows his product of iron and the customer, not recognizing the material asks what it is called. The vendor says “*ferrum*,” using the Latin word. The buyer has no word for iron, so he buys the item and takes it to his community. When they ask what the material is, he says “*ferrum*.” Now, the whole village knows what “*ferrum*” means. They added a new word to their language, by borrowing it from another language. Their language expanded.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Now one of these villagers visits a friend in another area and explains to him of this new material they found called "*ferrum*." Because he cannot show his friend the actual product, he must explain the word to him using only words and examples. He is trying to explain "iron" to his friend.

In time, the word is commonly known and most everyone understands it.

However, like the game of telephone, over time, people, and cultures, the pronunciation of the word may change a little bit when it is adopted into a new or different language. Maybe they tend to call it "*hierro*" in Spanish, or "*fer*" in French, or "*ferro*" in Italian because it is easier.

But in the northern islands the Old Norse called it "*isarn*." And these Vikings tended to invade England and Dutch countries using their iron weapons. In time, Saxons call it "*isarn*," the English call it "*iren*," old German calls it "*isarn*," and today we call it "iron," the Germans call it "Eisen," Icelandic calls it "*járn*," Swedish calls it *järn*, and in Irish it is called "*iarann*."

This is how all languages work.

Genesis 4:22 mentions the words *iron* and *brass* in the days before Noah. Obviously, the knowledge of iron goes way back to the pre-flood. The Hebrew word *time* (Hebrew בַּרְזֶל *bar-zel'*) is translated *iron* in our KJV Bibles.

Revelation 2:27 uses the word *iron* also. The Greek word is σιδηρῶν from root σιδήρεος (*sid-ay'-reh-os*). There appears to be no etymological connection between the two languages. Today, Greeks call iron *sidero* (*σίδηρο*).

With this simple study we have root words we can use to study the right word if we are translating a new word. The translator can look at Bibles in a near language (cousellors) and proceed accordingly with a transliterated word.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 58: Uses Testimony of Witnesses

The other good translations from the right text are the witnesses. Again, we reiterate the rule: *God's word is preserved in Bibles not manuscripts and man-made dictionaries and lexicons.*

A good translator knows which witnesses to trust and which are untrustworthy.

Similar to the previous lesson, a translator must use a multiplicity of testimony to determine the best words for translation.

God commands the use of two or three witnesses and uses multiple witnesses. Note the passages below.

Deuteronomy 17:6 – At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Deuteronomy 19:15 – One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Acts 1:8 – But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 5:32 – And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

1 Corinthians 14:29 – Let the prophets speak two or three, and let the other judge.

2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

1 Timothy 5:19 – Against an elder receive not an accusation, but before two or three witnesses.

Hebrew 10:28 – He that despised Moses' law died without mercy under two or three witnesses:

2 Timothy 2:2 – And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Revelation 11:3 – And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 59: Scripture Translation Issues

As mentioned before, some men or women may think themselves inadequate to translate scripture. I expect this is sometimes the case, but if a man or woman has the necessary knowledge, ability, character, and desire; we would encourage the work – or at least participating in the work.

Here are some issues and overlooked necessities associated with being a good translator and producing a good translation:

1. The translator must be saved, scripturally baptized, and a faithful member of a New Testament church. The translator must first be of excellent Christian character living a godly life, for it in *only* through the help of the Holy Spirit that this work can be one rightly. Furthermore, the New Testament church must be doctrinally sound. Much of the translation of the New Testament will reflect the underlying doctrinal beliefs of the translator. That is to say, what the translator believes will affect how he translates the word of God. Only persons of holy hearts, minds, and hands should handle the word of God. This is what the New Testament calls kings and priests unto God (Revelation 1:5, 6).
2. The second characteristic of the good translator, and equally important as the above, is that the translator must truly understand and believe that he is handling the very words of God. This *reverence* for God's word is very important. The translator must have a conscious free from an agenda to put forth his words or his ideas. He must take each word as verbally inspired from the mouth of God. He must accept and realize he will be judged for his work – not adding to, not taking away, and not changing God's inerrant word. This characteristic requires true humility and an honoring of the work.
3. The good translator will have a good understanding of the correct texts to translate from. The underlying Hebrew or Greek texts should be the pure texts – not the corrupted texts. For we know even an accurate translation of a poor text is still a poor translation. A good translator should be able to identify correct and departure texts.

Other Issues

4. A good translator will have a good knowledge of biblical Greek and Hebrew, as he will be translating from these languages. We know we do not translate from a translation, but we use other good translations as witnesses and testimonies as to how a passage should be rendered. We can say, however, that a lack or deficiency of knowledge of the original language is *not usually* responsible for errors in translation.
5. A good translator will select the best word for the translation. We have a few thousand words in Hebrew and a few thousand more in Greek. Note the following:

Strong's Dictionary identifies 8,674 words (roots) in the Hebrew Bible. However, of these, 2,415 are proper names, leaving us with 6,259 Hebrew words. There are 5,523 Greek words (roots) identified by Strong's in the New Testament.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

Word choice is important, especially when one must consider the variety of available words in both the source and target languages. A good translator should select the correct word so there is no error in the text or misunderstanding by the reader.

6. A good translator will use correct syntax. Therefore, a good understanding of the target language's grammar is also needed. The translator should be careful not to introduce errors because he uses the wrong words, grammar, or syntax. Syntax is defined as "the arrangement of words and phrases to create well-formed sentences in a language."
7. Going along with the above point, the good translator should have a good knowledge of the target language. Being fluent in the target language will eliminate errors and allow the translator to choose the best word and phraseology for each passage. He will have to take into consideration sayings, words, or slang that should be avoided.

This good knowledge of the language is especially found among missionaries who have labored in the field dealing with the source language in a ministerial manner. Not only do they know the correct spiritual words to use – based on use – but they have the heart to know what words work best. Therefore, men and women who work in the mission field dealing with the actual language make the best translators.

8. The good translator will also make sure there are no errors in the order of words. This is a common problem found in translation. The order of words can affect the meaning of the text, so the translator needs to be careful. For example, John 1:45 says, "...Jesus of Nazareth, the son of Joseph." Incorrectly rendered, the phrase could be, "...Jesus, the son of Joseph, of Nazareth." This is how the Spanish Reina Valera renders the phrase. But we know Jesus is the one of Nazareth, not Joseph.

Knowledge by the translator will also be needed in respect to the grammar of the target languages. Grammatical errors are common especially with languages that do not follow the grammar rules of major languages. Having people with good knowledge of the language review the text (checks) are always needed once the translator completes his portion. We have found that even after seven times reviewing and checking the text that we still find needed correction.

Therefore, a word-for-word translation is not always the best. We follow the word-for-word whenever possible, but there are times when the target language requires a meaning-for-meaning translation, using the available words in that language.

9. Lastly, a common error for many translations is that the text is not subjected to revision, correction, and practical use. The translation not only needs to be faithful, but well done. Then, the proof of the pudding is in the eating – is the translation accepted and used by men in the ministry and Spirit-filled believers? Is it used to win souls? In short, does the translation have the blessing of God shown by its bearing fruit? Time will tell. If God is pleased it will endure. If not, it will fade away.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 60: Spanish Translation letter

A translation conference for the Bearing Precious Seed version of the Spanish New Testament was held in 2015 in Coventry, Rhode Island at Knotty Oak Baptist Church. It was here we presented the final draft of this New Testament and a group of men from different works spent a few days checking the text. And, although we might say we identified 99% of the textual and man-made corrections needed, we have still spent the past eight years polishing the text to make sure it is worthy.

The letter below was written as an introduction to the new Spanish translation. For the sake of this study, this letter is divided into two parts – Purpose and Principles. The letter below is presented for reference and as a historical record of the work in respect to this translation and is presented here for the benefit of future translators.

Every new translation should have an introductory paper written explaining the background of the translation and the reasons for it. Also documented should be the translation principles and any other relative information.

The people involved should be shown and their backgrounds.

Dr. Francisco Guerrero Meza was the chief translator and Dr. Nash Sebastian Desent was the main administrator and checker of the text. For over 35 years these two men have occupied themselves with the Spanish translation of the New Testament. Many thousands of checks and rechecks have been made.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 61: Purpose

PURPOSE AND HISTORY OF THIS NEW SPANISH TRANSLATION

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Rhode Island

February 2016

Introduction

Few things are as great and important as handling the word of God. God's word is inspired (2 Timothy 3:16), pure and preserved (Psalm 12:6, 7; Matthew 24:35), powerful (Hebrews 4:12), incorruptible, and able to give life (1 Peter 1:23). God's word is great, man's need for God's word is great, and when God gave his word, great was the company of those that published it (Psalm 68:11). The tremendous responsibility we have been given as stewards of the mysteries of God must never be shirked or taken lightly.

There is a famine of the word of God in many places in the world. Untold millions are still untold. Christ taught that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). So, how shall these untold millions have the word of God? This shall be accomplished rightly only by the New Testament churches being obedient to the commandments of their Savior. By God's grace we have had a part in God's kingdom to promote the reading of his word. We do the scripture work so people can live rightly according to the will of God.

God committed to his people Israel the oracles of the Old Testament (Romans 3:2). In like manner, God's people, specifically Jesus' New Testament churches, are commanded to be the caretakers of the New Testament. Christ's disciples are commanded to receive, keep, read, obey, publish, preach, teach, and sow his holy word (Matthew 28:18-20; Romans 16:26; 1 Timothy 3:15; Revelation 1:4; 3:8; Colossians 4:16; 2 Timothy 4:2; etc.). The New Testament was given twenty centuries ago, and since that time the disciples of Jesus Christ have been faithful to these responsibilities.

This tremendous responsibility we do not take lightly. We strive to handle the word of God *in truth*. We strive to read and obey it carefully and prayerfully. We strive to live our lives according to the New Testament precepts of Jesus Christ. We must not add to it or take away from it (Revelation 22:18, 19). We, by God's grace, intend to faithfully pass on the pure New Testament text as we received it (*Textus Receptus*); and specifically in this case, translated into the Spanish language. We will not compromise on this point.

We are *Bible-believing* Baptists. But this work, although done by *Bible-believing* Baptists, is not intended for Baptists only. This translation in Spanish, being a faithful translation of God's New Testament from the T/R, is intended for all Spanish-speaking people – so they can read and handle God's pure word. Our heart's desire and prayer to God is that many will read the words of this New Testament and believe on the name of Jesus Christ unto everlasting life. And following salvation, we pray that such believers be further edified through the diligent reading and study of this New Testament.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

We offer this New Testament to any and to all who want to know the truth. We shall not hinder its accurate reproduction and usage. We encourage its use and we happily give permission for its free reproduction and worldwide distribution¹. We do not expect in this life to be remunerated for the diligent work we have put forth, beyond our heart's desire to see souls saved and saints edified.

Why Another Version?

When the English Authorized Version was first published in 1611 there were many who asked why there should be another English version.

At that time, one could find Wycliffe's Bible, Tyndale's New Testament, Coverdale's Bible, Matthew's Bible, the Great Bible, the Geneva Bible, and the Bishop's Bible. The last four even used the *Textus Receptus* as the basis for the New Testament and the Masoretic Text as the basis for the Old Testament.

Many said there was no need for the King James Version when it was first published and preferred other versions over it.

However, four hundred years later, we see that the King James Version has withstood the test of time². The King James Version was translated from the pure texts as a complete work and was intended for mass distribution. The common man who reads God's word in English has shown overwhelmingly what version he prefers.

In respect to the preferred Spanish versions, we understand the 1569 and 1602 versions made by Reina and then modified by Valera were translated and revised from the right texts, so one could say, why remake it? But we understand that four hundred years later, a righteous translation in the approved Spanish language spoken presently would be very profitable in these last days for all Spanish-speaking people – especially if we intend to freely distribute the scriptures in this language worldwide³.

In respect to the *Popular* version (RV1960), that version has been well-received and widely used since it was first published. Few people would deny the accuracy of that translation or the need to update the language to its current usage; but the RV1960, however well-written and accurately translated, was still influenced by corrupt texts. One cannot make a good bible from a bad source⁴.

We filled the need to make a new translation from the *Textus Receptus*⁵ in updated Spanish⁶.

This Spanish New Testament has been diligently translated – taking over twenty years⁷ – from the *Textus Receptus* and using updated and elegant⁸ Spanish.

Time will tell how this new translation of the New Testament in Spanish will be received and used. As for us, we believe without a doubt this work has been initiated, directed, and supported by God himself. We have no doubt God will use this work for the glory of his Son Jesus Christ.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 62: Principles

Certain Principles

For the record, the chief translator, Dr. Francisco Guerrero-Meza, followed certain rules and principles in the translation work. They are summarized below.

- Most importantly, the text used as the basis for this New Testament translation is the *Textus Receptus* (Beza's 1598), and for all intents and purposes is the same text (Stephanus' 1550) used by Casiodoro de Reina and Cipriano de Valera, and the translators of the English Authorized Version of 1611.
- This translation was done from the original language, and it is *NOT* a work of revising an existing work⁹. God's principle for translating his word is that we translate from the original to the new (the shortest distance), and not from another translation (i.e., translating English into Spanish). In addition, other well-received translations should be diligently compared and readings followed if they are accurate and well-established.
- We diligently compared this translation to other translations, specifically, all mainline Spanish translations (Francisco de Enzinas 1543, Juan Perez de Pineda 1556, Casiodoro de Reina 1569, Cipriano de Valera – Reina Valera 1602, and the RV 1960), with other versions compared from time-to-time, such as, the English Authorized Version of 1611, Giovanni Diodati Italian 1607, Martin Luther's German, Joao Ferreira de Almeida Portuguese, and the David Martin's 1707 in French.
- This work was done by faithful ministers of God's word, born-again believers, handling the inspired word of God as it is in truth, God's infallible word. We dare not add to it or take away. We dare not corrupt it by any means. We know God's word is perfect as we received it. We know God's word is committed to his kings and priests (Deuteronomy 17:18; Revelation 1:5, 6). We know God's word is God-breathed (2 Timothy 3:16). *Thy word is very pure: therefore thy servant loveth it* (Psalm 119:140).
- This work was *NOT* done for profit, and it is *NOT* to be sold for any reason. We shall not charge for its publication or distribution. Our motives are pure. We do this work, first, because it is commanded by the Lord Jesus Christ (we are commanded to make known the gospel by the scriptures to all nations – Romans 16:25, 26); secondly, because we have made ourselves servants for your sakes (2 Corinthians 4:5); and thirdly, to see souls saved and saints edified.
- We used italics for words not in the original text, so that it is obvious to the readers, and that we should be honest in our translating¹⁰.
- Postscripts are included at the end of Paul's fourteen epistles, reflecting the source text.
- The translation is to be proved by multiple testimonies. We encourage the review and practical use of this version in the Lord's work.

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

In summary, this *Bearing Precious Seed* Spanish New Testament is an accurate and honest translation from the right text, with the right motives, translated using the current usage of Spanish words; all while maintaining an elegance and cadence allowed by one of the most beautiful and widely-used languages.

We intend for this translation to win its way upon its own merits alone. We may not see the full benefit of this New Testament in our lifetimes. If God be for us, who can be against us?

Mission and Background

Dr. Don M. Fraser (1926–2003) could easily be called the recent era leader of Bearing Precious Seed – the Biblical commandment that New Testament churches should be publishing the scriptures.

Through God’s direction and power, he worked to revive the work of churches publishing and distributing the word of God. Most of the churches publishing the scriptures today are doing so largely because of the efforts of D. M. Fraser.

Brother Fraser worked with J. G. Tharpe, pastor of Baptist Tabernacle in Shreveport, LA., for over twenty years to develop the *School of the Scriptures*, a Biblical curricula intended for use in Baptist International, which at that time was a university under the leadership of Baptist Tabernacle. The main component of that teaching is obedience to Jesus Christ’s commandment to distribute the word of God to all nations.

Brother Fraser and Brother Tharpe are both gone home to be with the Lord Jesus Christ. Their influence and teaching, however, continues. They were faithful ministers of God teaching faithful men (2 Timothy 2:2).

Dr. Francisco “Paco” Guerrero-Meza first met Don Fraser in Mexico City, Mexico in 1973 and became one of his first students. Brother Paco from that time has diligently been involved in the scripture work and has proved his love for and loyalty to the word of God. He has faithfully and diligently been involved in scripture translation for more than thirty years.

Dr. Nash Sebastian Desent first met Brother Fraser in 1988 while on staff at Baptist Tabernacle. At that time, he became one of Brother Fraser’s last students, and to him was delivered the responsibility for the School of the Scriptures. He became the president of Baptist International, which continues until today. He is also pastor and founder of Historic Baptist Church in Rhode Island since 1991.

The love for the scripture work created a life-long bond and synergy between Brother Paco and Bro. Nash when they met in Shreveport in the late eighties. Since that time, they have labored together for the scripture work.

Historic Baptist Church first published the BPS Spanish version John and Romans booklets translated by Dr. Guerrero in the early nineties. These were not only distributed to Spanish-speaking places, but Missionary Robert Baker published the same in Honduras during the mid-nineties.

During the many decades of involvement in the scripture work, we have met and been helped by many churches, pastors, and missionaries – too many to mention. We have been encouraged to continue in this work by God and these servants more times than we can count. We are now close to the end of this work (and almost to the end of our earthly journey). By God’s grace we have made available this translation to

CLASS 505E EXAMPLE OF MASTER THESIS INTRODUCTION TO SCRIPTURE TRANSLATION

any and all who sincerely care for the word of God. Only the Lord knows what the fruit of this work will be.

We happily and respectfully offer this translation to every person who has a heart for God's word and a desire to see souls saved and God's people edified. We have strived to do our best for the Savior and his infallible word. We encourage its free use and free distribution. God word will not return void.

Final Review and Preparation of Text for Production

This Spanish New Testament was by all intents and purposes finished in July 2015. However, to perform the due diligence for a final review by a "multiplicity of witnesses," we held a conference November 2015, in Rhode Island to "strain out gnats" and do the "final polishing" of the text. The participation at the conference was encouraging. Our agenda included a presentation on Spanish-speaking demographics, a history of this translation, and a separation of the checking of books into teams. After a number of weeks of fine tuning, this Spanish New Testament, by the grace of God, is ready for typesetting and production. Below we list those involved in the final checking of the text.

Matthew – N. S. Desent
Mark – Timothy Kuhn
Luke – Marvin Del Cid
John – Francisco Guerrero
Acts – N. S. Desent, Michael Carrier, Azariah N. Desent
Romans – Francisco Guerrero
1 Corinthians – Aroldo Figueroa
2 Corinthians – Marvin Del Cid
Galatians – Timothy Kuhn
Ephesians – N. S. Desent
Philippians – N. S. Desent
Colossians – N. S. Desent
1 Thessalonians – N. S. Desent
2 Thessalonians – N. S. Desent
1 Timothy - Billy Ojopi
2 Timothy - Billy Ojopi
Titus – Timothy Kuhn
Philemon – Francisco Guerrero
Hebrews – Aroldo Figueroa
James – Aroldo Figueroa
1 Peter – Timothy Kuhn
2 Peter – N. S. Desent
1 John – Marvin Del Cid
2 John – Marvin Del Cid
3 John – Marvin Del Cid
Jude – Francisco Guerrero
Revelation – Francisco Guerrero

General help and checking: Kirk DiVietro, Azariah N. Desent, Justin Martin, Michael Carrier, and Francisco Guerrero.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Additionally, we have profited over the years from the help and encouragement of certain brethren in this translation work, of whom we care to make mention (some of these dear brethren are now with the Lord). These fellow laborers are listed here (alphabetically):

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Rev. Justin Martin, Knotty Oak Baptist Church, Coventry, RI
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Dr. Willie Weaver, Worth Baptist Church, Fort Worth, TX

Footnotes.

1. This version is NOT FOR SALE and is never to be sold (Proverbs 23:23; Matthew 10:8).
2. Maybe 1,000 copies were first made of the Bible translated in 1611. From that first printing that version has risen to the most printed book in history.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

3. Spanish is the third most common language in the world, and more common than English. There are approximately 400 million Spanish-speaking people worldwide. Spanish is the most non-English language spoken in the United States. The United States is the fifth largest Spanish speaking country in the world.
4. Eugene A. Nida, in his Introduction to the 1960 *Popular Version* Spanish Bible, wrote concerning the principles of this 1960 version: “Nevertheless, in some instances where a critical text is so much to be preferred over the traditional *Textus Receptus*, the committee did make some slight changes particularly if such changes were not in well-known verses where an alteration would be unduly upsetting to the constituency.” [Editor’s note: But, as the Apostle Paul wrote, “A little leaven leaveneth the whole lump” (1 Corinthians 5:6; Galatians 5:9).]
5. The primary sources of the *Textus Receptus* used in this *Bearing Precious Seed Version* are Beza’s 1598 text, as found in Berry’s text, and the Trinitarian Bible Society text.
6. The 1960 version did a good work of translating words into contemporary usage. We have done likewise. Some examples of comparing previous translated words to the modern usage words include: *salud* is now *salvacion*, *criar* is now *crear*, *drogas* is now *especias*, *repasar* is now *considerar*, etc. One can say that the English words in King James Version have not changed meaning to the extent that they have in the older Spanish versions. Secondly, we standardized the translation of proper nouns. Two examples are noteworthy: We used *Santiago* for the name of James, and *Jacob* for the name of Jacob. The Greek words are indeed different, so it would be incorrect to use the same Spanish name for both. The other example is that we used *Pascua* in Acts 12:4, as this is the only word available in Spanish for the word Easter.
7. At first, Historic Baptist Church published and distributed the Gospel of Saint John and Paul’s Epistle to the Romans in small booklet form before 1995. Many years were spent working on the translation of these two books. After these two books were finished, we proceeded to translate the whole New Testament.
8. We believe this elegance and cadence is missing from the 1960 *Popular* version.
9. The translation of the scriptures is to be done from the original tongue, not from an existing translation (Revelation 22:18, 19). We should never patch up a poor translation in the places where it lacks, but rather, translate a complete work from the original tongue. Neither should we translate from a previous translation (i.e., to Spanish from English), but take the most direct route, which is from original tongue to the new language. We should, however, diligently compare existing good translations from good sources.
10. Unlike other modern versions, including the RV1960.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 63: Appendix 1 – Old Testament Quotations Referenced in the New Testament

As a guide for study and translation, we show below an exhaustive list of the over 900 places in the New Testament where the Old Testament is referenced. This shows the use of the Old Testament, and that the New Testament fulfills the Old Testament.

* = Mere Allusions

† = Possible Allusions

Total	Book	Matthew		*	†
1	1	Matthew 1:23	Isaiah 7:14		
2	2	Matthew 2:6	Micah 5:2		
3	3	Matthew 2:15	Hosea 11:1		
4	4	Matthew 2:18	Jeremiah 31:15		
5	5	Matthew 3:3	Isaiah 40:3		
6	6	Matthew 4:4	Deuteronomy 8:3		
7	7	Matthew 4:6	Psalms 91:11, 12		
8	8	Matthew 4:7	Deuteronomy 6:16		
9	9	Matthew 4:10	Deuteronomy 6:13		
10	10	Matthew 4:10	Deuteronomy 10:20		
11	11	Matthew 4:15, 16	Isaiah 9:1, 2		
12	12	Matthew 4:15, 16	Isaiah 42:7		
13	13	Matthew 5:5	Psalms 37:11	*	
14	14	Matthew 5:21	Exodus 20:13	*	
15	15	Matthew 5:21	Deuteronomy 5:17		
16	16	Matthew 5:27	Exodus 20:14	*	
17	17	Matthew 5:27	Deuteronomy 5:18		
18	18	Matthew 5:31	Deuteronomy 24:1	*	
19	19	Matthew 5:33	Exodus 20:7	*	
20	20	Matthew 5:33	Leviticus 19:12	*	
21	21	Matthew 5:38	Exodus 21:24	*	
22	22	Matthew 5:38	Leviticus 24:20	*	
23	23	Matthew 5:38	Deuteronomy 19:21		
24	24	Matthew 5:43	Leviticus 19:18	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

25	25	Matthew 5:48	Genesis 17:1		
26	26	Matthew 7:23	Psalms 6:8		
27	27	Matthew 8:4	Leviticus 14:2, 3	*	
28	28	Matthew 8:17	Isaiah 53:4		
29	29	Matthew 9:13	Hosea 6:6		
30	30	Matthew 10:35, 36	Micah 7:6	*	
31	31	Matthew 11:5	Isaiah 35:5	*	
32	32	Matthew 11:5	Isaiah 29:18	*	
33	33	Matthew 11:10	Malachi 3:1		
34	34	Matthew 11:14	Malachi 4:5	*	
35	35	Matthew 12:3	1 Samuel 21:6	*	
36	36	Matthew 12:5	Numbers 28:9, 10	*	
37	37	Matthew 12:7	Hosea 6:6		
38	38	Matthew 12:18	Isaiah 42:1		
39	39	Matthew 12:18-21	Isaiah 42:1-4		
40	40	Matthew 12:40	Jonah 1:17 &c	*	
41	41	Matthew 12:42	1 Kings 10:1	*	
42	42	Matthew 13:14	Isaiah 6:9, 10		
43	43	Matthew 13:35	Psalms 78:2		
44	44	Matthew 15:4	Exodus 20:12		
45	45	Matthew 15:4	Deuteronomy 5:16		
46	46	Matthew 15:4	Exodus 21:17		
47	47	Matthew 15:4	Leviticus 20:9	*	
48	48	Matthew 15:4	Proverbs 20:20	*	
49	49	Matthew 15:8, 9	Isaiah 29:13		
50	50	Matthew 16:4	Jonah 1:17	*	
51	51	Matthew 17:10	Malachi 4:5	*	
52	52	Matthew 18:15	Leviticus 19:17	*	
53	53	Matthew 18:16	Leviticus 19:15	*	
54	54	Matthew 18:16	Deuteronomy 19:15	*	
55	55	Matthew 19:4	Genesis 1:27	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

56	56	Matthew 19:5	Genesis 2:24		
57	57	Matthew 19:7	Deuteronomy 24:1	*	
58	58	Matthew 19:18	Exodus 20:12 &c		
59	59	Matthew 19:19	Leviticus 19:18		
60	60	Matthew 19:26	Jeremiah 32:17	*	
61	61	Matthew 21:5	Zechariah 9:9		
62	62	Matthew 21:9	Psalms 118:26		
63	63	Matthew 21:13	Isaiah 56:7		
64	64	Matthew 21:13	Jeremiah 7:11		
65	65	Matthew 21:16	Psalms 8:2		
66	66	Matthew 21:33	Isaiah 5:1	*	
67	67	Matthew 21:42	Psalms 118:22, 23		
68	68	Matthew 21:44	Isaiah 8:14	*	
69	69	Matthew 21:44	Zechariah 12:3	*	
70	70	Matthew 21:44	Daniel 2:34, 35, 44	*	
71	71	Matthew 22:24	Deuteronomy 25:5		
72	72	Matthew 22:32	Exodus 3:6		
73	73	Matthew 22:37	Deuteronomy 6:5		
74	74	Matthew 22:39	Leviticus 19:18		
75	75	Matthew 22:44	Psalms 110:1		
76	76	Matthew 23:35	Genesis 4:8	*	
77	77	Matthew 23:35	2 Chronicles 24:21, 22	*	
78	78	Matthew 23:38	Psalms 69:25	*	
79	79	Matthew 23:38	Jeremiah 12:7	*	
80	80	Matthew 23:38	Jeremiah 22:5	*	
81	81	Matthew 23:39	Psalms 118:26	*	
82	82	Matthew 24:15	Daniel 9:27	*	
83	83	Matthew 24:15	Daniel 8:13	*	
84	84	Matthew 24:15	Daniel 11:31	*	
85	85	Matthew 24:15	Daniel 12:11	*	
86	86	Matthew 24:21	Jeremiah 30:7		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

87	87	Matthew 24:29	Isaiah 13:9, 10	*		
88	88	Matthew 24:29	Joel 2:10	*		
89	89	Matthew 24:29	Joel 3:15	*		
90	90	Matthew 24:29	Ezekiel 32:7	*		
91	91	Matthew 24:35	Isaiah 51:16	*		
92	92	Matthew 24:37	Genesis 7:4	*		
93	93	Matthew 25:41	Psalms 6:8			
94	94	Matthew 26:24	Psalms 22:1-31	*		
95	95	Matthew 26:31	Zechariah 13:7			
96	96	Matthew 26:60	Psalms 35:11	*		
97	97	Matthew 26:67	Isaiah 50:6	*		
98	98	Matthew 27:9, 10	Zechariah 11:13			
99	99	Matthew 27:35	Psalms 22:18			
100	100	Matthew 27:43	Psalms 22:7, 8, 9	*		
101	101	Matthew 27:46	Psalms 22:1			
102	102	Matthew 28:18	Daniel 7:14	*		
		Mark				
103	1	Mark 1:2, 3	Malachi 3:1			
104	2	Mark 1:2, 3	Isaiah 40:3			
105	3	Mark 1:44	Leviticus 14:2	*		
106	4	Mark 2:25, 26	1 Samuel 21:6	*		
107	5	Mark 4:12	Isaiah 6:9			
108	6	Mark 7:6, 7	Isaiah 29:13			
109	7	Mark 7:10	Exodus 20:12			
110	8	Mark 7:10	Deuteronomy 5:16			
111	9	Mark 7:10	Exodus 21:17			
112	10	Mark 7:10	Proverbs 20:20			
113	11	Mark 9:11	Malachi 4:5	*		
114	12	Mark 9:44	Isaiah 66:24	*		
115	13	Mark 10:4	Deuteronomy 24:1	*		
116	14	Mark 10:6	Genesis 1:27			
117	15	Mark 10:7	Genesis 2:24			

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

118	16	Mark 10:19	Exodus 20:12, 13, 14		
119	17	Mark 11:9	Psalms 118:26		
120	18	Mark 11:17	Isaiah 56:7		
121	19	Mark 11:17	Jeremiah 7:11		
122	20	Mark 12:1	Isaiah 5:1	*	
123	21	Mark 12:10, 11	Psalms 118:22, 23		
124	22	Mark 12:19	Deuteronomy 25:5		
125	23	Mark 12:26	Exodus 3:6		
126	24	Mark 12:29, 30	Deuteronomy 6:4, 5		
127	25	Mark 12:31	Leviticus 19:18		
128	26	Mark 12:33	1 Samuel 15:22	*	
129	27	Mark 12:36	Psalms 110:1		
130	28	Mark 13:5	Jeremiah 29:8	*	
131	29	Mark 13:12	Micah 7:6	*	
132	30	Mark 13:14	Daniel 9:27	*	
133	31	Mark 13:14	Daniel 8:13	*	
134	32	Mark 13:14	Daniel 11:31	*	
135	33	Mark 13:14	Daniel 12:11	*	
136	34	Mark 13:24	Isaiah 13:9, 10	*	
137	35	Mark 13:24	Joel 3:15	*	
138	36	Mark 13:31	Isaiah 40:8	*	
139	37	Mark 14:27	Zechariah 13:7		
140	38	Mark 15:28	Isaiah 53:12		
141	39	Mark 15:34	Psalms 22:1		
		Luke			
142	1	Luke 1:10	Leviticus 16:17	*	
143	2	Luke 1:17	Malachi 4:5, 6		
144	3	Luke 1:32	Psalms 132:11	*	
145	4	Luke 1:33	Micah 4:7	*	
146	5	Luke 1:33	Daniel 4:3	*	
147	6	Luke 1:55	Genesis 22:18	*	
148	7	Luke 1:55	Genesis 17:19	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

149	8	Luke 1:73	Genesis 22:16	*	
150	9	Luke 1:73	Genesis 12:3	*	
151	10	Luke 1:78	Numbers 24:17	*	
152	11	Luke 1:78	Malachi 4:2	*	
153	12	Luke 1:79	Isaiah 9:2	*	
154	13	Luke 2:21, 22	Leviticus 12:3, 4	*	
155	14	Luke 2:23	Exodus 13:2		
156	15	Luke 2:24	Leviticus 12:8		
157	16	Luke 2:34	Isaiah 8:14, 15	*	
158	17	Luke 3:4, 5, 6	Isaiah 40:3, 4, 5		
159	18	Luke 4:4	Deuteronomy 8:3		
160	19	Luke 4:8	Deuteronomy 6:13		
161	20	Luke 4:8	Deuteronomy 10:20		
162	21	Luke 4:10, 11	Psalms 91:11, 12		
163	22	Luke 4:12	Deuteronomy 6:16		
164	23	Luke 4:18, 19	Isaiah 61:1, 2		
165	24	Luke 4:25, 26	1 Kings 17:1, 9	*	
166	25	Luke 4:25, 26	1 Kings 18:1, 2	*	
167	26	Luke 4:27	2 Kings 5:14	*	
168	27	Luke 5:14	Leviticus 14:2	*	
169	28	Luke 6:3, 4	1 Samuel 21:6	*	
170	29	Luke 6:24	Amos 6:1	*	
171	30	Luke 7:27	Malachi 3:1		
172	31	Luke 8:10	Isaiah 6:9		
173	32	Luke 10:4	2 Kings 4:29	*	
174	33	Luke 10:27	Deuteronomy 6:5		
175	34	Luke 10:27	Leviticus 19:18		
176	35	Luke 10:28	Leviticus 18:5	*	
177	36	Luke 11:30	Jonah 1:17	*	
178	37	Luke 11:30	Jonah 3:1-10	*	
179	38	Luke 11:30	Jonah 4:1-11	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

180	39	Luke 11:31	2 Kings 10:1	*	
181	40	Luke 11:51	Genesis 4:8	*	
182	41	Luke 11:51	2 Chronicles 24:21, 22	*	
183	42	Luke 13:27	Psalms 6:8		
184	43	Luke 13:35	Psalms 118:26	*	
185	44	Luke 13:35	Jeremiah 12:7	*	
186	45	Luke 13:35	Jeremiah 22:5	*	
187	46	Luke 14:8	Proverbs 25:6	*	
188	47	Luke 14:26	Micah 7:6	*	
189	48	Luke 17:3	Leviticus 19:17	*	
190	49	Luke 17:27	Genesis 7:7	*	
191	50	Luke 17:29	Genesis 19:16	*	
192	51	Luke 17:32	Genesis 19:26	*	
193	52	Luke 18:20	Exodus 20:12		
194	53	Luke 18:20	Deuteronomy 5:17, 18 &c		
195	54	Luke 19:46	Isaiah 56:7		
196	55	Luke 19:46	Jeremiah 7:11		
197	56	Luke 20:9	Isaiah 5:1	*	
198	57	Luke 20:17	Psalms 118:22, 23		
199	58	Luke 20:18	Isaiah 8:14	*	
200	59	Luke 20:18	Zechariah 12:3	*	
201	60	Luke 20:18	Daniel 2:44	*	
202	61	Luke 20:28	Deuteronomy 25:5		
203	62	Luke 20:37	Exodus 3:6	*	
204	63	Luke 20:42, 43	Psalms 110:1		
205	64	Luke 22:37	Isaiah 53:12		
206	65	Luke 23:29	Isaiah 54:1	*	
207	66	Luke 23:30	Hosea 10:8	*	
208	67	Luke 23:46	Psalms 31:5		
209	68	Luke 24:46	Isaiah 53:5	*	
		John			
210	1	John 1:23	Isaiah 40:3		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

211	2	John 1:51	Genesis 28:12	*	
212	3	John 2:17	Psalms 69:9		
213	4	John 3:14	Numbers 21:8, 9	*	
214	5	John 4:37	Micah 6:15	*	
215	6	John 6:31	Psalms 78:24		
216	7	John 6:31	Exodus 16:15	*	
217	8	John 6:45	Isaiah 54:13		
218	9	John 6:49	Exodus 16:15	*	
219	10	John 7:22	Leviticus 12:3	*	
220	11	John 7:38	Isaiah 55:1	*	
221	12	John 7:38	Isaiah 58:11	*	
222	13	John 7:38	Isaiah 44:3	*	
223	14	John 7:38	Zechariah 13:1	*	
224	15	John 7:38	Zechariah 14:8	*	
225	16	John 7:38	Proverbs 18:4	*	
226	17	John 7:38	Isaiah 12:3	*	
227	18	John 7:39	Isaiah 44:3	*	
228	19	John 7:42	Psalms 89:4	*	
229	20	John 7:42	Psalms 132:11	*	
230	21	John 7:42	Micah 5:1, 2	*	
231	22	John 8:5	Leviticus 20:10	*	
232	23	John 8:5	Deuteronomy 22:21	*	
233	24	John 8:17	Deuteronomy 19:15		
234	25	John 9:31	Psalms 82:6		
235	26	John 10:34	Psalms 82:6	*	
236	27	John 12:13	Psalms 118:26	*	
237	28	John 12:14, 15	Zechariah 9:9		
238	29	John 12:34	2 Samuel 7:13	*	
239	30	John 12:34	Psalms 89:30, 37	*	
240	31	John 12:34	Psalms 110:4	*	
241	32	John 12:34	Isaiah 9:7	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

242	33	John 12:38	Isaiah 53:1		
243	34	John 12:40	Isaiah 6:9		
244	35	John 12:49	Deuteronomy 18:18	*	
245	36	John 13:18	Psalms 41:9		
246	37	John 15:25	Psalms 69:4		
247	38	John 15:25	Psalms 109:3		
248	39	John 15:25	Psalms 35:19		
249	40	John 17:12	Psalms 41:10	*	
250	41	John 17:12	Psalms 109:8, 17	*	
251	42	John 19:24	Psalms 22:19		
252	43	John 19:28	Psalms 69:21	*	
253	44	John 19:36	Exodus 12:46		
254	45	John 19:36	Psalms 34:20		
255	46	John 19:36	Numbers 9:12	*	
256	47	John 19:37	Zechariah 12:10		
257	48	John 20:9	Psalms 16:10	*	
258	49	John 20:17	Psalms 22:22	*	
		Acts			
259	1	Acts 1:20	Psalms 69:25		
260	2	Acts 1:20	Psalms 109:8		
261	3	Acts 2:17-21	Joel 2:28-32		
262	4	Acts 2:25-28	Psalms 16:8-10		
263	5	Acts 2:30	2 Samuel 7:12	*	
264	6	Acts 2:30	Psalms 89:4	*	
265	7	Acts 2:31	Psalms 16:10		
266	8	Acts 2:34	Psalms 110:1		
267	9	Acts 3:22, 23	Deuteronomy 18:15, 18, 19		
268	10	Acts 3:25	Genesis 22:18		
269	11	Acts 3:25	Genesis 12:3	*	
270	12	Acts 4:11	Psalms 118:22, 23		
271	13	Acts 4:11	Isaiah 28:16	*	
272	14	Acts 4:25, 26	Psalms 2:1, 2		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

273	15	Acts 7:2	Genesis 15:7	*	
274	16	Acts 7:2	Nehemiah 9:7	*	
275	17	Acts 7:3	Genesis 12:1		
276	18	Acts 7:4	Genesis 11:31	*	
277	19	Acts 7:4	Genesis 12:4, 5	*	
278	20	Acts 7:5	Genesis 12:7	*	
279	21	Acts 7:5	Genesis 13:15	*	
280	22	Acts 7:6, 7	Genesis 15:13, 14		
281	23	Acts 7:8	Genesis 17:10	*	
282	24	Acts 7:8	Genesis 21:3, 4	*	
283	25	Acts 7:8	Genesis 25:26	*	
284	26	Acts 7:8	Genesis 42:13	*	
285	27	Acts 7:9	Genesis 37:4, 11, 28	*	
286	28	Acts 7:9	Genesis 39:1, 2, 21	*	
287	29	Acts 7:10	Genesis 41:37, 40	*	
288	30	Acts 7:11	Genesis 41:54	*	
289	31	Acts 7:12	Genesis 42:2	*	
290	32	Acts 7:13	Genesis 45:1, 9	*	
291	33	Acts 7:14, 15	Genesis 45:1-28	*	
292	34	Acts 7:16	Joshua 24:32	*	
293	35	Acts 7:17	Exodus 1:7	*	
294	36	Acts 7:18	Exodus 1:8	*	
295	37	Acts 7:19	Exodus 1:10, 22	*	
296	38	Acts 7:20	Exodus 2:2	*	
297	39	Acts 7:21	Exodus 2:3-10	*	
298	40	Acts 7:24	Exodus 2:11	*	
299	41	Acts 7:26	Exodus 2:13, 14		
300	42	Acts 7:29	Exodus 18:3	*	
301	43	Acts 7:30	Exodus 3:2	*	
302	44	Acts 7:32	Exodus 3:6		
303	45	Acts 7:33, 34	Exodus 3:5, 7, 8, 10		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

304	46	Acts 7:35	Exodus 2:14		
305	47	Acts 7:35	Exodus 3:15-18	*	
306	48	Acts 7:36	Exodus 7:1-12:51	*	
307	49	Acts 7:36	Exodus 14:21	*	
308	50	Acts 7:36	Exodus 12:41	*	
309	51	Acts 7:36	Exodus 15:23	*	
310	52	Acts 7:36	Exodus 16:1-36	*	
311	53	Acts 7:37	Deuteronomy 18:15		
312	54	Acts 7:38	Exodus 19:3	*	
313	55	Acts 7:38	Exodus 20:1-24:18	*	
314	56	Acts 7:40	Exodus 32:1		
315	57	Acts 7:41	Exodus 32:19	*	
316	58	Acts 7:42, 43	Amos 5:25, 26	*	
317	59	Acts 7:44	Exodus 25:40	*	
318	60	Acts 7:44	Exodus 26:30	*	
319	61	Acts 7:45	Joshua 3:14	*	
320	62	Acts 7:45	Joshua 18:1	*	
321	63	Acts 7:46	2 Samuel 7:2	*	
322	64	Acts 7:46	Psalms 132:5	*	
323	65	Acts 7:47	1 Kings 8:1-66	*	
324	66	Acts 7:49, 50	Isaiah 66:1, 2		
325	67	Acts 8:32, 33	Isaiah 53:7, 8		
326	68	Acts 10:34	Deuteronomy 10:17	*	
327	69	Acts 10:34	Job 34:19	*	
328	70	Acts 13:17	Isaiah 1:2	*	
329	71	Acts 13:17	Exodus 12:37	*	
330	72	Acts 13:18	Deuteronomy 1:31	*	
331	73	Acts 13:18	Numbers 14:33	*	
332	74	Acts 13:18	Psalms 95:10	*	
333	75	Acts 13:19	Deuteronomy 7:1	*	
334	76	Acts 13:19	Joshua 14:2	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

335	77	Acts 13:20	Judges 2:16	*		
336	78	Acts 13:20	1 Samuel 3:20	*		
337	79	Acts 13:21	1 Samuel 8:5	*		
338	80	Acts 13:21	1 Samuel 10:21	*		
339	81	Acts 13:22	1 Samuel 13:14			
340	82	Acts 13:22	Psalms 89:20			
341	83	Acts 13:22	1 Chronicles 10:14	*		
342	84	Acts 13:33	Psalms 2:7			
343	85	Acts 13:34	Isaiah 55:3			
344	86	Acts 13:35	Psalms 16:10			
345	87	Acts 13:36	1 Kings 2:10	*		
346	88	Acts 13:41	Habakkuk 1:5			
347	89	Acts 13:47	Isaiah 49:6			
348	90	Acts 13:47	Isaiah 11:10	*		
349	91	Acts 15:16, 17	Amos 9:11, 12	*		
350	92	Acts 17:31	Psalms 9:9	*		
351	93	Acts 17:31	Psalms 96:13	*		
352	94	Acts 17:31	Psalms 98:9	*		
353	95	Acts 23:5	Exodus 22:28			
354	96	Acts 28:26, 27	Isaiah 6:9, 10			
		Romans				
355	1	Romans 1:17	Habakkuk 2:4			
356	2	Romans 1:22	Jeremiah 10:14	*		
357	3	Romans 2:6	Proverbs 24:12	*		
358	4	Romans 2:6	Psalms 62:12	*		
359	5	Romans 2:11	Deuteronomy 10:17	*		
360	6	Romans 2:11	Job 34:19	*		
361	7	Romans 2:24	Isaiah 52:5			
362	8	Romans 2:24	Ezekiel 36:20			
363	9	Romans 3:4	Psalms 116:11			
364	10	Romans 3:4	Psalms 51:4			
365	11	Romans 3:8	Jeremiah 17:6	*		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

366	12	Romans 3:10, 11, 12	Psalms 14:1 &c		
367	13	Romans 3:13	Psalms 5:9		
368	14	Romans 3:13	Psalms 140:3		
369	15	Romans 3:14	Psalms 10:7		
370	16	Romans 3:15-18	Isaiah 59:7, 8		
371	17	Romans 3:18	Psalms 36:1		
372	18	Romans 4:3	Genesis 15:6		
373	19	Romans 4:7, 8	Psalms 32:1, 2		
374	20	Romans 4:11	Genesis 17:10		
375	21	Romans 4:17	Genesis 17:5		
376	22	Romans 4:18	Genesis 15:5		
377	23	Romans 7:7	Exodus 20:17		
378	24	Romans 7:7	Deuteronomy 5:21		
379	25	Romans 8:36	Psalms 44:22		
380	26	Romans 9:7	Genesis 21:12		
381	27	Romans 9:9	Genesis 18:10		
382	28	Romans 9:12	Genesis 25:23		
383	29	Romans 9:13	Malachi 1:2, 3		
384	30	Romans 9:15	Exodus 33:19		
385	31	Romans 9:17	Exodus 9:16		
386	32	Romans 9:20	Isaiah 45:9	*	
387	33	Romans 9:21	Jeremiah 18:6	*	
388	34	Romans 9:25	Hosea 2:23		
389	35	Romans 9:26	Hosea 1:10		
390	36	Romans 9:27, 28	Isaiah 10:22, 23		
391	37	Romans 9:29	Isaiah 1:9		
392	38	Romans 9:33	Isaiah 8:14		
393	39	Romans 9:33	Isaiah 28:16		
394	40	Romans 10:5	Leviticus 18:5		
395	41	Romans 10:5	Ezekiel 20:11		
396	42	Romans 10:6, 7	Deuteronomy 30:12, 13	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

397	43	Romans 10:8	Deuteronomy 30:14		
398	44	Romans 10:11	Isaiah 28:16		
399	45	Romans 10:13	Joel 2:32		
400	46	Romans 10:15	Isaiah 52:7		
401	47	Romans 10:15	Nahum 1:15		
402	48	Romans 10:16	Isaiah 53:1		
403	49	Romans 10:18	Psalms 19:4		
404	50	Romans 10:19	Deuteronomy 32:21		
405	51	Romans 10:20, 21	Isaiah 65:1, 2		
406	52	Romans 11:1	Psalms 94:14	*	
407	53	Romans 11:3	1 Kings 19:10, 14		
408	54	Romans 11:4	1 Kings 19:18		
409	55	Romans 11:8	Isaiah 29:10		
410	56	Romans 11:8	Isaiah 6:9	*	
411	57	Romans 11:9, 10	Psalms 69:22, 23		
412	58	Romans 11:26, 27	Isaiah 59:20, 21		
413	59	Romans 11:34	Isaiah 40:13		
414	60	Romans 11:35	Job 41:11	*	
415	61	Romans 12:9	Amos 5:15	*	
416	62	Romans 12:16	Isaiah 5:21	*	
417	63	Romans 12:16	Proverbs 3:7		
418	64	Romans 12:19	Deuteronomy 32:35		
419	65	Romans 12:20	Proverbs 25:21, 22		
420	66	Romans 13:9	Exodus 20:13, 17		
421	67	Romans 13:9	Deuteronomy 5:16-21		
422	68	Romans 13:9	Leviticus 19:18		
423	69	Romans 14:11	Isaiah 45:23		
424	70	Romans 15:3	Psalms 69:9		
425	71	Romans 15:9	Psalms 18:49		
426	72	Romans 15:10	Deuteronomy 32:43		
427	73	Romans 15:11	Psalms 117:1		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

428	74	Romans 15:12	Isaiah 11:1, 10		
429	75	Romans 15:21	Isaiah 52:15		
		1 Corinthians			
430	1	1 Corinthians 1:19	Isaiah 29:14		
431	2	1 Corinthians 1:20	Isaiah 44:25	*	
432	3	1 Corinthians 1:20	Isaiah 33:18	*	
433	4	1 Corinthians 1:31	Jeremiah 9:24		
434	5	1 Corinthians 2:9	Isaiah 64:4		
435	6	1 Corinthians 2:16	Isaiah 40:13		
436	7	1 Corinthians 3:8	Psalms 62:12	*	
437	8	1 Corinthians 3:19	Job 5:13		
438	9	1 Corinthians 3:20	Psalms 94:11		
439	10	1 Corinthians 5:13	Deuteronomy 17:9	*	
440	11	1 Corinthians 5:13	Deuteronomy 19:19	*	
441	12	1 Corinthians 5:13	Deuteronomy 24:7	*	
442	13	1 Corinthians 6:16	Genesis 2:24		
443	14	1 Corinthians 9:9	Deuteronomy 25:4		
444	15	1 Corinthians 10:1	Exodus 13:21	*	
445	16	1 Corinthians 10:1	Exodus 14:22	*	
446	17	1 Corinthians 10:1	Numbers 9:18	*	
447	18	1 Corinthians 10:3	Exodus 16:15	*	
448	19	1 Corinthians 10:3	Exodus 17:6	*	
449	20	1 Corinthians 10:3	Numbers 11:4	*	
450	21	1 Corinthians 10:3	Numbers 20:11	*	
451	22	1 Corinthians 10:3	Numbers 26:64, 65	*	
452	23	1 Corinthians 10:7	Exodus 32:6		
453	24	1 Corinthians 10:8, 10	Numbers 25:1, 9	*	
454	25	1 Corinthians 10:8, 10	Numbers 21:4	*	
455	26	1 Corinthians 10:8, 10	Numbers 14:2, 36	*	
456	27	1 Corinthians 10:8, 10	Psalms 106:14, 19	*	
457	28	1 Corinthians 10:20	Deuteronomy 32:17		
458	29	1 Corinthians 10:26	Psalms 24:1		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

459	30	1 Corinthians 14:21	Isaiah 28:11, 12		
460	31	1 Corinthians 14:34	Genesis 3:16	*	
461	32	1 Corinthians 15:3	Isaiah 53:8, 9	*	
462	33	1 Corinthians 15:3	Psalms 22:1-31	*	
463	34	1 Corinthians 15:3	Psalms 40:1-17	*	
464	35	1 Corinthians 15:4	Psalms 16:10	*	
465	36	1 Corinthians 15:25	Psalms 110:1		
466	37	1 Corinthians 15:27	Psalms 8:6		
467	38	1 Corinthians 15:32	Isaiah 22:13		
468	39	1 Corinthians 15:45	Genesis 2:7		
469	40	1 Corinthians 15:54	Isaiah 25:8		
470	41	1 Corinthians 15:55	Hosea 13:14		
		2 Corinthians			
471	1	2 Corinthians 3:13	Exodus 34:33	*	
472	2	2 Corinthians 4:13	Psalms 116:10		
473	3	2 Corinthians 5:17	Isaiah 43:18, 19		
474	4	2 Corinthians 6:2	Isaiah 49:8		
475	5	2 Corinthians 6:16	Leviticus 26:11, 12		
476	6	2 Corinthians 6:17, 18	Isaiah 52:11, 12		
477	7	2 Corinthians 6:17, 18	Jeremiah 31:9		
478	8	2 Corinthians 6:17, 18	2 Samuel 7:14		
479	9	2 Corinthians 8:15	Exodus 16:18		
480	10	2 Corinthians 9:7	Proverbs 22:8	*	
481	11	2 Corinthians 9:9	Psalms 112:9		
482	12	2 Corinthians 10:17	Jeremiah 9:24		
483	13	2 Corinthians 13:1	Deuteronomy 19:15		
		Galatians			
484	1	Galatians 2:6	Deuteronomy 10:17		
485	2	Galatians 2:16	Psalms 143:2	*	
486	3	Galatians 3:6	Genesis 15:6	*	
487	4	Galatians 3:8	Genesis 12:3		
488	5	Galatians 3:8	Genesis 22:18	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

489	6	Galatians 3:10	Deuteronomy 27:26		
490	7	Galatians 3:11	Habakkuk 2:4		
491	8	Galatians 3:12	Leviticus 18:5		
492	9	Galatians 3:13	Deuteronomy 21:23		
493	10	Galatians 3:16	Genesis 22:18		
494	11	Galatians 3:17	Exodus 12:40	*	
495	12	Galatians 4:22	Genesis 21:2, 9	*	
496	13	Galatians 4:22	Genesis 16:15	*	
497	14	Galatians 4:27	Isaiah 54:1		
498	15	Galatians 4:30	Genesis 21:10		
499	16	Galatians 5:14	Leviticus 19:18		
		Ephesians			
500	1	Ephesians 2:17	Isaiah 57:19	*	
501	2	Ephesians 4:8	Psalms 68:18		
502	3	Ephesians 4:25	Zechariah 8:16		
503	4	Ephesians 4:26	Psalms 4:4		
504	5	Ephesians 5:31	Genesis 2:24		
505	6	Ephesians 6:2, 3	Exodus 20:12		
506	7	Ephesians 6:2, 3	Deuteronomy 5:16		
507	8	Ephesians 6:9	Deuteronomy 10:17	*	
508	9	Ephesians 6:9	Job 34:19	*	
509	10	Ephesians 6:17	Isaiah 59:17	*	
		Philippians			
510	1	Philippians 2:10	Isaiah 45:23	*	
511	2	Philippians 4:5	Psalms 119:1-176; 141:1-10	*	
512	3	Philippians 4:5	Psalms 145:18	*	
		Colossians			
513	1	Colossians 2:11	Deuteronomy 10:16	*	
514	2	Colossians 3:25	Deuteronomy 10:17	*	
515	3	Colossians 3:25	Job 34:19	*	
		1 Thessalonians			
516	1	1 Thessalonians 5:8	Isaiah 59:17	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

517	2	1 Thessalonians 5:15	Proverbs 17:13	*	
2 Thessalonians					
518	1	2 Thessalonians 2:4	Daniel 11:36	*	
519	2	2 Thessalonians 2:8	Isaiah 11:4		†
1 Timothy					
520	1	1 Timothy 2:13	Genesis 1:17		†
521	2	1 Timothy 2:13	Genesis 2:7, 21, 22	*	
522	3	1 Timothy 2:14	Genesis 3:6	*	
523	4	1 Timothy 2:14	Genesis 3:12	*	
524	5	1 Timothy 5:18	Deuteronomy 25:4		
525	6	1 Timothy 6:7	Job 1:21	*	
526	7	1 Timothy 6:7	Ecclesiastes 5:14	*	
527	8	1 Timothy 6:7	Psalms 49:18		†
2 Timothy					
528	1	2 Timothy 2:19	Numbers 16:5	*	
529	2	2 Timothy 3:8	Exodus 7:11, 22	*	
Hebrews					
530	1	Hebrews 1:5	Psalms 2:7		
531	2	Hebrews 1:5	2 Samuel 7:14		
532	3	Hebrews 1:6	Psalms 97:7		
533	4	Hebrews 1:7	Psalms 104:4		
534	5	Hebrews 1:8, 9	Psalms 45:6, 7		
535	6	Hebrews 1:10, 11, 12	Psalms 102:25, 26, 27		
536	7	Hebrews 1:13	Psalms 110:1		
537	8	Hebrews 2:6-8	Psalms 8:4-6		
538	9	Hebrews 2:12	Psalms 22:22		
539	10	Hebrews 2:13	Isaiah 8:18		
540	11	Hebrews 2:13	Psalms 18:2		
541	12	Hebrews 2:13	2 Samuel 22:2		
542	13	Hebrews 3:2	Numbers 12:7	*	
543	14	Hebrews 3:7-11	Psalms 95:7-11		
544	15	Hebrews 3:15	Psalms 95:7-11		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

545	16	Hebrews 3:17	Numbers 14:35, 36		†
546	17	Hebrews 4:3	Psalms 95:11		
547	18	Hebrews 4:4	Genesis 2:2, 3		
548	19	Hebrews 4:7	Psalms 95:7, 8		
549	20	Hebrews 5:4	1 Chronicles 23:13		†
550	21	Hebrews 5:5	Psalms 2:7		
551	22	Hebrews 5:6	Psalms 110:4		
552	23	Hebrews 6:14	Genesis 22:16, 17		
553	24	Hebrews 7:1	Genesis 14:18	*	
554	25	Hebrews 7:17, 21	Psalms 110:4		
555	26	Hebrews 8:5	Exodus 25:40		
556	27	Hebrews 8:8-12	Jeremiah 31:31-34		
557	28	Hebrews 9:2	Exodus 25:1-40	*	
558	29	Hebrews 9:2	Exodus 26:36	*	
559	30	Hebrews 9:2	Exodus 40:3		†
560	31	Hebrews 9:2	Numbers 17:10	*	
561	32	Hebrews 9:7	Exodus 30:10	*	
562	33	Hebrews 9:13	Leviticus 16:14	*	
563	34	Hebrews 9:14	Numbers 14:36		†
564	35	Hebrews 9:20	Exodus 24:8		
565	36	Hebrews 10:5-7	Psalms 40:6-8		
566	37	Hebrews 10:11	Exodus 29:38	*	
567	38	Hebrews 10:12, 13	Psalms 110:1	*	
568	39	Hebrews 10:16, 17	Jeremiah 31:33, 34		
569	40	Hebrews 10:27	Isaiah 64:1		†
570	41	Hebrews 10:28	Deuteronomy 17:6	*	
571	42	Hebrews 10:30	Deuteronomy 32:35, 36		
572	43	Hebrews 10:37, 38	Habakkuk 2:3, 4		
573	44	Hebrews 11:3	Genesis 1:1	*	
574	45	Hebrews 11:4	Genesis 4:4	*	
575	46	Hebrews 11:5	Genesis 5:24	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

576	47	Hebrews 11:7	Genesis 6:8, 14	*	
577	48	Hebrews 11:8	Genesis 12:1, 2	*	
578	49	Hebrews 11:9	Genesis 12:5 &c	*	
579	50	Hebrews 11:9	Genesis 27:11, 12, 14	*	
580	51	Hebrews 11:11	Genesis 18:1-33	*	
581	52	Hebrews 11:12	Genesis 22:17	*	
582	53	Hebrews 11:13	Genesis 47:9		†
583	54	Hebrews 11:13	Psalms 39:13		†
584	55	Hebrews 11:13	Genesis 23:4	*	
585	56	Hebrews 11:14	Hosea 14:2		†
586	57	Hebrews 11:17	Genesis 22:1	*	
587	58	Hebrews 11:18	Genesis 22:12	*	
588	59	Hebrews 11:20	Genesis 27:28	*	
589	60	Hebrews 11:21	Genesis 47:31		
590	61	Hebrews 11:21	Genesis 48:15	*	
591	62	Hebrews 11:22	Genesis 50:24	*	
592	63	Hebrews 11:23	Exodus 2:2	*	
593	64	Hebrews 11:25	Exodus 2:11	*	
594	65	Hebrews 11:27	Exodus 2:15	*	
595	66	Hebrews 11:28	Exodus 12:11, 18	*	
596	67	Hebrews 11:29	Exodus 14:22	*	
597	68	Hebrews 11:30	Joshua 6:20	*	
598	69	Hebrews 11:31	Joshua 2:1	*	
599	70	Hebrews 11:31	Joshua 6:17, 23	*	
600	71	Hebrews 11:32	Judges 6:4, 11, 15	*	
601	72	Hebrews 11:32	1 Samuel 7:1-17		†
602	73	Hebrews 11:32	2 Samuel 2:1-32		†
603	74	Hebrews 11:33	2 Samuel 8:1-18		†
604	75	Hebrews 11:33	Judges 14:1-20		†
605	76	Hebrews 11:33	Daniel 6:1-28		†
606	77	Hebrews 11:34	Daniel 3:1-30		†

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

607	78	Hebrews 11:35	2 Kings 4:20	*	
608	79	Hebrews 11:35	1 Kings 17:1-24	*	
609	80	Hebrews 11:35	1 Kings 19:1	*	
610	81	Hebrews 12:5, 6	Proverbs 3:11, 12		
611	82	Hebrews 12:9	Numbers 27:16		†
612	83	Hebrews 12:12, 13	Isaiah 35:3	*	
613	84	Hebrews 12:12, 13	Proverbs 4:26	*	
614	85	Hebrews 12:15	Deuteronomy 29:18	*	
615	86	Hebrews 12:16	Genesis 25:31	*	
616	87	Hebrews 12:18	Exodus 19:16	*	
617	88	Hebrews 12:20	Exodus 19:12, 13		
618	89	Hebrews 12:21	Deuteronomy 9:19		
619	90	Hebrews 12:26	Haggai 2:6		
620	91	Hebrews 12:29	Deuteronomy 4:24		
621	92	Hebrews 13:2	Genesis 18:2	*	
622	93	Hebrews 13:5	Deuteronomy 31:8		
623	94	Hebrews 13:5	Joshua 1:5		
624	95	Hebrews 13:6	Psalms 118:6		
625	96	Hebrews 13:11	Leviticus 4:12, 21	*	
626	97	Hebrews 13:11	Leviticus 16:27	*	
627	98	Hebrews 13:11	Numbers 19:3	*	
628	99	Hebrews 13:14	Micah 2:10	*	
		James			
629	1	James 1:10	Isaiah 40:6	*	
630	2	James 1:10	Job 14:2	*	
631	3	James 1:19	Proverbs 17:27		†
632	4	James 2:1	Leviticus 19:15	*	
633	5	James 2:1	Proverbs 24:23	*	
634	6	James 2:8	Leviticus 19:18		
635	7	James 2:11	Exodus 20:13, 14, 15		
636	8	James 2:21	Genesis 22:9	*	
637	9	James 2:23	Genesis 15:6		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

638	10	James 2:25	Joshua 2:1	*	
639	11	James 2:25	Joshua 6:17, 23	*	
640	12	James 4:6	Proverbs 3:34		
641	13	James 5:3	Proverbs 16:27		†
642	14	James 5:11	Job 1:21, 22	*	
643	15	James 5:11	Job 42:1-17	*	
644	16	James 5:17, 18	1 Kings 17:1	*	
645	17	James 5:17, 18	1 Kings 18:41	*	
1 Peter					
646	1	1 Peter 1:16	Leviticus 11:44		
647	2	1 Peter 1:24, 25	Isaiah 40:6		
648	3	1 Peter 2:3	Psalms 34:8, 9		†
649	4	1 Peter 2:4	Psalms 118:22	*	
650	5	1 Peter 2:6	Isaiah 28:16		
651	6	1 Peter 2:7	Psalms 118:22, 23		
652	7	1 Peter 2:9	Exodus 19:6		
653	8	1 Peter 2:9	Deuteronomy 10:15	*	
654	9	1 Peter 2:9	Hosea 1:10	*	
655	10	1 Peter 2:10	Hosea 2:23	*	
656	11	1 Peter 2:17	Proverbs 24:21	*	
657	12	1 Peter 2:22	Isaiah 53:9		
658	13	1 Peter 2:24	Isaiah 53:4, 5		
659	14	1 Peter 3:6	Genesis 18:12	*	
660	15	1 Peter 3:7	Proverbs 17:13		†
661	16	1 Peter 3:10, 11, 12	Psalms 34:12-16		
662	17	1 Peter 3:14, 15	Isaiah 8:12, 13		†
663	18	1 Peter 3:20	Genesis 6:3, 12	*	
664	19	1 Peter 4:8	Proverbs 10:12		
665	20	1 Peter 4:18	Proverbs 11:31	*	
666	21	1 Peter 5:5	Proverbs 3:34	*	
667	22	1 Peter 5:7	Psalms 55:23	*	
2 Peter					

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

668	1	2 Peter 2:5	Genesis 7:23	*	
669	2	2 Peter 2:5	Genesis 8:1-22	*	
670	3	2 Peter 2:6	Genesis 19:1-38	*	
671	4	2 Peter 2:15, 16	Numbers 22:1-41	*	
672	5	2 Peter 2:22	Proverbs 26:11		
673	6	2 Peter 3:4	Ezekiel 12:22		†
674	7	2 Peter 3:5, 6	Genesis 1:1, 2, 6	*	
675	8	2 Peter 3:5, 6	Genesis 7:21	*	
676	9	2 Peter 3:8	Psalms 90:4	*	
677	10	2 Peter 3:10	Psalms 102:26, 27		†
678	11	2 Peter 3:13	Isaiah 65:17	*	
679	12	2 Peter 3:13	Isaiah 66:22	*	
		1 John			
680	1	1 John 1:8	Proverbs 20:9	*	
681	2	1 John 3:5	Isaiah 53:4		†
682	3	1 John 3:12	Genesis 4:8	*	
683	4	1 John 3:12	Numbers 22:41		†
684	5	1 John 3:12	Numbers 16:1, 31	*	
		Jude			
685	1	Jude 1:5	Exodus 12:41	*	
686	2	Jude 1:5	Numbers 14:32	*	
687	3	Jude 1:7	Genesis 19:1-38	*	
688	4	Jude 1:9	Deuteronomy 34:5, 6	*	
689	5	Jude 1:11	Genesis 4:8	*	
690	6	Jude 1:11	Numbers 22:1-41	*	
691	7	Jude 1:11	Numbers 16:1-50	*	
692	8	Jude 1:14	Genesis 5:18	*	
		Revelation			
693	1	Revelation 1:6	Exodus 19:6		†
694	2	Revelation 1:7	Daniel 7:13		†
695	3	Revelation 1:7	Isaiah 40:5		†
696	4	Revelation 1:7	Zechariah 12:10-14		†

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

697	5	Revelation 1:8	Isaiah 41:4		†
698	6	Revelation 1:8	Isaiah 44:6		†
699	7	Revelation 1:12	Zechariah 4:2		†
700	8	Revelation 1:14, 15	Daniel 7:9		†
701	9	Revelation 1:14, 15	Daniel 10:5, 6		†
702	10	Revelation 1:14, 15	Ezekiel 1:27		†
703	11	Revelation 1:14, 15	Ezekiel 8:2		†
704	12	Revelation 1:14, 15	Ezekiel 43:2		†
705	13	Revelation 1:16	Isaiah 49:2		†
706	14	Revelation 1:17	Daniel 8:17		†
707	15	Revelation 1:17	Daniel 10:8 &c		†
708	16	Revelation 1:17	Isaiah 44:6		†
709	17	Revelation 2:1	Deuteronomy 23:14		†
710	18	Revelation 2:7	Genesis 2:9		†
711	19	Revelation 2:14	Numbers 25:2		†
712	20	Revelation 2:14	Numbers 31:16		†
713	21	Revelation 2:20	1 Kings 16:31		†
714	22	Revelation 2:20	1 Kings 21:23		†
715	23	Revelation 2:20	2 Kings 9:33		†
716	24	Revelation 2:23	Jeremiah 17:10		†
717	25	Revelation 2:27	Psalms 2:9		†
718	26	Revelation 3:7	Isaiah 22:22		†
719	27	Revelation 3:7	Job 12:14		†
720	28	Revelation 3:9	Isaiah 60:14		†
721	29	Revelation 3:17	Hosea 12:8		†
722	30	Revelation 3:19	Proverbs 3:11, 12		†
723	31	Revelation 3:21	Psalms 110:1		†
724	32	Revelation 4:2, 3	Ezekiel 1:26, 28		†
725	33	Revelation 4:5	Exodus 19:16		†
726	34	Revelation 4:5	Ezekiel 1:1-28		†
727	35	Revelation 4:5	Ezekiel 11:1-25		†

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

728	36	Revelation 4:5	Isaiah 6:1-13		†
729	37	Revelation 4:6	Ezekiel 1:22		†
730	38	Revelation 4:6	Exodus 24:10		†
731	39	Revelation 4:6	Ezekiel 1:5		†
732	40	Revelation 4:6	Ezekiel 10:12		†
733	41	Revelation 4:7	Ezekiel 1:10		†
734	42	Revelation 4:8	Isaiah 6:2		†
735	43	Revelation 5:1	Ezekiel 2:2		†
736	44	Revelation 5:6	Isaiah 53:7		†
737	45	Revelation 5:6	Zechariah 4:10		†
738	46	Revelation 5:6	2 Chronicles 16:9		†
739	47	Revelation 5:8	Psalms 141:2		†
740	48	Revelation 5:10	Exodus 19:6		†
741	49	Revelation 5:11	Daniel 7:10		†
742	50	Revelation 6:8	Ezekiel 14:21		†
743	51	Revelation 6:12, 13	Isaiah 24:18, 23		†
744	52	Revelation 6:12, 13	Isaiah 13:13		†
745	53	Revelation 6:12, 13	Haggai 2:6		†
746	54	Revelation 6:12, 13	Joel 2:31		†
747	55	Revelation 6:12, 13	Isaiah 34:4	*	
748	56	Revelation 6:14	Psalms 102:26	*	
749	57	Revelation 6:14	Isaiah 34:4	*	
750	58	Revelation 6:15, 16	Isaiah 2:9 &c		†
751	59	Revelation 6:15, 16	Isaiah 2:19 &c		†
752	60	Revelation 6:15, 16	Hosea 10:8	*	
753	61	Revelation 6:15, 16	Isaiah 13:13	*	
754	62	Revelation 6:15, 16	Psalms 110:5	*	
755	63	Revelation 6:15, 16	Joel 2:11	*	
756	64	Revelation 7:2, 3	Ezekiel 9:2 &c		†
757	65	Revelation 7:16	Isaiah 49:10		
758	66	Revelation 7:17	Isaiah 25:8		

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

759	67	Revelation 8:3	Leviticus 16:12 &c	*	
760	68	Revelation 8:3	Exodus 30:8		†
761	69	Revelation 8:3	Psalms 141:2	*	
762	70	Revelation 8:5	Ezekiel 10:2		†
763	71	Revelation 8:7	Joel 2:30	*	
764	72	Revelation 8:7	Exodus 9:23	*	
765	73	Revelation 8:8	Exodus 7:20		†
766	74	Revelation 8:11	Jeremiah 9:15	*	
767	75	Revelation 8:12	Ezekiel 32:7	*	
768	76	Revelation 9:4	Ezekiel 9:6	*	
769	77	Revelation 9:6	Jeremiah 8:3	*	
770	78	Revelation 9:7, 8, 9	Joel 2:4	*	
771	79	Revelation 9:7, 8, 9	Joel 1:6	*	
772	80	Revelation 9:7, 8, 9	Joel 2:5	*	
773	81	Revelation 9:20	Psalms 115:4	*	
774	82	Revelation 9:20	Psalms 135:15	*	
775	83	Revelation 10:2	Ezekiel 2:9	*	
776	84	Revelation 10:3	Jeremiah 25:30	*	
777	85	Revelation 10:4	Daniel 8:26	*	
778	86	Revelation 10:5	Daniel 12:4, 7, 9	*	
779	87	Revelation 10:8-11	Ezekiel 2:8	*	
780	88	Revelation 10:11	Jeremiah 1:9		†
781	89	Revelation 11:1	Ezekiel 40:3		†
782	90	Revelation 11:1	Ezekiel 41:13		†
783	91	Revelation 11:1	Ezekiel 40:47		†
784	92	Revelation 11:2	Daniel 7:25		†
785	93	Revelation 11:4	Zechariah 4:3, 11	*	
786	94	Revelation 11:5	2 Kings 1:9-12		†
787	95	Revelation 11:6	1 Kings 17:1	*	
788	96	Revelation 11:6	Exodus 7:20	*	
789	97	Revelation 11:7	Daniel 7:21	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

790	98	Revelation 11:10	Esther 9:22	*	
791	99	Revelation 11:15	Daniel 2:44		†
792	100	Revelation 11:15	Daniel 7:14	*	
793	101	Revelation 11:18	Psalms 2:1-5	*	
794	102	Revelation 11:18	Psalms 46:6	*	
795	103	Revelation 11:18	Daniel 7:10, 22		†
796	104	Revelation 11:18	Psalms 115:13		†
797	105	Revelation 11:18	Daniel 11:44		†
798	106	Revelation 12:1, 2	Micah 4:9, 10		†
799	107	Revelation 12:1, 2	Isaiah 66:7		†
800	108	Revelation 12:3	Daniel 7:7	*	
801	109	Revelation 12:4	Daniel 8:10		†
802	110	Revelation 12:5	Isaiah 66:7	*	
803	111	Revelation 12:5	Psalms 2:10		†
804	112	Revelation 12:6	Daniel 7:25		†
805	113	Revelation 12:7	Daniel 10:13, 21		†
806	114	Revelation 12:7	Daniel 12:1		†
807	115	Revelation 12:14	Daniel 7:25		†
808	116	Revelation 12:14	Daniel 12:7		†
809	117	Revelation 13:1	Daniel 7:3, 7		†
810	118	Revelation 13:2	Daniel 7:5, 6	*	
811	119	Revelation 13:5, 6	Daniel 7:8	*	
812	120	Revelation 13:5, 6	Daniel 7:25	*	
813	121	Revelation 13:7	Daniel 8:10, 24		†
814	122	Revelation 13:7	Daniel 5:19	*	
815	123	Revelation 13:7	Daniel 2:37	*	
816	124	Revelation 13:10	Isaiah 14:2	*	
817	125	Revelation 13:10	Genesis 9:6	*	
818	126	Revelation 13:14	Daniel 3:1-30		†
819	127	Revelation 14:1	Psalms 2:6	*	
820	128	Revelation 14:1	Isaiah 59:20	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

821	129	Revelation 14:5	Psalms 32:2	*	
822	130	Revelation 14:8	Isaiah 21:9	*	
823	131	Revelation 14:8	Jeremiah 51:8	*	
824	132	Revelation 14:8	Daniel 4:27		†
825	133	Revelation 14:10	Psalms 75:9		†
826	134	Revelation 14:10	Isaiah 51:22	*	
827	135	Revelation 14:10	Jeremiah 25:15	*	
828	136	Revelation 14:11	Isaiah 34:10	*	
829	137	Revelation 14:14	Daniel 7:13	*	
830	138	Revelation 14:14	Isaiah 19:1		†
831	139	Revelation 14:15	Joel 3:13	*	
832	140	Revelation 14:19, 20	Joel 3:13	*	
833	141	Revelation 14:19, 20	Isaiah 63:3	*	
834	142	Revelation 14:19, 20	Lamentations 1:15	*	
835	143	Revelation 15:2	Ezekiel 1:22	*	
836	144	Revelation 15:3	Exodus 15:11	*	
837	145	Revelation 15:4	Jeremiah 10:6		
838	146	Revelation 15:4	Psalms 86:9		
839	147	Revelation 15:7	Ezekiel 10:7	*	
840	148	Revelation 15:8	Ezekiel 10:4	*	
841	149	Revelation 15:8	Isaiah 6:4	*	
842	150	Revelation 15:8	1 Kings 8:11	*	
843	151	Revelation 16:2	Ezekiel 10:2		†
844	152	Revelation 16:2	Exodus 9:10		†
845	153	Revelation 16:3, 4	Exodus 7:19, 20		†
846	154	Revelation 16:6	Exodus 7:21		†
847	155	Revelation 16:6	Ezekiel 16:38		†
848	156	Revelation 16:10	Exodus 10:22		†
849	157	Revelation 16:12	Isaiah 11:15, 16		†
850	158	Revelation 16:12	Jeremiah 50:38		†
851	159	Revelation 16:14, 16	Zephaniah 3:8		†

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

852	160	Revelation 16:14, 16	Joel 3:2		†
853	161	Revelation 16:14, 16	Zechariah 14:2		†
854	162	Revelation 16:21	Exodus 9:24, 34		†
855	163	Revelation 17:1	Jeremiah 51:13	*	
856	164	Revelation 17:2	Jeremiah 51:7	*	
857	165	Revelation 17:3	Daniel 7:7, 8, 25		†
858	166	Revelation 17:4	Jeremiah 51:7		†
859	167	Revelation 17:8	Daniel 7:11		†
860	168	Revelation 17:12	Daniel 7:20, 24	*	
861	169	Revelation 17:14	Daniel 8:25	*	
862	170	Revelation 17:15	Isaiah 8:7	*	
863	171	Revelation 17:15	Jeremiah 51:42	*	
864	172	Revelation 18:2	Isaiah 21:9		
865	173	Revelation 18:2	Jeremiah 51:8	*	
866	174	Revelation 18:2	Isaiah 13:21	*	
867	175	Revelation 18:3	Jeremiah 51:7		
868	176	Revelation 18:3	Nahum 3:4	*	
869	177	Revelation 18:4	Isaiah 52:11	*	
870	178	Revelation 18:4	Jeremiah 50:8	*	
871	179	Revelation 18:4	Jeremiah 51:6, 9, 45	*	
872	180	Revelation 18:6	Jeremiah 50:15, 29	*	
873	181	Revelation 18:6	Psalms 137:8	*	
874	182	Revelation 18:7, 8	Isaiah 47:7 &c	*	
875	183	Revelation 18:7, 8	Jeremiah 50:31	*	
876	184	Revelation 18:11	Ezekiel 27:1-36	*	
877	185	Revelation 18:11	Isaiah 23:1-18	*	
878	186	Revelation 18:18	Isaiah 34:10	*	
879	187	Revelation 18:20	Isaiah 44:23	*	
880	188	Revelation 18:20	Jeremiah 51:48	*	
881	189	Revelation 18:21	Jeremiah 51:63, 64	*	
882	190	Revelation 18:22	Isaiah 24:8	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

883	191	Revelation 18:22	Jeremiah 7:34	*	
884	192	Revelation 18:22	Jeremiah 25:10	*	
885	193	Revelation 18:23	Isaiah 23:8	*	
886	194	Revelation 18:24	Jeremiah 51:49	*	
887	195	Revelation 19:2	Deuteronomy 32:4, 43	*	
888	196	Revelation 19:3	Isaiah 34:10	*	
889	197	Revelation 19:5	Psalms 135:1, 20	*	
890	198	Revelation 19:5	Psalms 115:13	*	
891	199	Revelation 19:8	Psalms 45:14	*	
892	200	Revelation 19:8	Isaiah 61:10	*	
893	201	Revelation 19:11	Psalms 72:2 &c		†
894	202	Revelation 19:12	Daniel 10:6	*	
895	203	Revelation 19:13	Isaiah 63:1	*	
896	204	Revelation 19:15	Psalms 2:9	*	
897	205	Revelation 19:15	Lamentations 1:15	*	
898	206	Revelation 19:15	Isaiah 63:3	*	
899	207	Revelation 19:17, 18	Isaiah 34:6		†
900	208	Revelation 19:17, 18	Ezekiel 39:17-20	*	
901	209	Revelation 19:19	Psalms 2:2	*	
902	210	Revelation 19:20	Isaiah 30:33		†
903	211	Revelation 19:20	Daniel 7:11, 26		†
904	212	Revelation 20:4	Daniel 9:22, 27		†
905	213	Revelation 21:1	Isaiah 65:17	*	
906	214	Revelation 21:2	Ezekiel 40:1-49; 48:1-35 &c		†
907	215	Revelation 21:3	Ezekiel 37:27	*	
908	216	Revelation 21:4	Isaiah 25:8	*	
909	217	Revelation 21:4	Isaiah 65:19	*	
910	218	Revelation 21:5	Isaiah 43:19	*	
911	219	Revelation 21:6	Isaiah 55:1	*	
912	220	Revelation 21:10	Ezekiel 40:2	*	
913	221	Revelation 21:12	Ezekiel 48:31	*	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

914	222	Revelation 21:15	Zechariah 2:1	*	
915	223	Revelation 21:15	Ezekiel 40:3	*	
916	224	Revelation 21:19	Isaiah 54:11, 12	*	
917	225	Revelation 21:23	Isaiah 60:19	*	
918	226	Revelation 21:23	Ezekiel 48:35		†
919	227	Revelation 21:24, 25	Isaiah 60:3, 11, 20	*	
920	228	Revelation 21:27	Isaiah 52:1	*	
921	229	Revelation 21:27	Ezekiel 44:9	*	
922	230	Revelation 22:1, 2	Zechariah 14:8	*	
923	231	Revelation 22:1, 2	Ezekiel 47:1, 7, 12	*	
924	232	Revelation 22:3	Zechariah 14:11		†
925	233	Revelation 22:5	Isaiah 24:23	*	
926	234	Revelation 22:5	Isaiah 60:19	*	
927	235	Revelation 22:5	Ezekiel 48:35	*	
928	236	Revelation 22:10	Daniel 8:26		†
929	237	Revelation 22:10	Daniel 12:4		†
930	238	Revelation 22:12	Isaiah 40:10	*	
931	239	Revelation 22:13	Isaiah 41:4	*	
932	240	Revelation 22:13	Isaiah 44:6	*	
933	241	Revelation 22:16	Isaiah 11:1, 10	*	
934	242	Revelation 22:17	Isaiah 55:1	*	
935	243	Revelation 22:18	Deuteronomy 4:2	*	
936	244	Revelation 22:18	Deuteronomy 12:32	*	
937	245	Revelation 22:20	Habakkuk 2:3		†

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Old Testament Quotations and Allusions in Each New Testament Book Summarized

New Testament Book	Reference Old Testament Verse
The Gospel of Matthew	102
The Gospel of Mark	39
The Gospel of Luke	68
The Gospel of John	49
Acts of the Apostles	96
Romans	75
1 Corinthians	41
2 Corinthians	13
Galatians	16
Ephesians	10
Philippians	3
Colossians	3
1 Thessalonians	2
2 Thessalonians	2
1 Timothy	8
2 Timothy	2
Hebrews	99
James	17
1 Peter	22
2 Peter	12
1 John	5
Jude	8
Revelation	245
Total	937

Every book of the Old Testament is quoted or alluded to in the N.T. except these: Ruth, Ezra, Song of Solomon, and Obadiah.

Song of Solomon 1:12 may be alluded to in John 12:3, and 2:1 in Matthew 6:28-30. Song of Solomon 7:1 may also be alluded to in Romans 10:15.

Obadiah 1:1 may be alluded to in Luke 14:32 or 2 Corinthians 5:20. Ruth 4:21-22 may be alluded to in Matthew 1:5-6.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 64: Appendix 2 – Bible Statistics (KJV)

The following chart shows statistics taken from the Authorized King James Version of the Bible. We use this version as it is by far the most produced Bible in history and English is the world-wide language standard. Any other translation would have a different number of words but should have the same number of chapters and verses.

Old Testament				
	Book	Chapters	Verses	Words
1	Genesis	50	1,533	38,262
2	Exodus	40	1,213	32,685
3	Leviticus	27	859	24,541
4	Numbers	36	1,288	32,896
5	Deuteronomy	34	959	28,352
6	Joshua	24	658	18,854
7	Judges	21	618	18,966
8	Ruth	4	85	2,574
9	1 Samuel	31	810	25,048
10	2 Samuel	24	695	20,600
11	1 Kings	22	816	24,513
12	2 Kings	25	719	23,517
13	1 Chronicles	29	942	20,365
14	2 Chronicles	36	822	26,069
15	Ezra	10	280	7,440
16	Nehemiah	13	406	10,480
17	Esther	10	167	5,633
18	Job	42	1,070	18,098
19	Psalms	150	2,461	*42,704
20	Proverbs	31	915	15,038
21	Ecclesiastes	12	222	5,579
22	Song of Solomon	8	117	2,658
23	Isaiah	66	1,292	37,036
24	Jeremiah	52	1,364	42,654
25	Lamentations	5	154	3,411
26	Ezekiel	48	1,273	39,401
27	Daniel	12	357	11,602
28	Hosea	14	197	5,174
29	Joel	3	73	2,033
30	Amos	9	146	4,216
31	Obadiah	1	21	669
32	Jonah	4	48	1,320
33	Micah	7	105	3,152
34	Nahum	3	47	1,284
35	Habakkuk	3	56	1,475
36	Zephaniah	3	53	1,616

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

37	Haggai	2	38	1,130
38	Zechariah	14	211	6,443
39	Malachi	4	55	1,781

New Testament				
	Book	Chapters	Verses	Words
40	Matthew	28	1,071	23,343
41	Mark	16	678	14,949
42	Luke	24	1,151	25,640
43	John	21	879	18,658
44	Acts	28	1,007	24,229
45	Romans	16	433	*9,422
46	1 Corinthians	16	437	*9,462
47	2 Corinthians	13	257	*6,046
48	Galatians	6	149	*3,084
49	Ephesians	6	155	*3,022
50	Philippians	4	104	*2,183
51	Colossians	4	95	*1,979
52	1 Thessalonians	5	89	*1,837
53	2 Thessalonians	3	47	*1,022
54	1 Timothy	6	113	*2,244
55	2 Timothy	4	83	*1,666
56	Titus	3	46	*896
57	Philemon	1	25	*430
58	Hebrews	13	303	*6,897
59	James	5	108	2,304
60	1 Peter	5	105	2,476
61	2 Peter	3	61	1,553
62	1 John	5	105	2,517
63	2 John	1	13	298
64	3 John	1	14	294
65	Jude	1	25	608
66	Revelation	22	404	11,952
	Bible Totals	1,189	31,102	788,280

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Other Statistics	
Total Books in the King James Bible	66
Total Chapters in the King James Bible	1,189
Total verses in the King James Bible	31,102
Total Books in the Old Testament	39
Total Chapters in the Old Testament	929
Total verses in the Old Testament	23,145
Total Books in the New Testament	27
Total Chapters in the New Testament	260
Total verses in the New Testament	7,957
Middle Book in the King James Bible	None – There are 2 – Micah & Nahum
Longest Book in the King James Bible	Psalms
Shortest Book in the King James Bible	2 John (verses) & 3 John (words)
Middle Chapter in the King James Bible	Psalm 117
Longest Chapter in the King James Bible	Psalm 119
Shortest Chapter in the King James Bible	Psalm 117
Middle verse in the King James Bible	None – There are 2 – Psalm 103:1 & Psalm 103:2
Longest verse in the King James Bible	Esther 8:9
Shortest verse in the King James Bible	John 11:35

* The book of Psalms has superscriptions under some of the Psalms (chapters). These were not counted in this chart because they are not in the verses. Also, Psalm 119 has the Hebrew Alphabet translated into English. Even though these words are not in the verses they were counted because they are scattered throughout this Psalm (Chapter.)

* The fourteen epistles of Paul are sometimes accompanied by subscriptions at the end of each letter. These were not counted because they are not in the verses. They are credited to Euthalius, a bishop of the 5th Century.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 65: Appendix 3 – Complete List of Italicized Words in the New Testament

List of Italics in the New Testament	
The Gospel According to St. Matthew	
1	1:6 And Jesse begat David the king; and David the king begat Solomon of her <i>that had been the wife</i> of Urias;
2	1:17 So all the generations from Abraham to David <i>are</i> fourteen generations; and from David until the carrying away into Babylon <i>are</i> fourteen generations; and from the carrying away into Babylon unto Christ <i>are</i> fourteen generations.
3	1:19 Then Joseph her husband, being a just <i>man</i> , and not willing to make her a publick example, was minded to put her away privily.
4	2:3 When Herod the king had heard <i>these things</i> , he was troubled, and all Jerusalem with him.
5	2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found <i>him</i> , bring me word again, that I may come and worship him also.
6	2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping <i>for</i> her children, and would not be comforted, because they are not.
7	3:9 And think not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
8	3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and <i>with</i> fire:
9	3:12 Whose fan <i>is</i> in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
10	3:15 And Jesus answering said unto him, Suffer <i>it to be so</i> now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
11	4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
12	4:15 The land of Zabulon, and the land of Nephthalim, <i>by</i> the way of the sea, beyond Jordan, Galilee of the Gentiles;
13	4:20 And they straightway left <i>their</i> nets, and followed him.
14	4:21 And going on from thence, he saw other two brethren, James <i>the son</i> of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.
15	4:25 And there followed him great multitudes of people from Galilee, and <i>from</i> Decapolis, and <i>from</i> Jerusalem, and <i>from</i> Judaea, and <i>from</i> beyond Jordan.
16	5:3 Blessed <i>are</i> the poor in spirit: for theirs is the kingdom of heaven.
17	5:4 Blessed <i>are</i> they that mourn: for they shall be comforted.
18	5:5 Blessed <i>are</i> the meek: for they shall inherit the earth.
19	5:6 Blessed <i>are</i> they which do hunger and thirst after righteousness: for they shall be filled.
20	5:7 Blessed <i>are</i> the merciful: for they shall obtain mercy.
21	5:8 Blessed <i>are</i> the pure in heart: for they shall see God.
22	5:9 Blessed <i>are</i> the peacemakers: for they shall be called the children of God.
23	5:10 Blessed <i>are</i> they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.
24	5:11 Blessed are ye, when <i>men</i> shall revile you, and persecute <i>you</i> , and shall say all manner of evil against you falsely, for my sake.
25	5:12 Rejoice, and be exceeding glad: for great <i>is</i> your reward in heaven: for so persecuted they the prophets which were before you.
26	5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach <i>them</i> , the same shall be called great in the kingdom of heaven.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

27	5:20 For I say unto you, That except your righteousness shall exceed <i>the righteousness</i> of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
28	5:29 And if thy right eye offend thee, pluck it out, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.
29	5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.
30	5:40 And if any man will sue thee at the law, and take away thy coat, let him have <i>thy</i> cloke also.
31	5:47 And if ye salute your brethren only, what do ye more <i>than others?</i> do not even the publicans so?
32	6:2 Therefore when thou doest <i>thine</i> alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
33	6:5 And when thou prayest, thou shalt not be as the hypocrites <i>are:</i> for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
34	6:7 But when ye pray, use not vain repetitions, as the heathen <i>do:</i> for they think that they shall be heard for their much speaking.
35	6:10 Thy kingdom come. Thy will be done in earth, as <i>it is</i> in heaven.
36	6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great <i>is</i> that darkness!
37	6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, <i>shall he</i> not much more <i>clothe</i> you, O ye of little faith?
38	6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day <i>is</i> the evil thereof.
39	7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam <i>is</i> in thine own eye?
40	7:13 Enter ye in at the strait gate: for wide <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to destruction, and many there be which go in thereat:
41	7:14 Because strait <i>is</i> the gate, and narrow <i>is</i> the way, which leadeth unto life, and few there be that find it.
42	7:18 A good tree cannot bring forth evil fruit, neither <i>can</i> a corrupt tree bring forth good fruit.
43	7:29 For he taught them as <i>one</i> having authority, and not as the scribes.
44	8:3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
45	8:9 For I am a man under authority, having soldiers under me: and I say to this <i>man,</i> Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it.</i>
46	8:10 When Jesus heard <i>it,</i> he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
47	8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with <i>his</i> word, and healed all that were sick:
48	8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare <i>our</i> sicknesses.
49	8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air <i>have</i> nests; but the Son of man hath not where to lay <i>his</i> head.
50	8:25 And his disciples came to <i>him,</i> and awoke him, saying, Lord, save us: we perish.
51	8:34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought <i>him</i> that he would depart out of their coasts.
52	9:3 And, behold, certain of the scribes said within themselves, This <i>man</i> blasphemeth.
53	9:5 For whether is easier, to say, <i>Thy</i> sins be forgiven thee; or to say, Arise, and walk?
54	9:8 But when the multitudes saw <i>it,</i> they marvelled, and glorified God, which had given such power unto men.
55	9:11 And when the Pharisees saw <i>it,</i> they said unto his disciples, Why eateth your Master with publicans and sinners?

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

56	9:12 But when Jesus heard <i>that</i> , he said unto them, They that be whole need not a physician, but they that are sick.
57	9:13 But go ye and learn what <i>that</i> meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
58	9:19 And Jesus arose, and followed him, and <i>so did</i> his disciples.
59	9:20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind <i>him</i> , and touched the hem of his garment:
60	9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, <i>Thou</i> Son of David, have mercy on us.
61	9:30 And their eyes were opened; and Jesus straightly charged them, saying, See <i>that</i> no man know <i>it</i> .
62	9:37 Then saith he unto his disciples, The harvest truly <i>is</i> plenteous, but the labourers <i>are</i> few;
63	10:1 And when he had called unto <i>him</i> his twelve disciples, he gave them power <i>against</i> unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
64	10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James <i>the son</i> of Zebedee, and John his brother;
65	10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James <i>the son</i> of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;
66	10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into <i>any</i> city of the Samaritans enter ye not:
67	10:10 Nor scrip for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
68	10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against <i>their</i> parents, and cause them to be put to death.
69	10:22 And ye shall be hated of all <i>men</i> for my name's sake: but he that endureth to the end shall be saved.
70	10:24 The disciple is not above <i>his</i> master, nor the servant above his lord.
71	10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more <i>shall they call</i> them of his household?
72	10:27 What I tell you in darkness, <i>that</i> speak ye in light: and what ye hear in the ear, <i>that</i> preach ye upon the housetops.
73	10:36 And a man's foes <i>shall be</i> they of his own household.
74	10:42 And whosoever shall give to drink unto one of these little ones a cup of cold <i>water</i> only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
75	11:6 And blessed is <i>he</i> , whosoever shall not be offended in me.
76	11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft <i>clothing</i> are in kings' houses.
77	11:10 For this is <i>he</i> , of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
78	11:14 And if ye will receive <i>it</i> , this is Elias, which was for to come.
79	11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and <i>he</i> to whomsoever the Son will reveal <i>him</i> .
80	11:28 Come unto me, all <i>ye</i> that labour and are heavy laden, and I will give you rest. For my yoke <i>is</i> easy, and my burden is light.
81	12:2 But when the Pharisees saw <i>it</i> , they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.
82	12:6 But I say unto you, That in this place is <i>one</i> greater than the temple.
83	12:7 But if ye had known what <i>this</i> meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
84	12:10 And, behold, there was a man which had <i>his</i> hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.
85	12:11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift <i>it</i> out?
86	12:13 Then saith he to the man, Stretch forth thine hand. And he stretched <i>it</i> forth; and it was restored whole, like as the other.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

87	12:15 But when Jesus knew <i>it</i> , he withdrew himself from thence: and great multitudes followed him, and he healed them all;
88	12:24 But when the Pharisees heard <i>it</i> , they said, This <i>fellow</i> doth not cast out devils, but by Beelzebub the prince of the devils.
89	12:27 And if I by Beelzebub cast out devils, by whom do your children cast <i>them</i> out? therefore they shall be your judges.
90	12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy <i>against</i> the <i>Holy</i> Ghost shall not be forgiven unto men.
91	12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the <i>world</i> to come.
92	12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by <i>his</i> fruit.
93	12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas <i>is</i> here.
94	12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon <i>is</i> here.
95	12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth <i>it</i> empty, swept, and garnished.
96	12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last <i>state</i> of that man is worse than the first. Even so shall it be also unto this wicked generation.
97	12:46 While he yet talked to the people, behold, <i>his</i> mother and his brethren stood without, desiring to speak with him.
98	13:4 And when he sowed, some <i>seeds</i> fell by the way side, and the fowls came and devoured them up:
99	13:15 For this people's heart is waxed gross, and <i>their</i> ears are dull of hearing, and their eyes they have closed; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and should understand with <i>their</i> heart, and should be converted, and I should heal them.
100	13:16 But blessed <i>are</i> your eyes, for they see: and your ears, for they hear.
101	13:17 For verily I say unto you, That many prophets and righteous <i>men</i> have desired to see <i>those things</i> which ye see, and have not seen <i>them</i> ; and to hear <i>those things</i> which ye hear, and have not heard <i>them</i> .
102	13:19 When any one heareth the word of the kingdom, and understandeth <i>it</i> not, then cometh the wicked <i>one</i> , and catcheth away that which was sown in his heart. This is he which received seed by the way side.
103	13:23 But he that received seed into the good ground is he that heareth the word, and understandeth <i>it</i> ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.
104	13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked <i>one</i> ;
105	13:52 Then said he unto them, Therefore every scribe <i>which is</i> instructed unto the kingdom of heaven is like unto a man <i>that is</i> an householder, which bringeth forth out of his treasure <i>things</i> new and old.
106	13:53 And it came to pass, <i>that</i> when Jesus had finished these parables, he departed thence.
107	13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this <i>man</i> this wisdom, and <i>these</i> mighty works?
108	13:56 And his sisters, are they not all with us? Whence then hath this <i>man</i> all these things?
109	14:3 For Herod had laid hold on John, and bound him, and put <i>him</i> in prison for Herodias' sake, his brother Philip's wife.
110	14:9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded <i>it</i> to be given <i>her</i> .
111	14:11 And his head was brought in a charger, and given to the damsel: and she brought <i>it</i> to her mother.
112	14:13 When Jesus heard <i>of it</i> , he departed thence by ship into a desert place apart: and when the people had heard <i>thereof</i> , they followed him on foot out of the cities.
113	14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to <i>his</i> disciples, and the disciples to the multitude.
114	14:31 And immediately Jesus stretched forth <i>his</i> hand, and caught him, and said unto him, O thou of little faith, and mother: and, He that curseth father or mother, let him die the death.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

115	15:5 But ye say, Whosoever shall say to <i>his</i> father or <i>his</i> mother, <i>It is</i> a gift, by whatsoever thou mightest be profited by me;
116	15:6 And honour not his father or his mother. <i>he shall be free.</i> Thus have ye made the commandment of God of none effect by your tradition.
117	15:7 <i>Ye</i> hypocrites, well did Esaias prophesy of you, saying,
118	15:8 This people draweth nigh unto me with their mouth, and honourest me with <i>their</i> lips; but their heart is far from me.
119	15:9 But in vain they do worship me, teaching <i>for</i> doctrines the commandments of men.
120	15:20 These are <i>the things</i> which defile a man: but to eat with unwashen hands defileth not a man.
121	15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, <i>thou</i> Son of David; my daughter is grievously vexed with a devil.
122	15:26 But he answered and said, It is not meet to take the children's bread, and to cast <i>it</i> to dogs.
123	15:28 Then Jesus answered and said unto her, O woman, great <i>is</i> thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
124	15:30 And great multitudes came unto him, having with them <i>those that were</i> lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
125	15:32 Then Jesus called his disciples <i>unto him</i> , and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
126	15:36 And he took the seven loaves and the fishes, and gave thanks, and brake <i>them</i> , and gave to his disciples, and the disciples to the multitude.
127	15:37 And they did all eat, and were filled: and they took up of the broken <i>meat</i> that was left seven baskets full.
128	16:2 He answered and said unto them, When it is evening, ye say, <i>It will be</i> fair weather: for the sky is red.
129	16:3 And in the morning, <i>It will be</i> foul weather to day: for the sky is red and lowring. O <i>ye</i> hypocrites, ye can discern the face of the sky; but can ye not <i>discern</i> the signs of the times?
130	16:7 And they reasoned among themselves, saying, <i>It is</i> because we have taken no bread.
131	16:8 <i>Which</i> when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
132	16:11 How is it that ye do not understand that I spake <i>it</i> not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
133	16:12 Then understood they how that he bade <i>them</i> not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
134	16:14 And they said, Some <i>say that thou art</i> John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
135	16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed <i>it</i> unto thee, but my Father which is in heaven.
136	16:24 Then said Jesus unto his disciples, If any <i>man</i> will come after me, let him deny himself, and take up his cross, and follow me.
137	17:6 And when the disciples heard <i>it</i> , they fell on their face, and were sore afraid.
138	17:14 And when they were come to the multitude, there came to him a <i>certain</i> man, kneeling down to him, and saying,
139	17:24 And when they were come to Capernaum, they that received tribute <i>money</i> came to Peter, and said, Doth not your master pay tribute?
140	18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and <i>that</i> he were drowned in the depth of the sea.
141	18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast <i>them</i> from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
142	18:9 And if thine eye offend thee, pluck it out, and cast <i>it</i> from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
143	18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that <i>sheep</i> , than of the ninety and nine which went not astray.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

144	18:16 But if he will not hear <i>thee, then</i> take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
145	18:17 And if he shall neglect to hear them, tell <i>it</i> unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
146	18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took <i>him</i> by the throat, saying, Pay me that thou owest.
147	19:1 And it came to pass, <i>that</i> when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;
148	19:4 And he answered and said unto them, Have ye not read, that he which made <i>them</i> at the beginning made them male and female,
149	19:9 And I say unto you, Whosoever shall put away his wife, except <i>it be</i> for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
150	19:10 His disciples say unto him, If the case of the man be so with <i>his</i> wife, it is not good to marry.
151	19:11 But he said unto them, All <i>men</i> cannot receive this saying, save <i>they</i> to whom it is given.
152	19:12 For there are some eunuchs, which were so born from <i>their</i> mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive <i>it</i> , let him receive <i>it</i> .
153	19:13 Then were there brought unto him little children, that he should put <i>his</i> hands on them, and pray: and the disciples rebuked them.
154	19:15 And he laid <i>his</i> hands on them, and departed thence.
155	19:17 And he said unto him, Why callest thou me good? <i>there is</i> none good but one, <i>that is</i> , God: but if thou wilt enter into life, keep the commandments.
156	19:19 Honour thy father and <i>thy</i> mother: and, Thou shalt love thy neighbor as thyself.
157	19:21 Jesus said unto him, If thou wilt be perfect, go <i>and</i> sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come <i>and</i> follow me.
158	19:25 When his disciples heard <i>it</i> , they were exceedingly amazed, saying, Who then can be saved?
159	19:26 But Jesus beheld <i>them</i> , and said unto them, With men this is impossible; but with God all things are possible.
160	19:30 But many <i>that are</i> first shall be last; and the last <i>shall be</i> first.
161	20:1 For the kingdom of heaven is like unto a man <i>that is</i> an householder, which went out early in the morning to hire labourers into his vineyard.
162	20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, <i>that</i> shall ye receive.
163	20:8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them <i>their</i> hire, beginning from the last unto the first.
164	20:9 And when they came that <i>were hired</i> about the eleventh hour, they received every man a penny.
165	20:12 Saying, These last have wrought <i>but</i> one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
166	20:14 Take <i>that</i> thine <i>is</i> , and go thy way: I will give unto this last, even as unto thee.
167	20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify <i>him</i> : and the third day he shall rise again.
168	20:20 Then came to him the mother of Zebedee's children with her sons, worshipping <i>him</i> , and desiring a certain thing of him.
169	20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but <i>it shall be given to them</i> for whom it is prepared of my Father.
170	20:24 And when the ten heard <i>it</i> , they were moved with indignation against the two brethren.
171	20:25 But Jesus called them <i>unto him</i> , and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

172	20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, <i>thou</i> Son of David.
173	20:31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, <i>thou</i> Son of David.
174	20:34 So Jesus had compassion <i>on them</i> , and touched their eyes: and immediately their eyes received sight, and they followed him.
175	21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose <i>them</i> , and bring <i>them</i> unto me.
176	21:3 And if any <i>man</i> say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
177	21:7 And brought the ass, and the colt, and put on them their clothes, and they set <i>him</i> thereon.
178	21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed <i>them</i> in the way.
179	21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed <i>is</i> he that cometh in the name of the Lord; Hosanna in the highest.
180	21:20 And when the disciples saw <i>it</i> , they marvelled, saying, How soon is the fig tree withered away!
181	21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this <i>which is done</i> to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.
182	21:28 But what think ye? A <i>certain</i> man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
183	21:30 And he came to the second, and said likewise. And he answered and said, I <i>go</i> , sir: and went not.
184	21:31 Whether of them twain did the will of <i>his</i> father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
185	21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen <i>it</i> , repented not afterward, that ye might believe him.
186	21:39 And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i> .
187	21:41 They say unto him, He will miserably destroy those wicked men, and will let out <i>his</i> vineyard unto other husbandmen, which shall render him the fruits in their seasons.
188	22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and <i>my</i> fatlings <i>are</i> killed, and all things <i>are</i> ready: come unto the marriage.
189	22:5 But they made light of <i>it</i> , and went their ways, one to his farm, another to his merchandise:
190	22:6 And the remnant took his servants, and entreated <i>them</i> spitefully, and slew <i>them</i> .
191	22:7 But when the king heard <i>thereof</i> , he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
192	22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast <i>him</i> into outer darkness; there shall be weeping and gnashing of teeth.
193	22:14 For many are called, but few <i>are</i> chosen.
194	22:15 Then went the Pharisees, and took counsel how they might entangle him in <i>his</i> talk.
195	22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any <i>man</i> : for thou regardest not the person of men.
196	22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, <i>ye</i> hypocrites?
197	22:20 And he saith unto them, Whose <i>is</i> this image and superscription?
198	22:22 When they had heard <i>these words</i> , they marvelled, and left him, and went their way.
199	22:33 And when the multitude heard <i>this</i> , they were astonished at his doctrine.
200	22:35 Then one of them, <i>which was</i> a lawyer, asked <i>him a question</i> , tempting him, and saying,
201	22:36 Master, which <i>is</i> the great commandment in the law?

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

202	22:39 And the second <i>is</i> like unto it, Thou shalt love thy neighbour as thyself.
203	22:42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son</i> of David.
204	22:46 And no man was able to answer him a word, neither durst any <i>man</i> from that day forth ask him any more <i>questions</i> .
205	23:3 All therefore whatsoever they bid you observe, <i>that</i> observe and do; but do not ye after their works: for they say, and do not.
206	23:4 For they bind heavy burdens and grievous to be borne, and lay <i>them</i> on men's shoulders; but they <i>themselves</i> will not move them with one of their fingers.
207	23:8 But be not ye called Rabbi: for one is your Master, <i>even</i> Christ; and all ye are brethren.
208	23:9 And call no <i>man</i> your father upon the earth: for one is your Father, which is in heaven.
209	23:10 Neither be ye called masters: for one is your Master, <i>even</i> Christ.
210	23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in <i>yourselves</i> , neither suffer ye them that are entering to go in.
211	23:16 Woe unto you, <i>ye</i> blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
212	23:17 <i>Ye</i> fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
213	23:19 <i>Ye</i> fools and blind: for whether <i>is</i> greater, the gift, or the altar that sanctifieth the gift?
214	23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier <i>matters</i> of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
215	23:24 <i>Ye</i> blind guides, which strain at a gnat, and swallow a camel.
216	23:26 <i>Thou</i> blind Pharisee, cleanse first that <i>which is</i> within the cup and platter, that the outside of them may be clean also.
217	23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead <i>men's</i> bones, and of all uncleanness.
218	23:33 <i>Ye</i> serpents, <i>ye</i> generation of vipers, how can ye escape the damnation of hell?
219	23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and <i>some</i> of them ye shall kill and crucify; and <i>some</i> of them shall ye scourge in your synagogues, and persecute <i>them</i> from city to city:
220	23:37 O Jerusalem, Jerusalem, <i>thou</i> that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under <i>her</i> wings, and ye would not!
221	23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed <i>is</i> he that cometh in the name of the Lord.
222	24:1 And Jesus went out, and departed from the temple: and his disciples came to <i>him</i> for to shew him the buildings of the temple.
223	24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what <i>shall be</i> the sign of thy coming, and of the end of the world?
224	24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all <i>these things</i> must come to pass, but the end is not yet.
225	24:8 All these <i>are</i> the beginning of sorrows.
226	24:23 Then if any man shall say unto you, Lo, here <i>is</i> Christ, or there; believe <i>it</i> not.
227	24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if <i>it were</i> possible, they shall deceive the very elect.
228	24:26 Wherefore if they shall say unto you, Behold, <i>he is</i> in the desert; go not forth: behold, he is in the secret chambers; believe <i>it</i> not.
229	24:33 So likewise ye, when ye shall see all these things, know that it is near, <i>even</i> at the doors.
230	24:36 But of that day and hour knoweth no <i>man</i> , no, not the angels of heaven, but my Father only.
231	24:37 But as the days of Noe <i>were</i> , so shall also the coming of the Son of man be.
232	24:41 Two <i>women shall be</i> grinding at the mill; the one shall be taken, and the other left.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

233	24:46 Blessed <i>is</i> that servant, whom his lord when he cometh shall find so doing.
234	24:49 And shall begin to smite <i>his</i> fellowservants, and to eat and drink with the drunken;
235	24:50 The lord of that servant shall come in a day when he looketh not for <i>him</i> , and in an hour that he is not aware of,
236	24:51 And shall cut him asunder, and appoint <i>him</i> his portion with the hypocrites: there shall be weeping and gnashing of teeth.
237	25:2 And five of them were wise, and five <i>were</i> foolish.
238	25:3 They that <i>were</i> foolish took their lamps, and took no oil with them:
239	25:9 But the wise answered, saying, <i>Not so</i> ; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
240	25:14 For <i>the kingdom of heaven is</i> as a man travelling into a far country, <i>who</i> called his own servants, and delivered unto them his goods.
241	25:16 Then he that had received the five talents went and traded with the same, and made <i>them</i> other five talents.
242	25:17 And likewise he that <i>had received</i> two, he also gained other two.
243	25:21 His lord said unto him, Well done, <i>thou</i> good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
244	25:25 And I was afraid, and went and hid thy talent in the earth: lo, <i>there</i> thou hast <i>that is</i> thine.
245	25:26 His lord answered and said unto him, <i>Thou</i> wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
246	25:27 Thou oughtest therefore to have put my money to the exchangers, and <i>then</i> at my coming I should have received mine own with usury.
247	25:28 Take therefore the talent from him, and give <i>it</i> unto him which hath ten talents.
248	25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth <i>his</i> sheep from the goats:
249	25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed <i>thee?</i> or thirsty, and gave <i>thee</i> drink?
250	25:38 When saw we thee a stranger, and took <i>thee</i> in? or naked, and clothed <i>thee?</i>
251	25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done <i>it</i> unto one of the least of these my brethren, ye have done <i>it</i> unto me.
252	25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did <i>it</i> not to one of the least of these, ye did <i>it</i> not to me.
253	26:2 Ye know that after two days is <i>the feast of</i> the passover, and the Son of man is betrayed to be crucified.
254	26:4 And consulted that they might take Jesus by subtilty, and kill <i>him</i> .
255	26:5 But they said, Not on the feast <i>day</i> , lest there be an uproar among the people.
256	26:7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat <i>at meat</i> .
257	26:8 But when his disciples saw <i>it</i> , they had indignation, saying, To what purpose <i>is</i> this waste?
258	26:10 When Jesus understood <i>it</i> , he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
259	26:12 For in that she hath poured this ointment on my body, she did <i>it</i> for my burial.
260	26:13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, <i>there</i> shall also this, that this woman hath done, be told for a memorial of her.
261	26:15 And said <i>unto them</i> , What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
262	26:17 Now the first <i>day</i> of <i>the feast of</i> unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
263	26:23 And he answered and said, He that dippeth <i>his</i> hand with me in the dish, the same shall betray me.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

264	26:26 And as they were eating, Jesus took bread, and blessed <i>it</i> , and brake <i>it</i> , and gave <i>it</i> to the disciples, and said, Take, eat; this is my body.
265	26:27 And he took the cup, and gave thanks, and gave <i>it</i> to them, saying, Drink ye all of it;
266	26:33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, <i>yet</i> will I never be offended.
267	26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou <i>wilt</i> .
268	26:41 Watch and pray, that ye enter not into temptation: the spirit indeed <i>is</i> willing, but the flesh <i>is</i> weak.
269	26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take <i>your</i> rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
270	26:51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.
271	26:57 And they that had laid hold on Jesus led <i>him</i> away to Caiaphas the high priest, where the scribes and the elders were assembled.
272	26:60 But found none: yea, though many false witnesses came, <i>yet</i> found they none. At the last came two false witnesses,
273	26:61 And said, This <i>fellow</i> said, I am able to destroy the temple of God, and to build it in three days.
274	26:62 And the high priest arose, and said unto him, Answerest thou nothing? what <i>is it which</i> these witness against thee?
275	26:67 Then did they spit in his face, and buffeted him; and others smote <i>him</i> with the palms of their hands,
276	26:70 But he denied before <i>them</i> all, saying, I know not what thou sayest.
277	26:71 And when he was gone out into the porch, another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth.
278	26:73 And after a while came unto <i>him</i> they that stood by, and said to Peter, Surely thou also art <i>one</i> of them; for thy speech bewrayeth thee.
279	26:74 Then began he to curse and to swear, <i>saying</i> , I know not the man. And immediately the cock crew.
280	27:2 And when they had bound him, they led <i>him</i> away, and delivered him to Pontius Pilate the governor.
281	27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What <i>is that</i> to us? See thou <i>to that</i> .
282	27:15 Now at <i>that</i> feast the governor was wont to release unto the people a prisoner, whom they would.
283	27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? <i>They</i> all say unto him, Let him be crucified.
284	27:24 When Pilate saw that he could prevail nothing, but <i>that</i> rather a tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this just person: see ye <i>to it</i> .
285	27:25 Then answered all the people, and said, His blood <i>be</i> on us, and on our children.
286	27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered <i>him</i> to be crucified.
287	27:27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band <i>of soldiers</i> .
288	27:29 And when they had platted a crown of thorns, they put <i>it</i> upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
289	27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify <i>him</i> .
290	27:34 They gave him vinegar to drink mingled with gall: and when he had tasted <i>thereof</i> , he would not drink.
291	27:40 And saying, Thou that destroyest the temple, and buildest <i>it</i> in three days, save thyself. If thou be the Son of God, come down from the cross.
292	27:41 Likewise also the chief priests mocking <i>him</i> , with the scribes and elders, said,
293	27:47 Some of them that stood there, when they heard <i>that</i> , said, This <i>man</i> calleth for Elias.
294	27:48 And straightway one of them ran, and took a sponge, and filled <i>it</i> with vinegar, and put <i>it</i> on a reed, and gave him to drink.
295	27:65 Pilate said unto them, Ye have a watch: go your way, make <i>it</i> as sure as ye can.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

296	28:1 In the end of the sabbath, as it began to dawn toward the first <i>day</i> of the week, came Mary Magdalene and the other Mary to see the sepulchre.
297	28:4 And for fear of him the keepers did shake, and became as dead <i>men</i> .
298	28:13 Saying, Say ye, His disciples came by night, and stole him <i>away</i> while we slept.
299	28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, <i>even</i> unto the end of the world. Amen.
The Gospel According to St. Mark	
300	1:11 And there came a voice from heaven, <i>saying</i> , Thou art my beloved Son, in whom I am well pleased.
301	1:19 And when he had gone a little farther thence, he saw James the <i>SON</i> of Zebedee, and John his brother, who also were in the ship mending their nets.
302	1:24 Saying, Let <i>us</i> alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
303	1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine <i>is</i> this? for with authority commandeth he even the unclean spirits, and they do obey him.
304	1:37 And when they had found him, they said unto him, All <i>men</i> seek for thee.
305	1:41 And Jesus, moved with compassion, put forth <i>his</i> hand, and touched him, and saith unto him, I will; be thou clean.
306	1:45 But he went out, and began to publish <i>it</i> much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.
307	2:1 And again he entered into Capernaum, after <i>some</i> days; and it was noised that he was in the house.
308	2:2 And straightway many were gathered together, insomuch that there was no room to receive <i>them</i> , no, not so much as about the door: and he preached the word unto them.
309	2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken <i>it</i> up, they let down the bed wherein the sick of the palsy lay.
310	2:7 Why doth this <i>man</i> thus speak blasphemies? who can forgive sins but God only?
311	2:9 Whether is it easier to say to the sick of the palsy, <i>Thy</i> sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
312	2:14 And as he passed by, he saw Levi the <i>SON</i> of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
313	2:17 When Jesus heard <i>it</i> , he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
314	3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched <i>it</i> out: and his hand was restored whole as the other.
315	3:8 And from Jerusalem, and from Idumaea, and <i>from</i> beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.
316	3:13 And he goeth up into a mountain, and calleth <i>unto him</i> whom he would: and they came unto him.
317	3:17 And James the <i>SON</i> of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:
318	3:18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>SON</i> of Alphaeus, and Thaddaeus, and Simon the Canaanite,
319	3:21 And when his friends heard <i>of it</i> , they went out to lay hold on him: for they said, He is beside himself.
320	3:23 And he called them <i>unto him</i> , and said unto them in parables, How can Satan cast out Satan?
321	4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these <i>things</i> are done in parables:
322	4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and <i>their</i> sins should be forgiven them.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

323	4:20 And these are they which are sown on good ground; such as hear the word, and receive <i>it</i> , and bring forth fruit, some thirtyfold, some sixty, and some an hundred.
324	4:31 <i>It is</i> like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
325	4:33 And with many such parables spake he the word unto them, as they were able to hear <i>it</i> .
326	5:3 Who had <i>his</i> dwelling among the tombs; and no man could bind him, no, not with chains:
327	5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any <i>man</i> tame him.
328	5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, <i>thou</i> Son of the most high God? I adjure thee by God, that thou torment me not.
329	5:8 For he said unto him, Come out of the man, <i>thou</i> unclean spirit.
330	5:9 And he asked him, What <i>is</i> thy name? And he answered, saying, My name <i>is</i> Legion: for we are many.
331	5:14 And they that fed the swine fled, and told <i>it</i> in the city, and in the country. And they went out to see what it was that was done.
332	5:16 And they that saw <i>it</i> told them how it befell to him that was possessed with the devil, and <i>also</i> concerning the swine.
333	5:20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all <i>men</i> did marvel.
334	5:23 And besought him greatly, saying, My little daughter lieth at the point of death: <i>I pray thee</i> , come and lay thy hands on her, that she may be healed; and she shall live.
335	5:24 And <i>Jesus</i> went with him; and much people followed him, and thronged him.
336	5:29 And straightway the fountain of her blood was dried up; and she felt in <i>her</i> body that she was healed of that plague.
337	5:35 While he yet spake, there came from the ruler of the synagogue's <i>house certain</i> which said, Thy daughter is dead: why troublest thou the Master any further?
338	5:42 And straightway the damsel arose, and walked; for she was <i>of the age</i> of twelve years. And they were astonished with a great astonishment.
339	6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing <i>him</i> were astonished, saying, From whence hath this <i>man</i> these things? and what wisdom <i>is</i> this which is given unto him, that even such mighty works are wrought by his hands?
340	6:5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed <i>them</i> .
341	6:7 And he called <i>unto him</i> the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;
342	6:8 And commanded them that they should take nothing for <i>their</i> journey, save a staff only; no scrip, no bread, no money in <i>their</i> purse:
343	6:9 But <i>be</i> shod with sandals; and not put on two coats.
344	6:13 And they cast out many devils, and anointed with oil many that were sick, and healed <i>them</i> .
345	6:14 And king Herod heard <i>of him</i> ; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.
346	6:16 But when Herod heard <i>thereof</i> , he said, It is John, whom I beheaded: he is risen from the dead.
347	6:21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief <i>estates</i> of Galilee;
348	6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give <i>it</i> thee.
349	6:23 And he sware unto her, Whatsoever thou shalt ask of me, I will give <i>it</i> thee, unto the half of my kingdom.
350	6:26 And the king was exceeding sorry; <i>yet</i> for his oath's sake, and for their sakes which sat with him, he would not reject her.
351	6:29 And when his disciples heard <i>of it</i> , they came and took up his corpse, and laid it in a tomb.
352	6:35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time <i>is</i> far passed:
353	6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave <i>them</i> to his disciples to set before them; and the two fishes divided he among them all.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

354	6:52 For they considered not <i>the miracle</i> of the loaves: for their heart was hardened.
355	7:3 For the Pharisees, and all the Jews, except they wash <i>their</i> hands oft, eat not, holding the tradition of the elders.
356	7:4 And <i>when they come</i> from the market, except they wash, they eat not. And many other things there be, which they have received to hold, <i>as</i> the washing of cups, and pots, brasen vessels, and of tables.
357	7:6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with <i>their</i> lips, but their heart is far from me.
358	7:7 Howbeit in vain do they worship me, teaching <i>for</i> doctrines the commandments of men.
359	7:8 For laying aside the commandment of God, ye hold the tradition of men, <i>as</i> the washing of pots and cups: and many other such like things ye do.
360	7:11 But ye say, If a man shall say to his father or mother, <i>It is</i> Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; <i>he shall be free.</i>
361	7:14 And when he had called all the people <i>unto him</i> , he said unto them, Hearken unto me every one <i>of you</i> , and understand:
362	7:18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, <i>it</i> cannot defile him;
363	7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know <i>it</i> : but he could not be hid.
364	7:25 For a <i>certain</i> woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:
365	7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast <i>it</i> unto the dogs.
366	7:36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published <i>it</i> ;
367	8:1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples <i>unto him</i> , and saith unto them,
368	8:4 And his disciples answered him, From whence can a man satisfy these <i>men</i> with bread here in the wilderness?
369	8:6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before <i>them</i> ; and they did set <i>them</i> before the people.
370	8:7 And they had a few small fishes: and he blessed, and commanded to set them also before <i>them</i> .
371	8:8 So they did eat, and were filled: and they took up of the broken <i>meat</i> that was left seven baskets.
372	8:14 Now <i>the disciples</i> had forgotten to take bread, neither had they in the ship with them more than one loaf.
373	8:15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and <i>of</i> the leaven of Herod.
374	8:16 And they reasoned among themselves, saying, <i>It is</i> because we have no bread.
375	8:17 And when Jesus knew <i>it</i> , he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?
376	8:25 After that he put <i>his</i> hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
377	8:26 And he sent him away to his house, saying, Neither go into the town, nor tell <i>it</i> to any in the town.
378	8:28 And they answered, John the Baptist: but some <i>say</i> , Elias; and others, One of the prophets.
379	8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and <i>of</i> the chief priests, and scribes, and be killed, and after three days rise again.
380	8:34 And when he had called the people <i>unto him</i> with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
381	9:2 And after six days Jesus taketh <i>with him</i> Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.
382	9:14 And when he came to <i>his</i> disciples, he saw a great multitude about them, and the scribes questioning with them.
383	9:15 And straightway all the people, when they beheld him, were greatly amazed, and running to <i>him</i> saluted him.
384	9:23 Jesus said unto him, If thou canst believe, all things <i>are</i> possible to him that believeth.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

385	9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, <i>Thou</i> dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
386	9:26 And <i>the spirit</i> cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
387	9:30 And they departed thence, and passed through Galilee; and he would not that any man should know <i>it</i> .
388	9:34 But they held their peace: for by the way they had disputed among themselves, who <i>should be</i> the greatest.
389	9:35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, <i>the same</i> shall be last of all, and servant of all.
390	9:42 And whosoever shall offend one of <i>these</i> little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
391	9:50 Salt <i>is</i> good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.
392	10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away <i>his</i> wife? tempting him.
393	10:4 And they said, Moses suffered to write a bill of divorcement, and to put <i>her</i> away.
394	10:10 And in the house his disciples asked him again of the same <i>matter</i> .
395	10:13 And they brought young children to him, that he should touch them: and <i>his</i> disciples rebuked those that brought <i>them</i> .
396	10:14 But when Jesus saw <i>it</i> , he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
397	10:16 And he took them up in his arms, put <i>his</i> hands upon them, and blessed them.
398	10:18 And Jesus said unto him, Why callest thou me good? <i>there is</i> none good but one, <i>that is</i> , God.
399	10:27 And Jesus looking upon them saith, With men <i>it is</i> impossible, but not with God: for with God all things are possible.
400	10:31 But many <i>that are</i> first shall be last; and the last first.
401	10:33 <i>Saying</i> , Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:
402	10:40 But to sit on my right hand and on my left hand is not mine to give; but <i>it shall be given to them</i> for whom it is prepared.
403	10:41 And when the ten heard <i>it</i> , they began to be much displeased with James and John.
404	10:42 But Jesus called them <i>to him</i> , and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
405	10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, <i>thou</i> Son of David, have mercy on me.
406	10:48 And many charged him that he should hold his peace: but he cried the more a great deal, <i>Thou</i> Son of David, have mercy on me.
407	11:2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring <i>him</i> .
408	11:8 And many spread their garments in the way: and others cut down branches off the trees, and strawed <i>them</i> in the way.
409	11:9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed <i>is</i> he that cometh in the name of the Lord:
410	11:10 Blessed <i>be</i> the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.
411	11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not <i>yet</i> . 11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard <i>it</i> .
412	11:16 And would not suffer that any man should carry <i>any</i> vessel through the temple.
413	11:18 And the scribes and chief priests heard <i>it</i> , and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.
414	11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive <i>them</i> , and ye shall have <i>them</i> .
415	11:30 The baptism of John, was <i>it</i> from heaven, or of men? answer me.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

416	11:32 But if we shall say, Of men; they feared the people: for all <i>men</i> counted John, that he was a prophet indeed.
417	12:1 And he began to speak unto them by parables. A <i>certain</i> man planted a vineyard, and set an hedge about <i>it</i> , and digged <i>a place for</i> the winefat, and built a tower, and let it out to husbandmen, and went into a far country.
418	12:3 And they caught <i>him</i> , and beat him, and sent <i>him</i> away empty.
419	12:4 And again he sent unto them another servant; and at him they cast stones, and wounded <i>him</i> in the head, and sent <i>him</i> away shamefully handled.
420	12:8 And they took him, and killed <i>him</i> , and cast <i>him</i> out of the vineyard.
421	12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in <i>his</i> words.
422	12:15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see <i>it</i> .
423	12:16 And they brought <i>it</i> . And he saith unto them, Whose <i>is</i> this image and superscription? And they said unto him, Caesar's.
424	12:19 Master, Moses wrote unto us, If a man's brother die, and leave <i>his</i> wife <i>behind him</i> , and leave no children, that his brother should take his wife, and raise up seed unto his brother.
425	12:26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I <i>am</i> the God of Abraham, and the God of Isaac, and the God of Jacob?
426	12:29 And Jesus answered him, The first of all the commandments <i>is</i> , Hear, O Israel; The Lord our God is one Lord:
427	12:31 And the second <i>is</i> like, <i>namely</i> this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
428	12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love <i>his</i> neighbour as himself, is more than all whole burnt offerings and sacrifices.
429	12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him <i>any question</i> .
430	12:37 David therefore himself calleth him Lord; and whence is he <i>then</i> his son? And the common people heard him gladly.
431	12:38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and <i>love</i> salutations in the marketplaces,
432	12:43 And he called <i>unto him</i> his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:
433	12:44 For all <i>they</i> did cast in of their abundance; but she of her want did cast in all that she had, <i>even</i> all her living.
434	13:1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings <i>are here!</i>
435	13:4 Tell us, when shall these things be? and what <i>shall be</i> the sign when all these things shall be fulfilled?
436	13:5 And Jesus answering them began to say, Take heed lest any <i>man</i> deceive you:
437	13:6 For many shall come in my name, saying, I am <i>Christ</i> ; and shall deceive many.
438	13:7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for <i>such things</i> must needs be; but the end <i>shall not be</i> yet.
439	13:8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these <i>are</i> the beginnings of sorrows.
440	13:11 But when they shall lead <i>you</i> , and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.
441	13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against <i>their</i> parents, and shall cause them to be put to death.
442	13:13 And ye shall be hated of all <i>men</i> for my name's sake: but he that shall endure unto the end, the same shall be saved.
443	13:15 And let him that is on the housetop not go down into the house, neither enter <i>therein</i> , to take any thing out of his house:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

444	13:19 For <i>in</i> those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
445	13:21 And then if any man shall say to you, Lo, here <i>is</i> Christ; or, lo, <i>he is</i> there; believe <i>him</i> not:
446	13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if <i>it were</i> possible, even the elect.
447	13:29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, <i>even</i> at the doors.
448	13:32 But of that day and <i>that</i> hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
449	13:34 <i>For the Son of man is</i> as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
450	14:1 After two days was <i>the feast of</i> the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put <i>him</i> to death.
451	14:2 But they said, Not on the feast <i>day</i> , lest there be an uproar of the people.
452	14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured <i>it</i> on his head.
453	14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, <i>this</i> also that she hath done shall be spoken of for a memorial of her.
454	14:11 And when they heard <i>it</i> , they were glad, and promised to give him money. And he sought how he might conveniently betray him.
455	14:15 And he will shew you a large upper room furnished <i>and</i> prepared: there make ready for us.
456	14:19 And they began to be sorrowful, and to say unto him one by one, <i>Is</i> it I? and another <i>said</i> , <i>Is</i> it I?
457	14:20 And he answered and said unto them, <i>It is</i> one of the twelve, that dippeth with me in the dish.
458	14:22 And as they did eat, Jesus took bread, and blessed, and brake <i>it</i> , and gave to them, and said, Take, eat: this is my body.
459	14:23 And he took the cup, and when he had given thanks, he gave <i>it</i> to them: and they all drank of it.
460	14:29 But Peter said unto him, Although all shall be offended, yet <i>will</i> not I.
461	14:30 And Jesus saith unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.
462	14:36 And he said, Abba, Father, all things <i>are</i> possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.
463	14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly <i>is</i> ready, but the flesh <i>is</i> weak.
464	14:41 And he cometh the third time, and saith unto them, Sleep on now, and take <i>your</i> rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
465	14:44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.
466	14:48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and <i>with</i> staves to take me?
467	14:51 And there followed him a certain young man, having a linen cloth cast about <i>his</i> naked <i>body</i> ; and the young men laid hold on him:
468	14:60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what <i>is it which</i> these witness against thee?
469	14:69 And a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them.
470	14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art <i>one</i> of them: for thou art a Galilaean, and thy speech agreeth <i>thereto</i> .
471	14:71 But he began to curse and to swear, <i>saying</i> , I know not this man of whom ye speak.
472	15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried <i>him</i> away, and delivered <i>him</i> to Pilate.
473	15:2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest <i>it</i> .

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

474	15:6 Now at <i>that</i> feast he released unto them one prisoner, whomsoever they desired.
475	15:7 And there was <i>one</i> named Barabbas, <i>which lay</i> bound with them that had made insurrection with him, who had committed murder in the insurrection.
476	15:8 And the multitude crying aloud began to desire <i>him to do</i> as he had ever done unto them.
477	15:12 And Pilate answered and said again unto them, What will ye then that I shall do <i>unto him</i> whom ye call the King of the Jews?
478	15:15 And <i>SO</i> Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged <i>him</i> , to be crucified.
479	15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his <i>head</i> ,
480	15:19 And they smote him on the head with a reed, and did spit upon him, and bowing <i>their</i> knees worshipped him.
481	15:23 And they gave him to drink wine mingled with myrrh: but he received <i>it</i> not.
482	15:29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest <i>it</i> in three days,
483	15:35 And some of them that stood by, when they heard <i>it</i> , said, Behold, he calleth Elias.
484	15:36 And one ran and filled a sponge full of vinegar, and put <i>it</i> on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.
485	15:44 And Pilate marvelled if he were already dead: and calling <i>unto him</i> the centurion, he asked him whether he had been any while dead.
486	15:45 And when he knew <i>it</i> of the centurion, he gave the body to Joseph.
487	15:47 And Mary Magdalene and Mary <i>the mother</i> of Josès beheld where he was laid.
488	16:1 And when the sabbath was past, Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, had bought sweet spices, that they might come and anoint him.
489	16:2 And very early in the morning the first <i>day</i> of the week, they came unto the sepulchre at the rising of the sun.
490	16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any <i>man</i> ; for they were afraid.
491	16:9 Now when <i>Jesus</i> was risen early the first <i>day</i> of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
492	16:10 <i>And</i> she went and told them that had been with him, as they mourned and wept.
493	16:13 And they went and told <i>it</i> unto the residue: neither believed they them.
494	16:20 And they went forth, and preached every where, the Lord working with <i>them</i> , and confirming the word with signs following. Amen.
The Gospel According to St. Luke	
495	1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife <i>WAS</i> of the daughters of Aaron, and her name <i>WAS</i> Elisabeth.
496	1:7 And they had no child, because that Elisabeth was barren, and they both were <i>now</i> well stricken in years.
497	1:12 And when Zacharias saw <i>him</i> , he was troubled, and fear fell upon him.
498	1:25 Thus hath the Lord dealt with me in the days wherein he looked on <i>me</i> , to take away my reproach among men.
499	1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name <i>WAS</i> Mary.
500	1:28 And the angel came in unto her, and said, Hail, <i>thou that art</i> highly favoured, the Lord <i>is</i> with thee: blessed <i>art</i> thou among women.
501	1:29 And when she saw <i>him</i> , she was troubled at his saying, and cast in her mind what manner of salutation this should be.
502	1:42 And she spake out with a loud voice, and said, Blessed <i>art</i> thou among women, and blessed <i>is</i> the fruit of thy womb.
503	1:43 And whence <i>is</i> this to me, that the mother of my Lord should come to me?

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

504	1:45 And blessed <i>is</i> she that believed: for there shall be a performance of those things which were told her from the Lord.
505	1:49 For he that is mighty hath done to me great things; and holy <i>is</i> his name.
506	1:50 And his mercy <i>is</i> on them that fear him from generation to generation.
507	1:52 He hath put down the mighty from <i>their</i> seats, and exalted them of low degree.
508	1:54 He hath holpen his servant Israel, in remembrance of <i>his</i> mercy;
509	1:60 And his mother answered and said, Not <i>so</i> ; but he shall be called John.
510	1:64 And his mouth was opened immediately, and his tongue <i>loosed</i> , and he spake, and praised God.
511	1:66 And all they that heard <i>them</i> laid <i>them</i> up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
512	1:68 Blessed <i>be</i> the Lord God of Israel; for he hath visited and redeemed his people,
513	1:72 To perform the mercy <i>promised</i> to our fathers, and to remember his holy
514	1:79 To give light to them that sit in darkness and <i>in</i> the shadow of death, to guide our feet into the way of peace.
515	2:2 (<i>And</i> this taxing was first made when Cyrenius was governor of Syria.)
516	2:12 And this <i>shall be</i> a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
517	2:17 And when they had seen <i>it</i> , they made known abroad the saying which was told them concerning this child.
518	2:18 And all they that heard <i>it</i> wondered at those things which were told them by the shepherds.
519	2:19 But Mary kept all these things, and pondered <i>them</i> in her heart.
520	2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present <i>him</i> to the Lord;
521	2:25 And, behold, there was a man in Jerusalem, whose name <i>was</i> Simeon; and the same man <i>was</i> just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
522	2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this <i>child</i> is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
523	2:37 And she <i>was</i> a widow of about fourscore and four years, which departed not from the temple, but served <i>God</i> with fastings and prayers night and day.
524	2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not <i>of it</i> .
525	2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among <i>their</i> kinsfolk and acquaintance.
526	3:5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways <i>shall be</i> made smooth;
527	3:8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you, That God is able of these stones to raise up children unto Abraham.
528	3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> falsely; and be content with your wages.
529	3:16 John answered, saying unto <i>them</i> all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:
530	3:17 Whose fan <i>is</i> in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.
531	3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was <i>the son</i> of Heli,
532	3:24 Which was <i>the son</i> of Matthat, which was <i>the son</i> of Levi, which was <i>the son</i> of Melchi, which was <i>the son</i> of Janna, which was <i>the son</i> of Joseph,

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

533	3:25 Which was <i>the son</i> of Mattathias, which was <i>the son</i> of Amos, which was <i>the son</i> of Naum, which was <i>the son</i> of Esli, which was <i>the son</i> of Nagge.
534	3:26 Which was <i>the son</i> of Maath, which was <i>the son</i> of Mattathias, which was <i>the son</i> of Semei, which was <i>the son</i> of Joseph, which was <i>the son</i> of Juda.
535	3:27 Which was <i>the son</i> of Joanna, which was <i>the son</i> of Rhesa, which was <i>the son</i> of Zorobabel, which was <i>the son</i> of Salathiel, which was <i>the son</i> of Neri.
536	3:28 Which was <i>the son</i> of Melchi, which was <i>the son</i> of Addi, which was <i>the son</i> of Cosam, which was <i>the son</i> of Elmodam, which was <i>the son</i> of Er.
537	3:29 Which was <i>the son</i> of Jose, which was <i>the son</i> of Eliezer, which was <i>the son</i> of Jorim, which was <i>the son</i> of Matthat, which was <i>the son</i> of Levi.
538	3:30 Which was <i>the son</i> of Simeon, which was <i>the son</i> of Juda, which was <i>the son</i> of Joseph, which was <i>the son</i> of Jonan, which was <i>the son</i> of Eliakim.
539	3:31 Which was <i>the son</i> of Melea, which was <i>the son</i> of Menan, which was <i>the son</i> of Mattatha, which was <i>the son</i> of Nathan, which was <i>the son</i> of David.
540	3:32 Which was <i>the son</i> of Jesse, which was <i>the son</i> of Obed, which was <i>the son</i> of Booz, which was <i>the son</i> of Salmon, which was <i>the son</i> of Naasson.
541	3:33 Which was <i>the son</i> of Aminadab, which was <i>the son</i> of Aram, which was <i>the son</i> of Esrom, which was <i>the son</i> of Phares, which was <i>the son</i> of Juda.
542	3:34 Which was <i>the son</i> of Jacob, which was <i>the son</i> of Isaac, which was <i>the son</i> of Abraham, which was <i>the son</i> ----- of Thara, which was <i>the son</i> of Nachor.
543	3:35 Which was <i>the son</i> of Saruch, which was <i>the son</i> of Ragau, which was <i>the son</i> of Phalec, which was <i>the son</i> of Heber, which was <i>the son</i> of Sala.
544	3:36 Which was <i>the son</i> of Cainan, which was <i>the son</i> of Arphaxad, which was <i>the son</i> of Sem, which was <i>the son</i> of Noe, which was <i>the son</i> of Lamech.
545	3:37 Which was <i>the son</i> of Mathusala, which was <i>the son</i> of Enoch, which was <i>the son</i> of Jared, which was <i>the son</i> of Maleleel, which was <i>the son</i> of Cainan.
546	3:38 Which was <i>the son</i> of Enos, which was <i>the son</i> of Seth, which was <i>the son</i> of Adam, which was <i>the son</i> of God.
547	4:11 And in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
548	4:20 And he closed the book, and he gave <i>it</i> again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
549	4:26 But unto none of them was Elias sent, save unto Sarepta, <i>a city</i> of Sidon, unto a woman <i>that was</i> a widow.
550	4:34 Saying, Let <i>us</i> alone; what have we to do with thee, <i>thou</i> Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.
551	4:36 And they were all amazed, and spake among themselves, saying, What a word <i>is</i> this! for with authority and power he commandeth the unclean spirits, and they come out.
552	4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.
553	5:2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets.
554	5:7 And they beckoned unto <i>their</i> partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

555	5:8 When Simon Peter saw <i>it</i> , he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
556	5:10 And so <i>was</i> also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
557	5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
558	5:13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.
559	5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.
560	5:18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought <i>means</i> to bring him in, and to lay <i>him</i> before him.
561	5:19 And when they could not find by what <i>way</i> they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.
562	5:33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but thine eat and drink?
563	5:36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was <i>taken</i> out of the new agreeth not with the old.
564	5:39 No man also having drunk old <i>wine</i> straightway desireth new: for he saith, The old is better.
565	6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing <i>them</i> in <i>their</i> hands.
566	6:9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy <i>it</i> ?
567	6:13 And when it was day, he called <i>unto him</i> his disciples: and of them he chose twelve, whom also he named apostles;
568	6:15 Matthew and Thomas, James the <i>son</i> of Alphaeus, and Simon called Zelotes,
569	6:16 And Judas <i>the brother</i> of James, and Judas Iscariot, which also was the traitor.
570	6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed <i>them</i> all.
571	6:20 And he lifted up his eyes on his disciples, and said, Blessed <i>be ye</i> poor: for yours is the kingdom of God.
572	6:21 Blessed <i>are ye</i> that hunger now: for ye shall be filled. Blessed <i>are ye</i> that weep now: for ye shall laugh.
573	6:22 Blessed are ye, when men shall hate you, and when they shall separate you <i>from their company</i> , and shall reproach <i>you</i> , and cast out your name as evil, for the Son of man's sake.
574	6:23 Rejoice ye in that day, and leap for joy: for, behold, your reward <i>is</i> great in heaven: for in the like manner did their fathers unto the prophets.
575	6:29 And unto him that smiteth thee on the <i>one</i> cheek offer also the other; and him that taketh away thy cloke forbid not <i>to take thy</i> coat also.
576	6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask <i>them</i> not again.
577	6:34 And if ye lend <i>to them</i> of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again.
578	6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and <i>to</i> the evil.
579	7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it</i> .
580	7:14 And he came and touched the bier: and they that bare <i>him</i> stood still. And he said, Young man, I say unto thee, Arise.
581	7:19 And John calling <i>unto him</i> two of his disciples sent <i>them</i> to Jesus, saying, Art thou he that should come? or look we for another?
582	7:21 And in that same hour he cured many of <i>their</i> infirmities and plagues, and of evil spirits; and unto many <i>that were</i> blind he gave sight.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

583	7:23 And blessed is <i>he</i> , whosoever shall not be offended in me.
584	7:27 This is <i>he</i> , of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
585	7:29 And all the people that heard <i>him</i> , and the publicans, justified God, being baptized with the baptism of John.
586	7:37 And, behold, a woman in the city, which was a sinner, when she knew that <i>Jesus</i> sat at meat in the Pharisee's house, brought an alabaster box of ointment,
587	7:38 And stood at his feet behind <i>him</i> weeping, and began to wash his feet with tears, and did wipe <i>them</i> with the hairs of her head, and kissed his feet, and anointed <i>them</i> with the ointment.
588	7:39 Now when the Pharisee which had bidden him saw <i>it</i> , he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman <i>this is</i> that toucheth him: for she is a sinner.
589	7:43 Simon answered and said, I suppose that <i>he</i> , to whom he forgave most. And he said unto him, Thou hast rightly judged.
590	7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped <i>them</i> with the hairs of her head.
591	7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, <i>the same</i> loveth little.
592	8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve <i>were</i> with him,
593	8:13 They on the rock <i>are they</i> , which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
594	8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of <i>this</i> life, and bring no fruit to perfection.
595	8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep <i>it</i> , and bring forth fruit with patience.
596	8:16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth <i>it</i> under a bed; but setteth <i>it</i> on a candlestick, that they which enter in may see the light.
597	8:17 For nothing is secret, that shall not be made manifest; neither <i>any thing</i> hid, that shall not be known and come abroad.
598	8:19 Then came to him <i>his</i> mother and his brethren, and could not come at him for the press.
599	8:20 And it was told him <i>by certain</i> which said, Thy mother and thy brethren stand without, desiring to see thee.
600	8:23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled <i>with water</i> , and were in jeopardy.
601	8:27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in <i>any</i> house, but in the tombs.
602	8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, <i>thou</i> Son of God most high? I beseech thee, torment me not.
603	8:34 When they that fed <i>them</i> saw what was done, they fled, and went and told <i>it</i> in the city and in the country.
604	8:36 They also which saw <i>it</i> told them by what means he that was possessed of the devils was healed.
605	8:40 And it came to pass, that, when Jesus was returned, the people <i>gladly</i> received him: for they were all waiting for him.
606	8:44 Came behind <i>him</i> , and touched the border of his garment: and immediately her issue of blood stanchèd.
607	8:45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press <i>thee</i> , and sayest thou, Who touched me?
608	8:49 While he yet spake, there cometh one from the ruler of the synagogue's <i>house</i> , saying to him, Thy daughter is dead; trouble not the Master.
609	8:50 But when Jesus heard <i>it</i> , he answered him, saying, Fear not: believe only, and she shall be made whole.
610	9:3 And he said unto them, Take nothing for <i>your</i> journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

611	9:11 And the people, when they knew <i>it</i> , followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.
612	9:19 They answering said, John the Baptist; but some <i>say</i> , Elias; and others <i>say</i> , that one of the old prophets is risen again.
613	9:21 And he straitly charged them, and commanded <i>them</i> to tell no man that thing;
614	9:23 And he said to <i>them</i> all, If any <i>man</i> will come after me, let him deny himself, and take up his cross daily, and follow me.
615	9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and <i>in his</i> Father's, and of the holy angels.
616	9:29 And as he prayed, the fashion of his countenance was altered, and his raiment <i>was</i> white <i>and</i> glistening.
617	9:36 And when the voice was past, Jesus was found alone. And they kept <i>it</i> close, and told no man in those days any of those things which they had seen.
618	9:42 And as he was yet a coming, the devil threw him down, and tare <i>him</i> . And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.
619	9:50 And Jesus said unto him, Forbid <i>him</i> not: for he that is not against us is for us.
620	9:54 And when his disciples James and John saw <i>this</i> , they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
621	9:56 For the Son of man is not come to destroy men's lives, but to save <i>them</i> . And they went to another village.
622	9:57 And it came to pass, that, as they went in the way, a certain <i>man</i> said unto him, Lord, I will follow thee whithersoever thou goest.
623	9:58 And Jesus said unto him, Foxes have holes, and birds of the air <i>have</i> nests; but the Son of man hath not where to lay <i>his</i> head.
624	10:2 Therefore said he unto them, The harvest truly <i>is</i> great, but the labourers <i>are</i> few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
625	10:5 And into whatsoever house ye enter, first say, Peace <i>be</i> to this house.
626	10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and <i>he</i> to whom the Son will reveal <i>him</i> .
627	10:23 And he turned him unto <i>his</i> disciples, and said privately, Blessed <i>are</i> the eyes which see the things that ye see:
628	10:24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen <i>them</i> ; and to hear those things which ye hear, and have not heard <i>them</i> .
629	10:30 And Jesus answering said, A certain <i>man</i> went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded <i>him</i> , and departed, leaving <i>him</i> half dead.
630	10:32 And likewise a Levite, when he was at the place, came and looked <i>on him</i> , and passed by on the other side.
631	10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion <i>on him</i> ,
632	10:34 And went to <i>him</i> , and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
633	10:35 And on the morrow when he departed, he took out two pence, and gave <i>them</i> to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
634	11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if <i>he ask</i> a fish, will he for a fish give him a serpent?
635	11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall <i>your</i> heavenly Father give the Holy Spirit to them that ask him?
636	11:16 And others, tempting <i>him</i> , sought of him a sign from heaven.
637	11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house <i>divided</i> against a house falleth.
638	11:19 And if I by Beelzebub cast out devils, by whom do your sons cast <i>them</i> out? therefore shall they be your judges.
639	11:25 And when he cometh, he findeth <i>it</i> swept and garnished.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

640	11:26 Then goeth he, and taketh <i>to him</i> seven other spirits more wicked than himself; and they enter in, and dwell there: and the last <i>state</i> of that man is worse than the first.
641	11:28 But he said, Yea rather, blessed <i>are</i> they that hear the word of God, and keep it.
642	11:32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas <i>is</i> here.
643	11:33 No man, when he hath lighted a candle, putteth <i>it</i> in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.
644	11:34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when <i>thine eye</i> is evil, thy body also <i>is</i> full of darkness.
645	11:36 If thy whole body therefore <i>be</i> full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.
646	11:38 And when the Pharisee saw <i>it</i> , he marvelled that he had not first washed before dinner.
647	11:40 <i>Ye</i> fools, did not he that made that which is without make that which is within also?
648	11:44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over <i>them</i> are not aware of <i>them</i> .
649	11:46 And he said, Woe unto you also, <i>ye</i> lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
650	11:49 Therefore also said the wisdom of God, I will send them prophets and apostles, and <i>some</i> of them they shall slay and persecute:
651	11:53 And as he said these things unto them, the scribes and the Pharisees began to urge <i>him</i> vehemently, and to provoke him to speak of many things:
652	12:11 And when they bring you unto the synagogues, and <i>unto</i> magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:
653	12:19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, <i>and</i> be merry.
654	12:20 But God said unto him, <i>Thou</i> fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
655	12:21 So <i>is</i> he that layeth up treasure for himself, and is not rich toward God.
656	12:23 The life is more than meat, and the body <i>is more</i> than raiment.
657	12:28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more <i>will he clothe</i> you, O ye of little faith?
658	12:35 Let your loins be girded about, and <i>your</i> lights burning;
659	12:37 Blessed <i>are</i> those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
660	12:38 And if he shall come in the second watch, or come in the third watch, and find <i>them</i> so, blessed are those servants.
661	12:42 And the Lord said, Who then is that faithful and wise steward, whom <i>his</i> lord shall make ruler over his household, to give <i>them their</i> portion of meat in due season?
662	12:43 Blessed <i>is</i> that servant, whom his lord when he cometh shall find so doing.
663	12:46 The lord of that servant will come in a day when he looketh not for <i>him</i> , and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
664	12:47 And that servant, which knew his lord's will, and prepared not <i>himself</i> , neither did according to his will, shall be beaten with many <i>stripes</i> .
665	12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few <i>stripes</i> . For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
666	12:55 And when <i>ye see</i> the south wind blow, ye say, There will be heat; and it cometh to pass.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

667	12:56 <i>Ye</i> hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
668	12:58 When thou goest with thine adversary to the magistrate, <i>as thou art</i> in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
669	13:6 He spake also this parable; A certain <i>man</i> had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
670	13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung <i>it</i> :
671	13:9 And if it bear fruit, <i>well</i> : and if not, <i>then</i> after that thou shalt cut it down.
672	13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up <i>herself</i> .
673	13:12 And when Jesus saw her, he called <i>her to him</i> , and said unto her, Woman, thou art loosed from thine infirmity.
674	13:13 And he laid <i>his</i> hands on her: and immediately she was made straight, and glorified God.
675	13:15 The Lord then answered him, and said, <i>Thou</i> hypocrite, doth not each one of you on the sabbath loose his ox or <i>his</i> ass from the stall, and lead <i>him</i> away to watering?
676	13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all <i>ye</i> workers of iniquity.
677	13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you <i>yourselves</i> thrust out.
678	13:29 And they shall come from the east, and <i>from</i> the west, and from the north, and <i>from</i> the south, and shall sit down in the kingdom of God.
679	13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third <i>day</i> I shall be perfected.
680	13:33 Nevertheless I must walk to day, and to morrow, and the <i>day</i> following: for it cannot be that a prophet perish out of Jerusalem.
681	13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen <i>doth gather</i> her brood under <i>her</i> wings, and ye would not!
682	13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until <i>the time</i> come when ye shall say, Blessed <i>is</i> he that cometh in the name of the Lord.
683	14:4 And they held their peace. And he took <i>him</i> , and healed him, and let him go;
684	14:8 When thou art bidden of any <i>man</i> to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;
685	14:12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor <i>thy</i> rich neighbours; lest they also bid thee again, and a recompence be made thee.
686	14:15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed <i>is</i> he that shall eat bread in the kingdom of God.
687	14:18 And they all with one <i>consent</i> began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
688	14:23 And the lord said unto the servant, Go out into the highways and hedges, and compel <i>them</i> to come in, that my house may be filled.
689	14:26 If any <i>man</i> come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
690	14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have <i>sufficient</i> to finish <i>it</i> ?
691	14:29 Lest haply, after he hath laid the foundation, and is not able to finish <i>it</i> , all that behold <i>it</i> begin to mock him,
692	14:34 Salt <i>is</i> good: but if the salt have lost his savour, wherewith shall it be seasoned?
693	14:35 It is neither fit for the land, nor yet for the dunghill: <i>but</i> men cast it out. He that hath ears to hear, let him hear.
694	15:5 And when he hath found <i>it</i> , he layeth <i>it</i> on his shoulders, rejoicing.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

695	15:6 And when he cometh home, he calleth together <i>his</i> friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
696	15:8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find <i>it</i> ?
697	15:9 And when she hath found <i>it</i> , she calleth <i>her</i> friends and <i>her</i> neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
698	15:12 And the younger of them said to <i>his</i> father, Father, give me the portion of goods that falleth <i>to me</i> . And he divided unto them <i>his</i> living.
699	15:22 But the father said to his servants, Bring forth the best robe, and put <i>it</i> on him; and put a ring on his hand, and shoes on <i>his</i> feet:
700	15:23 And bring hither the fatted calf, and kill <i>it</i> ; and let us eat, and be merry:
701	15:29 And he answering said to <i>his</i> father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:
702	16:5 So he called every one of his lord's debtors <i>unto him</i> , and said unto the first, How much owest thou unto my lord?
703	16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true <i>riches</i> ?
704	16:16 The law and the prophets <i>were</i> until John: since that time the kingdom of God is preached, and every man presseth into it.
705	16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from <i>her</i> husband committeth adultery.
706	16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that <i>would come</i> from thence.
707	17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe <i>unto him</i> , through whom they come!
708	17:13 And they lifted up <i>their</i> voices, and said, Jesus, Master, have mercy on us.
709	17:14 And when he saw <i>them</i> , he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
710	17:16 And fell down on <i>his</i> face at his feet, giving him thanks: and he was a Samaritan.
711	17:17 And Jesus answering said, Were there not ten cleansed? but where <i>are</i> the nine?
712	17:22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see <i>it</i> .
713	17:23 And they shall say to you, See here; or, see there: go not after <i>them</i> , nor follow <i>them</i> .
714	17:24 For as the lightning, that lighteneth out of the one <i>part</i> under heaven, shineth unto the other <i>part</i> under heaven; so shall also the Son of man be in his day.
715	17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed <i>them</i> all.
716	17:34 I tell you, in that night there shall be two <i>men</i> in one bed; the one shall be taken, and the other shall be left.
717	17:35 Two <i>women</i> shall be grinding together; the one shall be taken, and the other left.
718	17:36 Two <i>men</i> shall be in the field; the one shall be taken, and the other left.
719	18:1 And he spake a parable unto them <i>to this end</i> , that men ought always to pray, and not to faint;
720	18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men <i>are</i> , extortioners, unjust, adulterers, or even as this publican.
721	18:13 And the publican, standing afar off, would not lift up so much as <i>his</i> eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
722	18:14 I tell you, this man went down to his house justified <i>rather</i> than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
723	18:15 And they brought unto him also infants, that he would touch them: but when <i>his</i> disciples saw <i>it</i> , they rebuked them.
724	18:16 But Jesus called them <i>unto him</i> , and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

725	18:19 And Jesus said unto him, Why callest thou me good? None <i>is</i> good, save one, <i>that is</i> , God.
726	18:26 And they that heard <i>it</i> said, Who then can be saved?
727	18:31 Then he took <i>unto him</i> the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
728	18:33 And they shall scourge <i>him</i> , and put him to death: and the third day he shall rise again.
729	18:38 And he cried, saying, Jesus, <i>thou</i> Son of David, have mercy on me.
730	18:39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, <i>Thou</i> Son of David, have mercy on me.
731	18:43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw <i>it</i> , gave praise unto God.
732	19:1 And <i>Jesus</i> entered and passed through Jericho.
733	19:2 And, behold, <i>there was</i> a man named Zacchaeus, which was the chief among the publicans, and he was rich.
734	19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that <i>Way</i> .
735	19:7 And when they saw <i>it</i> , they all murmured, saying, That he was gone to be guest with a man that is a sinner.
736	19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore <i>him</i> fourfold.
737	19:14 But his citizens hated him, and sent a message after him, saying, We will not have this <i>man</i> to reign over us.
738	19:20 And another came, saying, Lord, behold, <i>here is</i> thy pound, which I have kept laid up in a napkin:
739	19:22 And he saith unto him, Out of thine own mouth will I judge thee, <i>thou</i> wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
740	19:24 And he said unto them that stood by, Take from him the pound, and give <i>it</i> to him that hath ten pounds.
741	19:27 But those mine enemies, which would not that I should reign over them, bring hither, and slay <i>them</i> before me.
742	19:29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, he sent two of his disciples,
743	19:30 Saying, Go ye into the village over against <i>you</i> ; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring <i>him hither</i> .
744	19:31 And if any man ask you, Why do ye loose <i>him</i> ? thus shall ye say unto him, Because the Lord hath need of him.
745	19:38 Saying, Blessed <i>be</i> the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.
746	19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i> unto thy peace! but now they are hid from thine eyes.
747	20:1 And it came to pass, <i>that</i> on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon <i>him</i> with the elders,
748	20:7 And they answered, that they could not tell whence <i>it was</i> .
749	20:10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent <i>him</i> away empty.
750	20:11 And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.
751	20:12 And again he sent a third: and they wounded him also, and cast <i>him</i> out.
752	20:13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence <i>him</i> when they see him.
753	20:15 So they cast him out of the vineyard, and killed <i>him</i> . What therefore shall the lord of the vineyard do unto them?
754	20:16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard <i>it</i> , they said, God forbid.
755	20:20 And they watched <i>him</i> , and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

756	20:21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person <i>of any</i> , but teachest the way of God truly:
757	20:27 Then came to <i>him</i> certain of the Sadducees, which deny that there is any resurrection; and they asked him,
758	20:40 And after that they durst not ask him any <i>question at all</i> .
759	21:6 <i>As for</i> these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
760	21:7 And they asked him, saying, Master, but when shall these things be? and what sign <i>will there be</i> when these things shall come to pass?
761	21:8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am <i>Christ</i> ; and the time draweth near: go ye not therefore after them.
762	21:9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end <i>is</i> not by and by.
763	21:12 But before all these, they shall lay their hands on you, and persecute <i>you</i> , delivering <i>you</i> up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
764	21:14 Settle <i>it</i> therefore in your hearts, not to meditate before what ye shall answer:
765	21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.
766	21:17 And ye shall be hated of all <i>men</i> for my name's sake.
767	21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called <i>the mount</i> of Olives.
768	22:17 And he took the cup, and gave thanks, and said, Take this, and divide <i>it</i> among yourselves:
769	22:19 And he took bread, and gave thanks, and brake <i>it</i> , and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
770	22:20 Likewise also the cup after supper, saying, This cup <i>is</i> the new testament in my blood, which is shed for you.
771	22:21 But, behold, the hand of him that betrayeth me <i>is</i> with me on the table.
772	22:26 But ye <i>shall not be</i> so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
773	22:27 For whether <i>is</i> greater, he that sitteth at meat, or he that serveth? <i>is</i> not he that sitteth at meat? but I am among you as he that serveth.
774	22:31 And the Lord said, Simon, Simon, behold, Satan hath desired <i>to have</i> you, that he may sift <i>you</i> as wheat:
775	22:36 Then said he unto them, But now, he that hath a purse, let him take <i>it</i> , and likewise <i>his</i> scrip: and he that hath no sword, let him sell his garment, and buy one.
776	22:38 And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, It is enough.
777	22:54 Then took they him, and led <i>him</i> , and brought him into the high priest's house. And Peter followed afar off.
778	22:59 And about the space of one hour after another confidently affirmed, saying, Of a truth this <i>fellow</i> also was with him: for he is a Galilaean.
779	22:63 And the men that held Jesus mocked him, and smote <i>him</i> .
780	22:68 And if I also ask <i>you</i> , ye will not answer me, nor let <i>me</i> go.
781	23:2 And they began to accuse him, saying, We found this <i>fellow</i> perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.
782	23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest <i>it</i> .
783	23:4 Then said Pilate to the chief priests and <i>to</i> the people, I find no fault in this man.
784	23:8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long <i>season</i> , because he had heard many things of him; and he hoped to have seen some miracle done by him.
785	23:11 And Herod with his men of war set him at nought, and mocked <i>him</i> , and arrayed him in a gorgeous robe, and sent him again to Pilate.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

786	23:14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined <i>him</i> before you, have found no fault in this man touching those things whereof ye accuse him:
787	23:16 I will therefore chastise him, and release <i>him</i> .
788	23:18 And they cried out all at once, saying, Away with this <i>man</i> , and release unto us Barabbas:
789	23:21 But they cried, saying, Crucify <i>him</i> , crucify him.
790	23:22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let <i>him</i> go.
791	23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear <i>it</i> after Jesus.
792	23:29 For, behold, the days are coming, in the which they shall say, Blessed <i>are</i> the barren, and the wombs that never bare, and the paps which never gave suck.
793	23:35 And the people stood beholding. And the rulers also with them derided <i>him</i> , saying, He saved others; let him save himself, if he be Christ, the chosen of God.
794	23:50 And, behold, <i>there was</i> a man named Joseph, a counsellor; <i>and he was</i> a good man, and a just:
795	23:51 (The same had not consented to the counsel and deed of them;) <i>he was</i> of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.
796	23:52 This <i>man</i> went unto Pilate, and begged the body of Jesus
797	24:1 Now upon the first <i>day</i> of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain <i>others</i> with them.
798	24:5 And as they were afraid, and bowed down <i>their</i> faces to the earth, they said unto them, Why seek ye the living among the dead?
799	24:10 It was Mary Magdalene, and Joanna, and Mary <i>the mother</i> of James, and other <i>women that were</i> with them, which told these things unto the apostles.
800	24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem <i>about</i> threescore furlongs.
801	24:15 And it came to pass, that, while they communed <i>together</i> and reasoned, Jesus himself drew near, and went with them.
802	24:17 And he said unto them, What manner of communications <i>are</i> these that ye have one to another, as ye walk, and are sad?
803	24:24 And certain of them which were with us went to the sepulchre, and found <i>it</i> even so as the women had said: but him they saw not.
804	24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed <i>it</i> , and brake, and gave to them.
805	24:35 And they told what things <i>were done</i> in the way, and how he was known of them in breaking of bread.
806	24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace <i>be</i> unto you.
807	24:40 And when he had thus spoken, he shewed them <i>his</i> hands and <i>his</i> feet.
808	24:43 And he took <i>it</i> , and did eat before them.
809	24:44 And he said unto them, These <i>are</i> the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and <i>in</i> the prophets, and <i>in</i> the psalms, concerning me.
The Gospel According to St. John	
810	1:6 There was a man sent from God, whose name <i>was</i> John.
811	1:7 The same came for a witness, to bear witness of the Light, that all <i>men</i> through him might believe.
812	1:8 He was not that Light, but <i>was sent</i> to bear witness of that Light.
813	1:9 <i>That</i> was the true Light, which lighteth every man that cometh into the world.
814	1:12 But as many as received him, to them gave he power to become the sons of God, <i>even</i> to them that believe on his name:
815	1:17 For the law was given by Moses, <i>but</i> grace and truth came by Jesus Christ.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

816	1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared <i>him</i> .
817	1:23 He said, I <i>am</i> the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
818	1:40 One of the two which heard John <i>speak</i> , and followed him, was Andrew, Simon Peter's brother.
819	2:5 His mother saith unto the servants, Whatsoever he saith unto you, do <i>it</i> .
820	2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare <i>it</i> .
821	2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: <i>but</i> thou hast kept the good wine until now.
822	2:23 Now when he was in Jerusalem at the passover, in the feast <i>day</i> , many believed in his name, when they saw the miracles which he did.
823	2:24 But Jesus did not commit himself unto them, because he knew all <i>men</i> ,
824	3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and <i>of</i> the Spirit, he cannot enter into the kingdom of God.
825	3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you <i>of</i> heavenly things?
826	3:13 And no man hath ascended up to heaven, but he that came down from heaven, <i>even</i> the Son of man which is in heaven.
827	3:25 Then there arose a question between <i>some</i> of John's disciples and the Jews about purifying.
828	3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all <i>men</i> come to him.
829	3:30 He must increase, but I <i>must</i> decrease.
830	3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure <i>unto him</i> .
831	4:6 Now Jacob's well was there. Jesus therefore, being wearied with <i>his</i> journey, sat thus on the well: <i>and</i> it was about the sixth hour.
832	4:24 God <i>is</i> a Spirit: and they that worship him must worship <i>him</i> in spirit and in truth.
833	4:26 Jesus saith unto her, I that speak unto thee am <i>he</i> .
834	4:33 Therefore said the disciples one to another, Hath any man brought him <i>ought</i> to eat?
835	4:35 Say not ye, There are yet four months, and <i>then</i> cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
836	4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard <i>him</i> ourselves, and know that this is indeed the Christ, the Saviour of the world.
837	4:51 And as he was now going down, his servants met him, and told <i>him</i> , saying, Thy son liveth.
838	4:53 So the father knew that <i>it was</i> at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
839	4:54 This <i>is</i> again the second miracle <i>that</i> Jesus did, when he was come out of Judaea into Galilee.
840	5:2 Now there is at Jerusalem by the sheep <i>market</i> a pool, which is called in the Hebrew tongue Bethesda, having five porches.
841	5:6 When Jesus saw him lie, and knew that he had been now a long time <i>in that case</i> , he saith unto him, Wilt thou be made whole?
842	5:10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry <i>thy</i> bed.
843	5:13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in <i>that</i> place.
844	5:21 For as the Father raiseth up the dead, and quickeneth <i>them</i> ; even so the Son quickeneth whom he will.
845	5:23 That all <i>men</i> should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
846	5:36 But I have greater witness than <i>that</i> of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
847	5:44 How can ye believe, which receive honour one of another, and seek not the honour that <i>cometh</i> from God only?
848	5:45 Do not think that I will accuse you to the Father: there is <i>one</i> that accuseth you, <i>even</i> Moses, in whom ye trust.
849	6:1 After these things Jesus went over the sea of Galilee, which is <i>the sea</i> of Tiberias.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

850	6:5 When Jesus then lifted up <i>his</i> eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
851	6:13 Therefore they gathered <i>them</i> together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
852	6:16 And when even was <i>now</i> come, his disciples went down unto the sea,
853	6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but <i>that</i> his disciples were gone away alone;
854	6:52 The Jews therefore strove among themselves, saying, How can this man give us <i>his</i> flesh to eat?
855	6:60 Many therefore of his disciples, when they had heard <i>this</i> , said, This is an hard saying; who can hear it?
856	6:62 <i>What</i> and if ye shall see the Son of man ascend up where he was before?
857	6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, <i>they</i> are spirit, and <i>they</i> are life.
858	6:66 From that <i>time</i> many of his disciples went back, and walked no more with him.
859	6:71 He spake of Judas Iscariot <i>the son</i> of Simon: for he it was that should betray him, being one of the twelve.
860	7:4 For <i>there is</i> no man <i>that</i> doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.
861	7:9 When he had said these words unto them, he abode <i>still</i> in Galilee.
862	7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or <i>whether</i> I speak of myself.
863	7:19 Did not Moses give you the law, and <i>yet</i> none of you keepeth the law? Why go ye about to kill me?
864	7:31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this <i>man</i> hath done?
865	7:33 Then said Jesus unto them, Yet a little while am I with you, and <i>then</i> I go unto him that sent me.
866	7:34 Ye shall seek me, and shall not find <i>me</i> : and where I am, <i>thither</i> ye cannot come.
867	7:36 What <i>manner of</i> saying is this that he said, Ye shall seek me, and shall not find <i>me</i> : and where I am, <i>thither</i> ye cannot come?
868	7:37 In the last day, that great <i>day</i> of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
869	7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet <i>given</i> ; because that Jesus was not yet glorified.)
870	7:51 Doth our law judge <i>any</i> man, before it hear him, and know what he doeth?
871	8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with <i>his</i> finger wrote on the ground, <i>as though he heard them not</i> .
872	8:9 And they which heard <i>it</i> , being convicted by <i>their own</i> conscience, went out one by one, beginning at the eldest, <i>even</i> unto the last: and Jesus was left alone, and the woman standing in the midst.
873	8:14 Jesus answered and said unto them, Though I bear record of myself, <i>yet</i> my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
874	8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am <i>he</i> , ye shall die in your sins.
875	8:25 Then said they unto him, Who art thou? And Jesus saith unto them, <i>Even the same</i> that I said unto you from the beginning.
876	8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am <i>he</i> , and <i>that</i> I do nothing of myself; but as my Father hath taught me, I speak these things.
877	8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, <i>then</i> are ye my disciples indeed;
878	8:35 And the servant abideth not in the house for ever: <i>but</i> the Son abideth ever.
879	8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, <i>even</i> God.
880	8:43 Why do ye not understand my speech? <i>even</i> because ye cannot hear my word.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

881	8:44 Ye are of your father the devil, and the lusts of <i>your</i> father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
882	8:45 And because I tell <i>you</i> the truth, ye believe me not.
883	8:47 He that is of God heareth God's words: ye therefore hear <i>them</i> not, because ye are not of God.
884	8:56 Your father Abraham rejoiced to see my day: and he saw <i>it</i> , and was glad.
885	9:1 And as <i>Jesus</i> passed by, he saw a man which was blind from <i>his</i> birth.
886	9:9 Some said, This is he: others <i>said</i> , He is like him: <i>but</i> he said, I am <i>he</i> .
887	9:22 These <i>words</i> spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.
888	9:25 He answered and said, Whether he be a sinner <i>or no</i> , I know not: one thing I know, that, whereas I was blind, now I see.
889	9:27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear <i>it</i> again? will ye also be his disciples?
890	9:29 We know that God spake unto Moses: <i>as for</i> this <i>fellow</i> , we know not from whence he is.
891	9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and <i>yet</i> he hath opened mine eyes.
892	9:40 And <i>some</i> of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
893	10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have <i>it</i> more abundantly.
894	10:14 I am the good shepherd, and know my <i>sheep</i> , and am known of mine.
895	10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, <i>and</i> one shepherd.
896	10:28 And I give unto them eternal life; and they shall never perish, neither shall any <i>man</i> pluck them out of my hand.
897	10:29 My Father, which gave <i>them</i> me, is greater than all; and <i>no man</i> is able to pluck <i>them</i> out of my Father's hand.
898	10:30 I and <i>my</i> Father are one.
899	11:1 Now a certain <i>man</i> was sick, <i>named</i> Lazarus, of Bethany, the town of Mary and her sister Martha.
900	11:2 (It was <i>that</i> Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
901	11:4 When Jesus heard <i>that</i> , he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
902	11:7 Then after that saith he to <i>his</i> disciples, Let us go into Judaea again.
903	11:8 <i>His</i> disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
904	11:17 Then when Jesus came, he found that he had <i>lain</i> in the grave four days already.
905	11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat <i>still</i> in the house.
906	11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give <i>it</i> thee.
907	11:29 As soon as she heard <i>that</i> , she arose quickly, and came unto him.
908	11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been <i>dead</i> four days.
909	11:41 Then they took away the stone <i>from the place</i> where the dead was laid. And Jesus lifted up <i>his</i> eyes, and said, Father, I thank thee that thou hast heard me.
910	11:42 And I knew that thou hearest me always: but because of the people which stand by I said <i>it</i> , that they may believe that thou hast sent me.
911	11:48 If we let him thus alone, all <i>men</i> will believe on him: and the Romans shall come and take away both our place and nation.
912	11:49 And one of them, <i>named</i> Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

913	11:57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew <i>it</i> , that they might take him.
914	12:4 Then saith one of his disciples, Judas Iscariot, Simon's <i>SON</i> , which should betray him,
915	12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed <i>is</i> the King of Israel that cometh in the name of the Lord.
916	12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and <i>that</i> they had done these things unto him.
917	12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will <i>my</i> Father honour.
918	12:28 Father, glorify thy name. Then came there a voice from heaven, <i>saying</i> , I have both glorified <i>it</i> , and will glorify <i>it</i> again.
919	12:29 The people therefore, that stood by, and heard <i>it</i> , said that it thundered: others said, An angel spake to him.
920	12:32 And I, if I be lifted up from the earth, will draw all <i>men</i> unto me.
921	12:40 He hath blinded their eyes, and hardened their heart; that they should not see with <i>their</i> eyes, nor understand with <i>their</i> heart, and be converted, and I should heal them.
922	12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess <i>him</i> , lest they should be put out of the synagogue:
923	13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's <i>SON</i> , to betray him;
924	13:5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe <i>them</i> with the towel wherewith he was girded.
925	13:9 Simon Peter saith unto him, Lord, not my feet only, but also <i>my</i> hands and <i>my</i> head.
926	13:10 Jesus saith to him, He that is washed needeth not save to wash <i>his</i> feet, but is clean every whit: and ye are clean, but not all.
927	13:14 If I then, <i>your</i> Lord and Master, have washed your feet; ye also ought to wash one another's feet.
928	13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am <i>he</i> .
929	13:26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped <i>it</i> . And when he had dipped the sop, he gave <i>it</i> to Judas Iscariot, <i>the SON</i> of Simon.
930	13:29 For some <i>of them</i> thought, because Judas had the bag, that Jesus had said unto him, Buy <i>those things</i> that we have need of against the feast; or, that he should give something to the poor.
931	13:35 By this shall all <i>men</i> know that ye are my disciples, if ye have love one to another.
932	14:2 In my Father's house are many mansions: if <i>it were</i> not so, I would have told you. I go to prepare a place for you.
933	14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, <i>there</i> ye may be also.
934	14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou <i>then</i> , Shew us the Father?
935	14:11 Believe me that I <i>am</i> in the Father, and the Father in me: or else believe me for the very works' sake.
936	14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater <i>works</i> than these shall he do; because I go unto my Father.
937	14:14 If ye shall ask any thing in my name, I will do <i>it</i> .
938	14:17 <i>Even</i> the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
939	14:20 At that day ye shall know that I <i>am</i> in my Father, and ye in me, and I in you.
940	14:25 These things have I spoken unto you, being <i>yet</i> present with you.
941	14:26 But the Comforter, <i>which is</i> the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
942	14:28 Ye have heard how I said unto you, I go away, and come <i>again</i> unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

943	15:2 Every branch in me that beareth not fruit he taketh away: and every <i>branch</i> that beareth fruit, he purgeth it, that it may bring forth more fruit.
944	15:5 I am the vine, ye <i>are</i> the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
945	15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast <i>them</i> into the fire, and they are burned.
946	15:11 These things have I spoken unto you, that my joy might remain in you, and <i>that</i> your joy might be full.
947	15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and <i>that</i> your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
948	15:18 If the world hate you, ye know that <i>it hated</i> me before it hated you.
949	15:25 But <i>this cometh to pass</i> , that the word might be fulfilled that is written in their law, They hated me without a cause.
950	15:26 But when the Comforter is come, whom I will send unto you from the Father, <i>even</i> the Spirit of truth, which proceedeth from the Father, he shall testify of me:
951	16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, <i>that</i> shall he speak: and he will shew you things to come.
952	16:14 He shall glorify me: for he shall receive of mine, and shall shew <i>it</i> unto you. 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew <i>it</i> unto you.
953	16:17 Then said <i>some</i> of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?
954	16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give <i>it</i> you.
955	17:8 For I have given unto them the words which thou gavest me; and they have received <i>them</i> , and have known surely that I came out from thee, and they have believed that thou didst send me.
956	17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we <i>are</i> .
957	17:21 That they all may be one; as thou, Father, <i>art</i> in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
958	17:26 And I have declared unto them thy name, and will declare <i>it</i> : that the love wherewith thou hast loved me may be in them, and I in them.
959	18:3 Judas then, having received a band <i>of men</i> and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
960	18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i> . And Judas also, which betrayed him, stood with them.
961	18:6 As soon then as he had said unto them, I am <i>he</i> , they went backward, and fell to the ground.
962	18:8 Jesus answered, I have told you that I am <i>he</i> : if therefore ye seek me, let these go their way:
963	18:15 And Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
964	18:17 Then saith the damsel that kept the door unto Peter, Art not thou also <i>one</i> of this man's disciples? He saith, I am not.
965	18:24 Now Annas had sent him bound unto Caiaphas the high priest. 18:25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also <i>one</i> of his disciples? He denied <i>it</i> , and said, I am not.
966	18:26 One of the servants of the high priest, being <i>his</i> kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
967	18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault <i>at all</i> .
968	19:1 Then Pilate therefore took Jesus, and scourged <i>him</i> .
969	19:2 And the soldiers platted a crown of thorns, and put <i>it</i> on his head, and they put on him a purple robe,
970	19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And <i>Pilate</i> saith unto them, Behold the man!

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

971	19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify <i>him</i> , crucify <i>him</i> . Pilate saith unto them, Take ye him, and crucify <i>him</i> : for I find no fault in him.
972	19:11 Jesus answered, Thou couldest have no power <i>at all</i> against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
973	19:15 But they cried out, Away with <i>him</i> , away with <i>him</i> , crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
974	19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led <i>him</i> away.
975	19:17 And he bearing his cross went forth into a place called <i>the place</i> of a skull, which is called in the Hebrew Golgotha:
976	19:19 And Pilate wrote a title, and put <i>it</i> on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
977	19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, <i>and</i> Greek, <i>and</i> Latin.
978	19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat: now the coat was without seam, woven from the top throughout.
979	19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the <i>wife</i> of Cleophas, and Mary Magdalene.
980	19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own <i>home</i> .
981	19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put <i>it</i> upon hyssop, and put <i>it</i> to his mouth.
982	19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and <i>that</i> they might be taken away.
983	19:35 And he that saw <i>it</i> bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
984	19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave <i>him</i> leave. He came therefore, and took the body of Jesus.
985	19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound <i>weight</i> .
986	19:42 There laid they Jesus therefore because of the Jews' preparation <i>day</i> ; for the sepulcher was nigh at hand.
987	20:1 The first <i>day</i> of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.
988	20:5 And he stooping down, <i>and looking in</i> , saw the linen clothes lying; yet went he not in.
989	20:11 But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, <i>and looked</i> into the sepulchre,
990	20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and <i>to</i> my God, and your God.
991	20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and <i>that</i> he had spoken these things unto her.
992	20:19 Then the same day at evening, being the first <i>day</i> of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace <i>be</i> unto you.
993	20:20 And when he had so said, he shewed unto them <i>his</i> hands and his side. Then were the disciples glad, when they saw the Lord.
994	20:21 Then said Jesus to them again, Peace <i>be</i> unto you: as <i>my</i> Father hath sent me, even so send I you.
995	20:22 And when he had said this, he breathed on <i>them</i> , and saith unto them, Receive ye the Holy Ghost:
996	20:23 Whose soever sins ye remit, they are remitted unto them; <i>and</i> whose soever <i>sins</i> ye retain, they are retained.
997	20:26 And after eight days again his disciples were within, and Thomas with them: <i>then</i> came Jesus, the doors being shut, and stood in the midst, and said, Peace <i>be</i> unto you.
998	20:27 Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust <i>it</i> into my side: and be not faithless, but believing.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

999	20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed <i>are</i> they that have not seen, and <i>yet</i> have believed.
1000	21:1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he <i>himself</i> .
1001	21:2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the <i>SONS</i> of Zebedee, and two other of his disciples.
1002	21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt <i>his</i> fisher's coat <i>unto him</i> , (for he was naked,) and did cast himself into the sea.
1003	21:12 Jesus saith unto them, Come <i>and</i> dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
1004	21:15 So when they had dined, Jesus saith to Simon Peter, Simon, <i>SON</i> of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
1005	21:16 He saith to him again the second time, Simon, <i>SON</i> of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
1006	21:17 He saith unto him the third time, Simon, <i>SON</i> of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
1007	21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry <i>thee</i> whither thou wouldst not.
1008	21:21 Peter seeing him saith to Jesus, Lord, and what <i>shall</i> this man <i>do</i> ?
1009	21:22 Jesus saith unto him, If I will that he tarry till I come, what <i>is that</i> to thee? follow thou me.
1010	21:23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what <i>is that</i> to thee?
The Acts of the Apostles	
1011	1:4 And, being assembled together with <i>them</i> , commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, <i>saith he</i> , ye have heard of me.
1012	1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James <i>the son</i> of Alphaeus, and Simon Zelotes, and Judas <i>the brother</i> of James.
1013	1:16 Men <i>and</i> brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.
1014	1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all <i>men</i> , shew whether of these two thou hast chosen.
1015	2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all <i>ye</i> that dwell at Jerusalem, be this known unto you, and hearken to my words:
1016	2:15 For these are not drunken, as ye suppose, seeing it is <i>but</i> the third hour of the day.
1017	2:21 And it shall come to pass, <i>that</i> whosoever shall call on the name of the Lord shall be saved.
1018	2:29 Men <i>and</i> brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
1019	2:37 Now when they heard <i>this</i> , they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men <i>and</i> brethren, what shall we do?
1020	2:39 For the promise is unto you, and to your children, and to all that are afar off, <i>even</i> as many as the Lord our God shall call.
1021	2:41 Then they that gladly received his word were baptized: and the same day there were added <i>unto them</i> about three thousand souls.
1022	2:45 And sold their possessions and goods, and parted them to all <i>men</i> , as every man had need.
1023	3:1 Now Peter and John went up together into the temple at the hour of prayer, <i>being</i> the ninth <i>hour</i> .
1024	3:7 And he took him by the right hand, and lifted <i>him</i> up: and immediately his feet and ancle bones received strength.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1025	3:12 And when Peter saw <i>it</i> , he answered unto the people. Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
1026	3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let <i>him</i> go.
1027	3:17 And now, brethren, I wot that through ignorance ye did <i>it</i> , as <i>did</i> also your rulers.
1028	3:23 And it shall come to pass, <i>that</i> every soul, which will not hear that prophet, shall be destroyed from among the people.
1029	4:3 And they laid hands on them, and put <i>them</i> in hold unto the next day: for it was now eventide.
1030	4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, <i>even</i> by him doth this man stand here before you whole.
1031	4:16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them <i>is</i> manifest to all them that dwell in Jerusalem; and we cannot deny <i>it</i> .
1032	4:21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all <i>men</i> glorified God for that which was done.
1033	4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou <i>art</i> God, which hast made heaven, and earth, and the sea, and all that in them is:
1034	4:32 And the multitude of them that believed were of one heart and of one soul: neither said any <i>of them</i> that ought of the things which he possessed was his own; but they had all things common.
1035	4:35 And laid <i>them</i> down at the apostles' feet: and distribution was made unto every man according as he had need.
1036	4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, <i>and</i> of the country of Cyprus,
1037	4:37 Having land, sold <i>it</i> , and brought the money, and laid <i>it</i> at the apostles' feet.
1038	5:2 And kept back <i>part</i> of the price, his wife also being privy <i>to it</i> , and brought a certain part, and laid <i>it</i> at the apostles' feet.
1039	5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back <i>part</i> of the price of the land?
1040	5:6 And the young men arose, wound him up, and carried <i>him</i> out, and buried <i>him</i> .
1041	5:9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband <i>are</i> at the door, and shall carry thee out.
1042	5:10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying <i>her</i> forth, buried <i>her</i> by her husband.
1043	5:15 Inasmuch that they brought forth the sick into the streets, and laid <i>them</i> on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.
1044	5:16 There came also a multitude <i>out</i> of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.
1045	5:21 And when they heard <i>that</i> , they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel and sent to the prison to have them brought.
1046	5:27 And when they had brought them, they set <i>them</i> before the council: and the high priest asked them,
1047	5:29 Then Peter and the <i>other</i> apostles answered and said, We ought to obey God rather than men.
1048	5:31 Him hath God exalted with his right hand <i>to be</i> a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
1049	5:32 And we are his witnesses of these things; and <i>so is</i> also the Holy Ghost, whom God hath given to them that obey him.
1050	5:33 When they heard <i>that</i> , they were cut <i>to the heart</i> , and took counsel to slay them.
1051	5:37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, <i>even</i> as many as obeyed him, were dispersed.
1052	5:40 And to him they agreed: and when they had called the apostles, and beaten <i>them</i> , they commanded that they should not speak in the name of Jesus, and let them go.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1053	6:2 Then the twelve called the multitude of the disciples <i>unto them</i> , and said, It is not reason that we should leave the word of God, and serve tables.
1054	6:6 Whom they set before the apostles: and when they had prayed, they laid <i>their</i> hands on them.
1055	6:9 Then there arose certain of <i>the synagogue</i> , which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.
1056	6:11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and <i>against</i> God.
1057	6:12 And they stirred up the people, and the elders, and the scribes, and came upon <i>him</i> , and caught him, and brought <i>him</i> to the council,
1058	7:5 And he gave him none inheritance in it, no, not <i>so much as</i> to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when <i>as yet</i> he had no child.
1059	7:6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat <i>them</i> evil four hundred years.
1060	7:8 And he gave him the covenant of circumcision: and so <i>Abraham</i> begat Isaac, and circumcised him the eighth day; and Isaac <i>begat</i> Jacob; and Jacob <i>begat</i> the twelve patriarchs.
1061	7:13 And at the second <i>time</i> Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.
1062	7:14 Then sent Joseph, and called his father Jacob to <i>him</i> , and all his kindred, threescore and fifteen souls.
1063	7:16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor <i>the father</i> of Sychem.
1064	7:24 And seeing one <i>of them</i> suffer wrong, he defended <i>him</i> , and avenged him that was oppressed, and smote the Egyptian:
1065	7:31 When Moses saw <i>it</i> , he wondered at the sight: and as he drew near to behold <i>it</i> , the voice of the Lord came unto him,
1066	7:32 <i>Saying</i> , I <i>am</i> the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.
1067	7:35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send <i>to be</i> a ruler and a deliverer by the hand of the angel which appeared to him in the bush.
1068	7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and <i>with</i> our fathers: who received the lively oracles to give unto us:
1069	7:39 To whom our fathers would not obey, but thrust <i>him</i> from them, and in their hearts turned back again into Egypt,
1070	7:40 Saying unto Aaron, Make us gods to go before us: for <i>as for</i> this Moses, which brought us out of the land of Egypt, we wot not what is become of him.
1071	7:42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices <i>by the space of</i> forty years in the wilderness?
1072	7:49 Heaven <i>is</i> my throne, and earth <i>is</i> my footstool: what house will ye build me? saith the Lord: or what <i>is</i> the place of my rest?
1073	7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers <i>did</i> , so <i>do</i> ye.
1074	7:53 Who have received the law by the disposition of angels, and have not kept <i>it</i> .
1075	7:54 When they heard these things, they were cut to the heart, and they gnashed on him with <i>their</i> teeth.
1076	7:58 And cast <i>him</i> out of the city, and stoned <i>him</i> : and the witnesses laid down their clothes at a young man's feet, whose name was Saul.
1077	7:59 And they stoned Stephen, calling upon <i>God</i> , and saying, Lord Jesus, receive my spirit.
1078	8:2 And devout men carried Stephen <i>to his burial</i> , and made great lamentation over him.
1079	8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed <i>them</i> to prison.
1080	8:7 For unclean spirits, crying with loud voice, came out of many that were possessed <i>with them</i> : and many taken with palsies, and that were lame, were healed.
1081	8:17 Then laid they <i>their</i> hands on them, and they received the Holy Ghost.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1082	8:23 For I perceive that thou art in the gall of bitterness, and <i>in</i> the bond of iniquity.
1083	8:30 And Philip ran thither to <i>him</i> , and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
1084	8:36 And as they went on <i>their</i> way, they came unto a certain water: and the eunuch said, See, <i>here is</i> water; what doth hinder me to be baptized?
1085	9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: <i>it is</i> hard for thee to kick against the pricks.
1086	9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord <i>said</i> unto him, Arise, and go into the city, and it shall be told thee what thou must do.
1087	9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought <i>him</i> into Damascus.
1088	9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I <i>am here</i> , Lord.
1089	9:11 And the Lord <i>said</i> unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for <i>one</i> called Saul, of Tarsus: for, behold, he prayeth,
1090	9:12 And hath seen in a vision a man named Ananias coming in, and putting <i>his</i> hand on him, that he might receive his sight.
1091	9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, <i>even</i> Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightiest receive thy sight, and be filled with the Holy Ghost.
1092	9:21 But all that heard <i>him</i> were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?
1093	9:25 Then the disciples took him by night, and let <i>him</i> down by the wall in a basket.
1094	9:27 But Barnabas took him, and brought <i>him</i> to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.
1095	9:30 <i>Which</i> when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.
1096	9:32 And it came to pass, as Peter passed throughout all <i>quarters</i> , he came down also to the saints which dwelt at Lydda.
1097	9:37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid <i>her</i> in an upper chamber.
1098	9:38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring <i>him</i> that he would not delay to come to them.
1099	9:40 But Peter put them all forth, and kneeled down, and prayed; and turning <i>him</i> to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.
1100	9:41 And he gave her <i>his</i> hand, and lifted her up, and when he had called the saints and widows, presented her alive.
1101	10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian <i>band</i> ,
1102	10:2 A devout <i>man</i> , and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.
1103	10:5 And now send men to Joppa, and call for <i>one</i> Simon, whose surname is Peter:
1104	10:8 And when he had declared all <i>these</i> things unto them, he sent them to Joppa.
1105	10:15 And the voice <i>spake</i> unto him again the second time, What God hath cleansed, <i>that</i> call not thou common.
1106	10:21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what <i>is</i> the cause wherefore ye are come?
1107	10:23 Then called he them in, and lodged <i>them</i> . And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
1108	10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped <i>him</i> .
1109	10:29 Therefore came I <i>unto you</i> without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?
1110	10:32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of <i>one</i> Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.
1111	10:34 Then Peter opened <i>his</i> mouth, and said, Of a truth I perceive that God is no respecter of persons:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1112	10:36 The word which <i>God</i> sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
1113	10:37 That word, <i>I say</i> , ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;
1114	10:41 Not to all the people, but unto witnesses chosen before of God, <i>even</i> to us, who did eat and drink with him after he rose from the dead.
1115	10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God <i>to be</i> the Judge of quick and dead.
1116	11:4 But Peter rehearsed <i>the matter</i> from the beginning, and expounded <i>it</i> by order unto them, saying,
1117	11:9 But the voice answered me again from heaven, What God hath cleansed, <i>that</i> call not thou common.
1118	11:17 Forasmuch then as God gave them the like gift as <i>he did</i> unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?
1119	12:1 Now about that time Herod the king stretched forth <i>his</i> hands to vex certain of the church.
1120	12:4 And when he had apprehended him, he put <i>him</i> in prison, and delivered <i>him</i> to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.
1121	12:7 And, behold, the angel of the Lord came upon <i>him</i> , and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from <i>his</i> hands.
1122	12:11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and <i>from</i> all the expectation of the people of the Jews.
1123	12:12 And when he had considered <i>the thing</i> , he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.
1124	12:16 But Peter continued knocking: and when they had opened <i>the door</i> , and saw him, they were astonished.
1125	12:19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that <i>they</i> should be put to death. And he went down from Judaea to Caesarea, and <i>there</i> abode.
1126	12:20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's <i>country</i> .
1127	12:22 And the people gave a shout, <i>saying, It is</i> the voice of a god, and not of a man.
1128	12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled <i>their</i> ministry, and took with them John, whose surname was Mark.
1129	13:3 And when they had fasted and prayed, and laid <i>their</i> hands on them, they sent <i>them</i> away.
1130	13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to <i>their</i> minister.
1131	13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name <i>was</i> Bar-jesus:
1132	13:9 Then Saul, (who also <i>is called</i> Paul,) filled with the Holy Ghost, set his eyes on him,
1133	13:10 And said, O full of all subtilty and all mischief, <i>thou</i> child of the devil, <i>thou</i> enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
1134	13:11 And now, behold, the hand of the Lord <i>is</i> upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.
1135	13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, <i>Ye</i> men <i>and</i> brethren, if ye have any word of exhortation for the people, say on.
1136	13:16 Then Paul stood up, and beckoning with <i>his</i> hand said, Men of Israel, and ye that fear God, give audience.
1137	13:20 And after that he gave <i>unto them</i> judges about the space of four hundred and fifty years, until Samuel the prophet.
1138	13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the <i>son</i> of Jesse, a man after mine own heart, which shall fulfil all my will.
1139	13:23 Of this man's seed hath God according to <i>his</i> promise raised unto Israel a Saviour, Jesus:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1140	13:25 And as John fulfilled his course, he said, Whom think ye that I am? I am not <i>he</i> . But, behold, there cometh one after me, whose shoes of <i>his</i> feet I am not worthy to loose.
1141	13:26 Men <i>and</i> brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
1142	13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled <i>them</i> in condemning <i>him</i> .
1143	13:28 And though they found no cause of death <i>in him</i> , yet desired they Pilate that he should be slain.
1144	13:29 And when they had fulfilled all that was written of him, they took <i>him</i> down from the tree, and laid <i>him</i> in a sepulchre.
1145	13:34 And as concerning that he raised him up from the dead, <i>now</i> no more to return to corruption, he said on this wise, I will give you the sure mercies of David.
1146	13:35 Wherefore he saith also in another <i>psalm</i> , Thou shalt not suffer thine Holy One to see corruption.
1147	13:38 Be it known unto you therefore, men <i>and</i> brethren, that through this man is preached unto you the forgiveness of sins:
1148	13:47 For so hath the Lord commanded us, <i>saying</i> , I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.
1149	14:5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use <i>them</i> despitefully, and to stone them,
1150	14:6 They were ware of <i>it</i> , and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
1151	14:14 <i>Which</i> when the apostles, Barnabas and Paul, heard <i>of</i> , they rent their clothes, and ran in among the people, crying out,
1152	14:19 And there came thither <i>certain</i> Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew <i>him</i> out of the city, supposing he had been dead.
1153	14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and <i>to</i> Iconium, and Antioch,
1154	14:22 Confirming the souls of the disciples, <i>and</i> exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.
1155	15:1 And certain men which came down from Judaea taught the brethren, <i>and said</i> , Except ye be circumcised after the manner of Moses, ye cannot be saved.
1156	15:4 And when they were come to Jerusalem, they were received of the church, and <i>of</i> the apostles and elders, and they declared all things that God had done with them.
1157	15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command <i>them</i> to keep the law of Moses.
1158	15:7 And when there had been much disputing, Peter rose up, and said unto them, Men <i>and</i> brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.
1159	15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as <i>he did</i> unto us;
1160	15:13 And after they had held their peace, James answered, saying, Men <i>and</i> brethren, hearken unto me:
1161	15:20 But that we write unto them, that they abstain from pollutions of idols, and <i>from</i> fornication, and <i>from</i> things strangled, and <i>from</i> blood.
1162	15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; <i>namely</i> , Judas surnamed Barsabas, and Silas, chief men among the brethren:
1163	15:23 And they wrote <i>letters</i> by them after this manner; The apostles and elders and brethren <i>send</i> greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:
1164	15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, <i>Ye must</i> be circumcised, and keep the law: to whom we gave no <i>such</i> commandment:
1165	15:27 We have sent therefore Judas and Silas, who shall also tell <i>you</i> the same things by mouth.
1166	15:31 <i>Which</i> when they had read, they rejoiced for the consolation.
1167	15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed <i>them</i> .

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1168	15:33 And after they had tarried <i>there</i> a space, they were let go in peace from the brethren unto the apostles.
1169	15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, <i>and see</i> how they do.
1170	16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father <i>WAS</i> a Greek:
1171	16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, <i>and</i> a colony: and we were in that city abiding certain days.
1172	16:13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted <i>thither</i> .
1173	16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard <i>us</i> : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
1174	16:15 And when she was baptized, and her household, she besought <i>us</i> , saying, If ye have judged me to be faithful to the Lord, come into my house, and abide <i>there</i> . And she constrained us.
1175	16:19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew <i>them</i> into the marketplace unto the rulers,
1176	16:22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat <i>them</i> .
1177	16:23 And when they had laid many stripes upon them, they cast <i>them</i> into prison, charging the jailer to keep them safely:
1178	16:33 And he took them the same hour of the night, and washed <i>their</i> stripes; and was baptized, he and all his, straightway.
1179	16:37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast <i>us</i> into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.
1180	16:39 And they came and besought them, and brought <i>them</i> out, and desired <i>them</i> to depart out of the city.
1181	16:40 And they went out of the prison, and entered into <i>the house of</i> Lydia and when they had seen the brethren, they comforted them, and departed.
1182	17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, <i>one</i> Jesus.
1183	17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming <i>thither</i> went into the synagogue of the Jews.
1184	17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, <i>is?</i> in nothing else, but either to tell, or to hear some new thing.)
1185	17:22 Then Paul stood in the midst of Mars' hill, and said, <i>Ye</i> men of Athens, I perceive that in all things ye are too superstitious.
1186	17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by <i>that</i> man whom he hath ordained; <i>whereof</i> he hath given assurance unto all <i>men</i> , in that he hath raised him from the dead.
1187	17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this <i>matter</i> .
1188	17:34 Howbeit certain men clave unto him, and believed: among the which <i>was</i> Dionysius the Areopagite, and a woman named Damaris, and others with them.
1189	18:5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews <i>that</i> Jesus <i>was</i> Christ.
1190	18:6 And when they opposed themselves, and blasphemed, he shook <i>his</i> raiment, and said unto them, Your blood <i>be</i> upon your own heads; <i>I am</i> clean: from henceforth I will go unto the Gentiles.
1191	18:7 And he departed thence, and entered into a certain <i>man's</i> house, named Justus, <i>one</i> that worshipped God, whose house joined hard to the synagogue.
1192	18:11 And he continued <i>there</i> a year and six months, teaching the word of God among them.
1193	18:13 Saying, This <i>fellow</i> persuadeth men to worship God contrary to the law.
1194	18:14 And when Paul was now about to open <i>his</i> mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O <i>ye</i> Jews, reason would that I should bear with you:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1195	18:15 But if it be a question of words and names, and <i>of</i> your law, look ye <i>to it</i> ; for I will be no judge of such <i>matters</i> .
1196	18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat <i>him</i> before the judgment seat. And Gallio cared for none of those things.
1197	18:18 And Paul <i>after this</i> tarried <i>there</i> yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn <i>his</i> head in Cenchrea: for he had a vow.
1198	18:20 When they desired <i>him</i> to tarry longer time with them, he consented not;
1199	18:23 And after he had spent some time <i>there</i> , he departed, and went over <i>all</i> the country of Galatia and Phrygia in order, strengthening all the disciples.
1200	18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, <i>and</i> mighty in the scriptures, came to Ephesus.
1201	18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto <i>them</i> , and expounded unto him the way of God more perfectly.
1202	18:28 For he mightily convinced the Jews, <i>and that</i> publicly, shewing by the scriptures that Jesus was Christ.
1203	19:5 When they heard <i>this</i> , they were baptized in the name of the Lord Jesus.
1204	19:6 And when Paul had laid <i>his</i> hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
1205	19:14 And there were seven sons of <i>one</i> Sceva, a Jew, <i>and</i> chief of the priests, which did so.
1206	19:19 Many of them also which used curious arts brought their books together, and burned them before all <i>men</i> : and they counted the price of them, and found it fifty thousand <i>pieces</i> of silver.
1207	19:24 For a certain <i>man</i> named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;
1208	19:28 And when they heard <i>these sayings</i> , they were full of wrath, and cried out, saying, Great <i>is</i> Diana of the Ephesians.
1209	19:31 And certain of the chief of Asia, which were his friends, sent unto him, desiring <i>him</i> that he would not adventure himself into the theatre.
1210	19:34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great <i>is</i> Diana of the Ephesians.
1211	19:35 And when the townclerk had appeased the people, he said, <i>Ye</i> men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the <i>image</i> which fell down from Jupiter?
1212	20:1 And after the uproar was ceased, Paul called unto <i>him</i> the disciples, and embraced <i>them</i> , and departed for to go into Macedonia.
1213	20:3 And <i>there</i> abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.
1214	20:7 And upon the first <i>day</i> of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.
1215	20:10 And Paul went down, and fell on him, and embracing <i>him</i> said, Trouble not yourselves; for his life is in him.
1216	20:15 And we sailed thence, and came the next <i>day</i> over against Chios; and the next <i>day</i> we arrived at Samos, and tarried at Trogyllium; and the next <i>day</i> we came to Miletus.
1217	20:20 <i>And</i> how I kept back nothing that was profitable <i>unto you</i> , but have shewed you, and have taught you publicly, and from house to house,
1218	20:26 Wherefore I take you to record this day, that I <i>am</i> pure from the blood of all <i>men</i> .
1219	21:1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the <i>day</i> following unto Rhodes, and from thence unto Patara:
1220	21:5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till <i>We were</i> out of the city: and we kneeled down on the shore, and prayed.
1221	21:7 And when we had finished <i>our</i> course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1222	21:8 And the next <i>day</i> we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was <i>one</i> of the seven; and abode with him.
1223	21:10 And as we tarried <i>there</i> many days, there came down from Judaea a certain prophet, named Agabus.
1224	21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver <i>him</i> into the hands of the Gentiles.
1225	21:16 There went with us also <i>certain</i> of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
1226	21:18 And the <i>day</i> following Paul went in with us unto James; and all the elders were present.
1227	21:20 And when they heard <i>it</i> , they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:
1228	21:21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise <i>their</i> children, neither to walk after the customs.
1229	21:24 Them take, and purify thyself with them, and be at charges with them, that they may shave <i>their</i> heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but <i>that</i> thou thyself also walkest orderly, and keepest the law.
1230	21:25 As touching the Gentiles which believe, we have written <i>and</i> concluded that they observe no such thing, save only that they keep themselves from <i>things</i> offered to idols, and from blood, and from strangled, and from fornication.
1231	21:28 Crying out, Men of Israel, help: This is the man, that teacheth all <i>men</i> every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.
1232	21:33 Then the chief captain came near, and took him, and commanded <i>him</i> to be bound with two chains; and demanded who he was, and what he had done.
1233	21:39 But Paul said, I am a man <i>which am</i> a Jew of Tarsus, <i>a city</i> in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.
1234	21:40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto <i>them</i> in the Hebrew tongue, saying,
1235	22:1 Men, brethren, and fathers, hear ye my defence <i>which I make</i> now unto you.
1236	
1237	22:2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)
1238	22:3 I am verily a man <i>which am</i> a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, <i>and</i> taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.
1239	
1240	22:12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt <i>there</i> ,
1241	22:22 And they gave him audience unto this word, and <i>then</i> lifted up their voices, and said, Away with such a <i>fellow</i> from the earth: for it is not fit that he should live.
1242	22:23 And as they cried out, and cast off <i>their</i> clothes, and threw dust into the air,
1243	
1244	22:26 When the centurion heard <i>that</i> , he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.
1245	22:28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was <i>free</i> born.
1246	22:30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from <i>his</i> bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.
1247	23:1 And Paul, earnestly beholding the council, said, Men <i>and</i> brethren, I have lived in all good conscience before God until this day.
1248	23:3 Then said Paul unto him, God shall smite thee, <i>thou</i> whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?
1249	23:9 And there arose a great cry: and the scribes <i>that were</i> of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1250	23:10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring <i>him</i> into the castle.
1251	23:17 Then Paul called one of the centurions unto <i>him</i> , and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.
1252	23:18 So he took him, and brought <i>him</i> to the chief captain, and said, Paul the prisoner called me unto <i>him</i> , and prayed me to bring this young man unto thee, who hath something to say unto thee.
1253	23:19 Then the chief captain took him by the hand, and went <i>with him</i> aside privately, and asked <i>him</i> , What is that thou hast to tell me?
1254	23:22 So the chief captain <i>then</i> let the young man depart, and charged <i>him</i> , <i>See thou</i> tell no man that thou hast shewed these things to me.
1255	23:23 And he called unto <i>him</i> two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;
1256	23:24 And provide <i>them</i> beasts, that they may set Paul on, and bring <i>him</i> safe unto Felix the governor.
1257	23:26 Claudius Lysias unto the most excellent governor Felix <i>sendeth</i> greeting.
1258	23:30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what <i>they had</i> against him. Farewell.
1259	23:31 Then the soldiers, as it was commanded them, took Paul, and brought <i>him</i> by night to Antipatris.
1260	23:34 And when the governor had read <i>the letter</i> , he asked of what province he was. And when he understood that <i>he was</i> of Cilicia;
1261	24:1 And after five days Ananias the high priest descended with the elders, and <i>with</i> a certain orator <i>named</i> Tertullus, who informed the governor against Paul.
1262	24:2 And when he was called forth, Tertullus began to accuse <i>him</i> , saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,
1263	24:3 We accept <i>it</i> always, and in all places, most noble Felix, with all thankfulness.
1264	24:5 For we have found this man <i>a</i> pestilent <i>fellow</i> , and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:
1265	24:7 But the chief captain Lysias came <i>upon us</i> , and with great violence took <i>him</i> away out of our hands,
1266	24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and <i>toward</i> men.
1267	24:20 Or else let these same <i>here</i> say, if they have found any evil doing in me, while I stood before the council,
1268	24:22 And when Felix heard these things, having more perfect knowledge of <i>that</i> way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.
1269	24:23 And he commanded a centurion to keep Paul, and to let <i>him</i> have liberty, and that he should forbid none of his acquaintance to minister or come unto him.
1270	25:4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly <i>thither</i> .
1271	25:5 Let them therefore, said he, which among you are able, go down with <i>me</i> , and accuse this man, if there be any wickedness in him.
1272	25:15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed <i>me</i> , desiring <i>to have</i> judgment against him.
1273	25:20 And because I doubted of such manner of questions, I asked <i>him</i> whether he would go to Jerusalem, and there be judged of these matters.
1274	25:24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and <i>also</i> here, crying that he ought not to live any longer.
1275	25:27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes <i>laid</i> against him.
1276	26:3 Especially <i>because I know</i> thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
1277	26:7 Unto which <i>promise</i> our twelve tribes, instantly serving <i>God</i> day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1278	26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against <i>them</i> .
1279	26:11 And I punished them oft in every synagogue, and compelled <i>them</i> to blaspheme; and being exceedingly mad against them, I persecuted <i>them</i> even unto strange cities.
1280	26:14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutes thou me? <i>it is</i> hard for thee to kick against the pricks.
1281	26:17 Delivering thee from the people, and <i>from</i> the Gentiles, unto whom now I send thee,
1282	26:18 To open their eyes, <i>and</i> to turn <i>them</i> from darkness to light, and <i>from</i> the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
1283	26:20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and <i>then</i> to the Gentiles, that they should repent and turn to God, and do works meet for repentance.
1284	26:21 For these causes the Jews caught me in the temple, and went about to kill <i>me</i> .
1285	26:23 That Christ should suffer, <i>and</i> that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.
1286	27:1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto <i>one</i> named Julius, a centurion of Augustus' band.
1287	27:2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; <i>one</i> Aristarchus, a Macedonian of Thessalonica, being with us.
1288	27:3 And the next <i>day</i> we touched at Sidon. And Julius courteously entreated Paul, and gave <i>him</i> liberty to go unto his friends to refresh himself.
1289	27:5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, <i>a city</i> of Lycia.
1290	27:8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city <i>of</i> Lasea.
1291	27:9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished <i>them</i> ,
1292	27:12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, <i>and there</i> to winter; <i>which is</i> an haven of Crete, and lieth toward the south west and north west.
1293	27:13 And when the south wind blew softly, supposing that they had obtained <i>their</i> purpose, loosing <i>thence</i> , they sailed close by Crete.
1294	27:15 And when the ship was caught, and could not bear up into the wind, we let <i>her</i> drive.
1295	27:18 And we being exceedingly tossed with a tempest, the next <i>day</i> they lightened the ship;
1296	27:19 And the third <i>day</i> we cast out with our own hands the tackling of the ship.
1297	27:20 And when neither sun nor stars in many days appeared, and no small tempest lay on <i>us</i> , all hope that we should be saved was then taken away.
1298	27:22 And now I exhort you to be of good cheer: for there shall be no loss of <i>any man's</i> life among you, but of the ship.
1299	27:28 And sounded, and found <i>it</i> twenty fathoms: and when they had gone a little further, they sounded again, and found <i>it</i> fifteen fathoms.
1300	27:33 And while the day was coming on, Paul besought <i>them</i> all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.
1301	27:34 Wherefore I pray you to take <i>some</i> meat: for this is for your health: for there shall not an hair fall from the head of any of you.
1302	27:35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken <i>it</i> , he began to eat.
1303	27:36 Then were they all of good cheer, and they also took <i>some</i> meat.
1304	27:40 And when they had taken up the anchors, they committed <i>themselves</i> unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1305	27:43 But the centurion, willing to save Paul, kept them from <i>their</i> purpose; and commanded that they which could swim should cast <i>themselves</i> first <i>into the sea</i> , and get to land:
1306	27:44 And the rest, some on boards, and some on <i>broken pieces</i> of the ship. And so it came to pass, that they escaped all safe to land.
1307	28:3 And when Paul had gathered a bundle of sticks, and laid <i>them</i> on the fire, there came a viper out of the heat, and fastened on his hand.
1308	28:4 And when the barbarians saw the <i>venomous</i> beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
1309	28:10 Who also honoured us with many honours; and when we departed, they laded <i>us</i> with such things as were necessary.
1310	28:12 And landing at Syracuse, we tarried <i>there</i> three days.
1311	28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men <i>and</i> brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.
1312	28:18 Who, when they had examined me, would have let <i>me</i> go, because there was no cause of death in me.
1313	28:19 But when the Jews spake against <i>it</i> , I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.
1314	28:20 For this cause therefore have I called for you, to see <i>you</i> , and to speak with <i>you</i> : because that for the hope of Israel I am bound with this chain.
1315	28:23 And when they had appointed him a day, there came many to him into <i>his</i> lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and <i>out of</i> the prophets, from morning till evening.
1316	28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and understand with <i>their</i> heart, and should be converted, and I should heal them.
1317	28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and <i>that</i> they will hear it.
The Epistle of Paul the Apostle to the Romans	
1317	1:1 Paul, a servant of Jesus Christ, called <i>to be</i> an apostle, separated unto the gospel of God,
1318	1:4 And declared <i>to be</i> the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
1319	
1320	1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
1321	1:7 To all that be in Rome, beloved of God, called <i>to be</i> saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
1322	1:19 Because that which may be known of God is manifest in them; for God hath shewed <i>it</i> unto them.
1323	1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, <i>even</i> his eternal power and Godhead; so that they are without excuse:
1324	1:21 Because that, when they knew God, they glorified <i>him</i> not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
1325	1:28 And even as they did not like to retain God in <i>their</i> knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
1326	2:13 (For not the hearers of the law <i>are</i> just before God, but the doers of the law shall be justified.
1327	2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and <i>their</i> thoughts the mean while accusing or else excusing one another;)
1328	2:18 And knowest <i>his</i> will, and approvest the things that are more excellent, being instructed out of the law;
1329	2:28 For he is not a Jew, which is one outwardly; neither <i>is that</i> circumcision, which is outward in the flesh:
1330	2:29 But he <i>is</i> a Jew, which is one inwardly; and circumcision <i>is that</i> of the heart, in the spirit, <i>and</i> not in the letter; whose praise <i>is</i> not of men, but of God.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1331	3:1 What advantage then hath the Jew? or what profit <i>is there</i> of circumcision?
1332	3:5 But if our unrighteousness commend the righteousness of God, what shall we say? <i>Is</i> God unrighteous who taketh vengeance? (I speak as a man)
1333	3:8 And not <i>rather</i> , (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
1334	3:9 What then? are we better <i>than they?</i> No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
1335	3:13 Their throat <i>is</i> an open sepulchre; with their tongues they have used deceit; the poison of asps <i>is</i> under their lips:
1336	3:14 Whose mouth <i>is</i> full of cursing and bitterness:
1337	3:15 Their feet <i>are</i> swift to shed blood:
1338	3:16 Destruction and misery <i>are</i> in their ways:
1339	3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law <i>is</i> the knowledge of sin.
1340	3:22 Even the righteousness of God <i>which is</i> by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
1341	3:25 Whom God hath set forth <i>to be</i> a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
1342	3:26 To declare, <i>I say</i> , at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
1343	3:27 Where <i>is</i> boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.
1344	3:29 <i>Is he</i> the God of the Jews only? <i>is he</i> not also of the Gentiles? Yes, of the Gentiles also:
1345	3:30 Seeing <i>it is</i> one God, which shall justify the circumcision by faith, and uncircumcision through faith.
1346	4:2 For if Abraham were justified by works, he hath <i>whereof</i> to glory; but not before God.
1347	4:7 <i>Saying</i> , Blessed <i>are</i> they whose iniquities are forgiven, and whose sins are covered.
1348	4:8 Blessed <i>is</i> the man to whom the Lord will not impute sin.
1349	4:9 <i>Cometh</i> this blessedness then upon the circumcision <i>only</i> , or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
1350	4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which <i>he had yet</i> being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
1351	4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which <i>he had</i> being <i>yet</i> uncircumcised.
1352	4:13 For the promise, that he should be the heir of the world, <i>was</i> not to Abraham, or to his seed, through the law, but through the righteousness of faith.
1353	4:14 For if they which are of the law <i>be</i> heirs, faith is made void, and the promise made of none effect:
1354	4:15 Because the law worketh wrath: for where no law is, <i>there is</i> no transgression.
1355	4:16 Therefore <i>it is</i> of faith, that <i>it might be</i> by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
1356	4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, <i>even</i> God, who quickeneth the dead, and calleth those things which be not as though they were.
1357	5:3 And not only <i>so</i> , but we glory in tribulations also: knowing that tribulation worketh patience;
1358	5:11 And not only <i>so</i> , but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
1359	5:15 But not as the offence, so also <i>is</i> the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, <i>which is</i> by one man, Jesus Christ, hath abounded unto many.
1360	5:16 And not as <i>it was</i> by one that sinned, <i>so is</i> the gift: for the judgment <i>was</i> by one to condemnation, but the free gift <i>is</i> of many offences unto justification.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1361	5:18 Therefore as by the offence of one <i>judgment came</i> upon all men to condemnation; even so by the righteousness of one <i>the free gift came</i> upon all men unto justification of life.
1362	6:5 For if we have been planted together in the likeness of his death, we shall be also <i>in the likeness of his</i> resurrection:
1363	6:6 Knowing this, that our old man is crucified with <i>him</i> , that the body of sin might be destroyed, that henceforth we should not serve sin.
1364	6:13 Neither yield ye your members <i>as</i> instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members <i>as</i> instruments of righteousness unto God.
1365	6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things <i>is</i> death.
1366	6:23 For the wages of sin <i>is</i> death; but the gift of God <i>is</i> eternal life through Jesus Christ our Lord.
1367	7:2 For the woman which hath an husband is bound by the law to <i>her</i> husband so long as he liveth; but if the husband be dead, she is loosed from the law of <i>her</i> husband.
1368	7:3 So then if, while <i>her</i> husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
1369	7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, <i>even</i> to him who is raised from the dead, that we should bring forth fruit unto God.
1370	7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not <i>in</i> the oldness of the letter.
1371	7:7 What shall we say then? <i>Is</i> the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
1372	7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin <i>was</i> dead.
1373	7:10 And the commandment, which <i>was ordained</i> to life, I found <i>to be</i> unto death.
1374	7:11 For sin, taking occasion by the commandment, deceived me, and by it slew <i>me</i> .
1375	7:12 Wherefore the law <i>is</i> holy, and the commandment holy, and just, and good.
1376	7:16 If then I do that which I would not, I consent unto the law that <i>it is</i> good.
1377	7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but <i>how</i> to perform that which is good I find not.
1378	8:1 <i>There is</i> therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
1379	8:6 For to be carnally minded <i>is</i> death; but to be spiritually minded <i>is</i> life and peace.
1380	8:7 Because the carnal mind <i>is</i> enmity against God: for it is not subject to the law of God, neither indeed can be.
1381	8:10 And if Christ <i>be</i> in you, the body <i>is</i> dead because of sin; but the Spirit <i>is</i> life because of righteousness.
1382	8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with <i>him</i> , that we may be also glorified together.
1383	8:18 For I reckon that the sufferings of this present time <i>are</i> not worthy <i>to be compared</i> with the glory which shall be revealed in us.
1384	8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected <i>the same</i> in hope,
1385	8:23 And not <i>only they</i> , but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, <i>to wit</i> , the redemption of our body.
1386	8:25 But if we hope for that we see not, <i>then</i> do we with patience wait for <i>it</i> .
1387	8:27 And he that searcheth the hearts knoweth what <i>is</i> the mind of the Spirit, because he maketh intercession for the saints according to <i>the will of</i> God.
1388	8:28 And we know that all things work together for good to them that love God, to them who are the called according to <i>his</i> purpose.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1389	8:29 For whom he did foreknow, he also did predestinate <i>to be</i> conformed to the image of his Son, that he might be the firstborn among many brethren.
1390	8:31 What shall we then say to these things? If God <i>be</i> for us, who <i>can be</i> against us?
1391	8:33 Who shall lay any thing to the charge of God's elect? <i>It is</i> God that justifieth.
1392	8:34 Who <i>is</i> he that condemneth? <i>It is</i> Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
1393	8:35 Who shall separate us from the love of Christ? <i>shall</i> tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
1394	9:4 Who are Israelites; to whom <i>pertaineth</i> the adoption, and the glory, and the covenants, and the giving of the law, and the service <i>of God</i> , and the promises;
1395	9:5 Whose <i>are</i> the fathers, and of whom as concerning the flesh Christ <i>came</i> , who is over all, God blessed for ever. Amen.
1396	9:6 Not as though the word of God hath taken none effect. For they <i>are</i> not all Israel, which are of Israel:
1397	9:7 Neither, because they are the seed of Abraham, <i>are they</i> all children: but, In Isaac shall thy seed be called.
1398	9:8 That is, They which are the children of the flesh, these <i>are</i> not the children of God: but the children of the promise are counted for the seed.
1399	9:9 For this <i>is</i> the word of promise, At this time will I come, and Sarah shall have a son.
1400	9:10 And not only <i>this</i> ; but when Rebecca also had conceived by one, <i>even</i> by our father Isaac;
1401	9:11 (For <i>the children</i> being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
1402	9:14 What shall we say then? <i>Is there</i> unrighteousness with God? God forbid.
1403	9:16 So then <i>it is</i> not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
1404	9:18 Therefore hath he mercy on whom he will <i>have mercy</i> , and whom he will he hardeneth.
1405	9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed <i>it</i> , Why hast thou made me thus?
1406	9:22 <i>What</i> if God, willing to shew <i>his</i> wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
1407	9:26 And it shall come to pass, <i>that</i> in the place where it was said unto them, Ye <i>are</i> not my people; there shall they be called the children of the living God.
1408	9:28 For he will finish the work, and cut <i>it</i> short in righteousness: because a short work will the Lord make upon the earth.
1409	9:32 Wherefore? Because <i>they sought it</i> not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
1410	10:4 For Christ <i>is</i> the end of the law for righteousness to every one that believeth.
1411	10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down <i>from above</i> :)
1412	10:8 But what saith it? The word is nigh thee, <i>even</i> in thy mouth, and in thy heart: that is, the word of faith, which we preach;
1413	10:17 So then faith <i>cometh</i> by hearing, and hearing by the word of God.
1414	10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by <i>them that are</i> no people, and by a foolish nation I will anger you.
1415	11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, <i>of</i> the tribe of Benjamin.
1416	11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to <i>the image of</i> Baal.
1417	11:6 And if by grace, then <i>is it</i> no more of works: otherwise grace is no more grace. But if <i>it be</i> of works, then is it no more grace: otherwise work is no more work.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1418	11:11 I say then, Have they stumbled that they should fall? God forbid: but <i>rather</i> through their fall salvation <i>is come</i> unto the Gentiles, for to provoke them to jealousy.
1419	11:12 Now if the fall of them <i>be</i> the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
1420	11:14 If by any means I may provoke to emulation <i>them which are</i> my flesh, and might save some of them.
1421	11:15 For if the casting away of them <i>be</i> the reconciling of the world, what <i>shall</i> the receiving <i>of them be</i> , but life from the dead?
1422	11:16 For if the firstfruit <i>be</i> holy, the lump <i>is</i> also <i>holy</i> ; and if the root <i>be</i> holy, so <i>are</i> the branches.
1423	11:21 For if God spared not the natural branches, <i>take heed</i> lest he also spare not thee.
1424	11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in <i>his</i> goodness: otherwise thou also shalt be cut off.
1425	11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural <i>branches</i> , be grafted into their own olive tree?
1426	11:27 For this <i>is</i> my covenant unto them, when I shall take away their sins.
1427	11:28 As concerning the gospel, <i>they are</i> enemies for your sakes: but as touching the election, <i>they are</i> beloved for the fathers' sakes.
1428	11:29 For the gifts and calling of God <i>are</i> without repentance.
1429	11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable <i>are</i> his judgments, and his ways past finding out!
1430	11:36 For of him, and through him, and to him, <i>are</i> all things: to whom <i>be</i> glory for ever. Amen.
1431	12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which is</i> your reasonable service.
1432	12:3 For I say, through the grace given unto me, to every man that is among you, not to think <i>of himself</i> more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
1433	12:5 So we, <i>being</i> many, are one body in Christ, and every one members one of another. 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, <i>let us prophesy</i> according to the proportion of faith;
1434	12:7 Or ministry, <i>let us wait on our</i> ministering; or he that teacheth, on teaching;
1435	12:8 Or he that exhorteth, on exhortation: he that giveth, <i>let him do it</i> with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
1436	12:9 <i>Let</i> love be without dissimulation. Abhor that which is evil; cleave to that which is good.
1437	12:10 <i>Be</i> kindly affectioned one to another with brotherly love; in honour preferring one another;
1438	12:16 <i>Be</i> of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
1439	12:19 Dearly beloved, avenge not yourselves, but <i>rather</i> give place unto wrath: for it is written, Vengeance <i>is</i> mine; I will repay, saith the Lord.
1440	13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to <i>execute</i> wrath upon him that doeth evil.
1441	13:5 Wherefore <i>ye</i> must needs be subject, not only for wrath, but also for conscience sake.
1442	13:7 Render therefore to all their dues: tribute to whom tribute <i>is due</i> ; custom to whom custom; fear to whom fear; honour to whom honour.
1443	13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if <i>there be</i> any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
1444	13:10 Love worketh no ill to his neighbour: therefore love <i>is</i> the fulfilling of the law.
1445	13:11 And that, knowing the time, that now <i>it is</i> high time to awake out of sleep: for now <i>is</i> our salvation nearer than when we believed.
1446	13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to <i>fulfil</i> the lusts <i>thereof</i> .

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1447	14:1 Him that is weak in the faith receive ye, <i>but</i> not to doubtful disputations.
1448	14:5 One man esteemeth one day above another: another esteemeth every day <i>alike</i> . Let every man be fully persuaded in his own mind.
1449	14:6 He that regardeth the day, regardeth <i>it</i> unto the Lord; and he that regardeth not the day, to the Lord he doth not regard <i>it</i> . He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
1450	14:11 For it is written, <i>As</i> I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
1451	14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in <i>his</i> brother's way.
1452	14:14 I know, and am persuaded by the Lord Jesus, that <i>there is</i> nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him <i>it is</i> unclean.
1453	14:15 But if thy brother be grieved with <i>thy</i> meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
1454	14:18 For he that in these things serveth Christ <i>is</i> acceptable to God, and approved of men.
1455	14:20 For meat destroy not the work of God. All things indeed <i>are</i> pure; but <i>it is</i> evil for that man who eateth with offence.
1456	14:21 <i>It is</i> good neither to eat flesh, nor to drink wine, nor <i>any thing</i> whereby thy brother stumbleth, or is offended, or is made weak.
1457	14:22 Hast thou faith? have <i>it</i> to thyself before God. Happy <i>is</i> he that condemneth not himself in that thing which he alloweth.
1458	14:23 And he that doubteth is damned if he eat, because <i>he eateth</i> not of faith: for whatsoever <i>is</i> not of faith is sin.
1459	15:2 Let every one of us please <i>his</i> neighbour for <i>his</i> good to edification.
1460	15:6 That ye may with one mind <i>and</i> one mouth glorify God, even the Father of our Lord Jesus Christ.
1461	15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises <i>made</i> unto the fathers:
1462	15:9 And that the Gentiles might glorify God for <i>his</i> mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
1463	15:24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your <i>company</i> .
1464	15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in <i>your</i> prayers to God for me;
1465	15:31 That I may be delivered from them that do not believe in Judaea; and that my service which <i>I have</i> for Jerusalem may be accepted of the saints;
1466	15:33 Now the God of peace <i>be</i> with you all. Amen.
1467	16:5 Likewise <i>greet</i> the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ.
1468	16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' <i>household</i> .
1469	16:11 Salute Herodion my kinsman. Greet them that be of the <i>household</i> of Narcissus, which are in the Lord.
1470	16:19 For your obedience is come abroad unto all <i>men</i> . I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
1471	16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ <i>be</i> with you. Amen.
1472	16:22 I Tertius, who wrote <i>this</i> epistle, salute you in the Lord.
1473	16:24 The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.
1474	16:27 To God only wise, <i>be</i> glory through Jesus Christ for ever. Amen.
The First Epistle of Paul the Apostle to the Corinthians	
1475	1:1 Paul, called <i>to be</i> an apostle of Jesus Christ through the will of God, and Sosthenes <i>our</i> brother,
1476	1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called <i>to be</i> saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1477	1:3 Grace <i>be</i> unto you, and peace, from God our Father, and <i>from</i> the Lord Jesus Christ.
1478	1:5 That in every thing ye are enriched by him, in all utterance, and <i>in</i> all knowledge;
1479	1:8 Who shall also confirm you unto the end, <i>that ye may be</i> blameless in the day of our Lord Jesus Christ.
1480	1:9 God <i>is</i> faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
1481	1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and <i>that</i> there be no divisions among you; but <i>that</i> ye be perfectly joined together in the same mind and in the same judgment.
1482	1:11 For it hath been declared unto me of you, my brethren, by them <i>which are of the house</i> of Chloe, that there are contentions among you.
1483	1:20 Where <i>is</i> the wise? where <i>is</i> the scribe? where <i>is</i> the disputer of this world? hath not God made foolish the wisdom of this world?
1484	1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, <i>are called:</i>
1485	1:28 And base things of the world, and things which are despised, hath God chosen, <i>yea</i> , and things which are not, to bring to nought things that are:
1486	2:4 And my speech and my preaching <i>was</i> not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
1487	2:7 But we speak the wisdom of God in a mystery, <i>even</i> the hidden <i>wisdom</i> , which God ordained before the world unto our glory:
1488	2:8 Which none of the princes of this world knew: for had they known <i>it</i> , they would not have crucified the Lord of glory.
1489	2:10 But God hath revealed <i>them</i> unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
1490	2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know <i>them</i> , because they are spiritually discerned.
1491	3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, <i>even</i> as unto babes in Christ.
1492	3:2 I have fed you with milk, and not with meat: for hitherto ye were not able <i>to bear it</i> , neither yet now are ye able.
1493	3:3 For ye are yet carnal: for whereas <i>there is</i> among you envying, and strife, and divisions, are ye not carnal, and walk as men?
1494	3:4 For while one saith, I am of Paul; and another, I <i>am</i> of Apollos; are ye not carnal?
1495	3:5 Who then is Paul, and who <i>is</i> Apollos, but ministers by whom e believed, even as the Lord gave to every man?
1496	3:9 For we are labourers together with God: ye are God's husbandry, <i>ye are</i> God's building.
1497	3:16 Know ye not that ye are the temple of God, and <i>that</i> the Spirit of God dwelleth in you?
1498	3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which <i>temple</i> ye are.
1499	3:23 And ye are Christ's; and Christ <i>is</i> God's.
1500	4:6 And these things, brethren, I have in a figure transferred to myself and <i>to</i> Apollos for your sakes; that ye might learn in us not to think <i>of men</i> above that which is written, that no one of you be puffed up for one against another.
1501	4:7 For who maketh thee to differ <i>from another?</i> and what hast thou that thou didst not receive? now if thou didst receive <i>it</i> , why dost thou glory, as if thou hadst not received <i>it?</i>
1502	4:10 We <i>are</i> fools for Christ's sake, but ye <i>are</i> wise in Christ; we <i>are</i> weak, but ye <i>are</i> strong; ye <i>are</i> honourable, but we <i>are</i> despised.
1503	4:13 Being defamed, we intreat: we are made as the filth of the world, <i>and are</i> the offscouring of all things unto this day.
1504	4:14 I write not these things to shame you, but as my beloved sons I warn <i>you</i> .
1505	4:15 For though ye have ten thousand instructors in Christ, yet <i>have ye</i> not many fathers: for in Christ Jesus I have begotten you through the gospel.
1506	4:20 For the kingdom of God <i>is</i> not in word, but in power.
1507	4:21 What will ye? shall I come unto you with a rod, or in love, and <i>in</i> the spirit of meekness?

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1508	5:1 It is reported commonly <i>that there is</i> fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
1509	5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, <i>concerning</i> him that hath so done this deed,
1510	5:6 Your glorying <i>is</i> not good. Know ye not that a little leaven leaveneth the whole lump?
1511	5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened <i>bread</i> of sincerity and truth.
1512	6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather <i>suffer yourselves to</i> be defrauded?
1513	6:8 Nay, ye do wrong, and defraud, and that <i>your</i> brethren.
1514	6:13 Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body <i>is</i> not for fornication, but for the Lord; and the Lord for the body.
1515	6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make <i>them</i> the members of an harlot? God forbid.
1516	6:19 What? know ye not that your body is the temple of the Holy Ghost <i>which is</i> in you, which ye have of God, and ye are not your own?
1517	7:1 Now concerning the things whereof ye wrote unto me: <i>It is</i> good for a man not to touch a woman.
1518	7:2 Nevertheless, <i>to avoid</i> fornication, let every man have his own wife, and let every woman have her own husband.
1519	7:5 Defraud ye not one the other, except <i>it be</i> with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
1520	7:6 But I speak this by permission, <i>and</i> not of commandment.
1521	7:10 And unto the married I command, <i>yet</i> not I, but the Lord, Let not the wife depart from <i>her</i> husband:
1522	7:11 But and if she depart, let her remain unmarried, or be reconciled to <i>her</i> husband; and let not the husband put away <i>his</i> wife.
1523	7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such <i>cases</i> : but God hath called us to peace.
1524	7:16 For what knowest thou, O wife, whether thou shalt save <i>thy</i> husband? or how knowest thou, O man, whether thou shalt save <i>thy</i> wife?
1525	7:21 Art thou called <i>being</i> a servant? Care not for it: but if thou mayest be made free, use <i>it</i> rather.
1526	7:22 For he that is called in the Lord, <i>being</i> a servant, is the Lord's freeman: likewise also he that is called, <i>being</i> free, is Christ's servant.
1527	7:26 I suppose therefore that this is good for the present distress, <i>I say</i> , that <i>it is</i> good for a man so to be.
1528	7:29 But this I say, brethren, the time <i>is</i> short: it remaineth, that both they that have wives be as though they had none;
1529	7:31 And they that use this world, as not abusing <i>it</i> : for the fashion of this world passeth away.
1530	7:33 But he that is married careth for the things that are of the world, how he may please <i>his</i> wife.
1531	7:34 There is difference <i>also</i> between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please <i>her</i> husband.
1532	7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of <i>her</i> age, and need so require, let him do what he will, he sinneth not: let them marry.
1533	7:38 So then he that giveth <i>her</i> in marriage doeth well; but he that giveth <i>her</i> not in marriage doeth better.
1534	8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol <i>is</i> nothing in the world, and that <i>there is</i> none other God but one.
1535	8:6 But to us <i>there is but</i> one God, the Father, of whom <i>are</i> all things, and we in him; and one Lord Jesus Christ, by whom <i>are</i> all things, and we by him.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1536	8:7 Howbeit <i>there is</i> not in every man that knowledge: for some with conscience of the idol unto this hour eat <i>it</i> as a thing offered unto an idol; and their conscience being weak is defiled.
1537	9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and <i>as</i> the brethren of the Lord, and Cephas?
1538	9:10 Or saith he <i>it</i> altogether for our sakes? For our sakes, no doubt, <i>this</i> is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.
1539	9:11 If we have sown unto you spiritual things, <i>is it</i> a great thing if we shall reap your carnal things?
1540	9:12 If others be partakers of <i>this</i> power over you, <i>are</i> not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
1541	9:13 Do ye not know that they which minister about holy things live <i>of the things</i> of the temple? And they which wait at the altar are partakers with the altar?
1542	9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for <i>it were</i> better for me to die, than that any man should make my glorying void.
1543	9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation <i>of the gospel</i> is committed unto me.
1544	9:18 What is my reward then? <i>Verily</i> that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
1545	9:19 For though I be free from all <i>men</i> , yet have I made myself servant unto all, that I might gain the more.
1546	9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all <i>men</i> , that I might by all means save some.
1547	9:23 And this I do for the gospel's sake, that I might be partaker thereof with <i>you</i> .
1548	9:25 And every man that striveth for the mastery is temperate in all things. Now they <i>do it</i> to obtain a corruptible crown; but we an incorruptible.
1549	9:27 But I keep under my body, and bring <i>it</i> into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.
1550	10:7 Neither be ye idolaters, as <i>were</i> some of them; as it is written, The people sat down to eat and drink, and rose up to play.
1551	10:13 There hath no temptation taken you but such as is common to man: but God <i>is</i> faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear <i>it</i> .
1552	10:17 For we <i>being</i> many are one bread, <i>and</i> one body: for we are all partakers of that one bread.
1553	10:20 But <i>I say</i> , that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
1554	10:24 Let no man seek his own, but every man another's <i>wealth</i> .
1555	10:25 Whatsoever is sold in the shambles, <i>that</i> eat, asking no question for conscience sake:
1556	10:26 For the earth <i>is</i> the Lord's, and the fulness thereof.
1557	10:27 If any of them that believe not bid you <i>to a feast</i> , and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
1558	10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth <i>is</i> the Lord's, and the fulness thereof:
1559	10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another <i>man's</i> conscience?
1560	10:33 Even as I please all <i>men</i> in all <i>things</i> , not seeking mine own profit, but the <i>profit</i> of many, that they may be saved.
1561	11:1 Be ye followers of me, even as I also <i>am</i> of Christ.
1562	11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered <i>them</i> to you.
1563	11:3 But I would have you know, that the head of every man is Christ; and the head of the woman <i>is</i> the man; and the head of Christ <i>is</i> God.
1564	11:4 Every man praying or prophesying, having <i>his</i> head covered, dishonoureth his head.
1565	11:5 But every woman that prayeth or prophesieth with <i>her</i> head uncovered dishonoureth her head: for that is even all one as if she were shaven.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1566	11:7 For a man indeed ought not to cover <i>his</i> head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.
1567	11:10 For this cause ought the woman to have power on <i>her</i> head because of the angels.
1568	11:12 For as the woman <i>is</i> of the man, even so <i>is</i> the man also by the woman; but all things of god.
1569	11:15 But if a woman have long hair, it is a glory to her: for <i>her</i> hair is given her for a covering.
1570	11:17 Now in this that I declare <i>unto you</i> I praise <i>you</i> not, that ye come together not for the better, but for the worse.
1571	11:20 When ye come together therefore into one place, <i>this</i> is not to eat the Lord's supper.
1572	11:21 For in eating every one taketh before <i>other</i> his own supper: and one is hungry, and another is drunken.
1573	11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise <i>you</i> not.
1574	11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the <i>same</i> night in which he was betrayed took bread:
1575	11:24 And when he had given thanks, he brake <i>it</i> , and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
1576	11:25 After the same manner also <i>he took</i> the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink <i>it</i> , in remembrance of me.
1577	11:26 For as often as ye eat this bread, and drink <i>this</i> cup, ye do shew the Lord's death till he come.
1578	11:28 But let a man examine himself, and so let him eat of <i>that</i> bread, and drink of <i>that</i> cup.
1579	11:30 For this cause many <i>are</i> weak and sickly among you, and many sleep.
1580	12:1 Now concerning spiritual <i>gifts</i> , brethren, I would not have you ignorant.
1581	12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and <i>that</i> no man can say that Jesus is the Lord, but by the Holy Ghost.
1582	12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another <i>divers</i> kinds of tongues; to another the interpretation of tongues:
1583	12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also <i>is</i> Christ.
1584	12:13 For by one Spirit are we all baptized into one body, whether <i>we be</i> Jews or Gentiles, whether <i>we be</i> bond or free; and have been all made to drink into one Spirit.
1585	12:17 If the whole body <i>were</i> an eye, where <i>were</i> the hearing? If the whole <i>were</i> hearing, where <i>were</i> the smelling?
1586	12:19 And if they were all one member, where <i>were</i> the body?
1587	12:20 But now <i>are they</i> many members, yet but one body.
1588	12:23 And those <i>members</i> of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely <i>parts</i> have more abundant comeliness.
1589	12:24 For our comely <i>parts</i> have no need: but God hath tempered the body together, having given more abundant honour to that <i>part</i> which lacked:
1590	12:25 That there should be no schism in the body; but <i>that</i> the members should have the same care one for another.
1591	12:29 <i>Are</i> all apostles? <i>are</i> all prophets? <i>are</i> all teachers? <i>are</i> all workers of miracles?
1592	13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become <i>as</i> sounding brass, or a tinkling cymbal.
1593	13:2 And though I have <i>the gift of</i> prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
1594	13:3 And though I bestow all my goods to feed <i>the poor</i> , and though I give my body to be burned, and have not charity, it profiteth me nothing.
1595	13:4 Charity suffereth long, <i>and</i> is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1596	13:8 Charity never faileth: but whether <i>there be</i> prophecies, they shall fail; whether <i>there be</i> tongues, they shall cease; whether <i>there be</i> knowledge, it shall vanish away.
1597	13:13 And now abideth faith, hope, charity, these three; but the greatest of these <i>is</i> charity.
1598	14:1 Follow after charity, and desire spiritual <i>gifts</i> , but rather that ye may prophesy.
1599	14:2 For he that speaketh in an <i>unknown</i> tongue speaketh not unto men, but unto God: for no man understandeth <i>him</i> ; howbeit in the spirit he speaketh mysteries.
1600	14:3 But he that prophesieth speaketh unto men <i>to</i> edification, and exhortation, and comfort.
1601	14:4 He that speaketh in an <i>unknown</i> tongue edifieth himself; but he that prophesieth edifieth the church.
1602	14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater <i>is</i> he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
1603	14:10 There are, it may be, so many kinds of voices in the world, and none of them <i>is</i> without signification.
1604	14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh <i>shall be</i> a barbarian unto me.
1605	14:12 Even so ye, forasmuch as ye are zealous of spiritual <i>gifts</i> , seek that ye may excel to the edifying of the church.
1606	14:13 Wherefore let him that speaketh in an <i>unknown</i> tongue pray that he may interpret.
1607	14:14 For if I pray in an <i>unknown</i> tongue, my spirit prayeth, but my understanding is unfruitful.
1608	14:19 Yet in the church I had rather speak five words with my understanding, that <i>by my voice</i> I might teach others also, than ten thousand words in an <i>unknown</i> tongue.
1609	14:21 In the law it is written, With <i>men of</i> other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
1610	14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying <i>serveth</i> not for them that believe not, but for them which believe.
1611	14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in <i>those that are</i> unlearned, or unbelievers, will they not say that ye are mad?
1612	14:24 But if all prophesy, and there come in one that believeth not, or <i>one</i> unlearned, he is convinced of all, he is judged of all:
1613	14:25 And thus are the secrets of his heart made manifest; and so falling down on <i>his</i> face he will worship God, and report that God is in you of a truth.
1614	14:27 If any man speak in an <i>unknown</i> tongue, <i>let it be</i> by two, or at the most <i>by</i> three, and <i>that</i> by course; and let one interpret.
1615	14:30 If <i>any thing</i> be revealed to another that sitteth by, let the first hold his peace.
1616	14:33 For God is not <i>the author</i> of confusion, but of peace, as in all churches of the saints.
1617	14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but <i>they are commanded</i> to be under obedience, as also saith the law.
1618	15:10 But by the grace of God I am what I am; and his grace <i>which was bestowed</i> upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
1619	15:11 Therefore whether <i>it were</i> I or they, so we preach, and so ye believed.
1620	15:14 And if Christ be not risen, then <i>is</i> our preaching vain, and your faith <i>is</i> also vain.
1621	15:17 And if Christ be not raised, your faith <i>is</i> vain; ye are yet in your sins.
1622	15:20 But now is Christ risen from the dead, <i>and</i> become the firstfruits of them that slept.
1623	15:21 For since by man <i>came</i> death, by man <i>came</i> also the resurrection of the dead.
1624	15:24 Then <i>cometh</i> the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
1625	15:26 The last enemy <i>that</i> shall be destroyed <i>is</i> death.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1626	15:27 For he hath put all things under his feet. But when he saith, all things are put under <i>him, it is</i> manifest that he is excepted, which did put all things under him.
1627	15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak <i>this</i> to your shame.
1628	15:35 But some <i>man</i> will say, How are the dead raised up? and with what body do they come?
1629	15:36 <i>Thou</i> fool, that which thou sowest is not quickened, except it die:
1630	15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other <i>grain:</i>
1631	15:39 All flesh <i>is</i> not the same flesh: but <i>there is one kind of</i> flesh of men, another flesh of beasts, another of fishes, <i>and</i> another of birds.
1632	15:40 <i>There are</i> also celestial bodies, and bodies terrestrial: but the glory of the celestial <i>is</i> one, and the <i>glory</i> of the terrestrial <i>is</i> another.
1633	15:41 <i>There is</i> one glory of the sun, and another glory of the moon, and another glory of the stars: for <i>one</i> star differeth from <i>another</i> star in glory.
1634	15:42 So also <i>is</i> the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
1635	15:45 And so it is written, The first man Adam was made a living soul; the last Adam <i>was made</i> a quickening spirit.
1636	15:46 Howbeit that <i>was</i> not first which is spiritual, but that which is natural; and afterward that which is spiritual.
1637	15:47 The first man <i>is</i> of the earth, earthy: the second man <i>is</i> the Lord from heaven.
1638	15:48 As <i>is</i> the earthy, such <i>are</i> they also that are earthy: and as <i>is</i> the heavenly, such <i>are</i> they also that are heavenly.
1639	15:53 For this corruptible must put on incorruption, and this mortal <i>must</i> put on immortality.
1640	15:55 O death, where <i>is</i> thy sting? O grave, where <i>is</i> thy victory?
1641	15:56 The sting of death <i>is</i> sin; and the strength of sin <i>is</i> the law.
1642	15:57 But thanks <i>be</i> to God, which giveth us the victory through our Lord Jesus Christ.
1643	16:2 Upon the first <i>day</i> of the week let every one of you lay by him in store, as <i>God</i> hath prospered him, that there be no gatherings when I come.
1644	16:3 And when I come, whomsoever ye shall approve by <i>your</i> letters, them will I send to bring your liberality unto Jerusalem.
1645	16:9 For a great door and effectual is opened unto me, and <i>there are</i> many adversaries.
1646	16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also <i>do</i> .
1647	16:12 As touching <i>our</i> brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
1648	16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and <i>that</i> they have addicted themselves to the ministry of the saints,)
1649	16:16 That ye submit yourselves unto such, and to every one that helpeth with <i>us</i> , and laboureth.
1650	16:21 The salutation of <i>me</i> Paul with mine own hand.
1651	
1652	16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.
1653	16:23 The grace of our Lord Jesus Christ <i>be</i> with you.
1654	16:24 My love <i>be</i> with you all in Christ Jesus. Amen.
	The Second Epistle of St. Paul the Apostle to the Corinthians
1655	1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy <i>our</i> brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1656	1:2 Grace be to you and peace from God our Father, and <i>from</i> the Lord Jesus Christ.
1657	1:3 Blessed <i>be</i> God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
1658	1:6 And whether we be afflicted, <i>it is</i> for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, <i>it is</i> for your consolation and salvation.
1659	1:7 And our hope of you <i>is</i> stedfast, knowing, that as ye are partakers of the sufferings, so <i>shall ye be</i> also of the consolation.
1660	1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver <i>us</i> ;
1661	1:11 Ye also helping together by prayer for us, that for the gift <i>bestowed</i> upon us by the means of many persons thanks may be given by many on our behalf.
1662	1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also <i>are</i> ours in the day of the Lord Jesus.
1663	1:18 But <i>as</i> God <i>is</i> true, our word toward you was not yea and nay.
1664	1:19 For the Son of God, Jesus Christ, who was preached among you by us, <i>even</i> by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 1:20 For all the promises of God in him <i>are</i> yea, and in him Amen, unto the glory of God by us.
1665	1:21 Now he which stablisheth us with you in Christ, and hath anointed us, <i>is</i> God;
1666	2:3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is <i>the joy</i> of you all.
1667	2:6 Sufficient to such a man is this punishment, which <i>was inflicted</i> of many.
1668	2:7 So that contrariwise ye <i>ought</i> rather to forgive <i>him</i> , and comfort <i>him</i> , lest perhaps such a one should be swallowed up with overmuch sorrow.
1669	2:8 Wherefore I beseech you that ye would confirm <i>your</i> love toward him.
1670	2:10 To whom ye forgive any thing, I <i>forgive</i> also: for if I forgave any thing, to whom I forgave <i>it</i> , for your sakes <i>forgave I it</i> in the person of Christ;
1671	2:12 Furthermore, when I came to Troas to <i>preach</i> Christ's gospel, and a door was opened unto me of the Lord,
1672	2:14 Now thanks <i>be</i> unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.
1673	2:16 To the one <i>we are</i> the savour of death unto death; and to the other the savour of life unto life. And who <i>is</i> sufficient for these things?
1674	3:1 Do we begin again to commend ourselves? or need we, as some <i>others</i> , epistles of commendation to you, or <i>letters</i> of commendation from you?
1675	3:3 <i>Forasmuch as ye are</i> manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
1676	3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency <i>is</i> of God;
1677	3:7 But if the ministration of death, written <i>and</i> engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which <i>glory</i> was to be done away:
1678	3:9 For if the ministration of condemnation <i>be</i> glory, much more doth the ministration of righteousness exceed in glory.
1679	3:11 For if that which is done away <i>was</i> glorious, much more that which remaineth <i>is</i> glorious.
1680	3:13 And not as Moses, <i>which</i> put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
1681	3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which <i>vail</i> is done away in Christ.
1682	3:17 Now the Lord is that Spirit: and where the Spirit of the Lord <i>is</i> , there <i>is</i> liberty.
1683	3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, <i>even</i> as by the Spirit of the Lord.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1684	4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to <i>give</i> the light of the knowledge of the glory of God in the face of Jesus Christ.
1685	4:8 <i>We are</i> troubled on every side, yet not distressed; <i>we are</i> perplexed, but not in despair;
1686	4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present <i>us</i> with you.
1687	4:15 For all things <i>are</i> for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
1688	4:16 For which cause we faint not; but though our outward man perish, yet the inward <i>man</i> is renewed day by day.
1689	4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding <i>and</i> eternal weight of glory;
1690	4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen <i>are</i> temporal; but the things which are not seen <i>are</i> eternal.
1691	5:1 For we know that if our earthly house of <i>this</i> tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
1692	5:4 For we that are in <i>this</i> tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
1693	5:5 Now he that hath wrought us for the selfsame thing <i>is</i> God, who also hath given unto us the earnest of the Spirit.
1694	5:6 Therefore <i>we are</i> always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
1695	5:8 We are confident, <i>I say</i> , and willing rather to be absent from the body, and to be present with the Lord.
1696	5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things <i>done</i> in <i>his</i> body, according to that he hath done, whether <i>it be</i> good or bad.
1697	5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to <i>answer</i> them which glory in appearance, and not in heart.
1698	5:13 For whether we be beside ourselves, <i>it is</i> to God: or whether we be sober, <i>it is</i> for your cause.
1699	5:15 And <i>that</i> he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
1700	5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we <i>him</i> no more.
1701	5:17 Therefore if any man <i>be</i> in Christ, <i>he is</i> a new creature: old things are passed away; behold, all things are become new.
1702	5:18 And all things <i>are</i> of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
1703	5:20 Now then we are ambassadors for Christ, as though God did beseech <i>you</i> by us: we pray <i>you</i> in Christ's stead, be ye reconciled to God.
1704	5:21 For he hath made him <i>to be</i> sin for us, who knew no sin; that we might be made the righteousness of God in him.
1705	6:1 We then, <i>as</i> workers together <i>with him</i> , beseech <i>you</i> also that ye receive not the grace of God in vain.
1706	6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now <i>is</i> the accepted time; behold, now <i>is</i> the day of salvation.)
1707	6:4 But in all <i>things</i> approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
1708	6:8 By honour and dishonour, by evil report and good report: as deceivers, and <i>yet</i> true;
1709	6:9 As unknown, and <i>yet</i> well known; as dying, and, behold, we live; as chastened, and not killed;
1710	6:10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and <i>yet</i> possessing all things.
1711	6:11 O <i>ye</i> Corinthians, our mouth is open unto you, our heart is enlarged.
1712	6:13 Now for a recompence in the same, (I speak as unto <i>my</i> children,) be ye also enlarged.
1713	6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in <i>them</i> ; and I will be their God, and they shall be my people.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1714	6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean <i>thing</i> ; and I will receive you,
1715	7:3 I speak not <i>this</i> to condemn <i>you</i> : for I have said before, that ye are in our hearts to die and live with <i>you</i> .
1716	7:4 Great <i>is</i> my boldness of speech toward you, great <i>is</i> my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.
1717	7:5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without <i>were</i> fightings, within <i>were</i> fears.
1718	7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though <i>it were</i> but for a season.
1719	7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, <i>what</i> clearing of yourselves, yea, <i>what</i> indignation, yea, <i>what</i> fear, yea, <i>what</i> vehement desire, yea, <i>what</i> zeal, yea, <i>what</i> revenge! In all <i>things</i> ye have approved yourselves to be clear in this matter.
1720	7:12 Wherefore, though I wrote unto you, <i>I did it</i> not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.
1721	7:14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which <i>I made</i> before Titus, is found a truth.
1722	7:16 I rejoice therefore that I have confidence in you in all <i>things</i> .
1723	8:3 For to <i>their</i> power, I bear record, yea, and beyond <i>their</i> power <i>they were</i> willing of themselves;
1724	8:4 Praying us with much intreaty that we would receive the gift, and <i>take upon us</i> the fellowship of the ministering to the saints.
1725	8:5 And <i>this they did</i> , not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
1726	8:7 Therefore, as ye abound in every <i>thing, in</i> faith, and utterance, and knowledge, and <i>in</i> all diligence, and <i>in</i> your love to us, <i>see</i> that ye abound in this grace also.
1727	8:10 And herein I give <i>my</i> advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.
1728	8:11 Now therefore perform the doing <i>of it</i> ; that as <i>there was</i> a readiness to will, so <i>there may be</i> a performance also out of that which ye have.
1729	8:12 For if there be first a willing mind, <i>it is</i> accepted according to that a man hath, <i>and</i> not according to that he hath not.
1730	8:13 For <i>I mean</i> not that other men be eased, and ye burdened:
1731	8:14 But by an equality, <i>that</i> now at this time your abundance <i>may be a supply</i> for their want, that their abundance also may be <i>a supply</i> for your want: that there may be equality:
1732	8:15 As it is written, He that <i>had gathered</i> much had nothing over; and he that <i>had gathered</i> little had no lack.
1733	8:16 But thanks <i>be</i> to God, which put the same earnest care into the heart of Titus for you.
1734	8:19 And not <i>that</i> only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and <i>declaration of</i> your ready mind:
1735	8:22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which <i>I have</i> in you.
1736	8:23 Whether <i>any do enquire</i> of Titus, <i>he is</i> my partner and fellowhelper concerning you: or our brethren <i>be enquired of, they are</i> the messengers of the churches, <i>and</i> the glory of Christ.
1737	9:5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as <i>a matter of</i> bounty, and not as <i>of</i> covetousness.
1738	9:6 But this <i>I say</i> , He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
1739	9:7 Every man according as he purposeth in his heart, <i>so let him give</i> ; not grudgingly, or of necessity: for God loveth a cheerful giver.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1740	9:8 And God <i>is</i> able to make all grace abound toward you; that ye, always having all sufficiency in all <i>things</i> , may abound to every good work:
1741	9:10 Now he that ministereth seed to the sower both minister bread for <i>your</i> food, and multiply your seed sown, and increase the fruits of your righteousness;) and for <i>your</i> liberal distribution unto them, and unto all <i>men</i> ;
1742	9:15 Thanks <i>be</i> unto God for his unspeakable gift.
1743	10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence <i>am</i> base among you, but being absent <i>am</i> bold toward you:
1744	10:2 But I beseech <i>you</i> , that I may not be bold when I <i>am</i> present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.
1745	10:4 (For the weapons of our warfare <i>are</i> not carnal, but mighty through God to the pulling down of strong holds;)
1746	10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he <i>is</i> Christ's, even so <i>are</i> we Christ's.
1747	10:10 For <i>his</i> letters, say they, <i>are</i> weighty and powerful; but <i>his</i> bodily presence <i>is</i> weak, and <i>his</i> speech contemptible.
1748	10:11 Let such an one think this, that, such as we are in word by letters when we are absent, such <i>will we be</i> also in deed when we are present.
1749	10:13 But we will not boast of things without <i>our</i> measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.
1750	10:14 For we stretch not ourselves beyond <i>our measure</i> , as though we reached not unto you: for we are come as far as to you also in <i>preaching</i> the gospel of Christ:
1751	10:15 Not boasting of things without <i>our</i> measure, <i>that is</i> , of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly.
1752	10:16 To preach the gospel in the <i>regions</i> beyond you, <i>and</i> not to boast in another man's line of things made ready to our hand.
1753	11:1 Would to God ye could bear with me a little in <i>my</i> folly: and indeed bear with me.
1754	11:2 For I <i>am</i> jealous over you with godly jealousy: for I have espoused you to one husband, that I may present <i>you as</i> a chaste virgin to Christ.
1755	11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or <i>if</i> ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with <i>him</i> .
1756	11:6 But though <i>I be</i> rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.
1757	11:8 I robbed other churches, taking wages <i>of them</i> , to do you service.
1758	11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all <i>things</i> I have kept myself from being burdensome unto you, and so will I keep <i>myself</i> .
1759	11:13 For such <i>are</i> false apostles, deceitful workers, transforming themselves into the apostles of Christ.
1760	11:15 Therefore <i>it is</i> no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.
1761	11:17 That which I speak, I speak <i>it</i> not after the Lord, but as it were foolishly, in this confidence of boasting.
1762	11:19 For ye suffer fools gladly, seeing ye <i>yourselves</i> are wise. 11:20 For ye suffer, if a man bring you into bondage, if a man devour <i>you</i> , if a man take <i>of you</i> , if a man exalt himself, if a man smite you on the face.
1763	11:22 Are they Hebrews? So <i>am</i> I. Are they Israelites? so <i>am</i> I. Are they the seed of Abraham? so <i>am</i> I.
1764	11:23 Are they ministers of Christ? (I speak as a fool) I <i>am</i> more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.
1765	11:24 Of the Jews five times received I forty <i>stripes</i> save one.
1766	11:26 <i>In</i> journeyings often, <i>in</i> perils of waters, <i>in</i> perils of robbers, <i>in</i> perils by <i>mine own</i> countrymen, <i>in</i> perils by the heathen, <i>in</i> perils in the city, <i>in</i> perils in the wilderness, <i>in</i> perils in the sea, <i>in</i> perils among false brethren;

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1767	12:6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but <i>now</i> I forbear, lest any man should think of me above that which he seeth me <i>to be</i> , or <i>that</i> he heareth of me.
1768	12:13 For what is it wherein ye were inferior to other churches, except <i>it be</i> that I myself was not burdensome to you? forgive me this wrong.
1769	12:18 I desired Titus, and with <i>him</i> I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? <i>walked we</i> not in the same steps?
1770	12:19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but <i>we do</i> all things, dearly beloved, for your edifying.
1771	12:20 For I fear, lest, when I come, I shall not find you such as I would, and <i>that</i> I shall be found unto you such as ye would not: lest <i>there be</i> debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:
1772	12:21 <i>And</i> lest, when I come again, my God will humble me among you, and <i>that</i> I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.
1773	13:1 This <i>is</i> the third <i>time</i> I am coming to you. In the mouth of two or three witnesses shall every word be established.
1774	13:9 For we are glad, when we are weak, and ye are strong: and this also we wish, <i>even</i> your perfection.
1775	13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, <i>be</i> with you all. Amen.
The Epistle of St. Paul the Apostle to the Galatians	
1776	1:3 Grace <i>be</i> to you and peace from God the Father, and <i>from</i> our Lord Jesus Christ,
1777	1:5 To whom <i>be</i> glory for ever and ever. Amen.
1778	1:9 As we said before, so say I now again, If any <i>man</i> preach any other gospel unto you than that ye have received, let him be accursed.
1779	1:12 For I neither received it of man, neither was I taught <i>it</i> , but by the revelation of Jesus Christ.
1780	1:15 But when it pleased God, who separated me from my mother's womb, and called <i>me</i> by his grace,
1781	2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with <i>me</i> also.
1782	2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as <i>the gospel</i> of the circumcision <i>was</i> unto Peter;
1783	2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we <i>should go</i> unto the heathen, and they unto the circumcision.
1784	2:10 Only <i>they would</i> that we should remember the poor; the same which I also was forward to do.
1785	2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before <i>them</i> all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
1786	2:15 We <i>who are</i> Jews by nature, and not sinners of the Gentiles,
1787	2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, <i>is</i> therefore Christ the minister of sin? God forbid.
1788	2:21 I do not frustrate the grace of God: for if righteousness <i>come</i> by the law, then Christ is dead in vain.
1789	3:4 Have ye suffered so many things in vain? if <i>it be</i> yet in vain.
1790	3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, <i>doeth he it</i> by the works of the law, or by the hearing of faith?
1791	3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, <i>saying</i> , In thee shall all nations be blessed.
1792	3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed <i>is</i> every one that continueth not in all things which are written in the book of the law to do them.
1793	3:11 But that no man is justified by the law in the sight of God, <i>it is</i> evident: for, The just shall live by faith.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1794	3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed <i>is</i> every one that hangeth on a tree:
1795	3:15 Brethren, I speak after the manner of men; Though <i>it be</i> but a man's covenant, yet <i>if it be</i> confirmed, no man disannulleth, or addeth thereto.
1796	3:17 And this I say, <i>that</i> the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
1797	3:18 For if the inheritance <i>be</i> of the law, <i>it is</i> no more of promise: but God gave <i>it</i> to Abraham by promise.
1798	3:19 Wherefore then <i>serveth</i> the law? It was added because of transgressions, till the seed should come to whom the promise was made: <i>and it WAS</i> ordained by angels in the hand of a mediator.
1799	3:20 Now a mediator is not <i>a mediator</i> of one, but God is one.
1800	3:21 <i>Is</i> the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
1801	3:24 Wherefore the law was our schoolmaster <i>to bring us</i> unto Christ, that we might be justified by faith.
1802	3:29 And if ye <i>be</i> Christ's, then are ye Abraham's seed, and heirs according to the promise.
1803	4:1 Now I say, <i>That</i> the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
1804	4:12 Brethren, I beseech you, be as I <i>am</i> ; for I <i>am</i> as ye <i>are</i> : ye have not injured me at all.
1805	4:14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, <i>even</i> as Christ Jesus.
1806	4:15 Where is then the blessedness ye spake of? for I bear you record, that, if <i>it had been</i> possible, ye would have plucked out your own eyes, and have given them to me.
1807	4:17 They zealously affect you, <i>but</i> not well; yea, they would exclude you, that ye might affect them.
1808	4:18 But <i>it is</i> good to be zealously affected always in <i>a good thing</i> , and not only when I am present with you.
1809	4:23 But he <i>who was</i> of the bondwoman was born after the flesh; but he of the freewoman <i>was</i> by promise.
1810	4:27 For it is written, Rejoice, <i>thou</i> barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
1811	4:29 But as then he that was born after the flesh persecuted him <i>that was born</i> after the Spirit, even so <i>it is</i> now.
1812	5:8 This persuasion <i>cometh</i> not of him that calleth you.
1813	5:13 For, brethren, ye have been called unto liberty; only <i>use</i> not liberty for an occasion to the flesh, but by love serve one another.
1814	5:14 For all the law is fulfilled in one word, <i>even</i> in this; Thou shalt love thy neighbour as thyself.
1815	5:16 <i>This</i> I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
1816	5:19 Now the works of the flesh are manifest, which are <i>these</i> ; Adultery, fornication, uncleanness, lasciviousness,
1817	5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told <i>you</i> in time past, that they which do such things shall not inherit the kingdom of God.
1818	6:10 As we have therefore opportunity, let us do good unto all <i>men</i> , especially unto them who are of the household of faith.
1819	6:16 And as many as walk according to this rule, peace <i>be</i> on them, and mercy, and upon the Israel of God.
1820	6:18 Brethren, the grace of our Lord Jesus Christ <i>be</i> with your spirit. Amen.
The Epistle of St. Paul the Apostle to the Ephesians	
1821	1:2 Grace <i>be</i> to you, and peace, from God our Father, and <i>from</i> the Lord Jesus Christ.
1822	1:3 Blessed <i>be</i> the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly <i>places</i> in Christ:
1823	1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; <i>even</i> in him:

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1824	1:13 In whom ye also <i>trusted</i> , after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
1825	1:19 And what <i>is</i> the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
1826	1:20 Which he wrought in Christ, when he raised him from the dead, and set <i>him</i> at his own right hand in the heavenly <i>places</i> ,
1827	1:22 And hath put all <i>things</i> under his feet, and gave him <i>to be</i> the head over all <i>things</i> to the church,
1828	2:1 And you <i>hath he quickened</i> , who were dead in trespasses and sins;
1829	2:6 And hath raised <i>us</i> up together, and made <i>us</i> sit together in heavenly <i>places</i> in Christ Jesus:
1830	2:7 That in the ages to come he might shew the exceeding riches of his grace in <i>his</i> kindness toward us through Christ Jesus.
1831	2:8 For by grace are ye saved through faith; and that not of yourselves: <i>it is</i> the gift of God:
1832	2:11 Wherefore remember, that ye <i>being</i> in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
1833	2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition <i>between us</i> ;
1834	2:15 Having abolished in his flesh the enmity, <i>even</i> the law of commandments <i>contained</i> in ordinances; for to make in himself of twain one new man, <i>so</i> making peace;
1835	2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner <i>stone</i> ;
1836	3:9 And to make all <i>men</i> see what <i>is</i> the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
1837	3:10 To the intent that now unto the principalities and powers in heavenly <i>places</i> might be known by the church the manifold wisdom of God,
1838	3:18 May be able to comprehend with all saints what <i>is</i> the breadth, and length, and depth, and height;
1839	3:21 Unto him <i>be</i> glory in the church by Christ Jesus throughout all ages, world without end. Amen.
1840	4:4 <i>There is</i> one body, and one Spirit, even as ye are called in one hope of your calling;
1841	4:6 One God and Father of all, who <i>is</i> above all, and through all, and in you all.
1842	4:14 That we <i>henceforth</i> be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, <i>and</i> cunning craftiness, whereby they lie in wait to deceive;
1843	4:15 But speaking the truth in love, may grow up into him in all things, which is the head, <i>even</i> Christ:
1844	4:28 Let him that stole steal no more: but rather let him labour, working with <i>his</i> hands the thing which is good, that he may have to give to him that needeth.
1845	5:8 For ye were sometimes darkness, but now <i>are ye</i> light in the Lord: walk as children of light:
1846	5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove <i>them</i> .
1847	5:17 Wherefore be ye not unwise, but understanding what the will of the Lord <i>is</i> .
1848	5:24 Therefore as the church is subject unto Christ, so <i>let</i> the wives <i>be</i> to their own husbands in every thing.
1849	5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife <i>see</i> that she reverence <i>her</i> husband.
1850	6:5 Servants, be obedient to them that are <i>your</i> masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;
1851	6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether <i>he be</i> bond or free.
1852	6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high <i>places</i> .
1853	6:21 But that ye also may know my affairs, <i>and</i> how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
1854	6:22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and <i>that</i> he might comfort your hearts.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1855	6:23 Peace <i>be</i> to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
1856	6:24 Grace <i>be</i> with all them that love our Lord Jesus Christ in sincerity. Amen.
The Epistle of St. Paul the Apostle to the Philippians	
1857	1:2 Grace <i>be</i> unto you, and peace, from God our Father, and <i>from</i> the Lord Jesus Christ.
1858	1:6 Being confident of this very thing, that he which hath begun a good work in you will perform <i>it</i> until the day of Jesus Christ:
1859	1:9 And this I pray, that your love may abound yet more and more in knowledge and <i>in</i> all judgment;
1860	1:12 But I would ye should understand, brethren, that the things <i>which happened</i> unto me have fallen out rather unto the furtherance of the gospel;
1861	1:13 So that my bonds in Christ are manifest in all the palace, and in all other <i>places</i> ;
1862	1:20 According to my earnest expectation and <i>my</i> hope, that in nothing I shall be ashamed, but <i>that</i> with all boldness, as always, <i>so</i> now also Christ shall be magnified in my body, whether <i>it be</i> by life, or by death.
1863	1:21 For to me to live <i>is</i> Christ, and to die <i>is</i> gain.
1864	1:22 But if I live in the flesh, this <i>is</i> the fruit of my labour: yet what I shall choose I wot not.
1865	1:24 Nevertheless to abide in the flesh <i>is</i> more needful for you.
1866	1:30 Having the same conflict which ye saw in me, and now hear <i>to be</i> in me.
1867	2:1 If <i>there be</i> therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,
1868	2:2 Fulfil ye my joy, that ye be likeminded, having the same love, <i>being</i> of one accord, of one mind.
1869	2:3 <i>Let</i> nothing <i>be done</i> through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
1870	2:10 That at the name of Jesus every knee should bow, of <i>things</i> in heaven, and <i>things</i> in earth, and <i>things</i> under the earth;
1871	2:11 And <i>that</i> every tongue should confess that Jesus Christ <i>is</i> Lord, to the glory of God the Father.
1872	2:13 For it is God which worketh in you both to will and to do of <i>his</i> good pleasure.
1873	3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed <i>is</i> not grievous, but for you <i>it is</i> safe.
1874	3:5 Circumcised the eighth day, of the stock of Israel, <i>of</i> the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
1875	3:8 Yea doubtless, and I count all things <i>but</i> loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them <i>but</i> dung, that I may win Christ,
1876	3:13 Brethren, I count not myself to have apprehended: but <i>this</i> one thing <i>I do</i> , forgetting those things which are behind, and reaching forth unto those things which are before,
1877	3:18 (For many walk, of whom I have told you often, and now tell you even weeping, <i>that they are</i> the enemies of the cross of Christ:
1878	3:19 Whose end <i>is</i> destruction, whose God <i>is their</i> belly, and <i>whose</i> glory <i>is</i> in their shame, who mind earthly things.)
1879	4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, <i>my</i> dearly beloved.
1880	4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and <i>with</i> other my fellowlabourers, whose names <i>are</i> in the book of life.
1881	4:4 Rejoice in the Lord alway: <i>and</i> again I say, Rejoice.
1882	4:5 Let your moderation be known unto all men. The Lord <i>is</i> at hand.
1883	4:8 Finally, brethren, whatsoever things are true, whatsoever things <i>are</i> honest, whatsoever things <i>are</i> just, whatsoever things <i>are</i> pure, whatsoever things <i>are</i> lovely, whatsoever things <i>are</i> of good report; if <i>there be</i> any virtue, and if <i>there be</i> any praise, think on these things.
1884	4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, <i>therewith</i> to be content.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1885	4:18 But I have all, and abound: I am full, having received of Epaphroditus the things <i>which were sent</i> from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.
1886	4:20 Now unto God and our Father <i>be</i> glory for ever and ever. Amen.
The Epistle of St. Paul the Apostle to the Colossians	
1887	1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus <i>our</i> brother,
1888	1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace <i>be</i> unto you, and peace, from God our Father and the Lord Jesus Christ.
1889	1:4 Since we heard of your faith in Christ Jesus, and of the love <i>which ye have</i> to all the saints,
1890	1:6 Which is come unto you, as <i>it is</i> in all the world; and bringeth forth fruit, as <i>it doth</i> also in you, since the day ye heard <i>of it</i> , and knew the grace of God in truth:
1891	1:9 For this cause we also, since the day we heard <i>it</i> , do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
1892	1:13 Who hath delivered us from the power of darkness, and hath translated <i>us</i> into the kingdom of his dear Son:
1893	1:14 In whom we have redemption through his blood, <i>even</i> the forgiveness of sins:
1894	1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether <i>they be</i> thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
1895	1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all <i>things</i> he might have the preeminence.
1896	1:19 For it pleased <i>the Father</i> that in him should all fulness dwell;
1897	1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, <i>I say</i> , whether <i>they be</i> things in earth, or things in heaven.
1898	1:21 And you, that were sometime alienated and enemies in <i>your</i> mind by wicked works, yet now hath he reconciled
1899	1:23 If ye continue in the faith grounded and settled, and <i>be</i> not moved away from the hope of the gospel, which ye have heard, <i>and</i> which was preached to every creature which is under heaven; whereof I Paul am made a minister;
1900	1:26 <i>Even</i> the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
1901	1:27 To whom God would make known what <i>is</i> the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:
1902	2:1 For I would that ye knew what great conflict I have for you, and <i>for</i> them at Laodicea, and <i>for</i> as many as have not seen my face in the flesh;
1903	2:6 As ye have therefore received Christ Jesus the Lord, <i>so</i> walk ye in him:
1904	2:12 Buried with him in baptism, wherein also ye are risen with <i>him</i> through the faith of the operation of God, who hath raised him from the dead.
1905	2:15 <i>And</i> having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
1906	2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath <i>days</i> :
1907	2:17 Which are a shadow of things to come; but the body <i>is</i> of Christ.
1908	3:4 When Christ, <i>who is</i> our life, shall appear, then shall ye also appear with him in glory.
1909	3:10 And have put on the new <i>man</i> , which is renewed in knowledge after the image of him that created him:
1910	3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond <i>nor</i> free: but Christ <i>is</i> all, and in all.
1911	3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also <i>do</i> ye.
1912	3:14 And above all these things <i>put on</i> charity, which is the bond of perfectness.
1913	3:17 And whatsoever ye do in word or deed, <i>do</i> all in the name of the Lord Jesus, giving thanks to God and the Father by him.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1914	3:19 Husbands, love <i>your</i> wives, and be not bitter against them.
1915	3:20 Children, obey <i>your</i> parents in all things: for this is well pleasing unto the Lord.
1916	3:21 Fathers, provoke not your children <i>to anger</i> , lest they be discouraged.
1917	3:22 Servants, obey in all things <i>your</i> masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
1918	3:23 And whatsoever ye do, do <i>it</i> heartily, as to the Lord, and not unto men;
1919	4:1 Masters, give unto <i>your</i> servants that which is just and equal; knowing that ye also have a Master in heaven.
1920	4:6 Let your speech <i>be</i> always with grace, seasoned with salt, that ye may know how ye ought to answer every man.
1921	4:7 All my state shall Tychicus declare unto you, <i>who is</i> a beloved brother, and a faithful minister and fellowservant in the Lord:
1922	4:9 With Onesimus, a faithful and beloved brother, who is <i>one</i> of you. They shall make known unto you all things which <i>are done</i> here.
1923	4:11 And Jesus, which is called Justus, who are of the circumcision. These only <i>are my</i> fellow workers unto the kingdom of God, which have been a comfort unto me.
1924	4:12 Epaphras, who is <i>one</i> of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
1925	4:13 For I bear him record, that he hath a great zeal for you, and them <i>that are</i> in Laodicea, and them in Hierapolis.
1926	4:16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the <i>epistle</i> from Laodicea.
1927	4:18 The salutation by the hand of me Paul. Remember my bonds. Grace <i>be</i> with you. Amen.
The First Epistle of St. Paul to the Thessalonians	
1928	1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians <i>which is</i> in God the Father and <i>in</i> the Lord Jesus Christ: Grace <i>be</i> unto you, and peace, from God our Father, and the Lord Jesus Christ.
1929	1:10 And to wait for his Son from heaven, whom he raised from the dead, <i>even</i> Jesus, which delivered us from the wrath to come.
1930	2:3 For our exhortation <i>was</i> not of deceit, nor of uncleanness, nor in guile:
1931	2:5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God <i>is</i> witness:
1932	2:6 Nor of men sought we glory, neither of you, nor <i>yet</i> of others, when we might have been burdensome, as the apostles of Christ.
1933	2:10 Ye <i>are</i> witnesses, and God <i>also</i> , how holily and justly and unblameably we behaved ourselves among you that believe:
1934	2:11 As ye know how we exhorted and comforted and charged every one of you, as a father <i>doth</i> his children,
1935	2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received <i>it</i> not <i>as</i> the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
1936	2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they <i>have</i> of the Jews:
1937	2:19 For what <i>is</i> our hope, or joy, or crown of rejoicing? <i>Are</i> not even ye in the presence of our Lord Jesus Christ at his coming?
1938	3:6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also <i>to see</i> you:
1939	3:12 And the Lord make you to increase and abound in love one toward another, and toward all <i>men</i> , even as we <i>do</i> toward you:
1940	4:1 Furthermore then we beseech you, brethren, and exhort <i>you</i> by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, <i>so</i> ye would abound more and more.
1941	4:3 For this is the will of God, <i>even</i> your sanctification, that ye should abstain from fornication:
1942	4:6 That no <i>man</i> go beyond and defraud his brother in <i>any</i> matter: because that the Lord <i>is</i> the avenger of all such, as we also have forewarned you and testified.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1943	4:12 That ye may walk honestly toward them that are without, and <i>that</i> ye may have lack of nothing.
1944	4:15 For this we say unto you by the word of the Lord, that we which are alive <i>and</i> remain unto the coming of the Lord shall not prevent them which are asleep.
1945	4:17 Then we which are alive <i>and</i> remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
1946	5:6 Therefore let us not sleep, as <i>do</i> others; but let us watch and be sober.
1947	5:13 And to esteem them very highly in love for their work's sake. <i>And</i> be at peace among yourselves.
1948	5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all <i>men</i> .
1949	5:15 See that none render evil for evil unto any <i>man</i> ; but ever follow that which is good, both among yourselves, and to all <i>men</i> .
1950	5:23 And the very God of peace sanctify you wholly; and <i>I pray God</i> your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
1951	5:24 Faithful <i>is</i> he that calleth you, who also will do <i>it</i> .
The Second Epistle of St. Paul the Apostle to the Thessalonians	
1952	1:5 <i>Which is</i> a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:
1953	1:6 Seeing <i>it is</i> a righteous thing with God to recompense tribulation to them that trouble you;
1954	1:11 Wherefore also we pray always for you, that our God would count you worthy of <i>this</i> calling, and fulfil all the good pleasure of <i>his</i> goodness, and the work of faith with power:
1955	2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and <i>by</i> our gathering together unto him,
1956	2:3 Let no man deceive you by any means: for <i>that day shall not come</i> , except there come a falling away first, and that man of sin be revealed, the son of perdition;
1957	2:7 For the mystery of iniquity doth already work: only he who now letteth <i>will let</i> , until he be taken out of the way.
1958	2:9 <i>Even him</i> , whose coming is after the working of Satan with all power and signs and lying wonders,
1959	2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given <i>us</i> everlasting consolation and good hope through grace,
1960	3:1 Finally, brethren, pray for us, that the word of the Lord may have <i>free</i> course, and be glorified, even as <i>it is</i> with you:
1961	3:2 And that we may be delivered from unreasonable and wicked men: for all <i>men</i> have not faith.
1962	3:3 But the Lord is faithful, who shall stablish you, and keep <i>you</i> from evil.
1963	3:15 Yet count <i>him</i> not as an enemy, but admonish <i>him</i> as a brother.
1964	3:16 Now the Lord of peace himself give you peace always by all means. The Lord <i>be</i> with you all.
1965	3:18 The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.
The First Epistle of St. Paul the Apostle to Timothy	
1966	1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, <i>which is</i> our hope;
1967	1:2 Unto Timothy, <i>my</i> own son in the faith: Grace, mercy, <i>and</i> peace, from God our Father and Jesus Christ our Lord.
1968	1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: <i>so do</i> .
1969	1:5 Now the end of the commandment is charity out of a pure heart, and <i>of</i> a good conscience, and <i>of</i> faith unfeigned:
1970	1:8 But we know that the law <i>is</i> good, if a man use it lawfully;
1971	1:13 Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did <i>it</i> ignorantly in unbelief.
1972	1:15 This <i>is</i> a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

1973	1:17 Now unto the King eternal, immortal, invisible, the only wise God, <i>be</i> honour and glory for ever and ever. Amen.
1974	2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, <i>and</i> giving of thanks, be made for all men;
1975	2:2 For kings, and <i>for</i> all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
1976	2:3 For this <i>is</i> good and acceptable in the sight of God our Saviour;
1977	2:5 For <i>there is</i> one God, and one mediator between God and men, the man Christ Jesus;
1978	2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, <i>and</i> lie not;) a teacher of the Gentiles in faith and verity.
1979	3:1 This <i>is</i> a true saying. If a man desire the office of a bishop, he desireth a good work.
1980	3:8 Likewise <i>must</i> the deacons <i>be</i> grave, not doubletongued, not given to much wine, not greedy of filthy lucre;
1981	3:10 And let these also first be proved; then let them use the office of a deacon, being <i>found</i> blameless.
1982	3:11 Even so <i>must their</i> wives be grave, not slanderers, sober, faithful in all things.
1983	4:3 Forbidding to marry, <i>and commanding</i> to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
1984	4:4 For every creature of God <i>is</i> good, and nothing to be refused, if it be received with thanksgiving:
1985	4:7 But refuse profane and old wives' fables, and exercise thyself <i>rather</i> unto godliness.
1986	4:9 This <i>is</i> a faithful saying and worthy of all acceptation.
1987	5:1 Rebuke not an elder, but intreat <i>him</i> as a father; <i>and</i> the younger men as brethren;
1988	5:13 And withal they learn <i>to be</i> idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
1989	5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer <i>is</i> worthy of his reward.
1990	5:21 I charge <i>thee</i> before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
1991	5:24 Some men's sins are open beforehand, going before to judgment; and some <i>men</i> they follow after.
1992	5:25 Likewise also the good works <i>of some</i> are manifest beforehand; and they that are otherwise cannot be hid.
1993	6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and <i>his</i> doctrine be not blasphemed.
1994	6:2 And they that have believing masters, let them not despise <i>them</i> , because they are brethren; but rather do <i>them</i> service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.
1995	6:3 If any man teach otherwise, and consent not to wholesome words, <i>even</i> the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
1996	6:7 For we brought nothing into <i>this</i> world, <i>and it is</i> certain we can carry nothing out.
1997	6:8 And having food and raiment let us be therewith content. 6:9 But they that will be rich fall into temptation and a snare, and <i>into</i> many foolish and hurtful lusts, which drown men in destruction and perdition.
1998	6:13 I give thee charge in the sight of God, who quickeneth all things, and <i>before</i> Christ Jesus, who before Pontius Pilate witnessed a good confession;
1999	6:14 That thou keep <i>this</i> commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
2000	6:15 Which in his times he shall shew, <i>who is</i> the blessed and only Potentate, the King of kings, and Lord of lords;
2001	6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom <i>be</i> honour and power everlasting. Amen.
2002	6:20 O Timothy, keep that which is committed to thy trust, avoiding profane <i>and</i> vain babblings, and oppositions of science falsely so called:
2003	6:21 Which some professing have erred concerning the faith. Grace <i>be</i> with thee. Amen.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

The Second Epistle of St. Paul the Apostle to Timothy	
2004	1:2 To Timothy, <i>my</i> dearly beloved son: Grace, mercy, <i>and</i> peace, from God the Father and Christ Jesus our Lord.
2005	1:3 I thank God, whom I serve from <i>my</i> forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;
2006	1:9 Who hath saved us, and called <i>us</i> with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
2007	1:17 But, when he was in Rome, he sought me out very diligently, and found <i>me</i> ,
2008	2:4 No man that warreth entangleth himself with the affairs of <i>this</i> life; that he may please him who hath chosen him to be a soldier.
2009	2:5 And if a man also strive for masteries, <i>yet</i> is he not crowned, except he strive lawfully.
2010	2:9 Wherein I suffer trouble, as an evil doer, <i>even</i> unto bonds; but the word of God is not bound.
2011	2:11 <i>It is</i> a faithful saying: For if we be dead with <i>him</i> , we shall also live with <i>him</i> :
2012	2:12 If we suffer, we shall also reign with <i>him</i> : if we deny <i>him</i> , he also will deny us:
2013	2:13 If we believe not, <i>yet</i> he abideth faithful: he cannot deny himself.
2014	2:14 Of these things put <i>them</i> in remembrance, charging <i>them</i> before the Lord that they strive not about words to no profit, <i>but</i> to the subverting of the hearers.
2015	2:16 But shun profane <i>and</i> vain babblings: for they will increase unto more ungodliness.
2016	2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, <i>and</i> prepared unto every good work.
2017	2:24 And the servant of the Lord must not strive; but be gentle unto all <i>men</i> , apt to teach, patient,
2018	2:26 And <i>that</i> they may recover themselves out of the snare of the devil, who are taken captive by him at his will.
2019	3:9 But they shall proceed no further: for their folly shall be manifest unto all <i>men</i> , as theirs also was.
2020	3:11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of <i>them</i> all the Lord delivered me.
2021	3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned <i>them</i> ;
2022	3:16 All scripture <i>is</i> given by inspiration of God, and <i>is</i> profitable for doctrine, for reproof, for correction, for instruction in righteousness:
2023	4:1 I charge <i>thee</i> therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
2024	4:4 And they shall turn away <i>their</i> ears from the truth, and shall be turned unto fables.
2025	4:7 I have fought a good fight, I have finished <i>my</i> course, I have kept the faith:
2026	4:13 The cloke that I left at Troas with Carpus, when thou comest, bring <i>with thee</i> , and the books, <i>but</i> especially the parchments.
2027	4:16 At my first answer no man stood with me, but all <i>men</i> forsook me: <i>I pray God</i> that it may not be laid to their charge.
2028	4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and <i>that</i> all the Gentiles might hear: and I was delivered out of the mouth of the lion.
2029	4:18 And the Lord shall deliver me from every evil work, and will preserve <i>me</i> unto his heavenly kingdom: to whom <i>be</i> glory for ever and ever. Amen.
2030	4:22 The Lord Jesus Christ <i>be</i> with thy spirit. Grace <i>be</i> with you. Amen.
The Epistle of St. Paul to Titus	
2031	1:4 To Titus, <i>mine</i> own son after the common faith: Grace, mercy, <i>and</i> peace, from God the Father and the Lord Jesus Christ our Saviour.
2032	1:12 One of themselves, <i>even</i> a prophet of their own, said, The Cretians <i>are</i> always liars, evil beasts, slow bellies.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2033	1:15 Unto the pure all things <i>are</i> pure; but unto them that are defiled and unbelieving <i>is</i> nothing pure; but even their mind and conscience is defiled.
2034	1:16 They profess that they know God; but in works they deny <i>him</i> , being abominable, and disobedient, and unto every good work reprobate.
2035	2:3 The aged women likewise, that <i>they be</i> in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
2036	2:5 <i>To be</i> discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
2037	2:7 In all things shewing thyself a pattern of good works: in doctrine <i>shewing</i> uncorruptness, gravity, sincerity,
2038	2:9 <i>Exhort</i> servants to be obedient unto their own masters, <i>and</i> to please <i>them</i> well in all <i>things</i> ; not answering again;
2039	3:2 To speak evil of no man, to be no brawlers, <i>but</i> gentle, shewing all meekness unto all men.
2040	3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, <i>and</i> hating one another.
2041	3:8 <i>This is</i> a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
2042	3:15 All that are with me salute thee. Greet them that love us in the faith. Grace <i>be</i> with you all. Amen.
The Epistle of Paul to Philemon	
2043	1:2 And to <i>our</i> beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:
2044	1:9 Yet for love's sake I rather beseech <i>thee</i> , being such an one as Paul the aged, and now also a prisoner of Jesus Christ.
2045	1:18 If he hath wronged thee, or oweth <i>thee</i> ought, put that on mine account;
2046	1:19 I Paul have written <i>it</i> with mine own hand, I will repay <i>it</i> : albeit I do not say to thee how thou owest unto me even thine own self besides.
2047	1:25 The grace of our Lord Jesus Christ <i>be</i> with your spirit. Amen.
The Epistle of St. Paul to the Hebrews	
2048	1:2 Hath in these last days spoken unto us by <i>his</i> Son, whom he hath appointed heir of all things, by whom also he made the worlds;
2049	1:3 Who being the brightness of <i>his</i> glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
2050	1:8 But unto the Son <i>he saith</i> , Thy throne, O God, <i>is</i> for ever and ever: a sceptre of righteousness <i>is</i> the sceptre of thy kingdom.
2051	1:9 Thou hast loved righteousness, and hated iniquity; therefore God, <i>even</i> thy God, hath anointed thee with the oil of gladness above thy fellows.
2052	2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let <i>them</i> slip.
2053	2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard <i>him</i> ;
2054	2:4 God also bearing <i>them</i> witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
2055	2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing <i>that is</i> not put under him. But now we see not yet all things put under him.
2056	2:10 For it became him, for whom <i>are</i> all things, and by whom <i>are</i> all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
2057	2:11 For both he that sanctifieth and they who are sanctified <i>are</i> all of one: for which cause he is not ashamed to call them brethren,
2058	2:16 For verily he took not on <i>him the nature of</i> angels; but he took on <i>him</i> the seed of Abraham.
2059	2:17 Wherefore in all things it behoved him to be made like unto <i>his</i> brethren, that he might be a merciful and faithful high priest in things <i>pertaining</i> to God, to make reconciliation for the sins of the people.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2060	3:2 Who was faithful to him that appointed him, as also Moses <i>was faithful</i> in all his house.
2061	3:3 For this <i>man</i> was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
2062	3:4 For every house is builded by some <i>man;</i> but he that built all things <i>is</i> God.
2063	3:5 And Moses verily <i>WAS</i> faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
2064	3:10 Wherefore I was grieved with that generation, and said, They do alway err in <i>their</i> heart; and they have not known my ways.
2065	3:17 But with whom was he grieved forty years? <i>was it</i> not with them that had sinned, whose carcasses fell in the wilderness?
2066	4:1 Let us therefore fear, lest, a promise being left <i>US</i> of entering into his rest, any of you should seem to come short of it.
2067	4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard <i>it</i> .
2068	4:4 For he spake in a certain place of the seventh <i>day</i> on this wise, And God did rest the seventh day from all his works.
2069	4:5 And in this <i>place</i> again, If they shall enter into my rest.
2070	4:10 For he that is entered into his rest, he also hath ceased from his own works, as God <i>did</i> from his.
2071	4:12 For the word of God <i>is</i> quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and <i>is</i> a discerner of the thoughts and intents of the heart.
2072	4:13 Neither is there any creature that is not manifest in his sight: but all things <i>are</i> naked and opened unto the eyes of him with whom we have to do.
2073	4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast <i>our</i> profession.
2074	4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as <i>we are, yet</i> without sin.
2075	5:1 For every high priest taken from among men is ordained for men in things <i>pertaining</i> to God, that he may offer both gifts and sacrifices for sins:
2076	5:4 And no man taketh this honour unto himself, but he that is called of God, as <i>was</i> Aaron.
2077	5:6 As he saith also in another <i>place,</i> Thou <i>art</i> a priest for ever after the order of Melchisedec.
2078	5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which <i>be</i> the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
2079	5:13 For every one that useth milk <i>is</i> unskilful in the word of righteousness: for he is a babe.
2080	5:14 But strong meat belongeth to them that are of full age, <i>even</i> those who by reason of use have their senses exercised to discern both good and evil.
2081	6:4 For <i>it is</i> impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
2082	6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put <i>him</i> to an open shame.
2083	6:8 But that which beareth thorns and briers <i>is</i> rejected, and <i>is</i> nigh unto cursing; whose end <i>is</i> to be burned.
2084	6:10 For God <i>is</i> not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.
2085	6:16 For men verily swear by the greater: and an oath for confirmation <i>is</i> to them an end of all strife.
2086	6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed <i>it</i> by an oath:
2087	6:18 That by two immutable things, in which <i>it was</i> impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
2088	6:19 Which <i>hope</i> we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
2089	6:20 Whither the forerunner is for us entered, <i>even</i> Jesus, made an high priest for ever after the order of Melchisedec.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2090	7:4 Now consider how great this man <i>was</i> , unto whom even the patriarch Abraham gave the tenth of the spoils.
2091	7:8 And here men that die receive tithes; but there he <i>receiveth them</i> , of whom it is witnessed that he liveth.
2092	7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need <i>was there</i> that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
2093	7:14 For <i>it is</i> evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
2094	7:17 For he testifieth, Thou <i>art</i> a priest for ever after the order of Melchisedec.
2095	7:19 For the law made nothing perfect, but the bringing in of a better hope <i>did</i> ; by the which we draw nigh unto God.
2096	7:20 And inasmuch as not without an oath <i>he was made priest</i> :
2097	7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou <i>art</i> a priest for ever after the order of Melchisedec:)
2098	7:24 But this <i>man</i> , because he continueth ever, hath an unchangeable priesthood.
2099	7:26 For such an high priest became us, <i>who is</i> holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
2100	7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, <i>maketh</i> the Son, who is consecrated for evermore.
2101	8:1 Now of the things which we have spoken <i>this is</i> the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;
2102	8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore <i>it is</i> of necessity that this man have somewhat also to offer.
2103	8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, <i>that</i> thou make all things according to the pattern shewed to thee in the mount.
2104	8:7 For if that first <i>covenant</i> had been faultless, then should no place have been sought for the second.
2105	8:10 For this <i>is</i> the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
2106	8:13 In that he saith, A new <i>covenant</i> , he hath made the first old. Now that which decayeth and waxeth old <i>is</i> ready to vanish away.
2107	9:1 Then verily the first <i>covenant</i> had also ordinances of divine service, and a worldly sanctuary.
2108	9:2 For there was a tabernacle made; the first, wherein <i>was</i> the candlestick, and the table, and the shewbread; which is called the sanctuary.
2109	9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein <i>was</i> the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
2110	9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service <i>of God</i> .
2111	9:7 But into the second <i>went</i> the high priest alone once every year, not without blood, which he offered for himself, and <i>for</i> the errors of the people:
2112	9:9 Which <i>was</i> a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
2113	9:10 <i>Which stood</i> only in meats and drinks, and divers washings, and carnal ordinances, imposed <i>on them</i> until the time of reformation.
2114	9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption <i>for us</i> .
2115	9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions <i>that were</i> under the first testament, they which are called might receive the promise of eternal inheritance.
2116	9:16 For where a testament <i>is</i> , there must also of necessity be the death of the testator.
2117	9:17 For a testament <i>is</i> of force after men are dead: otherwise it is of no strength at all while the testator liveth.
2118	9:18 Whereupon neither the first <i>testament</i> was dedicated without blood.
2119	9:20 Saying, This <i>is</i> the blood of the testament which God hath enjoined unto you.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2120	9:23 <i>It was</i> therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
2121	9:24 For Christ is not entered into the holy places made with hands, <i>which are</i> the figures of the true; but into heaven itself, now to appear in the presence of God for us:
2122	10:1 For the law having a shadow of good things to come, <i>and</i> not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
2123	10:3 But in those <i>sacrifices there is</i> a remembrance again <i>made</i> of sins every year.
2124	10:4 For <i>it is</i> not possible that the blood of bulls and of goats should take away sins.
2125	10:6 In burnt offerings and <i>sacrifices</i> for sin thou hast had no pleasure.
2126	10:8 Above when he said, Sacrifice and offering and burnt offerings and <i>offering</i> for sin thou wouldest not, neither hadst pleasure <i>therein</i> ; which are offered by the law;
2127	10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once <i>for all</i> .
2128	10:15 <i>Whereof</i> the Holy Ghost also is a witness to us: for after that he had said before,
2129	10:16 This <i>is</i> the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
2130	10:18 Now where remission of these <i>is, there is</i> no more offering for sin.
2131	10:21 And <i>having</i> an high priest over the house of God;
2132	10:23 Let us hold fast the profession of <i>our</i> faith without wavering; (for he is faithful that promised:)
2133	10:25 Not forsaking the assembling of ourselves together, as the manner of some <i>is</i> ; but exhorting <i>one another</i> : and so much the more, as ye see the day approaching.
2134	10:30 For we know him that hath said, Vengeance <i>belongeth</i> unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
2135	10:31 <i>It is</i> a fearful thing to fall into the hands of the living God.
2136	10:38 Now the just shall live by faith: but if <i>any man</i> draw back, my soul shall have no pleasure in him.
2137	11:6 But without faith <i>it is</i> impossible to please <i>him</i> : for he that cometh to God must believe that he is, and <i>that</i> he is a rewarder of them that diligently seek him.
2138	11:9 By faith he sojourned in the land of promise, as <i>in</i> a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
2139	11:10 For he looked for a city which hath foundations, whose builder and maker <i>is</i> God.
2140	11:12 Therefore sprang there even of one, and him as good as dead, <i>so many</i> as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
2141	11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of <i>them</i> , and embraced <i>them</i> , and confessed that they were strangers and pilgrims on the earth.
2142	11:15 And truly, if they had been mindful of that <i>country</i> from whence they came out, they might have had opportunity to have returned.
2143	11:16 But now they desire a better <i>country</i> , that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.
2144	11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten <i>son</i> ,
2145	11:19 Accounting that God <i>was</i> able to raise <i>him</i> up, even from the dead; from whence also he received him in a figure.
2146	11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, <i>leaning</i> upon the top of his staff.
2147	11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw <i>he was</i> a proper child; and they were not afraid of the king's commandment.
2148	11:29 By faith they passed through the Red sea as by dry <i>land</i> : which the Egyptians assaying to do were drowned.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2149	11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and <i>of</i> Barak, and <i>of</i> Samson, and <i>of</i> Jephthae: <i>of</i> David also, and Samuel, and <i>of</i> the prophets:
2150	11:36 And others had trial of <i>cruel</i> mockings and scourgings, yea, moreover of bonds and imprisonment:
2151	11:38 (Of whom the world was not worthy:) they wandered in deserts, and <i>in</i> mountains, and <i>in</i> dens and caves of the earth.
2152	12:2 Looking unto Jesus the author and finisher of <i>OUR</i> faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
2153	12:9 Furthermore we have had fathers of our flesh which corrected <i>us</i> , and we gave <i>them</i> reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
2154	12:10 For they verily for a few days chastened <i>us</i> after their own pleasure; but he for <i>OUR</i> profit, that <i>WE</i> might be partakers of his holiness.
2155	12:14 Follow peace with all <i>men</i> , and holiness, without which no man shall see the Lord:
2156	12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble <i>you</i> , and thereby many be defiled;
2157	12:16 Lest there <i>be</i> any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
2158	12:19 And the sound of a trumpet, and the voice of words; <i>which</i> voice they that heard intreated that the word should not be spoken to them any more:
2159	12:21 And so terrible was the sight, <i>that</i> Moses said, I exceedingly fear and quake:)
2160	12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than <i>that of</i> Abel.
2161	12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more <i>shall not</i> we <i>escape</i> , if we turn away from him that <i>speaketh</i> from heaven:
2162	12:27 And this <i>word</i> , Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
2163	12:29 For our God <i>is</i> a consuming fire.
2164	13:3 Remember them that are in bonds, as bound with them; <i>and</i> them which suffer adversity, as being yourselves also in the body.
2165	13:4 Marriage <i>is</i> honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
2166	13:5 <i>Let your</i> conversation <i>be</i> without covetousness; <i>and be</i> content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
2167	13:6 So that we may boldly say, The Lord <i>is</i> my helper, and I will not fear what man shall do unto me.
2168	13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of <i>their</i> conversation.
2169	13:9 Be not carried about with divers and strange doctrines. For <i>it is</i> a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.
2170	13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of <i>OUR</i> lips giving thanks to his name.
2171	13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that <i>is</i> unprofitable for you.
2172	13:19 But I beseech <i>you</i> the rather to do this, that I may be restored to you the sooner.
2173	13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom <i>be</i> glory for ever and ever. Amen.
2174	13:23 Know ye that <i>OUR</i> brother Timothy is set at liberty; with whom, if he come shortly, I will see you.
The Epistle General of St. James	
2175	1:3 Knowing <i>this</i> , that the trying of your faith worketh patience.
2176	1:4 But let patience have <i>her</i> perfect work, that ye may be perfect and entire, wanting nothing.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2177	1:5 If any of you lack wisdom, let him ask of God, that giveth to all <i>men</i> liberally, and upbraideth not; and it shall be given him.
2178	1:8 A double minded man <i>is</i> unstable in all his ways.
2179	1:12 Blessed <i>is</i> the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
2180	1:25 But whoso looketh into the perfect law of liberty, and continueth <i>therein</i> , he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
2181	1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion <i>is</i> vain.
2182	1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, <i>and</i> to keep himself unspotted from the world.
2183	2:1 My brethren, have not the faith of our Lord Jesus Christ, <i>the Lord</i> of glory, with respect of persons.
2184	2:10 For whosoever shall keep the whole law, and yet offend in one <i>point</i> , he is guilty of all.
2185	2:14 What <i>doth it</i> profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
2186	2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what <i>doth it</i> profit?
2187	2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent <i>them</i> out another way?
2188	3:2 For in many things we offend all. If any man offend not in word, the same <i>is</i> a perfect man, <i>and</i> able also to bridle the whole body.
2189	3:4 Behold also the ships, which though <i>they be</i> so great, and <i>are</i> driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.
2190	3:6 And the tongue <i>is</i> a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.
2191	3:8 But the tongue can no man tame; <i>it is</i> an unruly evil, full of deadly poison.
2192	3:11 Doth a fountain send forth at the same place sweet <i>water</i> and bitter?
2193	3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? So <i>can</i> no fountain both yield salt water and fresh.
2194	3:13 Who <i>is</i> a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.
2195	3:15 This wisdom descendeth not from above, but <i>is</i> earthly, sensual, devilish.
2196	3:16 For where envying and strife <i>is</i> , there <i>is</i> confusion and every evil work.
2197	3:17 But the wisdom that is from above is first pure, then peaceable, gentle, <i>and</i> easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
2198	4:1 From whence <i>come</i> wars and fightings among you? <i>come they</i> not hence, <i>even</i> of your lusts that war in your members?
2199	4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume <i>it</i> upon your lusts.
2200	4:8 Draw nigh to God, and he will draw nigh to you. Cleanse <i>your</i> hands, <i>ye</i> sinners; and purify <i>your</i> hearts, <i>ye</i> double minded.
2201	4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and <i>your</i> joy to heaviness.
2202	4:11 Speak not evil one of another, brethren. He that speaketh evil of <i>his</i> brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.
2203	4:14 Whereas ye know not what <i>shall be</i> on the morrow. For what <i>is</i> your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.
2204	4:15 For that ye <i>ought</i> to say, If the Lord will, we shall live, and do this, or that.
2205	4:17 Therefore to him that knoweth to do good, and doeth <i>it</i> not, to him it is sin.
2206	5:1 Go to now, <i>ye</i> rich men, weep and howl for your miseries that shall come upon <i>you</i> .
2207	5:6 Ye have condemned <i>and</i> killed the just: <i>and</i> he doth not resist you.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2208	5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and <i>your</i> nay, nay; lest ye fall into condemnation.
2209	5:16 Confess <i>your</i> faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
The First Epistle General of St. Peter	
2210	1:3 Blessed <i>be</i> the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
2211	1:8 Whom having not seen, ye love; in whom, though now ye see <i>him</i> not, yet believing, ye rejoice with joy unspeakable and full of glory:
2212	1:9 Receiving the end of your faith, <i>even</i> the salvation of <i>your</i> souls.
2213	1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace <i>that should come</i> unto you:
2214	1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning <i>here</i> in fear:
2215	1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, <i>as</i> silver and gold, from your vain conversation <i>received</i> by tradition from your fathers;
2216	1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, <i>see that ye</i> love one another with a pure heart fervently:
2217	1:24 For all flesh <i>is</i> as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
2218	2:3 If so be ye have tasted that the Lord <i>is</i> gracious. 2:4 To whom coming, <i>as unto</i> a living stone, disallowed indeed of men, but chosen of God, <i>and</i> precious,
2219	2:7 Unto you therefore which believe <i>he is</i> precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
2220	2:8 And a stone of stumbling, and a rock of offence, <i>even to them</i> which stumble at the word, being disobedient: whereunto also they were appointed.
2221	2:9 But ye <i>are</i> a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:
2222	2:10 Which in time past <i>were</i> not a people, but <i>are</i> now the people of God: which had not obtained mercy, but now have obtained mercy.
2223	2:11 Dearly beloved, I beseech <i>you</i> as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;
2224	2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by <i>your</i> good works, which they shall behold, glorify God in the day of visitation.
2225	2:16 As free, and not using <i>your</i> liberty for a cloke of maliciousness, but as the servants of God. 2:17 Honour all <i>men</i> . Love the brotherhood. Fear God. Honour the king.
2226	2:18 Servants, <i>be</i> subject to <i>your</i> masters with all fear; not only to the good and gentle, but also to the froward.
2227	2:19 For this <i>is</i> thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
2228	2:20 For what glory <i>is it</i> , if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer <i>for it</i> , ye take it patiently, this <i>is</i> acceptable with God.
2229	2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed <i>himself</i> to him that judgeth righteously:
2230	3:1 Likewise, ye wives, <i>be</i> in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;
2231	3:2 While they behold your chaste conversation <i>coupled</i> with fear.
2232	3:3 Whose adorning let it not be that outward <i>adorning</i> of plaiting the hair, and of wearing of gold, or of putting on of apparel;

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2233	3:4 But <i>let it be</i> the hidden man of the heart, in that which is not corruptible, <i>even the ornament</i> of a meek and quiet spirit, which is in the sight of God of great price.
2234	3:7 Likewise, ye husbands, dwell with <i>them</i> according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.
2235	3:8 Finally, <i>be ye</i> all of one mind, having compassion one of another, love as brethren, <i>be</i> pitiful, <i>be</i> courteous:
2236	3:12 For the eyes of the Lord <i>are</i> over the righteous, and his ears <i>are open</i> unto their prayers: but the face of the Lord <i>is</i> against them that do evil.
2237	3:13 And who <i>is</i> he that will harm you, if ye be followers of that which is good?
2238	3:14 But and if ye suffer for righteousness' sake, happy <i>are ye</i> : and be not afraid of their terror, neither be troubled;
2239	3:15 But sanctify the Lord God in your hearts: and <i>be</i> ready always to <i>give</i> an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:
2240	3:17 For <i>it is</i> better, if the will of God be so, that ye suffer for well doing, than for evil doing.
2241	3:21 The like figure whereunto <i>even</i> baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
2242	
2243	4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;
2244	4:2 That he no longer should live the rest of <i>his</i> time in the flesh to the lusts of men, but to the will of God.
2245	4:3 For the time past of <i>our</i> life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:
2246	4:4 Wherein they think it strange that ye run not with <i>them</i> to the same excess of riot, speaking evil of <i>you</i> :
2247	4:10 As every man hath received the gift, <i>even so</i> minister the same one to another, as good stewards of the manifold grace of God.
2248	4:11 If any man speak, <i>let him speak</i> as the oracles of God; if any man minister, <i>let him do it</i> as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
2249	4:14 If ye be reproached for the name of Christ, happy <i>are ye</i> ; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.
2250	4:15 But let none of you suffer as a murderer, or <i>as</i> a thief, or <i>as</i> an evildoer, or as a busybody in other men's matters.
2251	4:16 Yet if <i>any man suffer</i> as a Christian, let him not be ashamed; but let him glorify God on this behalf.
2252	4:17 For the time <i>is come</i> that judgment must begin at the house of God: and if <i>it</i> first <i>begin</i> at us, what shall the end <i>be</i> of them that obey not the gospel of God?
2253	4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls <i>to him</i> in well doing, as unto a faithful Creator.
2254	5:2 Feed the flock of God which is among you, taking the oversight <i>thereof</i> , not by constraint, but willingly; not for filthy lucre, but of a ready mind;
2255	5:3 Neither as being lords over <i>God's</i> heritage, but being ensamples to the flock.
2256	5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all <i>of you</i> be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
2257	5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle <i>you</i> .
2258	5:11 To him <i>be</i> glory and dominion for ever and ever. Amen.
2259	5:13 The <i>church that is</i> at Babylon, elected together with <i>you</i> , saluteth you; and <i>so doth</i> Marcus my son.
2260	5:14 Greet ye one another with a kiss of charity. Peace <i>be</i> with you all that are in Christ Jesus. Amen.
	The Second Epistle General of St. Peter

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2261	1:3 According as his divine power hath given unto us all things that <i>pertain</i> unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
2262	1:8 For if these things be in you, and abound, they make <i>you that ye shall</i> neither <i>be</i> barren nor unfruitful in the knowledge of our Lord Jesus Christ.
2263	1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know <i>them</i> , and be established in the present truth.
2264	1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting <i>you</i> in remembrance;
2265	1:14 Knowing that shortly I must put off <i>this</i> my tabernacle, even as our Lord Jesus Christ hath shewed me.
2266	1:21 For the prophecy came not in old time by the will of man: but holy men of God spake <i>as they were</i> moved by the Holy Ghost.
2267	2:4 For if God spared not the angels that sinned, but cast <i>them</i> down to hell, and delivered <i>them</i> into chains of darkness, to be reserved unto judgment;
2268	2:5 And spared not the old world, but saved Noah the eighth <i>person</i> , a preacher of righteousness, bringing in the flood upon the world of the ungodly;
2269	2:6 And turning the cities of Sodom and Gomorrah into ashes condemned <i>them</i> with an overthrow, making <i>them</i> an ensample unto those that after should live ungodly;
2270	2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed <i>his</i> righteous soul from day to day with <i>their</i> unlawful deeds;)
2271	2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous <i>are they</i> , selfwilled, they are not afraid to speak evil of dignities.
2272	2:13 And shall receive the reward of unrighteousness, <i>as</i> they that count it pleasure to riot in the daytime. Spots <i>they are</i> and blemishes, sporting themselves with their own deceivings while they feast with you;
2273	2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam <i>the son</i> of Bosor, who loved the wages of unrighteousness;
2274	2:18 For when they speak great swelling <i>words</i> of vanity, they allure through the lusts of the flesh, <i>through much</i> wantonness, those that were clean escaped from them who live in error.
2275	2:21 For it had been better for them not to have known the way of righteousness, than, after they have known <i>it</i> , to turn from the holy commandment delivered unto them.
2276	2:22 But it is happened unto them according to the true proverb, The dog <i>is</i> turned to his own vomit again; and the sow that was washed to her wallowing in the mire.
2277	3:1 This second epistle, beloved, I now write unto you; in <i>both</i> which I stir up your pure minds by way of remembrance:
2278	3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as <i>they were</i> from the beginning of the creation.
2279	3:8 But, beloved, be not ignorant of this one thing, that one day <i>is</i> with the Lord as a thousand years, and a thousand years as one day.
2280	3:11 <i>Seeing</i> then <i>that</i> all these things shall be dissolved, what manner <i>of persons</i> ought ye to be in <i>all</i> holy conversation and godliness,
2281	3:15 And account <i>that</i> the longsuffering of our Lord <i>is</i> salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
2282	3:16 As also in all <i>his</i> epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as <i>they do</i> also the other scriptures, unto their own destruction.
2283	3:17 Ye therefore, beloved, seeing ye know <i>these things</i> before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.
2284	3:18 But grow in grace, and <i>in</i> the knowledge of our Lord and Saviour Jesus Christ. To him <i>be</i> glory both now and for ever. Amen.
The First Epistle General of St. John	
2285	1:2 (For the life was manifested, and we have seen <i>it</i> , and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2286	1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship <i>is</i> with the Father, and with his Son Jesus Christ.
2287	1:9 If we confess our sins, he is faithful and just to forgive us <i>our</i> sins, and to cleanse us from all unrighteousness.
2288	2:2 And he is the propitiation for our sins: and not for ours only, but also for <i>the sins of</i> the whole world.
2289	2:13 I write unto you, fathers, because ye have known him <i>that is</i> from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
2290	2:14 I have written unto you, fathers, because ye have known him <i>that is</i> from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
2291	2:15 Love not the world, neither the things <i>that are</i> in the world. If any man love the world, the love of the Father is not in him.
2292	2:16 For all that <i>is</i> in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
2293	2:19 They went out from us, but they were not of us; for if they had been of us, they would <i>no doubt</i> have continued with us: but <i>they went out</i> , that they might be made manifest that they were not all of us.
2294	2:23 Whosoever denieth the Son, the same hath not the Father: <i>(but) he that acknowledgeth the Son hath the Father also.</i>
2295	2:25 And this is the promise that he hath promised us, <i>even</i> eternal life.
2296	2:26 These <i>things</i> have I written unto you concerning them that seduce you.
2297	3:12 Not as Cain, <i>who</i> was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
2298	3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not <i>his</i> brother abideth in death.
2299	3:16 Hereby perceive we the love <i>of God</i> , because he laid down his life for us: and we ought to lay down <i>our</i> lives for the brethren.
2300	3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels <i>of compassion</i> from him, how dwelleth the love of God in him?
2301	3:21 Beloved, if our heart condemn us not, <i>then</i> have we confidence toward God.
2302	4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that <i>spirit</i> of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
2303	4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son <i>to be</i> the propitiation for our sins.
2304	4:14 And we have seen and do testify that the Father sent the Son <i>to be</i> the Saviour of the world.
2305	5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, <i>even</i> our faith.
2306	5:6 This is he that came by water and blood, <i>even</i> Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.
2307	5:12 He that hath the Son hath life; <i>and</i> he that hath not the Son of God hath not life.
2308	5:16 If any man see his brother sin a sin <i>which is</i> not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.
2309	5:20 <i>And</i> we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, <i>even</i> in his Son Jesus Christ. This is the true God, and eternal life.
The Second Epistle of St. John	
2310	1:3 Grace be with you, mercy, <i>and</i> peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
2311	1:10 If there come any unto you, and bring not this doctrine, receive him not into <i>your</i> house, neither bid him God speed:
2312	1:12 Having many things to write unto you, I would not <i>write</i> with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

The Third Epistle of St. John	
2313	1:10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth <i>them</i> out of the church.
2314	1:12 Demetrius hath good report of all <i>men</i> , and of the truth itself: yea, and we <i>also</i> bear record; and ye know that our record is true.
2315	1:14 But I trust I shall shortly see thee, and we shall speak face to face. Peace <i>be</i> to thee. <i>Our</i> friends salute thee. Greet the friends by name.
The General Epistle of St. Jude	
2316	1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, <i>and</i> called:
2317	1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort <i>you</i> that ye should earnestly contend for the faith which was once delivered unto the saints.
2318	1:8 Likewise also these <i>filthy</i> dreamers defile the flesh, despise dominion, and speak evil of dignities.
2319	1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds <i>they are</i> without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;
2320	1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard <i>speeches</i> which ungodly sinners have spoken against him.
2321	1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling <i>words</i> , having men's persons in admiration because of advantage.
2322	1:23 And others save with fear, pulling <i>them</i> out of the fire; hating even the garment spotted by the flesh.
2323	1:24 Now unto him that is able to keep you from falling, and to present <i>you</i> faultless before the presence of his glory with exceeding joy, 1:25 To the only wise God our Saviour, <i>be</i> glory and majesty, dominion and power, both now and ever. Amen.
The Revelation of St. John the Divine	
2324	1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified <i>it</i> by his angel unto his servant John:
2325	1:3 Blessed <i>is</i> he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time <i>is</i> at hand.
2326	1:4 John to the seven churches which are in Asia: Grace <i>be</i> unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
2327	1:5 And from Jesus Christ, <i>who is</i> the faithful witness, <i>and</i> the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
2328	1:6 And hath made us kings and priests unto God and his Father; to him <i>be</i> glory and dominion for ever and ever. Amen.
2329	1:7 Behold, he cometh with clouds; and every eye shall see him, and they <i>also</i> which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
2330	1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send <i>it</i> unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
2331	1:13 And in the midst of the seven candlesticks <i>one</i> like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
2332	1:14 His head and <i>his</i> hairs <i>were</i> white like wool, as white as snow; and his eyes <i>were</i> as a flame of fire;
2333	1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance <i>was</i> as the sun shineth in his strength.
2334	1:18 I <i>am</i> he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
2335	2:4 Nevertheless I have <i>somewhat</i> against thee, because thou hast left thy first love.
2336	

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2337	2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;
2338	2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and <i>I know</i> the blasphemy of them which say they are Jews, and are not, but <i>are</i> the synagogue of Satan.
2339	2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast <i>some</i> of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
2340	2:13 I know thy works, and where thou dwellest, <i>even</i> where Satan's seat <i>is</i> : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas <i>was</i> my faithful martyr, who was slain among you, where Satan dwelleth.
2341	2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth <i>it</i> .
2342	2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet <i>are</i> like fine brass;
2343	2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last <i>to be</i> more than the first.
2344	2:25 But that which ye have <i>already</i> hold fast till I come.
2345	3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, <i>which is</i> new Jerusalem, which cometh down out of heaven from my God: and <i>I will write upon him</i> my new name.
2346	3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and <i>that</i> the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
2347	4:1 After this I looked, and, behold, a door <i>was</i> opened in heaven: and the first voice which I heard <i>was</i> as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
2348	4:2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and <i>one</i> sat on the throne.
2349	4:3 And he that sat was to look upon like a jasper and a sardine stone: and <i>there was</i> a rainbow round about the throne, in sight like unto an emerald.
2350	4:4 And round about the throne <i>were</i> four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.
2351	4:5 And out of the throne proceeded lightnings and thunderings and voices: and <i>there were</i> seven lamps of fire burning before the throne, which are the seven Spirits of God.
2352	4:6 And before the throne <i>there was</i> a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, <i>were</i> four beasts full of eyes before and behind.
2353	4:7 And the first beast <i>was</i> like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast <i>was</i> like a flying eagle.
2354	4:8 And the four beasts had each of them six wings about <i>him</i> ; and <i>they were</i> full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
2355	5:8 And when he had taken the book, the four beasts and four <i>and</i> twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
2356	5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, <i>be</i> unto him that sitteth upon the throne, and unto the Lamb for ever and ever.
2357	5:14 And the four beasts said, Amen. And the four <i>and</i> twenty elders fell down and worshipped him that liveth for ever and ever.
2358	6:4 And there went out another horse <i>that was</i> red: and <i>power</i> was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.
2359	6:6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and <i>see</i> thou hurt not the oil and the wine.
2360	6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they <i>were</i> , should be fulfilled.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2361	7:4 And I heard the number of them which were sealed: <i>and there were</i> sealed an hundred <i>and</i> forty <i>and</i> four thousand of all the tribes of the children of Israel.
2362	7:5 Of the tribe of Juda <i>were</i> sealed twelve thousand. Of the tribe of Reuben <i>were</i> sealed twelve thousand. Of the tribe of Gad <i>were</i> sealed twelve thousand.
2363	7:6 Of the tribe of Aser <i>were</i> sealed twelve thousand. Of the tribe of Nephthali <i>were</i> sealed twelve thousand. Of the tribe of Manasses <i>were</i> sealed twelve thousand. 7:7 Of the tribe of Simeon <i>were</i> sealed twelve thousand. Of the tribe of Levi <i>were</i> sealed twelve thousand. Of the tribe of Issachar <i>were</i> sealed twelve thousand.
2364	7:8 Of the tribe of Zabulon <i>were</i> sealed twelve thousand. Of the tribe of Joseph <i>were</i> sealed twelve thousand. Of the tribe of Benjamin <i>were</i> sealed twelve thousand.
2365	7:11 And all the angels stood round about the throne, and <i>about</i> the elders and the four beasts, and fell before the throne on their faces, and worshipped God.
2366	7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, <i>be</i> unto our God for ever and ever. Amen.
2367	8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer <i>it</i> with the prayers of all saints upon the golden altar which was before the throne.
2368	8:4 And the smoke of the incense, <i>which came</i> with the prayers of the saints, ascended up before God out of the angel's hand.
2369	8:5 And the angel took the censer, and filled it with fire of the altar, and cast <i>it</i> into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.
2370	9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment <i>was</i> as the torment of a scorpion, when he striketh a man.
2371	9:7 And the shapes of the locusts <i>were</i> like unto horses prepared unto battle; and on their heads <i>were</i> as it were crowns like gold, and their faces <i>were</i> as the faces of men.
2372	9:8 And they had hair as the hair of women, and their teeth were as <i>the teeth</i> of lions.
2373	9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings <i>was</i> as the sound of chariots of many horses running to battle.
2374	9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power <i>was</i> to hurt men five months.
2375	9:11 And they had a king over them, <i>which is</i> the angel of the bottomless pit, whose name in the Hebrew tongue <i>is</i> Abaddon, but in the Greek tongue hath <i>his</i> name Apollyon.
2376	9:12 One woe is past; <i>and</i> , behold, there come two woes more hereafter.
2377	9:16 And the number of the army of the horsemen <i>were</i> two hundred thousand thousand: and I heard the number of them.
2378	9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses <i>were</i> as the heads of lions; and out of their mouths issued fire and smoke and brimstone.
2379	9:19 For their power is in their mouth, and in their tails: for their tails <i>were</i> like unto serpents, and had heads, and with them they do hurt.
2380	10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow <i>was</i> upon his head, and his face <i>was</i> as it were the sun, and his feet as pillars of fire:
2381	10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and <i>his</i> left <i>foot</i> on the earth, 10:3 And cried with a loud voice, as <i>when</i> a lion roareth: and when he had cried, seven thunders uttered their voices.
2382	10:8 And the voice which I heard from heaven spake unto me again, and said, Go <i>and</i> take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
2383	10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take <i>it</i> , and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.
2384	11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty <i>and</i> two months.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2385	11:3 And I will give <i>power</i> unto my two witnesses, and they shall prophesy a thousand two hundred <i>and</i> threescore days, clothed in sackcloth.
2386	11:8 And their dead bodies <i>shall lie</i> in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
2387	11:14 The second woe is past: <i>and</i> , behold, the third woe cometh quickly. 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become <i>the kingdoms</i> of our Lord, and of his Christ; and he shall reign for ever and ever.
2388	12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and <i>to</i> his throne.
2389	12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred <i>and</i> threescore days.
2390	12:12 Therefore rejoice, <i>ye</i> heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
2391	12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man <i>child</i> .
2392	13:2 And the beast which I saw was like unto a leopard, and his feet were as <i>the feet</i> of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
2393	13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who <i>is</i> like unto the beast? who is able to make war with him?
2394	13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty <i>and</i> two months.
2395	13:14 And deceiveth them that dwell on the earth by <i>the means of</i> those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.
2396	13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number <i>is</i> Six hundred threescore <i>and</i> six.
2397	14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty <i>and</i> four thousand, having his Father's name written in their foreheads.
2398	14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred <i>and</i> forty <i>and</i> four thousand, which were redeemed from the earth.
2399	14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, <i>being</i> the firstfruits unto God and to the Lamb.
2400	14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive <i>his</i> mark in his forehead, or in his hand,
2401	14:12 Here is the patience of the saints: here <i>are</i> they that keep the commandments of God, and the faith of Jesus.
2402	14:13 And I heard a voice from heaven saying unto me, Write, Blessed <i>are</i> the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
2403	14:14 And I looked, and behold a white cloud, and upon the cloud <i>one</i> sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
2404	14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast <i>it</i> into the great winepress of the wrath of God.
2405	14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand <i>and</i> six hundred furlongs.
2406	15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, <i>and</i> over the number of his name, stand on the sea of glass, having the harps of God.
2407	15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous <i>are</i> thy works, Lord God Almighty; just and true <i>are</i> thy ways, thou King of saints.
2408	15:4 Who shall not fear thee, O Lord, and glorify thy name? for <i>thou</i> only <i>art</i> holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2409	16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and <i>upon</i> them which worshipped his image.
2410	16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead <i>man</i> : and every living soul died in the sea.
2411	16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous <i>are</i> thy judgments.
2412	16:13 And I saw three unclean spirits like frogs <i>come</i> out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
2413	16:14 For they are the spirits of devils, working miracles, <i>which</i> go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
2414	16:15 Behold, I come as a thief. Blessed <i>is</i> he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.
2415	16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, <i>and</i> so great.
2416	16:21 And there fell upon men a great hail out of heaven, <i>every stone</i> about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.
2417	17:5 And upon her forehead <i>was</i> a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
2418	17:9 And here <i>is</i> the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
2419	17:10 And there are seven kings: five are fallen, and one is, <i>and</i> the other is not yet come; and when he cometh, he must continue a short space.
2420	17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him <i>are</i> called, and chosen, and faithful.
2421	18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong <i>is</i> the Lord God who judgeth her.
2422	18:18 And cried when they saw the smoke of her burning, saying, What <i>city is</i> like unto this great city!
2423	18:20 Rejoice over her, <i>thou</i> heaven, and <i>ye</i> holy apostles and prophets; for God hath avenged you on her.
2424	18:21 And a mighty angel took up a stone like a great millstone, and cast <i>it</i> into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.
2425	18:22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft <i>he be</i> , shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;
2426	19:2 For true and righteous <i>are</i> his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
2427	19:9 And he saith unto me, Write, Blessed <i>are</i> they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.
2428	19:10 And I fell at his feet to worship him. And he said unto me, See <i>thou do it</i> not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
2429	19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him <i>was</i> called Faithful and True, and in righteousness he doth judge and make war.
2430	19:12 His eyes <i>were</i> as a flame of fire, and on his head <i>were</i> many crowns; and he had a name written, that no man knew, but he himself.
2431	19:13 And he <i>was</i> clothed with a vesture dipped in blood: and his name is called The Word of God.
2432	19:14 And the armies <i>which were</i> in heaven followed him upon white horses, clothed in fine linen, white and clean.
2433	19:16 And he hath on <i>his</i> vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
2434	19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all <i>men, both</i> free and bond, both small and great.
2435	19:21 And the remnant were slain with the sword of him that sat upon the horse, which <i>sword</i> proceeded out of his mouth: and all the fowls were filled with their flesh.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

2436	20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and <i>I saw</i> the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received <i>his</i> mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
2437	20:5 But the rest of the dead lived not again until the thousand years were finished. This <i>is</i> the first resurrection.
2438	20:6 Blessed and holy <i>is</i> he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
2439	20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom <i>is</i> as the sand of the sea.
2440	20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet <i>are</i> , and shall be tormented day and night for ever and ever.
2441	20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is <i>the book</i> of life: and the dead were judged out of those things which were written in the books, according to their works.
2442	21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God <i>is</i> with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, <i>and be</i> their God.
2443	21:11 Having the glory of God: and her light <i>was</i> like unto a stone most precious, even like a jasper stone, clear as crystal;
2444	21:12 And had a wall great and high, <i>and</i> had twelve gates, and at the gates twelve angels, and names written thereon, which are <i>the names</i> of the twelve tribes of the children of Israel:
2445	21:17 And he measured the wall thereof, an hundred <i>and</i> forty <i>and</i> four cubits, <i>according to</i> the measure of a man, that is, of the angel.
2446	21:18 And the building of the wall of it was <i>of</i> jasper: and the city <i>was</i> pure gold, like unto clear glass.
2447	21:19 And the foundations of the wall of the city <i>were</i> garnished with all manner of precious stones. The first foundation <i>was</i> jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
2448	21:21 And the twelve gates <i>were</i> twelve pearls; every several gate was of one pearl: and the street of the city <i>was</i> pure gold, as it were transparent glass.
2449	21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb <i>is</i> the light thereof.
2450	21:27 And there shall in no wise enter into it any thing that defileth, neither <i>whatsoever</i> worketh abomination, or <i>maketh</i> a lie: but they which are written in the Lamb's book of life.
2451	22:2 In the midst of the street of it, and on either side of the river, <i>was there the tree of life, which bare twelve manner</i> of fruits, <i>and</i> yielded her fruit every month: and the leaves of the tree <i>were</i> for the healing of the nations.
2452	22:4 And they shall see his face; and his name <i>shall be</i> in their foreheads.
2453	22:6 And he said unto me, These sayings <i>are</i> faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.
2454	22:8 And I John saw these things, and heard <i>them</i> . And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
2455	22:9 Then saith he unto me, See <i>thou do it</i> not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
2456	22:12 And, behold, I come quickly; and my reward <i>is</i> with me, to give every man according as his work shall be.
2457	22:14 Blessed <i>are</i> they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
2458	22:15 For without <i>are</i> dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
2459	22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, <i>and</i> the bright and morning star.
2460	22:19 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 <i>from</i> the things which are written in this book.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 66: Appendix 4 – Greek Words Used 50 Times or More

As mentioned in Lesson 31 – *Using Transliterated Words*, there are over 300 words that are used 50 times or more in the New Testament. These words account for almost 80% of the New Testament. If a translator identifies accurate translated words for these 300 words, he will have an advantage as he proceeds to verse-by-verse translation.

We have intentionally left extra spaces in the table below for the translator’s use, as he adds new words that accurately translate the base text.

New Testament Words Used 50 Times or More	
1. ἀγαθός, -η, -ον	good
2. ἀγαπάω	loving
3. ἀγάπη, ἡ	love
4. ἀγαπητός, -η, -ον	beloved
5. ἄγγελος, ὁ	angel, messenger
6. ἅγιος, -α, -ον	holy
7. ἄγω	leading, bringing, going
8. ἀδελφός, ὁ	brother
9. αἷμα, -ατος, τό	blood

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

10. αἶρω	taking up, bearing
11. αἰτέω	asking (for something), demanding
12. αἰών, -ῶνος, ὁ	age, world
13. αἰώνιος, -η, -ον	eternal
14. ἀκολουθέω	following (takes Dative case)
15. ἀκούω	hearing
16. ἀλήθεια, ἡ	truth
17. ἀλλά	but
18. ἀλλήλων	one another (pl. only)
19. ἄλλος, -η, -ο	other
20. ἁμαρτία, ἡ	sin
21. ἀμήν	so let it be, truly, amen
22. ἄν	(would)

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

23. ἀναβαίνω	going up, coming up, ascending
24. ἀνὴρ, ἀνδρός, ὁ	man (used for “husband”)
25. ἄνθρωπος, ὁ	man
26. ἀνίστημι	raising, (a)rising (literally “to stand up”)
27. ἀνοίγω	opening
28. ἀπέρχομαι	going away, departing
29. ἀπό	from, off, away from
30. ἀποθνήσκω	dying
31. ἀποκρίνομαι	answering
32. ἀποκτείνω	killing
33. ἀπολλυμι	ruining, destroying, loosing, (mid.) perishing
34. ἀπολύω	releasing, dismissing, sending away
35. ἀποστέλλω	sending forth

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

36. ἀπόστολος, ὁ	apostle, messenger
37. ἄρτος, ὁ	bread
38. ἀρχή, ἡ	beginning, ruler, authority
39. ἀρχιερεύς, -έως, ὁ	high priest
40. ἄρχω	ruling, (mid.) beginning
41. ἀσπάζομαι	greeting
42. αὐτός, -ή, -ό	he, she, it; same; -self/-selves
43. ἀφήμι	let go, send away, pardon, leave, allow
44. ἄχρι, ἄχρις	as far as, up to, until
45. βάλλω	throwing, casting
46. βαπτίζω	baptizing
47. βασιλεία, ἡ	kingdom
48. βασιλεύς, -έως, ὁ	king

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

49. βλέπω	seeing
50. γάρ	for
51. γεννάω	begetting, bearing, producing
52. γῆ, ἡ	earth
53. γίνομαι	becoming
54. γινώσκω	knowing
55. γλῶσσα, ἡ	tongue
56. γραμματεὺς, -έως, ὁ	scribe, expert in law
57. γραφή, ἡ	(a) writing, scripture
58. γράφω	writing
59. γυνή, γυναικός, ἡ	woman, wife
60. δαιμόνιον, -ου, τό	demon, divinity
61. δέ	and, but (milder than ἀλλά)

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

62. δεῖ	(someone) must, it is necessary (3rd sing.)
63. δεξιός, -ά, -όν	right
64. δέχομαι	receiving, taking
65. διά	through, by, because of, for the sake of, on account of
66. διδάσκαλος, ὁ	teacher
67. διδάσκω	teaching
68. δίδωμι	giving
69. δίκαιος, -α, -ον	righteous
70. δικαιοσύνη, ἡ	righteousness
71. διό	therefore
72. δοκέω	seeming, thinking, believing
73. δόξα, ἡ	glory
74. δοξάζω	glorifying, praising

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

75. δούλος, ὁ	servant, slave
76. δύναμαι	am able
77. δύναμις, -εως, ἡ	power, ability, (miracle)
78. δύο	two
79. δώδεκα	twelve
80. ἐάν	if
81. ἑαυτοῦ	oneself
82. ἐγείρω	raising up, waking
83. ἐγώ	I
84. ἔθνος, -ους, τό	nation, (pl.) Gentiles
85. εἰ	if
86. εἶδον	I saw, perceived (2nd Aor.)
87. εἰμί	I am

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

88. εἶπον	I said, spoke (2nd Aor.)
89. εἰρηνή, ἡ	peace
90. εἰς	into
91. εἷς, μία, ἓν	one
92. εἰσέρχομαι	entering, going into
93. εἴτε	if . . . if, whether . . . or
94. ἐκ (ἐξ)	out, out of, from within
95. ἕκαστος, -η, -ον	each
96. ἐκβάλλω	throwing out, casting out
97. ἐκεῖ	there
98. ἐκεῖνος, -η, -ο	that (one, thing)
99. ἐκκλησία, ἡ	assembly (church)
100. ἐλπίς, -ίδος, ἡ	hope

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

101. ἐμός, ἐμή, ἐμόν	my
102. ἐν	in
103. ἐντολή, ἡ	commandment
104. ἐνώπιον	before, in the presence of
105. ἐξέρχομαι	going out
106. ἐξουσία, ἡ	authority
107. ἔξω	outside, outer
108. ἐπαγγελία, ἡ	promise
109. ἐπερωτάω	asking
110. ἐπί	on, upon (at, by, over)
111. ἑπτά	seven
112. ἔργον, τό	work
113. ἔρχομαι	coming, going

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

114. ἐρῶ	I will say, speak (Fut. of λέγω)
115. ἐρωτάω	asking (a question)
116. ἐσθίω	eating
117. ἔσχατος, -η, -ον	last
118. ἕτερος, -η, -ον	another
119. ἔτι	still, yet
120. εὐαγγελίζω	good news, gospel
121. εὐαγγέλιον, -ου, τό	good news, gospel
122. εὐθύς	immediately, at once
123. εὐρίσκω	finding
124. ἔχω	having, holding
125. ἕως	till, until
126. ζάω	living

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

127. ζητέω	seeking
128. ζωή, ή	life
129. ή	or
130. ήδη	already
131. ήμεϊς	we (Nom. pl.)
132. ήμέρα, ή	day
133. θάλασσα, ή	sea
134. θάνατος, ό	death
135. θέλημα, -ατος, τό	(the) will
136. θέλω	wishing, willing
137. θεός, ό	God
138. θεωρέω	beholding, seeing
139. θρόνος, ό	throne

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

140. ἴδιος, -η, -ον	one's own
141. ἰδοῦ	look, behold (2nd Aor.)
142. ἱερόν, τό	temple
143. ἱμάτιον, τό	garment
144. ἵνα	in order that, so that, that
145. ἵστημι	placing, setting, standing, stopping
146. κάγω	and I, I also
147. κάθημαι	sitting
148. καθώς	just as, even as
149. καί	and, also, even
150. καιρός, -οῦ, ὁ	time
151. κακός, -η, -ον	bad
152. καλέω	calling

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

153. καλός, -η, -ον	beautiful
154. καρδία, ἡ	heart
155. καρπός, -ου, ὁ	fruit
156. κατά	according to, down
157. καταβαίνω	going down, coming down
158. κεφαλή, ἡ	head
159. κηρύσσω	announcing, proclaiming
160. κόσμος, ὁ	world
161. κράζω	crying out
162. κρίνω	judging
163. κύριος, ὁ	Lord
164. λαλέω	speaking, uttering
165. λαμβάνω	taking, receiving

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

166. λαός, ὁ	people
167. λέγω	saying
168. λίθος, ὁ	stone
169. λόγος, ὁ	word, thing
170. λοιπός, -ή, -όν	rest, left, remaining; (Adv.) from now on, henceforth, in addition finally
171. μαθητής, ὁ	disciple
172. μακάριος, -α, -ον	blessed, fortunate, happy
173. μᾶλλον	more, rather
174. μαρτυρέω	testifying, witnessing
175. μέγας, μεγάλη, μέγα	large, great
176. μέλλω	am about to (do something)
177. μὲν	on the one hand, but
178. μένω	remaining, abiding

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

179. μέσος, -η, -ον	middle, in the middle
180. μετά	with, after
181. μή	not
182. μηδέ	and not, but not, not even
183. μηδείς, μηδεμία, μηδέν	no one, nothing
184. μήτηρ, μητρός, ἡ	mother
185. μόνος, -η, -ον	only, alone
186. νεκρός, ὁ	dead
187. νόμος, ὁ	law
188. νῦν	now
189. νύξ, νυκτός, ἡ	night
190. ὁ, ἡ, τό	the
191. ὁδός, -οῦ, ἡ	way, road

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

192. οἶδα	know
193. οἰκία, ἡ	house, household
194. οἶκος, -ου, ὁ	house, household
195. ὅλος, -η, -ον	whole
196. ὄνομα, -ατος, τό	name
197. ὅπου	where
198. ὅπως	in order that; how, in what way
199. ὁράω	seeing
200. ὄρος, ὄρους, τό	mountain, Relative Pronoun (all genders)
202. ὅσοι, -η, -ον	as great, how great; as far, how far; as long, how long; as much, how much
203. ὅστις, ἥτις, ὅτι	whoever, such a one who, who
204. ὅταν	whenever, when
205. ὅτε	when, while, as long as

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

206. ὅτι	because, that
207. οὐ (οὐκ, οὐχ)	not
208. οὐδέ	and not, but not, not even
209. οὐδεὶς, οὐδεμία, οὐδέν	no one, nothing
210. οὖν	then, therefore
211. οὐρανός, ὁ	heaven
212. οὔτε . . . οὔτε	neither . . . nor
213. οὗτος, αὕτη, τοῦτο	this (one, thing)
214. οὕτως	thus, so
215. οὐχί	not, no
216. ὀφθαλμός, ὁ	eye
217. ὄχλος, ὁ	crowd
218. παιδίον, τό	little child

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

219. πάλιν	again
220. παρά	beside (by/at/from the side of, along side of)
221. παραβολή, ἤ	parable
222. παραδίδομι	delivering, committing, entrusting, passing on
223. παρακαλέω	summoning, requesting, entreating
224. πᾶς, πᾶσα, πᾶν	each, every, all (pl.)
225. πατήρ, πατρός, ὁ	father
226. πείθω	persuading
227. πέμπω	sending
228. περί	(gen.) about, concerning; (accus.) around, near
229. περιπατέω	walking
230. πίνω	drinking
231. πίπτω	falling

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

232. πιστεύω	believing
233. πίστις, -εως, ἡ	faith (belief).
234. πιστός, -η, -ον	faithful
235. πλείων, -ονος	more
236. πληρόω	fulfilling, filling
237. πλοῖον, τό	boat
238. πνεῦμα, -ατος, τό	spirit, wind
239. ποιέω	doing, making
240. πόλις, -εως, ἡ	city
241. πολύς, πολλή, πολύ	much, many
242. πονηρός, -η, -ον	evil
243. πορεύομαι	proceeding, going
244. πούς, ποδός, ὁ	foot

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

245. πρεσβύτερος, -α, -ον	older, elder
246. πρός	(accus.) to, toward, with; (dat.) against; near(by), at
247. προσέρχομαι	going to, coming to, approaching
248. προσεύχομαι	praying
249. προσκυνέω	worshiping, prostrating (oneself) before
250. πρόσωπον, τό	face
251. προφήτης, ό	prophet
252. πρῶτον	first
253. πρῶτος, -η, -ον	first
254. πῦρ, πυρός, τό	fire
255. πῶς	how, in what way?
256. ῥήμα, -ατος, τό	word, thing, object
257. σάββατον, τό	Sabbath

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

258. σάρξ, σαρκός, ἡ	flesh
259. σημεῖον, -ου, τό	sign, miracle
260. σοφία, ἡ	wisdom
261. σπείρω	sowing
262. στόμα, -ατος, τό	mouth
263. σύ	you
264. σύν	with
265. συνάγω	gathering together
266. συναγωγή, ἡ	synagogue
267. σώζω	saving
268. σῶμα, -ατος, τό	body
269. τε	and (frequently not translated)
270. τέκνον, τό	child

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

271. τηρέω	keeping, watching
272. τίθημι	putting, placing, making
273. τις, τι	someone, anyone, something, anything
274. τίς, τί	who? what?
275. τοιοῦτος; -αὕτη; -οὔτο(ν)	such a kind, such as this
276. τόπος, ὁ	place
277. τότε	then
278. τρεῖς, τρία	three
279. τυφλός, ὁ	blind (man)
280. ὕδωρ, ὕδατος, τό	water
281. υἱός, ὁ	son
282. ὑμεῖς	you (pl.)
283. ὑπάγω	going away, withdrawing

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

284. ὑπάρχω (τὰ ὑπάρχοντα)	existing, being present; (property, possessions)
285. ὑπέρ	(gen.) in behalf of, because of; (accus.) over and above, beyond
286. ὑπό	(abl.) by, (accus.) under, below
287. φάγω	I ate (2nd Aor.)
288. φέρω	bearing, carrying
289. φημί	saying, affirming
290. φοβέομαι	fearing
291. φωνή, ἡ	voice
292. φῶς, φωτός, τό	light
293. χαίρω	rejoicing
294. χαρά, ἡ	joy
295. χάρις, -ιτος, ἡ	grace, favor
296. χεῖρ, χειρός, ἡ	hand

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

297. χρόνος, ὁ	time
298. ψυχή, ἡ	soul, life
299. ὧδε	here
300. ὥρα, ἡ	hour
301. ὡς	as, when, after, while, about
302. ὥστε	therefore, so that

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

Lesson 67: Appendix 5 – List of Prominent Names for Translation

The table below lists 231 names that are used in the Old and New Testament, given in order of prominence in the New Testament. Translating the names into the new language (if not already available) will be necessary when translating. Space is provided to add new translated name. Settling the translated name early will help the translator as he progresses through the New Testament.

Translated Name	New Testament Characters	
	1	Jesus – needs no introduction, the savior and central figure of the New Testament
	2	Mary – mother of Jesus, wife of Joseph, known as “the Virgin” because of her virginal conception of Jesus, Gospel of James names her parents as Joachim and Anne, from the Tribe of Levi; her death is not recorded in the Bible
	3	Joseph – son of Jacob or Heli, husband of Mary, a descendant of David; is last mentioned in the Bible when Jesus was 12 years old and his absence in later events suggest he may have died, was by trade a highly-skilled craftsman in wood, stone, or metal
	4	James the Just – relationship to Jesus is debated, although apparently not followers of Jesus’ ministry, was present at critical events, referred to, along with Jude, as “brothers of the Lord” which hints strongly to status as a sibling but could mean close friend or associates of Jesus; reportedly put to death by priestly authorities in Jerusalem a few years before the destruction of the Temple in 70 AD
	5	Jude – referred to, along with James, as “brothers of the Lord”, sometimes confused with “Judas”, son or brother of James that was one of the twelve disciples
	6	Joses – also known as Joseph, mentioned in Mark as a brother of Jesus
	7	Simon – mentioned in Mark as a brother of Jesus
	8	Peter (aka Simon or Cephas) – son of John (or Jonah or Jona); from village of Bethsaida in Galilee; brother Andrew was also an apostle; originally a fisherman; thrice denied Jesus; leader of early Christian Church, Catholic Church considers him to be the first pope; crucified in Rome under Emperor Nero Augustus Caesar, tradition holds that he was crucified upside down per his request; Gospel of Mark traditionally thought to show the influence of Peter’s preaching and eyewitness account of the events
	9	Andrew (Simon Peter’s brother) – born in village of Bethsaida on the Sea of Galilee, fisherman by trade, at the beginning of Jesus’ public life, he lived with him in the same house in Capernaum; was also a disciple of John the Baptist; said to have been martyred by crucifixion in Patras in Achaea; several relics of the Apostle Andrew are known to exist
	10	James, son of Zebedee – often identified as James the Greater, son of Zebedee and Salome, brother of John; probably came from a family with some wealth; was with John and their father when Jesus called them to follow; Herod Agrippa had James executed by sword and is the only apostle whose martyrdom is recorded in the New Testament

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

11	John, son of Zebedee – son of Zebedee and Salome, brother of James; tradition holds that he outlived the other apostles and that he was the only one not to die a martyr’s death; tradition is that he authored several books of the New Testament (Gospel of John, the three Epistles of John, Book of Revelation) but true authorship is uncertain
12	Philip – Christian traditions describe Philip as the apostle who preached in Greece, Syria, and Phrygia, possibly setting out on his own to spread the word; hailed from the city of Bethsaida which may connect him to Andrew and Peter who were from the same town; was one of the men around John the Baptist when John pointed Jesus out as the savior; legend proclaims he was tortured and executed in Hierapolis (a tomb thought to be his was discovered in Hierapolis in 2011)
13	Bartholomew – introduced to Jesus by Philip, mentioned several times in the company of Philip so they may have been good friends; possibly also identified as Nathaniel; legend says he went on a missionary tour to India, Ethiopia, Mesopotamia, Parthia, and Lycaonia; legend holds he was martyred in Albanopolis in Armenia, either beheaded or flayed alive and crucified
14	Thomas also known as “Doubting Thomas” – tradition holds he travelled outside the Roman Empire to preach the Gospel, traveling as far as India; called “Doubting Thomas” when after Jesus had risen, he said, “Except I shall see in his hands the print of the nails and put my finger into the print, I will not believe.”, after which Jesus invited Thomas to touch his wounds; full name may have been Judas Thomas; tradition holds Thomas was killed in 72 AD at Mylapore near Chennai in India possibly by spears or arrow
15	Matthew – mentioned as a tax collector (possibly for Herod Antipas); also called Levi, son of Alphaeus, believed to be the author of the Gospel of Matthew (as a tax collector, he would likely have been literate and well-versed in several languages)
16	James, son of Alphaeus – often identified as James the Less (probably due to short stature or younger age), may have been a brother of Matthew, possibly the author of the Gospel of Mark and/or the mysterious “Q” source
17	Judas, son of James (aka Thaddeus or Lebbaeus) – not to be confused with Judas the traitor (they are clearly distinguished in the Bible), may have been related to James; some lists of apostles omitted Jude but included “Thaddeus” hinting that possibly his nickname was Thaddeus or that the name “Judas” had been tainted by Judas Iscariot (the traitor); opinion is divided whether Jude the apostle is the same as Jude, the brother of Jesus; tradition holds that he preached the Gospel in Judea, Samaria, Idumaea, Syria, Mesopotamia, and Libya; legend says he was born into a Jewish family in Paneas, a town in Galilee; likely spoke Greek and Aramaic and was a farmer by trade; tradition holds he suffered martyrdom in 65 AD in Beirut, in the Roman province of Syria, together with the apostle Simon, possibly died by axe, body brought to Rome and placed in a crypt in St. Peter’s Basilica
18	Simon the Zealot – one of the most obscure among the apostles of Jesus; likely not Simon, the brother of Jesus
19	Judas Iscariot (the traitor) – son of Simon Iscariot, notorious for the kiss and betrayal of Jesus to the Pontius Pilate for thirty silver coins; tradition holds that he hanged himself following his betrayal, his place later filled by Matthias

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

20	Matthias – chosen by the remaining eleven apostles to replace Judas Iscariot following Judas’ betrayal of Jesus and suicide; tradition holds that he planted the faith along the coasts of the Caspian sea; possibly stoned to death
21	Paul (Saul) – missionary, theologian, and writer of the early church; wrote 13 epistles that comprise almost 1/4 of the New Testament; born in Jewish family in Tarsus of Cilicia probably around 10 AD; from the tribe of Benjamin; probably came from a family of tentmakers or leatherworkers who were moderately wealthy; born a Roman citizen which gave him important legal rights that aided his missionary labors, probably carried a wax tablet that acted as a birth certificate proving his citizenship; grew up in Jerusalem; recognized the threat that followers of Jesus posed to traditional Jewish religion (as was later evidenced by authorization to imprison believers in Christ); initially rejected Jesus as the Messiah; became a believer while travelling to Damascus to arrest and imprison believers – Jesus appeared with “blinding radiance” and commented on Saul’s resistance to believing – Saul’s blindness was healed and he became a believer too; was known to have spent time with the disciples; became “wanted” by the Jews and evaded capture for some time; first missionary journey occurred sometime around 47-48 AD; arrested in Jerusalem in 57 AD; described by historians as small in stature, balding, and “full of friendliness”
22	Barnabas – Levite and native to Cyprus; birth name Joseph (or Joses); sold his property and gave the proceeds to the Jerusalem church; cousin of “Mark”
23	James, the Lord’s Brother – precise meaning of “the Lord’s brother” is debated, possibly brother, stepbrother, cousin, or close friend; not a believer until after Jesus’ resurrection; in time he assumed leadership of the Jerusalem church (originally held by Peter); death ordered by high priest Ananus and was either by stoning or being cast down from the temple tower
24	Jude, the Lord’s Brother – identified as one of the “brothers of the Lord” in Matthew, Mark, Acts, and Corinthians; also called Judas (not to be confused with Judas the apostle); not a believer until after Jesus’ resurrection
25	Caiaphas, high priest – Joseph Caiaphas; high priest at the time of the trial and crucifixion of Jesus (during Pilate’s administration), leader in the plot to arrest and execute Jesus, had no power to inflict punishment of death so sent Jesus to Pilate, the Roman governor, so that he could pronounce the sentence against him; son-in-law of Annas; served as high priest from about 18 – 37 AD; attested in writings of Josephus; remains recovered in a ossuary discovered in Jerusalem; was of the sect of Sadducees
26	Annas, first high priest of Roman Judea – son of Seth, high priest at the time John the Baptist began his preaching; served as high priest from 6 – 16 AD by Quirinius, governor of Syria; when Jesus was arrested, he was taken before Annas who, although not high priest at the time, still held considerable influence
27	Zechariah, father of John the Baptist – priest in Jerusalem and father of John the Baptist; at an elderly age, angel Gabriel appeared and announced that he and his wife (Elizabeth) would give birth to a child
28	Agabus – “prophet” in the early church; possibly one of the 70 disciples of Christ; prophesied at Antioch of the approaching famine (during the reign of Claudius, confirmed by historians); met with Paul at Caesarea and warned him of the bonds that awaited him in Jerusalem

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

29	Anna – daughter of Phanuel from the tribe of Asher, a “prophets” who met the infant Jesus and his parents in the temple and recognized him as the Messiah
30	Simeon – prophet and teacher in the church at Antioch; also aged saint who visited the temple when Jesus was presented and uttered lofty words of thanksgiving and prophecy
31	John the Baptist – of priestly descent, son of Zacharias and Elizabeth (daughter of Aaron); birth took place about six months before Jesus’; denounced Sadducees and Pharisees as a generation of vipers; baptized Jesus; was cast into prison by Herod and beheaded
32	Apollos – eloquent, educated man well versed in the scriptures; was taught Christian doctrine by Priscilla and Aquila; respected friend of Paul; wrote First Epistle to the Corinthians
33	Aquila – married to Priscilla; came from Italy to Corinth after Claudius ordered Jews expelled from Rome; became Christians and assisted Paul in his ministry; tentmakers by trade (as was Paul); instructed Apollos in the Christian faith
34	Dionysius the Areopagite – one of Paul’s converts at Athens; member of the Areopagus, an elite and influential group of officials
35	Epaphras – fellow prisoner of Paul; Christian preacher; native of Colossae; apparently held in high regard by Paul
36	Joseph of Arimathea – rich member of the Sanhedrin; after the crucifixion of Jesus, he boldly requested the body of Pilate and along with Mary Magdalene, Mary (Jesus mother), Nicodemus, and others, laid it in his own unused tomb; from Arimathea which is probably the same as Ramathaim-zophim (Old Testament town of Ramah) northwest of Jerusalem
37	Lazarus – brother of Mary and Martha of Bethany, raised from the dead after he had lain for four days in a tomb, this miracle so excited the Jews that they sought to put both Jesus and Lazarus to death
38	Luke – Gentile author of Third Gospel and book of Acts (possibly while in Rome with Paul during his imprisonment), according to his statement, was not an “eye-witness and minister of the word from the beginning”; close friend and travelling companion of Paul; possibly from Antioch; identified as a physician by Paul
39	Mark – sometimes called John; son of Mary, a woman of means and influence; cousin of Barnabas; minister who accompanied several of the apostles in their travels
40	Martha – close friend and follower of Jesus; sister of Mary and Lazarus; portrayed as a person in charge who welcomed Jesus into her home
41	Mary Magdalene – one of the early followers of Jesus, one of the first recipients of the news of Jesus’ resurrection, appeared at the cross and Jesus’ tomb, name implies that she was from Magdala (town on western shore of the Sea of Galilee), Jesus cast seven demons from her.
42	Mary – sister of Martha and Lazarus in Bethany
43	Nicodemus – an influential Pharisee who showed an interest in Jesus’ teaching, mentioned as “a secret disciple whose faith grew slowly”.
44	Onesimus – a runaway slave belonging to Philemon (see below), the subject of the New Testament Letter of Philemon, met the Apostle Paul during his imprisonment and became a believer.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

	45	Philemon – “friend and fellow-worker” of Paul and the recipient of the New Testament letter that bears his name, important member of the church at Colossae.
	46	Priscilla
	47	Silas
	48	Sopater
	49	Stephen, first martyr
	50	Timothy
	51	Titus
	52	Herod the Great
	53	Herod Antipas, called “Herod the Tetrarch” or “Herod” in the Gospels and in Acts 4:27
	54	Pontius Pilate
	55	Agrippa I, called “King Herod” or “Herod” in Acts 12
	56	Felix governor of Judea who was present at the trial of Paul, and his wife Drusilla in Acts 24:24
	57	Aaron – son of Amram and Jochebed and brother of Moses (he was 3 years older than Moses); because of his superior eloquence he was to be Moses’ spokesman to the Israelites and to Pharaoh
	58	Eleazar – son of Aaron who he succeeded as chief priest; frequently mentioned alongside Moses or Joshua as a leader of the Israelites
	59	Eli – the priest in the house of the Lord at Shiloh; likely a descendant of Ithamar, the youngest son of Aaron (it is unknown how the priesthood passed from the line of Eleazar)
	60	Phinehas – son of Eleazar, also son of Eli described as “worthless men”, they abused their privileges as priests claiming more than the proper share of the sacrifices
	61	Asher – eighth son of Jacob and Zilpah (Leah’s handmaid), founder of the Tribe of Asher; formed part of the rear guild in the wilderness marches
	62	Benjamin – twelfth and last born of Jacob’s sons; founder of the Tribe of Benjamin; occupied the smallest territory of all tribes but played an important role. Saul, Israel’s first king, was a Benjamite. the city of Jerusalem was near the border between the territories of Benjamin and Judah and may have been in Benjamin originally
	63	Dan – fifth son of Jacob and the first son born to Jacob by Rachel’s maid Bilhah, founder of the Tribe of Dan; founded the city Dan which was originally the town of Laish; Samson was a Danite
	64	Gad – seventh son of Jacob and Zilpah and founder of the Tribe of Gad; known for their raising of livestock in an area generally northeast of the Dead Sea; Jacob promised Gad’s descendants they would have a troubled life but would hit back
	65	Issachar – ninth son of Jacob, fifth born by Leah; founder of the Tribe of Issachar; little is known about his personal history

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

	66	Joseph, which was split into two tribes descended from his sons – eleventh son of Jacob, first by his favorite wife Rachel, taken to Egypt as a slave, eventually became interpreter of the pharaoh’s dreams
	67	Ephraim – second and youngest son of Joseph and Asenath and founder of the Tribe of Ephraim; adopted by his grandfather Jacob and given precedence over his older brother Manasseh; occupied a region slightly to the northwest of the Dead Sea; Joshua, Samuel, and Jeroboam I were Ephraimites
	68	Manasseh – son of Joseph and Asenath and founder of the Tribe of Menasheh; adopted by Jacob; when the promised land was apportioned, half of the tribe of Manasseh settled on the east bank of the Jordan and half on the west
	69	Judah – fourth son of Jacob and founder of the Tribe of Judah; was seduced by his daughter-in-law Tamar; occupied territory west of the Dead Sea; city of Jerusalem was on the border between Judah and Benjamin; David was from the Tribe of Judah
	70	Levi – third son of Jacob and Leah and original ancestor of Israel’s priests, was savage and merciless, later Jacob spoke harshly of him, founder of the Tribe of Levi which was also characterized as an instrument of wrath
	71	Naphtali – sixth son of Jacob by his concubine Bilhah, characterized as energetic (“a hind let loose”), founder of the Tribe of Naphtali; occupied territory north of the Sea of Galilee; joined with Asher and Manasseh to help drive the Midianites out of the land
	72	Reuben – first son of Jacob and Leah, founder of the Tribe of Reuben (Reubenites); felt compassion for Joseph when his brothers wanted to kill the brash dreamer and was willing to be responsible to his father for Benjamin’s wellbeing; the Reubenites held a place of honor among the other tribes; occupied territory just east of the Dead Sea and was the first parcel of land to be bestowed
	73	Simeon – second son of Jacob of Leah; rebuked by Jacob for their violent nature and were to be divided and scattered
	74	Zebulun – tenth son of Jacob and sixth by Leah; occupied land between the Sea of Galilee and Mount Carmel; possessed more of the allotted territory than most of the tribes
	75	Adam (“man” or “to be red”) – first man
	76	Seth (“placed” or “appointed”) – third son of Adam and Eve
	77	Enos (“human being” – son of Seth, grandson of Adam
	78	Kenan (“possession” – son of Enosh, grandson of Asam
	79	Mahalalel – son of Kenan, descendant of Seth
	80	Jared (“descent”) – father of Enoch
	81	Enoch (“dedicated”) – son of Jared who was taken up to God without dying
	82	Methuselah (“man of the dart”) – son of Enoch, grandfather of Noah
	83	Lamech (“to make low”) – father of Noah

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

	84	Noah (“rest” or “comfort”) – last of the ten antediluvian Patriarchs and hero of the Flood
	85	Shem (“name”) – Noah’s oldest son and original ancestor of Israel. Through his line came Abraham
	86	Adam (“man” or “to be red”) – first man
	87	Cain (“acquired”) – firstborn son of Adam
	88	Enoch (“dedicated”) – son of Cain
	89	Irada – son of Enoch
	90	Mehujael – son of Irada
	91	Methusael – “man of God”, descendant of Cain
	92	Lamech (“to make low”) – fifth descent from Cain, rude and ruffianly, with him the curtain falls on the race of Cain
	93	Tubal-cain – son of Lamech
	94	Arpachshad – third son of Shem, son of Noah, born two years after the Flood
	95	Shelah (“petition”) – son of Judah, original ancestor of clan in tribe of Judah
	96	Eber – descendant of Shem, ancestor of Abraham, original ancestor of the people associated with the Assyrians
	97	Peleg – descendant of Shem, ancestor of Abraham (and Jesus), recognized as the ancestor of all the Semitic peoples of Mesopotamia
	98	Reu – descendant of Shem, possibly ancestor of tribe associated with Ra’ilu, an island in the Euphrates below Anat
	99	Serug – ancestor of Abraham (and thus Jesus)
	100	Nahor – son of Serug, father of Terah, grandfather of Abraham
	101	Terah – father of Abraham, his religious practices are hotly debated
	102	Abraham – “father of multitude”, the first Hebrew patriarch, son of Terah, a descendant of Noah’s son, Shem. Originally known as Abram.
	103	Isaac – only son of Abraham by Sarah and patriarch of the nation of Israel
	104	Jacob – original ancestor of the nation of Israel and father of the 12 ancestors of the 12 tribes of Israel. Son of Isaac and Rebekah, younger twin brother of Esau, husband of Leah and Rachel. God changed his name to “Israel” shortly after the signing of the historical treaty (which split Israel from the East) with his father-in-law, Laban.
	105	Judah – fourth son of Jacob and progenitor of the tribe of Judah; through Judah ran the genealogical line that led to Jesus.
	106	Perez – one of the twins born through the illicit affair between Judah and his daughter-in-law, Tamar; his descendants were called Perezites.
	107	Hezron – great grandson of Jacob and clan ancestor of the Hezronites through whom David was born.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

	108	Ram – ancestor of David and Jesus
	109	Amminadab – Father of Nahshon, who led the tribe of Judah in the wilderness; ancestor of David and Jesus
	110	Nahshon – name means “serpent”; leader of the tribe of Judah during the wilderness years; brother-in-law of Aaron
	111	Salmon – father of Boaz
	112	Boaz – hero of the book of Ruth; bargained with nearest relative who gave up right to marry Ruth, Boaz married Ruth and became Obed’s father (David’s grandfather)
	113	Obed – son of Boaz and Ruth, father of Jesse, grandfather of King David
	114	Jesse – name means “manly”; father of King David, a Judahite who lived in Bethlehem; had eight sons of whom David was the youngest, and two daughters
	115	David – name means “favorite” or “beloved”; first king to unite Israel and Judah and the first to receive the promise of a royal messiah in his line; ruled from 1005 to 965 BC
	116	Abel – second son of Adam, murdered by Cain
	117	Kenan – grandson of Adam, son of Enosh
	118	Enoch – son of Jared and father of Methuselah
	119	Noah (in rabbinic literature) – last of the ten antediluvian Patriarchs and hero of the Flood
	120	Abraham – “father of multitude”; the first Hebrew patriarch; son of Terah, a descendant of Noah’s son, Shem; originally known as Abram.
	121	Isaac – only son of Abraham by Sarah and patriarch of the nation of Israel
	122	Jacob – original ancestor of the nation of Israel and father of the 12 ancestors of the 12 tribes of Israel; son of Isaac and Rebekah, younger twin brother of Esau, husband of Leah and Rachel; God changed his name to “Israel”
	123	Joseph – elder of two sons of Jacob and Rachel; sold as slave by jealous brothers; became favored by Pharaoh and set over all the land of Egypt
	124	Sarah – wife and half-sister of Abraham, mother of the “promised child”; only instance in scripture where age of a woman is recorded (127 years old)
	125	Rebecca (or Rebekah) – wife of Isaac, daughter of Bethuel, Abraham’s nephew; bore twins Esau and Jacob
	126	Rachel – endowed with great beauty; second and favorite wife of Jacob, her first cousin, mother of Jacob’s two youngest sons, Joseph and Benjamin
	127	Leah – elder daughter of Laban, first wife of Jacob (Jacob asked for the younger Rachel’s hand but was tricked into marrying Leah), mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah
	128	Moses (in rabbinic literature) – leader of the Israelites in their exodus from Egyptian slavery and oppression; tribe of Levi (Israel’s tribe of priests); son or distant descendant of Amram
	129	Aaron – Moses’s brother; Israel’s first high priest.

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

130	Miriam – sister of Moses and Aaron; after crossing the Red Sea, she assumed the role of prophetess and led the women in the song of victory that was steeped in faith and gratitude
131	Eldad and Medad – two of the 70 elders of Israel that God selected to help Moses
132	Phinehas – grandson of Aaron and high priest who often aided Moses and Joshua
133	Joshua – Moses’ general, leader of Israelites who first took control of the promised land of Canaan, led the people into the promised land; member of the Ephraim tribe that later formed the heart of the Northern Kingdom
134	Deborah – prophetess, judge, and wife of Lapidoth; probably lived around 1,200 BC during a period of Canaanite oppression; described as “a mother in Israel” because of her role in delivering God’s people
135	Gideon – son of Joash, tribe of Manasseh; judge who delivered Israel from the Midianites
136	Eli – father of Hophni and Phinehas; custodian of Samuel and largely responsible for his religious and spiritual training; when Samuel mistook the voice of God for the voice of Eli, Eli instructed him to ask the Lord to speak the next time he heard the voice
137	Elkanah – father of Samuel, husband of Hannah who was infertile but eventually allowed by God to bear a son
138	Hannah – wife of Elkanah and mother of Samuel; vowed to God that if allowed to give birth to a son, she would dedicate the child to God
139	Abigail – wife of David after the death of Nabal; praised for her wisdom; after the death of Nabal, David married Abigail and thus secured new social position and a rich estate
140	Samuel – grandson of Issachar; contemporary with Saul and David; considered the last judge; anointed Saul as Israel’s first king
141	Gad – seventh son of Jacob and progenitor of the tribe of Gad; mother was Leah’s maid Zilpah; Jacob promised Gad’s descendants a troubled life but foretold that they would hit back
142	Nathan – prophet in royal court during reign of King David and early years of King Solomon; David consulted with Nathan about building the temple; told David he would have a great house, great name, and a kingdom forever
143	David – name means “favorite” or “beloved”; first king to unite Israel and Judah and the first to receive the promise of a royal messiah in his line; ruled from 1005 to 965 BC
144	Solomon – tenth son of David and second son of Bathsheba; became third king of Israel around 1,000 BC, ruled for 40 years, was crowned king after his mother and Nathan intervened and ensured David’s decision to have Solomon succeed him
145	Jeduthun – also known as Ethan; served King David; temple musician; was said to have prophesied using musical instruments
146	Ahijah – Priest of the family of Eli; brought ark of God to Saul; protested against the idolatry of Solomon
147	Elijah – called the grandest and most romantic character that Israel ever produced, complex character; little know about his background; renowned for his miracles and prophetic role

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

148	Elisha – ninth century BC prophet; son of Shaphat and Abel-meholah; prophetic powers of Elijah bestowed upon him while plowing in a field
149	Shemaiah – prophet in days of Rehoboam; his message from God prevented war between Israel and Judah in 930 BC
150	Iddo – common name in the Old Testament; seer and prophet cited as one of the sources of the Chronicler; also the grandfather of the prophet Zechariah
151	Hanani – another common name in the Old Testament; priest musician; temple musician and descendant of Heman
152	Jehu – son of Jehoshaphat and king of Israel from 841-814 BC; also seer who foresaw the end of Baasha’s dynasty
153	Micaiah – prophet who predicted death of Ahab; proclaimed Ahab’s 400 prophets were possessed by a lying spirit; accused and imprisoned on a charge of false prophesy
154	Jahaziel – Levite and son of Asaph; prophesied victory for Jehoshaphat and his people
155	Eliezer – name scattered throughout the Old Testament; son of Dodavah who prophesied against Jehoshaphat; also the second son of Moses
156	Zechariah ben Jehoiada – chief priest of the Temple in Jerusalem who led coup during which Queen Athaliah was slain and Joash (Jehoash) was enthroned; influenced the young king to restore the temple
157	Huldah – wife of Shallum; around 521 BC was consulted by King Josiah after the discovery of “the book of the law in the house of the Lord”; prophesied judgment for the nation but a peaceful death for Josiah the king
158	Isaiah (in rabbinic literature) – relatively little is known about him despite the large book associated with him; ministered primarily to the Southern Kingdom of Judah; highly educated prophet during the reigns of the Judean kings Uzziah, Jotham, Ahaz, and Hezekiah; author of the biblical Book of Isaiah
159	Jeremiah – name sometimes spelled Jeremias; son of Hilkiyah; belonged to tribe of Benjamin; prophet to Judah before its fall in 586 BC; known as the weeping prophet because of this message of judgment and displays of emotion
160	Ezekiel – son of Buzi (a Zadokite priest); Judaeen priest and prophet taken into exile by the Babylonians in 597 BC; characterized by his ecstatic visions and message of divine judgment and restoration, possessed detailed knowledge of the Jerusalem Temple
161	Daniel (in rabbinic literature) – hero of the book of Daniel; man of extraordinary wisdom and righteousness; member of Judean nobility; carried off to Babylon in 597 BC
162	Hosea – son of Beeri; prophetic ministry during period when Assyria emerged as a new world regime (Assyria’s rise to power posed a constant threat to Israel’s national existence); oracles were recorded in the book of Hosea; married Gomer who was apparently a harlot; often seen as the “prophet of doom” but underneath the message of destruction is a promise of hope
163	Joel – common name in Hebrew Bible; son of Pethuel; his preaching ministry produced the book of Joel; probably lived in Jerusalem; mentioned by name only once in the Old Testament – in the introduction to his own book

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

164	Amos – prophet around 750 BC in the days of Uzziah, king of Judah, from southern Kingdom of Judah but preached in northern Kingdom of Israel; was a contemporary with Isaiah and Hosea; was called to remind people of the law of God’s retributive justice and to call them to repent; spoke against the disparity between the very wealthy and the very poor
165	Obadiah – fourth of the minor prophets; probably a contemporary with Jeremiah and Ezekiel; little is known of his personal history; probably from Sychem (Shechem)
166	Jonah (in rabbinic literature) – son of Amittai; prophet of the northern Kingdom of Israel around 800 BC; famous for being swallowed by a whale
167	Micah – prophesied from approximately 737-696 BC in Judah; a contemporary of Isaiah, Amos, and Hosea; was a native of Moresheth-Gath; may be the “unknown prophet” who condemned King Ahab; prophesied the future destruction of Jerusalem and the future restoration of the Judean state; prophesied that the Messiah would be born in Bethlehem
168	Nahum – little is known about his personal history; was from Alqosh; wrote about the end of the Assyrian Empire; possibly wrote his prophesies around 615 BC
169	Habakkuk – believed to have lived in Jerusalem; probably a contemporary of Jeremiah and Zephaniah but possibly earlier
170	Zephaniah – prophesied in the days of Josiah, king of Judah (641-610 BC); a contemporary of Jeremiah with whom he had much in common; spoke boldly against religious and moral corruption
171	Haggai – Hebrew prophet during the building of the Second Temple in Jerusalem; the first of three post-exile prophets; may have been one of the captives taken to Babylon by Nebuchadnezzar; work on the rebuilding of the temple resumed through his and Zechariah’s efforts
172	Zechariah – son of grandson of Iddo; a contemporary with Haggai; no friend of the Samaritans; played a significant part in the rebuilding of the Temple
173	Malachi – author of the last prophetic book of the Old Testament about which nothing more is known (some believe the book was actually written anonymously)
174	Beor – king of Edom, before Israel had a king; father of the prophet Balaam
175	Balaam – non-Israelite prophet whom Balak, king of Moab; promised money if he would curse the invading Israelites (he refused), later sabotaged the Israelites as they entered the Promised Land
176	Job (in rabbinic literature) – wealthy and pious man from the land of Uz; beset with horrendous disasters that take away all that he held dear, God rewarded Job’s obedience with riches and restoration of his health
177	Amoz – father of the prophet Isaiah
178	Beeri – father of the prophet Hosea
179	Baruch – son of Neriah; scribe, attendant, and devoted friend of the prophet Jeremiah; wrote the first and second editions of Jeremiah’s prophecies as they were dictated to him by the prophet; despite the danger, read the prophecies of warning to the people gathered in the Temple in Jerusalem; possibly carried to Babylon by Nebuchadnezzar II after the conquest of Egypt
180	Agur – author of Proverbs 30:1-33; may not be a proper name

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

181	Uriah – son of Shemaiah; prophet from Kiriath-jearim whose message supported his contemporary, Jeremiah; fled into Egypt but was captured, beheaded, and his body “cast into the graves of the common people”
182	Buzi – priest mother or father of Ezekiel; probably a Zadokite and likely from a important priestly family
183	Mordecai – son of Jair and descendant of Kish; Jewish exile employed in the palace at Susa; taken prisoner to Babylon by Nebuchadrezzar; succeeded Haman in office and used his position to encourage the Jews to defend themselves against the massacre inspired by Haman
184	Esther (in rabbinic literature)
185	Oded – father of prophet Azariah; also a prophet in the time of Ahaz who urged the Israelites to release the people of Judah that they had taken as prisoners of war
186	Azariah – common name in the Old Testament; son of Oded; prophet who gave King Asa the courage to restore proper worship in Judah
187	Abimelech – king of Gerar who took Sarah for himself after thinking she was Abraham’s sister rather than his wife; also King of Philistines at Gerar who offered Isaac protection after he passed Rebekah off as his sister (she was Isaac’s wife)
188	Saul – first king of Israel; son of Kish from the tribe of Benjamin; anointed king by Samuel; reign generally dated from about 1020-1000 BC
189	Ish-boseth – son of Saul and his successor as king of Israel; reigned for only two years after his own captains murdered him; name means “man of shame”
190	David – the first king to unite Israel and Judah and the first to receive the promise of a royal messiah in his line; ruled from about 1005-965 BC
191	Solomon – tenth son of David and second son of Bathsheba; third king of Israel; reigned 40 years around 1000 BC
192	Jeroboam I – son of Nebat and Zeruah; member of the Tribe of Ephraim of Zereda; King Solomon made him superintendent of public works; king of the northern Israelite Kingdom of Israel after the revolt of the ten northern Israelite tribes against Rehoboam that put an end to the United Monarchy; reigned for 22 years from about 922 to 901 BC.
193	Nadab – son and successor of Jeroboam I; second king of the northern Israelite Kingdom of Israel; reigned for two years from about 901 to 900 BC; slain by one of his own captains, Baasha, who then slayed the rest of the royal family and made himself king of Israel
194	Baasha – son of Ahijah of the Tribe of Issachar; reigned for 23 years from about 900 – 877 BC, came into power by murdering previous king (Nadab); prophet Jehu foretold the destruction of his dynasty which came to pass with the assassination of Baasha’s son Elah
195	Elah – son of Baasha who succeeded him as the 4th king of Israel; reigned from about 877 – 876 BC; was murdered (along with the rest of his family) by his chariot commander Zimri who became his successor
196	Zimri – king of Israel for seven days around 876 BC; murdered king Elah at Tirzah as Elah was drinking in the house of Arza; finding his position untenable, he set fire to the palace and was burned alive

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

	197	Tibni – son of Ginath (a man of some position); reigned from about 876 – 871 BC; after the death of Zimri a considerable number of people chose him as monarch and he contended with the throne against Omri who also had many supporters; fought with Omri’s forces for several years until Omri prevailed and Tibri died
	198	Omri – founder of the House of Omri an Israelite royal house which included other rulers such as Ahab, Ahaziah, Joram, and Athaliah; was “commander of the army” of king Elah when Zimri, “commander of half the king’s chariots”, murdered Elah and made himself king; reigned for 12 years from about 876 – 869 BC
	199	Ahab – reigned for 22 years from about 869 – 850 BC; married Jezebel (daughter of the King of Tyre) who was a dominant influence on him; strove to spread the worship of Baal in Isreal
	200	Ahaziah – son of Ahab and Jezebel; reigned from about 850 – 849 BC; historical documents record that the Moabites revolted against him; died after falling from the roof-gallery of his palace, having no son he was succeeded by his younger brother
	201	Jehoram – son of Ahab and Jezebel and brother to King Ahaziah; reigned for 12 years from about 849 – 842 BC; worshipped Baal; attacked Mesha (King of Moab), suffered a disastrous defeat at Ramoth-Gilead and was injured, was murdered by his general Jehu by an arrow through the back; his death marked the end of the Omni Dynasty
	202	Jehu – son of Jehoshaphat, grandson of Nimshi; reigned from 842 – 815 BC after murdering Jehoram; saw Jezebel (Jehoram’s mother) watching him from a palace window in contempt and ordered her thrown from the window (Jehu then drove his chariot over her body), ordered Ahab’s entire family be slain (70 heads were piled in two heaps outside the city gate), slaughtered another 42 people related to Omrides, summoned all worshipers of Baal and killed them; little else is known about his reign
	203	Jehoahaz – son of Jehu; reigned seventeen years from about 815 – 801 BC; was initially faithful to God but his people followed the religious practices of the house of Jeroboam
	204	Jehoash – son of Jehoahaz; reigned for 16 years from about 801 – 786 BC; when he ascended the throne, the Kingdom of Israel was suffering from the predations of the Arameans, whose king Hazael was reducing the amount of land owned by Israel; was sinful and did evil in the eyes of God for tolerating the worship of golden calves; advanced on Israel, broke down a portion of the wall, and carried away the treasures of the Temple, died shortly after he defeated Amaziah at Bethshemesh
	205	Jeroboam II – son and successor of Jehoash; ruled for 41 years from about 786 – 746 BC; was victorious over they Syrians and conquered Damascus extending Israel to its former limits; promoted the worship of golden calves; reigned during the period of the prophets Hosea, Joel, Johan, and Amos all of whom condemned the materialism and selfishness of the Israelite elite of the day
	206	Zechariah – son of Jeroboam II; reigned for 6 months from about 746 – 745 BC; murdered by Shallum who took the throne; his death marked the end of the dynasty of Jehu fulfilling prophesy in 2 Kings 10:30

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

207	Shallum – originally a captain in the army of King Zechariah, he conspired against Zechariah and slew him; reigned for “a month of days” before another captain from Zechariah’s army put him to death and succeeded him
208	Menahem – son of Gadi and founder of the House of Gadi or House of Menahem; reigned for 10 years from about 745 – 736 BC after murdering Shallum and taking the throne; destroyed the city of Tiphshah and put all of its inhabitants to death; rule described as one of cruelty and oppression; believed to have died of natural causes and succeeded by his son Pekahiah
209	Pekahiah – son of Menahem; second and last king from the House of Gadi; reigned for 2 years from about 742 – 740 BC, ruled from the capital of Samaria; continued the practices of Jeroboam; was assassinated in the citadel of the royal palace at Samaria by Pekah, son of Remaliah, one of his chief officers
210	Pekah – son of Remaliah, captain in the army of king Pekahiah whom he killed to become king; reigned for several years from about 737 – 732 BC (date and time of his reign is still debated); was slain by Hoshea who took the throne
211	Hoshea – son of Elah; last king of the Israelite Kingdom of Israel from about 732 – 721 BC; served as a captain in Pekah’s army; was arrested by Shalmaneser and lost his land to the Assyrians who deported all of the citizens of Israel beyond the Euphrates
212	Rehoboam – son of Solomon and Naamah the Ammonite, grandson of David; initially king of the United Monarchy of Israel but after the ten northern tribes of Israel rebelled in 932/931 BC to form the independent Kingdom of Israel he was king of the Kingdom of Judah, or southern kingdom, as the unified kingdom of David began to disintegrate; reigned from about 932 – 915 BC
213	Abijam – son of Rehoboam and Maacah (or Micaiah), grandson of Solomon, great-grandson of David; fourth king of the House of David and second of the Kingdom of Judah; had 22 sons and 16 daughters from 14 wives; battled with King Jeroboam I (see above) in attempt to unite the two kingdoms, Jeroboam was soundly defeated and was said to have lost 500,000 soldiers, thereafter Jeroboam posed no threat to Abijam; reigned from 915-913 BC
214	Asa – son of Abijam; reigned 41 years from 913-873 BC; became ill and made his son Jehoshaphat coregent (Asa died two years later); was zealous in maintaining the traditional worship of God and ridding the country of idolatry; long period of piece during his reign which was finally broken in the 36th year of his reign by King Baasha of the northern kingdom.
215	Jehoshaphat – also spelled Jehosaphat, Josaphat; son of Asa and Azubah; reigned for 25 years from about 871 – 849 BC; sent priests out throughout the land to instruct people in the Old Testament Law; joined Jehoram (northern kingdom) in war against Moabites but withdrew and returned to his own land after seeing Mesha’s (king of Moabites) act of offering his own son as a human sacrifice
216	Jehoram – son of Jehoshaphat; reigned for 8 years from 849 – 842 BC; to secure his position he killed his six brothers; formed alliance with northern kingdom by marrying the daughter of King Ahab; several areas revolted against him and gained their independence from his kingdom; after receiving a letter of warning from the Prophet Elijah, he suffered painful inflammation of the abdomen and died

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

217	Ahaziah – son of Jehoram and Athaliah; reigned for one year in 842 BC; was the youngest son of Jehoram but became king after his older brothers were carried off in a Philistine and Arab raid; under the influence of his mother (who was from the northern kingdom), he was introduced to alternative forms of religion; killed by an arrow while attempting to flee a northern kingdom meeting that had turned into a coup; with no heirs, his mother became queen consort
218	Athaliah – daughter of northern kingdom’s King Ahab and Queen Jezebel; queen consort of Judah as the wife of King Jehoram, reigned for 6 years from 842-837 BC; promoted the worship of Baal in Judah, ordered the execution of all possible claimants to the throne but her sister managed to rescue one of Athaliah’s grandsons who would eventually become the next king of the southern kingdom; Athaliah was surprised when it was discovered that Jehoash had lived, he was proclaimed king of Judah, Athaliah rushed to stop the rebellion but was captured and executed
219	Jehoash – also known as Joash, Joas; sole surviving son of Ahaziah after the massacre of the royal family ordered by his grandmother, Athaliah; first king to be descended from both the House of David and the House of Omni; reign began when he was 7 years old, reigned for 40 years from about 837 – 800 BC; Gospel of Matthew does not list him in the genealogy of Jesus (being one of four kings of Judah so omitted) possibly because of his ancestry from the House of Omni, ordered the destruction of all altars of Baal and executed Mattan, the priest of Baal; was assassinated by his own servants (one an Ammonite and the other an offspring of a Moabite)
220	Amaziah – son of Joash and Jehoaddan; took throne after assassination of his father at the age of 25; reigned for 29 years from about 797-768 BC; upon taking the throne, ordered the execution of the murderers of his father but contrary to custom, permitted their children to live; began to worship Edomite idols; rushed into disastrous battle at Beth-shemesh where he was captured, the wall of Jerusalem broken down, and the city, palace, and Temple looted; as a result of his poor rule, he was assassinated at Lachish to which he had fled
221	Uzziah – son of Amaziah; reigned for 52 years from about 783 – 742 BC; was faithful to God during his early reign; was struck with leprosy for disobeying God; made unique machines for shooting arrows and launching large stones, tablet discovered in 1931 dated to around 30-70 AD with the inscription: “Hither were brought the bones of Uzziah, king of Judah. Not to be opened.”
222	Jotham – son of Uzziah and Jerusha; took reign after father (Uzziah) was inflicted with leprosy, reigned for 11 years from about 742 – 735 BC; built the Upper Gate of the Temple of Jerusalem, defeated the Ammonites, contemporary with the prophets Isaiah, Hosea, Amos, and Micah whose advice he heeded and benefited from
223	Ahaz – son of Jotham; reigned for 16 years from about 732 – 729 BC; against the objections of his advisors, began following alternative Gods and place their altars in the Temple; inherited a strong government but veritably destroyed it through poor rule, died at the age of 36 and was succeeded by his son; Hezekiah, because of his wickedness, he was “not brought into the sepulchre of the kings”, an insult to his rule

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

224	<p>Hezekiah – son of Ahaz and Abijah; reigned for 29 years from about 715 – 686 BC; upon taking the throne, immediately commissioned priests and Levites to open and repair the doors of the Temple (it had been closed by Ahaz) and to remove the defilements that Ahaz had placed therein (a task which took 16 days); enacted sweeping religious reforms prohibiting alternative forms of religion and resumed the Passover pilgrimage; contemporary with the prophets Isaiah and Micah; died from natural causes at the age of 54 and was succeeded by his son Manasseh</p>
225	<p>Manasseh – son of Hezekiah; took throne at age 12 and reigned for 55 years from about 687 – 643 BC; was the first king to have no experience with Kingdom of Israel which had been destroyed by the Assyrians in 720 BC; reversed the reforms made by his father Hezekiah and re-instituted pagan worship, prophets were “put to the sword” during his reign</p>
226	<p>Amon – son of Manasseh and Meshullemeth; reigned for 2 years from about 642 – 640 BC; most remembered for his idolatrous practices while king which led to a revolt against him and eventually his assassination in 641 BC by his servants, his reign occurred in the midst of a transitional period – Assyrian Empire was beginning to disintegrate while the Babylonian Empire had not yet risen to replace it and Egypt was recovering from Assyrian occupation</p>
227	<p>Josiah – son of Amon, took throne at 8 years old after assassination of his father and reigned for 31 years from about 641 – 610 BC; instituted major religious reforms and is credited with the compilation of important Hebrew Scriptures during the Deuteronomic reform that occurred during his rule; ordered the renovation of the Temple during which Hilkiah discovered the “Book of the Law” or “the book of the law of Yahweh by the hand of Moses” while clearing the treasure room of the Temple, many scholars believe this was either a copy of the Book of Deuteronomy, finding of the book prompted Josiah to renew the ancient covenant with God; destroyed pagan idols and emblems of Baal and even burned bones of dead pagan priests, died during battle against Egyptians</p>
228	<p>Jehoahaz – son of King Josiah and Hamautal, his birth name was Shallum; disregarded the reforms of his father; reigned for only 3 months in 609 BC before being disposed by Egyptian Pharaoh Necho II, died in exile (the only king to have died in exile)</p>
229	<p>Jehoiakim – son of King Josiah and Zebidah, birth name was Eliakim, reigned for 11 years from about 608 – 597 BC after being appointed king by Necho II, King of Egypt; after Egyptians were defeated by the Babylonians, Nebuchadnezzar II raided Jerusalem; known for burning the manuscript of one of the prophecies of Jeremiah which insisted on repentance and adherence to the Old Testament law; in 598 BC he died and his body was thrown out of the walls of the city</p>
230	<p>Jeconiah – son of Jehoiakim; reigned 3 months and 10 days from December 9, 598 to March 15/16 597 BC, Jeremiah cursed him that none of his descendants would ever sit on the throne of Israel; listed in Matthew as an ancestor of Joseph providing further support for the virgin birth of Jesus; dethroned by Nebuchadnezzar II, the King of Babylon and his uncle Zedekiah put in his place</p>

CLASS 505E EXAMPLE OF MASTER THESIS
INTRODUCTION TO SCRIPTURE TRANSLATION

	231	Zedekiah – the last king of Judah before the destruction of the kingdom by Babylon, Hebrew Bible says he was made king by Nebuchadnezzar II in 597 BC at the age of 21 which is supported by the Babylonian chronicle; revolted against Babylon and switched alliances to Egypt, Babylon invaded as a result capturing Jerusalem and Zedekiah, after watching his sons put to death, his eyes were put out and he was carried to Babylon where he remained a prisoner until his death
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